

The Book of Daniel - Number One-Hundred and Eighty

The Prophetic Intersection of Rome, the Maccabees, and Modern Times: A Study in Daniel's Visions

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Uriah Smith wrote, "Rome became connected with the people of God, the Jews, by alliance, BC 162." Most modern historians mark the date as 161 BC, and Smith twice references 161 BC, in the same book. My assumption is that this reference to 162 BC, is a typo.

"By verses 23 and 24 we are brought down this side of the league between the Jews and the Romans, BC 161, to the time when Rome had acquired universal dominion." Uriah Smith, Daniel and the Revelation, 273.

Verses eleven and twelve, identify the victory and aftermath of the Battle of Raphia, which occurred in 217 BC, between the Seleucid Empire, led by Antiochus III the Great, and the Ptolemaic Kingdom of Egypt, led by King Ptolemy IV Philopator.

The Battle of Panium, which occurred seventeen years later in 200 BC, was again between the Seleucid kingdom, and the Ptolemaic kingdom.

The Maccabean Revolt, began in 167 BC, and was the Jewish rebellion against the Seleucid Empire's attempts to suppress Jewish religious practices and impose Greek culture.

The rededication of the Second Temple in Jerusalem, which marks the historical event celebrated during Hanukkah, occurred in 164 BC, three years before the "league" of verse twenty-three. This event followed the successful military campaign of the Maccabees against the forces of the Seleucid Empire, led by the infamous Antiochus IV Epiphanes, who had desecrated the Temple and outlawed Jewish religious practices. Antiochus IV Epiphanes died shortly after the victory that is commemorated by Hanukkah, and marks the descent of Syrian power from that point onward in history.

In 200 BC, (which was also the time of the Battle of Panium), Rome, for the first time inserted itself into the prophetic history of Daniel chapter eleven. There is the symbol which establishes the vision. Its purposeful influence in that history identifies the work of Jezebel, a symbol of a church that pulls strings from behind the scenes. Jezebel was home in Samaria when her husband Ahab watched her prophets get slain by Elijah. Herodias was not at Herod's birthday party, where her daughter Salome seduced Herod. In the history of the United States, the papacy, represented by the whore of Tyre, is forgotten, until the end of the symbolic seventy years. She then begins to sing her songs of deception to the kings of the earth. The year 200 BC typifies when she begins to openly sing to the kings in the last days, just before the soon coming Sunday law, as represented in verse sixteen.

Before the “league” of the Jews in 161 BC to 158 BC, the Maccabees rededicated the temple, as is commemorated by Hanukkah in 164 BC. Then three years later, still in an ongoing struggle with the Syrians, the Maccabean Jews reached out to Rome for support. The “league” with Rome that was then formed becomes a prophetic test for God’s last-day students of prophecy.

History identifies 161 BC as the point where the “league” took place, but the pioneers identify that history as 158 BC. Was Miller right, or are the modern historians right? Miller added six hundred and sixty-six years (666), to the year 158 BC, and arrived at the year 508, when “the daily” was taken away. Search as you might, it will be extremely difficult, if not actually impossible to find a historical support for 158 BC as the league between the Jews and the Romans.

Verse sixteen is the Sunday law, but before that history Rome enters into history to establish the vision in the year 200 BC. The Maccabean revolt began at Modein in 167 BC, and eventually they rededicated the temple in 164 BC. Then from 161 BC, to 158 BC, the Jews enter into a covenant with the Roman power. 161 BC to 158 BC represents a period of time which was required to establish the “league.” This understanding identifies the “league” in agreement with the historians’ testimony, and also with the chart that was directed by the hand of the Lord and should not be altered.

The historians inform us that the process of negotiating treaties between ancient nations like Judah and Rome in the second century BC, varied depending on the specific circumstances, diplomatic protocols, and power dynamics involved. Typically, the process would begin with one party expressing interest in establishing a treaty or alliance with the other. In the case of Judah and Rome, Judah initiated contact with Rome to propose a formal alliance.

Diplomatic channels would have been utilized to convey the proposal and initiate negotiations. This had to involve sending ambassadors or envoys to Rome to meet with its leaders or representatives. Once negotiations commenced, both parties would discuss the terms of the proposed treaty. This could involve a series of meetings, exchanges of diplomatic messages, and possibly the involvement of intermediaries or mediators to facilitate discussions. During negotiations, each party would consider the terms proposed by the other and may offer counter-proposals or seek amendments to certain terms. This process could involve careful deliberation, consultation with advisors, and assessments of the potential benefits and drawbacks of the proposed treaty.

If both parties reached an agreement on the terms of the treaty, formal documentation would be prepared outlining the terms and conditions agreed upon by both sides. The treaty would then need to be ratified by the respective authorities of each nation. In the case of Rome, this might involve approval by the Senate or other governing bodies. Similarly, in Judah, the treaty would likely require approval by its leadership or governing council. Once ratified, the treaty would be implemented, and both parties would be expected to adhere to its terms. This might involve various forms of cooperation, mutual defense agreements, trade relations, or other forms of diplomatic engagement outlined in the treaty.

In the second century BC, travel from Judea (located in the eastern Mediterranean region) to Rome (located in central Italy) would have been a challenging and time-consuming endeavor, especially considering the limitations of ancient transportation methods. The distance between Judea and Rome is approximately 1,500 to 2,000 kilometers (930 to 1,240 miles) depending on the specific route taken. Sea travel was often faster and more efficient than overland travel in ancient times, but sea travel was subject to the prevailing winds. Traveling by ship from a port in Judea to a port in Italy (such as Ostia, the port of Rome) could take several weeks, depending on factors like wind conditions, sea currents, and the type of vessel used.

Overland travel from Judea to Rome would have been slower and more arduous. Travelers would have to navigate through various terrains, including mountains, valleys, and rivers, and contend with obstacles such as bandits and hostile territories. It's estimated that travel by foot or by horse-drawn carriage could take several months. Travel time would have also been influenced by factors such as the condition of roads, availability of accommodations and rest stops, and the need to rest and resupply along the way.

When the Maccabean Jews sought a league with Rome, they would have needed to send ambassadors to Rome. Once those ambassadors were received by the Roman authorities, there would be a period of negotiation. In historical theory, for no precise record is available, once a treaty was formalized, it would need to be taken back to Judea for confirmation, and then probably it would need to be returned to Rome to confirm the acceptance of the Jews. It is almost impossible to believe that the process of forming an alliance in that period of time would have been accomplished in one year, so the understanding that the "league" represents a process from 161 BC to 158 BC fits other lines of prophecy that identify the history that leads to the Sunday law of verse sixteen.

A "league" that all historians agree was initiated by the Maccabean Jews, began in Judea in 161 BC. The purpose was that the Jews wanted support against the Syrians who they had been struggling with since their revolt began in 167 BC. The revolt was sparked by the efforts of Mattathias, a Jewish priest, and his five sons, particularly Judas Maccabee, to resist the Hellenization policies imposed by the Seleucid ruler Antiochus IV Epiphanes. These policies included attempts to suppress Jewish religious practices and force the adoption of Greek customs and beliefs.

The catalyst for the revolt was an incident in the village of Modein, where Mattathias refused to comply with a decree to offer a sacrifice to a Greek deity. "Modein" is derived from the Hebrew word "modi'a," which means "to declare" or "to protest." In his protest, Mattathias killed a Jewish apostate who was about to perform the sacrifice, and he and his sons fled to the hills, initiating a guerrilla warfare campaign against the Seleucid forces. The Maccabean Revolt lasted for several years, during which the Maccabees engaged in numerous battles against the Seleucids and their allies. Despite being vastly outnumbered and out-equipped, the Maccabees achieved several significant victories.

The Seleucid Empire was seeking to impose the religion of Greece upon the Jews, and the Greeks represent the globalists of the last days. Their religion is expressed in the woke-ism that is currently being forced upon the United States and the world, by the globalist forces of the banking system, the mainstream media, the educational centers, and the tearing down of national distinctions through the forced immigration of illegal aliens. When Antiochus Epiphanes was forcing the Greek religion upon the Jews, there were Jews who were cooperating with his efforts. The Maccabees represent one class of apostate Jews, who were resisting the religion of Greece, but there was also another class of apostate Jews who were supporting the work of enforcing the Greek religion.

Verse sixteen is the soon coming Sunday law, and the threefold union of the dragon, the beast and false prophet. That history is preceded by verses thirteen through fifteen, where the three battles of verse forty occur from verse ten (1989), verses eleven and twelve (the Ukrainian war), and the Battle of Panium. The Battle of Panium represents a battle in which the two-horned earth beast prevails over the globalist's religious and political philosophies.

In that battle the final president of the United States must deal with the aftermath of Putin's victory and subsequent collapse represented in verses eleven and twelve. He will form an alliance with NATO, or the United Nations, in order to resolve the fallout from the collapse of Russia, and within the history of that alliance he will engage the United Nations in the Battle of Panium. The third battle of verse forty, will be as the first battle of verse forty. As the Soviet Union collapsed under the economic and military force of the United States, the globalists of the United Nations will be forced to repeat "perestroika" the key component of Gorbachev's efforts to reform the Soviet Union, though they ultimately contributed to the unraveling of the Soviet system and the eventual dissolution of the Soviet Union.

The third battle is illustrated by the first battle, and through economics and military pressure Trump, as represented by Reagan, will force the United Nations into "perestroika," which means restructuring or reformation. The restructuring will place the United States upon the head of the ten kings' system that is the United Nations. In the battle the papacy will then introduce itself into history, claiming to be the defender of the system that Trump is then conquering.

In the same history Trump will face an internal Civil War that he will be forced to address, just as Abraham Lincoln was forced to address. The Civil War will be among two opposing apostate factions within the United States. One class represented by those who have accepted the religion and philosophy of woke-ism, who are the progressive globalists of both political parties. The other class (MAGA-ism) professes to be genuine Protestants, though they lost that mantle in 1844.

The President's faction is represented by MAGA-ism, and is based upon the misguided claim of upholding true Protestantism and the Constitution. Woke-ism's claim is the religion of Mother Earth, the New Age and the belief that the Constitution is applied by the existing circumstances of society's norms, not by the archaic ideas of the founding fathers.

Mattathias (Trump) will end the attempts of the globalist-progressive Democrats within the United States as represented by the revolt that began in Modein in 167 BC. Trump will then repeat the

history of 164 BC, when the Maccabees rededicated the temple, as commemorated by the observance of Hanukkah. Then in the period represented from 161 BC to 158 BC, Trump will begin the final push for erecting the image of the papacy, which is an image that identifies an illicit relationship between the religious power and the political power. In 158 BC the league will be implemented as the soon coming Sunday law of verse sixteen is enforced.

Daniel eleven first identifies how Rome politically takes control, and then Daniel repeats and enlarges the same history with a line identifying how Rome deals with God's people in the very same history. From verse sixteen unto verse nineteen the three obstacles to pagan Rome taking control of the world are illustrated. In verse sixteen, Syria was conquered by pagan Rome in 65 BC, and then Judea was conquered by Pompey in 63 BC. Verse sixteen identifies when Rome was to stand in the glorious land, and in so doing is typifying the Sunday law of verse forty-one of the same chapter.

It is important to note that the history of the conquering occurred in 63 BC [parallel to 1863], in the midst of a Civil War taking place within Jerusalem. Uriah Smith stated, "On Pompey's return from his expedition against Mithridates, king of Pontus, two competitors, Hyrcanus and Aristobulus, were struggling for the crown of Judea."

The names "Hyrcanus" and "Aristobulus" are both of Greek origin and have historical significance, particularly in the context of Jewish history during the Hellenistic period and the Hasmonean dynasty. "Hyrcanus" is derived from the Greek word "Hurkanos," which likely originated from the word "hurkan," meaning "wolf" in the Persian language. Hyrcanus was a name borne by several Hasmonean rulers. "Aristobulus" means "best counselor" or "best adviser." Aristobulus was another name borne by several Hasmonean rulers. Both "Hyrcanus" and "Aristobulus" are names associated with significant figures in Jewish history during the Hasmonean period. They were rulers who played important roles in the governance and expansion of the Hasmonean Kingdom in Judea. The prophetic descendants and representatives of the Hasmonean kingdom in the time of Christ was the Pharisees.

When Pompey conquered Jerusalem, two political parties both traced their origins back to the time of the revolt represented by Modein in 167 BC. Once Pompey was drawn into the rebellion, he determined to take Jerusalem and the political party of Aristobulus determined to resist him, but the party of Hyrcanus determined to open the gates to Pompey. Pompey then mounted his attack upon Jerusalem and three months later Jerusalem was forever under the jurisdiction of Rome.

By verse nineteen Egypt, the third and final obstacle, was taken by Rome. Then in verse twenty the birth of Christ is identified as Daniel begins to set forth how Rome would deal with God's people in that history. In verses twenty-one and twenty-two Christ is crucified. In verse twenty-three, the league that began in 161 BC to 158 BC, is identified immediately after the verses that describe the cross where the apostate Jews proclaimed they "had no king, but Caesar." The line of the apostate Jews, represented by the Maccabees, who had resisted the inroads of Greek religious philosophy, and in so doing formed an unholy relationship with Rome, follows the verse identifying the history of the cross, where the fruit of their unholy relationship was fully manifested.

The Shekinah never returned to the temple that was erected after the seventy years of captivity. The last prophetic testimony, proclaimed by Malachi, was given about the middle of the fifth century BC. There had been no visible presence of God, nor any prophetic testimony for hundreds of years before the Maccabees stood up against the globalist Greek influence. At the beginning of their revolt, they accomplished the very rebellion that both Ptolemy and King Uzziah had attempted, when both kings sought to fulfill the role of priest and make an offering in the temple.

Jonathan Apphus (also known as Jonathan Maccabeus), was one of the sons of Mattathias, who initiated the Maccabean Revolt, and he played a significant role in leading the Jewish rebellion against the Seleucid Empire. After the death of his brother Judas Maccabee in battle, Jonathan assumed leadership of the Maccabean forces. In addition to his military and political leadership, Jonathan also took on the role of high priest, serving as the spiritual leader of the Jewish people. Jonathan's dual role as both leader and high priest marked a significant development in Jewish history, as it consolidated both political and religious authority within the Hasmonean dynasty. His leadership helped to strengthen Jewish autonomy and establish the Hasmonean rule in Judea.

The very sin which Ptolemy attempted after the victory of Raphia was accomplished at the very beginning of the revolt of the Maccabees. It was the same sin that was resisted by the priests in the time of king Uzziah, but the Maccabees' professed defense of God's temple services was a misguided and rebellious manifestation of the combination of church and state, and as such, typifies the rebellion of apostate Protestantism that is now rallying in support of Trump against the inroads of Biden's globalist woke-ism.

The Bible teaches that you will know them by their fruits, and the Pharisees during the time of Christ were the final remnants of the Hasmonean dynasty that began with Mattathias. Mattathias, and the rebellion he began, bore the fruits of Pharisee-ism, as does the apostate Protestants that are supporting the concept of "Make America Great Again". America was great when the Constitution was understood to keep church and state separated from each other, but at the counterfeit miracle represented by the victory that is commemorated by the feast of Hanukkah, the movement for Sunday legislation will come out into the open.

We will continue this study in the next article.

"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.

"In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great

prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible—doctrines which they had been reluctant to present. They were impelled to zealously declare the truth and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning.

“Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain ‘Thus saith the Lord,’ the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

“As the controversy extends into new fields and the minds of the people are called to God’s downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: ‘Show us from the word of God our error’—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.” *The Great Controversy*, 605, 606.