



Thoughts on the King of the South in Dan. 11:40

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Apocalyptic Parallels in the Book of Daniel

Dan. 2	Dan. 7	Dan. 8-9	Dan. 10-12	Interpretation
Gold	Lion	-----	-----	Babylon (605-539 BC)
Silver	Bear	Ram	10:1, 13, 20 11:1-2	Medo-Persia (539-331 BC)
Bronze	Leopard	Male Goat	10:20; 11:2-4	Greece (331-168 BC)
-----	Four Heads	Four Horns	11:4-15	4 Greek Empires (323-30 BC)
Iron	Fourth Beast	Little Horn	11:16-30a	Imperial Rome (168 BC-AD 476)
Ten Toes	Ten Horns	-----	-----	Divided Kingdoms (AD 476)
Iron/Clay	Little Horn	Little Horn	11:30b-45 12:7-11	Papal Rome (538-1798) (1798-2 nd Advent)
Stone	Judgment	Sanctuary	12:1-3, 12-13	Judgment/2 nd Advent
Image Smashed	Horn Judged	Horn Broken		(1844-Christ's Return)



Overview of Dan. 11:1-12:3

- Dan. 11:1-4 Persia, Greece, 4 Greek Empires
- Dan. 11:5-15 Syria (KON) vs. Egypt (KOS)
- Dan. 11:16-30a Rome (KON) vs. Egypt (KOS)
- Dan. 11:30b-39 Papacy (KON)
AD 538 to 1798
- Dan. 11:40-45 Papacy (KON) vs. Egypt (KOS)
1798-End
- Dan. 12:1-3 COP/2nd Advent/Eternal World



Daniel 11:40

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.



Daniel 11 – King of the South

- KOS in vs. 5-15 is Ptolemaic Egypt; these verses describe a two-way war between the KOS and the KON, which is Seleucid-Antiochean Syria in this passage
- KOS in vs. 25-28 is also Ptolemaic Egypt; these verses describe a two-way war between KOS and KON, which is Imperial Rome in this passage (Actium – 31 BC)
- Move “toward” Egypt in vs. 29 is relocation of imperial Roman center of power to Constantinople (AD 330); this prepared the way for Papal Rome to rise to power.



Daniel 11 – King of the South

- Vs. 30-31 describe fall of Imperial Rome (AD 476) and rise of Papal Rome (AD 538) as next KON in Dan. 11
- KOS lies dormant in Dan. 11 until vs. 40
- These verses reveal a shift from geographic powers to symbolic, spiritual powers (papacy is a spiritual power)
- Scope of personal pronouns confirm this shift; vs. 1-29 (empires/rulers); vs. 30-45 (empires only)
- Vs. 30-35 – dark-age career of papacy (538-1798)



Daniel 11 – King of the South

- The “king” of vs. 36-39 is the **papal KON**; there is no evidence of a new power (13MR 394); **parallels** to **little horns** of **Dan. 7-8** (March 1954 *Ministry* article)
- **Vs. 40** – “at the time of the end” (the year 1798), per **Dan. 12:4-9** and **GC 356**
- **Vs. 40** – KOS “**pushes**” at “him,” the “king” of **vs. 36**, which is the **papal KON** (two-way war, not three-way)
- “**Push**” (H5055) – “to butt with horns,” “to war against” (**Dan. 8:4; 1 Ki. 22:11**) – deadly wound?



Daniel 11 – King of the South

- **Vs. 40** describes a third two-way north/south conflict in Dan. 11 (KON conquers KOS for third time)
- Chiastic arrangement can be seen in vs. 40

Chiasm of Dan. 11:40

Dan. 11:40a

A – KOS

B – “pushes”

C – “him” (king of vs. 36)

Dan. 11:40b

A’ – “him” (KOS)

B’ – “comes against”

C’ – KON



Daniel 11 – King of the South

- Given that (1) KOS was Egypt in vs. 5-15 and vs. 25-28, and (2) no transference to another power can be seen in Dan. 11, the KOS must still be Egypt
- Because the papal KON is a worldwide power not limited by geography, the Egyptian KOS in vs. 40 must also point to a worldwide power (shift in vs. 30-31)
- Apocalyptic Egypt in vs. 40 must point to a global power reflecting the ancient temperament of Egypt toward God and His covenant people in Bible times



Daniel 11 – King of the South

- Per [Exo. 5:1-2](#) and [GC 269](#), ancient Egypt revealed an atheistic disposition; this is not a naturalistic brand of atheism, but a brand that reveals a rebellious refusal to acknowledge God's existence, authority, and prerogatives ([OT Pharaoh](#))
- A rebellious, defiant power against God removed the papacy from power in 1798 – [Napoleonic France \(Rev. 11:7-8\)](#)
- This brand of atheism has been held by individuals and nations since 1798 as a symbolic kingdom; it will be defeated by the MOB ([vs. 40b-41; 30-31](#)) and Satan's advent ([GC 624-625](#))



Summary – KOS in Dan. 11:40

- Dan. 10-12 is sequentially consistent with Daniel's earlier apocalyptic visions (Dan. 2, Dan. 7, and Dan. 8-9); the final power in each vision is Papal Rome (James White confirmed)
- Geographic literalism is not required throughout the entire apocalyptic narrative of Dan. 11; end-time prophecy is global in scope and not limited to geography (Alexander's empire?)
- Vs. 30-31 reveals the entrance of Papal Rome into the narrative of Dan. 11; this signifies a shift from geographic powers to global, symbolic powers (vs. 30-45)



Summary – KOS in Dan. 11:40

- The use of personal pronouns confirms this shift; vs. 1-29 apply pronouns to both specific rulers and empires, while vs. 30-45 apply pronouns only to empires in a general sense
- The KOS in both vs. 5-15 and vs. 25-29 is Ptolemaic Egypt; the “time” (360 years) of vs. 24 extended from 31 BC to AD 330; this prepares the way for the papacy to rise in vs. 30-35
- The “king” of vs. 36-39 is the papal KON (13MR 394; Dan. 7-8)
- There is a two-way war between north and south in vs. 40; this is consistent with vs. 5-15 and vs. 25-29 (chiasm in vs. 40)



Summary – KOS in Dan. 11:40

- Because the papal KON is an apocalyptic, global power, the Egyptian KOS in vs. 40 is also an apocalyptic, global power
- Egypt's ancient disposition revealed rebellion and defiance against God (Exo. 5:1-2), which is atheism (GC 269)
- Napoleonic France revealed this disposition and took the papacy down ("pushed") in the year 1798; since that time individuals and nations have revealed this same defiant disposition toward God; this symbolic kingdom will be defeated through the MOB and Satan's appearance as a false Christ



Summary – KOS in Dan. 11:40

- This interpretation is consistent with the SDA understanding of Rev. 11:7-8 (Daniel and Revelation are consistent with each other and fit together)
- The “north” describes the highest position where God dwells and is exalted; the “south” describes the lowest position where God is denied altogether (atheism)
- Response to the issue of “phantomizing” (GC 360); compare Luke 21:24; Rev. 11:2; GC 266; 4SP 188