

# DANIEL CHAPTER 11; VERSE 39

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

## Divide the Land for Gain

11:39 Thus shall he [Revolutionary France] do in the most strong holds [fortresses- palaces/gov't buildings (Lam 2:5) = a place where a particular cause or belief is strongly defended] with a strange god [Revolutionary France exported its neo-paganism to Europe by sword and influence] whom he [Revolutionary France] shall acknowledge [and] increase with glory,: and he [Revolutionary France] shall cause them to rule over many [France's atheistic socialism dominates the culture and policy of the modern world], and shall divide the land for gain [socialism and communism operate on the basis of greed and covetousness, taking the land and wealth of the business class through progressive taxation to give it to the peasants and those who do not wish to support themselves. In this way, the elite secure their votes].

**Strongholds** = palaces/gov't buildings (Lam 2:5) = a place where a particular cause or belief is strongly defended. It represents the government.

### Thus shall he do with a "strange god"

1. In the 1790's, the Papacy never introduced a "strange god", but France did.
2. He will acknowledge this strange god and increase it with glory

### He will divide the land for gain

Church and nobility estates were confiscated, divided and sold, the gain going into the national treasury.

How did France divide the land for gain? Prior to the French Revolution, only a few persons owned real estate in France. But now under this new government, made laws that real estate owned by the few would be divided and sold to the common people. This had never been done before in France's history.

So, in verses 36 – 39, France is the kingdom that fulfills every particular of the prophecy.

11:39 Thus shall France do in the strongest fortresses with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and he shall divide the land for gain.

See verse 36 for Lamson's notes

"The track of truth lies close beside the track of error, and both tracks may seem to be one." 1SM 202.2

"Error and truth are often so closely packed together, that to the mass of mankind they seem identically the same." Dec 10, 1861JWe, ARSH 13.5

**NOTE:** Verses 36-39 cannot be the Papacy, although on the surface it looks like the Papacy. Chirstine Guardo gives the following analogy, showing how the Papacy does not fit (although it appears to fit) verses 36-39:

"Let's say 2 twin brothers go to a shopping plaza and they park the car. They're both wearing the same thing. They have a blue hat, a white T-shirt, green shorts and red tennis shoes; wearing the exact same clothes. One goes into the grocery store to buy a few items and one goes into the bank to rob it. Mind you, these men are identical. When the police get there, the guy who comes out of the grocery store is identified and at first everyone thinks that that's him. But then people say, "No, because on the blue hat he had a white eagle and on his white t-shirt, he had a black trophy logo and on his green shorts, he had some purple writing, so that can't be him" There's all these witnesses. That's how these verses are. Verse 36 seems to be identical to the papacy, but when you take a closer look at verses 37, 38 and 39, you will see that France fulfills all the criterion to be the one who definitely fulfills the prophecy of these verses. And when we get to verse 40, we're going to prove this [even further]."



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"But that which serves to identify the application of this prophecy to France, perhaps as clearly as any other particular, is the statement made in the last clause of the verse; namely, that they should "divide the land for gain." Previous to the Revolution, the landed property of France was owned by a few landlords in immense estates. These estates were required by the law to remain undivided, so that no heirs or creditors could partition them. But revolution knows no law; and in the anarchy that now reigned, as noted also in the eleventh of Revelation, the titles of the nobility were abolished, and their lands disposed of in small parcels for the benefit of the public exchequer. The government was in need of funds, and these large landed estates were confiscated, and sold at auction in parcels to suit purchasers. The historian thus records this unique transaction:- {DAR 301.1}

## HISTORY OVERVIEW OF VERSES 36-39 FROM "DANIEL AND THE REVELATION" by Uriah Smith:

**"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, and shall prosper till the indignation be accomplished; for that that is determined shall be done." {1897 UrS, DAR 292.1}

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}

The historian thus describes this great religious change:- {1897 UrS, DAR 293.1}

"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, Vol.I, p.172. {1897 UrS, DAR 293.2}

Again he says:- {1897 UrS, DAR 293.3}

"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 decoration, 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." - Id., Vol. I, p. 173. {1897 UrS, DAR 293.4}

A writer in Blackwood's Magazine, November, 1870, said:- {1897 UrS, DAR 293.5}

"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." {1897 UrS, DAR 293.6}

But there are other and still more striking specifications which were fulfilled in this power. {1897 UrS, DAR 294.1}

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**"VERSE 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. {1897 UrS, DAR 294.2}

The Hebrew word for woman is also translated wife; and Bishop Newton observes that this passage would be more properly rendered "the desire of wives. This would seem to indicate that this government, at the same time it declared that God did not exist, would trample under foot the law which God had given to regulate the marriage institution. And we find that the historian has, unconsciously perhaps, and if so all the more significantly, coupled together the atheism and licentiousness of this government in the same order in which they are presented in the prophecy. He says:- {1897 UrS, DAR 294.3}

"Intimately connected with these laws affecting religion was that which reduced the union of marriage - the most sacred engagements 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 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 Arnould, an actress famous for the witty things she said, described the republican marriage as the sacrament of adultery. These anti-religious and anti-social regulations did not answer the purpose of the frantic and inconsiderate zealots by whom they had been urged forward." - Scott's Napoleon, Vol.I, p.173. {1897 UrS, DAR 294.4}

"Nor regard any god." In addition to the testimony already presented to show the utter atheism of the nation at this time, the following fearful language of madness and presumption is to be recorded:- {1897 UrS, DAR 295.1}

"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." {1897 UrS, DAR 295.2}

Another writer says:- {1897 UrS, DAR 295.3}

"Aug.26, 1792, an open confession of atheism was made by the National Convention; and corresponding societies and atheistical 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. {1897 UrS, DAR 295.4}

"Hebert, Chaumette, and their associates appeared at the bar, and declared that God did not exist." - Alison, Vol.I, p.150. {1897 UrS, DAR 295.5}

At this juncture all religious worship was prohibited except that of liberty and the country. The gold and silver plate of the churches was seized upon and desecrated. The churches were closed. The bells were broken and cast into cannon. The Bible was publicly burned. The sacramental vessels were paraded through the streets on an ass, in token of contempt. A week of ten days instead of seven was established, and death was declared, in conspicuous letters posted over their burial places, to be an eternal sleep. But the crowning blasphemy, if these orgies of hell admit of degrees, remained to be performed by the comedian Monvel, who, as a priest of Illuminism, said;- {1897 UrS, DAR 295.6}

"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. {1897 UrS, DAR 295.7}

Behold what man is when left to himself, and what infidelity is when the restraints of law are thrown off, and it has the power in its own hands! Can it be doubted that these scenes are what the omniscient One foresaw, and noted on the sacred page, when he pointed out a kingdom to arise which should exalt itself above every god, and disregard them all? {1897 UrS, DAR 297.1}

**"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,

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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 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**}

**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, and shall divide the land for gain." {1897 UrS, DAR 300.5}

The system of paganism which had been introduced into France, as exemplified in the worship of the idol set up in the person of the Goddess of Reason, and regulated by a heathen ritual which had been enacted by the National Assembly for the use of the French people, continued in force till the appointment of Napoleon to the provisional consulate of France in 1799. The adherents of this strange religion occupied the fortified places, the strongholds of the nation, as expressed in this verse. {1897 UrS, DAR 300.6}

But that which serves to identify the application of this prophecy to France, perhaps as clearly as any other particular, is the statement made in the last clause of the verse; namely, that they should "divide the land for gain." Previous to the Revolution, the landed property of France was owned by a few landlords in immense estates. These estates were required by the law to remain undivided, so that no heirs or creditors could partition them. But revolution knows no law; and in the anarchy that now reigned, as noted also in the eleventh of Revelation, the titles of the nobility were abolished,

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and their lands disposed of in small parcels for the benefit of the public exchequer. The government was in need of funds, and these large landed estates were confiscated, and sold at auction in parcels to suit purchasers. The historian thus records this unique transaction:- {1897 UrS, DAR 301.1}



"The confiscation of two thirds of the landed property of the kingdom, which arose from the decrees of the convention against the emigrants, clergy, and persons convicted at the Revolutionary Tribunals, . . . placed funds worth above L700,000,000 sterling at the disposal of the government." - Alison, Vol.IV, p.151. {1897 UrS, **DAR 301.2**}

When did ever an event transpire, and in what country, fulfilling a prophecy more completely than this? As the nation began to come to itself, a more rational religion was demanded, and the heathen ritual was abolished. The historian thus describes that event:- {1897 UrS, DAR 301.3} A third and bolder measure was the discarding of the heathen ritual and re-opening 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 his colleagues. He, in his conversation 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 tranquility.

The priests who chose to take the oath of fidelity to the government were readmitted to their functions; and this wise measure was followed by the adherence of not less than 20,000 of these ministers of religion, who had hitherto languished in the prisons of France." - Lockhart's Life of Napoleon, Vol.I, p.154. {1897 UrS, DAR 301.4}

Thus terminated the Reign of Terror and the Infidel Revolution. Out of the ruins rose Bonaparte, to guide the tumult to his own elevation, place himself at the head of the French government, and strike terror to the hearts of nations. {1897 UrS, DAR 302.1}


## The French Revolution

The First and the Second Estate -

- Enjoyed certain privileges ,like exemption from paying taxes.
- The Church issued birth and marriage certificates.
- Owned lands.
- Collected taxes from the 3<sup>e</sup> estate (usually 10%) .
- Peasants were obliged to render services to the lord.
- 60% of the land was owned by them.

❖ **The tax collected by the Church was called tithes from peasants . These included a direct tax & an indirect tax.**


Hence all the members of the third estate had to pay taxes.



## The French Revolution

The Third estate –


- Included big businessmen, merchants, court officials ,lawyers , peasants , artisans ,small peasants, landless labourers and servants.
- Bore the burden of the taxes imposed by the 1<sup>st</sup> & 2<sup>e</sup> estates , though they made up about 90% of land.
- Were looked down upon and paid taxes even on the articles of everyday use like salt, tobacco.
- There were many educated people & intellectuals like lawyers or administrative officials.



## The French Revolution

The root causes the French revolution-

- Shortage of grains for growing demand of the people & the price rise.
- Subsistence crisis.
- Feudal rights to some
- The inequality amongst the people.
- Unanswered demands & grievances of the 3<sup>e</sup> estate.



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## Additional Notes

### VERSE 39

The system of paganism, worship of the “goddess of reason” was regulated by heathen rituals. The adherents of this strange religion occupied the fortified places and the strongholds of the nation, the leaders and men of power, as expressed in this verse. Bonaparte then placed himself at the head of the French government.

### VERSE 39

*When the Revolution began there was anarchy on every front, from 1792 to 1799. During this time frame, France had been led by a series of committees, which resulted in much confusion of leadership. The one constant was Napoleon, who quietly did as he deemed best, to primarily advance his own career.*

*The paganism and later atheism of France, in the times of the revolution, exalted itself above every god. France spoke “**marvelous things against the God of gods**” publicly challenging God to speak, to prove His existence. In the times of this revolution, Napoleon waited patiently for the political winds to be in his favor to announce publicly that he was in fact, the “king” of France, in 1804.*

*The open apostasy of the revolution would continue, and “**prosper**” until the “**indignation be accomplished**”. France “**prospered**” in that it confiscated the great land estates of the wealthy and auctioned them off. Its indignation against the papacy was accomplished in 1798 when the Pope was arrested and later died in prison.*

*In 1801, fearing the government would completely lose control of the populace General Napoleon, now “First Consul” of France (king, by any other name) allowed for the restoration of a pope. He understood that the populace needed, even required, some form of Deity. An example of his in this direction is seen in his campaign against Egypt in 1798. He had declared to the Egyptians that he himself was Muslim! This was, of course, nothing more than a political form of religion.*

*“Strongholds” generally refer to reinforced areas but can also refer to those of influence and power within a nation. France particularly appealed to those who were leaders and people of influence in the community, “**the most strong holds**” to support and expand this “**strange god**” religion among the people.*

*France also attempted to export its new-found paganism, religion to Europe by sword and influence, thus, “**increasing its glory**”. “**He shall cause them to rule over many**” by way of its atheistic socialism; which today dominates the culture and policy of the modern world. France would cause the land to be divided for gain (enabling Napoleon to better equip his military). Socialism and communism operate on the basis of greed and covetousness. By taking the land and wealth of the business class through progressive taxation to give it to the peasants and those who do not wish to support themselves. In this way, the elite and wealthy who gain control, those whose influence and power represent the strongholds of the nation, secure the votes of the poorer classes.*

Church and nobility estates were confiscated, divided and sold, the gain going into the national treasury.

Shall divide the land for gain:

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