

# Do Dan 11:40 and Rev 11:8 Represent Shared Contexts?

Frank W. Hardy

In my view, the Southern attack in Dan 11:40 is Berthier abducting Pius VI from Rome in 1798. This event occurs "At the time of the end" (vs. 40) and the long period of persecution that leads up to it extends "until the time of the end" (vs. 35). In Rev 11:1-13 John takes us over this same ground. See table 1.

Table 1  
Comments on Rev 11:1-13

Text of the Passage	My Comments
Rev. 11:1 (ESV) Then I was given a measuring rod like a staff, and I was told, "Rise and measure the temple of God and the altar and those who worship there, <sup>[2]</sup> but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months. <sup>[3]</sup> And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."	Here the important thing is not the altar, but the timeframe for viewing it. In vss. 1-3 John is seeing events from the beginning of the forty-two months or 1260 days ("they <i>will</i> trample [ <i>patēsousin</i> ]," "they <i>will</i> prophesy [ <i>prophēteusousin</i> ]"). As vs. 1 opens, these things have not happened yet. They <i>will</i> happen.
Rev. 11:4 These are the two olive trees and the two lampstands that stand before the Lord of the earth.	Ellen White understood the "two olive trees" as the Scriptures of the Old and New Testaments (GC 267).
<sup>[5]</sup> And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed.	The reference to fire recalls the story of Elijah on Mt Carmel (1 Kgs 18:38).
<sup>[6]</sup> They have the power to shut the sky, that no rain may fall during the days of their prophesying,	Shutting the sky also alludes to Elijah (1 Kgs 17:1), in the period leading up to his calling fire down from heaven.
and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire.	Blood and plagues are references to Moses and the exodus (Exod 7:17).
<sup>[7]</sup> And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them,	Verse 7 occurs "when they have finished their testimony." This is the end of the forty-two months or 1260 days, started in vss. 1-3.
<sup>[8]</sup> and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified.	Christ was not crucified in Sodom, and Egypt is not a city. These are figurative references to an unbelieving world, and more specifically to Revolutionary France.
<sup>[9]</sup> For three and a half days some from the peoples and tribes and languages and	The three and half days are one part of the French Revolution, roughly from the Festival

<p>nations will gaze at their dead bodies and refuse to let them be placed in a tomb, <sup>[10]</sup> and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth.</p>	<p>of the Supreme Being (June 8, 1794) to the abduction of Pius VI (February 20, 1798). The Reign of Terror has nothing to do with it; that was people lashing out against people; the Festival of the Supreme Being is people lashing out against God. Three years and eight months later Pius VI leaves Rome under guard. That is three and a half years.</p>
<p><sup>[11]</sup> But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them. <sup>[12]</sup> Then they heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud, and their enemies watched them.</p>	<p>Verse 11 marks the end of the three and a half prophetic days or literal years. Soon afterward we see the founding of the British and Foreign Bible Society (1804) and the American Bible Society (1817). These organizations exist for the sole purpose of multiplying the Scriptures that the papacy had tried to destroy.</p>
<p><sup>[13]</sup> And at that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.</p>	<p>The reference here is to something that happens, not shortly before or shortly after the end of the three and a half days, but "at that hour," i.e., in 1798. This can only be the abduction of Pius VI, which causes not the destruction of the entire city but a tenth of it. The Lisbon earthquake is 43 years too early to be of any interest here. If the entire passage is figurative, the earthquake need not be literal.</p>

Ellen White comments on Rev 11:1-13 at length in *Great Controversy*, chap. 15, "The Bible and the French Revolution." In this chapter she states: "The periods here mentioned—'forty and two months,' and 'a thousand two hundred and threescore days'—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798" (GC 266); "The two witnesses represent the Scriptures of the Old and the New Testament" (GC 276); "The period when the two witnesses were to prophesy clothed in sackcloth, ended in 1798" (GC 268); "This prophecy [about Sodom and Egypt] has received a most exact and striking fulfillment in the history of France" (GC 269).

Rev 11:1-13 describes events during the forty-two months or 1260 days (vss. 2-3), as Dan 11:29-35/36-39 do (see 7:25; 12:6-7). It also describes events at the end of that period, as Dan 11:40 does. These passages are stated in different ways, but are talking about the same things. We need to study them together.