

**“Present Truths for the Present Time”:  
The Prophetic History of the World**

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**Sources for National History in Daniel Eleven, in the order in which they first appear**

- (1) Alonzo Trévier **Jones**, *The Great Empires of Prophecy: From Babylon to the Fall of Rome* (Battle Creek, Michigan: Review and Herald Publishing Company, 1898)
- (2) Revised by G. I. Butler, *Facts for the Times: A Collection of Valuable Historical Extracts on a Great Variety of Subjects, of Special Interest to the Bible Student, from Eminent Authors, Ancient and Modern*, Third Edition (Battle Creek, Mich., Review and Herald, 1885)

Note: This source is coded **FFTT**.

- (3) Uriah **Smith**, *Daniel and the Revelation: Response of History to the Voice of Prophecy* (Battle Creek, Michigan: Review and Herald Publishing Company, 1897)

**Key**

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the Sadlers pointedly differ from one another.
- (e) **Light blue** indicates a passage which anticipates something in the Urantia Book.

- (f) **Red** indicates an obvious mistake.
- (g) **Gold** points out words and themes that will be treated in a later discussion.

## THE PROPHEPIC HISTORY OF THE WORLD.<sup>1</sup>

(Nebuchadnezzar’s Dream.)

1 1. The God of heaven sometimes reveals coming events to heathen kings and rulers by dreams, to be interpreted by His servants.

2 See Pharaoh’s dream, interpreted by Joseph.—Gen. 41:1-59.

3 2. Like Joseph, the Hebrew captive, Daniel, had understanding and wisdom to interpret dreams.

4 As for these four children, God gave them knowledge and skill in all learning and wisdom: and *Daniel had understanding in all visions and dreams.*—Dan. 1:17.

5 3. Like Pharaoh, Nebuchadnezzar, king of Babylon, dreamed a dream, that greatly troubled him.

6 And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherein his spirit was troubled, and his sleep brake from him.—Dan. 2:1.

7 4. Nebuchadnezzar appealed to all his wise men for an explanation of his remarkable dream.

8 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. Then spake the Chaldeans to the king in Syriac, O king, live forever: tell thy servants the dream, and we will show the interpretation. The king answered and said to the Chaldeans, The thing is gone from me. . . . The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king’s matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

And it is a rare thing that the king requireth and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.—Dan. 2:2, 4, 5, 10, 11.

9 5. Disappointed and enraged at the failure of the wise men to tell his dream, the king orders their destruction.

10 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.—Dan. 2:12, 13.

11 6. The prophet Daniel, who was reckoned as one of the wise men of Babylon, petitioned the king for time and promised to make known the dream and its interpretation.

12 Then Daniel went in and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions, that they would desire mercies of the God of heaven, concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.—Dan. 2:16-18.

13 7. The king’s dream and its interpretation are revealed to Daniel in a night vision.

14 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his. . . . I thank thee and praise thee, thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king’s matter.—Dan. 2:19, 20, 23.

15 8. Daniel appears before the king.

16 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said,

The secret which the king hath demanded can not the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these.—Dan. 2:26-28.

17 9. Daniel tells the king of the two remarkable sights he saw in his dream.

18 a. *The Great Metallic Image.*

19 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass. . . . Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.—Dan. 2:29, 31-33.

20 b. *The Great Destroying Stone.*

21 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth.—Dan. 2:34, 35.

22 (Next month we will consider the heaven-revealed interpretation of the king's remarkable dream.)

## THE PROPHEPIC HISTORY OF THE WORLD. No. 2.

(Nebuchadnezzar’s Dream: The Interpretation.)

23 10. Daniel interprets the king’s Marvelous Dream of Universal Empire.

24 a. The prophet explains that the golden head of the image represents the kingdom of Babylon.

25 This is the dream, and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power and strength and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.— Dan. 2:36-38.

### I: THE EMPIRE OF BABYLON— NEBUCHADNEZZAR. (Jones 1)

[contd] BEFORE the Babylonian Empire of the Bible and of Nebuchadnezzar arose to power,

the empire of Assyria ruled the world,

as described in Eze. 31:1-6, and illustrated in the map on the opposite page (J 1).

26 Before Babylon rose to its place of supreme power,

the kingdom of Assyria ruled the world.

See Ezek. 31:1-6.

The Babylonian empire was established by

[contd] 2. In 625 B. C. there was a revolt of the countries of Media, Babylon, and Egypt, all at once. The king of Assyria in person subdued the revolt in Media; while he sent his trusted general, **Nabopolassar**, to bring Babylon into subjection again....

3. Affairs in the government of Assyria went from bad to worse, so that in 612 B. C. there was another grand revolt on the part of the same three countries, led this time by Nabopolassar himself. This one was completely successful ... (J 1).

8. Thus matters stood when, in 604, Nabopolassar died,

and was succeeded immediately **Nebuchadnezzar**, who had already been associated with him in the rulership of the kingdom.

Nebuchadnezzar, having already so signally displayed his ability in war by the defeat of the king of Egypt and the conquest of all Palestine and Syria, easily maintained the **dignity** and predominance of Babylon before all nations (J 3).

43. ... [A] dream was given to the king because that while upon his bed, thoughts had come into his mind as to "what should come to pass hereafter." From what came to pass afterward *with him*, it is evident that his thoughts as to "what should come to pass hereafter," were to the effect that the mighty kingdom which he ruled ... would in its greatness and glory continue on and on indefinitely (J 15).

the revolt of Nabopolassar, the Assyrian governor of the province of Babylonia, in the year B. C. 612.

<sup>27</sup> It was at the death of Nabopolassar, in the year B. C. 604, that

Nebuchadnezzar became king of Babylon

and succeeded in elevating his kingdom to the **dignity** of a universal empire.

<sup>28</sup> Nebuchadnezzar probably saw no reason why his kingdom should ever end;

SOURCE

[contd] 44. To correct this view, and show him the truth of the matter, the dream of the great image was shown to him.

This told him that the golden glory of his kingdom would continue but a little while, and then another would arise, and another, and another,

and then there would be division, with all these descending in a regular scale of inferiority, and then at last “the God of heaven” would “set up a kingdom,” and this alone would be the kingdom that should stand forever, and not be given to other people.

But the king could not accept this view of the subject;

and after thinking upon it for a long time, he formulated his own idea in a great image about a hundred feet tall and ten feet broad, *all* of gold from head to feet ... (J 15-16).

45. He therefore set up, to be worshiped by all, his great golden image ... (J 16).

46. In a number of points all this was an open challenge to the Lord. It was the assertion that Nebuchadnezzar’s idea of the kingdoms of men should be accepted as the true and divine idea instead of that of God (J 16).

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and it was to teach him “what shall come to pass” that he was caused to dream of this great image,

and afterwards to listen to Daniel’s interpretation of how

empire should succeed empire

until all should terminate in the everlasting reign of the blessed Son of God.

29 But Nebuchadnezzar could not see it,

and so he erected a great image *all of gold*, one hundred feet high,

and commanded everybody to worship it.

Thus he contrasted his idea of the perpetuation of his golden kingdom with the image God had revealed to him in a dream,

which was composed of many metals, each becoming more inferior from head to foot, and, according to Daniel’s interpretation, indicating that the Babylonian empire would shortly end, and be succeeded by another world power.

[See ¶47., ¶48., ¶49.]

30 The three Hebrew children,<sup>2</sup> who refused to bow the knee to the golden image which the king had set up, in contrast to the one seen in his dream, were cast into the fiery furnace.

[See ¶49.]

They were miraculously delivered,

[See ¶51.]

and the king was brought to temporarily see the error of his way,

[See ¶53.]

but the vain and foolish dream of the perpetuation of his kingdom had not vanished.

He must be brought to greater humiliation before he is willing to accept the decree of heaven as spoken by the prophet Daniel, who said:

53. “... This matter is by the decree of the watchers, and the demand by the word of the holy ones: TO THE INTENT THAT THE LIVING MAY KNOW THAT THE MOST HIGH RULETH IN THE KINGDOM OF MEN, AND GIVETH IT TO WHOMSOEVER HE WILL, and setteth up over it the basest of men.” [Dan. 4:10-17.] (J 19)

31 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.—Dan. 4:17.

[See ¶54., ¶55.]

32 To humble the pride of the king, he was robbed of reason, and for seven years lived as it were the life of a beast. (See Dan. 4:24-27.) It was after this experience that he came to his senses, honored the God of Daniel, and submitted to the decrees of the One All-Wise and All-Powerful.

[Note: Should be Dan. 4:24-28.]

SOURCE

62. “ ... Nebuchadnezzar expired at Babylon in the forty-fourth year of his reign, B. C. 561 ...”—*Rawlinson*. (J 24)

II: EMPIRE OF BABYLON—FROM EVIL-MERODACH TO BELSHAZZAR. (Jones 25)

[contd] **EVIL-MERODACH** was the son and successor of Nebuchadnezzar, and reigned two years—561-560 (J 25).

5. **Neriglissar** was the name of this brother-in-law to Evil-Merodach (J 26).

In the first year of his reign, Media revolted, and was joined by Persia. Three years were employed by Neriglissar in forming new alliances and renewing old ones, and making preparations for the inevitable war. In the fourth year the war came and in the fierce first battle Neriglissar was slain (J 26).

6. **Laborosoarchod**, the son of Neriglissar,

succeeded his father in the throne of Babylon. “He let himself loose in the utmost excess ...” Therefore even his own people conspired against him, and slew him, after he had reigned only nine months.”—*Prideaux*. (J 26-27)

7. **Nabonadius**, or **Nabonidos**, was raised to the sovereignty over Babylon, at the beginning of 555 B. C., by the conspirators who accomplished the death of Laborosoarchod. He was a **man of rank**, for in one of his own inscriptions he relates that his father had held the important office of Rab-mag (J 27).

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33 Nebuchadnezzar died in 561 B. C.

and Evil-Merodach, his son, ruled two years,

followed by Neriglissar, brother-in-law of Evil-Merodach,

who was killed in the fourth year of his reign during the Median revolt.

His son, Laboroso-archod,

reigned nine months, and was assassinated because of his wicked rule.

34 **Nabonadius**, a **man of rank**, was now put on the throne, in 555 B. C.,

9. The following inscription of Nabonadius is of interest, because of its mention of some of the most ancient kings, and also of **Belshazzar**, his eldest son ... (J 28).

and Belshazzar, his eldest son,

reigned **jointly** with him.

21. Nabonadius and Belshazzar were **jointly** the last kings of Babylon (J 34).

They were the last kings of Babylon,

22. In the interpretation of the dream which Nebuchadnezzar had of the great image, after telling the king that he was the head of gold, it was said, “After thee shall arise another kingdom inferior to thee” ... (J 34-35)

and, according to Nebuchadnezzar’s dream and the interpretation thereof,

which God showed to Daniel,

III: THE EMPIRE OF MEDIA AND PERSIA—THE FALL OF BABYLON. (Jones 36)

17. “Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand...” (J 42).

**in the night** that Belshazzar gave a feast to a thousand of his lords,

IV: **EMPIRE OF MEDIA AND PERSIA**—DARIUS THE MEDE AND CYRUS. (Jones 50)

[contd] AND Darius the Median took the kingdom, being about three score and two years old;” [Dan. 5:31] and reigned two years, **538-536 B. C.** (J 50).

the Medes and Persians took the kingdom,

and thus Babylon the great fell in the year **538 B. C.**

<sup>35</sup> **in that night** was Belshazzar, the king of the Chaldeans slain, and Darius the Median took the kingdom, being about three score and two years old.—Dan. 5:30, 31.

<sup>36</sup> b. The breast and arms of silver symbolized the **Medo-Persian power.**

2. Belshazzar having been associated with his father, Nabonadius, in the rulership of the kingdom, this is why it was that when he would offer the highest possible position and reward to whosoever would read for him the terrible writing on the wall, he could bestow [upon Daniel] only the position of “the *third ruler in the kingdom*” (J 50).

[Note: Should be Nabonadius]

If there had been but one king, Daniel, in the position to which he was raised, would have been the *second* ruler in the kingdom; but as there were two kings, the highest possible position for any other was “*third* ruler.”

Having thus been by the king exalted to the highest position, next to the throne,

he was accordingly clothed “with scarlet” ... (J 50).

3. And now, these two kings being out of the way, when Darius the Median, and the Cyrus the Persian, his general, came to inquire into the affairs of Babylon with respect to establishing order and reorganizing the realm,

they found Daniel

37 And after thee shall arise another kingdom inferior to thee.—Dan. 2:39.

38 Daniel, having interpreted the handwriting on the wall that appeared before Belshazzar during the feast on the eventful night of the nation’s downfall, was elevated to the position of *third ruler in the kingdom* as a reward for this service.

**Nabopolassar** held the position of first ruler, Belshazzar himself reigning jointly with his father was second ruler,

and accordingly the highest position within his gift was that of third ruler.

This he gave to Daniel,

and when Darius the Median assumed control of the affairs of Babylon

he found Daniel,

the Hebrew captive,

SOURCE

in his royal robe and the insignia of the highest office.

And when they asked him about the affairs of the kingdom, its revenues, etc., they found him to be so thoroughly informed, and so able,

that they took him into their counsel, and gave him the chief place in the reorganization of the kingdom.

“It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm”  
[Fn: Dan. 6:1-3] (J 50-51).

[See ¶5 - ¶11.]

13. “Cyrus the Persian” succeeded to the throne of the Medo-Persian Empire in the year 536 B. C. (J 54)

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clothed in garments of purple.

in complete charge of the reins of government,

and perfectly conversant with all the internal affairs of the nation.

Accordingly he was made, as it were, Prime Minister<sup>3</sup> of Medo-Persia,

as indicated in the following scripture:

<sup>39</sup> It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom;

and over these, three presidents, of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

Then this Daniel was preferred above the presidents and princes because an excellent spirit was in him; and the king thought to set him over the whole realm.—Dan. 6:1-3.

<sup>40</sup> It was this elevation of Daniel above the heads of the Medo-Persian princes that provoked the envy and jealousy which led these princes to plot the prophet’s downfall and that eventually resulted in his being cast into the lions’ den (see Dan. 6:4-28), from which he was remarkably delivered, both to his own honor and the honor and glory of his God.

<sup>41</sup> Cyrus the Persian took the throne in 536

As we have seen, the Lord had called Cyrus by name about one hundred and seventy-four years before that king was born (J 54).

17. Then when Cyrus read the further word of God to himself,—“that saith of Cyrus, He is my shepherd ...” “I have raised him up in righteousness, and I will direct all his ways: *he shall build my city and he shall let go my captives ...*”—he accepted that word, and did at once, in the very first year, what the word said (J 55-56).

[contd] 18. Accordingly: “In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

Thus saith Cyrus, king of Persia, *The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem which is in Judah...*” [Ezra 1:1-4.] (J 56).

27. “ ... The greater part of the army of the Persians was destroyed, and Cyrus himself fell, after reigning nine and twenty years. [B. C. 529.]—*Herodotus*. (J 59)

[After a reign of seven years, Cyrus left the kingdom to his son Cambyses, who reigned seven years and five months, to B. C. 522 (Smith 57).]

(this is the Cyrus mentioned by the prophet,<sup>4</sup> and called by name 170 years before his birth).

Cyrus, it would seem, profited by the experience of Nebuchadnezzar,

and in the first year of his reign gave orders for the release of the Jewish captives, and the restoration and rebuilding of Jerusalem.

42 Now in the first year of Cyrus king of Persia that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem which is in Judah.—Ezra 1:1, 2.

43 After a reign of **seven** years,<sup>5</sup> Cyrus was killed in battle

[Of the seven years of the reign of Cyrus, the third was already entered at the time of the vision (Haskell 162).]

V: EMPIRE OF PERSIA AND MEDIA — CAMBYSES AND “SMERDIS” (Jones 61)

[contd] **Cambyses**, the son of Cyrus, succeeded immediately to the throne of the Medo-Persian Empire, near the beginning of the year 529 B. C. (J 61)

5. When Cambyses caused the murder of his brother Smerdis, it was done with so much secrecy that the great body of the people believed him to be still alive. This resulted in the rise of a certain **Gomates**, who claimed to be the true Smerdis. Cambyses having been long absent in the far-away country of Egypt, and even Ethiopia,

under all the circumstances it was easy for Gomates to fix himself firmly upon the throne of united Persia and Media (J 62-63).

7. Cambyses, on his way back to Persia,

had reached Syria when he was met by one of the many heralds whom Gomates had sent “... to make proclamation to the troops that henceforth they were to obey Smerdis ...” The herald, “finding Cambyses and his army there ... [and] made the proclamation.”— *Herodotus*. (J 63)

[contd] 8. “Then Cambyses died, killing himself” (*Darius*), having “reigned in all seven years and five months, and left no issue behind him, male or female.”— *Herodotus*. (J 63)

and his son, Cambyses, assumed the throne in 529,

and while absent on a campaign in Egypt

the Medo-Persian throne was seized by the false Smerdis.

When Cambyses, on returning,

heard of this,

he took his own life.

VI: EMPIRE OF PERSIA AND MEDIA—DARIUS. (Jones 67)

[contd] DARIUS [Hystapes] himself took the throne, 521 B. C., early in the year (J 67).

IV: EMPIRE OF MEDIA AND PERSIA—DARIUS THE MEDE AND CYRUS. (Jones 50)

26. Then [the angel] proceeded to give a circumstantial account of the principal events in the history of the nations from that day to the end of the world. The portion relating to Media and Persia runs thus: Also I, in the first year of Darius the Mede, even I stood to confirm and to strengthen him. And now will I shew thee the truth.

Behold there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia. [Dan. 11:1, 2.] (J 59)

[Note: Should be Darius Hystapes. Sadler is unique in calling him Darius the Second.]

The kingdom was next ruled by Darius **the second**,

and this recalls the statement of the angel to the prophet Daniel, in the first year of the reign of Darius **the first**, explaining how four kings should yet rule Medo-Persia before that nation's end.

44 Also I, in the first year of Darius the Mede, even I stood to confirm and to strengthen him. And now will I shew thee the truth.

Behold there shall stand up yet *three kings in Persia*; and the *fourth* shall be far richer than they all; and by his strength through his riches he *shall stir up all against the realm of Grecia*.—Dan. 11:1, 2.

45 These four kings were:

46 1. Cambyses, son of Cyrus.

47 2. Smerdis the Impostor.

48 3. Darius **the Second**.

49 4. Xerxes.

## VIII: EMPIRE OF PERSIA AND MEDIA—XERXES (Jones 88)

THE ARMY OF INVASION. (Jones 88)

[contd] XERXES was that fourth king after Cyrus referred to by the angel in Dan. 11:2, who ... by his strength through his riches should stir up all against the realm of Grecia (J 88).

## XV: EMPIRE OF GRECIA—ALEXANDER. (Jones 160)

41. “The prodigious army of Darius was all either killed, taken, or dispersed, at the battle of Arbela [in 331 B. C.]... The defeat of Arbela was in fact the death-blow of the Persian Empire (J 176).

## XIII: EMPIRE OF GRECIA—REIGN OF PHILIP. (Jones 141)

2. In Dan. 10:20 the angel said, “And now will I return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come.” Therefore we know that Grecia was the power that should succeed that of Media and Persia—that Grecia was the “third kingdom of brass” which should “bear rule over all the earth” (J 141).

50 And it was during the reign of Xerxes that the great war with the province of Grecia began,

which resulted in

the downfall of the Medo-Persian Empire, in the year 331 B. C.<sup>6</sup>

51 c. The thighs of brass symbolized the universal empire of Greece.

52 And another third kingdom of brass, which shall bear rule over all the earth.—Dan. 2:39

53 That Greece was to be the third kingdom from Babylon, and the one to succeed Medo-Persia,

is clearly shown in another passage of scripture, as follows:

XIV: EMPIRE OF GRECIA—  
ALEXANDER. (Jones 151)

IN EUROPE. (Jones 151)

[contd] **ALEXANDER THE GREAT**, the son of Philip, at twenty years of age succeeded Philip as king of Macedon and head of Greece, B. C. 336 (J 151).

28. Thus died Alexander, at the age of thirty-two years and eight months, after a reign of twelve years and eight months. Though so young in years, his swift and constant campaigning, from almost the day of his accession, in all countries between Corinth and the river Hyphasis, and in all climates, ...

with several severe wounds and much hard drinking, had carried him far beyond the freshness of youth that should otherwise have yet attached to his thirty-two years (J 187).

[He thereupon fell down, seized with a violent fever, of which he died eleven days later, in May or June, B. C. 323, while yet he stood only at the threshold of mature life, in the thirty-second year of his age (Smith 56).]

XVII: EMPIRE OF GRECIA—  
ALEXANDER’S SUCCESSORS. (Jones 188)

34. And thus was fulfilled to the letter the word of the prophecy of Daniel: ...

54 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come.—Dan. 10:20.

55 Alexander the Great, son of Philip, the king of Greece, took the throne upon his father’s death in 336 B. C., when but twenty years of age.

He began at once his world conquest, and all students of history know how quickly and completely he accomplished it,

and how,

after living a reckless and intemperate life,

he died of fever at the age of thirty-two.

56 Prophecy had decreed that

SOURCE

And “a mighty king [of Grecia] shall stand up, that shall rule with great dominion, and do according to his will.

And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.” [Dan. 11:3, 4.] (J 199)

2. ... Within two or three months [after Perdiccas was chosen as regent], Roxana [the legitimate queen] gave birth to a son, who was named Alexander, of course for his father.

The infant was proclaimed king jointly with Aridæus [Alexander’s imbecile half-brother], with Perdiccas now guardian of the infant as well as regent of the empire. All this made Perdiccas practically king (J 188).

33. Then **301 B. C.**, twenty-two years after the death of Alexander the Great, when all his house, whether relatives or posterity, had perished, the empire conquered by “the prince of Grecia” was divided among themselves, by **Ptolemy, Seleucus, Lysimachus, and Cassander,**

“toward the four winds of heaven,”

as follows:—

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when Alexander should die he should have no successor; that his kingdom should be divided into four parts.

57 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.—Dan. 11:3, 4.

58 A son was born to Alexander’s queen after his death,

and nominally occupied the throne for a few years,<sup>7</sup>

but, as prophecy had declared,

the kingdom was shortly divided into four divisions,

according to the four points of the compass,

and ruled by Alexander’s four great generals,

as follows:

SOURCE

IN THE NORTH: LYSIMACHUS—Thrace, Bithynia, and some smaller provinces of Asia Minor.

SOUTH: PTOLEMY—Egypt, Libya, Arabia, and Palestine.

EAST: SELEUCUS—Syria and all the country to the river Indus.

WEST: CASSANDER—Macedon and Greece. (J 199)

XIX: ROME—THE REPUBLIC. (Jones 217)

70. ... [The victory of the Romans over Perseus which] ... destroyed the kingdom of Macedonia, and added that country finally to the Roman Empire, was gained in the battle of Pydna, June 22, 168 B. C. (J 243)

“PRESENT TRUTHS FOR THE PRESENT TIME”

59 1. Northern portion by Lysimachus.

60 2. Southern portion by Ptolemy.

61 3. Eastern portion by Seleucus.

62 4. Western portion by Cassander.

63 The Grecian empire came to an end at the defeat of its armies in the battle of Pydna, June 22, 168 B. C.

64 (The interpretation of Nebuchadnezzar’s “Empire Dream” will be continued next month. The next article will bring the dream down to the present day. Don’t fail to get the next LIFE BOAT.)

## THE PROPHEPIC HISTORY OF THE WORLD. No. 3.

(Nebuchadnezzar’s Dream: The Interpretation.—Continued.)

65 (d) The iron legs of the great image represented the **empire of Rome**.

66 And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these shall it break in pieces and bruise.—Dan. 2:40.

67 It was the armies of Rome that overcame divided Greece,

XXIII: **ROME—THE EMPIRE**. (Jones 311)

and in the days of Christ Rome held universal sway and had power to decree and enforce the taxation of all the world.

“And it came to pass that in those days, there went out a decree from Cæsar Augustus, that *all the world* should be taxed” ... (J 313).

68 And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed.—Luke 2:1.

[Note: Repeated from ¶63, in No. 2.]

69 Becoming a world power in 168 B. C.,

the student of history is familiar with

XIX: ROME—THE **REPUBLIC**. (Jones 217)

the rise and growth of the world’s first **republic**

XX: ROME—THE FAILURE OF THE **REPUBLIC**. (Jones 250)

and its subsequent decline and fall;

then how the Roman republic was followed by

XXIII: ROME—THE **EMPIRE**. (Jones 311)

**imperial** Rome;

SOURCE

“PRESENT TRUTHS FOR THE PRESENT TIME”

XXIV: ROME—THE MONARCHY.  
(Jones 320)

then by

monarchy;

XXV: ROME—AGAINST CHRISTIANITY.  
(Jones 343)

Rome’s war against Christianity;

XXVI: THE GREAT APOSTASY.  
(Jones 374)

the great apostasy of Christendom;

[Note: SDAs hold that the Dark Ages began with the emergence of papal supremacy, in 538 A.D.]

the consequent Dark Ages;

XXXI: ROME—THE UNION OF CHURCH AND STATE.  
(Jones 453)

the union of church and state;

but before all this could be accomplished the ruin of Rome was written in large letters on the page of history, and as a universal empire it had passed off the stage of action.

XXXVIII: ROME DIVIDED (Jones 591)

70 In history

[contd] ALTHOUGH the “iron monarchy of Rome,” in the greatness of its strength, broke in pieces all the kingdoms,

Rome was known as the “Iron Empire.”

yet the time was to come when it should itself be broken.

But Rome, like her predecessors, was not to endure, and, like them, she must come to an end,

which she did, in the early centuries of the Christian era, crushed by the force of her internal weakness and the relentless attacks of the savage hordes encircling her frontier borders.

71 (e) The ten toes of iron and clay symbolized the ruin of Rome and the division of the “Iron Kingdom.”

SOURCE

At the same time that Daniel spoke of the fourth kingdom breaking in pieces and bruising all, he also said: “And whereas thou sawest the feet and toes, part of potter’s clay, and part of iron, *the kingdom shall be divided*; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And *as the toes of the feet* were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.” [Dan. 2:41, 42; chap 1, par. 30, of this book.] (J 591)

**THE TEN KINGDOMS.** (*Facts for the Times* 33)

BAGSTER bears a similar testimony:—

“The Roman empire became weakened by a mixture of barbarous nations, by the incursions of whom it was **orn asunder** about the fourth century after Christ,

and at length divided into ten kingdoms, answering to the toes of the image” (*FFTT* 35).

[*Compare*: This division was accomplished between the years A. D. 351 and A. D. 483.... No historians of whom we are aware, place the beginning of this work of the dismemberment of the Roman empire earlier than A. D. 351, and none assign its close to a later date than A. D. 483 (*Smith* 63).].

“PRESENT TRUTHS FOR THE PRESENT TIME”

72 And whereas thou sawest the feet and toes, part of potter’s clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.—Dan. 2:41-43.

73 And as prophecy decreed, so history subsequently records, how

Rome was **orn asunder** by savage invasion

and divided into just ten divisions.

This process of empire splitting occurred approximately during the years from A. D. 351 to 489.

XLVI: THE TEN KINGDOMS. (Jones 677)

60. For convenience, there is set down here in order, the names of the ten kingdoms which the undisputed *history* gives, with the dates at which they respectively or successively entered the Western Empire *never to leave it*

(except the three that were plucked up by the roots),

with the places and dates of their settlement:—

ALEMANNI, about A. D. 300, in Agri Decumates from the river Main to Basel and the Lake of Constance; A. D. 351, take Alsace Lorraine in addition; A. D. 455, extend to the Seine (J 696).

[contd] FRANKS, A. D. 351, northeast Gaul; early in the fifth century spread to the Somme; middle of the fifth century, A. D. 455, to the Seine; and gradually progress till in the sixth century they take all Gaul north and west of the Moselle and the mountains of the Vosges and the Cevennes (J 696).

[contd] BURGUNDIANS, Dec. 31, A. D. 406; in Burgundy, A. D. 420; spread over West Switzerland and the whole valley of the Rhone, A. D. 443-476 (J 696).

[contd] SUEVI, Oct. 13, A. D. 409 in Spain; A. D. 428 in Galicia in Spain; A. D. 466 held the kingdom of Galicia, and shortly afterward spread to what is now Portugal (J 696).

The ten tribes that partitioned Rome and succeeded in effectually and permanently establishing themselves within its borders as kingdoms, and which continued as kingdoms, occupying the territory of the Roman empire, are as follows,

together with the time, ranging from their first invasion to the complete and final establishment of their national identity:

74 1. The Alemanni, 300-455 A. D.

75 2. Franks, 351-455 A. D.

76 3. Burgundians, 406-476 A. D.

77 4. Suevi, 409-466 A. D.

SOURCE

[contd] VANDALS, Dec. 31, 406; in Spain, A. D. 409; in Africa, May, A. D. 429 (J 696).

[contd] VISIGOTHS, A. D. 408, Italy; in southwest Gaul (Aquitaine), A. D. 419; spread into Spain, A. D. 466 (J 696).

[contd] SAXONS, A. D. 449, Britain (J 696).

[contd] OSTROGOTHS, A. D. 451, under Attila; A. D. 453, in Pannonia; A. D. 489, in Italy (J 696).

[contd] LOMBARDS, A. D. 451, under Attila; A. D. 453, in Noricum (J 696).

[contd] HERULI, A. D. 451, under Attila; A. D. 475, in Italy (J 696).

II: THE GREAT IMAGE (Smith 32)

“... Time and again men have dreamed of rearing on these dominions one mighty kingdom.... But none succeeded....

“... And the most signal instance of it which history has recorded in our own day, is in the case of Napoleon. He ruled in one of the kingdoms. . . . He sought to gain by alliance what he could not gain by force; *i. e.*, to build up one mighty, consolidated empire.

And did he succeed?—Nay.... The ten kingdoms continue still...” [quoting Wm. Newton, *Lectures on the First Two Visions of the Book of Daniel*] (S 66-67).

“PRESENT TRUTHS FOR THE PRESENT TIME”

78 5. Vandals, 406-466 A. D.

79 6. Visigoths, 408-466 A. D.

80 7. Angles<sup>8</sup> and Saxons, 449 A.D.

81 8. Ostrogoths, 451-489 A. D.

82 9. Lombards, 451-463 A. D.

83 10. Heruli, 451-475 A. D.

84 This mixture of iron and clay in the feet and toes of the great image and its interpretation by the prophet positively and forever forbids the appearance of another universal European empire.

Napoleon was the last to try to form such a united kingdom, and when he failed to do it by arms he attempted to accomplish his purpose, as previously shown in the prophecy, by the intermarriage of the royal families

[*Note:* Should be Dan. 2:43.]

(see Dan. 12:43),

so that today every royal family of Europe is in some way related to every other; and yet, like iron and clay, they refuse to mix. To-day they are armed to the teeth and each one regards every other with grave suspicion.

85 And so the prophecy declares that divided Rome shall continue to exist until the end of earth kingdoms, and the establishment of the universal empire of the just and righteous God.

86 (f) The great stone of Nebuchadnezzar’s dream symbolized the universal kingdom of Christ which is to be established in the days of the kings of divided Rome.

87 And in the *days of these kings shall the God of heaven set up a kingdom* which shall never be destroyed; and the kingdom shall not be left to other people but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.—Dan. 2:44, 45.

Now opens one of the sublimest chapters of human history. **Eight short verses of the inspired record** tell the whole story; yet that story embraces the history of this world’s pomp and power (S 42-43).

88 Thus we have the history of world empire from the days of golden Babylon down through the succession of kingdoms to their final termination, and the establishment of the rule of righteousness, in **eight short verses of inspired history.**

What a testimony to show the inspiration of the Bible!

SOURCE

Human language never set forth **in so few words**, so great a volume of historical truth (S 43).

But when is this kingdom to be established? ... (S 69).

5. We have plain Scripture declarations to establish the following propositions: ... (7) It is to be set up when Christ shall judge the living and the dead. **2 Tim. 4:1.** (8) This is to be when he shall come in his glory with all his holy angels. **Matt. 25:31-34** (S 71).

“PRESENT TRUTHS FOR THE PRESENT TIME”

What human historian could portray so much **in so few words?**

89 11. This setting up of Christ’s universal kingdom will take place

at His second advent; that is, at the time commonly known as “the end of the world.”

90 When the Son of Man shall come in His glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before Him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come; ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”—**Matt. 25:31-34.**

(See also **2 Tim. 4:1.**)

91 12. Since all earthly kingdoms are destroyed when Christ sets up His kingdom, they are evidently not to be *converted*, to become a part of His government. They rather belong to the reign and rule of Satan.

92 Jesus answered, My kingdom is not of this world; if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.—John 18:36.

And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it.—Luke 4:5, 6.

(See also Rev. 19:11-21.)

[Titus 2:13.]

93 13. Thus the prophecy of the great metallic image focuses its teaching upon the “glorious appearing of our Lord and Savior Jesus Christ” and the establishment of His Everlasting Kingdom.

94 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.—Dan. 7:27.

(See also Luke 1:21-33; Rev. 21:1-5.)

1. A section in *Bible Readings for the Home Circle* (1888) covering the same history is called “Prophetic History of the World”. See pp. 17-24.

2. Dan. 1:6 describes Daniel and his fellow captives as children:

Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

However, Dan 3:13 describes the latter three (with their names changed to Babylonian ones) as men, not children:

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

3. Jones calls Daniel ‘prime minister’ on p. 57.

4. See Isaiah 44:28, 45:1.

5. Historians agree with Herodotus—and disagree with Sadler, Smith and Haskell—that Cyrus reigned 29 years, until B.C. 529. However, Jones states that Cyrus began his reign in B.C. 536, which would mean that Cyrus reigned only seven years (agreeing with Smith and Haskell). Perhaps Jones didn’t realize the incongruity of uncritically quoting Herodotus while actually disagreeing with him.

6. As already noticed in the exposition of chapter 2, this kingdom dated from the overthrow of Babylon by Cyrus, B. C. 538, and continued to the battle of Arbela, B. C. 331, a period of 207 years (Smith 116).

7. He reigned for 13 years until he and his mother were murdered by Cassander. See Jones 196.

8. Jones reviews Angles and Saxons in Chap. XLIII: “Rome Divided—The Angles and Saxons” (p. 644).