

Statement: Daniel 11:36 is pivotal to our understanding of Daniel 11. Both internally and externally, i.e.: from evidence within the book of Daniel and from other Biblical writers, Daniel 11:36 is best understood as Papal Rome.

From the time that William Miller began to preach in 1831 until at least 1867, most Millerite preachers and Miller himself saw “the king” in Daniel 11:36 as Papal Rome. Following the Great Disappointment in 1844, James White, Uriah Smith and other influential leaders also understood “the king” in Daniel 11:36 as the Papacy. The exception was Josiah Litch, who in 1841-42 changed his view from the Papacy to revolutionary France.

Below are a few references showing our pioneers’ understanding that “the king” in verse 36 was the Papacy.

“[Daniel 11:36 quoted] *The king* here spoken of is the same as Daniel’s little horn, which came up among the ten horns. It is the same that blasphemed the God of heaven. It is mystical Babylon. Isaiah 14:12-15; Revelation 13:5, 6. The same Paul has described in his Epistle, 2 Thessalonians 2:1-9; the same image beast which we have been examining the history of; and one thing is evident, that this beast will continue until the day that God pours out his indignation upon a guilty world in some form or other.” (Italics in original)¹

“[Daniel 11:36 quoted] It has been remarked, that after the establishment of popery, A. D. 538, the true church were called, ‘the people who know their God,’ and ‘they which understand among the people,’ etc. But the papal power is a king who does according to his will. It is the same power with the little horn of the eighth chapter, who magnified himself even to the prince of the host. In the text, he magnifies himself above every God, and speaks marvellous things against the God of gods. In the former vision, he practises and prospers. In this, he speaks against God and prospers, until the indignation, be accomplished.”²

“...we understand that the wonders which were to end with the 1260 years were the wonderful blasphemous works of the little horn—the Papacy—especially as presented in chapter 11:31-36; [Daniel 11:31-36 quoted]”³

¹ Miller, William, *Miller’s Works, Vol. 2, Evidence from Scripture and History of the Second Coming of Christ about the Year 1843*, p. 96

² Miller, William, *The Probability of the Second Coming of Christ About A. D. 1843*, p. 93

³ *Advent Review and Sabbath Herald* September 6, 1864. Either Uriah Smith or J. N. Loughborough’s answer to a question posed by Otis Nichols. The editorial “we” is used giving evidence that the view had the support of the staff of the magazine.

“prophecy fulfilled in the papacy [Daniel 7:25; 2 Thessalonians 2:4; Revelation 13:5; Daniel 11:36 quoted]”⁴

“More than two thousand years ago, an inspired prophet of the Lord uttered against a power which should ‘magnify himself above every god,’ the following prediction: ‘Yet he shall come to his end and none shall help him.’ Dan. xi, 45. As the seal was removed from the book of Daniel, and knowledge on the prophecies increased, it became evident that the power here referred to could be none other than the Papacy, and the careful student of prophecy has been watching with eager interest the events which mark the fulfillment of this prediction.”⁵

From 1861 on, the “Roman Question” filled the popular press. The prevailing opinion was that the political situation in Europe would force the Pope to move his headquarters from Rome to Jerusalem. Events that would surround this anticipated move were seen as the future fulfillment of Daniel 11:45. *The Advent Review and Sabbath Herald* published this view for many years. After Italian troops entered the city of Rome and annexed it for the Kingdom of Italy on September 20, 1870, the temporal rule of the Popes came to an end. But when the Papacy lost its temporal power, Pius IX did not move to Jerusalem as expected, and many nations continued to have diplomatic relations with Papal Rome.

It was in 1862, during this time of tumult for the Papacy, that Uriah Smith’s Sabbath School class in Battle Creek began studying the book of Revelation. Smith shared the class’s findings in a series of weekly articles in the *Advent Review and Sabbath Herald*, the last article appearing in 1863. In 1867, Smith published these views in book form for the first time, as *Thoughts on the Revelation*. His class then turned to the book of Daniel and again shared its studies in the *Review* in 1870 and 1871. Smith published his Daniel studies in 1872 as *Thoughts on Daniel*, and the two books were combined into a single volume, *Thoughts on Daniel and the Revelation*, in 1881.

When Smith’s Daniel studies reached chapter 11 verse 36, they re-introduced a view that had not been seen since 1841, when Josiah Litch proposed it.

“[Daniel 11:36 quoted] The king here introduced cannot denote the same power which was last noticed, namely, the papal power; for the specifications will not hold good, if applied to that power. Take a declaration in the next verse: ‘Nor regard any god.’ This has never been true of the papacy.”⁶

Millerite and Seventh-day Adventist ministers understood that the power spoken of in the verses immediately preceding verse 36 was the Papacy. They were virtually

⁴ Cornell, Merritt Eaton, *Advent Review and Sabbath Herald*, April 4, 1865

⁵ Gage, William C., *Advent Review and Sabbath Herald*, September 24, 1867

⁶ Smith, Uriah, *Advent Review and Sabbath Herald*, March 14, 1871, par. 1,2

unanimous in their agreement. But now a different view of verse 36 onward was taking shape.

It seems that prior to 1870, Smith had seen the power in verse 36 as Papal Rome, yet in 1871, in the *Review*, he suggested an alternative interpretation. Citing three expositors, he began by suggesting that “the king” in the King James Version could be translated “a king.” He acknowledged that the previous verses did indeed discuss the Papacy, and that if verse 36 was properly translated “the king,” then the Papacy would still be the focus. But by translating the verse “a king,” he could introduce a new power in verse 36. Here is his argument:

“The only difficulty in applying it to a new power lies in the definite article ‘the’; for, it is urged, the expression ‘the king’ would identify this as the one last spoken of. If it could be properly translated a king, there would be no difficulty; and it is said that some of the best Biblical critics give it this rendering, Mede, Wintle, Boothroyd, and others, translating the passage, ‘A certain king shall do according to his will,’ thus clearly introducing a new power upon the stage of action.”⁷

Elder Smith saw revolutionary France as the power spoken of from verse 36 until verse 40, where he saw France being defeated by the Turks. Thus, the identity of this king determines the path down which one travels to the interpretation of verse 45. The problem with this new view is that the definite article “the” is still part of the verse, even though there are some who suggest that “the” could be rendered “a.”

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.” Daniel 11:36.

The relevant question is whether France fulfills the specifications of verse 36. We have already discussed in a previous statement that “king” is not limited to a civil power, but can also refer to an ecclesiastical power. This allows the Papacy to have a place in Daniel 11, and more specifically, here in verse 36. Revolutionary France does not appear to fulfill the specifications within verse 36. Neither does Louis XIV or any other individual French king, as has been suggested.

I have come to this conclusion for two reasons. First, Daniel 11 is an interpretation of Daniel 8. I presented this in my paper at the Daniel 11 Seminar in October, 2018. [You may read it here](#). The symbols in the vision of Daniel 8 are briefly interpreted within chapter 8, but Daniel 11 fills out the interpretation with considerably more detail. The ram is interpreted as the Medo-Persian Empire (Daniel 8:20; 11:2), and the goat is interpreted as the kingdom of Grecia, with Alexander the Great as its first king (Daniel 8:21; 11:2,3) followed by the four divisions of Greece after Alexander’s death (Daniel

⁷ Ibid., par. 2

8:22; 11:4). The next symbol in the vision is the little horn (Daniel 8:9), which Gabriel interprets as “a king of fierce countenance” (Daniel 8:23). This little horn is the final symbol in the vision. It is not superseded by any other beast or horn.

There is no major symbol left in the vision to be interpreted. Therefore, in the interpretation of Daniel 8 delineated in Daniel 11, we should not see any major power take over from the little horn, as Greece did from Medo-Persia. This understanding is consistent with the interpretations of every other prophetic chapter in the book of Daniel, where Babylon is followed by Medo-Persia (chapters 2 and 7), which is followed by Greece (chapters 2, 7 and 8), which is followed by Rome (chapters 2, 7 and 8).

The little horn prospers until the end, when it is “broken without hand” (Daniel 8:25), indicating divine intervention (See, Daniel 2:44,45). Seventh-day Adventist expositors, regardless of their views on the final verses of Daniel 11, have understood that the little horn of Daniel 8 represents Rome in both its pagan and papal phases. Ellen White commented on Daniel 8:12 saying,

“As foretold by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted.”⁸

In summary:

1. The little horn of Daniel 8, representing Rome in both its pagan and papal phases, is the last symbol in the vision of chapter 8. Since Daniel 11 interprets Daniel 8 and does not introduce new symbols, the final major power in Daniel 11 is the papal power.
2. The second reason is simple. Papal Rome best fits the description found in Daniel 11:36.

Let’s take a look at the verse piece by piece.

“And the king shall do according to his will...”

The phrase “according to his will” appears five times in the book of Daniel. In Daniel 4:35 it refers to “the most High,” but the other four times, in Daniel 8:4, 11:3, 11:16, and 11:36, it refers to earthly powers. The phrase does not necessarily introduce a new power; a new power is introduced when that power “stands up,” as in Daniel 8:22; 11:2,3,4,7,14,20,21; and 12:1.

That the phrase “according to his will” denotes a power that is unopposable is evident from Daniel 8:4. The ram, which Gabriel interprets as the Medo-Persian Empire, could do “according to his will” because “no beasts might stand before him, neither was there any that could deliver out of his hand.” In Daniel 11:3, the king that does according to his will is Alexandrian Greece. Greece does “according to his will” for the same reason that Medo-Persia was said to; that it was unopposed in its conquests. Daniel had been

⁸ White, Ellen G., *The Great Controversy*, p. 65

told by Gabriel back in the vision of chapter 8 that the goat “smote the ram” “and there was none that could deliver the ram out of his hand” (Daniel 8:7). Thus, just as Medo-Persia did “according to his will” because “none could deliver out of his hand” (Daniel 8:4), Greece in Daniel 11:3 did “according to his will” because there was “none that could deliver” “out of his hand” (Daniel 8:7). In Daniel 11:16, it is Pagan Rome that does “according to his will.” Rome is unopposed in its conquests. So, we are moving right down the image of Daniel 2 and through the successive beast-nations of Daniel 7, beginning with Medo-Persia in Daniel 8, then Greece, then Pagan Rome.

What about the king that does according to his will in Daniel 11:36? We need simply recall what power follows Pagan Rome in Daniel 2, 7 and 8. It is the church-state power of Papal Rome.

While France fits in the feet and toes of Nebuchadnezzar’s image, it is but one division that tried in vain to reunite a Europe that would not cleave together. France is symbolized by one of the ten horns in Daniel 7 but has no distinct symbol in Daniel 8. Louis XIV was the longest reigning king in European history (1643-1715); he expanded the borders of France, but his entire reign took place under the Papacy’s 1,260-year domination over Europe (See, GC 266.1). While one might say that France was unopposed for a few years a century later, under Napoleon (1804-1814/15), he did not continue to the last verses of the chapter.

“...**he shall exalt himself and magnify himself above every god...**” The similarity of this phrase to other verses that we know refer to the Papacy is striking. It shows that verse 36 also refers to the Papal power.

Daniel 8:11

“Yea, **he magnified himself** even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.”

Daniel 8:25

“And through his policy also he shall cause craft to prosper in his hand; and he shall **magnify himself in his heart**, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.”

2 Thessalonians 2:4

“Who opposeth and **exalteth himself above all that is called God**, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”

All of our spiritual forerunners, including Ellen White with reference to 2 Thessalonians 2:4, agree that the above passages refer to the Papacy. The language of the verses links them to Daniel 11:36, from which 2 Thessalonians 2:4 appears to be quoting. Direct textual links to verse 36 indicate that the same power is being described, the

Papacy. Neither Revolutionary France nor Louis XIV has any Biblical textual link to this phrase.

“...**shall speak marvellous things against the God of gods...**” Again, when compared to similar verses which we know refer to the Papacy, this phrase confirms that verse 36 also refers to the Papal power.

Daniel 7:20

“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 7:25

“And **he shall speak great words against the most High**, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”

Revelation 13:5

“And there was **given unto him a mouth speaking great things and blasphemies**; and power was given unto him to continue forty *and* two months.”

While Louis XIV may have boasted that he was “the State,” and even if we agree that he spoke “against the God of gods” or the “most High” because he considered himself God’s representative on earth, adhering to the doctrine of the divine right of kings, or because he persecuted Protestants, his entire reign as mentioned earlier was under the domination of Papal Rome during the 1,260 years (GC 266.1).

Revolutionary France could be considered for this part of the verse, in that it exhibited “heaven-daring blasphemy and abominable wickedness” with its rallying cry of “Crush the Wretch,’ meaning Christ.” (See, GC 273.1) But this was a short, intense period of no longer than 10 years, while the Papacy spoke blasphemy for over 1,000 years. There is no corroborating text in the Bible to support the idea that France or a French king would speak against the God of gods. Every biblical reference to speaking against the God of gods, whether in Daniel or the Revelation, is a reference to the Papacy and not to France or Louis XIV.

“...**and shall prosper till the indignation be accomplished...**” This specification is not fulfilled by either France or Louis XIV. That “the king...shall prosper” reflects the language of Daniel 8:12,24,25.

Daniel 8:12

“And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and **prospered.**”

Daniel 8:24

“And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall **prosper**, and practise, and shall destroy the mighty and the holy people.”

Daniel 8:25

“And through his policy also he shall cause craft to **prosper** in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.”

Daniel 11 interprets the vision of Daniel 8. The textual links between these two chapters show conclusively that the vision and its interpretation refer to the same power. Ellen White interprets Daniel 8:12 as referring to “the papal power.” (See, GC 65.1) The king was to prosper “till the indignation be accomplished.” Again, Daniel 8 and Daniel 11 are linked by “the indignation.”

Daniel 8:19

“And he said, Behold, I will make thee know what shall be in the **last end of the indignation**: for at the time appointed the end *shall be*.”

Daniel 11:36

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper **till the indignation be accomplished**: for that that is determined shall be done.”

Gabriel states that he will make Daniel “know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.” The indignation is associated with time. The “last end,” the “time appointed,” and “the end” all refer to time. The indignation is an event that will “be accomplished.”

It has been suggested that “the indignation” refers to Daniel 11:30, where the word “indignation” has application not to God’s indignation against sin, but to the indignation of western rulers against the holy covenant.

Daniel 11:30

“For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and **have indignation** against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.”

While this is a possibility, there are a couple of reasons I believe it does not fit, the first being the time frame. In Daniel 8:19, Gabriel places “the last end of the indignation” at “the end.” In 11:36 he says, “the king...shall prosper till the indignation be accomplished” or completed. The indignation would be accomplished when the end of

the indignation is reached. The indignation of Daniel 11:36 refers to final events taking place at the “last end,” while the events of Daniel 11:30 happened prior to 508 A.D.

Secondly, in Daniel 11:30, the phrase “have indignation,” a verb and its object in our English Bible, is actually translated from a single Hebrew verb. It describes the mental action of forming an attitude “against the holy covenant” that manifests as having “intelligence with them that forsake the holy covenant.” By contrast, the same word translated “indignation” in verse 36 is a Hebrew noun. It indicates a specific event, “the indignation” which comes at “the end.”

Isaiah tells us that “the indignation” refers to the final outpouring of the seven last plagues at the end. It will occur when “the LORD cometh out of his place,” the Sanctuary in Heaven, to “punish the inhabitants of the earth for their iniquity.”

Isaiah 26:20,21

“Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until **the indignation** be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.”

Ellen White in *The Great Controversy* applies Isaiah 26:20,21 to the Time of Trouble after the Close of Probation.

“If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. Says the psalmist: ‘In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me.’ Psalm 27:5. Christ has spoken: ‘Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.’ Isaiah 26:20, 21. Glorious will be the deliverance of those who have patiently waited for His coming and whose names are written in the book of life.”⁹

Following the Close of Probation, there will be no martyrdom of God’s people. Mercy has made its final plea, to return no more. Christ’s people are hidden in God’s pavilion until “the indignation be overpast.” This is the Time of Trouble after the Close of Probation when God’s people, those who have their names retained in the book of life, will be delivered. The language of *The Great Controversy*, that those, “whose names are written in the book of life” shall find “deliverance,” appears to be taken from Daniel 12:1.

⁹ White, Ellen G., *The Great Controversy*, p. 634.1

In *Prophets and Kings*, Ellen White comments on Isaiah 26:20,21, stating that the passage refers to the “great judgment day.”

“The word of the Lord to His faithful ones is: [Isaiah 26:20,21 quoted]. In visions of the great judgment day the inspired messengers of Jehovah were given glimpses of the consternation of those unprepared to meet their Lord in peace.”¹⁰

These statements indicate that “the indignation” refers to the time of the pouring out of the seven last plagues.

Another reference to “the indignation” is found in Isaiah 30. In this passage the Lord causes His glorious voice to be heard during the time of the pouring out of the plagues and deliverance of God’s people.

Isaiah 30:29,30

“Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel. And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with **the indignation** of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.”

Ellen White in *The Great Controversy* applies Isaiah 30:29,30 to the deliverance of God’s people following the Close of Probation. The chapter is entitled *God’s People Delivered*.

“The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of His chosen. Saith the Lord; [Isaiah 30:29,30 quoted].”¹¹

She goes on to describe the “voice that shakes the heavens and the earth,” “the roar of a coming tempest,” “seaports...swallowed up by angry waves,” “great hailstones,” and then quotes Daniel 12:2, stating:

“Graves are opened, and ‘many of them that sleep in the dust of the earth ... awake, some to everlasting life, and some to shame and everlasting contempt.’ Daniel 12:2. All who died in the faith of the third angel’s

¹⁰ White, Ellen G., *Prophets and Kings*, p. 726.1

¹¹ White, Ellen G., *The Great Controversy*, p. 635.2

message come from the tomb glorified, to hear God's covenant of peace with those who have kept His law."¹²

These Bible verses and Spirit of Prophecy references show that "the indignation" refers to the pouring out of the seven last plagues and the deliverance of God's people. It is the "last end of the indignation," at "the end." (Daniel 8:19).

"...for that that is determined shall be done" is the final phrase of Daniel 11:36. "The king" will prosper "till the indignation be accomplished: for," or because, "that that is determined shall be done." What is determined, or decided, to be done is the pouring out of the plagues.

Zephaniah 3:8

"Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for **my determination** is to gather the nations, that I may assemble the kingdoms, to **pour upon them mine indignation**, even all my fierce anger: for all the earth shall be devoured with the **fire** of my jealousy."

Zephaniah quotes the Lord as saying His "determination," that which He has already decided, is to "assemble the kingdoms" and "pour upon them mine indignation," all His "fierce anger," and that "all the earth shall be devoured with the fire of my jealousy." This is the pouring out of the plagues, for Revelation 14:10 states that the "wrath of God," which is the seven last plagues (Revelation 15:1), will be "poured out without mixture into the cup of **his indignation**." The wicked will be "tormented with **fire** and brimstone in the presence of the holy angels, and in the presence of the Lamb." This passage also resembles Revelation 16:14, where "the kings of the earth and of the whole world" are gathered together "to the battle of that great day of God Almighty."

The book of Hebrews says that the wicked can look forward to "judgment and **fiery indignation**, which shall devour the adversaries." (Hebrews 10:27).

I could cite more, but these should suffice to show that "the indignation" is the pouring out of the plagues during the Time of Trouble. Daniel 11:36 shows us that it is also something predetermined. Zephaniah 3:8 (above) confirms that, as does Daniel 9:27.

Daniel 11:36

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till **the indignation** be accomplished: for that **that is determined** shall be done."

Daniel 9:27

¹² Ibid., p. 636,637

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the **consummation**, and **that determined shall be poured upon the desolate.**”

Here we see that the “desolator” (margin) of the Sanctuary will have “that determined” or pre-defined poured out upon it at “the consummation” or complete destruction. This again is a reference to the pre-determined plagues that will be poured out (Revelation 14:10; Daniel 9:27) on the desolator of the Sanctuary, which is Rome. It will be at “the consummation,” after the judgment, when “they shall take away” the dominion of the Papacy “to **consume** and to **destroy** *it* unto the end” (Daniel 7:26), when “the Lord shall **consume**” him “with the spirit of his mouth, and **destroy** with the brightness of his coming” (2 Thessalonians 2:8), when God shall “break in pieces and **consume** all these kingdoms” (Daniel 2:44).

William Miller believed this in 1843. Commenting on Daniel 11:36, which he understood referred to the Papacy, he stated,

“Antichrist would prosper until the ‘indignation be accomplished;’ or Judgement of the great day.”¹³

Papal Rome will prosper until the plagues are poured out, when “that that is determined shall be done.” This is also shown in the book of Revelation.

Revelation 18:7

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Papal Rome has prospered to the end. All the world is wondering after her. She sits enthroned upon earth unopposed having done according to her will. She has prospered till the end but is about to be “broken without hand” (Daniel 8:27) when the plagues are poured out, as the next verse indicates.

Revelation 18:8

“Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with **fire**: for strong *is* the Lord God who judgeth her.”

The fire is a reference to Isaiah 30:29,20, Zephaniah 3:8, and Revelation 14:10,11. The kings and merchants of the earth then bewail, lament, weep and mourn over her when they see the smoke of her burning. Divine judgment has been meted out upon her.

¹³ Miller, William, *Evidences from Scripture and History of the Second Coming of Christ about the Year A. D. 1843*, p. 26

Revelation 18:9,10

“And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.”

It does not appear that Louis XIV can fulfill the phrase “prosper till the indignation be accomplished.” He has now been dead for over 300 years. The Papacy, however, will prosper till the plagues are poured out. All the world will wonder after the beast and all that dwell upon the earth shall worship him (Revelation 13:3,8). Nor can it apply to France, because those who see France in 11:36 have France exit the narrative in verse 40, which they understand took place in 1798. Atheistic/Napoleonic France does not prosper till the seven last plagues are poured out.

Even if, as Hiram Edson suggested, the indignation ended in 1798, Louis XIV did not “prosper till the indignation be accomplished” because he died in 1715, 83 years before 1798. If it was France that was to “prosper till the indignation be accomplished” in 1798, France should not have prospered after 1798 by rising to some of its greatest heights under Napoleon. Given the clear wording of the text, it does not seem possible that either France or Louis XIV can fulfill the specifications of verse 36.

Now let us consider Daniel 11:37.

Daniel 11:37

“Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: **for** he shall magnify himself above all.”

Elder Smith suggested that the phrase “nor regard any god” in Daniel 11:37 “has never been true of the papacy” and could not apply to that power, “for the specifications will not hold good if applied to that power.”¹⁴ He therefore concluded that the power spoken of in verse 36 must be atheistic. He allowed for the introduction of a new power, France, by translating “the king” as “a king.” However, it seems that the answer of whether or not this is an atheistic power can be found in the last phrase of the verse.

“...**for he shall magnify himself above all.**” The verse does not say that the king shall not “regard any god” because he is atheistic, but because, or “‘**for**’ he shall magnify himself above all” gods. He has no regard for any god because he considers himself above all gods. He can “modify, explain, or interpret even divine laws.”¹⁵ Ellen White

¹⁴ Smith, Uriah, *Thoughts, Critical and Practical, on the Book of Daniel and the Revelation*, p. 353. Published in 1882 by Review and Herald Publishing Association in Battle Creek, MI

¹⁵ Ferraris, F. Lucii, *Prompta Bibliotheca*, Vol. VII, Article II, ‘Papa,’ p. 29. “Papa tantae est auctoritatis et potestatis, ut possit quoque leges divinas modificare, declarare, vel interpretari, ad num.” roughly translated “The Pope is of so great authority and power, that he is able to modify, declare, or interpret even divine laws.” “Papa jus divinum potest modificare, cum ejus potestas non sit ex homine, sed ex Deo, et in terris Dei vices fungitur com amplissima potestate oves suas ligandi, et solvendi” roughly

states that the way the Papacy sets itself above God is by attempting to change the law of God.

“Says Daniel, of the little horn, the papacy: “He shall think to change times and the law.” Daniel 7:25, R.V. And Paul styled the same power the “man of sin,” who was to **exalt himself above God**. One prophecy is a complement of the other. **Only by changing God's law could the papacy exalt itself above God**; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God... The change in the fourth commandment exactly fulfills the prophecy [of Daniel 7:25]. For this the only authority claimed is that of the church. Here the papal power **openly sets itself above God**.”¹⁶

By “the change in the fourth commandment” the Papacy “openly sets itself above God.” It appears from the above quote that the “only” way to exalt oneself above God is to attempt to change the law of God. Can it be said that France attempted to change the law of God in a stronger way than the Papacy did? If not, then it would seem that the Papacy is a better fit to fulfill Daniel 11:37.

The phrase in 2 Thessalonians 2:4 is almost a direct quote from Daniel 11:37. Here we compare Daniel 11:37 with 2 Thessalonians 2:4.

Daniel 11:37

“Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall **magnify himself above all**.”

2 Thessalonians 2:4

“Who opposeth and **exalteth himself above all** that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”

“The king” does not regard any god because he magnifies himself above all, as does the “man of sin,” who exalts himself above all. Paul appears to be quoting Daniel 11:36,37 when he describes the “man of sin” “shewing himself that he is God.”

For these reasons, I believe that “the king” spoken of in Daniel 11:36-39 is better understood as Papal Rome rather than as France or a French king.

translated is “The Pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep.”
<http://books.google.com/books?id=KngtAAAAIAAJ&printsec=titlepage&dq=editions:0BcrREcGIHMjW#PPA29,M1>

¹⁶ White, Ellen G., *The Great Controversy*, p. 446.1,2