
Kids' Prophecy Corner

Daniel 11:40

Welcome to Kids 'Prophecy Corner.

Today we will look at Daniel 11:40 and we will connect this verse with revelation 13 and 17. This study is the sixth and last of a series on Daniel and Revelation and their connection with Daniel 11:40.

When we read Daniel 11:40 we often divide it into two parts: part A and part B.

Part A reads: *And at the time of the end shall the king of the south push at him*

This refers to 1798 – the time of the end – when France, the king of the South inflicted the deadly wound on the king of the north (the papacy).

Part B reads: *and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass over.*

Although not the original intent, the movement sees in it as a repetition of history and therefore associates this part with 1989 – the time of the end for the last generation – when Pope John Paul II and the USA of Reagan are in alliance to overthrow communism or the USSR. The event we mark is the fall of the Berlin wall.

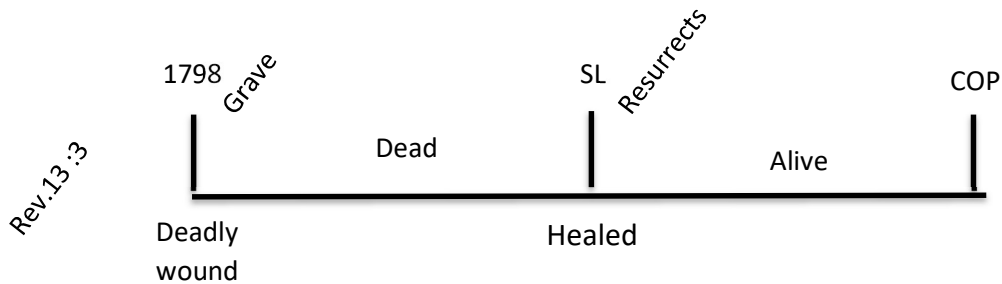
On the other hand, Ellen White, and pioneers like Uriah Smith and Josiah Litch, did not see two times of the end or two parts in this verse. So how do we come to this application?

We have been looking at the book of Revelation in our previous studies. Daniel 11:40 is repeated and enlarged upon in this book. We need to look at each entity brought to view in Daniel through the lens of Revelation and see what we can learn.

In **Revelation 13:3** we are told:

13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

When we look closely at this verse we see a death and a resurrection. First the papacy receives a deadly wound and dies. Then its wound is healed and the world wonders after it. So this verse shows us that there are two parts or two steps. Part A - a wound and a death; and Part B - a healing and a resurrection.

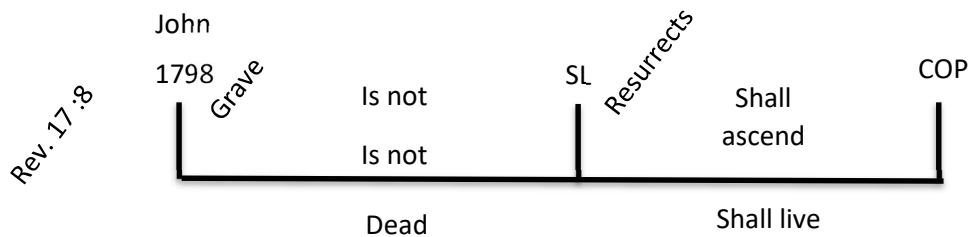


In **Revelation 17:8** we are told:

17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

In our previous study on Revelation 17 we have detailed the entire line. But we will now look at two stages of the beast in order to make a specific point. John is standing in 1798 and he sees a beast that *is not* because the beast received the deadly wound and died.

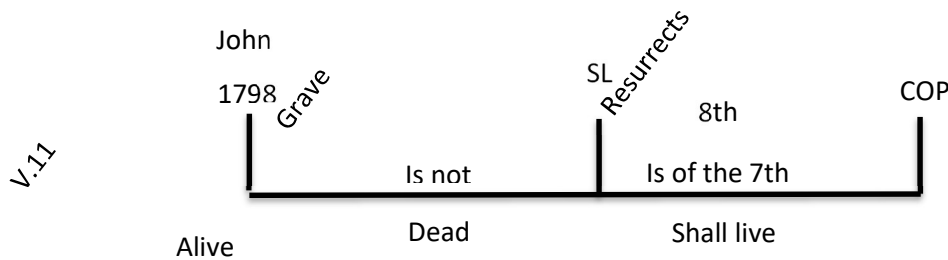
The symbol of the bottomless pit translates to the “grave.” It allows us to understand that the beast is dead while it is in the pit. Then, John sees that the same beast “*shall ascend*,” which means that the beast will live again. For someone in a grave to live again means they experienced a resurrection. So again we see two parts. Part A - a death; and part B - a resurrection.



In **Revelation 17: 11** we are told:

17:11 And the beast that was, and *is not*, even **he is the eighth, and is of the seven**, and goeth into perdition.

Again, in this verse we see a death and a resurrection. The “*is not*” denotes that the beast is dead. And “*is the eighth and is of the seven*” denotes that it resurrects. The number eight is a symbol of resurrection (Christ rose up from the grave on the eighth day if the Sabbath He rested in the tomb is counted as the seventh day). So when John says there is a beast who will come which *is the eighth and is of seven.*, John is using a parable to communicate that this beast will resurrect.



In Revelation 13 and 17 John uses different symbols to talk about the beast. He uses the terms “head,” “beast,” and “horn.” All these terms are interchangeable. He uses a particular symbol in a verse because he wants us to make a specific point. We can use rule number 5 of William Miller’s rules of interpretation, which says that “the Bible is its own expositor.” When applied to Revelation 13:3 and Revelation 17: 8, 11 we can understand that beast = head. And that the beast spoken of in these verses is one power - the papacy or the king of the north as mentioned in Daniel 11:40.

A piece of information that is not given to us in Revelation is who inflicts the deadly wound on the papacy. For that we have to go back to Daniel 11:40.

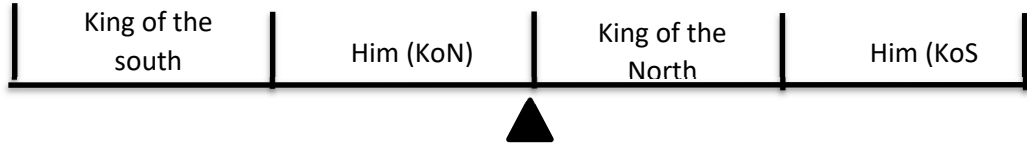
In Daniel 11:40, we see four entities: “The king of the South,” “him,” “the king of the North,” and a second “him.”

And at the time of the end shall the king of the south push at him. The “him” spoken of here is the king of the north.

And the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass over. The “him” spoken of in this portion of the verse is the King is the south.

When we line these symbols up in their order we see a chiasm.

Daniel 11:40



The main subject in this verse is the king of the north. This king receives a deadly wound by the king of the South and dies. Then he resurrects and retaliates against the king of the south by inflicting a deadly wound and death upon him.

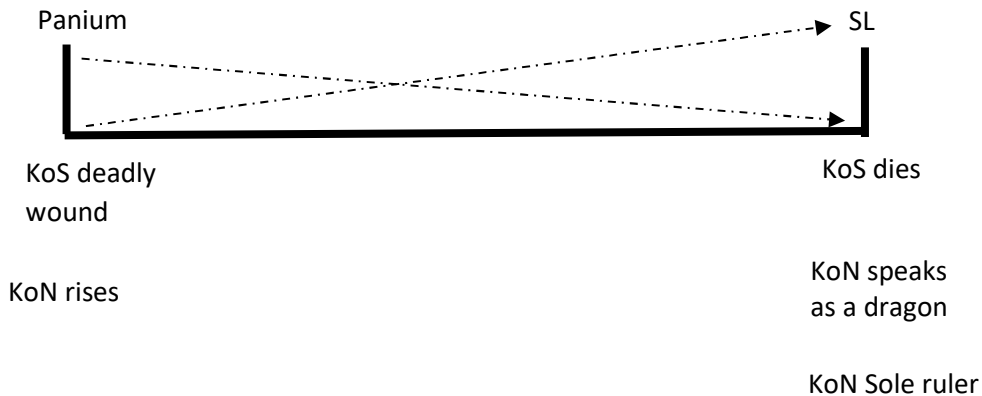
So the two parts seen in Revelation - a death and resurrection of the king of the north, are also seen in Daniel 11:40 with the additional information of who this king is fighting against. This allows us to divide Daniel 11:40 into two parts: part A and part B.

Yet we mark Daniel 11:40b as 1989. In our previous studies we mentioned that a resurrection or healing is a progressive process. And this resurgence of the king of the north is seen from 1989.

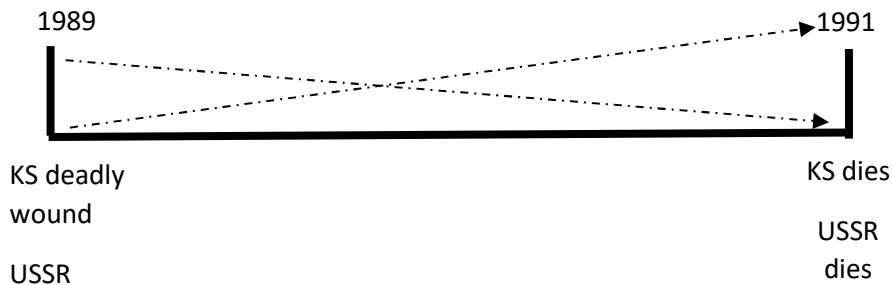
From 1989 to Panium a war is waging between the King of the North and the King of South. At Panium the King of the South receives a deadly wound and he dies at the Sunday Law.

When Russia - the king of the South - receives his deadly wound at Panium, his death will be progressive. We can see the same dynamic from 1798 to 1799 when the King of the North (the papacy) received a deadly wound in 1798 when the pope was taken captive and died in 1799 when the pope died in captivity.

So at Panium the King of the North (the United States) becomes the sole ruler. And his dominion increases progressively from there such that he will be able to speak as a dragon at the Sunday Law.



So at Panium we see the progressive fall of the King of the South and the progressive rise of the King of the North. We see the same dynamic from 1989 to 1991. In 1989 the King of the South received a deadly wound and died in 1991 when the Soviet Union was dissolved, and Gorbachev resigned.



In 1989 the satellite countries of the USSR abandoned communism and sought closer relations with western democratic countries. This was a sign that the USSR was falling as it was losing its influence over these countries.

If the first defeat of the King of the South (1989 - 1991) was a result of him losing his spheres of influence, we can conclude that the second defeat of the King of the South from Panium to SL will be characterized by the loss of its spheres of influence. Russia has its own spheres of influence in the Middle East, Africa, China, and South America. But from Panium to the

Sunday Law it will progressively loose them to remain alone. The nations formerly under Russia's influence will turn to the United States.

For the United States to be premier king at the Sunday Law it has to conquer the spheres of influence of other major powers as well as exercise greater control of the world economy. France had economic strength over the provinces of Gaul, especially those near the Mediterranean Sea. This was the reason why it was able to rise to be the premier superpower in Europe during the 1260 years in the wilderness.

To conclude, we have compared Daniel 11:40 with Revelation 13:3 and Revelation 17:8, 11. A pattern can be seen in those verses which comprises of a death and a resurrection - part A and part B. By juxtaposing these verses we were able to find missing information. Revelation teaches the death and the resurrection of the king of north. Daniel identifies the person who inflicts the deadly wound on the king of the north and how he retaliates as he resurrects. We finally went into present history to understand what the resurrection looks like and how it is progressive. All this gives us license to divide Daniel 11:40 into two parts.

This series on Daniel and Revelation was to show that the subjects covered in these books are interconnected. The main subject of Daniel 2 is the king of the north. Daniel 11:40 is about the King of the north. Revelation 12, 13 and 17 are about the King of the North. Even the story of David and Goliath is about the king of the North.