

DANIEL CHAPTER 11; VERSES 23-24

Verses 14-29 = Pagan Rome

By verses 23 and 24 we are brought down this side from the league between the Jews and the Roman Senate, B. C. 161, to the reign of Christ and to the time when Rome had acquired universal dominion.

11:23 And after the league [made] [1Macc 8:1;28; 9:70 -in 158 B.C., Rome and the Jewish Maccabean leaders made a league of assistance, permitting Rome to protect them against the Syrian kings to guarantee their independence] with him [Rome] he [Rome] shall work deceitfully [in 63 B.C., Pompey disregarded the terms of the league, conquered Judea, and reduced it to a Roman province]: for he [Rome] shall come up, and shall become strong with a small people [incredibly, the small city of Rome (started as a very small people out of Macedonia {Daniel 8:9} and became very great) ruled the world for over 500 years].

11:23 And after the league [the Jews] made with Rome, he shall work deceitfully: for he shall come up and become strong with a small people.

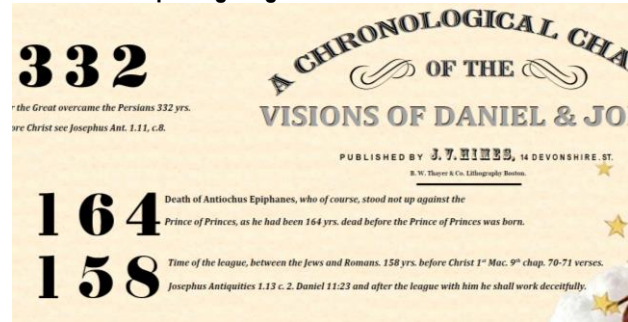
11:24 He [Rome; Caesar died in 31 B.C.] shall enter peaceably even upon the fattest places of the province [Rome gained many of its provinces through legacies or treaties]; and he [Rome; Constantine] shall do [that] which his [Rome] fathers have not done [moved capital to Constantinople], nor his [Rome's] fathers' fathers; he [Rome] shall scatter among them [Rome's allies and soldiers] the prey, and spoil, and riches: [yea], and he [Rome] shall forecast his [Rome's] devices against ["from"] the strong holds [the forts and capitals of other nations], [from the time Octavius/Augustus won Egypt in 'The Battle of Actium' to 330 A. D., against Mark Antony and Cleopatra in 31 B.C., when Rome now ruled the whole world, to 330 A.D., when Constantine moved the seat of the Roman Empire from the West to the East. During this time, Rome became a very strong and great nation] even for a time [this is a prophetic time, (1 Year = 360 prophetic days OR 360 literal years; 31 B.C. to 330 A.D.); the city of Rome would dominate the world for 360 years. This time period would begin at the overthrow of Egypt in 31 B.C., at the battle of Actium, Greece and end in A.D. 330, when Rome was split between Italy and Constantinople. This initiated a period of gradual decline, the beginning of the fall of Rome. See verses 27 and 31].

11:24 Rome shall enter peaceably even upon the fattest places of the province, and he shall do that which his fathers have not done nor his father's fathers, he shall scatter among them the prey, and spoil, and riches. Yea and he shall forecast his devices [from Rome] against the strong holds even for 360 years.

League of the Jews, Constantine, Rome Rises to Power

Rome made a league with the Jews. There were other kingdoms, especially the kingdom of the North at this time, who were really making things hard for the Jews and so the robbers of thy people (known as this little Roman people, who became a great people) protected and promised to protect the Jews. And they did for many, many years until 63 BC when Pompey made Jerusalem a province of Rome and started to mistreat the people of God.

1843 Chart depicting league of the Jews in 158 B.C.



Shall become strong with a small people

1. Referring to the growth of Rome from a little nation (humble beginnings) to a ponderous power. Rome started as a very small people out of Macedonia (Daniel 8:9) and became very great.

Some of the very best provinces came under Rome's dominion without war.

Verse 24:

He shall forecast his devices against the strong holds

1. This would be from the time Octavius/Augustus won Egypt in 'The Battle of Actium' against Mark Antony and Cleopatra in 31 B.C., when Rome now ruled the whole world to 330 A.D., when Constantine moved the seat of the Roman Empire from the West to the East .
2. During this time, Rome became a very strong and great nation

Even for a TIME

1. A Time = 1 year
1 Year = 360 prophetic days OR 360 literal years. This TIME prophecy is referring to 31 B.C. to 330 A.D. See verses 25-27



DANIEL CHAPTER 11; VERSES 23-24

Verses 14-29 = Pagan Rome



1843 Chart depicting the league between the Jews and Romans in 158 B.C.

158

Time of the league, between the Jews and Romans. 158 yrs. before Christ 1st Mac. 9th chap. 70-71 verses.

Josephus Antiquities 1.13 c. 2. Daniel 11:23 and after the league with him he shall work deceitfully.



Rome gained many of its provinces through legacies or treaties; scattering among its allies and soldiers the spoils of war and conquest. A tactic of war, its fathers nor its fathers, fathers had ever used before.

Rome would “**forecast its devices**”, its military force against the forts and capitals of other nations. Rome would continue as a world power only for a prophetic “time”, 360 years. Dated from when they would stand up (become recognized) as a universal world power, until the end of the period given in the prophecy when it would go into decline. Rome’s status as a world power began in 31 BC, at the **battle of Actium**, when it subdued the last nation standing against it, Egypt. Verses 25-29 discuss the fall of Egypt in detail.

Verse 23

The high priest, hearing that the Romans had "conquered in war Galatia, and Iberia, and Carthage, and Lybia; and that, besides these, they had subdued Greece, and their kings Perseus, and Philip, and Antiochus the Great also, he resolved to enter into a league of friendship with them. He therefore sent to Rome some of his friends, Eupolemus the son of John, and Jason the son of Eleazar, and by them desired the Romans that they would assist them, and be their friends, and would write to Demetrius that he would not fight against the Jews. So the senate received the ambassadors that came from Judas to Rome, and discoursed with them about the errand on which they came, and then granted them a league of assistance. They also made a decree concerning it, and sent a copy of it into Judea. It was also laid up in the capitol, and engraven in brass. The decree itself was this:—
The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money. And if any attack be made upon the Jews, the Romans shall assist them, as far as they are able; and again, if any attack be made upon the Romans, the Jews shall assist them. And if the Jews have a mind to add to, or to take away anything from, this league of assistance, that shall be done with the common consent of the Romans. And whatsoever addition shall thus be made, it shall be of force. This decree was written by Eupolemus the son of John, and by Jason the son of Eleazar, when Judas was high-priest of the nation, and Simon his brother was general of the army. And this was the first league that the Romans made with the Jews, and was managed after this manner." Josephus' "Antiquities," book XII, chap. X, par 6.

["The Eleventh of Daniel Narrated" pg. 45-46 by J. Grant Lamson 1909; archive from G.C. Library]

DANIEL CHAPTER 11; VERSES 23-24

Verses 14-29 = Pagan Rome

Verse 24

The last part of verse 23 and the first part of verse 24 are all in harmony with other prophetic words relative to this power. Rome was to be of fierce countenance and understanding dark sentences,"

he should	"destroy wonderfully, and prosper and practice"
and	"through his policy"
would	"cause craft to prosper in his hand"
and	"by peace"
would	"destroy many,"

and now by taking a course which no other nation had ever taken he shows his "policy" and "craft" and by "peace" [peaceful means, his hypocrisy covered] he does destroy the liberties and lives of nations and peoples. As a means to this end, he scatters among the fattest provinces the prey and the spoils and the riches, and taken off their guard these provinces are quickly swallowed by the mighty nation which sprang from a small people.

"Nothing could be more gentle and equitable than the conduct of the Romans in the beginning. They acted with the utmost moderation toward such States and nations as addressed them for protection. They succored them against their enemies, took the utmost pains in terminating their differences and in suppressing all commotions which arose amongst them, and did not demand the least recompence from their allies for all these services. By this means their authority gained strength daily, and prepared the nations for entire subjection.

"And, indeed, under pretense of offering them their good offices, of entering into their interests, and of reconciling them, the Romans rendered themselves the sovereign arbiters of those whom they had restored to liberty, and whom they now considered, in some measure, as their freedmen. They used to depute commissioners to them, to inquire into their complaints, to weigh and examine the reasons on both sides, and to decide their quarrels; but when the articles were of such a nature that there was no possibility of reconciling them on the spot, they invited them to send their deputies to Rome. Afterward they used, with plenary authority, to summon those who refused to come to an agreement, obliged them to plead their cause before the Senate, and even to appear in person there. From arbiters and mediators, being become supreme judges, they soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions, were greatly offended when the most implicit obedience was not paid to them, and gave the name of rebellion to a second resistance. Thus there arose, in the Roman Senate, a tribunal which judged all nations and kings, and from which there was no appeal.

"This tribunal, at the end of every war, determined the rewards and punishments due to all parties. They dispossessed the vanquished nations of part of their territories in order to bestow them on their allies, by which they did two things from which they reaped a double advantage; for they thereby engaged in the interest of Rome such kings as were no ways formidable to them, and from whom they had something to hope; and weakened others, whose friendship the Romans could not expect, and whose arms they had reason to dread. We shall hear one of the chief magistrates in the republic of the Achaeans inveigh strongly in a public assembly against this unjust usurpation, and ask by what title the Romans were empowered to assume so haughty an ascendant over them; whether their republic was not as free and independent as that of Rome; by what right the latter pretended to force the Achaeans to account for their conduct; whether they would be pleased, should the Achaeans, in their turn, officiously pretend to inquire into their affairs; and whether matters ought not to be on the same footing on both sides. All these reflections were very reasonable, just, and unanswerable; and the Romans had no advantage in the question but force. "They acted in the same manner, and their politics were the same, with regard to their treatment of kings. They first won over to their interest such among them as were the weakest, and consequently the least formidable; they gave them the title of allies, whereby their persons were rendered in some measure sacred and inviolable, and which was a kind of safeguard against other kings more powerful than themselves; they increased their revenue and enlarged their territories, to let them see what they might expect from their protection. It was this which raised the kingdom of Pergamus to so exalted a pitch of grandeur.

DANIEL CHAPTER 11; VERSES 23-24

Verses 14-29 = Pagan Rome

"In the sequel, the Romans invaded, upon different pretenses, those great potentates who divided Europe and Asia. And how haughtily did they treat them, even before they had conquered! A powerful king confined within a narrow circle by a private man of Rome was obliged to make his answer before he quitted it: how imperious was this! But then, how did they treat vanquished kings? They command them to deliver up their children, and the heirs to their crown, as hostages and pledges of fidelity and good behavior; oblige them to lay down their arms; forbid them to declare war, or conclude any alliance, without first obtaining their leave; banish them to the other side of the mountains, and leave them, in strictness of speech, only an empty title, and a vain shadow of royalty, divested of all its rights and advantages.

"We can not doubt but that Providence had decreed to the Romans the sovereignty of the world, and the Scriptures had prophesied their future grandeur; but they were strangers to those divine oracles, and besides, the bare prediction of their conquests was no justification of their conduct. Although it is difficult to affirm, and still more so to prove, that this people had from the first formed a plan in order to conquer and subject all nations, it can not be denied but that if we examine their whole conduct attentively, it will appear that they acted as if they had a foreknowledge of this; and that a kind of instinct had determined them to conform to it in all things.

"But be this as it will, we see by the event in what this so much boasted lenity and moderation of the Romans terminated. Enemies to the liberty of all nations, having the utmost contempt for kings and monarchy, looking upon the whole universe as their prey, they grasped, with insatiable ambition, the conquests of the whole world. They seized indiscriminately all provinces and kingdoms, and extended their empire over all nations; in a word, they prescribed no other limits to their vast projects than those which deserts and seas made it impossible to pass." Ancient History, book XIX, chap. I, § 7.

The scripture reads, "He shall forecast his devices against the strongholds even for a time." We take it that if he is to "think his thoughts" against strongholds, he will undoubtedly do it from his own stronghold which is Rome, and so in the narrative this is indicated. Our marginal note explains this prophetic word, "a time," and more will be said in speaking of the events fulfilling the period.

{ "The Eleventh of Daniel Narrated" pg. 46-49 by J. Grant Lamson 1909; archive from G.C. Library }

DANIEL CHAPTER 11; VERSES 23-24

Verses 14-29 = Pagan Rome

Verse 23

DAR 271.1-2

Having taken us down through the secular events of the empire to the end of the seventy weeks, the prophet, in verse 23, takes us back to the time when the Romans became directly connected with the people of God by the Jewish league, B.C.161: from which point we are then taken down in a direct line of events to the final triumph of the church, and the setting up of God's everlasting kingdom. The Jews, being grievously oppressed by the Syrian kings, sent an embassy to Rome, to solicit the aid of the Romans, and to join themselves in "a league of amity and confederacy with them." 1 Mac.8; Prideaux, II, 234; Josephus's Antiquities, book 12, chap.10, sec.6. The Romans listened to the request of the Jews, and granted them a decree, couched in these words:- {1897 UrS, DAR 271.1}

"The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans, to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money; and if any attack be made upon the Jews, the Romans shall assist them as far as they are able; and again, if any attack be made upon the Romans, the Jews shall assist them. And if the Jews have a mind to add to, or to take from, this league of assistance, that shall be done with the common consent of the Romans. And whatever addition shall thus be made, it shall be of force." "This decree," says Josephus, "was written by Eupolemus, the son of John, and by Jason, the son of Eleazer, when Judas was high priest of the nation, and Simon, his brother, was general of the army. And this was the first league that the Romans made with the Jews, and was managed after this manner." {1897 UrS, DAR 271.2}

DAR 271.3

At this time the Romans were a small people, and began to work deceitfully, or with cunning, as the word signifies. And from this point they rose by a steady and rapid ascent to the height of power which they afterward attained. {1897 UrS, DAR 271.3}

Stephan N Haskell, 1908, The Story of Daniel, pg. 248

THE strength of paganism had been tested. Truth, eternal truth, had dwelt in the person of the Man of Nazareth. With the death of Christ, Satan lost hope.

2Thessalonians 2:7 For the mystery of iniquity doth already work: only he who now letteth [will let], until he be taken out of the way.

Stephan N Haskell, 1908, The Story of Daniel, pg. 249, 250

Instead, the greatest, the only effectual, drawback to the spread of the truth has been caused in individual experience when the physical man has limited the development of the spiritual.

Stephan N Haskell, 1908, The Story of Daniel, pgs. 250

One peculiar thing about the new sect, as they were viewed by the pagans, was the absence of images and forms which the senses could comprehend. When Christians gathered for worship, there was no altar, no god, no incense. When the Christians prayed, there was no priesthood, no vain repetition of words, no offerings, but a simple petition in the name of Christ. An invisible power seemed to have taken control of the new converts, a power which never quailed, and which no pagan votary could gainsay. The life which God had so long searched for among the Jews was found among the early Christians.

Stephan N Haskell, 1908, The Story of Daniel, pgs. 251

Outward pressure, though tried again and again, had proved unavailing in stamping out the truth.

Stephan N Haskell, 1908, The Story of Daniel, pgs. 250, 251

The enemy of truth had sought by every means to blind the eyes of the Jews to the love of God; he had worked through every government for their destruction, and when their nation was at its lowest point, when spiritual vitality was almost exhausted, Christ came in person to revive their fainting hope. Then Satan used every device to deceive the Son of Man. He tempted Him in all points where human nature can be tempted; he (Satan) sought to ensnare Him with petty trials; he sought to induce Him to accept high worldly honors; but he failed in all, and when he (Satan) thought he had gained the victory by His (Jesus') crucifixion, he (Satan) found it was only the physical form which could be thus bound,

DANIEL CHAPTER 11; VERSES 23-24

Verses 14-29 = Pagan Rome

and that only for a time. An eternal spirit dwelt in mortal clay, and the bands of death were broken by His resurrection. Now from the midst of that down-trodden people, that despised race, from the very foot of the ignominious cross, God chose a people and sent them forth to conquer the world. "Such knowledge is too wonderful for me; it is high, I can not attain unto it." What wonder that the world awoke with a start, and that Satan sought new devices for the overthrow of truth.

Stephan N Haskell, 1908, The Story of Daniel, pgs. 253, 254

The expression "church of God" does not refer to denominational names or lines. From the days of Christ until the present, there has been a true church. Its members have often been scattered as far as human eye could discern, but on the record books of heaven they have been recognized as a single company. ...

The characteristic which marks the true church is adherence to the commandments of the God of heaven. Wherever a people have been true to these, God has honored them with His presence. ... As truth was rejected by the nations and they fell, so truth has been rejected by one denomination after another, and they have fallen, another people taking the vacant place. This succession will be kept up until a remnant people who will keep the commandments of God and the faith of Jesus, shall be made up. They will enter the eternal city to reign with Christ. It is this struggle that was revealed to Daniel in the latter part of his last vision. The history of Rome becomes the history of religious controversy, and the struggle between truth and error is greater than ever before.

Stephan N Haskell, 1908, The Story of Daniel, pgs. 255

There were many Christians scattered throughout the empire who refused to fight under the banner of paganism. With these Constantine made a league. The story of his conversion is variously told, and perhaps the details are unimportant. The fact remains that he acknowledged the God of the Christians, proclaimed himself a follower of Christ, and immediately Christians from all over the empire flocked into his army, devout followers of the general who now fought in the name of Christianity.

Proverbs 16:25 There is a way that seemeth right unto a man, but the end thereof [are] the ways of death.

Stephan N Haskell, 1908, The Story of Daniel, pgs. 256, 257

The clothing of paganism in Christian garments was never more complete than in the days of Constantine. The mystery of iniquity was hard at work.

Stephan N Haskell, 1908, The Story of Daniel, pg. 258

The first religious laws ever passed by Christians were edicts of Constantine. In 312 the edict of Milan granted universal toleration; in 321 the first law for the worship of Sunday was published; in 325 was convened at Nice the first ecumenical council, which formulated a creed for the world.

In 324; ancient Byzantium became the new capital of the Roman Empire by Emperor Constantine the Great, after whom it was renamed, and dedicated on 11 May 330.

Verse 24

He shall enter peaceably even upon the fattest places

"The usual manner in which nations had, before the days of Rome, entered upon valuable provinces and rich territory, was by war and conquest. Rome was now to do what had not been done by the fathers or the fathers' fathers; namely, receive these acquisitions through peaceful means. The custom, before unheard of, was now inaugurated, of kings' leaving by legacy their kingdoms to the Romans. Rome came into possession of large provinces in this manner. {1897 UrS, DAR 273.1}

He shall scatter among them the prey and spoil

"And those who thus came under the dominion of Rome derived no small advantage therefrom. They were treated with kindness and leniency. It was like having the prey and spoil distributed among them. They were protected from their enemies, and rested in peace and safety under the aegis of the Roman power." {1897 UrS, DAR 273.2}

DANIEL CHAPTER 11; VERSES 23-24

Verses 14-29 = Pagan Rome

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Stephan N Haskell, 1908, The Story of Daniel, pgs. 259, 260

The new policy was the outworking of a union of church and state. The kingdoms of the past had followed a policy somewhat similar to one another. Government was with them the central object. This was seen in its strongest light in pagan Rome, but with Constantine the policy changed. Paganism as paganism was laid low, and the "mystery of iniquity" was enthroned. The world was given Christianity, not as it came from the life of Him whose name it bore, but as it was corrupted and polluted by human and satanic minds. ... That is, future history must deal with church and state, and not with kingdoms such as Babylon, Medo-Persia, and Greece. History has changed.

Ezekiel 13:10-13 Because, even because they have seduced my people, saying, Peace; and [there was] no peace; and one built up a wall, and, lo, others daubed it with untempered [mortar]: Say unto them which daub [it] with untempered [mortar], that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend [it]. Lo, when the wall is fallen, shall it not be said unto you, Where [is] the daubing wherewith ye have daubed [it]? Therefore thus saith the Lord GOD; I will even rend [it] with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in [my] fury to consume [it].

Stephan N Haskell, 1908, The Story of Daniel, pgs. 260

The acts of Constantine started a series of movements which developed rapidly into the antichrist of the Dark Ages. The council held at Nice was an important gathering alike to the church and the nation, for since the two have joined hands, whatever affects one affects the other. The Christian world was torn asunder by theological factions. Alexandria, the center of all philosophical study, was also the center of theological activity. Here is where the Greek influence was most forcibly felt.

DANIEL CHAPTER 11; VERSES 23-24

Verses 14-29 = Pagan Rome

Stephan N Haskell, 1908, *The Story of Daniel*, pg. 261

Paganism and Christianity met on the battlefield when Constantine contended for the throne of Rome; paganism and Christianity met in more deadly conflict in Alexandria, where Christian and pagan schools stood side by side. ... It was the result of a mingling of the truths taught by Christ and the false philosophy of the Greeks. It was an attempt to interpret divine writings by the human intellect, a revival of the philosophy of Plato. These teachers, by introducing Greek philosophy into the schools which were nominally Christian, opened the avenue for the theological controversies which shook the Roman world, and finally established the mystery of iniquity.

1897 UrS, DAR 273.3

To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices from strongholds, instead of against them. This the Romans did from the strong fortress of their seven-hilled city. "Even for a time;" doubtless a prophetic time, 360 years. From what point are these years to be dated? Probably from the event brought to view in the following verse. {1897 UrS, DAR 273.3}

PREX2 50.1-54.1

Verse 24. "He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strong holds, even for a time." {1842 JoL, PREX2 50.1}

"He shall enter peaceably." A great part of the tributaries and dependencies of Rome were left it by will of the kings. The following remarks from Rollin will illustrate the text. "Alexander, being driven out in this manner, went to Pompey, who was then in the neighborhood, to demand aid of him: Pompey would not interfere in his affairs because they were foreign to his commission. That prince retired to Tyre, to wait there a more favorable conjuncture. {1842 JoL, PREX2 50.2}

"But none offered, and he died there some time after. Before his death, he made a will, by which he declared the Roman people his heirs. The succession was important, and included all the dominions Alexander had possessed, and to which he had retained a lawful right, of which the violence he had sustained could not deprive him. The affair was taken into consideration by the senate. Some were of opinion that it was necessary to take possession of Egypt, and of the island of Cyprus, of which the testator had been sovereign, and which he had bequeathed in favor of the Roman people. The majority of the senators did not approve this advice. They had very lately taken possession of Bithynia, which had been left them by the will of Nicomedes; and of Cyrenaica and Lybia, which had been also given them by that of Apion; and they had reduced all those countries into Roman provinces. {1842 JoL, PREX2 50.3}

"This is the fourth example of dominions left to the Roman people by will; a very singular custom, and almost unheard of in all other history, which undoubtedly does great honor to those in whose favor it was established. The usual methods of extending the bounds of a state, are war, victory and conquest. But with what enormous injustice and violence are those methods attended, and how much devastation and blood must it cost to subject a country by force of arms! In this there is nothing cruel and inhuman, and neither tears nor blood are shed. It is a pacific and legitimate increase of power, the simple acceptance of a voluntary gift. Subjection here has nothing of violence to enforce it, and proceeds from the heart. {1842 JoL, PREX2 51.1}

"Attalus, who was the first, if I am not mistaken, that appointed the Roman people his heirs, had not engaged in any strict union with that republic during the short time he reigned. As for Ptolemy Apion, king of Cyrenaica, the Romans, far from using any arts to attain the succession to his dominions, renounced it, left the people in the full enjoyment of their liberty, and would not accept the inheritance afterwards, till they were in some measure obliged to it against their will. It does not appear that they employed any solicitations, either public or private, towards Nicomedes, king of Bithynia, or Ptolemy Alexander, king of Egypt."-[Rollin, Harpers' ed., vol. II., p. 269.] {1842 JoL, PREX2 51.2}

Extension of dominion by these means was never before known. They did that which neither their fathers, nor fathers' fathers had done. {1842 JoL, PREX2 51.3}

"He shall scatter among them the prey and spoil," etc. The lenity of the Romans toward the nations who thus peaceably came under their yoke, will be best illustrated by extracts from Rollin's History, vol. II., p. 270, Harpers' ed., 1841: {1842 JoL, PREX2 52.1}

"The other nations suffered nothing of that kind; and, generally speaking, of all foreign yokes, none ever was lighter than that of the Romans. Scarce could its weight be perceived by those who bore it. The subjection of Greece to the Roman empire, even under the emperors themselves, was rather a means to ensure the public tranquillity, than a servitude heavy upon private persons, and prejudicial to society. Most of the cities were governed by their ancient laws, had always their own magistrates, and wanted very little of enjoying entire liberty. They were by that means secured from all the inconveniences and misfortunes of war with their neighbors, which had so long and so cruelly distressed

DANIEL CHAPTER 11; VERSES 23-24

Verses 14-29 = Pagan Rome

the republic of Greece in the times of their ancestors. So that the Greeks seemed to be great gainers in ransoming themselves from these inconveniences by some diminution of their liberty. {1842 JoL, PREX2 52.2}

"An evident proof of the wisdom of the plan adopted by princes, of leaving their dominions to the Romans after their death, is, that their people never exclaimed against that disposition, nor proceeded to any revolt of their own accord, to prevent its taking effect. {1842 JoL, PREX2 52.3}

"I do not pretend to exculpate the Romans entirely in this place, nor to justify their conduct in all things. I have sufficiently animadverted upon the interested views and political motives which influenced their actions. I only say, that the Roman government, especially with regard to those who submitted voluntarily to them, was gentle, humane, equitable, advantageous to the people, and the source of their peace and tranquillity." {1842 JoL, PREX2 52.4}

It was by this moderation and kindness, rather than by the power of their arms, that the Romans gained their influence and secured the good will of their tributaries. {1842 JoL, PREX2 53.1}

Thus far we have a general history of the Roman conquests until the final and decisive stroke in the downfall of Egypt, the last division of the Greek empire, and the universal supremacy of the Roman power. That point was not to be achieved without a struggle. The last clause of the 24th verse should be read in connection with the 25th, as follows: {1842 JoL, PREX2 53.2}

"And he shall forecast his devices against the strong holds even for a time. And he shall stir up his power and his courage against the king of the south; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall forecast devices against him." {1842 JoL, PREX2 53.3}

"Against the strong holds, even for a time." Bishop Newton, who applied this to Antiochus Epiphanes, interprets it thus; that Antiochus went to fortify his own strong holds, and forecast his devices against his enemies from thence. The construction seems to me to be a correct one, so far as the strong holds are concerned. I would render the passage thus, "From the strong holds." The strong holds are the citadel or metropolis of the empire the city of Rome. The date of this characteristic I should understand to be, when they had gained universal dominion. From that time the government of Rome would, in its strong holds, forecast ways and means of holding the nations, their tributaries, in obedience and subjection. {1842 JoL, PREX2 53.4}

"Even for a time." A prophetic time of 360 years, as in Daniel vii. 25. {1842 JoL, PREX2 54.1}



If you were an ally of Rome, Rome spread the riches with you. Rome gave riches as if you were an ally of the United States. The United States has given a lot of assistance to so many other countries and this is how Rome was back in its day. This was how Rome was able to gain popularity of the people. But now, at the end of verse 24, there is a prophecy. It says, **"and he shall forecast his devices against the strongholds, even for a time."** So, when does Rome become so popular? It is in **31 BC at the Battle of Actium**, which the next several verses cover this history.

