

ROME ESTABLISHES THE VISION

“And in those times there shall many stand up against the king of the south: **also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.**” *Daniel 11:14.*

ESTABLISH---H5975---A primitive root; to *stand*, in various relations (literally and figuratively, intransitively and transitively): - abide (behind), **appoint**, **arise**, cease, **confirm**, continue, dwell, be employed, endure, **establish**, leave, make, ordain, be [over], place, (be) present (self), raise up, remain, repair, + serve, set (forth, over, -tle, up), (make to, make to be at a, with-) stand (by, fast, firm, still, up), (be at a) stay (up), tarry.

ESTABLISH---Heb. to set, fix, establish.]

1. **To set and fix firmly or unalterably; to settle permanently.**

I will establish my covenant with him for an everlasting covenant. Genesis 17:19.

2. To found permanently; to erect and fix or settle; as, to establish a colony or an empire.

3. To enact or decree by authority and for permanence; to ordain; to appoint; as, to establish laws, regulations, institutions, rules, ordinances, etc.

4. **To settle or fix; to confirm;** as, to establish a person, society or corporation, in possessions or privileges.

5. **To make firm; to confirm; to ratify what has been previously set or made.**

Do we then make void the law through faith?

God forbid; yea, we establish the law. Romans 3:31.

6. To settle or fix what is wavering, doubtful or weak; to confirm.

So were the churches established in the faith. Acts 16:5.

To the end he may establish your hearts unblamable in holiness. 1 Thessalonians 3:13.

7. **To confirm; to fulfill; to make good.**

Establish thy word to thy servant. Psalm 119:38.

8. To set up in the place of another and confirm.

Who go about to establish their own righteousness. Romans 10:3.

“HE OF WHOM I HAVE SPOKEN IN OLD TIME BY MY SERVANTS THE PROPHETS”

“Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place **out of the north parts**, thou, and many people with thee, all of them riding upon horses, a great

company, and a mighty army: **And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord GOD; Art thou he of whom I have spoken *in old time by my servants the prophets of Israel*, which prophesied in those days many years that I would bring thee against them?** And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;" *Ezekiel 38:14—19.*

"The papacy is just what prophecy declared that she would be, the apostasy of the latter times. 2 Thessalonians 2:3, 4." *The Great Controversy, 571.*

ROME ESTABLISHES THE VISION. . . THAT THE HEATHEN MAY KNOW ME. . . THE THIRD MESSAGE WILL PRODUCE AN EFFECT

"Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been--the defender of religious freedom. **But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before.**"

The Great Controversy, 605.

"HERETOFORE--In times before the present; formerly." *Noah Webster's 1828 Dictionary.*

"The most fearful threatening ever addressed to mortals is contained in *the third angel's message*. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them. Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread. It is represented in the prophecy as being proclaimed with a loud

voice, by an angel flying in the midst of heaven; and **it will command the attention of the world.**" *The Great Controversy*, 449.

THE EFFECT OF THE FULFILLMENT OF PROPHECY---THE THIRD MESSAGE

HERETOFORE THERE WAS NEVER SUCH A GENERAL KNOWLEDGE OF JESUS AS WHEN HE HUNG UPON THE CROSS

"In their mockery of the Saviour, the men who professed to be the expounders of prophecy were **repeating the very words which Inspiration had foretold they would utter upon this occasion.** Yet in their blindness they did not see that **they were fulfilling the prophecy.** Those who in derision uttered the words, "He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God," little thought that their testimony would sound down the ages. **But although spoken in mockery, these words led men to search the Scriptures as they had never done before.** Wise men heard, searched, pondered, and prayed. There were those who never rested until, by comparing scripture with scripture, they saw the meaning of Christ's mission. **Never before was there such a general knowledge of Jesus as when He hung upon the cross.** Into the hearts of many who beheld the crucifixion scene, and who heard Christ's words, the light of truth was shining."

The Desire of Ages, 749.

THE BETRAYAL AND REJECTION OF CHRIST REPEATED

"The scene transacted in Jerusalem at the betrayal and rejection of Christ **represents the scene** which will take place in the **future** history of the world, when Christ is finally rejected. The religious world will take sides with the first great rebel, and will reject the message of mercy in regard to the commandments of God and the faith of Jesus."

Seventh-day Adventist Bible Commentary, Vol. 5, 1107.

WHEN ROME ENTERS UPON THE SCENE, THE VISION IS ESTABLISHED

"THE Roman Empire had perished. "Never had the existence of a nation been more completely overthrown." -- Guizot. 1 New peoples in ten distinct kingdoms, in A. D. 476, occupied the territory which for five hundred years had been Roman. These are the nations which, inextricably involved with the papacy, are the subject of the mediaeval and modern history of Western Europe, that we are now to trace.

The establishment, the growth, and the reign of the papacy as a world-power, is distinctly a subject of prophecy, as really as is the fall of Rome and the planting of the

Ten Kingdoms upon the ruins thereof. Indeed, the prophecy of this is an inseparable part of the prophecy of the other. To any one who will closely observe, it will plainly appear that in the three great lines of prophecy in Daniel 7, and 8, and 11, **the great subject is Rome.** In the Scriptures in each of these chapters far more space is given to the description of Rome than is given to Babylon, Medo-Persia, and Grecia all together. **And in Dan. 11:14 when the entrance of Rome upon the scene is marked, it is definitely and significantly stated "the children of robbers shall exalt themselves to establish the vision."** That is to say: Rome is the particular object of the vision; and **when Rome is reached and she enters upon the scene, the vision is established.**

In Daniel 7, the four great world-empires -- Babylon, Medo-Persia, Grecia, and Rome -- are pictured by four great beasts. The last characteristic of the fourth is that "it had ten horns." Then, says the prophet, "I considered the horns, and, behold, there came up among them another LITTLE horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." This "little horn" the prophet beheld even till "the Judgment was set and the books were opened." And then he says, "I beheld then [at the time of the Judgment] because of the great words which the horn spake. I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

Note that the prophet is considering the "little horn" in its career even to the end. But when that "little horn" comes to its end, it is not said, I beheld till the horn was broken; but, "I beheld till the beast was slain." At the time of the Judgment "I beheld then because of the great words which the horn spake: I beheld even till the beast was slain." **This shows beyond all question that that which is symbolized by the "little horn" is simply another phase of what is symbolized by the great and terrible beast. The "little horn" is but the continuation of the beast in a different shape: the same characteristics are there: the same spirit is there: the same thing that is the beast continues through all the time of the little horn until its destruction comes; and when the destruction of the little "horn" does come, it is "the beast" that is slain and his body destroyed and given to the burning flame."**

A.T. Jones, *Ecclesiastical Empire*, 2.

"And in those times there shall many stand up against the king of the south: **also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.**" Daniel 11:14.

FALL---H3782---A primitive root; **to totter or waver** (through weakness of the legs, especially the ankle); by implication to *falter, stumble, faint or fall*: - bereave [from the margin], **cast down**, be decayed, (cause to) fail, (cause, make to) fall (down, -ing), feeble, be (the) **ruin (-ed, of), (be) overthrown, (cause to) stumble**, X utterly, be weak.

“The Roman Church had made merchandise of the grace of God. The tables of the money-changers (Matthew 21:12) were set up beside her altars, and the air resounded with the shouts of buyers and sellers. Under the plea of raising funds for the erection of St. Peter's Church at Rome, indulgences for sin were publicly offered for sale by the authority of the pope. By the price of crime a temple was to be built up for God's worship--the cornerstone laid with the wages of iniquity! **But the very means adopted for Rome's aggrandizement provoked the deadliest blow to her power and greatness. It was this that aroused the most determined and successful of the enemies of popery, and led to the battle which shook the papal throne and jostled the triple crown upon the pontiff's head.**” *The Great Controversy*, 127.

“This subject is urging itself upon my mind. Consider it; for it is a matter of vast importance. With which of these two classes shall we identify our interest? We are now making our choice, and we shall soon discern between him that serveth God and him that serveth him not. Read the fourth chapter of Malachi, and think about it seriously. The day of God is right upon us. The world has converted the church. Both are in harmony, and are acting upon a short-sighted policy. Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. **The Roman Catholic principles will be taken under the care and protection of the State. This national apostasy will speedily be followed by national ruin.** The protest of Bible truth will be no longer tolerated by those who have made not the law of God their rule of life. Then will the voice be heard from the graves of martyrs, represented by the souls which John saw slain for the word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, "It is time, Lord, for thee to work: for they have made void thy law." *General Conference Bulletin*, January 1, 1900.

WHEN ONCE ROME ENTERS UPON THE SCENE OF HISTORY AND PROPHECY

“**The instrument of the destruction of Jerusalem and the nation of the Jews, was the Roman armies: "When ye therefore shall see Jerusalem encompassed with armies, then know that the desolation is nigh."** The only armies that there were at that time were the Roman armies; for "the empire of the Romans filled the world."

And the Roman armies encompassing Jerusalem in fulfilment of the words of Jesus recorded by Luke (Luke 21:20), was "the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place," in fulfilment of the words of Jesus recorded by Matthew. Matt. 24:15.

Now the abomination of desolation—the Roman power—spoken of by Daniel the prophet, **when once it enters upon the scene of history and prophecy, continues unto the coming of the Lord and the end of the world.**

Notice that in Dan. 7:7-11 he beheld in the vision a fourth beast, a fourth kingdom, which is **Rome**, "dreadful and terrible;" "the beast had also ten horns." As Daniel considered the horns, there came up "another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

Daniel beheld this "little horn" in its working and its speaking, "until the Ancient of Days come," and "the judgment was set, and the books were opened." And at the time of the judgment says he, "I beheld then because of the great words which the HORN SPAKE: **I beheld even till the BEAST was slain, and his body destroyed, and given to the burning flame.**"

Note that he was beholding the "little horn." He was considering the "little horn." At the time of the judgment he beheld especially because of the great words which the "horn spake." And he beheld even till—the horn was destroyed?—**No, but till "the beast was slain, and his body destroyed, and given to the burning flame."** This makes it perfectly plain that the "little horn" is but the continuation of the beast, in another form; so fully is the "little horn" a continuation of the spirit and characteristics and power of "the beast," that when comes the time of the destruction of the horn, instead of saying that the horn was destroyed, he says **THE BEAST was slain and destroyed. And this makes it perfectly plain that when the beast enters upon the scene, he continues, only under another phase, until the coming of the Lord and the end of the world.**

Again: In Dan. 8:9-12, 23-25, this same power is again symbolized by a "little horn which waxed exceeding great;" and it continues clear through till the end of the world, when it is "broken without hand" in the setting up of the kingdom of God, when the stone cut out without hand breaks in pieces and consumes all kingdoms of earth, and it stands forever. And in this prophecy of Daniel 8 this power is directly referred to as "the transgression of desolation;" while in Dan. 11:31; 12:11 the same power is definitely called "the abomination that maketh desolate." **And in all these places the connection shows that it continues unto "the time of the end," and even unto the end.**

And again: In Dan. 11:14 there is marked the concurrence of events which calls into the field of prophecy and history the Roman power. And ***when the Roman power does enter the field, the Word says that it is done "to establish the vision"***—"the

children of robbers shall exalt themselves to establish the vision." This shows that the Roman power was the great object of the vision; that whatever was given preceding the rise of that power, was given only as certain stepping-stones unto the time when that power should rise; and that when this power was met, in its rise, the object of the vision was met—the vision was established. And when that power is once entered upon the scene, it continues, if not in one phase then just as certainly in another, till the time of the coming of the Lord and the end of the world.

Therefore, when Jesus cited "the abomination of desolation spoken of by Daniel the prophet," in that very thing He brought to mind that which would continue unto the coming of the Lord and the end of the world. And when Jesus cited this power in His discourse upon the sign of His coming and of the end of the world, this certifies that in the career of that power there is that which is instructive as to His coming and the end of the world. And when He cited this power as the one which would betray Jerusalem, then this certifies that in the destruction of Jerusalem there is that which is instructive as to His coming and the end of the world.

Now it was their rejection of the Lord Jesus that brought upon that people the destruction of their city and nation by the Roman power—the abomination of desolation. And by the plain showing of the Gospels we have seen that it was in rejecting the divine idea of the Sabbath of the Lord that they rejected the Lord of the Sabbath, and persecuted Him, and sought to kill Him, until they had killed Him, to save the nation from the Romans, but which only caused the nation to be destroyed by the Romans.

And then, at a later date in its history, this Roman power, this abomination of desolation, at the time of the development of the "little horn" of Dan. 7:8—this power itself rejected God's idea of the Sabbath, and set up wholly man's idea of it; rejected the true Sabbath and set up a wholly false one, even to the substituting of another day—Sunday—for the Lord's day, the Sabbath day which God had established and appointed. It was said by those who did it, "All things whatsoever that was duty to do on the Sabbath day, these WE have transferred to the Sunday." Laws were enacted by the Roman power to compel all to accept the false idea of the Sabbath instead of the true. All who would observe the Sabbath of the Lord were "accursed from Christ," and whosoever did not accept the false, was held guilty of sacrilege and subject to penalties from the Roman power—the abomination of desolation.

And what was the consequence of this second course of rejecting the Sabbath of the Lord, and in that the Lord of the Sabbath? What came upon this second nation that did that thing?—It likewise was brought to ruin, and was swept from the earth as completely as was the nation of the Jews that first did that heaven-daring thing. The Roman Empire was as utterly ruined as was the Jewish nation." A.T. Jones, *Signs of the Times*, November 21, 1900.

"We now come to a new era, when another power is about to be introduced, viz: "The robbers of thy people," (the Romans.)

Verse 14. "And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall."

And in those times (when Ptolemy Epiphanes is but a child) there shall many (Antiochus, king of Syria, and Philip, king of Macedon) stand up against the king of the south. Antiochus and Philip both united to overrun Egypt and wrest it from its rightful king. **Also the robbers of thy people (the Jews) shall exalt themselves.** Just at this juncture in the affairs of Egypt, whilst those two powerful monarchs were meditating the entire subversion of the kingdom of a weak and helpless infant, "Providence," says Rollin, **"raised up the Romans against them, who entirely subverted the kingdoms of Philip and Antiochus, and reduced their successors to almost as great calamities as those with which they intended to crush the infant king."**

To establish the vision. To this sentence I wish to call particular attention. The vision of the eighth chapter states that the little horn "waxed great" and **magnified himself. Also, it gives the time when that power magnified himself,-in the latter part, of the four kingdoms of the goat, and when the transgressors were come to the full.** This was now the case, B. C. 203; two of those horns, Syria and Macedonia, or their kings, formed the base, villainous design of destroying the dominion of a helpless infant king. **Their cup of iniquity was now full and "the king of fierce countenance" stood up to punish them, by the subversion of their own kingdom. "To establish the vision" would be to make it sure.** This the Romans did by rising up, as had been predicted, just when the transgressors had come to a full. They were also the fourth great universal monarchy which had been so frequently shown Daniel in the preceding visions. The others had appeared, fulfilled their appointed time and work, and had fallen; **but the vision would not be fully "established" until the Romans should appear to establish it. Nor then, indeed, until they had run their race, and the beast should be destroyed, and his body given to the burning flame. Therefore it is added-but they shall fall."**

Josiah Litch, *The Probability of the Second Coming of Christ*, 62.

"The **robbers** of thy people,"-"It is literally," says Bp. Newton, "the **breakers** of thy people"-were the Romans, . . ." Josiah Litch, *Prophetic Expositions*, Vol. 2, 21.

"To establish the vision." The Romans being one of the principal subjects of Daniel's prophecy, their **first** interference with the affairs of these kingdoms is here noted, as the **first point of their prophetic history**; and as being the establishment or demonstration of the truth of the vision which predicted the existence of that **power."** Josiah Litch, *Prophetic Expositions*, Vol. 2, 22.

“Howl, ye ships of Tarshish: for your strength is laid waste. And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: **after the end of seventy years shall Tyre sing as an harlot.** Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.” *Isaiah 23:14—17.*

“Need I, then, tell my hearers that history tells us that Alexander conquered the then known world in about six years, and that he died 323 years B. C. at Babylon; that his kingdom was divided among his greatest generals, from which division arose four great kingdoms, Egypt in the south, Persia in the east, Syria in the north, and Macedonia in the west, which kingdoms lasted until conquered by the Romans? Between the years 190 and 30 B. C. nearly all these kingdoms became Roman provinces. From Daniel 11:5,13, inclusive, we have a prophecy of the two principal kingdoms out of these four--Egypt and Syria; and any one who may have the curiosity to see the exact agreement between the prophecy and history, can read Rollin's Ancient History, where he has not only given us the history, but applied this prophecy. And as I see no reason to disagree from him in his application of these texts, I shall, therefore, for brevity's sake, pass over these texts, and examine the text, Dan 11:14, "And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." The king of the south, in this verse, without any doubt, means king of Egypt; but what the robbers of thy people means remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, it is plain; for the angel had been talking about that nation for a number of verses previous, and now says, "**also the robbers of thy people,**" etc., **evidently implying some other nation.** I will admit that Antiochus did perhaps rob the Jews; but how could this "**establish the vision,**" as Antiochus is not spoken of any where in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in the vision. **Again, "to establish the vision," must mean to make sure, complete, or fulfill the same.** . . . " *William Miller, Miller's Works, Evidence From Scripture and History of the Second Coming of Christ about the Year 1843, Vol.2, 88.*

“Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been--the defender of religious freedom. **But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching,**

and the third message will produce an effect which it could not have had before. *The Great Controversy, 605.*

“THE ROMAN POWER WAS THE INSTRUMENT IN GOD’S HAND TO PREVENT THE LIGHT OF THE WORLD FROM GOING OUT IN DARKNESS.”

“God had ruled the events clustering around the birth of Christ. There was an appointed time for him to appear in the form of humanity. A long line of inspired prophecy pointed to the coming of Christ to our world, and minutely described the manner of his reception. Had the **Saviour appeared at an earlier period in the world's history, the advantages gained to Christians would not have been so great, as their faith would not have been developed and strengthened by dwelling upon the prophecies which stretched into the far future, and recounted the events which were to transpire.**

Because of the wicked departure of the Jews from God, he had allowed them to come under the power of a heathen nation. Only a certain limited power was granted the Jews; even the Sanhedrim was not allowed to pronounce final judgment upon any important case which involved the infliction of capital punishment. A people controlled, as were the Jews, by bigotry and superstition, are most cruel and unrelenting.

The wisdom of God was displayed in sending his Son to the world at a time when the Roman power held sway. Had the Jewish economy possessed full authority, we should not now have a history of the life and ministry of Christ among men. The jealous priests and rulers would have quickly made away with so formidable a rival. He would have been stoned to death on the false accusation of breaking the law of God. The Jews put no one to death by crucifixion; that was a **Roman** method of punishment; **there would therefore have been no cross upon Calvary. Prophecy would not then have been fulfilled; for Christ was to be lifted up in the most public manner on the cross, as the serpent was lifted up in the wilderness.**

The Roman power was the instrument in God's hand to prevent the Light of the world from going out in darkness. The cross was lifted, according to the plan of God, in the sight of all nations, tongues, and people, calling their attention to the Lamb of God that taketh away the sins of the world.

Had the coming of Christ been deferred many years later, until the Jewish power had become still less, **prophecy would have failed of its fulfillment; for it would not have been possible for the Jews, with their waning power, to have influenced the Roman authorities to sign the death-warrant of Jesus upon the lying charges presented, and there**

would have been no cross of Christ erected upon Calvary. Soon after the Saviour's execution the method of death by crucifixion was abolished. The scenes which took place at the death of Jesus, the inhuman conduct of the people, the supernatural darkness which veiled the earth, and the agony of nature displayed in the rending of the rocks and the flashing of the lightning, struck them with such remorse and terror, that the cross, as an instrument of death, soon fell into disuse. At the destruction of Jerusalem, when mob power again obtained control, crucifixion was again revived for a time, and many crosses stood upon Calvary.

Christ coming at the time and in the manner which he did was a direct and complete fulfillment of prophecy. The evidence of this, given to the world through the testimony of the apostles and that of their contemporaries, is among the strongest proofs of the Christian faith. We were not eye-witnesses of the miracles of Jesus, which attest his divinity; but we have the statements of his disciples who were eye-witnesses of them, and we see by faith through their eyes, and hear through their ears; and our faith with theirs grasps the evidence given.

The apostles accepted Jesus upon the testimony of prophets and righteous men, stretching over a period of many centuries. The Christian world have a full and complete chain of evidence running through both the Old and the New Testament; in the one pointing to a Saviour to come, and in the other fulfilling the conditions of that prophecy. **All this is sufficient to establish the faith of those who are willing to believe. The design of God was to leave the race a fair opportunity to develop faith in the power of God and of his Son and in the work of the Holy Spirit."** *Spirit of Prophecy, Vol.3, 180--182.*