

**“Present Truths for the Present Time”:  
National History in Daniel Eleven**

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

- (1) Stephen N. **Haskell**, *The Story of Daniel the Prophet* (New York City: Bible Training School, 1901, 1904)
- (2) 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.

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## NATIONAL HISTORY IN DANIEL ELEVEN.

1 In this department, from month to month, we have considered the leading prophesies of the book of Daniel, and there now remain for our consideration the final chapters.

2 We begin this month a study of the tenth chapter, and shall consider the remainder of the book under the general heading of “National History in Daniel 11.”

3 The reader is asked to carefully compare these outline lessons with both the Bible and with the secular history touching the events as they are studied.

### XII: INTRODUCTION TO THE LAST VISION (Chapter 10) (Haskell 154)

Two years after the decree of Cyrus [emancipating the captive Jews], Daniel determined to humble his heart before God by prayer and fasting until he should understand the matter [*i.e.*, of the Jews wanting to stay in Babylon]....

For three weeks he thus sought for light and truth.

[H 155, margin.]

4 1. With fasting and prayer Daniel seeks for more light concerning his empire dream.

5 In those days I, Daniel, was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. Dan. 10:2, 3.

Then it was that he looked up and beheld the Son of God by his side, the same who appeared to John on the Isle of Patmos.... The countenance of Christ [a.k.a. Michael] was like lightning, and as he gazed upon the prostrate form of Daniel, the other men fled for their lives (H 155-56).

[H 156, margin.]

Then Gabriel, the angel who had so often talked with Daniel,

touched him with his hand, and lifted his prostrate form: He said, “O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent” (H 157).

[H 157, margin.]

[H 158, margin.]

It was three full weeks since Daniel had begun to pray, and Gabriel explained the cause of the delay.... [W]hile Daniel waited ... Gabriel had been at the Persian court pleading with Cyrus (H 157-58).

6 2. Christ appears to Daniel,<sup>1</sup>

and gives him a third Empire Vision.

7 Then I lifted up mine eyes and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz . . . and I, Daniel, alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.—Dan. 10:5, 7, 8.

8 3. Gabriel, the angel of the prophecy,

is sent to further explain the vision of Daniel.

9 And behold, a hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. . . .

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.—Dan. 10:10, 11, 14.

10 4. The Three Weeks’ Delay in enlightening Daniel was due to Gabriel’s efforts to influence the King of Persia.

SOURCE

[H 157-58, margin.]

[H 158, margin.]

[H 159, margin.]

XIII: THE HISTORY OF THE DECREES. (Chapter 11:1, 2) (Haskell 161)

[contd] THE angel began with the history of the Persian kingdom, for at the time of the vision the Babylonian monarchy was entirely gone.

[H 162, margin.]

[H 170, margin.]

It was the third year of the sole reign of Cyrus, and the fifth year since Darius the Mede had taken Babylon (H 161).

Cambyeses, his son,

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11 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

But the prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.—Dan. 10:12, 13.

See also 20.

12 5. Babylon has passed off the Stage.

Four kings of note are yet to rule Medo-Persia before its overthrow by Greece.

13 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.

14 (This was written in the third year of the reign of Cyrus, five years after Darius took the throne.)

THE FOUR KINGS.

15 The four prominent kings who ruled Medo-Persia and undoubtedly those alluded to in the prophecy are:

16 (a) Cambyeses, son of Cyrus,

SOURCE

reigned nearly eight years, but most of his time was spent in useless and expensive warfare in Egypt and Ethiopia.

Cambyses was slain while in Egypt;

and before the report was circulated throughout the Medo-Persian empire, an impostor took the throne which belonged to Smerdis, the son of Cambyses. The impostor, known in history as Pseudo-Smerdis (the false Smerdis),

is the Artaxerxes of Ezra 4:7.

He reigned only seven months, but that gave him time to ... issue a commandment for the building of Jerusalem to cease until further word should come from the throne.

This letter of the false Smerdis is found in Ezra 4:18-22 (H 165).

In the city of Babylon, six of the chief men of the empire suspected that the reigning king was not the rightful heir, and they banded themselves together to find out. Forcing their way into the presence of Smerdis, they recognized the impostor, and slew him, and Darius, the chief of the band, was made king. This is the man in history known as Darius Hystaspes, and is Darius the Persian spoken of in Ezra 4:24 (H 166).

[H 165-66, margin.]

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who was slain in Egypt during battle.

17 (b) False Smerdis (the Imposter),

called Artaxerxes in Ezra 4:7.

18 It was this ruler who

temporarily stopped the building of the temple at Jerusalem.

See Ezra 4:19-22.

19 (c) Darius II, the chief of the six men who discovered and slew the false Smerdis.

20 It was during the reign of this Darius that the building operations were resumed at Jerusalem.

See Ezra 4:23, 24.

XERXES (Haskell 170)

Xerxes is the Ahasuerus of Esther 1, and the book of Esther is the record of the acts of this king with reference to the people of God who were still living in the kingdom of Babylon, over which Xerxes was sole monarch (H 170-71).

[I]t was during the reign of Artaxerxes Longimanus, the successor of Xerxes,

that the final decree for the return of the Jews was issued (H 176).

The decree of Artaxerxes included all that was contained in the decrees of Cyrus and Darius,

and gave further commandment to build the wall and establish a government (H 176).

This is the decree of the year 457 B. C., mentioned in chapter ten, page 126 [quoting Ezra 7:11-26], and is the date from which to reckon the beginning of the **two thousand three hundred days of Daniel 8:14**, and the seventy weeks of Daniel 9:24 (H 176).

XIV: THE HISTORY OF GREECE  
(Chapter 11:3-13) (Haskell 179)

Alexander **united the independent states of Greece**, and placed himself at the head of their amphicytonic council (H 185).

21 (d) Xerxes, the Ahasuerus of the book of Esther.

22 There were several other unimportant rulers in the declining days of Medo-Persia, among whom should be mentioned

Artaxerxes Longimanus,

who issued the final decree for the rebuilding of Jerusalem and the return of the Jews.

This decree embraced all that was contained in the former mandates of Darius and Cyrus,

and also granted permission to build a wall and establish a government.

23 This decree, found in the seventh chapter of Ezra, was issued B. C. 457.

24 6. Next, a **mighty king**, Alexander the Great,

ruler of the **United States of Greece**,

SOURCE

“PRESENT TRUTHS FOR THE PRESENT TIME”

[H 187, margin.]

He was not a Greek, but a Macedonian, the son of Philip of Macedon (H 184).

Greece spans the gulf between the Old and the New Testament.

Its telling work as a nation was done during the time when there was **no prophet in Israel**, the period between **Malachi and Christ**, hence the book of Daniel is the only portion of the Bible which deals with this nation (H 181).

[Not content with the extent of territory under his control, he [**Xerxes** the Persian] mustered an immense army—**over five million**, historians state—and crossed the Hellespont to subdue Grecia (H 176).]

When twenty years of age, Philip of Macedon died, leaving the government to Alexander. This was the year 336 B. C. (H 185).

While that conqueror was passing from Tyre, after its surrender, toward Gaza, which guards the entrance into Egypt, he stopped at Jerusalem.

was to overthrow Persia.

25 And a **mighty king** shall stand up, that shall rule with great dominion, and do according to his will.—Dan. 11:3.

26 Alexander was not a Greek, but a Macedonian.

The rule of Greece extended from the **days of the Prophet Malachi to John the Baptist**.

There were **no prophets in Israel** during this time.

27 Alexander the Great,

**at the head of an army of over five million,**

conquered the then civilized world.

He took the throne of his father, Philip, King of Macedon, in B. C. 336, when but twenty years old.

28 As the armies of Alexander approached Jerusalem,

SOURCE

Josephus states that great consternation filled the city when it was known that the Greek warrior was coming. But the high priest, Juddas, had a dream in which he was bidden to go out to meet Alexander, arrayed in his priestly garments, and accompanied by temple officers clad in white. When Alexander met this company,

much to the surprise of his army and generals, he bowed to the ground to worship the God whose name was on the miter worn by the high priest.... Daniel, who had witnessed before Nebuchadnezzar and Cyrus, was then quoted to Alexander (H 186-87).

Alexander acknowledged God,

but left Jerusalem and pushed forward in battle. Gaza fell. Egypt was entered, and there, in order to gratify a selfish pride, he had himself proclaimed **son of Jupiter Ammon**.

He who might have become a son of God chose rather to be called the son of Jupiter (H 187).

[H 188, margin.]

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he was met by a procession, headed by the high priest,

who read from the prophecies of Daniel concerning his own work and destiny,

and it is said

the general was constrained to acknowledge God,

but afterward in Egypt he was made a **“Son of Jupiter.”**

What an object lesson!

With a chance to become a son of God he renounces the exalted privilege to become a follower of a mythical deity.

29 7. At the death of Alexander his kingdom would be divided and fall to other families.

30 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. 11:4.

SOURCE

A number of strong men had acted as generals of the army during the march through Asia, and on the death of the emperor **eight** of these contended for supremacy. None, however, were strong enough to subdue all the others. Nearly **twenty years** were spent in war and contention (H 188).

[*Note:* Mentioned in the last three previous articles.]

Finally, in 302 B. C. it was settled that

**Ptolemy** should hold Egypt;

Seleucus should take Syria and the east;

**Lysimachus** had Thrace and Asia Minor,

and **Cassander** was located in Greece (H 188).

Greece, which was under the rule of Cassander, was taken by Lysimachus, thus uniting the western and northern divisions (H 188).

[contd] In 281 B. C., after intrigues too numerous to mention, Seleucus met Lysimachus and slew him in battle.

This reduced the four divisions to two ... Seleucus, the king of the north, now held territory which had formerly belonged to three generals,

while Ptolemy retained the southern division (H 188).

Seleucus, the king of the north, now held territory which had formerly belonged to three generals,

“PRESENT TRUTHS FOR THE PRESENT TIME”

31 After **twenty years** of war between Alexander’s **eight** leading generals,

as noted in a previous lesson,

the empire was finally quartered and fell to the four victors, as follows:

32 **Lysimachus**, the northern division.

33 Seleucus, the eastern division.

34 **Cassander**, the western division.

35 **Ptolemy**, the southern division.

36 The west and north were subsequently united under Lysimachus.

He was afterward slain by Seleucus,

who thus became ruler of three-fourths of Greece—the west, east and north.

37 Ptolemy still ruled the south.

Both the kingdoms constituted the divided empire of Greece.

Seleucus was “King of the North,”

SOURCE

while Ptolemy retained the southern division (H 188).

The fifth verse, according to Spurrell, reads: “Then shall the king of the south, even one of his [Alexander’s] princes be strong;

yet shall another exceed him in strength and have dominion; a grand dominion shall be his dominion” (H 188).

[H 188, margin.]

[H 194, margin.]

Worldly policy of intermarriage was followed, and as Spurrell renders verse 6, “After some years they [the kings of the north and the south] shall be associated; for the daughter of the king of the south [Berenice, daughter of Ptolemy Philadelphus] shall come to the king of the north [Antiochus Theos] to make agreements.”

Antiochus put away his lawful wife, Laodice, in order to marry Berenice ... (H 194).

Berenice lost favor in the eyes of Antiochus Theos, who thereupon recalled Laodice.

The jealous wife then caused Antiochus to be poisoned, and placed her own son on the throne.

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Ptolemy was “King of the South.”

38 8. The King of the South (Egypt), who was one of Alexander’s prince’s, was to be strong,

but another prince (Seleucus, King of the North) was to be stronger.

39 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.—Dan. 11:5.

40 9. In order to make peace and stop war, the daughter of the King of the South was married to the King of the North.

41 And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement.—Dan. 11:6.

42 Berenice, daughter of Ptolemy, King of Egypt, married Antiochus, King of the North,

who put away Laodice, his lawful wife.

43 10. Antiochus finally tired of Berenice, recalled his wife Laodice,

who poisoned him and put her own son on the throne.

SOURCE

[H 194, margin. Sadler quotes only the last half of 11:6.]

Through her influence, also, Berenice, her child by Antiochus, and her Egyptian attendants and supporters, were all murdered (H 194-95).

[contd] This aroused the royal house of Egypt, and a brother of Berenice advanced into the territory of Antiochus with a large army. "He shall rule within the fortifications of the kings of the north, and shall war against them and shall prevail." Ptolemy Euergetes, son of Ptolemy Philadelphus, is here described.

He not only invaded Syria, but went to Babylon,

where he found some of the Egyptian gods and molten images which Cambyses had captured during his war in Egypt (H 195).

[H 195, margin.]

Ptolemy Euergetes then returned to his own kingdom, where he outlived Antiochus Callinicus, the son of Laodice (H 195).

"PRESENT TRUTHS FOR THE PRESENT TIME"

44 But she shall not retain the power of the arm; neither shall he stand, nor his army; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.—Dan. 11:6.

45 Laodice also murdered Berenice, her child by Antiochus, and all her Egyptian attendants.

46 11. Ptolemy Euergetes, a brother of Berenice,

now invaded the north with an army,

carrying back to Egypt captured gods and much treasure.

47 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land.—Dan. 11:7-9.

48 (In fulfillment of the statement that he should continue more years than the King of the North, it is interesting to note that

this Ptolemy did actually outlive Antiochus Callinicus, son of Laodice.)

49 12. Next,

Two sons of Callinicus undertook to regain the lost territory, and redeem the honor of their father. The first was weak and inefficient; the younger, **Antiochus Magnus**,

**Antiochus Magnus**, the younger son of Antiochus Callinicus,

who took the throne in the course of a few years, was stronger. He is the “one” who advanced speedily, regaining much of the lost territory (H 195).

undertakes to regain the realm of Syria.

[H 195, margin.]

50 But his sons shall be stirred up and shall assemble a multitude of great forces; and one shall certainly come and overflow, and pass through: then shall he return and be stirred up, even to his fortress.—Dan. 11:10.

Antiochus was supported [in his invasion of Egypt] by an immense army ... (H 196). [Note: See section 13 in the following article.]

51 He also invaded Egypt at this time.

52 And so the struggle between the north and south is well on. We are now in the midst of the long fight between Egypt and Syria for supremacy.

53 We will close the study this month with the **tenth** verse, and in the next issue resume the study of this remarkably explicit and orderly prophecy, giving in chronological order a cycloramic view of the world’s great military operations from the origin of kingdoms unto the final establishment of the everlasting and righteous reign of the Lord Jesus Christ.

*(To be continued.)*

## NATIONAL HISTORY IN DANIEL ELEVEN.

(Continued.)

About the time of the accession of Antiochus Magnus to the Syrian throne, Ptolemy Philopater took the throne of Egypt (H 195).

Antiochus was supported [in his invasion of Egypt] by an immense army, which fell into the hands of Ptolemy Philopater,

who, elated by his victory, returned to his capital to feast.

[H 195, margin.]

Although he had cast down ten thousand soldiers, yet he did not profit by the victory (H 196).

Ptolemy Philopater ... in self-esteem entered Jerusalem, and attempted to profane the temple by himself offering sacrifice.

The restraint offered by the priests so incensed him that he began war against them, and history states that between forty and sixty thousand Jews, who then lived in Egypt, fell by the sword (H 196).

Peace was finally concluded between Philopater and Antiochus Magnus, which lasted fourteen years, until the death of Ptolemy.

54 13. Ptolemy Philopater, king of Egypt,

repels the invasion of Antiochus Magnus, destroying the whole army.

55 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north, and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up;

and he shall cast down many ten thousands; but he shall not be strengthened by it.—Dan. 11:11, 12.

56 This is the Ptolemy who attempted to officiate as priest in the temple of Jerusalem,

and when opposed by the priests gave orders to kill all Jews in Egypt.

Finally, after a fourteen years' **conflict**, peace was concluded.

SOURCE

Ptolemy Philopater was succeeded by his son Ptolemy Epiphanes, who was in his minority.

Antiochus Magnus took advantage of this seeming weakness in Egyptian affairs, and made extensive preparations to invade Egypt with the design of conquering the entire dominion of the Ptolemies.

But the Most High ruleth in the kingdoms of men, and Antiochus was brought to realize that there was another power on earth as well as in heaven (H 197).

[H 197, margin.]

XV: THE FOURTH KINGDOM  
(Chapter 11:14-22) (Haskell 200)

Gabriel, in narrating the events connected with the history of Greece, brought that empire down to the time when the southern division was in the hands of a child, Ptolemy Epiphanes, and when two men, Philip of Macedon and Antiochus of Syria, although jealous of each other, were willing to unite their strength in order to subdue Egypt (H 200).

[H 200, margin.]

XIV: THE HISTORY OF GREECE  
(Chapter 11:3-13) (Haskell 179)

In verse 14 the voice of the fourth beast is heard; Rome placed itself on the side of the helpless king,

and Antiochus found his ambition thwarted (H 197-98).

“PRESENT TRUTHS FOR THE PRESENT TIME”

57 14. Ptolemy Philopater dies and is succeeded by his young son, Ptolemy Epiphanes.

Antiochus Magnus now undertakes to subdue Egypt,

but fails.

58 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.—Dan. 11:13.

59 15. Philip, king of Macedon, and Antiochus, of Syria, at this time agree to divide Egypt.

60 And in those times there shall many stand up against the king of the south.—Dan. 11:14 (first clause).

61 16. Rome comes to the aid of the helpless young king of Egypt,

and their plans are thwarted.

SOURCE

[H 197, margin; repeated in H 200, margin.]

XV: THE FOURTH KINGDOM  
(Chapter 11:14-22) (Haskell 200)

It was said to be the home of a band of robbers and outlaws,

and one of the first acts was the theft of the women of a neighboring city as wives for these early settlers (H 203).

Rome controlled Egypt because the education of the heir to the throne was in the hand of a Roman senator, and a Roman army stood ready to defend the country against all attacks from the north or east (H 206).

[69. "Egypt voluntarily submitted to the Roman protectorate, and thereupon the kings of Babylon also desisted from the last effort to maintain their independence against Rome."—*Mommsen*. (Jones 243)]

Carthage, a rival city on the south of the Mediterranean, was the first point of attack, and for one hundred years Rome fought for supremacy (H 205).

[Here was the taking of the most fenced cities by the king of the north; for Sidon was, both in its situation and its defenses, one of the strongest cities of those times (Smith 233).]

"PRESENT TRUTHS FOR THE PRESENT TIME"

62 Also the robbers of thy people shall exalt themselves to establish the vision; but they shall fail.—Dan. 11:14.

63 This passage is rendered very clear when it is remembered that

Rome was probably founded by robbers,

and legend has it that

they even stole their wives.

It was the great empire which grew out of this dark beginning

that now established a protectorate over Egypt.

64 17. Rome now begins the conquest of Carthage,

Sidon and other cities.

SOURCE

“PRESENT TRUTHS FOR THE PRESENT TIME”

[H 205, margin.]

The Roman army, with Pompey as leader, swept through Asia Minor and Syria, and the entire kingdom of the Seleucidæ fell at his feet (H 210).

Pompey ... entered [Jerusalem] by force after a siege of three months; the walls were demolished

and the Jews put under tribute to the Roman government (H 210-11).

[H 210, margin.]

As the **republic** lost power, a corporation composed of Cæsar, Pompey, and Crassus took the reins of government.

Crassus controlled the money,

Pompey had the army,

and Cæsar was the master mind (H 210).

[?]

Pompey, however, was slain while crossing to [Egypt] in a small boat.

Cæsar entered Alexandria shortly after

65 So the king of the north shall come and cast up a mount, and take the most fenced cities, and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.—Dan. 11:15.

66 18. Pompey, leader of the Roman army, conquers all Greece,

captures Jerusalem

and taxes the people.

67 But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed.—Dan. 11:16.

68 The first triumvirate is now formed—

69 Crassus, **representing capital;**

70 Cæsar, **representing labor;**

71 Pompey, **representing the army—**

So that the representatives of these three classes, the trusts, organized labor and the military, constituted the first triumvirate that ruled Rome and contributed to the downfall of the once ideal **republic**.

72 Pompey was slain on the way to Egypt,

but Cæsar followed,

SOURCE

and espoused the cause of Cleopatra who had been obliged to flee from the capital. Cæsar was victorious over the ruling faction in Alexandria,

and before leaving the city, enthroned Cleopatra

and graced his triumph in Rome with Arsinoë, a representative of the royal family of the Ptolemies (H 211-12).

He was fascinated and corrupted by the queen of Egypt (H 212).

[H 212, margin.]

History states that Cæsar spent some **nine months** in Egypt, which was unusual for this general, as his rapid movements from place to place were one secret of his success (H 212).

Leaving Egypt, Caesar passed along the coast of Palestine and Asia Minor,

receiving the submission of all peoples, with such rapidity

[H 212, margin.]

that he sent the famous despatch to Rome,

“I came, I saw, I conquered” (*Veni, Vidi, Vici*).

“PRESENT TRUTHS FOR THE PRESENT TIME”

and subdued the rebellion which had broken out,

putting Cleopatra on the throne.

73 19. Cæsar was fascinated and corrupted by the wily Cleopatra.

74 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women corrupting her; but she shall not stand by his side, neither be for him.—Dan. 11:17.

75 (Cæsar remained in Egypt this time for **nine months**.)

76 20. Cæsar returns from Egypt, by way of the holy land and Asia Minor,

conquering everything.

77 After this shall he turn his face unto the isles, and shall take many, but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.—Dan. 11:18.

78 It was during this campaign that he sent the memorable despatch to Rome,

“I came, I saw, I conquered.”

SOURCE

He returned to Rome, where he altered laws,

strengthened the senate, settled disturbances in the army, and later brought western Africa, which had revolted, into submission (H 212).

Roman franchise was granted to the citizens of many cities hitherto excluded, and all scientific men, of whatever nationality, were equally honored (H 212-13).

He was nearing the pinnacle of earthly fame

when he fell, pierced by a score of daggers, in the presence of the senate which he controlled (H 213).

[H 212, margin.]

It was the year 44 B. C. when the plans of Julius Cæsar were cut short by his untimely death (H 213).

He “stumbled and fell,” leaving no heir to the throne (H 213).

Republicanism was so far gone that the government fell into the hands of the strongest men, those who had military support (H 213).

[contd] Lepidus, one of the second triumvirates, soon died;

Antony, a second member, enamored by Cleopatra, and entrapped in the net of Egyptian darkness, cast himself upon his own sword and died;

“PRESENT TRUTHS FOR THE PRESENT TIME”

79 He returned to Rome and revised the laws

and extended the public franchise.

80 21. At the height of his glory,

in the presence of the senate, he met his death by falling on twenty daggers.

81 Then he shall turn his face toward the fort of his own land, but he shall stumble and fall and not be found.—Dan. 11:19.

82 Cæsar died in B. C. 44,

leaving no heir to his throne.

83 The second triumvirate was now formed and controlled the government,

this second trio of dictators, likewise representing capital, labor and the army;

84 Lepidus, who shortly died.

85 Antony, enamored of Cleopatra, committed suicide,

SOURCE

Octavius, an adopted son of Julius Cæsar, alone remained (H 213).

Augustus [Octavius] restored the senate to its former dignity, it is true, but “the principles of a free constitution are irrevocably lost when the legislative power is nominated by the executive.” So Octavius was proclaimed emperor of Rome by the unanimous vote of that same servile senate (H 213-14).

[Luke 2:1, H 214, margin.]

[H 214, margin.]

[H 214, margin.]

All that the sacred record gives concerning Augustus ... is that he was a raiser of taxes when the kingdom was at the height of its glory, and that after a reign of a few days, or years, he should end his career in peace (H 215).

Most of the life of the Saviour was spent during the reign of Tiberius, the successor of Augustus, whom Gabriel described to Daniel as a “vile person” (H 216).

[H 216, margin.]

“PRESENT TRUTHS FOR THE PRESENT TIME”

while Octavius, adopted son of Caesar, was left on the throne, sole ruler,

and proclaimed Emperor of Rome.

86 22. It was this emperor Octavius (Cæsar Augustus) who taxed the whole world.

87 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom, but within a few days he shall be destroyed, neither in anger, nor in battle.—Dan. 11:20.

88 It was this decree of taxation that compelled Joseph and Mary to go to Bethlehem, there to be registered, during which trip Christ was born.

See Luke 2:1-7.

89 (This Caesar died in peace.)

90 23. Augustus was succeeded by the vile Tiberius.

91 And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries.—Dan. 11:21.

Finally [the Romans] nailed [Christ] to the cross; the Jews were responsible for it, but the Roman law upheld them in the act ... (H 217).

[H 217, margin.]

[“ ... At this critical instant, Macro, the pretorian prefect, caused him to be *suffocated with pillows...*” (Smith 243).]

XVI: THE MYSTERY OF INIQUITY  
(Chapter 11:23-31) (Haskell 218)

Constantine was a Cæsar in the western division of the empire ... (H 225).

Constantine conquered the Roman world; he sat as sole monarch of the empire which was tottering in the hands of his predecessors (H 225-26).

[H 225, margin.]

92 It was this tyrant who ruled Rome in the days of Christ. See Luke 3:1-3.

93 24. It was under Roman law that the “Prince of the Covenant” was to be crucified.

94 And with the arms of a flood shall they be overthrown from before him, and shall be broken; yea also, the prince of the covenant.—Dan. 11:22.

95 This vile ruler is reputed to have been smothered to death with a pillow.

96 25. Constantine (Cæsar of the West),

a successful conqueror,

now professes conversion to Christianity.

97 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers’ fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strongholds, even for a time.—Dan. 11:23, 24.

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

flocked into his army, devout followers of the general who now fought in the name of Christianity (H 224-25).

Some radical change was necessary to prevent complete disruption [of the government of Rome], and Diocletian, the reigning emperor, conceived the idea of partitioning the territory.

Consequently, he associated himself with a man by the name of Maximian, giving him the title of Augustus.

Each of the two emperors chose an assistant, called a Caesar, whose duty it was to guard the frontiers (H 224).

Constantine [who had been a Cæsar in the western division of the empire during the reign of Diocletian] selected the site of Constantinople [as his capital] with more than human wisdom.... It is a fact worth noting that the city was founded in the year 330 B. C., exactly three hundred and sixty years, "a time," after the victory of Octavius over Antony at Actium, which placed him as sole ruler on the Roman throne (H 227-28).

Following his professed conversion, thousands of Christians,

formerly non-combatants,

were deceived into fighting under his banner.

<sup>98</sup> The empire was now divided.<sup>2</sup>

There were two emperors called Augustus.

Their first assistants were called "Cæsars."

In A. D. 330 Constantine moved his capital to Constantinople.

SOURCE

The first religious laws ever passed by Christians were edicts of Constantine.

[Paganism and Christianity met on the battlefield when Constantine contended for the throne of Rome; paganism and Christianity met in more deadly conflict in Alexandria, where Christian and pagan schools stood side by side (H 229).]

In 312 the edict of Milan granted universal toleration;

in 321 the first law for the worship of Sunday was published;

in 325 was convened at Nice the first ecumenical council, which formulated a creed for the world (H 227).

As Constantinople was the representative of this northern division in his day, so later, between 527 and 565, Justinian became champion of the Catholic cause (H 230).

The success of Justinian was due to the services ... of the celebrated general Belisarius. He was the tool in the hands of the emperor for crushing out heresy (H 231).

[H 230-31, margin.]

“PRESENT TRUTHS FOR THE PRESENT TIME”

Constantine was the father of religious legislation in the name of Christianity.

While the great battle between the Christian and Pagan schools raged at Alexandria,

Constantine had the following religious laws enacted:

99 A. D. 312, Edict of Milan, Universal Toleration.

100 A. D. 321, First Sunday Law.

101 A. D. 325, Council of Nice—a World’s Creed.

102 26. Justinian, the Catholic champion,

begins the holy war for the suppression of Arianism.

103 And he shall stir up his power and his courage against the king of the south, with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain. And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed.—Dan. 11:25-27.

*(To be continued.)*

## NATIONAL HISTORY IN DANIEL ELEVEN. NO. 3.

A force of Romans, the largest Belisarius could command from a weakened empire, aided by recruits from the east, landed in Africa.... Belisarius was hastened in his march toward Carthage by enemies of Gelimer and friends of the Catholic creed. The armies met near the city, and victory came to the Romans through the folly and rashness of the brother of the Vandal king....

In the autumn of 534 Justinian granted a triumph to Belisarius (H 232).

[H 232, margin.]

It is stated that five million Africans were consumed by the wars and government of the emperor Justinian (H 233).

[H 232, margin.]

[H 233, margin.]

<sup>104</sup> **28** In A. D. 534 Justinian granted a “triumph” to his general, Belisarius,

who came from **Egypt** with his great spoils.

<sup>105</sup> Then shall he return into his land with great riches, and his heart shall be against the holy covenant; and he shall do exploits and return to his own land.—Dan. 11:28.

<sup>106</sup> 29. Thus **begins** the long and terrible struggle to establish the supremacy of the papal crown.

(It is estimated that five million of the Vandals were slain in this struggle).

<sup>107</sup> At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

For the ships of Chittim shall come against him; therefore shall he be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return and have intelligence with them that forsake the holy covenant.—Dan. 11:29, 30.

[contd] For the sake of brevity, the wars between the Catholic empire and the Vandals may be taken as an illustration of the extermination of the two other kingdoms—that of the **Heruli** and the **Ostrogoths**. Justinian was the reigning emperor, and most of the work was done by Belisarius, the same general, between the years 533 and 538 (H 233).

The new capital established by Constantine left Rome that it might be occupied by the head of the church (H 233).

[H 233, margin.]

The harvest of the seed sown in the days of Constantine was reaped in the reign of Justinian, whose military and civil power supported “the abomination that maketh desolate” (H 233).

[When the disciples asked, “What shall be the sign of thy coming and of the end of the world?” he said, “When ye therefore shall see the **abomination of desolation** spoken of by Daniel the prophet . . . whoso readeth, *let him understand*” (H 13). [Note: Matt 24:3, 15 and Luke 21:20 cited in margin.]

108 30. By A. D. 538, the **Heruli** and **Ostrogoths**, as well as the Vandals were destroyed,

and Rome became head of the new religious order

as formerly it had been the center of Paganism.

109 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place

the abomination that maketh desolate.—Dan. 11:31.

110 (What is the **abomination of desolation**?)

See Matt. 24:15 and Luke 21:20.)

XVII: THE WORK OF THE MYSTERY  
OF INIQUITY (Chapter 11:32-45)  
(Haskell 235)

The power which should speak great words against the Most High, and wear out the saints of the Most High, was allotted 1260 years in which to work;

but so cruel was that power that **the time was shortened,** lest none should survive the persecution...

There is no more wonderful record of deliverance from bondage than that which God wrought for his church at the close of the period of persecution. Israel’s deliverance from Egypt ... was marvelous; the deliverance from Babylon was a wonder in the eyes of the world; but the birth of Protestantism—the deliverance of the darkness of the Middle Ages—surpassed all others (H 237-38).

[H 237, 238, margin.]

[H 238, margin.]

In the twelfth of Revelation, where the same deliverance is mentioned, it is stated that the earth helped the woman—the church (H 238).

111 31. Notwithstanding the long period of 1,260 years of religious persecution and intolerance,

true religion was to live and spread.

112 And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.—Dan. 11:32, 33.

113 32. The Reformation was to **save true religion from utter extinction.**

114 Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.—Dan. 11:34, 35.

115 (See further concerning the great persecution and reformation in Rev. 12.)

116 33. Of all the civilized nations

When once the principles of the Reformation—liberty of conscience and the equal rights of all men—were presented to a nation, and were refused, that nation sank back into the arms of the papacy, and carried to its completion the principles of that government.

Such was the history of France...  
Having rejected light,

the intensity of the darkness into which men fell was beyond description....

... The French Revolution of 1798, the Massacre of St. Bartholomew, and the Reign of Terror tell the dreadful story of destruction (H 240-41, 242).

[H 240, margin.]

[H 241, margin.]

France alone rejected the light of the Reformation,<sup>3</sup>

and this rejection was immediately followed by

the terrors of the French Revolution.

117 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all. But in his estate he shall honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge, and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.—Dan. 11:36-39.

118 (In corroboration of this prophecy, it may be specifically noted that

SOURCE

The week was changed by a decree so as to completely abolish all resemblance to former times, and for a brief space France rested **one day in ten** instead of observing the weekly Sabbath. The **law of marriage was repealed**, and that safeguard to society completely disregarded (H 242).

“France stands apart in the world’s history as the single state which, by the decree of her legislative assembly, pronounced that there was no God ...” (H 241).

**At the time of the end (1798)** the kings of the north and south again contended (H 245).

[*Note:* Sadler interprets Dan. 11:41’s “enter also into the glorious land” to mean “gains possession of the Holy Land.” The Turks (Ottoman Empire) governed the Holy Land since 1516 and no new king or power gained possession of it until 1948. Neither Jones nor Smith interprets the passage the way Sadler does.]

[H 245, margin.]

[H 247, margin.]

“PRESENT TRUTHS FOR THE PRESENT TIME”

France as a nation practically **annulled the marriage institution**,

denied God,

and established temporarily a **ten-day week**, instead of a seven-day.)

119 34. **In the time “of the end” (1798)** the king of the South begins new operations,

and even **gains possession** of the Holy Land.

120 And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and many ships; and he shall enter into the countries and shall overflow and pass over.

He shall enter also into the **glorious land**, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.—Dan. 11:40, 41.

121 **The king of the North, with headquarters now at Constantinople, is Turkey.**

SOURCE

[*Note:* Sadler's identification of Turkey as the king of the North and "the Mohammedan powers" as the king of the South, creates the impossible and ahistorical scenario of war between Turkey (the preeminent Mohammedan power) and "the Mohammedan powers". Smith (p. 275) identifies Turkey as the king of the North and Egypt as the king of the South.<sup>4</sup> Haskell seems to identify the king of the South as the Mohammedans (see seven rows down) and the king of the North as Napoleon.]

In 1453 ... Constantinople was captured, and has since remained in the hands of the Turks, the boldest advocates of the doctrine of Mohammed (H 246).

The discovery of America was due to the closing of the eastern passage to the rich islands of the Indian Ocean by the Mohammedans in Constantinople and Asia Minor,

and so in more ways than is usually thought, God worked to advance truth through those who were ignorant of His truth (H 246-47).

[H 247, margin.]

Not only Egypt, but Syria and Turkey in Europe, belonged to the Mohammedans, and he has entered the "glorious land," and a Moslem mosque occupies the site where once stood the temple of Solomon. Edom, Moab, and Ammon, however, escaped the hand of this conquering power,

and these countries receive an annual tribute from the Turks who pass in caravans on their way to Mecca (H 247).

"PRESENT TRUTHS FOR THE PRESENT TIME"

The king of the South, the Mohammedan powers.

once captured Constantinople,

and since then it has remained thoroughly Mohammedan.

The Red Sea passage was closed to India,

and it was this obstruction of the highways of commerce that indirectly resulted in the discovery of America.

122 As stated in verse 41,

Edom and Moab were not conquered,

but received tribute of the caravans of pilgrims who passed through them en route to Mecca, even to this day.

## NATIONAL HISTORY IN DANIEL ELEVEN. NO. 4.

[*Note:* Egypt was already under Ottoman rule, since 1517.]

123 35. The land of Egypt was to fall under the dominion of this same power.

[H 247, margin.]

124 He shall stretch forth his hand also upon the countries and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.—Dan. 11:42, 43.

125 36. Tidings from the east and north are to trouble Turkey.

[H 247, margin.]

126 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.—Dan. 11:44.

[*Note:* Smith (p. 281) identifies the eastern power as Persia, not the British possessions or the Japanese empire. He maintains that Dan. 11:44 refers to the Crimean War of 1853-1856.]

127 North of Turkey is Russia; east of her are the British possessions and the rising Japanese empire.

[*Note:* This interpretation seems to be original with Sadler.]

It is from these sources that Turkey is to be harassed, troubled, and finally conquered and destroyed.

128 37. The Turkish people are finally to be driven out of Europe, establishing their capital in Palestine.

[H 247, margin.]

129 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.—Dan. 11:45.

130 38. The removal of the Turkish seat of government from Europe to Asia is one of the warning signs designed by God to indicate the nearness of the close of the judgment in heaven.

XVIII: THE CLOSING SCENE (Chapter 12) (Haskell 250)

[H 253, margin.]

131 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

[H 254, margin.]

And many of them that sleep in the dust of the earth shall awake some to everlasting life, and some to shame and everlasting contempt.

[H 258, margin.]

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.

[H 261, margin.]

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.— Dan. 12:1-4.

132 39. The persecution of the holy people during the Dark Ages was to last 1,260 years.

[H 262-63, margin.]

133 Then I, Daniel, looked and, behold, there stood other two, the one on this side of the bank of the river and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.— Dan. 12:5-7.

This prophetic period of twelve hundred and sixty years

134 This period of persecution,

[*Note:* Mentioned in “The Four Great Beasts” and “The Ram and the Goat.”]

as previously noted,

began in 538 ... (H 263).

began A. D. 538,

The “time, times, and a half” ended in 1798 (H 263-64).

and would end in 1798.

SOURCE

“PRESENT TRUTHS FOR THE PRESENT TIME”

These dates correspond exactly with the facts of history.

[*Note:* Mentioned in “Principles of Interpretation of Prophecy” and “The Ram and the Goat.”]

(Each day is a year in prophetic time. See Ezekiel 4:6.)

135 40. Daniel was told that the interpretation of his vision was sealed up until after the time of the end (1798).

[H 263, margin.]

136 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.—Dan. 12:8, 9.

137 41. The wise and the purified will understand the vision after that date.

[H 264, margin.]

138 Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.—Dan. 12:10.

That the two prophetic periods which had so puzzled the mind of the prophet might be more perfectly understood, Gabriel said, “From the time that the daily is taken away” that is, from 508 A. D., “there shall be a thousand two hundred and ninety days”

139 42. The twelve hundred and ninety days (Dan. 12:11) undoubtedly refer to the same run of persecution as the 1,260 years, except that it begins with the downfall of Pagan supremacy, which occurred in A. D. 508,

until the time of the end, 1798.

and would end at the same time as the 1,260 days—in 1798.

And again, “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” [Dan 12:12].

140 43. The thirteen hundred and thirty-five days (Dan. 12:12)

There is then a blessing pronounced upon those who are living in 1843 (508 + 1335 = 1843), for the seal has been removed from the prophecies, and they are understood (H 264).

probably begins at the same time, A. D. 508, and extends down to A. D. 1844,

The prophecies have been studied, the judgment message of Revelation 14 has been proclaimed, and in 1844, at the close of the twenty-three hundred days [see 23, above], light shone from the sanctuary above, revealing the true Sabbath of the Lord (H 264).

ending **at the same time** as that of the twenty-three hundred days previously mentioned by the prophet Daniel.

<sup>141</sup> 44. These prophecies of the book of Daniel are to be read and **understood** more and more as the world nears its end.

[H 265, margin.]

<sup>142</sup> But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.—Dan. 12:13.

1. Interestingly, Uriah Smith, in *Daniel and the Revelation* (p. 215), asserts that this majestic personage wasn't Christ but Gabriel.
2. The empire was divided *before* Constantine, who reunited it.
3. France denied the existence of God during the French Revolution, being the only country to do so, but it was not the only country to deny the Reformation.
4. Smith identifies the king of the north as Turkey and the king of the south as Egypt:

Thus the king of the north (Turkey) came against him (France) in the same year that the king of the south (Egypt) “pushed,” and both “at the time of the end;” which is another conclusive proof that the year 1798 is the year which begins that period ... (Smith 304).