



A HARMONIZED INTERPRETATION OF DANIEL 11:36-39 & 40

Research Paper

Presented in partial fulfilment

For the requirements of the course

Lecturer: Dr. Tankiso Letseli

Student: Jaco Jordaan

03627

2017

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INTRODUCTION

The focus point of this paper will be Daniel 11: 36 to 40. We will look at verse 36 to 39 as a separate pericope as to verse 40. As with verse 36 to verse 39 we have some history to link it with, but for the rest, we have unfulfilled prophecy (White, 1904, p. 394). It is my view that we are currently moving into the fulfilment of verse 40 to 45.

This pericope of verse 40 to 45 has been greatly avoided by many theologians. Even our own Seventh Day Adventist commentary has almost no opinion on it, they literally skip the last few verses. I have looked at Uriah Smith's work on these verses and I must agree with James White and M. C. Wilcox that it could not be the final answer to the pericope. (Wilcox, 1919, p. 431) I believe this is the case because as we will see this prophecy has not yet come to pass, or at least in Ellen G Whites lifetime. But as Daniel 12:4 promises, there will come a time when this book will be "opened", understood and knowledge shall increase. That time will be at the end of time and that time is at our door.

We will first look at what kind of hermeneutics will be used in this paper. We can use the proven methods of interpreting prophecies, but only when the prophecy is completed, will we know how correct we were. (du Plessis, 2013) We should have an open mind when looking at prophecies, but we should stick to some proven hermeneutics. These hermeneutics are briefly explained below.

Before we look at the verses, we will do some groundwork on Daniel, especially chapter 11. We will see from where Daniel received chapter 11 and what the purpose was of writing this chapter. We will see how the symbols of the King of the North and South are used and how they influence Israel. We will also see how these prophetic symbols change from type to anti-type. Then we will have a brief look at what witnesses we have regarding the book Daniel and I will give an argument that the chapter is not written *Vaticinium ex eventu*. We will also look at Recapitulation in Daniel which will be used again in my Hypotheses.

Then we will start with the exegesis of verse 36 to 39. The aim is to obtain a better understanding of what Daniel intended to convey when he wrote these words. Then we will look at the two prominent Hypotheses within the SDA circle for this pericope. We will then look at the exposition of each verse in light of the Hypotheses. After we will look at an attempt to explain the reason why both views are so accurate and why they both could work, but at the end, the second Hypothesis is more correct. Lastly, we will look into harmonizing Daniel 11's kingdoms with the beast of Revelation 11, 13 and 17. This harmonizing will include Daniel 2 and 7 as well. This will create a bigger picture and will show how the same Spirit has inspired all linked prophecies.

In the last section, we will look at Daniel 11:40 and some highlights of the rest of the chapter. In this section, we will also first look at an exegesis on verse 40 with the same aim as previous. Then we will look at two major SDA Hypotheses on this verse. The debate is not so much on the king of the North, but on the king of the South. Although the first Hypothesis has not much academic backing, I still included it, because of the nature of this field which is kind of barren. We will see how the text lent itself to many interpretations. With the first hypothesis, we will see that there is a possibility of 3 powers in the play. We will also see that this exposition is not as strong as the next one. Hypothesis D has much more backing, but I do add some more evidence and make some changes to the current view. We will see how this view harmonizes quite well with the "Possible link to Revelation 17" which were given in the previous section. The paper ends with some glimpses of what the rest of the Daniel 11 could give in light of what has been said.

ASSUMPTION AND DEFINITIONS

Unless otherwise stated, I will use the New King James version of 1982 for all my references.

HERMENEUTICS

Hermeneutics is defined as "Practice of interpreting Scripture." (Elwell & Beitzel, 1988, p. 963)

I did look at preterism and futurism as a possible hermeneutical option, but decided against them for the following reasons: Firstly, they take prophetic days/years as literal days/years, and not like Letseli thoroughly argues that prophetic time should be interpreted prophetic

time which is: one prophetic day is equal to one literal calendar year. (Tankiso, July 2016, p. 112) Secondly, these hermeneutics were used to counter the Reformation's interpretation that the Roman Catholic Church is the Antichrist thus part of the prophecies of Daniel and Revelation. This paper builds on the original Reformation interpretation, thus I could not use hermeneutics that gives a different basis and outcome (which makes it irrelevant for us today). They refer the outcome of the prophecies to pre-Christian or Post Christian eras. (Tankiso, July 2016, p. 136) Thirdly preterism apply all prophecy before or at least ending at 70 A.D. While Christ foretold in Mathew 24, Luke 21 and Mark 13 the destruction of Jerusalem and the end of the world. The world has not ended yet and Christ has not returned yet. Fourthly, while Jesus gives His prophetic reason of both the end time and the destruction of Jerusalem, why would He ask us to go back to Daniel (Matthew 24:15), if the book of Daniel would only be applicable to Jerusalem's fall (Preterists) OR to the end of the world (Futurists). If you use these hermeneutics, your conclusions narrow's Christ prophetic reason. Thus I'm building on the solid foundation which is set by Protestants and the Seventh Day Adventists church. The Preterists and futurists hermeneutics could be used by well-intended people, but it does not harmonize with the first Protestants hermeneutics, nor with the Seventh Day Adventists church hermeneutics.

The Idealists hermeneutical method does not cover the scope of the outcome of this paper.

Bible explains itself: An overarching hermeneutical methodology which I will prioritize is to use the Bible to interpret and explain itself as far as possible. Like Angel Rodriguez explains it: "Scripture is to be interpreted from within Scripture itself by listening to it and comparing a passage with similar ones." (Reid, 2005, p. 340) In the same line of thought, I will use the patterns of recapitulation in Daniel and Revelation to extrapolate to the focused prophecy.

In order to interpret prophecies, I will focus on the **Continues Historical** hermeneutical method. This method has two principles which could be used in conjunction or separate. As Kenneth Strand argues the first principle takes a prophecy as a sequence of events which starts at apostolic times and sequentially runs through to the "grand eschatological climax". (Strand, 1992, p. 4) Although this is the general principle to start the prophecy at the time of the prophet, the text could also indicate a shift from this starting point principle. Secondly, this method incorporates the **recapitulation**.

Recapitulation. “Barr has defined “recapitulation” as the theory that holds “that the same message is retold several times in the apocalypse, with later cycles duplicating the meaning of earlier cycles”” (Dederen, 2001, p. 928) In Daniel we find that the recapitulation starts from Daniel’s world to the end time. We can clearly see how Daniel’s prophecies continually start from the empire he is in. In Daniel 2 the prophecy starts within Babylon and move forward. Later in Daniels life, the Persians took over, where we can see that in Daniel 11 the prophecy starts in Persia and move to the end of the ages. Thus we can use recapitulation to understand our pericope and the Continues Historical method incorporate this concept. Recapitulation also includes the principle of repeat and Enlarge. Scripture has many examples of this including Daniel. We find that the same historical outline is given by Daniel 2 and then later repeated and enlarged in Daniel 7, then Daniel 8,9 and finally in Daniel 11,12. The enlarging concept can also be seen in Daniel 2 we find ancient Babylon, but later leads to Spiritual Babylon. It is not only the entities that enlarge but also the information about the entities that expand. (Were, 2016, p. 9) Thus with each revelation, the prophecies are better understood and the actual historical figures can more easily be identified.

Typology. TYPOLOGY (τύπος, typos). A literary hermeneutical device in which a person, event, or institution in the Old Testament is understood to correspond with a person, event, or institution in the New Testament. (Barry, 2016) Mostly the type and the anti-type are rooted in history. (Davidson, 1992, pp. 101-102) It is not only a mere historical parallel, but it should be grounded in the parallels founded in the type and anti-type’s descriptions, sequences, patterns and symbols. The only exception that both type and anti-type are historical, is when you have the anti-type to be fulfilled according to unfulfilled future prophecy, especially eschatological prophecy. For this exception, we must have a clear prophecy where the detail can be linked to history. “Seventh-day Adventists who are clear on the prophecies concerning the return of the Jews -applying them in an anti-typical sense in relation to spiritual Israel - should have no difficulty in applying the same principle when interpreting Daniel 11:40-45” (Were, 1950, p. 4)

I will also make use of **rhetorical criticism** (Gorman, 2010, p. 14) to understand the symbolism used to persuade the reader of what is coming. In this apocalyptic text, the writer made use of many symbols to describe the future. Many of these symbols were also used

by other prophets. This was used because of how they received it from God, but it is also a rhetoric to persuade the reader that it came from the same source as the other prophecies.

I will use **textual criticism** (Gorman, 2010, p. 16) to compare the differences in original sources of the text. In this, I will compare the different manuscripts available and how the interpolations possibly happened. Each scribe copied or translated a manuscript, which we most probably do not have anymore. But that version is closer to the original. Thus we have a picture according to what the scribe or translator had back then. Each manuscript has a slightly different picture of the same. By overlaying these pictures you start to understand how each era understood their manuscript which will give us a more accurate understanding of the original meaning of the text. Thus by this study, I will compare the differences and the similarities to possibly understand the original meaning of the text. (Bosch, 1991)

I will use **historical linguistics** method, which are explained by Edwin de Kock as “the study of where words and expressions in modern languages have come from, to see what they used to mean originally” (de Kock, 2011, p. 132) In this study I will enlighten the possible shades of meanings and the effect it has on the interpretation. I will also look at how the different translators through the ages, translated/interpreted the words.

BACKGROUND

BACKGROUND OF DANIEL 11

The eleventh chapter of Daniel forms part of a unit that spans from chapter ten to chapter twelve. Where chapter eleven forms part of a report which the angel gave to Daniel. Stefanovic's argues that chapter 11 is “an audition and not a vision” which the angel gives to Daniel. This chapter is also much more literal and detailed than previous visions received by Daniel. (Stefanovic, 2009)

The last verse of chapter 10 and the first chapter refers to the Prince called Michael who helped Gabriel to fight against the prince of Persia. In Dan 11:1 we find that Gabriel was supporting Darius from Mede giving us the idea that Darius needed some help against the prince of Persia. This verse gives us the starting point of “Daniel 11. The narrative starts in chapter 10 where we can find where the prophecy starts. (Lasor, et al., 1996, p. 574) For

when this message was given to Daniel is linked to Cyrus king of Persia's reign. According to Spence, the LXX Daniel received this message in the first year of King Cyrus's reign, whereas all the other witnesses indicate the third year of his reign. (Spence, 1909, p. 287) The Theodotion LXX is in harmony with the other witnesses. (Zeigler, et al., 2007, p. 1017) Firstly The Greek for 'first' (πρῶτος) and 'third' (τρίτος) are very similar. There is a possibility that the scribe made a copy error. Secondly the LXX witnesses differ on this point, for example, the Old Greek version renders 'first', where the Theodotion renders 'third'. (Zeigler, et al., 2007, p. 1017) Thirdly the Hebrew has no variance on this word. (Spence, 1909, p. 287) The Hebrew word for 'first' is רִאשׁוֹן and the Hebrew for 'third' is שְׁלִישִׁי which are totally different in form, thus the copy process was much more secure from error. Fourthly the majority of witnesses do render 'third' rather than 'first'. (Spence, 1909, p. 287) Thus I will agree with Miller and the Seventh Day Adventist commentary that the message was given in 536/535 B.C. (Nichol, 1976, p. 856) (Miller, 1994).

Gabriel supported Michael the prince which is God's prince of victory. This prince is also fighting for Daniel's people and then for Daniel's children. Further in chapter twelve, we see that these prophecies mentioned in Daniel eleven are written for the time of the end. Where the time of the end is not in Daniel's lifetime, but when he will rise from the dead as Daniel 12:13 states: "But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days." Thus the Michael was fighting for Daniel in his time and at the end of time. This implies that Prince Michael is a being that lived for many centuries, most probably an angel or as Jon Paulien amongst others argues that Michael is actually Jesus Christ. (Paulien, 2010, p. 7) Which enlightens the idea that the Michael is more powerful than Gabriel and Lucifer in Daniel 10. This is also in harmony with Louis F Were's argument that "the whole book of Daniel was written in order to outline the controversy between Christ and Satan" (Were, 1950, p. 3) Where Christ is fighting for Daniel's people, who are actual effect Christ own people and Christ is then the rock who comes in Daniel 2 and called Michael the great Prince which will deliver His people in a predicted time of trouble.

The idea that God intervenes in the cause of history, by transferring power from one kingdom to the next until He establishes His kingdom where His people will live forever are repeatedly found at the end of Dan 2, Dan 7 and the beginning of Dan 12. Here again, the principle of recapitulation can be seen. In Dan 2 the stone that crushes the statue, which

represented the sequential kingdoms of the world, are cut from the mountain. The way it is cut is not by human hands but from God. (Nichol, 1976, p. 776) The word which is translated as hands (יָדַי – yda yin) is also translated as judgement from God. God judges the nations of the world and they come to an end. With recapitulation, we see how this world's history with all its earthly kingdoms will come to an end. Where Christ will come to rule the earth with a heavenly kingdom. The period up to that great transition is explained several times in Daniel. (Daniel 2; 7; 8-9; 11-12) Thus when we look at Daniel 11, we need to understand that this prophecy is in parallel with previous chapters and it should narrow our interpretation to harmonize.

Jesus in Mathew 24:15 points his disciples back to Daniel to understand the future, especially the destruction of Jerusalem and the end of the world. This shows us that Jesus knew the prophecies explained the time period from Daniel's time to the end of the world. He also gave John visions on the future, which John calls: "The Revelation of Jesus Christ" In Revelation, we find many forms of parallelism between Daniel and Revelation. For example the parallelisms of the Judgment scenes of Daniel 7 and Daniel 8 and Revelation 6:10; 11:18; 14:7" 20:12-13. (Holbrook, 1989, p. 232) There is also a parallel between Daniel 8:23-25 beast and that of Revelation 13. (Holbrook, 1992, p. 11) This is mainly because the prophecies explained cover the same history, surrounding God's people, given by the Same Spirit (1 Corinthians 14:22; 2 Timothy 3:16; 2 Peter 1:21).

Chapter 11 explains a vast amount of history within a few verses. Some major events, as with all other prophecies, will have a bit more flesh than other which are not even mentioned. Those events mentioned have some link to Michael("the prince of the covenant") and His people. In this chapter, a very brief description is given to over 2300 years of history. As H.C. Leopold states it "In this chapter covenants, leagues, treacheries, political marriages, intrigues, victories and defeats, as history knows them, follow in swift succession through the reigns of kings of the north and the south. That, to state it mildly, is not the customary patten and them of prophecy." (1949, p. 471) This makes the hypothesis much more difficult to be in line with each other. The less detail the greater variety of possible interpretation. Thus it is of high priority to harmonize as many other prophecies as possible with the hypothesis of choice. This will create a more vivid picture of what should be understood by the inspired scripture.

In this study, the focus is to harmonize the given prophecies and to narrow down the possible explanations by comparing prophecy with prophecy. After all the same Spirit has inspired them both.

THE TWO POWERS AND ISRAEL

Early in the chapter the King of the North was the kingdom North of Israel. Thus the concept of North and South was in perspective of Prince Michael's people, Israel. The kingdom which represents the king of the North changed over the ages, but the King of the South stayed Egypt. For the King of the North shifted from Babylon to Persia to Greece to Rome. These kingdoms form the type. As these kingdoms were not all purely North of Israel, but when these kingdoms wanted to attack Egypt, they had to go through Israel. This is because the desert was East of Israel and the Mediterranean Sea West. Thus when a force came to attack Israel or wanted to attack Egypt, it had to come from the North. Thus Israel was always caught in the middle of the king of the North and the King of the South.

After Christ was crucified (Daniel 11:22) (Shea, 2005, p. 254) the Israelites/ the children of Prince Michael were no longer only the Israelites, born from the line of Abraham. But now it is Spiritual Israel, all who accepted Jesus Christ as the Lord and saviour. We see this shift happened gradually from Acts 2 where the Holy Spirit is poured out only on the Jews, which result in converting diaspora Jews which were talking 17 dialects/languages. To Acts 10 where Peter just had the dream to reach out to the unclean, which Christ had made clean. Now The Holy Spirit was poured out to the Gentiles in the same way as with the Jews:

Acts 10:⁴⁴ While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. ⁴⁵ And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. ⁴⁶ For they heard them speak with tongues and magnify God.

This is in line with the 70-week prophecy of Daniel 9:24 "Seventy weeks are determined for your people and for your holy city..." which ended when the nation rejected Stephen by stoning him in 34 AD (Holbrook, 1986, p. 105), narrated in Acts 8. Thus, by this shift where God's people were only the descendants of Israel to all those who are true followers of Jesus Christ. The concept is known as Spiritual Israel. Or as Ellen White states it "...spiritual Israel – His church on earth" (White, 1917, p. 372) In Life Sketches of Ellen G. White, C. C. Crisler argues that Ellen White saw many experiences of ancient Israel as a type of Spiritual Israel. (Ellen & Crisler, 1915, p. 436)

Thus, when we look at the greater picture of Daniel 11 we see all the events depicted in the chapter surrounds Michael's (Christ's) people. This implies that as the playfield of Michael's people changes, so thus the powers which influenced it from North and South. As Spiritual Israel spreader across the borders of physical Israel so does the players to fit the descriptions of King of the North and King of the South. We need to understand that the King of the North and the King of the South is now not any more geographically North and South of the land Canaan. As Christianity spread worldwide, these powers of North and South also grow worldwide. As the Two superpowers contest for supremacy Spiritual Israel will find themselves between these two powers. But this makes the identification of these powers a bit more challenging.

THE "KING OF THE NORTH" AND "THE KING OF THE SOUTH"

Within chapter 11 we find the same sequence of kingdoms that were predicted in Daniel 2 and 7. But in chapter 11 the kingdoms starts with the glorious establishment of Greece. We must remember that we are looking at a panoramic view of the world's history. Many times there are hundreds of years between one verse and the next verse. We truly only see the highlights of history (Shea, 2005, p. 254) This chapter gives us a bit more information on the power struggles within the empires, designated into two groups called King of the North and King of the South. As previously explained, before verse 22, where Christ is crucified, we find that these powers were North and South of physical Israel. Thus the king of the North and the King of the South are not different powers than predicted in Daniel 2 and 7, but shed light on the infighting within Greece and Rome. In light of this I will later attempt to harmonize Revelations beast(s), find in Revelation 11, 13, 17 and 18 with Daniel's vision.

COMPOSITIONAL HISTORY

According to the Christian Bible, the book Daniel is part of the Major Prophets. (Barry, 2016) The book is separated into two sections: Historical and Prophetic. (Nichol, 1976, p. 754) The Septuagint has two more chapters to the book which gives some background to the life of Daniel, which the Canon excludes.

Traditionally the author of the book is Daniel, but many modern scholars dispute this. They do agree that the Historical section was written by Daniel, but the Prophetic section was written by anonymous authors from the time of the Maccabee's. (Holbrook, 1986, p. 130)

This is mainly done because they believe in *Vaticinium ex eventu*. They don't want to acknowledge that a prophecy could be written as a prophecy before it happened. They would like to interpret all the Prophecies as if it already happened after it was written. This concept is incorrect because even Christ refer to Daniel prophecies as if, at least some of them, still will occur in the future - time of the end. Furthermore the LXX was written about 250 BC which included Daniel 7-14 and the Maccabee's only come to light in 150 BC. How is it then possible that the LXX wrote translated Daniel 7-12 if it only were written a hundred years later? Furthermore, there is a literary unity in the Book of Daniel. "No critical theory that attempts to break this work into various individual bits and pieces, distributing them to different authors at different times, can adequately account for these literary structural phenomena." (Biblical Research Institute, 1986, p. 251)

In Qumran Cave 1 they have found many fragments of the book Daniel. In all these fragments there were only 16 variants to the Masoretic text, which in a way "affected the meaning of the passage". (Nichol, 1976, p. 744) Nichol further proves that the Masoretic text is at most in harmony with the text used in Christ time. The pericope of our study has almost no difference in the Hebrew but other witnesses have some significant differences. I've compared many Hebrew witnesses and found that as in Qumran Cave 1, the Hebrew versions have almost no differences, such as the Westminster Leningrad Codex and the Aleppo Codex. Then I've compared the Hebrew with the Septuagint, with some differences, explained below

LITERARY CONTEXT AND CANONICAL PLACEMENT

In Chapter 11 the prophecies are depicted as a battle between the king of the north and the king of the south. This battle between them ends, when a King outside them come and take over, to rule forever. Chapter 11:2 - 12:3 contains one long vision "concerning future historical events", part of the fourth vision of Daniel. (Nichol, 1976, p. 754) At first, you want to add Chapter 12:1 - 4 to Chapter 11 until you understand that Chapter 11 is all about the actions of the two Kings and Chapter 12 announce a new era, with a different kind of King, which will last forever. I guess the creators of the chapters were inspired to separate the worldly kings from the Heavenly king by marking the Heavenly king to a new chapter.

LITERARY ANALYSIS

Within the whole chapter, there is a rhythm of power. The power switch between the king of the North and the king of the South. The king of the North has mostly conquered (du Plessis, 2013) This rhythm ends when a different type of King comes to rule the earth and that is Jesus or Michael as He is called in Daniel 12:1. These powers from North and South switch between nations and actual kings, but the characteristics stay the same. In our pericope, we look at the last occurrence of this rhythm.

RECAPITULATION

In the Book Daniel, we see recapitulation in Dan 2, 7, 9 and 11. These related visions can be found in many other books of scripture with the main parallels found in Daniel 2, 7, 8 and Revelation 11-18. For example in Daniel 11:40-45 we have the "time of the end: last battles alliance North and South against the heavenly kingdom." In comparison with Daniel 2:43, 44 "Time of the end", tentative of alliances in the perspective of the heavenly kingdom. Daniel 7:9-12 judgment in heaven. Daniel 8:25b time of the end: Day of Atonement in heaven. Revelation 14:14-20 time of the end: a two-sided vision heavenly judgment (Revelation 14:1-5) earthly proclamation of Creation and Judgment. Revelation 16:12-16 time of the end - the 6th bowl: last conflict and alliance of all the powers against the coming of the heavenly kingdom (Armageddon)" All of these sections then end with the Kingdom of God which will take over. (Doukhan, 1989, pp. 153-155) Thus we need to look at these verses in conjunction with parallel visions.

We could also try to find some types and anti-types. With the focus on the end of the world as the global anti-type. This could also shine some light on the detail of this prophecy.

Are we living in the era prophesied of in Daniel 11:40-45? According to Ellen G White, up to verse 39 has been fulfilled: "... Trouble's 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 fulfilment." (White, 1904, p. 394) She then quoted verse 30 to 36. Thus, when she wrote it in 1904, the prophecies almost reached its fulfilment, but not yet. She then argues that much of the prophecy which has been fulfilled will be repeated. Thus, not only will verse 40-45 still happen, but History will repeat itself similar to verse 30 - 36 (Which she quoted). Thus according to Ellen G, White Daniel 11 will soon be totally fulfilled, with up to verse 36 has been completed. Thus the king of the North will "heal of his wound" and come to power again and he will use the

same pattern/scenes he used in the past. The same concepts/method/philosophies the king of the north used in the past to come into power will be used again to regain his kingship. This does not imply that the prophecy will be repeated, but the events will be recognized in a different setting, actors and time. (Holbrook, 1992, p. 151) As Roy Anderson argues that these scenes that happened in the French Revolution could just as well be a foreshadow of what will happen on a global scale in the final battle against the living God. (Anderson, 1975, p. 154)

VERSE 36 TO 39

LITERARY MATTERS

NKJ: 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. 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. 38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. 39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

LXX: 36 And he shall do according to his will, and the king shall exalt and magnify himself against every god, and shall speak great swelling words, and shall prosper until the indignation shall be accomplished: for it is coming to an end. 37 And he shall not regard any gods of his fathers, nor the desire of women, neither shall he regard any deity: for he shall magnify himself above all. 38 And he shall honour the god of forces on his place: and a god whom his fathers knew not he shall honour with gold, and silver, and precious stones, and desirable things. 39 And he shall do thus in the strong places of refuge with a strange god, and shall increase his glory: and he shall subject many to them, and shall distribute the land in gifts. (Brenton , 1870)

36: **“according to his will”** (כְּרָצוֹנוֹ) Mostly translated to favour, which implies to favour the king according to his desires. This phrase are repeated 3 times in chapter 11 (3, 16, 36)

“he shall exalt” (וַיִּתְרַוְּמֵם) In the Hebrew the verb is a Hitpa'el, which shows a reflexive action, which strongly emphasizes the fact that the king exalts himself. Implying that he causes himself to be glorified. This phrase is found in Daniel 11:12 – “his heart shall be

lifted up”, Daniel 8:25 – “He shall magnify himself in his heart” and Daniel 8:11 – “He magnified himself even to the Prince of the host!”

37: **“the God(s)” (אֱלֹהִי) According** to Zdravko Stefanovic this word can be translated in singular or plural, although he prefers the plural. (2009, p. 410) Further on in this pericope, this noun is in the singular.

38, 39: **Fortress (מְצֻדָּה)** The Hebrew word (מְצֻדָּה) mauzzim is translated into many forms. According to the Leningrad Codex (based on BHS), the Hebrew word is exactly the same. But in the LXX the Greek has two words (μαωζιυ & ὄχυρώμασιυ). In the whole of the Greek version of the Bible, the word μαωζιυ is never used except for Daniel 11:38. Some, like Luther, argue with the Theodotion LXX to keep it with “god of Moazin”. Others argue that “ma’uzzim seems quite plainly to be the plural of the Heb. ma’oz, “refuge,” “fortress,”” (Nichol, 1976, p. 876). Some argue that Mauzzim refers to Jupiter Olympius, but the challenge is that Mars was the god of wars/fortresses. As Leopold states it: “to make Jupiter the patron god of wars or at least fortresses, a procedure which would have amazed the old Greeks...” (1949, p. 519) . Leupold argue with Keil that this Maozin was no real god, “but only war; the taking of fortresses he will make his god”

The challenge is that the power shifts in the way he handles God/gods. In verse 36 he exalts himself above any God, then in verse 37, he does not regard the God of his fathers. Then in verse 38, he honours the God of Mauzzim (fortresses) and by verse 39 he deals with the Mauzzim (fortresses) with a foreign god (which could be this God his fathers did not know). One could argue that he first exalt himself above all God/gods, by doing that he disregards all God/gods which his fathers worshipped. Then he started honour Mauzzim the god of fortresses/war/power and at the end, he deals with this Mauzzim via this foreign god called Mauzzim. It almost sounds like Matthew 26:52”But Jesus said to him, “Put your sword in its place, **for all who take the sword will perish by the sword.**””

PROPHETIC HYPOTHESIS’S

The great question is, who this king is. The Adventist World is divided on this. Some like William Shea (Shea, 2005), H.C. Leupold (Leupold, 1949) C. Mervyn Maxwell and Louis Were differ with Luther and Jerome that this must be the Antichrist. (Spence, 1909, p. 320) Let’s call this Hypothesis A. Other like Uriah Smith (1944, pp. 148-149) Robert J. Wieland

(s.j., pp. 130-132) and James Henderson argue that this power refers to the well known Neo-Pagan France revolution.

Both these powers come from the geographical area which the prophecies of Daniel focus, which also refers to the sea beast of Revelation 13. A major difference is that Hypothesis A is a well-established power in Daniel and Revelation. In contrast with Hypothesis B which we have much fewer references, only in Revelation 11 and Zechariah 4.

PROPHETIC HYPOTHESIS A – ROMAN CATHOLIC SYSTEM – POPE

Besides the vast of historical detail to fit into these verses, the advocates of this position still has a challenge with the the sequence. Most writers like H.C. Leopold agree that Daniel 11 should be read sequentially, where each verse tells the next piece of history. (1949, p. 470) This creates a challenge because by verse 35 the Papal system is already established and the bulk of the reformation is done. In Daniel 11: 32-35 has strong language for the reformation and the persecution surrounding this reformation. In verse 35 we even find that this reformation with persecution will come to an end. To solve this challenge William H. Shea advocates that verse 23 to 39 has 4 topics. “1. Verses 23-30 actual military campaigning. 2. Verse 30 subversion of the system of salvation. 3. Verses 32-34 persecution. 4. Verses 35-39 self-exaltation.” (2005, p. 252)

Event	Daniel 7	Daniel 8	Daniel 11
Taking away Daily Abolish the Daily		Dan. 8:11	Dan.11:31
Persecution	Dan. 7:25	Dan. 8:10b	Dan. 11:32-34
Self-exaltation	Dan. 7:8,20,25a	Dan. 8:10a	Dan. 11:35-39

(Shea, 2005, p. 252)

Leopold acknowledges that if Daniel 11:36-39 would be seen alone, without the rest of Daniel, you will not see that it actually refers to the Antichrist. (Leupold, 1949, p. 513) As Shea pointed out that we can only see four aspects of the Antichrist’s which three recapitulate from previous chapters. For the pericope in focus, we only have self-exaltation characteristic to link with the Antichrist. Thus for this paper’s purpose, we will need to assume that verse 23 to 35 already proved that we are working with the Antichrist/papal system/king of the north/little horn power.

VERSE 36

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods”(KJV) According to William H. Shea this whole sentence explain the little horn’s self-exaltation and blasphemous character. This is found in Daniel 7 & 8 where “Daniel 8 specifically states that the little horn with exalt itself, and Daniel 7 directly implies the same.” (Shea, 2005, p. 261) In chapter 7 he speaks “great words against the most High” and in chapter 8 the little horn “grew until it reached the host of the heavens” and “Yea, he magnified himself even to the prince of the host” (KJV) As William argues further he shows that the word “god” is referred to 9 times in verse 36 to 39 implying a religious onslaught. (2005, p. 262)

As Zdravko Stefanovic points out that **“exalt himself, and magnify himself”** are used “to describe the pride of the ram, the goat and the little horn” (2009, p. 410) . Thus this characteristic can only be used as additional evidence that the little horn is described here.

“speak marvellous things” according to this hypothesis the marvellous things refer to Dan. 7:11,25 and 2 Thessalonica 2:4 and Revelation 15:5. (Nichol, 1976, p. 876)

“the God of gods” This form of description is used to describe the Hebrew God (Stefanovic, 2009, p. 410) as we can see in Daniel 2:47 “The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.”

VERSE 37

“Desire of women” The word women is in the plural form which shows us that the desire is not only the wife’s desire but the daughters. Thus the desire is designated to women, which are to be with man, to marry men. This idea is strongly linked then to the idea that the Roman Catholic System forbidding his clergy to marry. (Leupold, 1949, p. 516)

“Nor regard any god” “According to the other position the words are to be understood in a comparative sense; that is, the power here portrayed is not atheistic, but considers itself to be a spokesman for God and does not regard God as He should be regarded. It blasphemously seeks to put itself in His place (see 2 Thess. 2:4).” (Nichol, 1976, p. 876)

VERSE 38

“Shall he honor the god of forces” According to Adam Clarke these forces refer to the Catholic idea of “worshiping saints and angels as guardians, and protectors, and mediators; leaving out, in general, the true God, and the only Mediator, Jesus Christ” (Clarke, 1810-1826, p. Daniel 11:38)

“And a god whom his fathers knew not” The argument of Adam Clarke also includes that the early apostolic Church did not know these god guardians like Virgin Mary and the saints. (Clarke, 1810-1826, p. Daniel 11:38)

VERSE 39

“against the strongest fortresses” Zdravko Stefanovic emphasise that this phrase in the original is more ambiguous in meaning and that it does not specify whether it will be a “defensive or offensive action”. (2009, p. 411) H. C. Leupold links this phrase to a calling to “his most enthusiastic endeavours..... Strange, how wars will prevail to the end, and how the Antichrist shall himself be addicted to wars!” (1949, p. 518) This is a partial fulfilment of Revelation 18:24 “And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth”

“In the most strong holds with a strange god” - Bishop Newton concurs with the Theodosian LXX and Luther that proposed that (מַעֲזִים) mauzzim should not be translated to strongholds, he renders the verse as follows: “Thus shall he do to the defenders of Mauzzim, together with the strange god whom he shall acknowledge: he shall multiply honor, and he shall cause him to rule over many; and the earth he shall divide for a reward.” Neuton’s commentary on this translation is that Mauzzim is these “saints and angel gods’ protectors” and that the Roman Catholic clergy were “increased with honor, ruled over many, and divided the land for gain.... They have been honored and revered almost to adoration; their jurisdiction was extended over the purses and consciences of men; they have been enriched with the noblest buildings and largest endowments, and the choicest lands have been appropriated for Church lands.” (Clarke, 1810-1826, p. Daniel 11:38)

PROPHETIC HYPOTHESIS B – NEO PAGAN FRANCE REVOLUTION

Let’s look at the latter position, where France with its Neo-Pagan revolution could be the predicted. Before the French Revolution people like Robert Flemming Jnr. an English Presbyterian pastor linked Revelation 11 with a revolution to France. By 1755 David Imrie

a Scottish minister predicted that France will be involve in executing some form of judgement on the papacy in 1794. Much more before and after the French Revelation linked Revelation 11 with the fall of the Papacy linked to the French Revolution (Nichol, 1980, p. 116).

This revolution took place in 1790's where an atheistical power ruled, aiming to diminish God. "Voltaire had sowed the seeds which bore their legitimate and baleful fruit. That boastful infidel, in his pompous but impotent self-conceit, had said, "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it."" (Smith, 1944, p. 293) By the national assembly eradicated worship to God. They burned and banned all Holy Books, people and related societies and churches. They rebelled and overthrow all Biblical based principles and practices was deemed unlawful. (White, 2001, pp. 274-275) This whole scene is clearly predicted in Revelation 11. Where the two witnesses were killed by the beast from the bottomless pit. Rev.11:7 "When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them." As Ellen G White argues this work against the Most High and His Word were started by the Papacy and was perfected completed by atheism. Many writers show the finger to the Papal power for the originator of the terror France experienced. Liberty vanished as the Bibles finished. (White, 2001, p. 277) Only France could be this great city of Rev. 11:8 "And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." Where Sodom represented the moral. Egypt, as the Pharaoh's of old, who did not want to recognize Jehovah (Ex 5:2), represents Atheism. Thus France is this great City which represents the two elements. (Nichol, 1980, p. 803) By annihilating Christ followers, perpetrators coming from all levels of society, it represents the Crucifixion scene. But as the Bible predicted in Rev.11:11 that the two witnesses were resurrected and stood firm on their feet and was honoured by many Bible Societies, established shortly after the French Revolution. "Since the French Revolution the word of God has been honored as never before. The Bible has been translated into nearly every language spoken by men, and scattered over every part of the globe. After being, as it were, thrust down to hell, it has, in truth, been exalted to heaven." (White, 1884, p. 193) With this short description in mind, we will shortly look at the interpretation of Daniel 11:36 -39 and see how this links with Revelation and the French revolution.

According to this view Daniel 11 is written in a sequential form, giving literal explanation of the prophecies of chapter 2, 7 and 8 according to the sequence it will happen. (Smith, 1944, p. 248) In verse 31 we find that the “abomination o desolation” has been set up, which mark the beginning of the 1260 year reign of the Papacy. Up until verse 35, scenes of the Papal reign are described. Thus placing verse 36 to 39 at the end of Papal reign (just before 1798) make sequential sense, because of the Neo-Pagan France revolution with its anti-Christian band, finds it high between 1792 and 1794. As Roy Allan Anderson argues that “during the ‘Reign of Terror’ which lasted from 1792 to 1794, the Revolution reached its heights, both the church and the government were overthrown” (Anderson, 1975, p. 156)

VERSE 36

“And the king shall do according to his will” These words were last used in Daniel 11:16 which according to William Shea marks the beginning of Imperial Rome. Before that, we see the designation of “king” without the prefix of North or South was given in verse 3 and verse 16. In both cases, these kings did according to their will’s. In both cases these kings started a new Era, occupying the territories of North and South. In verse 3 it was Greece and in verse 16 Rome. (Take note that the word north in verse 16 was supplied). In my opinion, these world found in verse 36 must then indicate a start of a new power like that of the French Revolution. The SDA Commentary also echo’s this idea that “the king” could refer to a “new power”. (Nichol, 1976, p. 876) The leaders of the French Revolution did exactly according to their own will. They did anything they wished. According to Roy Anderson, the “prophecy forecasted a new and revolutionary type of government.” (Anderson, 1975, p. 154) Thus every time in Daniel 11 when a king “does according to his will” a new power of International government is introduced.

For the case of the Roman Catholic Church: it was not a new power to replace the old, but it was a power that grew out of the previous power. In Daniel 7:24 the Papal power came out of the fourth beast, not replacing it, but ushering in a new phase for this beast.

“...he shall exalt and magnify himself above every god and shall speak marvellous things” “...this clause refers to the boastful words of the revolutionists who abolished all religion and set up the worship of the Goddess of Reason. When later the worship of the Supreme Being was introduced the reactionaries made clear that he was not to be identified with the God of the Christian religion.” (Nichol, 1980, p. 876)

The idea that the French Revolution wanted to abolish all religions and in particular the “God of the Christian religion” refers strongly to Revelation 11:8 “the great city which spiritually is called Sodom and **Egypt**, where also our Lord was crucified”. Pharaoh said in Exodus 5:2 “And Pharaoh said, who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah.” The same philosophy towards the Creator God of the Bible.

“against the God of gods, and shall prosper till the indignation be accomplished”

The French Revolution stood up against the “God of gods” This links to Revelation 11:7-9 where the “great city” is also called spiritual Egypt. Ellen G White explains it well:

“The same master spirit that urged on the St. Bartholomew Massacre led also in the scenes of the Revolution. Jesus Christ was declared to be an impostor, and the rallying cry of the French infidels was, “Crush the Wretch,” meaning Christ. Heaven-daring blasphemy and abominable wickedness went hand in hand, and the basest of men, the most abandoned monsters of cruelty and vice, were most highly exalted. In all this, supreme homage was paid to Satan; while Christ, in His characteristics of truth, purity, and unselfish love, was crucified.” (White, 2001, p. 274)

A strong link exists between Revelation 11:7-9 and Daniel 11:36-39. Both carry the same description.

VERSE 37

“Neither shall he regard the God of his fathers” They took the priests to the guillotine. They burned all the holy books of the Priests and the ashes were scattered in the wind, “amid cries of “Vengeance Vengeance! ...””. They even dug up the grave of Martyr Chabot to burn his remains, his ashes were “to be worshipped of Paris Patriotism” (Carlyle, between 1793-1881, p. 539) Even the week was replaced by a 10 day week and the “marriage was abolished as a sacred ordinance” (Wieland, s.j., p. 131), to be reduced to be binding only as long as it pleases the two parties. It would seem that all core principles linked to Christianity were under attack, was disregarded.

In

“nor the desire of women” “The Hebrew word for woman has also translated wife; and Bishop Newton observes that this passage would be more properly rendered “the desire of wives””. (Smith, 1944, p. 295) To a lifelong wife, to care for and to love was not desired anymore. This idea also harmonizes with Revelation 11:8 which refers to Sodom (immorality). Later we will see how this power has a strong link with Revelation 11:7-9.

According to SDA Bible commentary: "the declaration of the revolutionists that marriage was a mere civil contract, which without further formality it could be broken at will by the parties concerned." (Nichol, 1976, p. 876)

"nor regard any god:" To argue for this, Uriah Smith incorporates the following two quotes: "The fear of God is so far from being the beginning of wisdom that it is the beginning of folly. Modesty is only the invention of refined voluptuousness. The Supreme King, the God of the Jews and the Christians, is but a phantom. Jesus Christ is an impostor." Another writer says:- "Aug.26, 1792, an open confession of atheism was made by the National Convention; and corresponding societies and atheistically clubs were everywhere fearlessly held in the French nation. Massacres and the reign of terror became the most horrid." - Smith's Key to Revelation, p.323." (Smith, 1944, p. 296) Their rebellion was against Papal Rome and the hierarchical structures. With this rebellion, the true father of rebellion (Satan) could bring a whole nation in total rebellion against the God of the universe.

"for he shall magnify himself above all" They blasphemed against God as Uriah Smith quotes: ""God, if you exist, avenge your injured name. I bid you defiance! You remain silent. You dare not launch your thunders! Who, after this, will believe in your existence? The whole ecclesiastical establishment was destroyed." - Scott's Napoleon, Vol.I, p.173." (Smith, 1944, p. 297) They truly blasphemed against the God they've worshipped, at least officially, for more than a thousand years.

VERSE 38

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. How is it possible to magnify yourself above any God and honouring a "God of forces" The advocates of this view reason that with time the Revolutionists needed a form of religion, something superior they stand for and fight for? They had to have something greater than what they are to vow to. This is when they introduced the "Goddess of reason" Although one can argue that reason, is actually worship one's own abilities. Interesting, how they personified this god by a woman "Sophie Momoro", one of them. She was an opera actress. The people knew her from the opera house. She was no superhuman, no super intelligence, nothing to make her a deity. All she had was beauty, what they called the most beautiful thing of creation. Thus they took a women, one of

themselves and made her the goddess. They sang hymns in praise of liberty, and the object of their future worship was this “veiled female.” In this parade, Claumette took her hand and said: “‘Mortals,’ said he, ‘cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge NO DIVINITY but REASON. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this. . . . Fall before the august Senate of Freedom, Vail of Reason.” (Smith, 1944, p. 300) At the end the link was made between the Goddess of Reason and the God of fortress: “‘We have left its temples; they are regenerated. To-day an immense multitude is assembled under its Gothic roofs, which for the first time, will re-echo the voice of truth. There the French will celebrate their true worship, - that of Liberty and Reason. There we will form new vows for the prosperity of the armies of the Republic.” (Smith, 1944, p. 301) For them to have a fortress, for them to have safety and prosperity, they had this god of reason which they, the whole army could vow and fight for “**pleasant things**”. After the worship, she was taken to a bar, where she, the Goddess danced for them.

Thus we can say under the banner of reason they created a great military force. While they believed in reason (god), the power of this god was in their military force. The French Revolution started in people’s minds (reason), which give a longing for liberty which ends in a military force. Thus the god’s power in the military force, hence the “**God of forces**”.

VERSE 39

“Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many”

“most strong holds with a strange god” In the past, wars were always held in the name of a god. In this case, they previously fought in the name of the Triune God. Now they fought in a strange God’s name, “god of reason”

“ most strong holds” This power attacked most of the strongholds in Europe with success. According to Wikipedia Napoleon conquered the most powerful forces in Western Europe like: “Switzerland, Germany, Italy and the Netherlands” (2017) Even the stronghold of the pope he conquered, which stood for over 1260 years. He gave the “beast of the sea “it’s deadly wound which was predicted in Revelation 13.

shall divide the land for gain. With the French revolution, they confiscated about two-thirds of the land's wealth and land, which was previously owned by the Roman Catholic System, former nobility and state rulers. This was redistributed by auctioning small pieces of land to anyone who could afford them. (Wieland, s.j., p. 132)

The Atheistic ideology which started in France grew with many children such as Liberty, Socialism, Evolution, Communism, Humanism and many more. The long-term effect of this ideology is that missionaries today, see France as a mission field. (Bosch, 1991, p. 29)

ACCUMULATIVE

As Isak van Zyl indicates in the book "Daniel en Openbaring" that the two standing views should not be seen as separate, but that the one is a natural outflow of the other, with the same spirit. He drew this view from EG White's explanation in the Great Controversy. (s.j., p. 253) She explains that the Roman Catholic System clothed the two witnesses in a sackcloth of ancient language for no contemporary reader to understand. She proofs that the French Revolution is the new power that comes from the Bottomless pit, which kills the two witnesses. She explains that the French Revolution was a result of both the atheist and the Roman Catholic System. Through the Roman Catholic System's influence, France suppressed the light given to them in the 16th century and effectively persecuted all the advocates for this truth. The same spirit that caused the massacre of St. Bartholomeus was the spirit which drove the galantine of the French Revolution. (White, 2001, p. 273) Thus the one power stood on the shoulders of the other. "It was popery that had begun the work which atheism was completing. The policy of Rome had wrought out those conditions, social, political, and religious, that were hurrying France on to ruin. Writers, in referring to the horrors of the Revolution, say that these excesses are to be charged upon the throne and the church." (White, 2001, p. 277)

In each case, the Roman Catholic System initiated a concept and ran with it, but the France Revolution championed it.

Roman Catholic System	France Revolution
Pope declares he is the Vicar of God and the Vicar of Jesus Christ. (Anon, 1962, p. 680) He sets himself equal to God by	"...one of the priests of the new order said: "God, if You exist, avenge Your injured name. I bid You defiance! You remain silent;

<p>having the power to forgive sins. (Anon, 1962, p. 216). They even declare themselves above God, in the sense that if a Roman Catholic priest forgive your sins, even Heaven must subscribe to that declaration.</p>	<p>You dare not launch Your thunders. Who after this will believe in Your existence?" (White, 2001, p. 275) Declaring God dead</p>
<p>Banned and persecuted all other forms of Christianity and making the Roman Catholic church the one universal Christian church (Anon, 1962, p. 680)</p>	<p>Banned and persecuted all forms of Christianity including the Roman Catholic church.</p>
<p>In declaring Himself Vicar of Christ, He also changed the laws of God. Thus He did not regard the word of God, setting Himself above God's word.</p>	<p>They did not only threw out portions of the Bible, but they burned the Bible and banned it totally.</p>
<p>The clergy was not allowed to get married. This lead to a licentious lifestyle for many clergies. In the Middle Ages there were an estimate of 6000 prostitutes in Rome and Rome's population back then was not exceeding 100 000 (Woodrow, 1986, pp. 116-122)</p>	<p>Christopher Kelly argues that the time of the French Revolution the people were already "tiered of licentiousness", the land was entrenched with licentiousness. He further explains that the then-new concept of liberty of opinion "lent to licentiousness (in) all its force. (1820, p. 879) Thus the whole country fell into licentiousness and not only/mainly the clergy.</p> <p>They also made marriage ridiculous by devising a concept called "Marriage Republican" (Carlyle, between 1975-1881, p. 543)</p> <p>They also reduced marriage only to a civil contract which could be broken as the free will of two parties concerned. (Nichol, 1976, p. 876)</p>

<p>For the Papacy to rule for 1260 years three kings were uprooted. In her time she fought many wars including the crusades.</p>	<p>The French Revolution, ending in the Napoleon escapades in which many countries, previously under the Papal power was conquered including the Pope himself. The Man who caused so many wars in his 1260 year reign was taken to captivity</p>
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With this comparison, one can actually start at Daniel 11:33 – 35, where both powers persecuted the saints, but with the French Revolution they included all in the hierarchical governance of royalty, kings, princes, nobilities, bishops and priests

The reign of the Pope ended with this fruit of her works. As Jesus said in Matthew 26:52 “...**for all who take the sword will perish by the sword**” so did the Papal system end. By a power which was the fruit of their own works, they came to an end. This power was a child of her own making. This child came right on time, at the end of the 1260 year (prophecy) reign of the Papacy. Directly at the “appointed time” as Daniel 11:35 said. Directly at the end of the persecution, this king of Daniel 11:36 to 39 shall do according to his own will.

As previously said, the French revolution is a new power, a new beast, the beast of the bottomless pit of Revelation 11:7. The Papal system is one of the heads of the Sea Beast of Revelation 13:1. Both these beasts are children of the Dragon, who is Satan the star who fell out of heaven (Rev 12:3, 4 & II Peter 2:4 & Ezekiel 28:12-14)). This fallen angel, Satan has the key of the bottomless pit (Rev.9:1) where the beast of Rev 11:7 comes from. The Sea beast receives his power from the dragon and worships the dragon Rev 13:3. Both these powers share Satan’s characteristic of exalting themselves equal/above God. The French Revolution could easily inherit the concept of exaltation from the Pope... In essence, it is the spirit of Satan which does this self-exaltation. If Satan gave the sea beast its power, and the beast from the bottomless pit is released by Satan, they both are his children, and they both have his self-exaltation characteristic: LXX Isaiah 14:12”How has Lucifer, that rose in the morning, fallen from heaven! He that sent orders to all the nations is crushed to the earth. 13 But thou saidst in thine heart, I will go up to heaven, I will set my throne above the stars of heaven: I will sit on a lofty mount, on the lofty mountains towards the north: 14 I will go up above the clouds; I will be like the Most High”

Remember the whole chapter is about Michael the prince and His war. Thus the prophecies are about the area where Michael's people are. In this time period, we have Christianity to enlarge to the whole world. Thus, as time progress to the end of chapter 11 the playground enlarge to where the Christians are found. In the same way, the world powers also enlarge. Thus the final powers could not only affect a single country but should have a global effect.

The French Revolution's pattern was repeated many times across the world. This pattern breaks the power of the old Monarchical systems and makes the people their own masters. After such a revolution, the so-called "liberate" the country to establish a new order of power, which are then chosen by the people. No more kings as it is now in Daniel or John's time.

POSSIBLE LINK TO REVELATION 17

To understand the link between the prophecies in Revelation and other chapters of Daniel, I would like to re-iterate that the King of the North and the King of the South are both part of the predicted kingdoms. For example, the King in Daniel 11:3 had no prefix of North or South, because as William Shea argues that he is Alexander the Great. (Shea, 2005, p. 241) Alexander's kingdom included North and South (Egypt) of Israel. But as soon as the kingdom splits into four, the concept of King of the North and the King of the South come into play. In verse 16 the Roman Empire starts (Shea, 2005, p. 245), which is the next kingdom according to Daniel 2 and 7. It is interesting to note that the kingdoms mentioned in Daniel 2 and 7 always came from the North, but did not only ruled the northern territory. But as the infights starts within the kingdoms, the power splits many times into North and South.

I would like to propose that the beast out of the sea of Revelation 13:1-9, the beasts out of the sea of Daniel 7 and the Beast which ascend out of the bottomless pit of Revelation 11:7-10 and Revelation 17 are the same beast, just in different stages, where the seven heads represent the seven stages. As previously explained, in Revelation 11:1-6 we find that the two witnesses, "... prophesy one thousand two hundred and sixty days, clothed in sackcloth" and this time period links to the Sea Beast of Revelation 13:1-9. In Revelation 11:7-10 the beast that ascends from the bottomless pit killed the two witnesses, which refers to the Neo-Pagan France revolution. This same power gave the mortal wound to the Sea Beast at the end of the forty-two months (Rev. 13:5 & 11:3). Revelation 13:1, 2 we find a clear link to the beasts of Daniel 7. In Revelation 17:1 we find

the Angel pinpoints the harlot as the one who sits on many waters. She links with all the four animals out of the Sea (many waters), but when John see her now in verse 3 she and the beast is in the desert. Implying the many waters has disappeared, the support of the multitudes are gone at this stage. In the Same verse, we see a strong link to the Sea Beast of Revelation 13:1-9 with the identifying characteristic of the "...scarlet beast which was full of names of blasphemy, having seven heads and ten horns." In Revelation 17:8 we find that it is the beast which ascends from the bottomless pit that has seven heads and 10 horns. From the time perspective John sees the Harlot and the beast now, "...five of the seven heads has fallen, one is, and the other has not yet come" Implying those stages of those kings has passed. The seven heads represent the seven stages the beast find itself in. To identify the time perspective even further, we find the beast is in a phase where the beast "... was, and is not, and yet is" Thus when this beast seems to not be there, links to Revelation 13:3 "And I saw one of his heads as if it had been mortally wounded". This also let us understand why the beast has not water to support it at this stage (in the desert) When did this beast receive its mortal wound? In 1789. Thus the French Revolution ushered in the time when the beast lost its water, find itself in the desert and went into a new phase represented by a head that was seemed to be mortally wounded. Thus out of the time perspective of Revelation 17:8 ".... when they see the beast that was, and is not, and yet is" we could conclude that the five heads/stages that already past: First head represent Babylon, second head Medo-Persia, third head Greece, fourth head Roman empire, fifth head Roman Catholic System. The Sixth head is wounded (seems to be mortally wounded) ushered in by the French Revolution. Thus, the one that is, is the one that has been wounded. As soon as this wound heals, it will go to the seventh phase and it will be a new kingdom and its rule will be short. Then in verse 11: "The beast that was, and is not, is himself also the eighth, and is of the seven, and is going to perdition." This is the beast out of the sea that was and is not, which will become the eighth and it is of the seven which will go to perdition. At verse 12 we see that by the time the beast reach stage six, the ten kings did not receive their power yet. Which we can conclude that the ten kings will receive their power in stage seven which is short. Stage seven and eight is combined in verse 12 where these 10 kings give their power to the Papacy.

When John sees the harlot and the beast in Revelation 17:3, they are in "ἔρημον" which can be translated as desert or wilderness. According to James A Swanson "ἔρημον" can be defined as 1." Uninhabited", 2. "Lonely", 3 "Forsaken" or 4."Lonely place" (1997). Thus the

beast and the harlot lost their waters for the period when the head was wounded. This picture is strongly seen by the result of the French Revolution. The whole political landscape of Europe and the world has changed after the French Revolution. As explained above, the clergy and the Royalty fell in the French Revolution. For the first six stages of the beast, there were Monarchs/Kings who reigned. There was also no unity, no kingdom. In the past, a head represented also a kingdom. Like with Greece kingdom who was split into 4 heads/kingdoms. Now for the first time in the beast's history, the beast political system has no support from its people (no water). Notice how this beast now rises from the bottomless pit, where the Devil gave it, its power and not from the people. Even when the wound is healed and the beast enters its next phase, the ten kings receive power **as** kings: "...they receive authority for one hour **as** kings with the beast" Implying they are not kings as John knew kings, but they do receive power as the kings he knew. This shows that it is not only the Harlot that received this deadly wound but also the beast she rides. In stage 4 of the beast, there were 10 horns (Dan 7), which implied that the kingdom was run by 10 kings. In stage 5, the 10 horns were reduced to 7 to make a place for the 8th one which was greater than the 7. In the 7th stage of the beast, the 10 horns are prominent again, but this time it is the same as in stage 4. Then again, like the 4th stage, the horns give over their power to the "little horn" to be ruled by the Roman Catholic System, entering into stage 5. In the same way, the 7th stage gives over their power to the 8th power, the Roman Catholic System. But only the 8th is said to be "part of the seven" implying that the 7th and the 4th head are not the same (but has similarities), but the 8th and the 5th are the same. Thus the 7th power is not replaced but given to the 8th. Ellen G White says: ""Study Revelation in connection with Daniel, for history, will be repeated". (White, 1923) This does not imply that any prophecy will be repeated. "These events will be seen within a different context, within a different time frame, and with different actors." (Holbrook, 1992, p. 151) In Revelation 17:13 we see that the 10 horns form the new head/kingdom, because they are "of one mind" like one kingdom has. In verse 14 we find that the ten kings and the harlot together (forming the 8th head) will persecute the saint. Then in verse 16, the ten heads will turn against the harlot, returning to the 7th stage.

VERSE 40

LITERARY MATTERS

Daniel 11:40-45 (NKJV) ⁴⁰ "At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm *them*, and pass through. ⁴¹ He shall also enter the Glorious Land, and many *countries* shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon. ⁴² He shall stretch out his hand against the countries, and the land of Egypt shall not escape. ⁴³ He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians *shall follow* at his heels. ⁴⁴ But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many. ⁴⁵ And he shall plant the tents of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and no one will help him.

Daniel 11: 40 – 45 (Brenton LXX)⁴⁰ And at the end of the time he shall conflict with the king of the south: and the king of the north shall come against him with chariots, and with horsemen, and with many ships; and they shall enter into the land: and he shall break in pieces, and pass on: ⁴¹ and he shall enter into the land of beauty, and many shall fail: but these shall escape out of his hand, Edom, and, Moab, and the chief of the children of Ammon. ⁴² And he shall stretch forth *his* hand over the land; and the land of Egypt shall not escape. ⁴³ And he shall have the mastery over the secret *treasures* of gold and silver, and over all the desirable *possessions* of Egypt, and of the Libyans and Ethiopians in their strongholds. ⁴⁴ But rumours and anxieties out of the east and from the north shall trouble him; and he shall come with great wrath to destroy many. ⁴⁵ And he shall pitch the tabernacle of his palace between the seas in the holy mountain of beauty: *but* he shall come to his portion, and there is none to deliver him. . (Brenton , 1870)

VERSE 40

“At the time of the end” This prophecy states that it refers to the end of time. Verse 40 starts differently between the Greek LXX and the Hebrew witnesses, but the Hebrew and the Vulgate agrees (BibleSoft, 2015). The LXX: "and the end of time". (Brenton , 1870), καὶ ἐν καιροῦ πέρατι where the Hebrew (Miqrā 'al pi ha-Mesorah): "At the time of the end (Chalice), וְבַעַתָּה יִקְרָא. The Douay-Rheims English translation of the Vulgate translates to: "And at the time prefixed" which also can be translated as the "final fight against". If we combine all these thoughts, we can conclude that; it's the final fight (between “the king of

the north” and the “king of the south”), at the end of time, before they are both conquered by Michael (Daniel 12:1) and this end of time was prefixed.

In the LXX (Brenton , 1870) there are no hints that the king of the south has started the interaction/push/combat. This first concept that the king of the south pushes the king of the north has been omitted from the text. Or it could be that all the rest of the witnesses has interpolated the text. Although the "rule of thumb" indicate that shorter is better, in this case, the longer witnesses is more correct, because of the cloud of varies witnesses. These witnesses include the Theodotion Greek version. Even the witnesses of the Qumran Cave 1 shows that the king of the South has started the push and these witnesses date back to the Christian era.

“...**shall attack him** ... **shall come against him** ...” Commentators differ on the interpretation of who is the “**him**”. Is this first “**him**” the king of the North or is a third power. According to Uriah Smith, this is the a power. This implies that the power represented in verse 36 to 39 is actually not the “king of the North”, nor the “king of the South”, but a different power. Thus the king of the South **shall attack him** and the king of the **shall come against “him”** implies that they both attacked/pushed against this new power. Other commentators like Louis F Were interpret the first “**him**” as the king of the North and the second “**him**” as the king of the South. He categorically states that the first “**him**” “must refer to the power of verses 36-39”, implying that these verses directly describes the “king of the North”.

“**shall attack him**” The Hebrew translators translated the word נִלְחַם to: shall attack/fight him or shall push him. The word is a Hithpael imperfect verb, 3rd person, muscular singular. Thus this action as a reflective effect which started in the past but will go on in the present and future, the action is incomplete. This implies that this attack/push effects himself. The NETS-Theodotion (New English Translations of the Septuagint) and Jubilee 2000 version reflect this concept well by using the term: "lock horns". This creates a picture where two goats lock horns when they attack each other. But this attack/push has a reflective effect as well. Combine the NETS and my own translation with the Hebrew and the Peshitta, we can almost conclude with the following picture: The king of the South lock horns with the King of the North, implies that as the one king move forward, the other king moves with him, but backwards. This push can with times seem as if they work "together" because they move together as "one" body. If you take it that there are three powers in this verse, we see that the king of the South will first lock horns with the “HE” (power of Daniel 11:36-39) and

then the King of the North will also lock horns against the “HE”. **“shall come against him like a whirlwind”** The verb יִשְׁתַּעֲבֵר is also a Hithpael (which implies a reflexive action) imperfect, 3rd person, masculine, singular. Thus in this case again, the action from the King of the North to the king of the South / “HE” has an effect on the King of the North.

“with chariots, horsemen, and with many ships” Interesting to note that these war equipment are all historically linked to the king of the South, but the king of the North is using them. All these weapons of war can move more quickly and were the most powerful weapons of Daniel’s time. Ships are also linked to trade and wealth.

“and he will enter” Most versions have the same concept except the LXX Brenton: “and **they** shall enter into the **land**”. **He vs. They:** In the Hebrew the word: "וַיָּבֹא" is parsed as 3rd person masculine singular, the same as the LXX: “εἰσελεύσεται”. On the surface, it could be that Brenton refers to the many ships, horsemen and chariots. The challenge is, if the previous two 3rd persons referred to the King of the North and King of the South, then Brenton translation implies that the King of the North and the King of the South combine their forces to attack the land. This concept is also visible in the Peshitta which starts the verse: "And at the end of time the king of the south shall strive with him: ..." which implies a working together for a time, before the king of the North takes over.

“enter the countries” Furthermore the word land vs. countries. These have basically the same idea in the sense of a land consists of countries. In Hebrew, the same root word אָרֶץ (earth) is used. Translators could use any one of the two, depends on the context. In the NETS – Old Greek it renders “And he will advance into the country of Egypt.” (Zeigler, et al., 2007, p. 1021) This translation assumes that the King of the North attacked the King of the South rendered here as Egypt.

HIGHLIGHTS OF VERSE 41

The **"glorious land"** could be "the land of Israel" or "Sabain". If you look at the transliteration of the Theodotion version it proposes יְבִי instead of יְבִי and "a mistake of the former for עִילִם is in the square letters not impossible, but י and ע are, in the older scripts, very unlike." (BibleSoft, 2015) If you look at the Peshitta, it compares with the Masoretic text, except that it paraphrase it to "the land of Israel" This is a form of

redaction criticism. Even today we see the same trend with the Paraphrase translations like the Clear Word, which translated it to: "the promise land"

With the assumption that Israel is linked in its antitypical form, we could say that Israel in this context is also lining to God's true Christians.

"Many countries shall be overthrown". The verb used is *kashal*, which means, in the niphal, "to totter," "to fall," "to be weak." It is assumed by Hitzig and Fuller, as by the English versions that "countries" is to be understood. Ewald, however, and many other commentators, following the older versions, would refer to men, and translate, "myriads shall fall." In the version from which Origen has supplemented the Septuagint it is rendered, "Many women or countries shall be offended (*σκανδαλισθήσονται*)," the feminine rendering being due to the feminine termination -*oth* in *rabboth*, but the verb is masculine." (The Pulpit Commentary, 2010)

PROPHETIC HYPOTHESIS FOR DANIEL 11:40

PROPHETIC HYPOTHESIS C – KING OF THE SOUTH IS MOSLEMS

Much of this Hypothesis was influenced by Ps. Dough Batchelor's sermon on Daniel 11:40 writings of Tim Roosenberg. As previously explained, by Daniel 11:22, after Christ death and after Stephen's death at 34 AD, the people of Jesus, the Christians shifted to be Jews and Gentiles. Thus Israel, which were the centre point, around which the concept of "king of the NORTH" and "king of the SOUTH" turned are now "Spiritual Israel" In light of this spiritual transformation, we should ask, was there 2 spiritual powers that developed after Christ Time on earth and did they engage in any kind of war. Did these two spiritual powers in any way effect Spiritual Israel? We find that in 538 C.E. the Roman Catholic System became a civil and religious power, and it developed out of the previous Northern territory. The Roman Catholic System is a combination of Christianity and the old Babylonia religions. Hence Dederen Raoul refers to the Roman Catholic System as Spiritual Babylon (Dederen, 2001, p. 885) . In the south, about the same time the Moslem faith started. According to Kruger Muhammed received his first trance in the year 610 C.E. on the heals near Mecca (Kruger, et al., 2009, p. 234) This religion also derived from Abraham, through the lineage of Ismail, Abraham's older son. The religion is a mix of Christianity and some new and old

Ideas received and given by Muhammed. Both these faiths started with the pure gospel, which developed to be in competition to the truth, in competition with Jesus's gospel. The one developed North-West of Israel. The other developed South-east of Israel.

If we would agree with Martin Luther, Sir Isaac Newton and E.G. White that the first Woe of Revelation 9 is Islam and if we agree with E.G. White that Josiah Litch was correct in interpreting the second Woe as the fall of the Ottoman Empire (Islam) which was also predicted in Revelation 9 (White, 2001, p. 335) These two woes could be linked to the wars between the King of the North and the King of the South in Daniel 11:23-30. At least for the first woe, William Shea argue that it has a strong link with Revelation 9:1-11 (Shea, 2005, p. 259) Thus with some evidence I could find, there is a strong possibility that the "king of the South" of Daniel 11:23-30 links to the first two woes of Revelation 9 which is represented by the Moslem's

Some contemporary theologians like Tim Roosenberg and Dough Batchelor believe that because the three woes are mentioned together in Revelation 8:13, they should be linked in their application as well. If the first two are so convincingly Muslim powers, we could project that the third woe as well. This is not so evident in the text of Revelation 11:14-19. But what makes it probable for me is the convincing parallel sequence. In Revelation 11:1-6 we have a description of the 1260 year rule of the Papacy. In Revelation 11: 7-10 "the beast that ascends out of the bottomless pit... " (French Revolution) kills the two witnesses. In Revelation 11:11-13 the Witnesses are restored (but not the beast or the harlot that was also wounded by the same power) Then Revelation 11:14 "The second woe is past. Behold, the third woe is coming quickly." This gives a warning that the Third Woe will come shortly after. From verse 15-19 the third Woe is explained. When we link this sequence back to Daniel 11, we find that before Daniel 11:36 we have also a description of the Papal rule. In Daniel 11: 36-39 the French Revolution, and then in Daniel 11:40-45 the Time of the end. Which is very striking is that the one verse in Revelation 11:14 it is declared that the 2nd woe is done, which is in a perfect position, because the second woe ended in 1840 and the French revolution was in the late 18th century and the Bible did restore between 1798 and 1840. Thus in Revelation, we have the following sequence in explanation: Roman Catholic System, French Revolution, Bible Restored, and Third Woe. In Daniel, we have the almost the same: Roman Roman Catholic System, French Revolution, and Possible Third woe.

In Daniel 11:40 we have all three powers again. Daniel 11:40 “At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through.”

The king of the North = Roman Catholic System

King of the South = Muslims

“He” = Neo Pagan French Revolution (Atheism/secularism)

Thus to translate this verse in context of what has been said: At the time of the end Moslems will attack French Revolution; and the Roman Catholic System shall come against atheism/secularism like a whirlwind, with chariots, horsemen, and with many ships; and the Roman Catholic System shall enter the countries, overwhelm them and pass through.

So how does this link to the sequence of the heads previously explained in Revelation 17? The “He” links to the 6th head. This power with all its revolutions has invaded most of the world, especially Europe, changing the political world from a Monarchical (Beast) system to a new order produced under “liberty”

The challenge is that before the seventh head (King of the North) could come to light (the deadly wound healed) the Moslems must push against the Neo-Pagan French Revolution kingdoms and then Moslems should push against the King of the North. This implies that the 3rd woe should be this Moslems. But the textual evidence of the third woe in Revelation 11: 14-19 seems to fit in after the 6th head (the “he”) has fallen and the 7th head has given its power to the 8th head (Roman Catholic system) because in Revelation 11:15 “... The kingdoms of this world have become the kingdoms of our Lord and of His Christ...” it links to Revelation 17:16, 17 “And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire. 17 For God has put it into their hearts to fulfil His purpose, to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled” Thus the sequence of the two chapters seems to be out of sync with this interpretation.

This exposition needs more research/prove. We lack a strong link between the king of the South (within Daniel 11:23-35) and the two woes. Secondly, the sequence of events just does not harmonize well between Daniel and Revelation. Thirdly, in Revelation 11:14 we

find that the second woe only ends after the fall of the Roman Catholic System. (The mortal wound of Revelation 13) According to Daniel 11, the last time before verse 40 the king of the South is mentioned is in verse 29 and back then the King of the North is still in power. It was not the Roman Catholic System that dethroned the Ottoman Empire in 1840.

PROPHETIC HYPOTHESIS D – KING OF THE SOUTH IS THE NEO-PAGAN FRANCE REVOLUTION EXPANSIONS

Linking with Hypothesis A, that Dan 11:36-39 is talking about the King of the North (the Papacy), we could then argue that the king of the South is Atheism, Communism and Humanism (du Plessis, 2013) in its antitypical form. The king of the South was Egypt in its form as type, which we can find in Dan 11:5-14. Egypt is also the geographical King of the South. When you look at its antitypical form it must also connect with Egypt (Berry, 1994) Atheism, Communism and Humanism are the King of the South in its anti-type. This is mainly retrieved from other parallel visions, for example when one of the beasts of Revelation 13 heads receive a deadly wound. This wound was given by Napoleon, and coupled with this was the French revolution, which foundation was Atheism and it paved the way for Communism and Humanism. "Daniel 11:37-40 reveals the emergence of atheistic Communism as it crept from France eastward in the "Old World" until it conquered over half the world's surface. It ruled as a formidable power, threatening the whole free world, persecuting Christians and fulfilling the prophecy of the sixth head of the beast of Revelation 13" (Berry, 1994, p. 55) We also link Egypt to the concept given in by the response of Pharaoh Thutmose the 3rd in Exodus 5:2 " And Pharaoh said, Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah..." The King of the South has no "link" to Jehovah, he is against Him, does not acknowledge Him. "No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt" (White, p. 269) According to Isaiah 14:13 God's throne is in the north and south is the furthest away from North, this is the furthest away from God. Thus the king of the South wants to exclude God (the one who is in the North) out of every aspect of life. Thus William Shea's argument that the King of the South is found within the French Revolution. He also says: "we need not limit our understanding of the King of the South to revolutionary France. It might rather be identified as rationalistic humanism – the major philosophical upheaval the French Revolution be quenched to the modern world" (Shea,

2005, p. 265) He then argues that the same philosophy was used by the Russian Revolution.

William Shea as most SDA expositors I've read, argues that the King of the North is the Roman Catholic System. This can then be linked with the Fourth Beast and the following little of Daniel 7. As previously explained will this power receive a wound from the power explained in Daniel 11:36-39. As this power loses its grip, and the wound of the beast is healing (see the previous section called Possible Link to Revelation 17) the Atheistic power become the Southern power. This shift in naming has been seen (as previously explained) earlier in Daniel 11, for example where the kingdom of verse 3 was split into smaller segments, the designation North and South were added. Now the power of Daniel 11:36 has opposition from within called the King of the North. This is the wound that heals (Revelation 13 & 17) Thus in Daniel 11:40 we see how the Beast of Revelation 13 & 17 shifts from its 6th phase/head to the 7th phase/head.

In the next verse (41) we already see how this King of the North is doing the biddings of the Roman Catholic system (the eight head). Here we can see how the king will move into the "Glorious land", God's remnant people. This links with Revelation 17:14. "These will make war with the Lamb..."

According to the textual witness, this last struggle between "North" and "South will be played out like two goats, locking horns when they fight for supremacy. When two goats lock horns, both will push, with times when they stand still and then the push will continue. Another concept of fighting as goats is the fact, that when the one power is pushing the other one backwards, they are moving together in that direction, although the dominant power is winning at that stage.

The King of the North will overflow the earth/land/countries with a great army. His army consisted of horsemen, chariots and ships. In the ancient times, horsemen and chariots were linked to a great army who moves with speed. This links to Ellen Whites concept when she wrote: "The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones" (White, 1909, p. 11) Many times the chariots and horsemen were only ridden by nobles. (CAIS, 2015) Giving us the idea that the Nobles will do the push. As previously shown that this described weaponry were anciently linked to

the King of the South, where as it is now linked to the king of the North. Implying a secular power doing the bidding for the King of the North. It also shows how the two kings situation changed, but similar. The ships can also be a financial power (Psalms 107:23, Proverbs 31:14, and Isaiah 60:9) (Anon., 2009) Thus the king of the north will push with military power and economic powers and will overflow the land.

When the King of the North moves over to the earth, the King of the South will be crushed. If we take Revelation 12:16 interpretation of the earth, we can accept that earth represents mainly America, in particular, the USA. Thus, when the Papal power is moving into the USA, the southern kingdom will be crushed. We are living in the time where the Pope's voice is heard in the USA's council. With most nobles and almost all heads of countries acknowledging the moral supremacy of the pope. With the pope calling for a "new economic order" (Reuters, 2015) It seems like the powers in Daniel 11:40 are starting to push.

SOME THOUGHTS ON VERSE 41 - 45

Verse 41 "And many shall fall". As previously indicated this can also be translated as: "Many women or countries shall be offended". (The Pulpit Commentary, 2010) This gives the idea that not only countries will fall, but also churches. The church is represented as a women in prophecy. This is also in line with the concept that many Christians (Israel) will fall weak. Thus we can say many Christian/churches will fall under the power of the King of the North. This is in line with Revelation 17:5 where the King of the North is the mother of harlots, where the harlots are the churches that has fallen weak. This is the reason for the calling out in Revelation 18. All those who are in Babylon (King of the North), whether you are part of a fallen church/country of part of Babylon (King of the North) itself, should come out of that system.

In verse 41, 44 "He'll enter the Beautiful Land, and many will fall, even though these will escape his control: Edom, Moab, and certain Ammonite officials."(NIV) These are states/countries that will not fall under his control. This is one portion with no interpretation. For at least in the Seventh-day Adventist world of interpretations, I have found almost no solid homiletics on this. My limited research: The Edomite's and Moabites and Ammonites were all somehow related to the Israelites. The Edomite's are Esau's descendants, thus they were descendants of Abraham. The Moabites and Ammonites were descendants of Lot (and his two daughters). In a way, they had the same religion (origin) as the Israelites,

but they synchronized their belief with the pagan nations. Now in the anti-typical these nations don't exist anymore. But this could link to the idea that many people will leave the fallen churches (those who joined the Harlot) just before the end when the 4th angel of Revelation 18 will lighten the world with its last warning.

“Servants of God, endowed with power from on high with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction.” (White, 1858, p. 279)

In verse 44 the same picture of the final message to the world is created: The tidings from the North and the East are the tidings that Jesus is coming soon and that all should come out of Babylon. This refers to the proclamation of the coming of the Lord, Michael who is referred to in Daniel 12:1-3. This is the repeating of the three angel's messages, including the fourth angel of Revelation 18. This is the loud cry of Revelation 18 which are proclaimed by the remnant together with the Holy Spirit (latter rain). This is the reason the King of the North goes out "with great fury to destroy" many who brought the tidings and who are ultimately part of the kingdom of the great prince Michael. This fury then reverts to the time of trouble. The tidings from the East refers to the actual coming of Jesus because He will appear in the East, at first as a small cloud.

CONCLUSION

In this paper, I focused on Daniel 11:36-39 and 40. I have first given some background on Daniel 11 and that the whole chapter is part of a Report given by Gabriel to Daniel about how Michael/Christ will fight for His people. We also saw how the King of the North and the King of the South received their designations because of their position around Israel and that these powers all had a type and anti-typical interpretation. Within the background, we also looked at how the history is foretold just by highlighting the major events which affected Israel. We also had a glimpse into the available witnesses of Daniel and I've made an argument why it could not have been written *Vaticinium ex eventu*. We also briefly looked at examples of recapitulation and how EG White also emphasized this hermeneutical tool.

In the next section, we've looked at an exegesis on verses 36 to 39. In this exegesis, our aim was to come to a better understanding of what Daniel's original understanding was in the given pericope. Then we've looked at the two major SDA expositions of this pericope, which we've called Hypothesis A & B. In A we have seen the arguments for The Roman Catholic System. In B we saw the arguments for the Neo-Pagan France Revolution. In both cases, we've looked at each verse/stanza and relate it to the historical evidence and also where other Biblical verses relate the same concepts. Then we've seen an argument of how the Neo-Pagan France Revolution was the fruit of the Roman Catholic System. We saw how this could be seen as a child of the Roman Catholic System, which gave us ample reason to understand why they are so similar, but the New Pagan France Revolution was in each category more intense. We've ended this section by linking Daniel 7's beasts and Daniel 11's kings to the beast and heads of Revelation 17. I've proposed that the powers in Revelation 11 (including the Beast which rises from the Bottomless Pit), Revelation 13's sea beast and Revelation 17's beasts are all the same beast in different stages. We've seen that the Roman Catholic System was the 5th beast and it will be the 8th again. We also saw that the New Pagan France Revolution is the 6th beast which is represented by Daniel 11:36-39's new Power.

In the last section, we've also seen an exegesis of verse 40 and some exegetical highlights of verse 41. Then we have looked at two major SDA expositions of who the king of the South could be. The major difference between these two Hypotheses is the interpretation of who the King of the South could be. In Hypothesis C we've looked at the possibility that the King of the South could refer to the Moslems. We also saw how the "he" in the text could refer to a third power which refers to the Neo-Pagan France Revolution. Although there were some strong "bricks" in the foundation, it also has some serious gaps. This could be because of a lack of knowledge, or because of a miss-applying of prophecy. Take in mind that this is still future and the true interpretation will come after the event. In Hypothesis D we looked at how the King of the South could be the Neo-Pagan France Revolution and its expansions (re-assurances around the world). We've seen that this interpretation (at least in my research) carried much more support. We saw that this interpretation links the king of the South and Daniel 11:36-39 (Prophetic Hypothesis B). We also have seen that this interpretation links well with the "Possible Link to Revelation 17" of the previous section. Then we've looked at some future thoughts on verse 41, 44, 45 which should enjoy future research.

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