

Habakkuk's Two Tables #78

CONCLUSION

“Instead of becoming like the world, we are to become more and more distinct from the world. Satan has combined and will continue to combine with the churches in making a masterly effort against the truth of God. Everything that is done by God's people to make inroads upon the world will call forth determined opposition from the powers of darkness. The enemy's last great conflict will be a most determined one. It will be the last battle between the powers of darkness and the powers of light. Every true child of God will fight bravely on the side of Christ. Those who in this great crisis allow themselves to be more on the side of the world than of God, will eventually place themselves wholly on the side of the world. **Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist.** There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which everyone should understand. These prophecies are to be witness in the world. **By their fulfillment in these last days, they will explain themselves.**

“The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, combining the first, second, and third angel's messages, is to be given to the world. This is to be the burden of our work. Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and His people, and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God's chosen people and the world. It means much to be true to God. This embraces health reform. It means that our diet must be simple, that we must be temperate in all things. The many varieties of food so often seen on tables is not necessary, but highly injurious. Mind and body are to be preserved in the best condition of health. Only those who have been trained in the knowledge and fear of God should be chosen to take responsibilities. Those who have been long in the truth, yet who cannot distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard to justice, mercy, and the love of God is beclouded, should be relieved of responsibility.

“God has important lessons for his people to learn. Had these lessons been learned before, his cause would not be where it is today. One thing must be done. The truth is not to be withheld from ministers or men in positions of responsibility for fear of incurring their displeasure. There are to be connected with our institutions men who with meekness and in wisdom will declare the whole counsel of God. God's wrath is kindled against those who in carnal security and pride have shown contempt for his management. They are endangering the prosperity of the cause.

“Every false way is a deception, and if sustained, will in the end bring destruction. Thus the Lord permits those who maintain false plans to be destroyed. At the very time when praise and adulation is heard, sudden destruction comes. There are those who, notwithstanding they know of the reproof received by others, because of unfaithfulness, turn away from admonition. These are doubly guilty. They knew the Lord's will and did it not. Their punishment will be proportionate to their guilt. They would not take heed to the word of the Lord.” *Kress Collection*, 105–106.

“There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. **The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history.** The people now have a special message to give to the world, the third angel's message. Those who, in their experience, have passed over the ground, and acted a part in the proclamation of the first, second, and third angels' messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God.” *Selected Messages*, book 2, 102.

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.

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.

“‘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 Epiphane; 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.

ALLIANCE WITH THE JEWS: DANIEL 11:23—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

2 Peter 2:19

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

THREE OBSTACLES-PAGAN; PAPAL, & MODERN

Daniel 8:9; 11:14–16; Daniel 7:8, 24; 40–42

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 11:30–36

GRIEVED—TRUMPETS

“The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse; namely, Rome. What were the ships of Chittim that came against this power, and when was this movement made? What country or power is meant by Chittim? Dr. A. Clarke, on Isaiah 23:1, has this note: ‘From the land of Chittim it is revealed to them. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; for the Tyrians, says Jerome, on verse 6, when they saw they had no other means of escape, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and Aegean Seas. So also Jochri on the same place.’ Kitto gives the same locality to Chittim; namely, the coast and islands of the Mediterranean; and

the mind is carried by the testimony of Jerome to a definite and celebrated city situated in that land; that is, Carthage.

“Was ever a naval warfare with Carthage as a base of operations, waged against the Roman Empire? We have but to think of the terrible onslaught of **the Vandals** upon Rome under the fierce Genseric, to answer readily in the affirmative. Sallying every spring from the port of Carthage at the head of his numerous and well-disciplined naval forces, he spread consternation through all the Maritime Provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the prophecy to this very time. In verse 29, the transfer of empire to Constantinople we understood to be mentioned. Following in due course of time, as the next remarkable revolution, came the irruptions of the barbarians of the North, prominent among which was the Vandal war already mentioned. The years A.D.428–468 mark the career of Genseric.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 281.

Revelation 8–9

ARMS–496 (CLOVIS)

Revelation 13:2; Daniel 8:12

THE SANCTUARY OF STRENGTH–395–538

“‘And they shall pollute the sanctuary of strength,’ or **Rome**. If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of empire from Rome to Constantinople, which contributed its measure of influence to the downfall of Rome. The passage would then be parallel to Daniel 8:11 and Revelation 13:2.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 282.

“The first sore and heavy judgment which fell on Western Rome in its downward course, was the war with the Goths under Alaric, who opened the way for later inroads. The death of Theodosius, the Roman emperor, occurred in January, 395, and before the end of the winter the Goths under Alaric were in arms against the empire.

“The first invasion under Alaric ravaged Thrace, Macedonia, Attica, and the Peloponnesus, but did not reach the city of Rome. On his second invasion, however, the Gothic chieftain crossed the Alps and the Apennines and appeared before the walls of the ‘eternal city,’ which soon fell a prey to the fury of the barbarians.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 478.

Revelation 13:2; 8:11

AGAINST

Daniel 11:24, 27, 29

“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.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 273.

AGAINST: H5921—Properly the same as [H5920](#) used as a preposition (in the singular or plural, often with prefix, or as conjugation with a particle following); *above, over, upon, or against* (yet always in this last relation with a downward aspect) in a great variety of applications: - above, according to (-ly), after, (as) against, among, and, X as, at, because of, beside (the rest of), between, beyond the time, X both and, by (reason of), X had the charge of, concerning for, in (that), (**forth, out**) of, (**from**) (off), (up-) on, over, than, through (-out), to, touching, X with.

TAKE AWAY THE DAILY

Daniel 11:31; 21:11

PLACE THE ABOMINATION THAT MAKETH DESOLATE

Daniel 12:11; 2 Thessalonians 2:2–8; Zechariah 5:5–1; Isaiah 23

PERSECUTION FOR MANY DAYS

Persecution—Revelation 12:6, 14; Matthew 24:22, 29

Forty-six Years—Revelation 11:2

Treading Down—Luke 21:24; Daniel 8:13; 12:7

Mouth Speaking Great Things—Daniel 7:25; Revelation 13:5

Space to Repent—Revelation 2:21

Two Witnesses—1 Kings 18; Revelation 11:3