

ENDGAME

A Study On Revelation (Week #197)

Pastor Jason Goss

Revelation 19 _____

- Crowd In Heaven
- Destruction of Babylon
- Wedding Feast and Celebration
- Angelic Interaction
- Fifth horseman
- Banquet of the Beasts
- Beast and False Prophet captured

Revelation 19 _____

- Fiery lake of burning sulfur

Revelation 19:20 And the beast was captured, and with him the false prophet who did mighty miracles on behalf of the beast—miracles that deceived all who had accepted the mark of the beast and who worshiped his statue. Both the beast and his false prophet were thrown alive into the fiery lake of burning sulfur. *(NLT)*

Revelation 19:20 And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire, which burns with brimstone [*burning sulfur*]. *(NASB)*

Revelation 19:20 Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. *(NKJV)*

- - DANIEL 11 - -

The _____

- This chapter contains one of the Bible's most specifically fulfilled prophecies, predicting history over some 375 years and, in the end, with amazing accuracy.
- The chapter is so specific that many critics who deny supernatural revelation insist it is history written after the fact, fraudulently claimed as prophecy.
 - Because of the prophecy's detail, we often have to summarize, and we observe its fulfillment as described.
- Commentator Joyce Baldwin explains the mindset of late-daters: "Though all of this is presented as if it were future, the considered opinion of most scholars is that the writer was using an accepted literary form, which would have deceived no one. The intention was to show that God directed the course of history, and thus achieved His purposes... When the history becomes prophecy, the transition can be detected, because events proved him wrong."
 - Such a view must undermine confidence in the entire book. If the late dating theory is correct, then "the so-called revelation was in fact nothing of the sort... it follows that the preparation for the vision in chapter 10 was also a fiction put in as local color for the sake of effect." (Baldwin)
- Author: Daniel
 - Between 536 and 530 BC
 - ▶ Internal and external evidence suggests this was near the end of his captivity in Babylon.
 - Specifically, in Daniel 11, an angel tells Daniel a prophetic vision.

Daniel 10:4 On April 23, [536 B.C.] as I was standing on the bank of the great Tigris River, **5** I looked up and saw a man dressed in linen clothing, with a belt of pure gold around his waist. **6** His body looked like a precious gem. His face flashed like lightning, and his eyes flamed like torches. His arms and feet shone like polished bronze, and his voice roared like a vast multitude of people. (NLT)

Daniel 10:20 He replied, "Do you know why I have come? Soon I must return to fight against the spirit prince of the kingdom of Persia, and after that the spirit prince of the kingdom of Greece will come. **21** Meanwhile, I will tell you what is written in the Book of Truth. (No one helps me against these spirit princes except Michael, your spirit prince. **11:1** I have been standing beside Michael to support and strengthen him since the first year of the reign of Darius the Mede. (NLT)

- ▶ Note: There is no mention of "guardian" angels in the Bible. Angels are "messengers."
- ▶ This example may refer to both angelic and demonic spirits ("spirit prince") who are over...region? nation? both?

Daniel 11:2 "Now then, I will reveal the truth to you. Three more Persian kings will reign, to be succeeded by a fourth, far richer than the others. He will use his wealth to stir up everyone to fight against the kingdom of Greece. (NLT)

The _____

- *Three more kings will arise in Persia:* Simply, the angel told Daniel that there would be three more kings in Persia until a fourth arose. The fourth king would be strong, rich, and oppose the realm of Greece. This strong, rich fourth king was fulfilled in the Persian King Xerxes.
- *The fourth shall be far richer:* In fulfillment, there were actually four kings from the time Daniel spoke until Xerxes, who stirred up all against the realm of Greece. Either the angel omitted the current king (Cyrus), looking only to the future, or he ignored King Smerdis of Persia (522-21 B.C.) because he ruled less than one year and was an imposter to the throne.
 - Xerxes & Esther - Haman's plot to wipe out Jews.
 - ▶ The best evidence suggests Esther was written between the beginning of Xerxes I's reign and the fall of Persia, between 486 and 331 BC.
- *Persia... Greece:* These visions and insights regarding the future of the Persian and Greek Empires were relevant because each empire attempted to wipe out the people of God at some time.
 - A small Allied force (300 soldiers) under King Leonidas I of Sparta blocked the Persian advance under Xerxes (7,000 soldiers) at the pass of Thermopylae (a three-day battle).
 - The following spring, Greek infantry wiped out the Persian invasion, and on the same day, across the Aegean Sea, an Allied navy destroyed the remnants of the Persian navy at the Battle of Mycale.
 - The Wars of the Delian League (477-449 BC) were a series of campaigns fought between the Delian League led by Athens and her allies, and the Achaemenid Empire. These conflicts continued the Greco-Persian Wars after the second Persian invasion of Greece.
 - ▶ The Persian Empire tried to wipe out the Jewish people during the reign of Xerxes, through the plot of Haman (as shown in the Book of Esther).
 - ▶ The Greek Empire tried to wipe out the Jewish people during the reign of Antiochus IV, when he attempted to kill every Jew who did not renounce their commitment to God and embrace Greek culture.
 - About 100 years later, a "great" new leader would command Greece.

Daniel 11:3 "Then a mighty king will rise to power who will rule with great authority and accomplish everything he sets out to do. **4** But at the height of his power, his kingdom will be broken apart and divided into four parts. It will not be ruled by the

king's descendants, nor will the kingdom hold the authority it once had. For his empire will be uprooted and given to others. (NLT)

The _____ King

- Alexander the Great
 - Alexander died at 32 years of age of a fever after a drunken party in Babylon.
 - ▶ This prophecy does not mainly concern Alexander because he did no harm to Jerusalem, though he conquered the general area. The ancient historian Josephus records the interesting arrival of Alexander the Great to Jerusalem, and how he was shown the Book of Daniel by the high priest (whom Alexander had previously seen in a vision). Alexander was so impressed that he spared Jerusalem and granted it religious toleration.
 - ▶ Early death, kingdom given to four generals
 - King of North / South
 - ▶ Only two are focused on because they constantly fought over the Promised Land, which sat between their centers of power.

Daniel 11:5 "The king of the south will increase in power, but one of his own officials will become more powerful than he and will rule his kingdom with great strength. (NLT)

The Dualing _____

- The strength of the King of the South.
 - *The king of the South shall become strong*: One of the four inheritors of the empire of the mighty king would become stronger and greater than the others.
 - *He shall gain power over him and have dominion*: This was fulfilled in Ptolemy I of Egypt, who exerted his control over the Holy Land. Soon after the division of Alexander's Empire, the Ptolemies dominated this region.
 - ▶ Ptolemy I had a prince named Seleucus, who rose to power and took dominion over the region of Syria. He became more powerful than his former Egyptian ruler. The Seleucids are known as the Kings of the North, and the Ptolemies as the Kings of the South.
 - ▶ The dynasties of the Seleucids and the Ptolemies fought for some 130 years. The stronger of the two always held dominion over the Holy Land.

Daniel 11:6 Some years later an alliance will be formed between the king of the north and the king of the south. The daughter of the king of the south will be given in marriage to the king of the north to secure the alliance, but she will lose her

influence over him, and so will her father. She will be abandoned along with her supporters. (NLT)

The _____

- Temporary allies.
 - *They shall join forces*: Joined by a marriage, the kings of the North and South would be allies for a while, but the arrangement would not last.
 - *The daughter of the king of the South shall go to the king of the North to make an agreement*: This was fulfilled in the marriage between Antiochus II (of the Seleucids) and Berenice (daughter of Ptolemy II). There was peace for a time because of this marriage, but it was upset when Ptolemy II died.
 - ▶ *Shall not retain the power of her authority*: Once Ptolemy II died, Antiochus II put away Berenice and took back his former wife, Laodice.
 - ▶ *Neither he nor his authority shall stand*: Laodice didn't trust her husband Antiochus so she had him poisoned.
 - ▶ *She shall be given up, with those who brought her*: After the murder of Antiochus Laodice had Berenice, her infant son, and her attendants killed.
 - ▶ After this reign of terror, Laodice set her son (Seleucus II) on the throne of the Syrian dominion.

Daniel 11:7 But when one of her relatives becomes king of the south, he will raise an army and enter the fortress of the king of the north and defeat him. **8** When he returns to Egypt, he will carry back their idols with him, along with priceless articles of gold and silver. For some years afterward he will leave the king of the north alone. **9** "Later the king of the north will invade the realm of the king of the south but will soon return to his own land. (NLT)

The _____

- An army from the South defeats the kingdom of the North.
 - *Who shall come with an army*: The angel told Daniel that a branch of her roots would come from the South and prevail over the kings of the North.
 - *Deal with them and prevail*: This was fulfilled in the person of Ptolemy III, who was the brother of Berenice (the branch of her roots). Avenging the murder of his sister, Ptolemy III invaded Syria and humbled Seleucus II.
 - ▶ *He shall continue more years than the king of the North*: Ptolemy III lived four years past Seleucus II.

Daniel 11:10 However, the sons of the king of the north will assemble a mighty army that will advance like a flood and carry the battle as far as the enemy's fortress. (NLT)

The _____

- The sons of the king of the North and their victory.
 - *His sons shall stir up strife*: The sons of the kings of the North would continue the battle. One of the sons would conquer the Holy Land (overwhelm and pass through) which stood as a buffer between the kings of the South and the kings of the North.
 - *Assemble a multitude of great forces*: This was fulfilled in Seleucus III and Antiochus III, the two sons of Seleucus II. Both were successful generals, but Seleucus III ruled only a short time and was succeeded by his brother.
 - ▶ In a furious battle, Antiochus III took back the Holy Land from the dominion of the Ptolemies.

Daniel 11:11 "Then, in a rage, the king of the south will rally against the vast forces assembled by the king of the north and will defeat them. **12** After the enemy army is swept away, the king of the south will be filled with pride and will execute many thousands of his enemies. But his success will be short lived. (NLT)

The _____

- The king of the South gains an upper hand over the king of the North.
 - *The king of the South shall be moved with rage*: The angel told Daniel that the king of the South would attack and meet a great multitude of soldiers from the king of the North. The king of the North would lose in battle and his multitude would be defeated.
 - *He will not prevail*: This was fulfilled when Antiochus III was defeated at the battle of Raphia. Because of that loss he was forced to give back dominion over the Holy Land to Ptolemy IV.

Daniel 11:13 "A few years later the king of the north will return with a fully equipped army far greater than before. **14** At that time there will be a general uprising against the king of the south. Violent men among your own people will join them in fulfillment of this vision, but they will not succeed. **15** Then the king of the north will come and lay siege to a fortified city and capture it. The best troops of the south will not be able to stand in the face of the onslaught. **16** "The king of the north will march onward unopposed; none will be able to stop him. He will pause in the glorious land of Israel, intent on destroying it. (NLT)

The _____

- The king of the North and his occupation of the Glorious Land.
 - *The king of the North... shall certainly come at the end of some years with a great army*: The angel told Daniel that the northern dynasty would answer back and defeat the king of the South in an extended siege. This victory would give the king of the North dominion over the Glorious Land.

- ▶ “The land of ornaments – that is, Judea, which, lying betwixt these two potent princes, was perpetually afflicted, as corn is ground asunder lying betwixt two heavy millstones.” (Trapp)
- *No one shall stand against him*: This was fulfilled when Antiochus III invaded Egypt again, gaining final control over the armies of Ptolemy V and over the Holy Land.
 - ▶ *Many shall rise up against the king of the South*: Jews living in the Holy Land helped Antiochus III defeat the king of the South. This was because the Jewish people resented the rule of the Egyptian Ptolemies (violent men of your people shall exalt themselves in fulfillment of the vision).
 - ▶ *He who comes against him shall do according to his own will... with destruction in his power*: The Jewish people of the Glorious Land initially welcomed Antiochus III as a liberator from Egyptian rule. Their decision to support Antiochus III proved unwise when he turned destruction upon the Glorious Land and its people.

Daniel 11:17 He will make plans to come with the might of his entire kingdom and will form an alliance with the king of the south. He will give him a daughter in marriage in order to overthrow the kingdom from within, but his plan will fail. (NLT)

The _____

- The king of the South receives an ally from the king of the North.
 - *He shall also set his face*: The king of the North who ruled over the Holy Land would also attempt to dominate and destroy the king of the South. He would make one attempt by giving the king of the South the daughter of women to destroy, but this plot would not succeed.
 - *She shall not stand with him*: This was fulfilled when Antiochus III gave his daughter Cleopatra to Ptolemy V of Egypt. He did this hoping to gain permanent influence and eventually control in Egypt. To the great disappointment of Antiochus III, the plan did not succeed because Cleopatra wasn't faithful to her Egyptian husband at all.
 - ▶ This was not the most famous Cleopatra from ancient history, but this was the ancestor of the more famous Cleopatra. The more famous Egyptian woman lived some 100 years after the time of this Cleopatra.

Daniel 11:18 “After this, he will turn his attention to the coastland and conquer many cities. But a commander from another land will put an end to his insolence and cause him to retreat in shame. **19** He will take refuge in his own fortresses but will stumble and fall and be seen no more. (NLT)

The _____

- The king of the North is stopped and stumbles.
 - *He shall turn back on him*: After the disappointing effort through the daughter Cleopatra, the king of the North would turn his efforts towards the coastlands – until he was stopped by one formerly under reproach, until he shall stumble and fall, and not be found.
 - *He shall stumble and fall*: This was fulfilled when Antiochus III turned his attention towards the areas of Asia Minor and Greece. He was helped by Hannibal, the famous general from Carthage. But a Roman General, Lucius Cornelius Scipio, defeated Antiochus in Greece. Antiochus planned to humiliate Greece but was humiliated instead. He returned to his former regions, having lost all that he gained and died shortly after.
 - ▶ After this defeat Antiochus III had an inglorious end. Needing money badly for his treasury, he resorted to pillaging a Babylonian temple and was killed by enraged local citizens.
 - ▶ subpoint

Daniel 11:20 "His successor will send out a tax collector to maintain the royal splendor. But after a very brief reign, he will die, though not from anger or in battle. (NLT)

The _____ Reign

- The brief reign of the succeeding king of the North.
 - *There shall arise in his place*: After the inglorious end of the king of the North, his successor would raise taxes and meet a soon end.
 - *One who imposes taxes*: This was fulfilled in the brief reign of Seleucus III, the eldest son of Antiochus III. He sought to tax his dominion (including the glorious kingdom, the Holy Land) to increase revenues. His plan to pillage the Jerusalem temple was set aside when his ambassador had an angelic vision of warning.
 - ▶ Within a few days he shall be destroyed: Seleucus III was assassinated, probably by his brother Antiochus IV.

Daniel 11:21 "The next to come to power will be a despicable man who is not in line for royal succession. He will slip in when least expected and take over the kingdom by flattery and intrigue. (NLT)

The _____ Person

- Antiochus IV, known as Antiochus Epiphanes, comes to power
 - *In his place shall arise a vile person*: The angel told Daniel that after the brief reign of the former king of the North, the next king would be a vile

person. He would not be recognized as royalty, but shall take power by intrigue.

- *In his place*: This was fulfilled in the successor of Seleucis III, named Antiochus IV. He did not come to the throne legitimately because it was strongly suspected that he murdered his older brother, the previous king. The other potential heir (the son of Seleucus III) was imprisoned in Rome.
 - ▶ *He shall come in peaceably*: Apart from the murder of his older brother, Antiochus IV didn't use terror to gain power. He used flattery, smooth promises and intrigue.
 - ▶ "He flattered Eumenes, king of Pergamus, and Attalus his brother, and got their assistance. He flattered the Romans, and sent ambassadors to court their favour, and pay them the arrears of the tribute. He flattered the Syrians, and gained their concurrence." (Clarke)
 - ▶ Antiochus IV took the title Epiphanes, meaning illustrious. Others derisively called him Epimanes, meaning madman.

Daniel 11:22 Before him great armies will be swept away, including a covenant prince. **23** With deceitful promises, he will make various alliances. He will become strong despite having only a handful of followers. **24** Without warning he will enter the richest areas of the land. Then he will distribute among his followers the plunder and wealth of the rich—something his predecessors had never done. He will plot the overthrow of strongholds, but this will last for only a short while. **25** "Then he will stir up his courage and raise a great army against the king of the south. The king of the south will go to battle with a mighty army, but to no avail, for there will be plots against him. **26** His own household will cause his downfall. His army will be swept away, and many will be killed. **27** Seeking nothing but each other's harm, these kings will plot against each other at the conference table, attempting to deceive each other. But it will make no difference, for the end will come at the appointed time. (NLT)

The _____

- The vile person fails to conquer the king of the South.
 - *He shall act deceitfully*: The angel told Daniel that the new king of the North (the vile person of Daniel 11:21) would attempt a deceitful covenant with the king of the South. This would fail, and there would be a great battle that would not change the balance of power.
 - *He shall stir up his power*: This was fulfilled when Antiochus Epiphanes carried on the feud between the dynasties but pretended friendship and alliance to catch them off guard. Despite massive efforts and epic battles, Antiochus Epiphanes did not stand, and his army was swept away.
 - ▶ The defeat of Antiochus Epiphanes at his second campaign against Egypt was important, because Egypt beat Antiochus with the help of

Rome. At the end of it all, Antiochus Epiphanes and his kingdom were under the dominion of Rome.

- ▶ In a famous battle, the Roman Navy defeated the navy of Antiochus Epiphanes. After the battle, a Roman general drew a circle around Antiochus in the dirt and demanded to know if he would surrender and pay tribute to Rome – and demanded to know before he stepped out of the circle. From that point on there was no doubt: Antiochus Epiphanes took his orders from Rome and was under Roman dominion.
- ▶ Those who eat of the portion of his delicacies shall destroy him: This was fulfilled in the treachery against Antiochus IV by his own counselors.

Daniel 11:28 “The king of the north will then return home with great riches. On the way he will set himself against the people of the holy covenant, doing much damage before continuing his journey. **29** “Then at the appointed time he will once again invade the south, but this time the result will be different. **30** For warships from western coastlands will scare him off, and he will withdraw and return home. But he will vent his anger against the people of the holy covenant and reward those who forsake the covenant. **31** “His army will take over the Temple fortress, pollute the sanctuary, put a stop to the daily sacrifices, and set up the sacrilegious object that causes desecration. **32** He will flatter and win over those who have violated the covenant. But the people who know their God will be strong and will resist him. **33** “Wise leaders will give instruction to many, but these teachers will die by fire and sword, or they will be jailed and robbed. **34** During these persecutions, little help will arrive, and many who join them will not be sincere. **35** And some of the wise will fall victim to persecution. In this way, they will be refined and cleansed and made pure until the time of the end, for the appointed time is still to come. (NLT)

The _____

- The vile person turns on the Holy Land with violence.
 - *His heart shall be moved against the holy covenant*: When the vile person returns to his land, he will attack the land, people, and the temple of Israel. It will be a time of great courage and great treachery among God's people.
 - *So he shall do damage and return to his own land*: This was fulfilled when Antiochus Epiphanes returned from Egypt, bitter from defeat. He vented his anger against Jerusalem, which was already shaken because Antiochus sold the office of High Priest and persecuted the Jewish people to conform to Greek culture, forsaking the faith and traditions of their fathers.
 - ▶ *While returning to his land with great riches*: After failing in his invasion of Egypt, Antiochus Epiphanes returned home with only plunder to soothe his wounded pride.

- ▶ *Ships from Cyprus shall come against him:* This was naval assistance from the Romans, who helped the Egyptians turn back Antiochus Epiphanes.
- ▶ *They shall take away the daily sacrifices, and place there the abomination of desolation:* Antiochus Epiphanes set up an image of Zeus at the temple altar. He demanded sacrifice to this image, and later desecrated the temple by sacrificing a pig on it. "It was in truth an abomination, which brought a desolate condition to the Temple, for now no one would come to worship at all." (Wood)
- ▶ *He shall corrupt those who do wickedly against the covenant with flattery, but the people who know their God shall be strong.* When Antiochus Epiphanes turned on Jerusalem, the Jewish people were divided. Some forsook their covenant with God and embraced Greek culture. Those who knew their God stood for righteousness in the face of incredible persecution.
- ▶ *For many days they shall fall by sword and flame, by captivity and plundering:* In his attack on Jerusalem, Antiochus IV is said to have killed 80,000 Jews, taken 40,000 more as prisoners, and sold another 40,000 as slaves. He also plundered the temple, robbing it of approximately \$1 billion by modern calculations.
- ▶ *Until the time of the end; because it is still for the appointed time:* This terror could only last for as long as God had appointed it, and God had a purpose even for such persecution and blasphemy.

Daniel 11:36 "The king will do as he pleases, exalting himself and claiming to be greater than every god, even blaspheming the God of gods. He will succeed, but only until the time of wrath is completed. For what has been determined will surely take place. (NLT)

The _____ King

- The Antichrist: the end times Antiochus Epiphanes: a shift to a future fulfillment.
 - *He shall exalt and magnify himself above every god:* The angel explained to Daniel that this king would blaspheme God and exalt himself until the wrath has been accomplished and what has been determined shall be done.
 - *Above every god:* Here we shift from what was fulfilled in the Ptolemies and the Selucids to what will be fulfilled in the Antichrist, the final world dictator. Daniel was told this revelation pertained to the latter days (Daniel 10:14), and Daniel 11:36 begins to look more toward this final world dictator, a sort of "last days Antiochus Epiphanes."
 - ▶ We know that everything about this prophecy was not fulfilled during the career of Antiochus Epiphanes. Jesus specifically said the real

abomination of desolation was still in the future (Matthew 24:15). The Apostle Paul paraphrased Daniel 11:36 in reference to the coming Antichrist: Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God (2 Thessalonians 2:3-4).

- ▶ Antiochus Epiphanes is important, but mostly as a historical preview of the Antichrist. This is why so much space is given to describing the career of one evil man – because he prefigures the ultimate evil man. Antiochus Epiphanes is the “trailer” released well before the Antichrist, who is like the “feature.”
- *He shall exalt and magnify himself above every god:* Antiochus Epiphanes certainly did this in the general sense that all sinners oppose God. Yet he remained loyal to the Greek religious tradition, which revered the entire Olympian pantheon. Antiochus Epiphanes placed a statue of Zeus in the temple, not his own. This statement will be fulfilled far more precisely in the Antichrist, who sits as God in the temple of God, showing himself to be God (2 Thessalonians 2:4).
- *He will prosper until the wrath is accomplished:* Antichrist will do much damage, but he is on a short chain and will only work out God’s plan. God’s purpose will be accomplished.

Daniel 11:40 “Then at the time of the end, the king of the south will attack the king of the north. The king of the north will storm out with chariots, charioteers, and a vast navy. He will invade various lands and sweep through them like a flood. **41** He will enter the glorious land of Israel, and many nations will fall, but Moab, Edom, and the best part of Ammon will escape. **42** He will conquer many countries, and even Egypt will not escape. **43** He will gain control over the gold, silver, and treasures of Egypt, and the Libyans and Ethiopians will be his servants. **44** “But then news from the east and the north will alarm him, and he will set out in great anger to destroy and obliterate many. **45** He will stop between the glorious holy mountain and the sea and will pitch his royal tents. But while he is there, his time will suddenly run out, and no one will help him. (NLT)

The _____

- The final conflict.
 - *At the time of the end:* The angel described to Daniel a confederation of kings coming against this great leader, with a battle in and near the Holy Land.
 - *The king of the South shall attack him, and the king of the North shall come against him like a whirlwind.* Prophetically speaking, a precise identification

of the peoples mentioned is difficult. The king of the South may be Egypt or represent the Arab community. The king of the North may be the Antichrist's domain (as the "new Antiochus Epiphanes"), or it may be Russia.

- ▶ The precise points may be cloudy, but the general idea is clear. The end will be marked by great conflict, culminating in the world's armies gathering in the Promised Land to do final battle.
- ▶ Yet he shall come to his end, and no one will help him: In the end there is no hope for the Antichrist or for any of his followers.

Daniel 11:37 He will have no respect for the gods of his ancestors, or for the god loved by women, or for any other god, for he will boast that he is greater than them all. **38** Instead of these, he will worship the god of fortresses—a god his ancestors never knew—and lavish on him gold, silver, precious stones, and expensive gifts. **39** Claiming this foreign god's help, he will attack the strongest fortresses. He will honor those who submit to him, appointing them to positions of authority and dividing the land among them as their reward. (NLT)

Daniel 11:37 And he will show no regard for the gods of his fathers or for the desire of women, nor will he show regard for any other god; for he will boast against them all. (NASB)

Daniel 11:37 He shall regard neither the God of his fathers nor the desire of women, nor regard any god; for he shall exalt himself above them all. (NKJV)

The _____

- The character and authority of the "willful king."
 - *He shall regard neither the God of his fathers nor the desire of women:* Based on this, some Bible scholars believe that the Antichrist will be of Jewish descent, and perhaps will also be a homosexual. These things may not be widely known about the man, but they may still be true.
 - ▶ But many commentators believe that the desire of women refers to Jesus, since all women desired the honor of bearing the Messiah, and they understand "desire" as it is used in Haggai 2:7. Seeing the desire of women as Jesus makes the most sense in light of the flow of context.

Haggai 2:7 and I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory,' says the Lord of hosts. (NKJV)

- He shall honor a god of fortresses: The Antichrist will take and hold power with military might and the shrewd use of great riches.

~ *Matthew Henry's Concise Commentary*

- Antiochus the vile.
 - He called himself Epiphanes—the illustrious, but his character was the reverse of his surname. The heathen writers describe him to be an odd-humored man, rude and boisterous, base and sordid.
 - ▶ He would sometimes steal out of the court into the city, and herd with any infamous company incognito—in disguise he made himself a companion of the common sort, and of the basest strangers that came to town. He had the most unaccountable whims, so some took him for silly, others for mad. Hence he was called Epimanes—the madman.
 - ▶ He is called a vile person, for he had been a long time a hostage at Rome for the fidelity of his father when the Romans had subdued him; and it was agreed that, when the other hostages were exchanged, he should continue a prisoner at large.
- His accession to the crown.
 - By a trick, he got his elder brother's son, Demetrius, sent to Rome as a hostage in exchange for him, contrary to the cartel; and, with his elder brother taken away by Heliodorus (Dan. 11:20), he took the kingdom.
 - ▶ The states of Syria did not give it to him (Dan. 11:21) because they knew it belonged to his elder brother's son; nor did he take it by the sword, but came in peaceably, pretending to reign for his brother's son, Demetrius, then a hostage at Rome.
 - ▶ But with the help of Eumenes and Attalus, neighboring princes, he gained an interest in the people, and by flatteries obtained the kingdom, established himself in it, and crushed Heliodorus, who made head against him with the arms of a flood; those that opposed him were overflowed and broken before him, even the prince of the covenant, his nephew, the rightful heir, whom he pretended to covenant with that he would resign to him whenever he should return.
- He profaned the temple.
 - Not only his own army, which he now brought from Egypt, but a great party of deserters from the Jewish religion that joined with them; and they polluted the sanctuary of strength, not only the holy city, but the temple.
 - ▶ The story of this we have, 1 Macc. 1:21 He entered proudly into the sanctuary, took away the golden altar, and the candlestick, etc. Therefore (Dan. 11:25) there was great mourning in Israel; the princes and elders mourned, etc. And (2 Macc. 5:15) Antiochus went into the most holy temple, Menelaus, that traitor to the laws and to his own country, being his guide.

- ▶ Antiochus, having resolved to bring all about him to be of his religion, took away the daily sacrifice Dan. 11:31. Some observe that the word Tammidh, which signifies no more than daily, is only here, and in the parallel place, used for the daily sacrifice, as if there were a designed liberty left to supply it either with sacrifice, which was suppressed by Antiochus, or with gospel-worship, which was suppressed by the Antichrist. Then he set up the abomination of desolation upon the altar (1 Macc. 1:54), even an idol altar (v. 59), and called the temple the temple of Jupiter Olympius, 2 Macc. 6:2.
- He denied worship.
 - Antiochus wrote to his own kingdom that every one should leave the gods he had worshipped, and worship such as he ordered, contrary to the practice of all the conquerors that went before him, 1 Macc. 1:41, 42.
 - ▶ All the heathen agreed to the king's command; fond as they were of their gods, they did not think them worth suffering for, but, their gods being idols, it was all alike to them which gods they worshipped. Antiochus regarded no god, but magnified himself above all (Dan. 11:37).

~ *ICHTHYS Bible Study For Spiritual Growth*

<https://ichthys.com/mail-desire-of-women.htm>

- Will the Antichrist be androgynous or homosexual? Does 1 Timothy 4 support this?

1 Timothy 4:1 Now the Holy Spirit tells us clearly that in the last times some will turn away from the true faith; they will follow deceptive spirits and teachings that come from demons. **2** These people are hypocrites and liars, and their consciences are dead. **3** They will say it is wrong to be married and wrong to eat certain foods. But God created those foods to be eaten with thanks by faithful people who know the truth. (NLT)

1 Timothy 4:1 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and teachings of demons, **2** by means of the hypocrisy of liars seared in their own conscience as with a branding iron, **3** who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. (NASB)

1 Timothy 4:1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, **2** speaking lies in hypocrisy, having their own conscience seared with a hot iron, **3** forbidding to

marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. (NKJV)

- The key phrase in Daniel 11 is "*hemdath nashiyim*," which the KJV translates as "*the desire of women*". This is not a bad translation, but almost any translation here would risk being misleading.
 - ▶ Here we have two nouns in a "construct", wherein the latter noun modifies the former one (an idiom common in Hebrew and unique to it).
 - ▶ The possibilities for the relationship which the ruling noun (i.e., the second one = "women") bears to its modifier (the first one = "desire") may run the gamut of everything the word "of" can mean in English or the genitive case can mean in Greek (including in both examples the phenomena of objective and subjective genitives, one of which we surely have here given the verbal nature of the word "desire").
- In the context of Dan.11:37 we have four sequential elements:
 - ▶ 1) antichrist being unconcerned with the God of his fathers (i.e., the Lord);
 - ▶ 2) antichrist being unconcerned with the *hemdath nashiyim*;
 - ▶ 3) antichrist being unconcerned with any god/gods at all;
 - ▶ 4) antichrist as a result exalting himself over all gods.
- Given that the other three elements all point in the same direction (i.e., antichrist's mental estimation of other gods vs. himself), we should take the phrase *hemdath nashiyim* similarly. This is why many interpreters and versions have attempted to identify the *hemdath nashiyim* as a particular pagan god (Tammuz or Adonis being the most common).
 - ▶ We don't need to go that far. In the history of Israel's other kings, their (often foreign) wives more often than not led them astray into the worship of other gods. That was notably true of all of Solomon's wives and of Jezebel in the case of Ahab (cf. also the idolatrous behavior of the women of Jerusalem generally outlined in Jer.44).
- Therefore, I am inclined to understand the phrase *hemdath nashiyim* as the natural balance to the phrase "God of his fathers" and as contrasting that phrase, so that I would translate as follows:
 - ▶ He (i.e., antichrist) will have no regard for the God of his fathers (i.e., the Lord), nor those favored by their wives, nor will he have regard for any god [at all], for he will exalt himself above them all.
- As to 1Tim.4:1-3 and the trends abroad in the world at that time, I do believe it is true that the religious movement of antichrist will make great use of encouraging behavioral extremes, pronouncing them "holy" and acceptable whether they run to lasciviousness or, in this case, asceticism (self-denial).

- In either case, marriage, which represents an avoidance of both extremes, will be discouraged by antichrist's religion (as this passage indicates).
 - ▶ Whether we may glean from this any personal predilection on the beast's part remains to be seen. The one thing I think we can rule out is the beast being a happily and respectably married man. If nothing else, this would militate against his imitation of the true Messiah.

~ ***Pulpit Commentary***

- His opposition to the theocracy and to the worship of Jehovah was only part of a broader policy, the object of which was the abolition of all local cults.
- *The desire of women*: It might mean that he was not lustful; but there is no evidence that, like Charles XII., he was abstinent.
 - The author likely suggests that it was the worship of Adonis or Tammuz (Ezekiel 8:14; Queen of Heaven) that Antiochus despised.

~ ***Cambridge Bible for Schools and Colleges Commentary***

- *And the gods of his fathers he will not regard*]: The honors paid by him to foreign deities implied a depreciation of the gods of his own country.
- *And neither the desire of women, nor any god, will he regard*]: The 'desire of women' must, from the context, be the designation of some divinity—most probably (Ewald, Bevan) Tammuz, a celebrated Syrian and Phœnician deity, known to the Greeks as Adonis, whose rites were popular among women.

~ ***Ellicott's Commentary for English Readers***

- *He discards his hereditary religion*: he has no regard for that natural affection which women look upon as most desirable, but exalts himself over all.
- *Desire of women*: Isaiah's language (Isaiah 44:9), "delectable things," has led some commentators to think an idol is intended here.
 - It has been stated that the allusion is to the Asiatic goddess of nature, Mylitta, who, again, has been identified with the "queen of heaven" (Jeremiah 7:18). The context, however, leads us rather to think of human affection, or some other thing highly prized by women, for the words "neither shall he regard any god" would be unmeaning if a god were designated by "the desire of women." It should be remembered that according to Polybius xxvi. 10, sec. 11, Antiochus exceeded all kings in the sacrifices he offered at the gates and in the honors he paid to the gods.
 - In his estate, in place of the God he rejected, he will worship the "god of forces." There is no reason to take this as a proper name, as the Syriac translator and Theodotion do. It can only mean "fortresses", so that the whole religion of this king is the taking of fortresses. To him war is everything, and to war everything else must give way. To war, as if it were a god, he does honor with all his wealth.

Isaiah 44:9 How foolish are those who manufacture idols. These prized objects are really worthless. The people who worship idols don't know this, so they are all put to shame. (NLT)

Jeremiah 7:18 No wonder I am so angry! Watch how the children gather wood and the fathers build sacrificial fires. See how the women knead dough and make cakes to offer to the Queen of Heaven. And they pour out liquid offerings to their other idol gods! (NLT)

~ **Benson Commentary**

- *Nor the desire of women:* This, as some think, means not the god that is loved and adored by women; and, taking the clause in connection with the context, this seems the most natural sense of it; for the whole verse speaks of the impiety, or irreligion, of Antiochus, that he had no regard to any god whatever.
 - What god this was that was the desire of women, cannot be certainly said; it is probable it was the moon (the queen of heaven, as they used to call her) or some other of the heavenly luminaries; for the Syrian women are described in Scripture as particularly attached to these.
 - Or the expression may refer to his barbarous cruelty, and be intended to signify that he should spare no age nor sex, and should have no regard to women, however lovely or amiable. In fact, the author of the Maccabees informs us that by his command mothers were killed with their children; and that there was killing of young and old, men, women, and children, slaying of virgins and infants, 2Ma 5:13.

~ **Barnes' Notes on the Bible Commentary**

- *Neither shall he regard the God of his fathers:* The God that his fathers or ancestors had worshipped: That is, he would not be bound or restrained by the religion of his own land, or by any of the usual laws of religion. He would worship any God he pleased, or none at all.
- *Nor the desire of women:* The phrase "the desire of women" is in itself ambiguous, and may either mean what they desire, that is, what is agreeable to them, or what they commonly seek, and for which they would plead; or it may mean his own desire - that is, that he would not be restrained by the desire of women, by any regard for women, for honorable matrimony, or by irregular passion.
 - That he would not regard the weeping or tears of women - that is, that he would be cruel. He would not spare little children, the object of a mother's love - that is, that he would be a cruel tyrant.
 - Others expound it as signifying that he would not regard honorable matrimony, but would be given to unlawful pleasures. It may not be

practicable to determine the expression's meaning with certainty, but the whole seems to set forth Antiochus' impiety and hard-heartedness.

- *Nor regard any god*: Any religious restraints whatever - the laws of any god worshipped in his own land or elsewhere - in heaven or on earth. That is, he would be utterly irreligious in heart, and where it conflicted with his purposes would set at naught every consideration derived from reverence to God.
 - He that is unrestrained by the attractive virtues of the female mind and character; he that has no regard for the sympathies and kindnesses that interest virtuous females; he that sees nothing lovely in what commonly engages their thoughts; and he that throws himself beyond the restraints of their society, and the effects of their conversation, is commonly a man who cuts himself loose from all religion, and is at the same time a despiser of virtuous females and of God. No one will expect piety toward God to be found in a bosom that sees nothing to interest him in the sympathies and virtues of the female mind; and the character of a woman-hater and a hater of God will uniformly be found united in the same person.

QUESTIONS

- ☒ For what is the horse a symbol?
- ☒ In what way is the white horse in verse 11 different from the white horse in Revelation 6:2?
- ☒ Who is the Word of God?
- ☒ Where else in Revelation is the appearance of our resurrected Lord described?
- ☒ What insights can we gain from these descriptions?
- ☒ Who makes up the armies of heaven?
- ☒ Who is the animal or the beast?
- ☒ Who is the false prophet?
- ☒ Who is in the lake of fire when the beast and the prophet are sent there?
 - What is the lake of fire?
 - How can we disprove the doctrine of annihilation from this chapter?
 - Who are the "rest" in verse 21?

