

DANIEL CHAPTER 11; VERSE 38

VERSES 36-39 = THE FRENCH REVOLUTION, 1789-1796

Goddess of Reason

11:38 But in his [Revolutionary France's] estate [realm] shall he [neo-pagan Revolutionary France] honour the God of forces [evolutionary atheism, the basis of the socialism and communism of today, was exalted into a state religion by Revolutionary France; men now worshiped the forces of nature and not the God of nature]: and a god [Madam Maillard] whom his [France] fathers knew not shall he [Revolutionary France] honour with gold, and silver, and with precious stones, and pleasant things.

11:38 But in the place of the true God shall France honor the god Liberty and Country, a god and later the Goddess of Reason, whom his fathers new not, shall France honor with gold and silver, and with precious stones, and pleasant things.

He shall honor the "god of forces...a god whom his father's knew not

"Truly this was a strange god, whom the fathers of that generation knew not. No such deity had ever before been set up as an object of adoration. And well might it be called the god of forces; for the object of the movement was to cause the people to renew their covenant and repeat their vows for the prosperity of the armies of France..." (DAR 300.3)

A God whom his father's knew not shall he honor with gold, and silver, and precious stones

The Papacy never changed their "God" in whom they worship in the 1790's
France did this by introducing the "goddess of reason"

- This verse also proves it cannot be the Papacy

For Lamson's comments See verse 36

But in the place of the true God shall France honor the god of Liberty and Country.

Myers General History 662

Barnes' General History 544



Here, a new god is coming on the scene. Their atheistic mindset and behavior brought about a revolution which became so bad—so much bloodshed—since they did away with the God of heaven, they soon realized they needed to bring "a god". But, it wasn't the God of heaven. It was the Goddess of Reason. This was the god whom their fathers did not know. The papacy never did this. They never brought on a new god around 1798 whom their fathers knew not. The papacy was worshipping the same at that time as they always had. But France, on the other hand, brought in the Goddess of Reason—"Viva La Riesa". And so France invested their money into the Goddess of

Reason—The assemblies of France's government made it a law that they had to worship the Goddess of Reason.

"We meet a seeming contradiction in this verse. How can a nation disregard every god, and yet honor the god of forces? It could not at one and the same time hold both these positions; but it might for a time disregard all gods, and then subsequently introduce another worship and regard the god of forces. Did such a change occur in France at this time? - It did. The attempt to make France a godless nation produced such anarchy that the rulers feared the power would pass entirely out of their hands, and therefore perceived that, as a political necessity, some kind of worship must be introduced; but they did not intend to introduce any movement which would increase devotion, or develop any true spiritual character among the people, but only such as would keep themselves in power, and give them control of the national forces. A few extracts from history will show this. Liberty and country were at first the objects of adoration. "Liberty, equality, virtue, and morality," the very opposites of anything they possessed in fact or exhibited in practice, were words which they set forth as describing the deity of the nation. In 1793 the worship of the Goddess of Reason was introduced..." (DAR 297.3)

"A god whom his fathers knew not."-The goddess of reason. This system was established in January, 1794. The history of this event...will show how they renounced the worship of God, and vowed henceforth to pay homage to liberty, equality, virtue, and morality. The next step was the worship of the GODDESS OF REASON, and the abolition of THE MARRIAGE VOW." {1842 JoL, PREX2 93.4}

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APEC 95.2-97.1

Verses 36-39. "And the 2 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. 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. But in his estate shall he honor the God of forces: a God whom his fathers knew not shall he honor, with gold and silver, and with precious stones, and pleasant things. 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." {1841 JoL, APEC 95.2}

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}

Not satisfied with this, on the 26th of August, 1792, this power exalted himself above all religion, and a decree was passed, establishing atheism by law; and the clergy were ordered to leave the kingdom within a fortnight of its date. {1841 JoL, APEC 96.2}

Thus this king, 1. Did according to his will, asserted and claimed licentious liberty as the right of all. 2. He exalted himself above every god or power, imprisoning the sovereign of France, and setting himself up as the supreme power. 3. He spoke marvellous things against the God of gods; by decreeing that there was no God, and by banishing the ministers of God from his dominion. In November a discourse was pronounced by Dupont, upon atheism, which was applauded by the convention. And in Nov. 1793, it was stated by one of the atheists, that all religious worship had disappeared in his section, even to the very idea of religion. He added, that he and his fellows detested God. On the 17th of October, 1795, all external signs of religion were abolished, and it was decreed that an inscription should be set up in the public burying-ground, that death is only an eternal sleep. {1841 JoL, APEC 96.3}

"Neither shall he regard the God of his fathers, nor the desire of women." Not only was atheism established by law, but the most gross and unbounded licentiousness was sanctioned, by a law of June 6, 1794. He honored a strange god. An idol was introduced, and set up in one of the churches, whither the abandoned citizens flocked, not to worship their Maker, but to hear his name blasphemed. Also, after the people had become sick of atheism, and demanded the restoration of some form of religious worship, a heathen ritual was prepared, and presented to the people, as the form of worship they were to observe. Nor was this repealed until Buonaparte was appointed first consul. And they divided the land for gain. The property, both of the clergy and nobility, was seized and confiscated, and applied to the support of the republic. {1841 JoL, APEC 97.1}

DAR 297.2-300.3

"VERSE 38. But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things." {1897 UrS, DAR 297.2}

We meet a seeming contradiction in this verse. How can a nation disregard every god, and yet honor the god of forces? It could not at one and the same time hold both these positions; but it might for a time disregard all gods, and then subsequently introduce another worship and regard the god of forces. Did such a change occur in France at this time? - It did. The attempt to make France a godless nation produced such anarchy that the rulers feared the power would pass entirely out of their hands, and therefore perceived that, as a political necessity, some kind of worship must be introduced; but they did not intend to introduce any movement which would increase devotion, or develop any true spiritual character among the people, but only such as would keep themselves in power, and give them control of the national forces. A few extracts from history will show this. Liberty and country were at first the objects of adoration. "Liberty, equality, virtue, and morality," the very opposites of anything they possessed in fact or exhibited in practice, were words which they set forth as describing the deity of the nation. In 1793 the worship of the Goddess of Reason was introduced, and is thus described by the historian:- {1897 UrS, DAR 297.3}

"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

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female whom they termed the Goddess of Reason. Being brought within the bar, she was unveiled with great form, and placed on the right hand of the president, when she was generally recognized as a dancing girl of the opera, with whose charms most of the persons present were acquainted from her appearance on the stage, while the experience of individuals was further extended. To this person, as the fittest representative of that reason whom they worshiped, the National Convention of France rendered public homage. This impious and ridiculous mummery had a certain fashion; and the installation of the Goddess of Reason was renewed and imitated throughout the nation, in such places where the inhabitants desired to show themselves equal to all the heights of the Revolution." - Scott's Napoleon, Vol.1, Ch.17. {1897 UrS, DAR 297.4}

In introducing the worship of Reason, in 1794, Chaumette said:- {1897 UrS, DAR 298.1}

"Legislative fanaticism has lost its hold; it has given place to reason. We have left its temples; they are regenerated. To-day an immense multitude are 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; there we will abandon the worship of inanimate idols for that of Reason - this animated image, the masterpiece of creation." {1897 UrS, DAR 298.2}

"A veiled female, arrayed in blue drapery, was brought into the convention; and Chaumette, taking her by the hand, - {1897 UrS, DAR 298.3}

"'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.'" {1897 UrS, DAR 298.4}

"At the same time the goddess appeared, personified by a celebrated beauty, Madame Millard, of the opera, known in more than one character to most of the convention. The goddess, after being embraced by the president, was mounted on a magnificent car, and conducted, amidst an immense crowd, to the cathedral of Notre Dame, to take the place of the Deity. There she was elevated on the high altar, and received the adoration of all present. {1897 UrS, DAR 298.5}

"On the 11th of November, the popular society of the museum entered the hall of the municipality, exclaiming, 'Vive la Raison!' and carrying on the top of a pole the half-burned remains of several books, among others the breviaries and the Old and New Testaments, which 'expiated in a great fire,' said the president, 'all the fooleries which they have made the human race commit.'" {1897 UrS, DAR 300.1}

"The most sacred relations of life were at the same period placed on a new footing suited to the extravagant ideas of the times. Marriage was declared a civil contract, binding only during the pleasure of the contracting parties. Mademoiselle Arnoult, a celebrated comedian, expressed the public feeling when she called 'marriage the sacrament of adultery.'" -Id. {1897 UrS, DAR 300.2}

Truly this was a strange god, whom the fathers of that generation knew not. No such deity had ever before been set up as an object of adoration. And well might it be called the god of forces; for the object of the movement was to cause the people to renew their covenant and repeat their vows for the prosperity of the armies of France. Read again a few lines from the extract already given;- {1897 UrS, DAR 300.3}

"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."1 {1897 UrS, DAR 300.4}

SDP

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 chapter 11 were exactly fulfilled. Having rejected light, the intensity of the darkness into which men fell was beyond description. {1901 SNH, SDP 240.2}

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Additional Notes

VERSE 38

For three and half years, from November 1793 till June 1797, France disregarded all gods. But this resulted in such anarchy and bloodshed it threatened the stability of the nation as well as the control and rule of its governors. To counter this unforeseen result of disallowing worship they introduced a system of worship to include "virtue" and "morality".

This then became the "deity" of the atheistic nation, a god his father's knew not. This was nothing more than a pagan form of worship exemplified in a new idol, the "goddess of reason". This system embraced the "supernatural" and "spiritualism", which is, as stated is a "god of forces". The devil can work apparent miracles through "magic", deception, appearing as a dead loved one and many other "tricks" and is so practiced at deception that if possible, such acts would fool even the very elect; a "god of forces" indeed.

VERSE 38

In Revolutionary France's realm, he honored "the God of forces"; evolutionary atheism forms the basis of socialism and communism, then and today. This was exalted into a state religion and men worshiped the 'forces of nature' and not the 'Creator of nature'.

This pagan "god whom his father's knew not" would be honored "with gold, and silver, and with precious stones, and pleasant things" as pagans are inclined to heap such things upon their idols.

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

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