

Resurrection Life of Jesus Church

TEACHING SERIES ON THE PROPHET DANIEL

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PART 11B: THE FINAL VISION

DEBUNKING THE LIES OF DISPENSATIONAL TEACHERS

William Miller, founder of the Seventh Day Adventists, Charles Taze Russell, founder of Jehovah's Witnesses, John Darby, founder of the Plymouth Brethren and Cyrus Schofield, the developer of the Dispensational Movement have all used the book of Daniel to promote their prophetic teaching. The fact that they were totally ignorant of history did not stop them from building and peddling their false doctrine to the general public. The worst offender of these so-called "prophecy teachers" today is Harold Camping of Family Radio, who can look the view right in the eye and tell a lie without blinking.

DANIEL 11:21

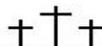
When Seleucus IV was murdered, his brother Antiochus IV was in Rome. Through flattery and bribing certain officials, Antiochus IV convinced the Romans (who by now were controlling Syria politically) that he should be the next king of Syria. Thus, he usurped the throne which rightfully should have been given to the son of Seleucus IV. With the special help of King Eumenes II of Pergamene (ruled from 197-159 B.C.), who was in league with Rome, Antiochus IV was able to get into power. He ruled from 175 to 163 B.C.

VERSE 22

The ruler of Egypt at this time was Ptolemy VI Philometor; his reign lasted from 180-145 B.C. He was the son of Ptolemy V and Cleopatra, which made him the prince of the covenant between Syria and Egypt. He was also the nephew of Antiochus IV, since his mother Cleopatra was a sister to Antiochus IV. In 170 B.C., his government declared war on Antiochus IV and flooded Syria with the armies of Egypt. Both kings appealed to Rome for help but Rome was occupied at this time with war in Macedonia and did nothing. The Egyptian armies were not strong enough and Antiochus IV was able to go on the offensive and invade Egypt and besiege the city of Alexandria. After the Syrian king had broken the military power of his former peace ally, he returned back to Syria.

VERSES 23-25

Antiochus IV left Ptolemy VI in control of Egypt as a vassal king. But after Antiochus had left Egypt, Ptolemy VI joined with his sister Cleopatra II and his brother Ptolemy VII in an alliance against Antiochus IV. The conspirators appealed to Rome for help against Syria. When Antiochus IV found out about this, he was outraged and seized Cyprus in 168 B.C. He then invaded Egypt again with his army and began to destroy the infrastructure, including buildings



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and farm land. However, he was not able to continue, because the Roman government ordered Antiochus IV out of Egypt and forced him to give Cyprus back. But before he left Egypt, he was able to find and capture Ptolemy VI and take him to Syria.

VERSES 26-27

A number of Egyptians then made his brother Ptolemy VII the new king in order to resist the Syrians. But there were traitors in Egypt who worked for the Syrians. Again, Antiochus IV went back to Egypt with his army to take out the newly established king. Antiochus IV had brought with him Ptolemy VI and made him a vassal king in order to work against the new king of Egypt, but it backfired on Antiochus IV as the two brothers joined forces and appealed again to Rome for help. While Antiochus IV and Ptolemy VI seemed to be friends, they both tried to hurt the other, but they were never able to finish the war between the two states.

VERSE 28

On his way back to Syria, Antiochus IV and his army made a stop in Jerusalem and plundered the temple.

VERSES 29-30

Not long after his return from Egypt, Antiochus IV found out that Egypt had again rebelled against him. Late in 168 B.C. he began his fourth expedition toward Egypt. When he was about 60 miles from Alexandria (capitol of Egypt at this time), he was met by a Roman army detachment which had been sent by ships to aid the Egyptians. The Roman ambassador to Egypt, Gaius Popillius Laenas, who had previously been a friend of Antiochus IV, was now unfriendly and read the message that the Senate in Rome had passed. It demanded that Antiochus IV give back the land it took from Egypt, including the island of Cyprus. Antiochus was taken by surprise and asked for time to think about it. Popillius drew a circle in the sand around Antiochus and told him that before he left the circle he had to give an answer. Knowing that he could not fight against Rome, Antiochus agreed and took his armed forces back to Syria. This was the beginning of the downfall of both Syria and Egypt, which in later years became Roman provinces.

VERSES 31-35

❑ Here is an excerpt from Encyclopedia Britannica 2007: Antiochus' Hellenizing policies brought him into conflict with the prosperous Oriental temple organizations, and particularly with the Jews. Since Antiochus III's reign the Jews had enjoyed extensive autonomy under their high priest. They were divided into two parties, the orthodox Hasideans (Pious Ones) and a reform party that favored Hellenism. For financial reasons Antiochus supported the reform party and, in return for a considerable sum, permitted the high priest, Jason, to build a gymnasium in Jerusalem and to introduce the Greek mode of educating young people. In 172, for an even bigger tribute, he appointed Menelaus in place of Jason. In 169, however, while Antiochus was campaigning in Egypt, Jason conquered Jerusalem—with the exception of the

citadel—and murdered many adherents of his rival Menelaus. When Antiochus returned from Egypt in 167 he took Jerusalem by storm and enforced its Hellenization. The city forfeited its privileges and was permanently garrisoned by Syrian soldiers.

- ❑ As Antiochus IV dejectedly marched back to Syria, he stopped again at Jerusalem. Furious over the Jewish rebellion against his puppet regime in Jerusalem, he cut loose his army to plunder and destroy the city. Antiochus himself entered the temple and desecrated it with sacrifices of pigs.
- ❑ Antiochus had no sooner come home than he passed a law forbidding the Jews to worship the God of Abraham, Isaac and Jacob. Instead, they were ordered to worship Zeus. A statue of Jupiter was set up in the temple at Jerusalem but the statue looked more like Antiochus himself.
- ❑ The worst abomination possible to the Jews was the use of pigs as sacrifices. Hellenization of the Jews was ordered and many Jews compromised. Greek baths, festivals, games and clothing were introduced together with idol worship.
- ❑ Some of the Jewish people held fast to the teachings of the Old Testament and chose to die rather than to participate in idol worship. There have always been a few who are true to God and cannot be used by Satan in his devious plans.
- ❑ Antiochus IV gave himself the surname Epiphanes, which means “the visible god.” He and Jupiter were to be considered identical. By political manipulation, a Jewish delegation went to Antiochus and proposed a plan to speed up the Hellenization of the people in the land of Palestine. Antiochus was delighted with the plan to remove the high priest, Onias III, and replace him with his Hellenized brother, Jason. To return this favor, Antiochus would grant Jerusalem a Greek constitution and the right to coin money.

VERSE 36

- ❑ The plan was executed and the Hellenized life in Jerusalem began, bringing with it looseness in religion as well as in morality. It turned out that Jason was not Hellenized enough and was forced to flee. The Syrians then appointed Menelaus, who was not even a member of the high-priestly family. The scribes and devoted Jews resisted, and this outraged Antiochus. He sent a portion of the Syrian army into Jerusalem, and many of the people were killed, others escaped into the hills. Only the known Hellenists remained.
- ❑ As the Syrian army began to move out into the countryside to introduce idol worship, thousands of Jews chose to die by the sword rather than compromise. It was in the small city of Modin that God intervened to stop the destruction of the faith of Abraham. It was here that priestly family, Hashmonaim lived, and at this time, Mattathias was the head of the family. He had five sons: Simon, Eliezer, Judah, Johanan, and Jonathan. When the Syrian detachment came demanding worship of Jupiter, Mattathias led the

attack that resulted in the death of all of the Syrian soldiers. As Mattathias led in the charge, he called out, *“Whoever is for God, let him come unto me.”*

- ❑ When Mattathias died a year later, it was his son, Judah that finally defeated the Syrians and took the city of Jerusalem in 164 B.C. Following a brief period of peace, new fighting broke out. Judah was killed, and each brother took a turn in leadership until all five brothers were slain. However, the end result was that Palestine gained political independence from Syria, and the Hasmoean dynasty was established.
- ❑ Antiochus IV died in 163 B.C.
- ❑ Here is an excerpt from Encyclopedia Britannica 2007: Hasmonean dynasty of ancient Judaea, descendants of the Maccabee (*q.v.*) family. The name derived (according to Josephus, in *The Antiquities of the Jews*) from the name of their ancestor Hasmonaeus (Hasmon), or Asamoniaios. In 143 (or 142) B.C. Simon Maccabeus, son of Mattathias (and brother of Judas Maccabeus), succeeded his brother Jonathan as leader of the Maccabean revolt against the Seleucid dynasty. He soon became independent of the Seleucids as high priest, ruler, and ethnarch of Judaea; the offices were hereditary, and Simon thus became the first of the Hasmonean dynasty. He was succeeded by his son John Hyrcanus I, Aristobulus I, Alexander Jannaeus and his widow Salome Alexandra, Aristobulus II, John Hyrcanus II, and the last Hasmonean, Antigonus, who was deposed and executed by the Romans under Mark Antony.

THE PREPARATION FOR THE MESSIAH

- ❑ Our study has shown us that the period up to the birth of Jesus had been filled with wars and instability. When it came time for Jesus to be born, there were two conditions prevailing in the Middle East. First, the Roman Empire had destroyed all competing smaller kingdoms and peace had been established. Secondly, the most exact language in the world, Koine Greek, had been established as the official language of the Roman Empire.
- ❑ Orderly temple worship had been established. **Luke 1:5-25**
- ❑ Roman soldiers and a stable government made it possible for Jesus to be born and to grow up and minister in freedom until the Jewish leadership rejected Him and He became the sacrificial lamb. **Luke 2:1-14; John 1:1-14; Matthew 26:1-5, 14-16, 47-50, 27:1-35**
- ❑ When Jesus was resurrected, His disciples had access to all nations within the Roman Empire since Jerusalem was part of it. **Matthew 28:1-6, 16-20**

