

# DANIEL CHAPTER 11; VERSE 36

VERSES 36-39 = THE FRENCH REVOLUTION, 1789-1798

According to His Will

France

11:36 And the king [France; a new kingdom is here introduced, neo-pagan (neo, modern) Revolutionary France, representing the civil arm in the former union of state and church; see Rev 11:7-14] shall do according to his [Revolutionary France's]: will [Dan 8:4; 11:3, 16]; and he [Revolutionary France]: shall exalt [magnify, lifted GC 269.4] himself [the neo-paganism of Revolutionary France exalted itself above God], and magnify himself [Revolutionary France] above every god, and shall speak [GC 442.1, 275.1, 269.4] marvellous things against the God of gods, [the great atheistic movement] and shall prosper till the indignation be accomplished [this horrible neo-pagan Revolutionary France would be allowed to run its course [Rev 11:8: 3 ½ days (years) – May 1793 to June 1797] until the indignation against the papacy was accomplished in 1798. After this date, Napoleon overthrew neo-paganism and reintroduced religion into the French government]: for that that is determined shall be done.

11:36 And France 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, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

From this point to the end of the chapter, we perceive the outworking of the Papal policy, first in France, and finally in Islam, the rebellious child of Rome, who will bring the Papal policy to its culmination, and evil to its final climax. Then, Jesus will come and put an end to all earthly kingdoms and take His people home.

### shall do according to his will

When a king/kingdom is doing according to his will, power is being taken away

Q: What kingdom was taking away the power of the Papacy in February 10, 1798?

A: France See → GC 266.2-3; 267.2; 268.3-271.1

Q: How can the Papacy be doing according to His will in 1798 when it was his power that was being taken away? DAR 292.1-3



“And the king shall do according to his will.” - This is not referring to King Louis as some say. This is referring to the kingdom of Atheistic France. The phrase, “do according to his will”, is found in Daniel, Chapter 8, verses 1 through 4: Medo Persia is taking power away from Babylon when this kingdom was “doing according to its will”. In Daniel, Chapter 11, verse 3 and 4, when Greece and Alexander the Great comes on the scene, it states this kingdom is “doing according to its will.” Power is being transferred from one to another. In verse 16 of Daniel 11, when power is being transferred from Syria to Rome—when Rome is now coming on the scene—it states, “does according to its will”. So in this verse, 36, the king “shall do according to his will”, is referring to a kingdom. Kings and kingdom are synonymous. Daniel 7:17 states that a beast represents and king. Daniel 7:23 states that a beast represents a kingdom. Sometimes the verse is referring to the kingdom, sometimes it’s referring to a specific king and sometimes it’s referring to both.



But, in this particular verse, it is the kingdom of atheistic France. Many argue that it is the papacy mentioned here and not France. How can this be the papacy?

In verses 36 through 45, is where the contention comes in. Most people are in agreement on verses 1 through 35, but the contention comes in in verse 36. We want to show clearly in verse 36 that this is literally France and NOT spiritually the papacy. In verse 36, we’re at the time of the end when France takes the pope captive. How could

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the papacy be “doing according to its will” at this time (Feb 1798) when the papacy’s civil power was removed? The papacy’s power was taken away. How does France “exalt himself and magnify himself above every God”. According to Great Controversy, page 269, paragraph 4—No other nation compared to France has lifted itself above God, no other nation—she states there’s been plenty of infidels and plenty of blasphemers. The papacy carries the name of blasphemy according to Revelation 13. But, France

alone, stands as a nation above all others that openly deified against God and lifted its voice against the God of heaven. And the word “lifted” means the same as “exalt” and “magnified”. And according to 1<sup>st</sup> Selected Messages, page 202, paragraph 2, “The track of truth and the track of error lie closely beside each other”. It will be shown that both of these powers, both of these kingdoms seem to be identical here in these verses. But in verses 37, 38 and 39, the characteristics of France are not the same characteristics as the papacy.



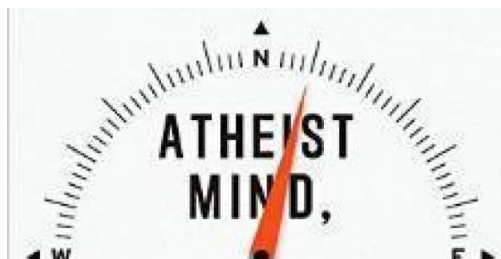
In the book of Revelation, Chapter 11, is recorded the history of atheistic, revolutionary France. Revelation is the unsealing of the book of Daniel. If France’s history is in the book of Revelation, it must be found in the book of Daniel. The history of France is found in Daniel Chapter 11, verses 36 through 39.

France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single State which, by the decree of her legislative assembly, pronounced that there was no God... {GC88 269.4}

The text reads, “he exalts himself and magnifies himself above every god and shall speak marvelous things against the God of gods”. In Great Controversy, page 442, paragraph 1, states “the speaking of a nation is done through its legislative assemblies” and page 275, paragraph 1 and 269.4, states that France, through its “legislative assemblies, pronounced that there was not God”.

Some argue that it can't be France because it states that this power **“shall prosper til the indignation be accomplished”**. This specific indignation (Duet 29:28; Isa 30:30; Dan 12:7) is the time of the 1260 years of papal rule—

538 to 1798. And the papacy came to its end in 1798, but so did Revolutionary France. The French Revolution (DAR 537.2) – not France the country—but the French Revolution came to an end in 1798 when the indignation was accomplished (“The revolution spoken of in this prophecy—all happened in the French Revolution, between the years 1793 and 1798...” Miller’s Works, Vol 2 199.1) so France fulfills every specification of verse 36.



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### Verses 36 to 39

*We now have presented to our view a new power, not "the king of the north" or "the south," that shall exalt itself above every god, and shall speak against the God of gods. Any effort of Protestants to apply these next few verses to Catholicism must fail, for in the next verse this power is said not to regard any god. This is not true of the papacy, for however much Protestants may disagree with Catholicism, they must admit that the Roman church does believe in and teach the worship of the God who created the heavens and the earth. We may not agree with her conception of God or Christ, or her methods of propagating and maintaining her faith, but she must be acquitted of the charge of "not regarding any God."*

*History, however, does plainly point out a great nation so thoroughly soaked through and through with atheism, that it took every step delineated in verses 36 to 39, and took those steps so plainly that anyone who reads may understand.*

### Speak marvelous things against the God of gods.

*"It was not enough, they said, for a regenerate nation to have dethroned earthly kings, unless she stretched out the arm of defiance toward those powers which superstition had represented as reigning over boundless space." Scott's Napoleon, v. 1, p. 172.*

*"The constitutional bishop of Paris was brought forward to play the principal part in the most impudent and scandalous farce ever enacted in the face of a national representation. . . . He was brought forward in full procession, to declare to the convention that the religion which he had taught so many years was, in every respect, a piece of priestcraft, which had no foundation either in history or sacred truth. He disowned, in solemn and explicit terms, the existence of the deity, to whose worship he had been consecrated, and devoted himself in future to the homage of Liberty, Equality, Virtue, and Morality. He then laid on the table his Episcopal decorations, and received a fraternal embrace from the president of the convention. Several apostate priests followed the example of this prelate. . . . The world for the first time, heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of deity." Ibid. v. 1, p. 173.*

### Nor the desire of women.

*"Intimately connected with these laws affecting religion was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of a mere civil contract of a transitory character, which any two persons might engage in and cast loose at pleasure, when their taste was changed or their appetite gratified. If fiends had set themselves at work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage into a state of mere occasional cohabitation or licensed concubinage. Sophie Arnoult, an actress famous for the witty things she said, described the republican marriage as the sacrament of adultery. These antireligious and antisocial regulations did not answer the purpose of the frantic and inconsiderate zealots by whom they had been urged forward." Scott's Napoleon, v. 1, p. 173.*

### Nor regard any God.

*Monvel, a comedian, said: "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." Ibid,*

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A god whom his fathers knew not.

It soon became apparent that the people must have a worship of some kind and Chaumette succeeded in instituting the worship of the

"Goddess of Reason."

"The 20th of December (1794), the day fixed for the installation of the new worship, the commune, the convention, and the authorities of Paris, went in a body to the cathedral. Chaumette, seconded by Lais, an actor at the opera, had arranged the plan of the fete. Mademoiselle Maillard, an actress, in the full bloom of youth and talent, formerly a favourite of the queen, and high in popular admiration, had been compelled by Chaumette's threats to play the part of the divinity of the people. She entered borne on a palanquin, the seat of which was formed of oak branches. Women dressed in white, and wearing tri-coloured girdles, preceded her. Popular societies, fraternal female societies, revolutionary committees, sections, groups of choristers, singers, and opera dancers encircled the throne. With the theatrical cothurni on her feet, a Phrygian cap on her head, her frame scarcely covered with a white tunic, over which a flowing cloak of sky-blue was thrown, the priestess was borne, at the sound of instruments, to the foot of the altar, and placed on the spot where the adoration of the faithful so lately sought the mystic bread transformed into a divinity. Behind her was a vast torch, emblematical of the light of philosophy, destined henceforward to be the sole flame of the interior of these temples. The actress lighted this flambeau. Chaumette, receiving the encensoir, in which the perfume was burning, from the hands of the two acolytes, knelt, and waved it in the air. A mutilated statue of the Virgin was lying at his feet. Chaumette apostrophised the marble, and defied it to resume its place in the respect of the people. Dances and hymns attracted the eyes and ears of the spectators. No profanation was wanting in the old temple whose foundations were confounded with the foundations of religion and the monarchy. Forced by terror to be present at this fete, Bishop Gobel was there, in a tribune, at this parody of the mysteries which three days before he had celebrated at the same altar. Motionless from fear, tears of shame rolled down the bishop's cheeks.

"A similar worship was imitated in all the churches throughout the departments. The light surface of France bent before every wind from Paris. Only instead of divinities borrowed from the theatres, the representatives in mission compelled modest wives and innocent young maidens to display themselves to the adoration of the public in these spectacles. The devastation of sanctuaries, and the dispersion of relics, followed the inauguration of the allegorical worship of Chaumette." *H. H.* v. 12, p. 332.

This mockery continued until Napoleon became the head of the nation when he boldly opened the churches for Christian worship, "and of this the credit was wholly Napoleon's, who had to contend with the philosophic prejudices of almost all of his colleagues. He, in his conversations with them made no attempts to represent himself a believer in Christianity, but stood only on the necessity of providing the people with the regular means of worship wherever it is meant to have a state of tranquillity. The priests who chose to take the oath of fidelity to the government were re-admitted to their functions; and this wise measure was followed by the adherence of not less than 20,000 of the ministers of religion, who had hitherto languished in the prisons of France." *Lockhart's Napoleon*, v. 1, p. 154.

Divide the land for gain.

"On October 10th, (1789) the assembly renewed the discussion concerning the goods of the clergy. The abolition of tithes had concluded the first part of this discussion. It remained to come to some decision regarding the livings. Besides the tithes, producing about 120,000,000 livres, the clergy had immense landed properties, bringing in about 80,000,000 of revenue. They possessed in the largest part of France one-third of the land, half in certain counties, and a good deal more than half in others. Before the abolition of tithes, this gave the clergy 200,000,000 in revenue, without counting 30,000,000 that the nation paid for expenses of worship, keeping up the buildings, and fees to the clergy—in all, 230,000,000, which would amount nowadays to 600,000,000. Of these 230,000,000 only 45,000,000 went to parish priests, the rest went to higher dignitaries and the monks." *H. H.* v. 12, p. 223, 224.

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*"On Mirabeau's proposition, the assembly declared November 2nd, by a majority of 568 against 346, that all church goods should be at the national disposal." Ibid.*

*{“The Eleventh of Daniel Narrated” pg. 73-77 by J. Grant Lamson 1909; archive from G.C. Library}*

Shall exalt himself:

Myers General History 661-666

Barnes' General History 541

Rev 17:1-3, 6; 1897 DAR 292.2; a different power here GC 270.1; 4SP 190 France fulfills Rev 11:7-13.

1853 JW ST1853 21.1 commencement of time of end. What king was left at the time of the end? France

Rev 17:1-3, 6 the woman is the papacy; the beasts are the kingdoms of the earth (woman [church] sitting upon the scarlet colored beast [government])

**And the king** (kingdom – Daniel 7:17,23,24) **shall do according to his will**

1. As we saw before, when a king/kingdom is doing according to his will, power is being taken away

**Q:** What kingdom was taking away the power of the Papacy in February 10, 1798?

**A:** As was shared earlier, it was none other than France **See** → GC 266.2-.3; 267.2; 268.3-271.1

**Q:** How can the Papacy be doing according to His will in 1798 when it was his power that was being taken away?  
DAR 292.1-3

**Daniel 7:17, 23, 24**

**7:17** These great beasts, which are four, [are] four kings, [which] shall arise out of the earth. **7:23** Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. **7:24** And the ten horns out of this kingdom [are] ten kings [that] shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

**This kingdom shall:**

1. **Exalt himself** – **See** → 4SP 192.1; GC 269.4- top of 270

**4SP 192.1**

The same master-spirit that urged in the Massacre of St. Bartholomew, led also in the scenes of the French Revolution. Satan seemed to triumph. Notwithstanding the labors of the Reformers, he had succeeded in holding vast multitudes in ignorance concerning God and his word. Now he appeared in a new guise. In France arose an atheistical power that openly declared war against the authority of Heaven. Men threw off all restraint. The law of God was trampled under foot. Those who could engage in the most Heaven-daring blasphemy and the most abominable wickedness were most highly exalted. Fornication was sanctioned by law. Profanity and corruption seemed deluging the earth. In all this, supreme homage was paid to Satan, while Christ, in his characteristics of truth, purity, and unselfish love, was crucified. The Bible was publicly burned. The Sabbath was blotted out. Romanism had enjoined image worship; now divine honors were paid to the vilest objects. The work which the papacy had begun, atheism completed. The one withheld from the people the truths of the Bible; the other taught them to reject both the Bible and its Author. The seed sown by priests and prelates was yielding its evil fruit. {4SP 192.1}

**GC 269.1-.4 -top of 270**

It had been Rome's policy, under a profession of reverence for the Bible, to keep it locked up in an unknown tongue and hidden away from the people. Under her rule the witnesses prophesied "clothed in sackcloth." But another power --the beast from the bottomless pit--was to arise to make open, avowed war upon the word of God. {GC 269.1}

"The great city" in whose streets the witnesses are slain, and where their dead bodies lie, is "spiritually" Egypt. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands.

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No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: "Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. "The great city" is also compared, "spiritually," to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture. {GC 269.2}

According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God's two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom. {GC 269.3}

This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, "the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity."--Sir Walter Scott, Life of Napoleon, vol. 1, ch. 17. "France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."--Blackwood's Magazine, November, 1870. {GC 269.4}

2. Magnify himself above every God (See → Daniel 8:11)(see GC 269.4-top of 270 above)

**See** → PK 346.1 and example of who magnified even though the Bible doesn't say they did, but the prophet says they did **and** → 2 Chronicles 32:25

**2Chron 32:25** But Hezekiah rendered not again according to the benefit [done] unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

### PK 346.1

The visit of the ambassadors to Hezekiah was a test of his gratitude and devotion. The record says, "Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that He might know all that was in his heart." 2 Chronicles 32:31. Had Hezekiah improved the opportunity given him to bear witness to the power, the goodness, the compassion, of the God of Israel, the report of the ambassadors would have been as light piercing darkness. But he magnified himself above the Lord of hosts. He "rendered not again according to the benefit done unto him; for his heart was lifted up." Verse 25. {PK 346.1}

3. Speak (**See** → GC 275.1 and 442.1) marvelous things against the "God of gods"

### GC 275.1

"The fool hath said in his heart, There is no God." Psalm 14:1. And the Lord declares concerning the perverters of the truth: "Their folly shall be manifest unto all." 2 Timothy 3:9. After France had renounced the worship of the living God, "the high and lofty One that inhabiteth eternity," it was only a little time till she descended to degrading idolatry, by the worship of the Goddess of Reason, in the person of a profligate woman. And this in the representative assembly of the nation, and by its highest civil and legislative authorities! Says the historian: "One of the ceremonies of this insane time stands unrivaled for absurdity combined with impiety. The doors of the Convention were thrown open to a band of musicians, preceded by whom, the members of the municipal body entered in solemn procession, singing a hymn in praise of liberty, and escorting, as the object of their future worship, a veiled female, whom they termed the Goddess of Reason. Being brought within the bar, she was unveiled with great form, and placed on the right of the president, when she was generally recognized as a dancing girl of the opera. . . . To this person, as the fittest representative of that reason whom they worshiped, the National Convention of France rendered public homage. {GC 275.1}

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## GC 442.1

The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The "speaking" of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak "as a dragon" and exercise "all the power of the first beast" plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns "causeth the earth and them which dwell therein to worship the first beast" indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy. {GC 442.1}

4. Shall prosper till the indignation (1798/1799) (See 1850 chart) The French Revolution lasted until 1798/1799

**Till indignation be accomplished: Rev 11:8; 3 ½ days: May 1793 to June 1797**

**NOTE:** Now that France is on the scene, these next couple of verses are taking us back in time to 1793, during what is known in history as "The Reign of Terror" and "The French Revolution". But before we go into this history, let's look at the next 3 verses (37-39) to see more characteristics to prove that this cannot be the Papacy and is most definitely "Atheistic, Homosexual France" **See** → DAR 292.2-294.1

**Indignation** = the Scattering, which ended in 1798

**See** → Deuteronomy 29:28 and Daniel 8:19, 24

**Deuteronomy 29:28** And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as [it is] this day

**Dan 8:19** And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end [shall be].

**Dan 8:24** And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

Stephan N Haskell, 1908, The Story of Daniel, pg. 273

When once the principles of the Reformation— liberty of conscience and the equal rights of all men—were presented to a nation, and were refused, that nation sank back into the arms of the papacy, and carried to their completion the principles of that government. **Such was the history of France.** The experience of that nation stands as an object lesson to the world. Truth had been proclaimed within her borders, but again the papacy rose up to do according to his will. It is in that country that verses 36-39 of the eleventh chapter of Daniel were fulfilled. Having rejected light, the intensity of the darkness into which men fell was beyond description.

Ellen White, Letter 51, 1886; Manuscript Releases, Vol.21 21 pg. 380

We must as a people arouse and cleanse the camp of Israel. Licentiousness, unlawful intimacy, and unholy practices are coming in among us in a large degree; and ministers who are handling sacred things are guilty of sin in this respect. **They are coveting their neighbors' wives, and the seventh commandment is broken.** We are in danger of becoming a sister to fallen Babylon, of allowing our churches to become corrupted, and filled with every foul spirit, a cage for every unclean and hateful bird; and will we be clear unless we make decided movements to cure the existing evil?

Ellen White, Manuscript 57, 1906

A failure to heed the messages given, and repeated for years, has been a decided injury to the souls of many.

Hosea 4:6

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**Ellen White, The Gospel Herald, September 1, 1898**

The past which has gone into eternity is in one sense to be our teacher, that we shall never repeat its failures and errors. The present is the period to reap advantages from the past. Let not the present be a time of brooding over past failures. Let us act in the living present, communing oft with God. He is everything to us. We are now making history. Let it not be of a character to harass us when it becomes past. The future holds its treasures for us.

**Ellen White, Early Writings, pgs. 258, 259**

I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. **I saw individuals approach the platform and examine the foundation.** Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it.

## Additional Notes

### VERSE 36

Some scholars translate this verse from "the king" to "a king", which would make this passage much clearer. The king here introduced cannot denote the same power that was last noticed, namely, the papal power as Catholicism does not fit the specifications within the prophecy; all though, at first glance this appears to be the case to some. But three peculiar features must appear in the power that fulfills the prophecy:

1. It must have the character described near the beginning of the "time of the end", 1798 (the time appointed, verse 35).
2. It must be a willful power and it must be an atheistic power.
3. These two specifications can be united by saying that its willfulness, its desire, must be manifested in the direction of atheism. The papal system has never professed to be atheistic.

France alone meets the specifications of the Prophecy and the French Revolution exactly answers to them. There are other and still more striking specifications fulfilled by France as will be seen in verse 37.

### VERSE 36

*A new power is here introduced as the actions of Louis XIV (1638 to 1718) resulted in conditions that would directly lead to the French Revolution in 1792. The rights of Christians were taken away and half a million Frenchmen had to flee to the different Protestant nations; in addition to the many thousands already forced to leave their native soil. The continuing oppressive actions of the Monarchs who followed Louis XIV caused the populace to rise up against the state in 1792. The last Monarch of France, King Louis XVI and his queen, Mary-Antoinette, were imprisoned in August 1792, and in September the monarchy was abolished. In 1798, the Pope was taken prisoner and thus Catholicism received its 'deadly wound'.*



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E. G. White, author, and Biblical commentator states that the rise of the papacy as, first seen in King Clovis and the formation of a Church/State union and later Emperor Justinian (verse 30) allying with that union will be repeated in a similar manner. A new union of Church and state will be formed in America. The state will **“have intelligence with them that forsake the holy covenant”**, apostate Christianity, and will in turn set up an “image” to the first beast by Federal law.

France was taking away the power of the Papacy in February 10, 1798. (GC 266.2-.3; 267.2; 268.3-271.1)

This kingdom shall:

Exalt himself – (4SP 192.1; GC 269.4- top of 270)

Magnify himself above every God (Daniel 8:11; GC 269.4-top of 270. PK 346.1- example of who magnified

Speak marvelous things against the “God of gods” (GC 275.1 and 442.1)

Shall prosper till the indignation be accomplished (1798/1799) (See 1850 chart) The French Revolution lasted until 1798/1799; Revelation 11:7-13: 3 ½ days (years), May 1793 to June 1797.

Now that France is on the scene, the next couple of verses are taking us back in time to 1793, during what is known in history as “The Reign of Terror” and “The French Revolution”.

Indignation = the Scattering, which ended in 1798 (Deuteronomy 29:28 and Daniel 8:19, 24)

1901 SNH SDP 242.3

1841 JoL APEC 96.1

Daniel 2:42. Time and again men have dreamed of rearing on these dominions one mighty kingdom. Charlemagne tried it. Charles V tried it. Louis XIV tried it. Napoleon tried it. But none succeeded. **A single verse of prophecy was stronger than all their hosts.** Their own power was wasted, frittered away, destroyed. But the ten kingdoms did not become one. 'Partly strong, and partly broken,' was the prophetic description. And such, too, has been the historic fact concerning them. With the book of history open before you, I ask you, Is not this an exact representation of the remnants of this once mighty empire? {1897 UrS, DAR 72.1}

In the year **1789, began the French Revolution** – the inevitable logic of an exclusive national religion – an attempt of the French nation to relieve itself of the unbearable curse which had been put upon it in the exclusive **establishment of a national religion.** This religion was held to be Christianity, and because of its **abominable practices and unbearable oppression,** was **hated and repudiated,** and the nation was plunged into national atheism as the only escape. {November 26, 1896 ATJ, AMS 370.12} {January 7, 1897, ATJ, AMS 11.7}

The papacy in France was fast paving the road to self-annihilation. Human intellect worshiped brings death. **The French Revolution of 1798, the Massacre of St. Bartholomew, and the Reign of Terror** tell the dreadful story of destruction. **The entire history of this period is an object lesson to the world of the final destruction of nations when the Spirit of God is withdrawn,** because those in authority refuse to worship Jehovah, choosing rather to exalt the "Goddess of Reason." {1901 SNH, SDP 242.3}

When did the time of the end begin? Dan 12:7-10) 1798 See 1<sup>st</sup> quote under Verse 35 above

The truths most plainly revealed in the Bible have been involved in doubt and darkness by **learned men,** who, **with a pretense of great wisdom,** teach that **the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed.** These men are false teachers. It was to such a class that Jesus declared, "Ye know not the Scriptures, neither the power of God." [Mark 12:24.] The language of the Bible should be explained according to its obvious meaning unless a symbol or figure is employed. Christ has given the promise, "If any man will do His will, he shall know of the doctrine." [John 7:17.] If men would but **take the Bible as it reads,** if there were no false teachers to mislead and confuse their minds, a

# DANIEL CHAPTER 11; VERSE 36

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work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error. {4SP 416.3} 84 GC

Who is the king in verse 36?

All the major countries of Europe left (Germany, Switzerland, Prussia etc) the papacy and joined the Reformation. So we have to ask what king was left? France

Certainly the king or kingdom which had performed the most important part in the events that preceded this verse (*verse 36*). And **that kingdom was France**. For **throughout the greater part of the history of the papacy, France was considered "the eldest son of the church, the right arm of her strength:"** and strange as it may seem, **that same nation was to strike the blow that would wound the papacy**, and thus terminate the 1260-year period. *The Eastern Question, The Downfall of Turkey and What It Means to the World*. R. S. Owen, 1919, Loma Lind College Press

The king here introduced cannot denote the same power which was last noticed; **namely, the papal power;** for the specifications will not hold good if applied to that power. {1897 UrS, DAR 292.2}

Take a declaration in the next verse: "Nor regard any god." This has never been true of the papacy. God and Christ, **though often placed in a false position, have never been professedly set aside and rejected from that system of religion**. The only difficulty in applying it to a new power lies in the definite article the; for, it is urged, the expression "the king" would identify this as one last spoken of. If it could be properly translated a king, there would be no difficulty; and it is said that some of the best Biblical critics give it this rendering, Mede, Wintle, Boothroyd, and others translating the passage, "A certain king shall do according to his will," **thus clearly introducing a new power upon the stage of action**. {1897 UrS, DAR 292.3}

Three peculiar features must appear in the power which fulfills this prophecy: (1) It must **assume the character here delineated near the commencement of the time of the end**, to which we were brought down in the preceding verse; (2) it **must be a wilful power**; (3) it **must be an atheistical power**; or perhaps the two latter specifications might be united by saying that **its wilfulness would be manifested in the direction of atheism**. A revolution exactly answering to this description did take place in France at the time indicated in the prophecy. 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." Associating with himself such men as Rousseau, D'Alembert, Diderot, and other, he undertook the work. They sowed to the wind, and reaped the whirlwind. Their efforts culminated in the "reign of terror" of 1793, when the Bible was discarded, and the existence of the Deity denied, as the voice of the nation. {1897 UrS, DAR 292.4}

Such a character as is above described, was **revolutionary France**. That dreadful revolution **commenced 1789**, and was styled the first year of liberty. But not satisfied with the achievements of that year, and the liberty they had asserted and exercised, **the revolutionists rested not, until they had established the reign of demoniac equality and frantic atheism**. At an early period of the revolution, the illuminated free-masons took the name of jacobins, from the name of a convent where 'they held their meetings. They then counted 300,000 adepts, and were supported by 2,000,000 of men, scattered through France, armed with pikes and torches, and all the implements of the revolution. On the 12th of August, 1792, **the wilful king, or atheistical power, exalted himself above all law; the king of France was seized and carried a prisoner to the temple, and his right to the crown declared forfeited; and it was decreed that to the date of rational liberty, the date of equality should in future be added, in all public acts. The names and titles of the nobility of France were swept away at a stroke, and all distinctions in civil society annihilated**. {1841 JoL, APEC 96.1}

## The French Revolution

The French Revolution was a period of far-reaching social and political upheaval in France that lasted from 1789 until 1799, and was partially carried forward by Napoleon during the later expansion of the French Empire. *Wikipedia.com*

# DANIEL CHAPTER 11; VERSE 36

VERSES 36-39 = THE FRENCH REVOLUTION, 1789-1798

**Daniel II:I-45**

<b>Medo-Persia</b> 539 - 331 BC	<b>Greece</b> 331 - 168 BC	<b>Rome</b> 168 BC - Mid 4th Century AD	<b>10 Divisions of Rome</b> 476 AD - Present
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Daniel 11 starts with the history of Medo-Persia, but very quickly moves to a new power, Grecia, being introduced in verse 3. Here Alexander is introduced as "a mighty king" that will "do according to his will".

Then in verse 16 the next universal power that takes the stage is introduced. This, of course, is Pagan Rome, and again this kingdom is introduced as a power that "shall do according to his own will". The history of Pagan Rome then transitions into Papal Rome in verses 30 to 35.

But when we come to verse 36 another king is introduced that "shall do according to his will". To be consistent, and according to logic, and biblical rules, every time a "willful king" is introduced it must denote a new power taking the stage of the prophecy.

“Doing according to his will” = taking power away:

- Dan 8:1-4 (specifically verse 4) Medo-Persia taking power away from Babylon
- Dan 11:2-3 Greece taking power away from Medo-Persia in the ‘Battle of Arbela’
- Dan 11:16 Rome taking power away from Greece

**NOTE:** Rome gives power to the Papacy; Papacy does not take it away to get it back  
Dan 11:36 France taking power away from the Papacy

- ✓ To quote William Miller’s rules of interpretation loosely, which are endorsed by the SOP, if it can be understood literally, without doing any violence to nature, or revelation, then it must be taken literally. **France fits every specification of verses 36-39 perfectly**, but to try to apply a spiritual application does do violence to this passage.
- ✓ The “king” in Daniel 11:36 is said to “do according to his will.” Since Pius VI was taken into captivity in 1798, it is hardly possible that he could do according to his own will while incarcerated. And while incarcerated he could neither exalt, nor magnify himself.

According to the words of the prophet, then, **a little before the year 1798 some power of Satanic origin and character would rise to make war upon the Bible**. And in the land where the testimony of God’s two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh, and the licentiousness of Sodom. {GC88 269.3}

**This prophecy has received a most exact and striking fulfillment in the history of France**. During the Revolution of 1793, “the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest European nations, uplift their united voice to deny the most solemn truth which man’s soul receives, and renounce unanimously the belief and worship of the Deity.” “France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and

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elsewhere; but France stands apart in the world's history as the single State which, by the decree of her legislative assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement." {GC88 269.4}

"The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." **The atheistical power that ruled in France during the Revolution and the reign of terror, did wage such a war upon the Bible as the world had never witnessed. The Word of God was prohibited by the national assembly. Bibles were collected and publicly burned with every possible manifestation of scorn. The law of God was trampled under foot. The institutions of the Bible were abolished. The weekly rest-day was set aside, and in its stead every tenth day was devoted to reveling and blasphemy. Baptism and the communion were prohibited.** And announcements posted conspicuously over the burial-places **declared death to be an eternal sleep.** {GC88 273.2}

With a general statement that **at the time appointed the end shall be**, and that he will make him to know what shall be in the last end of the indignation, he enters upon an interpretation of the vision. **The indignation must be understood to cover a period of time. What time? God told his people Israel that he would pour upon them his indignation for their wickedness; and thus he gave directions concerning the "profane wicked prince of Israel:"** "Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." Eze.21:25- 27,31. {1897 UrS, DAR 201.2}

The people of France realized that they had done wrong during those 3 ½ years

Notes were compiled from many sources which uphold the unanimous teachings of our pioneers on this subject. Some of the sources used:

"The Eleventh of Daniel Narrated" 1909 by J. Grant Lamson

"Daniel and the Revelation" 1897 by Uriah Smith

"The Story of Daniel the Prophet" 1908 by Stephen Haskell

Josiah Litch's writings on this subject

Anthony Burns lecture series on the Eastern Question -<https://youtu.be/mvMEUly7HMY>

ReturntoDAR.com "The Book of Daniel" by E.G. Smith

Various notes from Christine Gurado's studies on this subject