

Statement No. 6
Egypt in Revelation 11:8 is not the Daniel 11 King of the South
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Statement: Many have assumed that the power called Egypt in Rev. 11:8 is the same as the Daniel 11:40-43 King of the South. There is no Biblical text or EGW statement that directly makes that connection.

The content of Daniel and Revelation gives us a slightly different understanding. The power in Rev. 11:8 is “Spiritually called Sodom, Egypt, where also our Lord was Crucified.” Note it is “Spiritually called...” It is not Sodom, but like it. It is not Egypt, but like it. It is not Jerusalem, but like it. This is a very important distinction, because in Daniel every place name in the rest of the book is literal; it means what it says. However, in Revelation, place names primarily have symbolic meaning. In the Great Controversy, chapter 15 “The Bible and the French Revolution” pp. 266-272, EGW applies Rev. 11:8 to the French Revolution. The revolutionaries threw out marriage and morals and so were like Sodom. They claimed they didn’t know God just as Pharaoh in Egypt said. Even though they had the scriptures, they turned against Christ as did the people in Jerusalem. The French Revolution was taking place in the 1790s and Rev. 11:14 places the arrival of this power just before the close of the 2nd woe which ended in 1840. This indicates that near the end of the second woe a power would be rising (secularism/communism from the French Revolution) that would be like Egypt/King of the South (Islam) in Daniel 11. However it is not Egypt, the King of the South.

By the 1840’s Carl Marx developed the atheistic French Revolution into Communism. Then from 1917 to 1990 communism does the work of resisting the papacy while Islam is weak after the fall of the Ottoman empire. Communism is taken down by the combined efforts of Pope John Paul II and Reagan/US. The fall of Communism leads to a short window of evangelistic opportunity and then to persecution from the state church. See how closely the rise and fall of communism comes between the 2nd and 3rd conflicts with Islam? In the 3rd conflict Islam once again has the role of resisting the Papacy. The papacy and the US combine to bring Islam down, resulting in a short evangelistic opportunity called the “Loud Cry”. The evangelistic opportunity is followed by persecution from the state church. Communism is not the Daniel 11 King of the South, but it is **like** it and takes the role of Islam in fighting the papacy while Islam is weak. The power in Revelation that is like Egypt is only a player from the closing part of the 2nd woe to the start of the 3rd woe. It is not mentioned once the 3rd woe begins. So atheism in the forms of the French Revolution and communism is only transitional; it is not the King of the South at the end of Daniel 11.