

Habakkuk's Two Tables #76

CONCLUSION

THE DAILY

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. Daniel 11:14.

VISION (CHAZOWN)—PROVERBS 29:18

EXALT—2 THESSALONIANS 2:2–3; DANIEL 11:36

FALL—REVELATION 14:8; DANIEL 7:26; 8:25; 11:45

ROME ESTABLISHES THE VISION

ROBBERS: H1121—a son **H6530**—From **H6555**; *violent*, that is, a *tyrant*: - **destroyer**, ravenous, robber. **H6555**—A primitive root; **to break out** (in many applications, direct and indirect, literally and figuratively): - X abroad, (make a) breach, **break** (away, down, -er, forth, in, up), burst out come (spread) abroad, compel, disperse, grow, increase, open, press, scatter, urge.

DESTROYER—JEREMIAH 4:5–7

ROBBER—ISAIAH 10:1, 5, 6, 12, 13; 42:22–25; EZEKIEL 7:20–22; NAHUM 3:1–5

BREAK—DANIEL 2:40; 7:23

“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 anywhere 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 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 practice, 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.” William Miller, *William Miller’s Works*, volume 2, 88.

“The grand instruction contained in *Daniel and Revelation* has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and the Revelation*. I know of no other book that can take the place of this one. It is God’s helping hand.

“Those who have been long in the truth are asleep. They need to be sanctified by the Holy Spirit. The third angel’s message is to be proclaimed with a loud voice. Tremendous issues are before us. We have no time to lose. God forbid that we should allow minor matters to eclipse the light which should be given to the world.” *Manuscript Releases*, volume 21. 444.

“‘I am the vine, ye are the branches,’ said Jesus. We do not half understand the preciousness of this lesson; we must learn more and more the significance of these words. We need our eyes anointed that we may see the light of truth. We must not think, ‘Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.’ The truth is an advancing truth, and we must walk in the increasing light. A brother asked, ‘Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?’ I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No. I believe that God has given them a work to do, but if they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work, and fashion men in religious experience after their own pattern. It is dangerous for us to make flesh our arm. We should lean upon the arm of infinite power. God has been revealing this to us for years. We must have living faith in our hearts, and reach out for larger knowledge and more advanced light.

“Do not trust to the wisdom of any man, or to the investigations of any man. Go to the Scriptures for yourselves, search the inspired word with humble hearts, lay aside your preconceived opinions; for you will obtain no benefit unless you come as children to the word of God. You should say, ‘If God has anything for me, I want it. If God has given evidence from his word to this or that brother that a certain thing is truth, he will give it to me. I can find that evidence if I search the Scriptures with constant prayer, and I can know that I do know what is truth.’ You need not preach the truth as the product of another man’s mind, you must make it your own. When the woman of Samaria was convinced that Jesus was the Messiah, she hastened to tell her neighbors and townsmen. She said, ‘Come, see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. . . . And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. . . . And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ.’

“Brethren, we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you only do it in the right spirit; but too often self is large, and as soon as investigation begins, an unchristian spirit is manifested. This is just what Satan delights in, but we should come with a humble heart to know for ourselves what is truth. The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you? Whenever we come to investigate Bible truth, the Master of assemblies is with us. The Lord does not leave the ship one moment to be steered by ignorant pilots. We may receive our orders from the Captain of our salvation.

“We must be able to present the precious truth at the right time. We do not claim that in the doctrines sought out by those who have studied the word of truth, there may not be some error, for no man that lives is infallible; but if God has sent light, we want it; and God has sent light, and let every man be careful how he treats it. As the truth is proclaimed, men will say, ‘Be careful now, do not be too zealous, too positive; you want the truth.’ Of course we want the truth, and we want it as it is in Jesus.

“When Nathanael came to Jesus, Jesus exclaimed, ‘Behold an Israelite indeed, in whom is no guile!’ Nathanael said, ‘Whence knowest thou me?’ Jesus answered, ‘When thou wast under the fig-tree, I saw thee.’ And Jesus will see us also in the secret places of prayer, if we seek him for light that we may know what is truth. Our brethren should be willing to investigate in a candid way every point of controversy.

“If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us, for if it is truth, we need to know it. The Sabbath-school teacher needs to know it, and every Sabbath-school scholar ought to understand it. We are all under obligation to God to know what he sends to us. He has given directions by which we may test every doctrine,—‘To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.’ But if it is according to this test, do not be so full of prejudice that you cannot acknowledge a point when it is proved to you, simply because it does not agree with your ideas. Do not catch at every objection, however small, and make it as large as possible, and preserve it for future use. No one has said that we shall find perfection in any man’s investigations, but this I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and for kindred truths.

“No matter by whom light is sent, we should open our hearts to receive it in the meekness of Christ. But many do not do this. When a controverted point is presented, they pour in question after question without acknowledging, without admitting a point when it is well sustained. O may we act as men who want light! May God give us his Spirit day by day, and let the light of his countenance shine upon us, that we may be learners in the school of Christ.” *The 1888 Materials*, 547.

DANIEL 7:7

“The little horn comes forth from one of the horns of the goat. How, it may be asked, can this be true of Rome? It is unnecessary to remind the reader that earthly governments are not introduced into prophecy till they become in some way connected with the people of God. Rome became connected with the Jews, the people of God at that time, by the famous Jewish League, B.C.161. 1 Maccabees 8; Josephus’s *Antiquities*, book 12, chapter 10, section 6; Prideaux, Volume II, 166. But seven years before this, that is, in B.C.168, Rome had conquered Macedonia, and made that country a part of its empire. Rome is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is going forth to new conquests in other directions. It therefore appeared to the prophet, or may be properly spoken of in this prophecy, as coming forth from one of the horns of the goat.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 175.

THE KING OF THE NORTH AND THE KING OF THE SOUTH

“The king of the north and the king of the south are many times referred to in the remaining portion of this chapter. It therefore becomes essential to an understanding of the prophecy clearly to identify these powers. When Alexander’s empire was divided, the different portions lay toward the four winds of heaven, west, north, east, and south; these divisions of course to be reckoned from the standpoint of Palestine, the native land of the prophet. That division of the empire lying west of Palestine would thus constitute the kingdom of the west; that lying north, the kingdom of the north; that lying east, the kingdom of the east; and that lying south the kingdom of the south. The divisions of Alexander’s kingdom with respect to Palestine were situated as follows: Cassander had Greece and the adjacent countries, which lay to the west; Lysimachus had Thrace, which then included Asia Minor, and the countries lying on the Hellespont and Bosphorus, which lay to the north of Palestine; Seleucus had **Syria and Babylon**, which lay principally to the east; and Ptolemy had **Egypt** and the neighboring countries, which lay to **the south**.

“During the wars and revolutions which for long ages succeeded, these geographical boundaries were frequently changed or obliterated; old ones were wiped out, and new ones instituted. **But whatever changes might occur, these first divisions of the empire must determine the names which these portions of territory should ever afterward bear, or we have no standard by which to test the application of the prophecy: that is, whatever power at any time should occupy the territory which at first constituted the kingdom of the north, that power, so long as it occupied that territory, would be the king of the north; and whatever power should occupy that which at first constituted the kingdom of the south, that power would so long be the king of the south.** We speak of only these two, because they are the only ones afterward spoken of in the prophecy, and because, in fact, almost the whole of Alexander's empire finally resolved itself into these two divisions.

“Cassander was very soon conquered by Lysimachus, and his kingdom, Greece and Macedon, annexed to Thrace. And Lysimachus was in turn conquered by Seleucus, and Macedon and Thrace annexed to Syria.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 249.

**ALLIANCE WITH THE JEWS—B.C. 161 OR 162; B.C. 65 SYRIA; B.C. 63 JUDEA; B.C. 51–47
GUARDIANSHIP OF EGYPT; B.C. 31 EGYPT AND THE BATTLE OF ACTIUM**

“‘VERSE 16. [Verse sixteen quoted.]

“Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered, and added to the Roman Empire, when Pompey, **B.C.65**, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province.

“The same power was also to stand in the Holy Land, and consume it. Rome became connected with the people of God, the Jews, by alliance, **B.C.162**, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest till **B.C.63**; and then in the following manner.

“On Pompey’s return from his expedition against Mithridates, king of Pontus, two competitors, Hyrcanus and Aristobulus, were struggling for the crown of Judea. Their cause came before Pompey, who soon perceived the injustice of the claims of Aristobulus, but wished to defer decision in the matter till after his long-desired expedition into Arabia, promising then to return, and settle their affairs as should seem just and proper. Aristobulus, fathoming Pompey’s real sentiments, hastened back to Judea, armed his subjects, and prepared for a vigorous defense, determined, at all hazards, to keep the crown, which he foresaw would be adjudicated to another. Pompey closely followed the fugitive. As he approached Jerusalem, Aristobulus, beginning to repent of his course, came out to meet him, and endeavored to accommodate matters by promising entire submission and large sums of money. Pompey, accepting this offer, sent Gabinius, at the head of a detachment of soldiers, to receive the money. But when that lieutenant-general arrived at Jerusalem, he found the gates shut against him, and was told from the top of the walls that the city would not stand to the agreement.

“Pompey, not to be deceived in this way with impunity, put Aristobulus, whom he had retained with him, in irons, and immediately marched against Jerusalem with his whole army. The partisans of Aristobulus were for defending the place; those of Hyrcanus, for opening the gates. The latter being in the majority, and prevailing, Pompey was given free entrance into the city. Whereupon the adherents of Aristobulus retired to the mountain of the temple, as fully determined to defend that place as Pompey was to reduce it. At the end of three months a breach was made in the wall sufficient for an assault, and the place was carried at the point of the sword. In the terrible slaughter that ensued, twelve thousand persons were slain. It was an affecting sight, observes the historian, to see the priests, engaged at the time in divine service, with calm hand and steady purpose pursue their accustomed work, apparently unconscious of the wild tumult, though all around them their friends were given to the slaughter, and though often their own blood mingled with that of their sacrifices.

“Having put an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. Thus for the first time was Jerusalem placed by conquest in the hands of that power which was to hold the ‘glorious land’ in its iron grasp till it had utterly consumed it.

“‘VERSE 17. [Verse seventeen quoted.]

“Bishop Newton furnishes another reading for this verse, which seems more clearly to express the sense, as follows: ‘He shall also set his face to enter by force the whole kingdom.’ Verse 16 brought us down to the conquest of Syria and Judea by the Romans. Rome had previously conquered Macedon and Thrace. Egypt was now all that remained of the ‘whole

kingdom' of Alexander, not brought into subjection to the Roman power, which power now set its face to enter by force into that country.

“Ptolemy Auletes died **B.C.51**. He left the crown and kingdom of Egypt to his eldest son and daughter, Ptolemy and Cleopatra. It was provided in his will that they should marry together, and reign jointly; and because they were young, **they were placed under the guardianship of the Romans**. The Roman people accepted the charge, and appointed **Pompey** as guardian of the young heirs of Egypt.

“A quarrel having not long after broken out between Pompey and Caesar, the famous battle of Pharsalia was fought between the two generals. Pompey, being defeated, fled into Egypt. Caesar immediately followed him thither; but before his arrival, Pompey was basely murdered by Ptolemy, whose guardian he had been appointed. Caesar therefore assumed the appointment which had been given to Pompey, as guardian of Ptolemy and Cleopatra. He found Egypt in commotion from internal disturbances, Ptolemy and Cleopatra having become hostile to each other, and she being deprived of her share in the government. Notwithstanding this, he did not hesitate to land at Alexandria with his small force, 800 horse and 3200 foot, take cognizance of the quarrel, and undertake its settlement. The troubles daily increasing, Caesar found his small force insufficient to maintain his position, and being unable to leave Egypt on account of the north wind which blew at that season, he sent into Asia, ordering all the troops he had in that quarter to come to his assistance as soon as possible.

“In the most haughty manner he decreed that Ptolemy and Cleopatra should disband their armies, appear before him for a settlement of their differences, and abide by his decision. Egypt being an independent kingdom, this haughty decree was considered an affront to its royal dignity, at which the Egyptians, highly incensed, flew to arms. Caesar replied that he acted by virtue of the will of their father, Auletes, who **had put his children under the guardianship of the senate and people of Rome**, the whole authority of which was now vested in his person as consul; and that, as guardian, he had the right to arbitrate between them.

“The matter was finally brought before him, and advocates appointed to plead the cause of the respective parties. Cleopatra, aware of the foible of the great Roman conqueror, judged that the beauty of her presence would be more effectual in securing judgment in her favor than any advocate she could employ. To reach his presence undetected, she had recourse to the following stratagem: Laying herself at full length in a bundle of clothes, Apollodorus, her Sicilian servant, wrapped it up in a cloth, tied it with a thong, and raising it upon his Herculean shoulders, sought the apartments of Caesar. Claiming to have a present for the Roman general, he was admitted through the gate of the citadel, entered into the presence of Caesar, and deposited the burden at his feet. When Caesar had unbound this animated bundle, lo! the beautiful Cleopatra stood before him. He was far from being displeased with the stratagem, and being of a character described in 2 Peter 2:14, the first sight of so beautiful a person, says Rollin, had all the effect upon him she had desired.

“Caesar at length decreed that the brother and sister should occupy the throne jointly, according to the intent of the will. Pothinus, the chief minister of state, having been principally instrumental in expelling Cleopatra from the throne, feared the result of her restoration. He therefore began to excite jealousy and hostility against Caesar, by insinuating among the populace that he designed eventually to give Cleopatra the sole power. Open sedition soon followed. Achilles, at the head of 20,000 men, advanced to drive Caesar from Alexandria. Skillfully disposing his small body of men in the streets and alleys of the city, Caesar found no difficulty in repelling the attack. The Egyptians undertook to destroy his fleet. He retorted by burning theirs. Some of the burning vessels being driven near the quay, several of the buildings of the city took fire, and the famous Alexandrian library, containing nearly 400,000 volumes, was destroyed.

“The war growing more threatening, Caesar sent into all the neighboring countries for help. A large fleet came from Asia Minor to his assistance. Mithridates set out for Egypt with an army raised in Syria and Cilicia. **Antipater the Idumean joined him with 3,000 Jews. The Jews, who held the passes into Egypt, permitted the army to pass on without interruption. Without this co-operation on their part, the whole plan must have failed. The arrival of this army decided the contest.** A decisive battle was fought near the Nile, resulting in a complete victory for Caesar. Ptolemy, attempting to escape, was drowned in the river. Alexandria and all Egypt then submitted to the victor. Rome had now entered into and absorbed the whole of the original kingdom of Alexander.

“**By the ‘upright ones’ of the text are doubtless meant the Jews, who gave him the assistance already mentioned. Without this, he must have failed; with it, he completely subdued Egypt to his power, B.C.47.**” Uriah Smith, *Thoughts on Daniel and the Revelation*, 258–262.

B.C. 31, B.C. 161

“By verses 23 and 24 we are brought down this side of the league between the Jews and the Romans, **B.C. 161**, to the time when Rome had acquired universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time?—They did. This was the war between Egypt and Rome; and the battle was the battle of Actium. Let us take a brief view of the circumstances that led to this conflict. . . .

“The battle was fought **September 2, B.C.31**, at the mouth of the gulf of Ambracia, near **the city of Actium**. The world was the stake for which these stern warriors, Antony and Caesar, now played. The contest, long doubtful, was at length decided by the course which Cleopatra pursued; for she, frightened at the din of battle, took to flight when there was no danger, and drew after her the whole Egyptian fleet. Antony, beholding this movement, and lost to everything but his blind passion for her, precipitately followed, and yielded a victory to Caesar, which, had his Egyptian forces proved true to him, and had he proved true to his own manhood, he might have gained.

“This battle doubtless marks the commencement of the ‘time’ mentioned in verse 24. And as during this ‘time’ devices were to be forecast from the stronghold, or Rome, we should conclude that at the end of that period western supremacy would cease, or such a change take place in the empire that the city would no longer be considered the seat of government. From B.C.31, a prophetic time, or 360 years, would bring us to A.D.330. And it hence becomes a noteworthy fact that the seat of empire was removed from Rome to Constantinople by Constantine the Great in that very year. (See *Encyclopedia Americana*, art. Constantinople.)” Uriah Smith, *Thoughts on Daniel and the Revelation*, 273–275.

THE FOUR WINDS—DANIEL 8:8

HASEL AND SHEA

William Shea, *Selected Studies on Prophetic Interpretation, Daniel and Revelation Study Committee*, volume 1, 41–43.

G. F. Hasel, *Daniel and Revelation Study Committee*, volume 2, 387–394.

“VERSE 9. [Verses nine through twelve quoted.]

“A **third power** is here introduced into the prophecy. In the explanation which the angel gave to Daniel of these symbols, this one is not described in language so definite as that concerning Medo–Persia and Grecia. Hence a flood of wild conjecture is at once let loose. Had not the angel, in language which cannot be misunderstood, stated that Medo–Persia and Grecia were denoted by the ram and the he-goat, it is impossible to tell what applications men would have given us of those symbols. Probably they would have applied them to anything and everything but the right objects. Leave men a moment to their own judgment in the interpretation of prophecy, and we immediately have the most sublime exhibitions of human fancy.

“There are two leading applications of the symbol now under consideration, which are all that need be noticed in these brief thoughts. The first is that the ‘little horn’ here introduced denotes the Syrian king, Antiochus Epiphanes; the second, that it denotes the Roman power. It is an easy matter to test the claims of these two positions.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 172.

SOUTH, EAST, AND PLEASANT LAND

B.C. 65, 63

“4. The little horn waxed great toward **the east**. This also was true of Rome. Rome conquered Syria **B.C.65**, and made it a province.

“5. The little horn waxed great toward **the pleasant land**. So did Rome. Judea is called the pleasant land in many scriptures. The Romans made it a province of their empire, **B.C.63**, and eventually destroyed the city and the temple, and scattered the Jews over the face of the whole earth.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 176.

“The battle was fought **September 2, B.C.31**, at the mouth of the gulf of Ambracia, near **the city of Actium**. Uriah Smith, *Thoughts on Daniel and the Revelation*, 275.

HISTORY REPEATED

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse a power is spoken of that ‘shall be grieved, [Daniel 11:30–36 quoted.]

“Scenes similar to those described in these words will take place.” *Manuscript Releases*, number 13, 394.

Daniel 7:8, 24; 8:9; 11:40–42

ALLIANCE WITH THE JEWS—B.C. 161 OR 162

B.C. 65 SYRIA—KING OF THE NORTH

B.C. 63 JUDEA—THE GLORIOUS LAND

B.C. 51–47 GUARDIANSHIP OF EGYPT—THE KING OF THE SOUTH

B.C. 31 EGYPT AND THE BATTLE OF ACTIUM—EGYPT