

Statement: The phrase “at the time of the end” may mean the year 1798, but the text does not demand that it be limited to that year.

Daniel 11:40 describes certain events “at the time of the end.”

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.”

Some see Napoleonic France as the first “him” in this verse, while others see Napoleonic France as the King of the South. One reason, though certainly not the only reason, for seeing France in this verse is the phrase “at the time of the end.”

Those who see France in verse 40 agree that “the time of the end” refers to the entire time period from 1798 to the Second Coming. However, they understand that the word “at” limits the time to the specific year 1798. That is, according to both Napoleonic France views, “at the time of the end” refers to events taking place within the year 1798.

France as the King of Verse 36:

One group interprets the king of verse 36 as France. In this way the first “him” of verse 40 can be designated as France in 1798. Yet, as I outlined in a previous statement, it appears that the Papacy better fulfills the description of the king in verse 36 than does France. Additionally, the text says that “the king of the south” will “push at him;” that is, the King of the South is the aggressor. In every use of the same Hebrew word found in Daniel 11:40 and translated “push” in the Bible, pushing is an aggressive gesture rather than a defensive one. For example, in Daniel 8:4, Medo-Persia aggressively pushes in three directions, attacking its neighbors.

Daniel 8:4

I saw the ram **pushing** westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

The King of the South pushing at “him” in verse 40 seems to indicate that the King of the South would be the aggressor against “him,” rather than “him” initiating the attack and the King of the South “pushing” back defensively. Yet historically, it was France [seen here as the “him” in verse 40] that initiated the attack against Egypt [seen as King of the South] rather than the other way around as the text suggests.

France as King of the South:

The other interpretation sees Napoleonic France as the King of the South, the king of verse 36 as the Papacy, and thereby the first “him” of verse 40 as the Papacy in 1798.

Napoleonic France in 1798 inflicted the deadly wound upon the Papacy, bringing to an end the 1260-year prophecy. This understanding strips the King of the South of its directional, geographic attributes established by Gabriel earlier in the chapter. Rather than the King of the South being the southern division of the Grecian Empire seen in the vision of chapter 8 and named by Gabriel in chapter 11 as Egypt, this view reinterprets the King of the South as France, not one of the divisions of Greece, but one of the ten divisions of Rome.

The King of the South [seen as France] is now geographically north of the King of the North [seen as the Papacy] and the King of the North [seen as the Papacy] is geographically south of the King of the South [seen as France]. In this view, the King of the South is in effect just a symbol, and it is interpreted as Napoleonic France. However, as an interpretation, and indeed as are all the interpretations in the book of Daniel, Daniel 11 is a literal explanation of the symbols already given in Daniel 8. Gabriel was not tasked with adding to the vision but simply explaining the vision.

There are two problems with seeing Napoleonic France as the King of the South.

1. There is an established format followed in every previous prophetic chapter in the book of Daniel. Literal interpretation follows symbolic vision. The interpretations in Daniel are always literal explanations of symbols given in vision, and interpretations do not introduce new symbols that need to be further interpreted. Unless it can be shown from the text itself that Gabriel deviates from his divinely mandated role of making Daniel understand the symbols of the chapter 8 vision (Daniel 8:16) and begins to introduce new symbols not found in the chapter 8 vision, the view that the King of the South is Napoleonic France will remain problematic.
2. Gabriel has already interpreted the King of the South as Egypt, one of the four divisions of Greece (Daniel 8:22; 11:4). If Gabriel changes his previous interpretation to make the King of the South a power that was one of the divisions of Rome, there should be some textual indication of the change.

In light of these difficulties, I'd like to suggest that the phrase "at the time of the end" be considered as the time frame of the "time of the end" rather than be confined to the year 1798.

According to Gerhard Pfandl¹, the Hebrew expression *ube'et*, "and at the time," appears several times in the Old Testament and depending on the context can be translated with any of the prepositions "in, at, on, into, with, from, when," etc. Hence, Pfandl says, *ube'et* can also mean "and in the time of," in the sense of during a certain time period. He then cites several examples (to which I have added Daniel 11:40):

¹ Pfandl, Gerhard, *Evaluation of Jeff Pippenger's Response*, found here: <http://heidiheiks.com/pdf/Contributors Documents/Gerhard Pfandl/Evaluation of Jeff Pippenger Response.pdf>. See also Gerhard Pfandl's *Daniel's "Time of the End"*, p. 148 which appeared in the Spring 1996 issue of the *Journal of the Adventist Theological Society* where he says that "this end is not a point in time, but the final period of history." The document can be found here: https://www.bibelschule.info/streaming/Gerhard-Pfandl---Daniel's-'Time-of-the-End/'_23672.pdf

2 Chronicles 28:22

And in the time of [ube'et] his distress did he trespass yet more against the LORD: this *is that* king Ahaz.

Nehemiah 9:27

Therefore thou deliveredst them into the hand of their enemies, who vexed them: **and in the time of** [ube'et] their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

Jeremiah 2:27

Saying to a stock, Thou *art* my father; and to a stone, Thou hast brought me forth: for they have turned *their* back unto me, and not *their* face: but **in the time of** [ube'et] their trouble they will say, Arise, and save us.

Jeremiah 15:11

The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee *well in the time of* [ube'et] evil and in the time of affliction.

Jeremiah 33:15

In those days, **and at that time** [ube'et], will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

Jeremiah 50:4

In those days, **and in that time** [ube'et], saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

Jeremiah 50:20

In those days, **and in that time** [ube'et], saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

Daniel 11:40

And at the time of [ube'et] 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.

Joel 3:1

For, behold, in those days, **and in that time** [ube'et], when I shall bring again the captivity of Judah and Jerusalem,

After giving the example texts, Pfandl explains that while the interpretation of “And at the time of the end” as the year 1798 is possible, it is not demanded by the text.

The only other time the full phrase “at the time of the end” is used in the Bible is found in the vision of Daniel 8.

Daniel 8:17

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for **at the time of the end** shall be the vision.

Daniel is told that the vision shall be “at the time of the end.” If “at the time of the end” in Daniel 11:40 is limited to the year 1798, would it not be consistent to understand the initial usage of the exact same phrase in Daniel 8:17 as limited to the year 1798?

Does “at the time of the end shall be the vision” in Daniel 8:17 mean that in 1798 the vision will be fulfilled? No, the vision was fulfilled in 1844 rather than 1798. Because the vision was fulfilled in 1844, some have seen the “time of the end” as beginning in that year instead of 1798. But it seems clear from Daniel 12:4-9 that the time of the end commences in 1798 at the end of the “time, times, and an half,” when the words should be unsealed (See also *The Great Controversy*, p. 365.2). The phrase “at the time of the end” doesn’t seem to limit the time to the year 1798 in this case.

It has been suggested that “at the time of the end shall be the vision” in Daniel 8:17 means that the vision of Daniel 8 would be understood “at the time of the end.” But if we assume that “at the time of the end” means the year 1798 as has been done for the exact same phrase in Daniel 11:40, was the vision of the 2300 days understood in 1798? No, William Miller did not begin to study the Bible for another eighteen years, in 1816. It was only in 1818, after two years of study, that he came to the “solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up.”² Again, the phrase “at the time of the end” in Daniel 8:17 doesn’t seem to limit the time to the year 1798.

However, if the phrase “at the time of the end” is taken to mean “in, during, or pertaining to” the time of the end, as the Hebrew allows for, then Daniel 8:17 could be translated “in the time of the end shall be the vision.” This would better harmonize with the understanding of the vision and its completion taking place during the time of the end.

The Hebrew word translated “at the time of” in Daniel 11:40 allows for the usage of “in, at, on, into, with, from, or when” as evidenced by the translation of the Hebrew word in other KJV verses. Understanding Daniel 11:40 as “in the time of the end,” rather than restricted to the year 1798, would prevent the problems mentioned previously—the King of the South responding defensively to France when the text indicates the King of the South is the aggressive party, or the King of the South stripped of its geographic and

² Miller, William, *Apology and Defence*, p. 11.2

directional labels and made a symbol of a Roman king, when Gabriel has identified the King of the South as the power originating in the southern division of Alexandrian Greece.