

## ZOOM MEETING AUGUST 31, 2024

“Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. ‘Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11. ‘Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.’ 1 Peter 1:12. . . .

“The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.” *Selected Messages*, book 3, 338, 339.

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse a power is spoken of that ‘shall be grieved, [Daniel 11:30–36 quoted.]

“**Scenes similar to those described in these words will take place.**” *Manuscript Releases*, number 13, 394.

And out of one of them came forth a little horn, which waxed exceeding great, toward the **south**, and toward the **east**, and toward the **pleasant land**. Daniel 8:9.

And of the ten horns that *were* in his head, and *of* the other which came up, and **before whom three fell**; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. Daniel 7:20.

### 200 BC

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. 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.

### I——65 BC                      1989

But he that cometh against him shall do according to his own will, and none shall stand before him:

### II——63 BC                      SUNDAY LAW

and **he shall stand in the glorious land**, which by his hand shall be consumed.

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 *on his side*, neither be for him. 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. Then he shall turn his face toward the fort of his own land: but **he shall stumble and fall**, and not be found.

### III——31 BC; BATTLE OF ACTIUM AND 4 BC

### THREEFOLD UNION

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

### 14 AD

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

### 161 TO 158 BC

And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. Daniel 11:14–23.

“VERSE 23. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.’

“The ‘him’ with whom the league here spoken of is made, must be the same power which has been the subject of the prophecy from the 14th verse; and that this is the Roman power is shown beyond controversy in the fulfilment of the prophecy in three individuals, as already noticed, who successively ruled over the Roman Empire; namely, **Julius, Augustus, and Tiberius Caesar**. The first, on returning to the fort of his own land in triumph, stumbled and fell, and was not found. Verse 19. The second was a raiser of taxes; and he reigned in the glory of the kingdom, and died neither in anger nor in battle, but peacefully in his own bed. Verse 20. The third was a dissembler, and one of the vilest of characters. He entered upon the kingdom peaceably, but both his reign and life were ended by violence. And in his reign the Prince of the covenant, Jesus of Nazareth, was put to death upon the cross. Verses 21. 22. Christ can never be broken or put to death again; hence in no other government, and at no other time, can we find a fulfilment of these events. Some attempt to apply these verses to Antiochus, and make one of the Jewish high priests the prince of the covenant, though they are never called such. This is the same kind of reasoning which endeavors to make the reign of Antiochus a fulfilment of the little horn of Daniel 8; and it is offered for the same purpose; namely, to break the great chain of evidence by which it is shown that the Advent doctrine is the doctrine of the Bible, and that Christ is now at the door. But the evidence cannot be overthrown; the chain cannot be broken.

“Having taken us down through the secular events of the empire to the end of the seventy weeks, the prophet, in verse 23, **takes us back to the time when the Romans became directly connected with the people of God by the Jewish league, B.C.161**: from which point we are then taken down in a direct line of events to the final triumph of the church, and the setting up of God's everlasting kingdom. The Jews, being grievously oppressed by the Syrian kings, sent an embassy to Rome, to solicit the aid of the Romans, and to join themselves in ‘a league of amity and confederacy with them.’ 1 Mac.8; Prideaux, II, 234; Josephus’s Antiquities, book 12, chap.10, sec.6. The Romans listened to the request of the Jews, and granted them a decree, couched in these words:- ‘The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans, to make war with the

nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money; and if any attack be made upon the Jews, the Romans shall assist them as far as they are able; and again, if any attack be made upon the Romans, the Jews shall assist them. And if the Jews have a mind to add to, or to take from, this league of assistance, that shall be done with the common consent of the Romans. And whatever addition shall thus be made, it shall be of force.’ ‘This decree,’ says Josephus, ‘was written by Eupolemus, the son of John, and by Jason, the son of Eleazer, when Judas was high priest of the nation, and Simon, his brother, was general of the army. And this was the first league that the Romans made with the Jews, and was managed after this manner.’

“At this time the Romans were a small people, and began to work deceitfully, or with cunning, as the word signifies. And from this point they rose by a steady and rapid ascent to the height of power which they afterward attained.” Uriah Smith, *Daniel and Revelation*, 270, 271.

Julius Ceasar in 44 BC was declared dictator for life, then Augustus became the emperor in 27 BC, followed by Tiberius in 14 AD.

The Maccabean Revolt was initiated by Mattathias, the father of Simon Maccabeus. Mattathias was a Jewish priest from the village of Modiin. The revolt began in 167 BC as a response to the oppressive policies of **the Seleucid Empire**.

The revolt started when Mattathias refused to comply with the Seleucid decree that required the Jews to sacrifice to pagan gods. When a fellow Jew stepped forward to offer a sacrifice, Mattathias killed him, along with the Seleucid official who was enforcing the decree.

After this act of defiance, Mattathias and his five sons fled to the wilderness, where they were joined by other Jewish rebels. This marked the beginning of the Maccabean Revolt, a guerrilla war against the Seleucid forces.

Mattathias led the initial stages of the revolt, but after his death in 166 BC, his son Judas Maccabeus took over as the military leader. Judas is often credited with leading the successful campaigns that eventually led to the recapture and rededication of the Temple in Jerusalem, an event commemorated by the Jewish holiday of Hanukkah.

The efforts of Judas and Simon Maccabeus laid the foundation for the Hasmonean dynasty, which ruled Judea for about a century until the Roman conquest. Judas Maccabeus is particularly remembered during Hanukkah for his role in the rededication of the Temple, while Simon is remembered for securing Jewish independence and establishing the Hasmonean rule.

The Hasmonean Dynasty originated from the Maccabean Revolt (167–160 BC), a Jewish uprising led by Judas Maccabeus against the Seleucid Empire. After a series of successful battles, the Maccabees restored Jewish worship at the Temple in Jerusalem in 164 BC. The Hasmonean dynasty is traditionally considered to have begun with Simon Maccabeus, who was declared both **high priest and ruler** of Judea in 140 BC after the withdrawal of Seleucid forces. **Simon’s rule marks the beginning of the Hasmonean dynasty**. The Hasmonean rulers expanded the boundaries of Judea to include much of modern-day Israel and Palestine, incorporating regions like Galilee, Samaria, and Idumea. The dynasty oversaw a period of Jewish independence and sovereignty that had not been seen since the Babylonian conquest centuries earlier.

The Hasmonean Dynasty **was plagued by internal conflicts and power struggles**, particularly among its own members. **The dynasty came to an end when the Romans intervened in Judean affairs. In 63 BC, Pompey the Great captured Jerusalem, and the region became a client state of the Roman Republic.** The last Hasmonean ruler, Antigonus II, was executed by

the Romans in 37 BC, after Herod the Great was installed as king of Judea. The Hasmonean period is remembered as a time of Jewish independence, religious revival, and expansion of Jewish rule. The celebration of Hanukkah, which commemorates the rededication of the Temple in Jerusalem, is rooted in events from the Maccabean Revolt.

While the Pharisees were not Hasmoneans, their history is deeply intertwined with the Hasmonean dynasty. **They initially supported the Hasmoneans** but later became critics as the Hasmonean rulers adopted practices that the Pharisees believed compromised **Jewish law and tradition**. The Pharisees' opposition to the Hasmoneans played a significant role in the internal religious and political dynamics of Judea during this period.

The **split between the Pharisees and the Hasmoneans occurred gradually**, with tensions becoming particularly pronounced during the reign of **John Hyrcanus** (134–104 BC). The rift emerged over religious and political differences, particularly concerning the role of the Hasmonean rulers and **their adoption of both religious and political authority**.

Initially, the Pharisees supported John Hyrcanus, a Hasmonean leader who **served as both high priest and ruler of Judea**. However, a significant conflict arose when Hyrcanus, possibly influenced by the Sadducees (a rival Jewish sect **more aligned with the aristocracy**), broke with the Pharisees. This break occurred after a Pharisee, according to some accounts, questioned Hyrcanus's legitimacy as a high priest, implying that he was unfit for the role due to lineage issues. Hyrcanus subsequently aligned himself with the Sadducees and began to persecute the Pharisees.

The conflict escalated under the rule of Alexander Jannaeus, the son of John Hyrcanus. Jannaeus, who **also served as both king and high priest**, had a particularly hostile relationship with the Pharisees. He violently suppressed them, including reportedly crucifying 800 of them after a failed revolt. After the death of Alexander Jannaeus, his widow, Queen Salome Alexandra, ruled and attempted to reconcile with the Pharisees. During her reign, the Pharisees regained some of their influence, but the underlying tensions between the Pharisees and the Hasmoneans persisted, particularly in their **differing views on law, religious authority, and governance**.

The split between the Pharisees and the Hasmoneans reflects broader social and religious conflicts in Judea during the Second Temple period. The Pharisees emphasized strict adherence to the Torah and oral traditions and were often seen as **representing the common people**. In contrast, the Hasmoneans (and their Sadducean allies) represented the ruling class and **were more open to Hellenistic influences**. This division had lasting effects on Jewish religious life and contributed to the eventual downfall of the Hasmonean dynasty.

**But when he was strong, his heart was lifted up to his destruction:** for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, *that were* valiant men: And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the Lord God. Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper;

for he was cut off from the house of the Lord: and Jotham his son *was* over the king's house, judging the people of the land. 2 Chronicles 26:16–21.

### **THE BATTLE OF RAPHIA 217 BC**

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**. Daniel 11:11, 12.

“Ptolemy lacked the prudence to make a good use of his victory. Had he followed up his success, he would probably have become master of the whole kingdom of Antiochus; but content with making only a few menaces and a few threats, he made peace that he might be able to give himself up to the uninterrupted and uncontrolled indulgence of his brutish passions. Thus, having conquered his enemies, he was overcome by his vices, and, forgetful of the great name which he might have established, he spent his time in feasting and lewdness.

**“His heart was lifted up by his success, but he was far from being strengthened by it;** for the inglorious use he made of it **caused his own subjects to rebel against him**. But the lifting up of his heart was more especially manifested in his transactions with the Jews. Coming to Jerusalem, he there offered sacrifices, and was very desirous of entering into the most holy place of the temple, contrary to the law and religion of that place; but being, though with great difficulty, restrained, he left the place burning with anger against the whole nation of the Jews, and immediately commenced against them a terrible and relentless persecution. In Alexandria, where the Jews had resided since the days of Alexander, and enjoyed the privileges of the most favored citizens, forty thousand according to Eusebius, sixty thousand according to Jerome, were slain in this persecution. The rebellion of the Egyptians, and the massacre of the Jews, certainly were not calculated to strengthen him in his kingdom, but were sufficient rather almost totally to ruin it.”  
Uriah Smith, *Daniel and Revelation*, 254, 255.

### **167 BC THE PROTEST OF MODIIN**

The town of **Modiin** is sometimes defined as the “place of protest” because of its association with the beginning of the Maccabean Revolt, a significant act of resistance and defiance against the Seleucid Empire. The name “Modiin” is believed to have a connection to the Hebrew root word “moda” (מֹדָע), which can mean “knowledge” or “announcement.”

### **164 BC THE SECOND TEMPLE DEDICATED**

Hanukkah

### **161 TO 158 BC THE LEAGUE WITH ROME EQUATING TO THE IMAGE OF THE BEAST**

“In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.” *The Great Controversy*, 443.

### **PROTESTANT HORN**

Pharisees and Sadducees

## REPUBLICAN HORN

Conservatives and Liberals

“In these times of special interest, the guardians of the flock of God should teach the people that **the spiritual powers are in controversy**. It is not human beings that are creating such intensity of feeling as now exists in the religious world. A power from Satan’s spiritual synagogue is infusing the religious elements of the world, arousing men to decided action to press the advantages Satan has gained, by leading the religious world in determined warfare against those who make the word of God their guide and the sole foundation of doctrine.” *General Conference Bulletin*, March 4, 1895.

## 161 TO 31 BC

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 strong holds, even for a time. Daniel 11:23, 24.

## THE BATTLE OF ACTIUM 31 BC THE BATTLE OF PANIUM 200 BC