

# DANIEL CHAPTER 11; VERSES 21 & 22

Verses 14-29 = Pagan Rome

## Tiberius Jesus Crucified

11:21 And in his [Octavius'- (Augustus Caesar)] estate shall stand up a vile person [Tiberius Caesar, A.D. 14. When Livia asked Octavius to make Tiberius his heir, Octavius said, "Your son is too vile to wear the purple of Rome," using the very words of Gabriel to describe the next emperor], to whom they [Octavius and the Roman Senate] shall not give the honour of the kingdom [The citizens never gave him the love, respect, and "honor of the kingdom"]: but he [Tiberius] shall come in peaceably [He was the stepson of Augustus, so succeeding to the throne was not a problem], and obtain the kingdom by flatteries [Tiberius was a skilled commander of the armies but had a vicious temper and immoral propensities. He was only feared, not liked. He flattered the senators and made promises in order to ascend the throne, but once in power, became a butcher and vile dictator, killing alike those who fawned over him or rejected his vile sexual approaches, often to get hold of their vast estates] [Livia, the mother of Tiberius, used flatteries to convince her husband, Augustus, to appoint her son to the throne].

11:21 And in Augustus' place shall stand up [Tiberius] a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

11:22 And with the arms of a flood [overflow] [by severe military means, Tiberius put down rebellions against his rule and executed those who plotted to overthrow him] shall they [the political enemies of Tiberius] be overflowed from before him [Tiberius, who overthrew those that plotted against him suffered a violent death- suffocated with pillows at the age of 78], and shall be broken; yea, also the prince of the covenant [Jesus Christ, the Prince of the covenant, was crucified in A.D. 31 (Dan 9:25-27) while Tiberius was still Emperor. It was no coincidence that the injustice of Pontius Pilate reflected the injustices perpetrated in the reign of Tiberius]. Luke 3:1-3

11:22 And the arms of the overflow, Tiberius, shall be over-flown from before him, and shall be broken, yea, also the Prince of The Covenant, [Jesus Christ our Lord, shall be broken.]

**NOTE**—Having brought down the secular events to the first coming of Christ, the angel goes back to the beginning of the Jews' dealings with Rome and brings down a direct line of events to the second coming of Christ.

Augustus himself said of Tiberius that he was too vile to follow as emperor and nomination was given to Agrippa. Agrippa died and Augustus gave in to his wife's (Livia) request that her son, Tiberius, be his successor.

AD 14 Tiberius ruled under Augustus 2 years, or from AD 12.

Vile person = Tiberius Caesar

1. **Luke 3:1** Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,
2. Raised to the consulate at 28 years of age
3. Was the stepson of Augustus
4. He was a bloody tyrant and ruled arbitrarily
5. He ruled until 27 A.D.
6. He was eventually murdered by being suffocated with pillows by Macro in A.D. 37

Tiberius and his mother Livia, AD 14–19, from Paestum, National Archaeological Museum of Spain, Madrid



It was in this reign with Tiberius Emperor, and Pontius Pilate (governor), that the crucifixion took place. AD 31

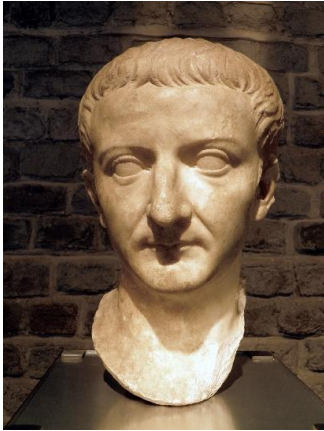
Tiberius died AD 37



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### Verse 21



Augustus appointed as his heirs Tiberius and Livia, and so that 'vile person" stood up, "to whom they shall not give the honor of the kingdom ; but he shall come in peaceably, and obtain the kingdom by flatteries." The first part of his reign seemed to be with discretion, but so wicked did he become, and with such slaughter did he fill Rome that 'The people rejoiced so much at his death, that, upon the first news of it, they ran up and down the city, some crying out, 'Away with Tiberius into the Tiber'; others exclaiming, 'May the earth, the common mother of mankind, and the infernal gods, allow no place for the dead, but amongst the wicked.' Others threatened his body with the hook and the scalce gemonioe, their indignation at his former cruelty being increased by a recent instance of the same kind. It had been provided by an act of the senate, that the punishment of persons condemned to die should always be deferred until the tenth day after the sentence. Now it happened that the day on which the news of Tiberius' death arrived, was the time fixed by law for the execution of some persons that had been sentenced to die. These poor creatures implored the protection of all about them; but because Caius was not in town, and there was none else to whom application could be made in their behalf, the men who were charged with the care of their execution, from a dread of offending against that law, strangled them, and threw them down the scalas gemonioe. This excited in the minds of the people a still greater abhorrence of the tyrant's memory, since his cruelty subsisted even after his death. As soon as his corpse began to move from Misenum, many cried out for its being carried to Atella, and broiled there in the amphitheatre. It was however brought to Rome, and burned with the usual ceremony." *H. H.*, v. 6, p. 157. {"The Eleventh of Daniel Narrated" pg. 41-42 by J. Grant Lamson 1909; archive from G.C. Library}

### Verse 22

Tacitus describes Tiberius' end as follows:—

"As for Tiberius, his body was now wasted and his strength exhausted, but his dissimulation did not fail him. He exhibited the same inflexibility of mind, the same energy in his looks and discourse; and even sometimes by affected vivacity tried to hide his decaying strength, though too manifest to be concealed. And after much shifting of places, he settled at length at the promontory of Misenum, in a villa which Lucullus once owned. There it was discovered that his end was approaching, in the following manner: In his train was a physician, named Charicles, noted in his profession, not indeed to prescribe for the prince in cases of indisposition, but that he might have some one to consult if he thought proper. Charicles, as if he were departing to attend to his own affairs, and taking hold of his hand under pretense of taking leave, felt his pulse. But he did not escape detection, for he instantly ordered the entertainment to be renewed; whether incensed, and therefore the more concealing his displeasure, is uncertain; but at table he continued beyond his wont, as if to do honour to his friend on his departure. Charicles, however, assured Macro that life was ebbing fast, and could not outlast two days. Hence the whole court was in a bustle with consultations, and expresses were despatched to the generals and armies. On the seventeenth, before the calends of April, he was believed to have finished his mortal career, having ceased to breathe; and Caligula, in the midst of a great throng of persons, paying their congratulations, was already going forth to make a solemn entrance on the sovereignty, when suddenly a notice came, 'that Tiberius had recovered his sight and voice, and had called for some persons to give him food to restore him. The consternation was universal; the concourse about Caligula dispersed in all directions, every man affecting sorrow or feigning ignorance; he himself stood fixed in silence—fallen from the highest hopes, he now expected the worst. Macro, undismayed, ordered the old man to be smothered with a quantity of clothes, and the doorway to be cleared. Thus expired Tiberius, in the seventy-eighth year of his age." *H. H.*, v. 6, pp. 155, 156.

Thus as Tiberius had used his power to overthrow and "overflow," so was he destroyed by others.

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But, the most remarkable event in the history of Tiberius' reign is the fact that it would be the Roman power under him that would destroy the Christ

"Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; . . ." Luke 3:1, 2, 3.

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, 'What accusation bring ye against this man?'" John 18 : 28, 29.

"The Jews answered him, 'We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, 'Whence art thou ? But Jesus gave him no answer. Then saith Pilate unto him, 'Speakest thou not unto me ? knowest thou not that I have power to crucify thee, and have power to release thee ? Jesus answered, 'Thou couldst have no power at all against me, except it were given thee from above : therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, 'If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

"When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover and about the sixth hour: and he saith unto the Jews, 'Behold your King! But they cried out, 'Away with him, away with him, crucify him. Pilate saith unto them, 'Shall I crucify your king ? The chief priests answered, 'We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst." John 19: 7-18.

The fifteenth year of the reign of Tiberius is undoubtedly to be reckoned from the year Augustus placed him in power, two years before Augustus' death which occurred 14 A. D. Beginning the reckoning then at 12 A. D., Tiberius' fifteenth year would begin in August 26 A. D. and last till the month of August 27 A. D. John began his ministry probably in the spring of 27 A. D. and as Christ began probably six months later as he was six months younger, both beginning their work at about the age of thirty, Christ would enter on his ministry in the fall of 27 A. D., the end of the 69 weeks of Daniel 9: 24-27. In the midst of the seventieth week, or spring of 31 A. D., Messiah was to be cut off and this agrees with history as to the date of the crucifixion. Tiberius died 37 A. D., and was succeeded by Caligula. Thus is made clear the fact that under Tiberius, a Roman Caesar, Emperor, was the Prince of the covenant broken.

{*"The Eleventh of Daniel Narrated"* pg. 42-45 by J. Grant Lamson 1909; archive from G.C. Library}

Broken... Prince of covenant:

Myers General History 282

Barnes' General History 259

Swinton's Outlines of General History 195, 176



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## Notes Verse 21

### DAR 266.4-268.2

Tiberius Caesar next appeared after Augustus Caesar on the Roman throne. He was raised to the consulate in his twenty-eighth year. It is recorded that as Augustus was about to nominate his successor, his wife, Livia, besought him to nominate Tiberius (her son by a former husband); but the emperor said, "Your son is too vile to wear the purple of Rome;" and the nomination was given to Agrippa, a very virtuous and much-respected Roman citizen. But the prophecy had foreseen that a vile person should succeed Augustus. Agrippa died; and Augustus was again under the necessity of choosing a successor. Livia renewed her intercessions for Tiberius; and Augustus, weakened by age and sickness, was more easily flattered, and finally consented to nominate, as his colleague and successor, that "vile" young man. But the citizens never gave him the love, respect, and "honor of the kingdom" due to an upright and faithful sovereign. {1897 UrS, DAR 266.4}

How clear a fulfilment is this of the prediction that they should not give him the honor of the kingdom. But he was to come in peaceably, and obtain the kingdom by flatteries. A paragraph from the Encyclopedia Americana shows how this was fulfilled:- {1897 UrS, DAR 267.1}

"During the remainder of the life of Augustus, he [Tiberius] behaved with great prudence and ability, concluding a war with the Germans in such a manner as to merit a triumph. After the defeat of Varus and his legions, he was sent to check the progress of the victorious Germans, and acted in that war with equal spirit and prudence. On the death of Augustus, he succeeded, without opposition, to the sovereignty of the empire: which, however, with his characteristic dissimulation, he affected to decline, until repeatedly solicited by the servile senate." {1897 UrS, DAR 267.2}

Dissimulation on his part, flattery on the part of the servile senate, and a possession of the kingdom without opposition - such were the circumstances attending his accession to the throne, and such were the circumstances for which the prophecy called. {1897 UrS, DAR 267.3}

The person brought to view in the text is called "a vile person." Was such the character sustained by Tiberius? Let another paragraph from the Encyclopedia answer:- {1897 UrS, DAR 267.4}

"Tacitus records the events of this reign, including the suspicious death of Germanicus, the detestable administration of Sejanus, the poisoning of Drusus, with all the extraordinary mixture of tyranny with occasional wisdom and good sense which distinguished the conduct of Tiberius, until his infamous and dissolute retirement, A.D.26, to the isle of Capreae, in the bay of Naples, never to return to Rome. On the death of Livia, A.D.29, the only restraint upon his actions and those of the detestable Sejanus, was removed, and the destruction of the widow and family of Germanicus followed. At length the infamous favorite extended his views to the empire itself, and Tiberius, informed of his machinations, prepared to encounter him with his favorite weapon, dissimulation. Although fully resolved upon his destruction, he accumulated honors upon him, declared him his partner in the consulate, and, after long playing with his credulity, and that of the senate, who thought him in greater favor than ever, he artfully prepared for his arrest. Sejanus fell deservedly and unpitied; but many innocent persons shared in his destruction, in consequence of the suspicion and cruelty of Tiberius, which now exceeded all limits. The remainder of the reign of this tyrant is little more than a disgusting narrative of servility on the one hand, and of despotic ferocity on the other. That he himself endured as much misery as he inflicted, is evident from the following commencement of one of his letters to the senate: 'What I shall write to you, conscript fathers, or what I shall not write, or why I should write at all, may the gods and goddesses plague me more than I feel daily that they are doing, if I can tell.' 'What mental torture,' observes Tacitus, in reference to this passage, 'which could extort such a confession!'" {1897 UrS, DAR 267.5}

"Seneca remarks of Tiberius that he was never intoxicated but once in his life; for he continued in a state of perpetual intoxication from the time he gave himself to drinking, to the last moment of his life." {1897 UrS, DAR 268.1}

Tyranny, hypocrisy, debauchery, and uninterrupted intoxication - if these traits and practices show a man to be vile, Tiberius exhibited that character in disgusting perfection. {1897 UrS, DAR 268.2}

### PREX2 35.2-38

Verse 21: "And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries." {1842 JoL, PREX2 35.2}

The successor of Augustus Cæsar was Tiberius Cæsar. He was raised, through the influence of his mother over Augustus, at an early age, to the command of an expedition against some revolted Alpine tribes, in which he displayed much ability; in consequence of which he was raised to the consulate in his twenty-eighth year. Circumstances afterwards occurred which induced him to retire from public life to the isle of Rhodes. "At Caius's permission," says

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Usher, "Tiberius was recalled" from his exile in Rhodes, "but on condition that he should bear no office in the commonwealth. After the death of Lucius, Augustus would have ADOPTED Tiberius; but he vehemently refused it, fearing the envy of Caius." "They shall not give him the honor of the kingdom." How strikingly is this fact illustrated above. The emperor "would have adopted him, but he vehemently refused it." "But he shall come in peaceably and obtain the kingdom by FLATTERIES." This will be illustrated by an extract from the Encyclopedia Americana, article Tiberius:- {1842 JoL, PREX2 35.3}

"During the remainder of the life of Augustus, he [Tiberius] behaved with great prudence and ability, concluding a war with the Germans in such a manner as to merit a triumph. After the defeat of Varus and his legions he was sent to check the progress of the victorious Germans, and acted in that war with equal spirit and prudence. On the death of Augustus, he succeeded, without opposition, to the sovereignty of the empire; which, however, with his characteristic dissimulation, he affected to decline, until repeatedly solicited by the servile senate." {1842 JoL, PREX2 36.1}

Such is the prophecy, and such the history; he came in peaceably, and obtained the kingdom by dissimulation on his part, and flattery on the part of the servile senate. {1842 JoL, PREX2 36.2}

"A vile person." The following sketch, also from the Encyclopedia Americana, will show the vileness of his character:- {1842 JoL, PREX2 36.3}

"Tacitus records the events of this reign, including the suspicious death of Germanicus, the detestable administration of Sejanus, the poisoning of Drusus, with all the extraordinary mixture of tyranny with occasional wisdom and good sense, which distinguished the conduct of Tiberius, until his infamous and dissolute retirement (A. D. 26) to the isle of Capreæ, in the bay of Naples, never to return to Rome. On the death of Livia, in the year 29, the only restraint upon his actions, and those of the detestable Sejanus, was removed, and the destruction of the widow and family of Germanicus followed. At length the infamous favorite extending his views to the empire itself, Tiberius, informed of his machinations, prepared to encounter him with his favorite weapon, dissimulation. Although fully resolved upon his destruction, he accumulated honors upon him, declared him his partner in the consulate, and, after long playing with his credulity, and that of the senate, who thought him in greater favor than ever, he artfully prepared for his arrest. Sejanus fell deservedly and unpitied; but many innocent persons shared in his destruction, in consequence of the suspicion and cruelty of Tiberius, which now exceeded all limits. The remainder of the reign of this tyrant is little more than a disgusting narrative of servility on the one hand, and of despotic ferocity on the other. That he himself endured as much misery as he inflicted, is evident from the following commencement of one of his letters to the senate: 'What I shall write to you, conscript fathers, or what I shall not write, or why I should write at all, may the gods and goddesses plague me more than I feel daily that they are doing, if I can tell.' What mental torture, observes Tacitus, in reference to this passage, which could extort such a confession!" {1842 JoL, PREX2 36.4}

Josephus says of him, (Ant., book 18, chap. 6, sec. 10,) that "this Tiberius had brought a vast number of miseries on the best families of the Romans, since he was easily inflamed with passion in all cases, and was of such a temper as rendered his anger irrevocable, until he had executed it, although he had taken hatred against men without reason." {1842 JoL, PREX2 37.1}

"Seneca remarks concerning Tiberius, that he never was intoxicated but once in his life; for he continued in a state of perpetual intoxication from free from the law of sin and death. And while his faith continues in exercise, by which he is united to Christ, he has victory over all sin and does not commit sin. Tempted we always shall be; a war with nature we always shall have; but the victory, through the power of an indwelling Christ, is certain. The love of God dwells in the believer, because the Holy Ghost dwells there; and is a spirit of love. Where God dwells, love dwells; "for God is love." The love of God dwelling in us, it will be the moving motive power of all our acts. An action flowing from love may be erroneous, wrong in itself, but it cannot be imputed to the believer as sin, nor can he be condemned for that ignorant violation of God's law. He rests, not in his own obedience for justification, but in Christ alone; and through him has a continual justification, and the witness abiding of his sonship. God is both faithful and just to cleanse from all unrighteousness all whom he forgives. We cannot obtain forgiveness until we confess our sins; when we do that, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. It is only unbelief which says he is not thus faithful. {1842 JoL, PREX2 37.2}

### **Stephan N Haskell, 1908, The Story of Daniel, pg. 245**

Most of the life of the Saviour was spent during the reign of Tiberius, the successor of Augustus, whom Gabriel described to Daniel as a "vile person." History substantiates the description. He was not a direct heir to the throne, and he was never honored by his subjects. The tyranny of absolutism began again to manifest itself, and the principles of the Oriental monarchies were repeated.

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## **Stephan N Haskell, 1908, The Story of Daniel, pg. 246**

A few, perhaps, but only a few, divined the spiritual nature of the promise of a Messiah, for it was Satan's studied plan—to blind men's eyes to all spiritual truth.

**1Corinthians 2:13-14** Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.

## **Stephan N Haskell, 1908, The Story of Daniel, pg. 246**

In Babylon he (Satan) had sought to make men drunk with idolatry; working through Medo-Persia he (Satan) had hoped to slay those who were faithful to their God; through the teachings of Greece he (Satan) had so fascinated man with the powers of his own mind that by works of righteousness which he might do, and philosophies of his own conjecturing, he (Satan) was led to forget any higher power than that which he himself possessed.

**Hebrews 4:15** For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.

## **Stephan N Haskell, 1908, The Story of Daniel, pg. 247**

Representatives from the four quarters of the globe stood near Him in His last hours. The Greeks met Him at the temple on the last great day of the feast; the thief hung beside Him on Calvary; Simon of Cyrene helped bear the cross, and the centurion, a Roman soldier, convicted, said, "Truly, this was the Son of God." The darkness which shrouded the dying form of Christ typified the condition of the Roman world.

## **Ellen White, Signs of the Times, August 28, 1879**

If the sufferings of Christ consisted in physical pain alone, then His death was no more painful than that of some of the martyrs. Bodily pain was but an item in the agony of God's dear Son. The sins of the world were upon him, also the sense of His Father's wrath as he suffered the penalty of the law. It was these that crushed His divine soul. It was the hiding of His Father's face, a sense that His own dear Father had forsaken Him, which brought despair. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary.

## **Ellen White, Desire of Ages, pg. 753**

So great was this agony that His physical pain was hardly felt.

## **Stephan N Haskell, 1908, The Story of Daniel, pg. 247**

The light which shone about the tomb when the angels bade the Son of Man come forth, typified the power with which the truth should penetrate the empire as His followers went forth to preach salvation.

## **Ellen White, Letter 26, 1900**

Remember that with God there is no caste or nationality, no divisions or parties. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not bring people down to a low level, but brings all up to a high, exalted level. Truth never makes men or women coarse, or rough, or uncourteous. It takes men in all their sin and commonness, separates them from the world, and refines their tastes, even if they are poor and uneducated. Under Christ's discipline a constant work of refinement goes on, sanctifying them through the truth.

## **Alonzo T. Jones, Advent Review & Sabbath Herald, January 31, 1899**

The profession of being an Adventist, of being a Seventh-day Adventist, looking for the coming of the Lord, telling people that the coming of the Lord is near, watching the signs of the times,—all this is right, absolutely and forever right. But, though I have all this, and have not that one thing,— the sole ambition to be completely separated from sin, and from the service of sin,—my profession of the Adventist faith is a fraud; for if I am not separated from sin, I can not meet the Lord at all in peace. Therefore if my sole ambition is not separation from sin, and from the service of it, I am not preparing at all to meet the Lord.

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**Galatians 2:20** I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

**1Peter 3:18** For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

**Ephesians 2:16** And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

**Matthew 16:24** Then said Jesus unto his disciples, If any [man] will come after me, let him deny himself, and take up his cross, and follow me.

## **Desire of Ages, pg. 83**

It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit.

**Philippians 2:5** Let this mind be in you, which was also in Christ Jesus:

## **Desire of Ages, pg. 83**

If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross.

## **Notes Chapter 22**

### **MWV2 89.1**

Need I, then, tell my hearers that history tells us that Alexander conquered the then known world in about six years, and that he died 323 years B. C. at Babylon; that his kingdom was divided among his greatest generals, from which division arose four great kingdoms, Egypt in the south, Persia in the east, Syria in the north, and Macedonia in the west, which kingdoms lasted until conquered by the Romans? Between the years 190 and 30 B. C. nearly all these kingdoms became Roman provinces. From Daniel 11:5,13, inclusive, we have a prophecy of the two principal kingdoms out of these four--Egypt and Syria; and any one who may have the curiosity to see the exact agreement between the prophecy and history, can read Rollin's Ancient History, where he has not only given us the history, but applied this prophecy. And as I see no reason to disagree from him in his application of these texts, I shall, therefore, for brevity's sake, pass over these texts, and examine the text, Dan 11:14, "And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." The king of the south, in this verse, without any doubt, means king of Egypt; but what the robbers of thy people means remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, it is plain; for the angel had been talking about that nation for a number of verses previous, and now says, "also the robbers of thy people," etc., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this "establish the vision," as Antiochus is not spoken of any where in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in the vision. Again, "to establish the vision," must mean to make sure, complete, or fulfill the same. And if it cannot be shown that the {1842 WiM, MWV2 88.1} Grecian kingdom was to rob the people of God, I think it must mean some other nation which would do these acts, to which every word will apply. And to this we need not be at a loss; for at this very time of which the angel is speaking, Rome, the least kingdom in Daniel's vision, did exalt itself, and this kingdom did have the very marks in the vision, and in the events following. This kingdom was to have great iron teeth; it was to break in pieces, and stamp the residue with the feet of it. The vision also says, "He shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and holy people, and that he should magnify himself," etc., the same as exalt himself, Daniel 7:7,23; 8:10-12,24,25 verses. And it cannot be denied but that the Jews have been robbed of their city and sanctuary by the Romans, and the Christian church has been persecuted and robbed by this dreadful beast, the Roman kingdom. It is evident too that when this kingdom falls, the vision will be completed, fulfilled, established: "but they shall fall," says the angel in the verse under our present examination; "they shall fall;" that is, the ten horns in this fourth kingdom, when the vision is fulfilled or established, and



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when the stone cut out of the mountain without hands shall grind them to powder. We will take the 15th, "So the king of the north" (Rome is now the king of the north, because they had conquered the Macedonian kingdom, and had become masters of the countries north and east before they attacked Egypt) "shall come and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand." This was about fifty years before Christ, when Pompey, a Roman general, conquered Egypt, and made that kingdom tributary to the Romans, and afterwards entered Jerusalem, and made them subjects of the Roman government. See verses 16 and 17, "But he that cometh against him (Pompey coming against Egypt) "shall do according to his own will, and none shall stand before him, and he shall stand in the glorious land which by his hand shall be consumed." He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him," (or men of equal conditions, as it might have been rendered.) The Roman army, of which Pompey had the command, when he went into Egypt and Palestine, were composed of the sons of all the principal citizens of Rome, who were, according to the laws of the republic, to serve ten years in the service of their country before they were admitted to receive the high offices which they might afterwards be candidates for. This accounts for the language just read in the text--"upright ones with him." And "thus shall he do: he shall give him the daughter of woman, corrupting her; but she shall not stand on his side nor be for him." When Pompey went into Egypt, he found that country divided between Ptolemy and Cleopatra. Pompey, after he had made them tributary to the Romans, compelled them to settle their differences by marriage. Afterwards, when Julius Caesar came against Pompey with his western veterans, with whom he had conquered the west part of Europe, and in the battle fought between these two contending rivals, Pompey and Julius Caesar, Cleopatra had the command of the Egyptian fleet on the side of Pompey; but in the midst of the action she deserted over to Caesar with her whole fleet, which turned the fortune of the day in favor of Julius Caesar. Pompey then fled into the Grecian isles, where he compelled many of them to declare in his favor. But Caesar soon followed him, and at the battle of Pharsalia completely defeated Pompey, who was slain by a band of pirates or robbers. This part we have in the 18th verse, "After this shall he (Pompey) turn his face unto the isles, and shall take many; but a prince (Caesar) for his own behalf shall cause the reproach offered by him (Pompey) to cease; without his own (Caesar) reproach he shall cause it to turn upon him, (Pompey:)" 19th verse, "Then he (Caesar) shall turn his face towards the fort of his own land; but he shall stumble and fall, and not be found." The history of Caesar's death is familiar to every school-boy. After he had conquered Pompey, he returned to Rome, entered the city in triumph, and a few days after, when he was about to be crowned Emperor, he was slain in the senate-house, before Pompey's pillar, by his own friends; "he stumbled and fell, and was not found." 20th verse, "Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom; but within a few days he shall be destroyed, neither in anger nor in battle." This verse describes Octavius Caesar, who first taxed the Roman provinces, Judea being taxed (see Luke 2:1,5) when our Savior was born; but Octavius Caesar, afterwards called Augustus Caesar, was not slain like his uncle Julius, nor like his successors; but died peaceably in his bed. 21st and 22nd verses, "And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overthrown from before him, and shall be broken; yea, also, the prince of the covenant." In these two verses we have the history of Tiberius Caesar, who was the successor of Octavius Caesar in the Roman empire; and was one of the most vile, profligate, bloody tyrants that ever sat upon the Roman throne. History gives us the same account, that he obtained by flatteries the kingdom, and afterwards ruled it by tyranny. He also assumed the name of Augustus. In his reign Christ was crucified, "the Prince of the covenant was broken." Here ends the history of the seventy weeks. This prophetic history being divided into four divisions, the first part is the history of the seventy weeks, to which we have been attending, which began in the seventh year of Artaxerxes' reign, and ended in the 22nd year of Tiberius Caesar's, being four hundred and ninety years; the second part will be the history of Pagan Rome, which begins with the first league made between the Romans and the Jews, and will carry us down six hundred and sixty-six years. You will likewise observe that the angel goes back and begins this history with the league. 22nd verse, "And after the league made with him he shall work deceitfully: he shall come up, and shall become strong with a small people." {1842 WiM, MWV2 89.1}

#### DAR 268.3-270

"VERSE 22. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant." {1897 UrS, DAR 268.3}

Bishop Newton presents the following reading as agreeing better with the original: "And the arms of the overflower shall be overflowed from before him, and shall be broken." The expressions signify revolution and violence; and in fulfilment we should look for the arms of Tiberius, the overflower, to be overflowed, or, in other words, for him to suffer



# DANIEL CHAPTER 11; VERSES 21 & 22

*Verses 14-29 = Pagan Rome*

a violent death. To show how this was accomplished, we again have recourse to the Encyclopedia Americana, art. Tiberius:- {1897 UrS, DAR 268.4}

"Acting the hypocrite to the last, he disguised his increasing debility as much as he was able, even affecting to join in the sports and exercises of the soldiers of his guard. At length, leaving his favorite island, the scene of the most disgusting debaucheries, he stopped at a country house near the promontory of Micenum, where, on the 16th of March, 37, he sunk into a lethargy, in which he appeared dead; and Caligula was preparing with a numerous escort to take possession of the empire, when his sudden revival threw them into consternation. At this critical instant, Macro, the pretorian prefect, caused him to be suffocated with pillows. Thus expired the emperor Tiberius, in the seventy-eighth year of his age, and twenty-third of his reign, universally execrated." {1897 UrS, DAR 269.1}

"The prince of the covenant" unquestionably refers to Jesus Christ, "the Messiah the Prince," who was to "confirm the covenant" one week with his people. Dan.9:25-27. The prophet, having taken us down to the death of Tiberius, now mentions incidentally an event to transpire in his reign, so important that it should not be passed over; namely, the cutting off of the Prince of the covenant, or in other words, the death of our Lord Jesus Christ. According to the prophecy, this took place in the reign of Tiberius. Luke informs us (3:1-3) that in the fifteenth year of the reign of Tiberius Caesar, John the Baptist commenced his ministry. The reign of Tiberius is to be reckoned, according to Prideaux, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus, his step-father, in August, A.D.12. His fifteenth year would therefore be from August, A.D.26, to August, A.D.27. Christ was six months younger than John, and is supposed to have commenced his ministry six months later, both, according to the law of the priesthood, entering upon their work when they were thirty years of age. If John commenced in the spring, in the latter portion of Tiberius's fifteenth year, it would bring the commencement of Christ's ministry in the autumn of A.D.27; and right here the best authorities place the baptism of Christ, it being the exact point where the 483 years from B.C.457, which were to extend to the Messiah the Prince, terminated; and Christ went forth proclaiming that the time was fulfilled. From this point we go forward three years and a half to find the date of the crucifixion; for Christ attended but four Passovers, and was crucified at the last one. Three and a half years from the autumn of A.D.27 bring us to the spring of A.D.31. The death of Tiberius is placed but six years later, in A.D.37. (See on chapter 9:25-27.) {1897 UrS, DAR 269.2}

"VERSE 23. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people." {1897 UrS, DAR 270.1}

The "him" with whom the league here spoken of is made, must be the same power which has been the subject of the prophecy from the 14th verse; and that this is the Roman power is shown beyond controversy in the fulfilment of the prophecy in three individuals, as already noticed, who successively ruled over the Roman Empire; namely, Julius, Augustus, and Tiberius Caesar. The first, on returning to the fort of his own land in triumph, stumbled and fell, and was not found. Verse 19. The second was a raiser of taxes; and he reigned in the glory of the kingdom, and died neither in anger nor in battle, but peacefully in his own bed. Verse 20. The third was a dissembler, and one of the vilest of characters. He entered upon the kingdom peaceably, but both his reign and life were ended by violence. And in his reign the Prince of the covenant, Jesus of Nazareth, was put to death upon the cross. Verses 21. 22. Christ can never be broken or put to death again; hence in no other government, and at no other time, can we find a fulfilment of these events. Some attempt to apply these verses to Antiochus, and make one of the Jewish high priests the prince of the covenant, though they are never called such. This is the same kind of reasoning which endeavors to make the reign of Antiochus a fulfilment of the little horn of Daniel 8; and it is offered for the same purpose; namely, to break the great chain of evidence by which it is shown that the Advent doctrine is the doctrine of the Bible, and that Christ is now at the door. But the evidence cannot be overthrown; the chain cannot be broken. {1897 UrS, DAR 270.2}