

DANIEL CHAPTER 11; VERSES 27-29

Verses 14-29 = Pagan Rome

11:27 And both these kings' hearts [Octavius' (C. Augustus) & Marc Antony's] [shall be] to do mischief, and they [Octavius & Marc Antony] shall speak lies at one table ["...Their protestations of deference to, and friendship for, each other, were the utterances of hypocrites." (DAR 276.4)]; but it shall not prosper: for yet the end [shall be] at the time appointed [the appointed time is the end of the 360-year reign of the city of Rome, from 31 B.C. to A.D. 330. Constantine abandoned the city of Rome in A.D. 330 and moved the capital to the empire to Constantinople].

11:27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table, but it shall not prosper: for yet the end shall be at the time appointed.

11:28 Then shall he [Octavius (Caesar Augustus)] return [BC 29] into his [Octavius'] land [Rome, Italy] with great riches [from Egypt. Rome was victorious over Egypt, conquering Egypt and taking many riches from there back to Rome]; and his [Rome's] heart [shall be] against the holy covenant [the gospel and God's people. Under Rome, Christ was crucified; Rome also destroyed Jerusalem and its temple in A.D. 70 and persecuted the Christians until A.D. 313]; and he [the emperors of Rome] shall do exploits [in the hundred years following the reign of Octavius, the Roman Empire reached its farthest expansion and strength], and return to his [Roman Emperor's] own land.

11:28 Then shall Augustus return into his land with great riches: and Titus' heart shall be against the holy covenant, and he shall do exploits and return to his own land.

11:29 At the time appointed [A.D. 330] he [Rome, Constantine] shall return, and come toward the south [Egypt and Palestine. Between 284 and 303, Diocletian fought a series of wars to regain and retain Egypt as a Roman province]; but it shall not be as the former [B.C. 31], or as the latter [the time of the end, 1798; see verses 40-45].

11:29 At the time appointed, Constantine shall return, and come toward the south, but it shall not be as the former, or as the latter.

Octavius/ Christian persecution Constantine Moves Capital

Verse 27

"speak lies at one table." This is talking about that **Triumvirate** that was formed—they were best of friends—but, you know you can be at a table telling lies behind the scenes plotting other things. It says at the end of the verse, "the end shall be at the time appointed." This time appointed, as stated previously, is 31 BC to 330 AD.

Their efforts to make Rome eternal would not prosper, nor did their efforts to divide the world between themselves and still be friends.

Why is it so Easy to Lie?

Are you willing to
commit to speaking
truth even when it's
costly?

Verse 28

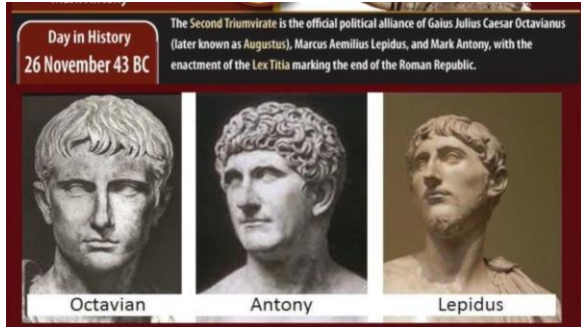
"... against the holy covenant." Augustus Caesar in 31 BC, returns to Rome with great riches that he had obtained from Egypt. From 31 BC all the way down to the time of Constantine, God's people are persecuted. "... and he shall do exploits, and return to his own land." And that's exactly what happened in verse 29.

The covenant of God or *holy covenant* is, in its broad meaning the "Gospel" or the good news to man; so in prophecy it would not only cover the words of the *promise* but the "word of God," "the promised land," "the plan of salvation," etc. We think it here refers to the land of Canaan included in God's promise to Abraham.

Augustus Caesar was in verse 28 but in verse 29 we're now all the way at the end of the time appointed of that time prophecy – Battle of Actium is the beginning point, 31 BC—a time is 360 years—that takes us to 330 AD. And now what happens? **Constantine moves the headquarters of Rome from the west to Byzantine in the east, later naming it after himself, calling it Constantinople.** Haskell states that 330 AD is a landmark in history when Constantinople was discovered. **This is when it is named Constantinople ("the founding of Constantinople is a guidepost in history... SNH SDP 246.1).** When Constantine made this move, he weakened Rome in the west. Imagine the **United States of America** moving their headquarters of Washington DC into China. And they move the intelligence, the planes, our military, and everything. That's going to weaken us and open us up for attack since our headquarters is in another country. Well, that's exactly what happened. After Constantine died, not many years later, Rome was attacked by the Barbarians of the North and was divided into 10 kingdoms.

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The Second Triumvirate is the official political alliance of Gaius Julius Caesar Octavianus (later known as Augustus), Marcus Aemilius Lepidus, and Marc Antony, with the enactment of the Lex Titia marking the end of the Roman Republic.

Verse 27

The second triumvirate of Octavian, Antony, and Lepidus soon brought out the jealousies of men bent on supreme rule, and Lepidus was first to be forced out of the ring. "Octavian, with prompt and prudent boldness, entered the camp of Lepidus in person with a few attendants. The soldiers deserted in crowds, and in a few hours Lepidus was fain to sue for pardon, where he had hoped to rule. He was treated with contemptuous indifference. Africa was taken from him; but he was allowed to live and die at Rome in quiet enjoyment of the chief pontificate.

"It was fortunate for Octavian that during this campaign Antony was on friendly terms with him. In 37 B. C. the ruler of the East again visited Italy, and a meeting between the two chiefs was arranged at Tarentum. The five years for which the triumvirs were originally appointed were now fast expiring; and it was settled that their authority should be renewed by the subservient senate and people for a second period of the same duration. They parted good friends." H. H. v. 5, p. 628. All this friendliness however was to be short lived, for "Hitherto Octavia had retained her influence over Antony. But presently, after his last interview with her brother, the fickle triumvir abruptly quitted a wife who was too good for him, and returned to the fascinating presence of the Egyptian queen, whom he had not seen for over three years. From this time forth he made no attempt to break the silken chain of her enchantments." Ibid.

After the battle of Actium, Augustus stopped a while to found the city of Nicopolis, then went to Italy, and in midsummer of 30 B. C. he arrived in Egypt. Of course Antony and Cleopatra were already there having gone directly from the battle of Actium. When thus "arrived off Alexandria they put a bold face upon the matter. Some time passed before the real state of the case was known; but it soon became plain that Egypt was at the mercy of the conqueror. The queen formed all kinds of wild designs. One was to transport the ships that she had saved across the Isthmus of Suez and seek refuge in some distant land where the name of Rome is yet unknown. Some ships were actually drawn across, but they were destroyed by the Arabs, and the plan was abandoned. She now flattered herself that her powers of fascination, proved so potent over Caesar and Antony, might subdue Octavian. Secret messages passed between the conqueror and the queen; nor were Octavian's answers such as to banish hope.



"Antony, full of repentance and despair, shut himself up in Pharos, and there remained in gloomy isolation.

"In July, 30 B. C., Octavian appeared before Pelusium. The place was surrendered without a blow. Yet, at

the approach of the conqueror, Antony put himself at the head of a division of cavalry, and gained some advantage. But on his return to Alexandria he found that Cleopatra had given up all her ships; and no more opposition was offered. On the first of August (Sextilis as it was then called) Octavian entered the open gates of Alexandria. Both Antony and Cleopatra sought to win him. Antony's messengers the conqueror refused to see;

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but he still used fair words to Cleopatra. The queen had shut herself up in a sort of mausoleum built to receive her body after death, which was not approachable by any door; and it was given out that she was really dead. All the tenderness of old times revived in Antony's heart. He stabbed himself, and in a dying state ordered himself to be laid by the side of Cleopatra.

"The queen, touched by pity, ordered her expiring lover to be drawn up by cords into her retreat, and bathed his temples with her tears. After he had breathed his last, she consented to see Octavian. Her penetration soon told her that she had nothing to hope from him. She saw that his fair words were only intended to prevent her from desperate acts, and reserve her for the degradation or his triumph. This impression was confirmed when all instruments by which death could be inflicted were found to have been removed from her apartments. But she was not to be so baffled. She pretended all submission; but when the ministers of Octavian came to carry her away, they found her lying dead upon her couch, attended by her faithful waiting-women, Iras and Charmion. The manner of her death was never ascertained; popular belief ascribed it to the bite of an asp, which had been conveyed to her in a basket of fruit." *H. H. v. 5, p. 631, 632.*

But in spite of the supremacy of Augustus and the practical consolidation of the Roman world, "yet the end shall be at the time appointed."

["The Eleventh of Daniel Narrated" pg. 53-54 by J. Grant Lamson 1909; archive from G.C. Library]

Shall speak lies at one table:
Myers General History 304
Barnes' General History 253

Their efforts to make Rome eternal would not prosper, nor did their efforts to divide the world between themselves and still be friends.

Myers General History 305
Barnes' General History 256

Verse 28



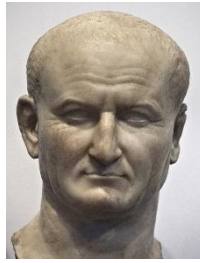
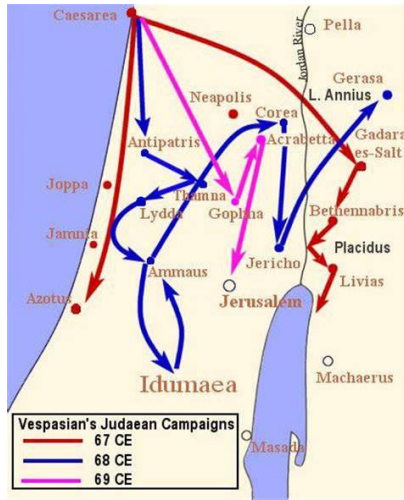
*"Octavian dated the years of his imperial monarchy from the day of the battle of Actium. But it was not till two years after (the summer of 29 B. C.) that he established himself in Rome as ruler of the Roman world. Then he celebrated three magnificent triumphs, after the example of his uncle the great dictator, for his victories in Dalmatia, at Actium, and in Egypt. At the same time the temple of Janus was closed (notwithstanding that border wars still continued in Gaul and Spain) for the first time since the year 235 B. C. All men drew breath ore freely, and all except the soldiery looked forward to a time of tranquillity. Liberty and independence were forgotten words. After the terrible disorders of the last century, the general cry was for quiet at any price. Octavian was a person admirably fitted to fulfil these aspirations. His uncle Julius was too fond of active exertion to play such a part well. Octavian never shone in war, while his vigilant and patient mind was well fitted for the discharge of business. He avoided shocking popular feeling by assuming any title savouring of royalty; but he enjoyed by universal consent an authority more than regal." *H. H. v. 5, p. 632.* Other events, mainly secular, relating to the early Roman empire having been narrated in the verses leading up to the crucifixion, the prophet now brings to view the next great calamity that should touch the Jewish nation.*

The Saviour before his ascension had foretold the destruction of Jerusalem, and had warned his people to pray that their flight be not in winter, neither upon the Sabbath day. When they should see Jerusalem compassed with armies they were to flee. But with the army of Rome about the city how could they flee? Manifestly, after the armies of the desolator had once enveloped the holy city, they were to be withdrawn for a time, and then the

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people who believed the words of Christ could flee, and then the Roman armies would again encompass the city and stand in the holy land, and by his [the Roman] hand that holy land would be consumed.



Just so do we find in history Vespasian waged a war against Judea and Jerusalem, beginning the year 66 A. D. Disorders at Rome caused the temporary withdrawal of the Roman armies and Vespasian having been made emperor, his son Titus took up the work of subjugating Jerusalem.

The story as told by Josephus is too horrible to print in this book. The eyes stare and the blood turns cold at the recital of the awful extremity to which the factions in the city were put by the war. The Jews had said in rejecting Christ "His blood be on us and on our children," and as Pontius Pilate washed his hands in token of his desire to

be accounted innocent of the blood of "that innocent man," Jesus, so Titus, in going his rounds along the valleys where the Jews had carried out

thousands upon thousands, and had cast down from the walls of the city other thousands of dead bodies, "the thick putrefaction running about them, (he) gave a groan, and, spreading out his hands towards heaven, called God to witness that this was not his doing." *H. H. v. 2, p. 196.* Manneas, who was appointed at one of the gates to keep tally of the poor dead that were carried out, told Titus that during the seventy-five days between the 14th of Nisan and the first of Tammuz there had been passed out his gate no fewer than 115,880 dead bodies. A little later another eminent citizen reported to Titus that the total dead at that time were not less than 600,000 that had been carried out of the city besides the hundreds of houses in the city that had been packed full of putrefying bodies and the houses locked up.

As this terrible destruction is spoken of elsewhere in scripture and as comparatively few of the readers of this book may have any reasonably full account, I give herewith the account from Goldsmith as found in *H. H. v. 6, p. 234-236.*



"In the meantime, Titus carried on the war against the Jews with vigour. This obstinate and infatuated people had long resolved to resist the Roman power, vainly hoping to find protection from heaven. Their own historian represents them as arrived at the highest pitch of iniquity, while famines, earthquakes, and prodigies all conspired to forewarn their approaching ruin. Nor was it sufficient that heaven and earth seemed combined against them; they had the most bitter dissensions among themselves, and were split into two parties, that robbed and destroyed each other with impunity; still pillaging, and, at the same time, boasting their zeal for the religion of their ancestors.

"At the head of one of those parties was an incendiary whose name was John. This fanatic affected sovereign power, and filled the whole city of Jerusalem, and all the towns around, with tumult and pillage. In a short time a new faction arose, headed by one Simon, who, gathering together multitudes of robbers and murderers who had fled to the mountains, attacked many cities and towns, and reduced all Idumaea into his power. Jerusalem, at length, became the theatre in which these two demagogues began to exercise their mutual animosity: John was possessed of the temple, while Simon was admitted into the city, both equally enraged against each other; while slaughter and devastation followed their pretensions. Thus did a city, formerly celebrated for peace and unity, become the seat of tumult and confusion.

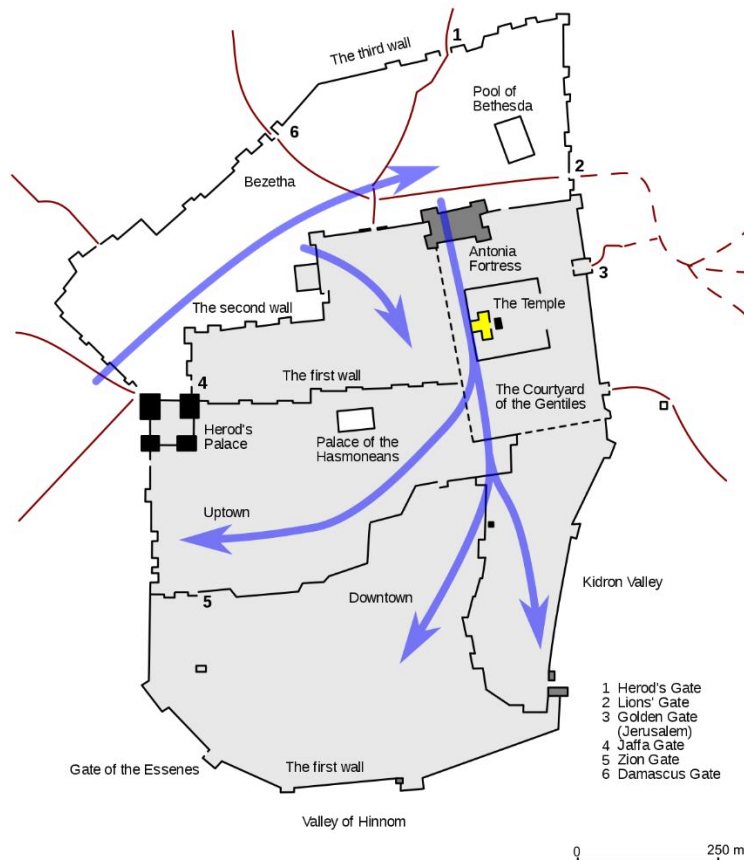
"It was in this miserable situation that Titus came to sit down before it with his conquering army, and began his operations within about six furlongs of the place. It was at the feast of the Passover, when the place was filled with an infinite multitude of people, who had come from all parts to celebrate that great solemnity, that Titus

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undertook to besiege it. His presence produced a temporary reconciliation between the contending factions within; so that they unanimously resolved to oppose the common enemy first, and then decide their domestic quarrels at a more convenient season. Their first sally, which was made with much fury and resolution, put the Romans into great disorder, and obliged them to abandon their camp and fly to the mountains. However, rallying immediately after, the Jews were forced back into the city; while Titus, in person, showed surprising instances of valour and conduct.

"These advantages over the Romans only renewed in the besieged their desires of private vengeance. A tumult ensued in the temple, in which several of both parties were slain; and in this manner, upon every remission from without, the factions of John and Simon violently raged against each other within, agreeing only in their resolution to defend the city against the Romans.



Jerusalem was strongly fortified by three walls on every side, except where it was fenced by deep valleys. Titus began by battering down the outward wall, which, after much fatigue and danger, he effected; all the time showing the greatest clemency to the Jews, and offering them repeated assurances of pardon. But this infatuated people refused his proffered kindness with contempt, and imputed his humanity to his fears. Five days after the commencement of the siege Titus broke through the second wall; and though driven back by the besieged, he recovered his ground, and made preparations for **battering the third wall**, which was their last defence. But first he sent Josephus, their countryman, into the city, to exhort them to yield, who, using all his eloquence to persuade them, was only reviled with scoffs and reproaches. The siege was now, therefore, carried on with greater vigour than before; several batteries for engines were raised, which were no sooner built than destroyed by the enemy. At length it was resolved in

council to surround the whole city with a trench, and thus prevent all relief and succors from abroad. This, which was quickly executed, seemed no way to intimidate the Jews. Though famine, and pestilence, its necessary attendant, began now to make the most horrid ravages within the walls, yet this desperate people still resolved to hold out. Though obliged to live upon the most scanty and unwholesome food, though a bushel of corn was sold for six hundred crowns, and the holes and the sewers were ransacked for carcasses that had long since grown putrid, yet they were not to be moved. The famine raged at last to such an excess, that a woman of distinction in the city boiled her own child to eat it; which horrid account coming to the ears of Titus, he declared that he would bury so abominable a crime in the ruins of their state. He now, therefore, cut down all the woods within a considerable distance of the city, and causing more batteries to be raised, he at length battered down the wall, and in five days entered the citadel by force. Thus reduced to the very verge of ruin, the remaining Jews still deceived themselves with absurd and false expectations, while many false prophets deluded the multitude, declaring they would soon have assistance from God.

"The heat of the battle was now, therefore, gathered round the inner wall of the temple, while the defendants desperately combated from the top. Titus was willing to save this beautiful structure, but a soldier casting a

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brand into some adjacent buildings, the fire communicated to the temple, and, notwithstanding the utmost endeavors on both sides, the whole edifice was quickly consumed. The sight of the temple in ruins effectually served to damp the ardour of the Jews. They now began to perceive that heaven had forsaken them, while their cries and lamentations echoed from the adjacent mountains. Even those who were almost expiring lifted up their dying eyes to bewail the loss of their temple, which they valued more than life itself. The most resolute, however, still endeavored to defend the upper and stronger part of the city, named Zion; but Titus, with his battering engines, soon made himself entire master of the place. John and Simon were taken from the vaults where they had concealed themselves; the former was condemned to perpetual imprisonment, and the latter reserved to grace the conqueror's triumph. The greatest part of the populace were put to the sword, and the city was entirely rased by the plough; so that, according to our Saviour's prophecy, not one stone remained upon another. Thus, after a siege of six months, this noble city was totally destroyed, having flourished, under the peculiar protection of heaven, about two thousand years. The numbers who perished in this siege, according to Josephus, amounted to above a million of souls, and the captives to almost a hundred thousand. The temporal state of the Jews ended with their city; while the wretched survivors were banished, sold, and dispersed into all parts of the world."

Titus' return to Jerusalem, as mentioned in the latter part of the verse under discussion, is fully described by Josephus, and as much space is already given to this verse I am compelled to refer those who would read further to that work. See Josephus' "Wars of the Jews," books V and VI.

["The Eleventh of Daniel Narrated" pg. 55-61 by J. Grant Lamson 1909; archive from G.C. Library]

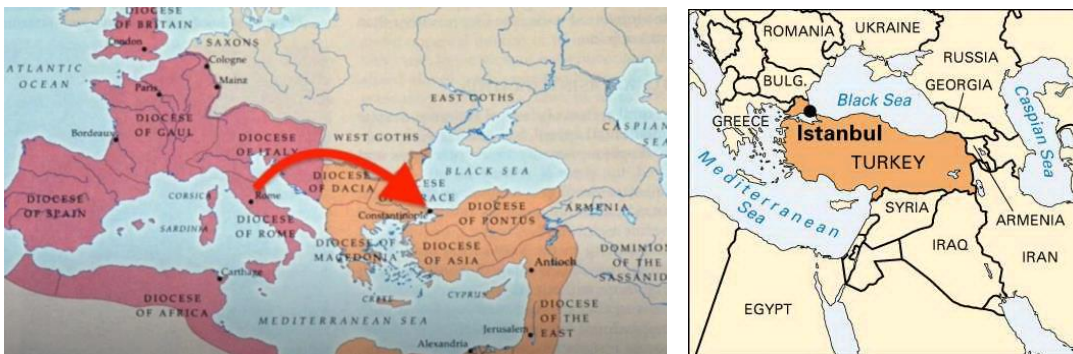
Then shall he return:

Myers General History 315

Barnes' General History 260

Swinton's Outlines of General History 189

Capital moved from Rome to Constantinople, known today as Istanbul



Verse 29

We are now brought to "the time appointed" or the end of the "time" or 360 years during which the city of Rome should be the fortress from which devices should be forecast against the strongholds of the world. As the battle of Actium occurred September 2, 31 B. C. there were yet to be reckoned practically 30 years and four months B. C., leaving 329 years and eight months A. D. 329 years A. D. would bring us to the last day of 329 A. D., so the eight months would take us into 330 A. D., and since the 360 years began September 2, we may look for some event about that date that definitely marks the close of Rome as capital of a united empire, or at least the establishment of some other city from which future devices are to "be forecast," and the old Capital to have its luster dimmed, or obscured.

The Roman world was now divided between Constantine and Licinius, Constantine being the ruler of the west and Licinius of the east. The whole story of history thus far would plainly indicate that this condition could not

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long survive, and even so, war soon broke out between the two. The historian, Zosimus, put about all the blame on Constantine, while Gibbon lays it to the perfidious character of Licinius.

Licinius lost two battles and a truce was established lasting from 314 A. D. to 323 A. D., when war again broke out. Licinius was defeated, and finally executed, 324 A. D. This left Constantine at the head of the Roman world. Byzantium fell into the hands of the conqueror, who decided to make that his capital, and while Constantine desired to name it New Rome, history placed the name of the conqueror there, where it stands to-



day. Constantine took some time to beautify and rebuild the walls, porticos, and principal edifices, but finally, true to the prophecy, in 330 A. D. the city was dedicated, (one authority says May 11,) and we may well conclude that the prophetic word was fully met in this remarkable transfer of the capital from the city of Rome to Constantinople. The war against Licinius was not as the former when Rome went against Egypt, nor as the latter when Rome went against Judea and Jerusalem.

{“The Eleventh of Daniel Narrated” pg. 61-62 by J. Grant Lamson 1909; archive from G.C. Library}

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Verse 27

DAR 276.3-4

"VERSE 27. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. " {1897 UrS, DAR 276.3}

Antony and Caesar were formerly in alliance. Yet under the garb of friendship they were both aspiring and intriguing for universal dominion. Their protestations of deference to, and friendship for, each other, were the utterances of hypocrites. They spoke lies at one table. Octavia, the wife of Antony and sister of Caesar, declared to the people of Rome at the time Antony divorced her, that she had consented to marry him solely with the hope that it would prove a pledge of union between Caesar and Antony. But that counsel did not prosper. The rupture came; and in the conflict that ensued, Caesar came off entirely victorious. {1897 UrS, DAR 276.4}

PREX2 61.1-2

Verses 27, 28. "And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land." {1842 JoL, PREX2 61.1}

Antony was the chief in the Egyptian government at this time, and was properly king of the south, Egypt. He and Cæsar had formerly been in alliance, and had the same common interests at stake. They spoke lies at one table: Octavia, the wife of Antony and sister of Cæsar, declared to the people of Rome, at the time of Antony's divorcing her, that "she had consented to her marriage with Antony, solely with the hope that it would prove a pledge of union between Cæsar and Antony." But it did not stand; the rupture came; Antony and Egypt fell; Cæsar became master of the world, and "returned to his own land with great riches." Antony fell by his own sword, and Cleopatra poisoned herself with the bite of an asp. {1842 JoL, PREX2 61.2}

Verse 28

His heart shall be against the holy covenant

"The next great enterprise of the Romans after the overthrow of Egypt, was the expedition against Judea, and the capture and destruction of Jerusalem. The holy covenant is doubtless the covenant which God has maintained with his people, under different forms, in different ages of the world, that is, with all believers in him. The Jews rejected Christ; and, according to the prophecy that all who would not hear that prophet should be cut off, they were destroyed out of their own land, and scattered to every nation under heaven. And while Jews and Christians alike suffered under the oppressive hands of the Romans, it was doubtless in the reduction of Judea especially, that the exploits mentioned in the text were exhibited. {1897 UrS, DAR 278.3}

Under Vespasian the Romans invaded Judea, and took the cities of Galilee, Chorazin, Bethsaida, and Capernaum, where Christ had been rejected. They destroyed the inhabitants, and left nothing but ruin and desolation. Titus besieged Jerusalem. He drew a trench around it, according to the prediction of the Saviour. A terrible famine ensued, the equal of which the world has, perhaps at no other time witnessed. {1897 UrS, DAR 278.4}

...Under the siege of Jerusalem by Titus, a literal fulfilment of this prediction occurred...{1897 UrS, DAR 279.1}

Jerusalem fell in A.D.70...{1897 UrS, DAR 279.2}

The siege of Jerusalem lasted five months.

See → APEC 92.3-5; DAR 278.1-3; ESH 25.1

APEC 92.3-5

Verse 28. "Then shall he return into his own land with great riches." After the conquest of Egypt, B. C. 30, Cesar returned to Rome in triumph, being master of all the dominions of Alexander the Great. {1841 JoL, APEC 92.3}

"And his heart shall be against the holy covenant; and he shall do exploits, and return into his own land." {1841 JoL, APEC 92.4}

The next warlike exploit of the Romans, after the conquest of Egypt, B. C. 30, of any considerable importance, was the destruction of Jerusalem and the dispersion of the Jewish nation; after which he returned again to his own land. {1841 JoL, APEC 92.5}

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DAR 278.1-3

"VERSE 28. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land." {1897 UrS, DAR 278.1}

Two returnings from foreign conquest are here brought to view; the first, after the events narrated in verses 26, 27; and the second, after this power had had indignation against the holy covenant, and had performed exploits. The first was fulfilled in the return of Caesar after his expedition against Egypt and Antony. He returned to Rome with abundant honor and riches; for, says Prideaux (II, 556), "At this time such vast riches were brought to Rome from Egypt on the reducing of that country, and the return of Octavianus [Caesar] and his army from thence, that the value of money fell one half, and the prices of provisions and all vendible wares was doubled thereon." Caesar celebrated his victories in a three-days' triumph, - a triumph which Cleopatra herself would have graced, as one of the royal captives, had she not artfully caused herself to be bitten by the fatal asp. {1897 UrS, DAR 278.2}

The next great enterprise of the Romans after the overthrow of Egypt, was the expedition against Judea, and the capture and destruction of Jerusalem. The holy covenant is doubtless the covenant which God has maintained with his people, under different forms, in different ages of the world, that is, with all believers in him. The Jews rejected Christ; and, according to the prophecy that all who would not hear that prophet should be cut off, they were destroyed out of their own land, and scattered to every nation under heaven. And while Jews and Christians alike suffered under the oppressive hands of the Romans, it was doubtless in the reduction of Judea especially, that the exploits mentioned in the text were exhibited. {1897 UrS, DAR 278.3}

ESH 25.1

28. verse, "Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits and return to his own land." Octavius Caesar after he had conquered Anthony and Egypt, returned to Rome, carrying great riches, and entered the city in triumph, and by the means of his riches and spoil, he got himself proclaimed emperor of Rome by the name of Augustus Caesar; but was under the reign of his successor, Tiberius Caesar, that the Roman government manifested its hatred against the holy covenant, by beheading John, and crucifying our Saviour. {1833 WiM, ESH 25.1}

Stephan N Haskell, 1908, The Story of Daniel, pgs. 265, 266

The last contest with paganism was in 508 AD when the French and Britons accepted Christianity; the "daily" spoken of in Daniel had been taken away. By 538 AD the way was clear for the papacy to sit enthroned in Rome. The new capital established by Constantine left Rome free to be occupied by the head of the church. The new religion—Christianity—we have seen mingled with paganism, which it crushed, and gave birth to the papacy. The new policy, a union of church and state, gave civil aid to that paganized Christianity called the papacy. The harvest of the seed sown in the days of Constantine was reaped in the reign of Justinian, whose military and civil power supported "the abomination that maketh desolate."

A striking feature of this history is the fact that the very code of law which Rome has bequeathed as a legacy to later times, is the work of this same Justinian. ... The laws of Justinian form the basis of national laws to-day; likewise the religion of Justinian is the recognized religion of most countries to-day.

Constantine and Justinian were the two men instrumental above all others in forming the papacy, and giving it civil power.

Ellen White, The Bible Echo, April 9, 1894

Let the followers of Christ settle it in their minds that they will never compromise truth, never yield one iota of principle for the favour of the world. Let them hold to the peace of Christ.

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Verse 29

In AD 330 Constantine moved the headquarters of Rome from the West to the Byzantine Empire, later calling it Constantinople. This in turn weakened the kingdom which caused the Barbarians to later come in and divide it into 10.

Upon the death of Constantine, the Roman Empire was divided into three parts between his 3 sons, Constantius, Constantine II and Constans. Constans gained the supremacy of the whole West. He was slain by one of his commanders who, in turn, was shortly after defeated by the surviving emperor and in despair ended his own days, AD 453.

The barbarians of the North now began their incursions, and extended their conquests till the imperial power of the West expired in AD 476.

The “**time appointed**” was the termination of the 360-year prophecy (**see verse 24**) in 330 AD. Between 284 and 303 BC Rome had fought a series of wars to regain and retain Egypt as a Roman province. However, this was not like the total victory it had achieved in 31 BC, nor was it like the destruction of Jerusalem in AD 70 which resulted in great exploits by Rome. Now, it had to endure the ravages of the barbarians reducing its provinces and cities. “**Toward the south**” makes reference to “**ships of Chittim**” which originated from the south, as we shall see in **verse 40**.

The “time appointed”

A.D. 330, which was the “time prophecy” from B.C. 31 + 360 years = A.D. 330, when Constantine moved the headquarters of Rome from the West to the Byzantine Empire, later calling it Constantinople. This in turn weakened the kingdom which caused the Barbarians to later come and divide it into 10.

“The time appointed... It closed, as already shown, in A.D.330, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This one led to demoralization and ruin. The removal of the seat of empire to Constantinople was the signal for the downfall of the empire. Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman empire was divided into three parts, between his three sons, Constantius, Constantine II, and Constans. Constantine II and Constans quarreled, and Constans, being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A.D.353. The barbarians of the North now began their incursions, and extended their conquests till the imperial power of the West expired in A.D.476. {1897 UrS, DAR 280.1}

This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire from Rome to Constantinople directly led. {1897 UrS, DAR 280.2}