

cy of the government when he says, "They [the Romans] took what they could and then took the remainder." (SDP 204.3).

During the years when Rome hovered over Carthage, like an eagle ready to descend upon its prey, she was also carrying on wars of aggression in other directions. Both the West and the East were invaded. Spain was made a subjected province; all the citizens were taxed; the silver and gold mines, the wealth of that country, were confiscated as state property, and no city was allowed to fortify itself without the consent of Rome. This was so-called republicanism-the equal rights of men-as understood and practiced by Rome. (SDP 205.1).

The inhabitants of Corsica and Sardinia were sold in the slave markets of Rome, and so numerous were these slaves, says Livy, that "Sardinians for sale" became a proverbial expression for anything cheap. This also was Roman republicanism! Macedonia and Greece were in a state of turmoil, and Rome interfered. After conferences and wars, independence was proclaimed to all Greeks. This was one of the policy schemes by which the republic worked, but liberty lasted for only a brief space.

A few years later all those Macedonians who were able to govern themselves were carried to Rome, while those left were inexperienced men who soon played into the hands of the Roman senate. One hundred and fifty thousand Greeks were sold as slaves, and the treasures taken paid all expenses contracted during the war. So high was the tribute exacted from subjected provinces that it relieved Roman citizens of all taxes for future wars. This was independence as granted subjected provinces by the republic of Rome! (SDP 205.2).

The family of Antiochus was still bearing sway in the Eastern world. It was Antiochus IV who proposed to unite with Philip V of Macedon against the young king of Egypt when Rome interfered. But mild interference was never enough for Rome, although she sometimes assumed to play that role for a time. Antiochus the Great in the single battle of Magnesia (b. c. 190) lost all his conquests in Asia Minor. He was obliged to pay three thousand talents, and an annual subsidy of one thousand talents, for twelve years. (SDP 206.1).

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. Roman power thus encircled the Mediterranean. The liberty granted to conquered nations

was a myth. Rome was a republic only in name. It was as impossible for Rome to grant liberty to her dependencies as it would be for Satan himself to manifest the attributes of God. Any nation, it matters not what its pretensions, nor the wording of its constitution, nor the will of some of its people, that departs from the principles of liberty of conscience, will find it impossible to maintain a republic other than in name. This is true also in individual experience, and liberty is known only when Christ is enthroned in the heart. (SDP 206.3).

There are always certain other results which accompany wars of conquest. For instance, this policy demands a large army. In the early days of Rome the army was made up of men who left the plow and the shop for the defense of their country, and when war was over, returned to their homes and their trades; but as war became a regular business, generals found it to their advantage to keep their soldiers in readiness. "The soldiery were not so much servants of the state as attached to the person of a successful general, whom they regarded as their patron." The way was thus open for military despotism, and Rome experienced that form of government more than once. (SDP 207.1).

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Rome

the fourth kingdom

Part 1

THE LOUD CRY HERALD MINISTRY
Box 315, Katima Mulilo, Namibia, 9000
Website: www.theloudcryherald.com
Email: josh@theloudcryherald.com

The fourteenth verse of the eleventh chapter of Daniel, as we have seen, introduces a new power. 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.

THE KINGDOM OF ROME

From a political point of view a general weakness prevailed in the once mighty empire of Alexander. Without noticing the details, the angel of prophecy speaks of the first appearance of the fourth kingdom as it comes in contact with the divisions of the third kingdom, Greece. This fourth kingdom is thus introduced: "The violent opposers of thy people shall exalt themselves that the vision may stand." (SDP 200.1).

In his next vision the fourth kingdom was again shown under the symbol of a little horn, which sprang from one of the divisions of Alexander's kingdom. In this view Rome was presented in no milder form than in the previous vision. It was as a king with a "fierce countenance," "understanding dark sentences," having mighty power—a power even more than human. It was to be a scheming, underhanded government, and its most cruel practices were seen to be against God's chosen people. Yea, against Christ, the Prince of princes, the Prince of the covenant, this power should stand up. Gabriel spoke of the robbers who should exalt themselves to establish the vision—that is, to fulfill the description just given. (SDP 201.1).

Putting all these thoughts together, it will be seen that Rome, the fourth kingdom, the successor of Greece, would be noted for the decisive policy which it maintained. Each nation in the prophetic chain had some strong feature, and its history is recorded as an object lesson to the world, as in the days of its life it had been an object lesson to the watching multitudes of other worlds. Babylon was an example of Satan's power to establish a religion which counterfeited the heavenly worship.

The result was the basest form of idolatry, a fornication which makes her the personification, among Bible writers, of all vileness. Medo-Persia was a type of Oriental despotism. "The law of the Medes and Persians changeth not;" this was a proverb among the nations. But it was with the kings of this nation that Gabriel and Michael wrought; it was the heads of this despotism who were kept in check by

the power of the King of kings. (SDP 201.2).

Greece was altogether different from the preceding two, and instead of gaining recognition because of the form of religion or government, she gained control of the world by the power of her intellect. With her education and philosophy she gained a foothold which no other nation ever held. When Babylon was overthrown and Medo-Persia was no more, Greece lived on in the minds of men. (SDP 202.1).

But the fourth kingdom was "diverse from all the others." As represented to John, Rome, the beast of Rev. 13:2, combined the characteristics of the leopard, the bear, and the lion. There was united the false system of the religion of ancient Babylon, the governmental tyranny of Medo-Persia, and the mixture of good and evil in the intellectual culture of Greece.

When the religion and educational system, or intellectual statutes, and the governmental history of a nation is given, there remains little else worth relating. So in the one nation, Rome, is embodied the strength of all previous nations. What wonder that it was a terrible and dreadful nation, and that except the time of its supremacy should be shortened there should be none left to witness for the truth! It is to this power that we are introduced in the fourteenth verse of Daniel 11. (SDP 202.2).

It was in the year 201 B. C. that the child, Ptolemy Epiphanes, fell heir to the throne of Egypt, and the kings of Macedon and Syria planned his overthrow and the division of his empire. It was then that Rome arose to prominence before the prophet's eye. But Rome had already been in existence for years, and during those years had been accumulating strength to enable her to enter the arena with a bound when the proper time should come. The traditional history of Rome dates as far back as the middle of the eighth century before Christ. That was before the days of Nebuchadnezzar and the glories of Babylon.

In the days when Isaiah began to prophesy then Rome was founded. 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. So if Romans are called the children of robbers, the character can not be denied. The Romans were a stalwart, sturdy race, and from the first began the development of a strong central government. In this undertaking men were aided by the prince of this world, the devil himself; for the dragon, that old serpent, called the devil and Satan, gave the fourth beast "his power and his seat, and great authority." (SDP 202.3).

The force of all history is lost unless the student recognizes each nation as an actor in the great plan of redemption—one of the participants in the great controversy between Christ and Satan. As the plans of the arch-enemy had failed to carry in the history of Babylon, Medo-Persia, and Greece, he now attempted with redoubled vigor to thwart the plans of God. He chose for this purpose the seven-hilled city. His plans were deep laid, and the structure that he reared was builded on a firm foundation. Like a lighthouse off some rocky coast, the great planner hoped it would stand the mighty dashings of the waves of truth. It was his last, his supreme effort, for it is this kingdom in one of its manifestations which stands until the end of time. (SDP 203.1).

In its earliest days Rome was ruled by kings, but it was impossible for a Western king to imitate the customs of the Oriental monarchies. Greek governments spanned the gulf between early despotism and the liberality of more modern Western nations. There were two classes of men in Rome, and they demanded representation in the government. At the end of two hundred and fifty years the kings were dethroned, and the rule of consuls substituted. This provided that two consuls from the wealthy class, the patricians, should hold the reins of government.

For the next two centuries there was a struggle between patricians and plebeians for equal rights. The principles of republicanism were struggling for birth. Gradually the patricians lost power, until at last the government rested in the hands of the people—that is, citizens of Rome. But there were conquered cities, especially in the peninsula of Italy. "Roman dominion in Italy was a dominion of a city over cities." Finally rights of citizenship were granted to most of these. (SDP 204.1).

God's government is a representative government, and while he sits as King of kings, he bears sway by common consent, and his subjects from all the worlds have representatives in the councils of heaven. Satan, as prince of this world, was a representative in those days in that council. In Rome he attempted to counterfeit that phase of the divine government. It was as a republic that Rome began her career as a conquering nation. Her constitution was the result of a gradual growth of two centuries.

Having her authority recognized throughout Italy, of which Rome was the center, she began acquiring territory by force of arms. 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. It was a bitter struggle, which could end in nothing less than the annihilation of one of the contending parties. Ridpath aptly expresses the poli-