

1. Last week I taught Dan 11:37, 38 and 39. As part of that study I developed a biography of the Antichrist. When time expired we were about to look at an expanded translation of Dan 11:37-39.

2. I want to review some of that learned and then we will continue our biography. First let's look at an expanded translation of Dan 11:36.

Dan 11:36 The Antichrist will do as he pleases. He will magnify himself above every god; he will however display a particular hatred toward the God of Israel. He will say blasphemous things against Him; as a world leader he will be successful until the middle of the Tribulation when he begins to lose control; at the appointed time in God's infinite wisdom, his reign will be brought to an end.

Let me summarize our study of Rev 13:1-2:

1. The identity of the beast is quite clear in its reference to the Revived Roman Empire; the description is similar to that found in Dan 2:31-43; Dan 7:7-8 and in Rev 12:3 and Rev 17:3 and 7.

2. The stage of the empire depicted by the beast is the period after the emergence of the little horn, the future world ruler displacing three of the horns (Dan 7:8).

3. The description fits the time of the empire during the Tribulation. The fact that the beast rises out of the sea is taken by many to indicate that he comes from the great mass of humanity, namely the gentile peoples of the world.

4. Others take it as a reference to the Mediterranean, namely, that the beast will arise from the Mediterranean area. Probably both are true in that the beast is a gentile and does come from the Mediterranean scene.

5. The monstrosity of seven heads and ten horns is a reference to the remnants of the confederacy which formed the Roman Empire in the beginning, namely, the ten nations of which three were overthrown by the little horn of Dan 7:8.

6. The ten crowns, therefore, refer to the diadems as symbols of governmental authority. The fact that they have the names of blasphemy ("names" is properly plural) indicates their blasphemous opposition to God and to Christ.

7. The fourth empire gathers all the elements of a leopard, a bear and a lion in itself and is far more dreadful in its power and blasphemy than the preceding empires.

8. The three beasts selected, as many have pointed out, are typical of the Revived Roman Empire in the Great Tribulation, having the majesty and power of the lion, the strength and tenacity of a bear, and the swiftness of the leopard.

9. He will combine the distinguishing features of the three prominent world empires of the past. The ancient Greek Empire struck its foes like a leopard. In no time at all one foe after another caved in to the brilliant attacks of Alexander the Great.

10. The entire mighty empire of the Medo Persians fell to Alexander in a matter of two and one-half years! But the coming Antichrist will out-perform Alexander the Great.

11. In a matter of weeks he will take over the ten nation European confederacy and eventually subjugate the whole world to himself.

12. During its prime the Medo Persian Empire was like a powerful, deliberate bear. The raw power of its ponderous army was unstoppable. Whatever nations the Medo-Persians attacked, they conquered.

13. That's the way it will be with the Antichrist. During the first part of the Tribulation his Satanic backing will assure him eventual domination of the whole world population without a fight.

14. The Babylonian Empire was famous for its regal splendor. Most of the ancient wonders of the world were conceived and constructed by the monarchs of this era.

15. Like the lion, the king of beasts, the Antichrist will out-do even the ancient Babylonian Empire with his bag of royal tricks!

16. We have earlier studied how he "rises from the dead" being healed from a mortal head wound and with the help of the False Prophet establishes himself as God.

17. These three animals also represent in a general sense gentile power which will end with the coming of Christ when literally the age of the gentile ceases and the Messiah King comes to establish Himself as King of the Jews.

Dan 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Dan 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Dan 7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Dan 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

18. Now let's return to our study of Daniel 11:37-39. The verses recall have been translated in the NIV:

Dan 11:37 He will show no regard for the gods of his fathers or for the one desired by women, nor will he regard any god, but will exalt himself above them all.

Dan 11:38 Instead of them, he will honor a god of fortresses; a god unknown to his fathers he will honor with gold and silver, with precious stones and costly gifts.

Dan 11:39 He will attack the mightiest fortresses with the help of a foreign god and will greatly honor those who acknowledge him. He will make them rulers over many people and will distribute the land at a price.

19. In keeping with the blasphemous character of this king who magnifies himself above every god, he disregards whatever deities his fathers worshiped.

20. Although Daniel is not specific, there is a plausible explanation from Jewish history. The expression "the desire of women" may refer to the often noted desire of Jewish women to become the mother of the promised Messiah, the seed of the woman promised in Gen 3:15.

21. As Dr. A. C. Gaebelien has written in his book *The Prophet Daniel*,

"Still more interesting is the statement "he shall not regard the desire of women." The Lord Jesus Christ is here in view. The word 'desire' is in the same construct form in the Hebrew as in Hag 2:7 and 1Sa 9:20, indicating that the noun following 'desire' is subjective not objective; hence it means "desired by women," not a desire for women. Pious Jewish women in Pre-messianic times had one great desire, they wanted to be mothers, with a view to Him, who is the promised seed of the woman. His birth was desired by these godly mothers of Israel. This King then hates God and hates His blessed Son, the Lord Jesus Christ."

22. Although none of the explanations can be proved beyond question, as Daniel is not specific, it is quite clear that this king would be opposed to the Messianic hope; and from Daniel's point of view, this would be important.

23. In other words, he would disregard the gods of the past as well as the promised Son of God who is to come from heaven.

24. Although the blasphemous character of this ruler is evident, the prophecy continues that he shall not "regard any god: for he shall magnify himself above all."

25. In the place of God this king is stated to "honour the God of forces," or as it is better translated, "the god of fortresses."

26. This god is stated to be peculiarly different from the gods of his fathers; and the revelation continues, "a god whom his Fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things."

27. Here again, the liberal scholar is embarrassed by the extensive claim that is made which far exceeds any claims made by the historic Antiochus.

28. Examining all other passages relating to the end time, it becomes evident that the sole confidence of the final world ruler will be in his military power in consonance with Daniel's description "he will place his confidence in the god of war," or "god of fortresses."

29. From this verse we conclude he will treasure his military "he will honor with gold and silver, with precious stones and costly gifts."

30. He is Satan's masterpiece, a human being who is Satan's substitute for Jesus Christ, thus properly identified as the Antichrist.

31. Taking the passage Dan 11:36-39 as a whole, it is apparent that the revelation provides an incisive analysis of a man devoted to materialism, militarism, and a world religion, all of which will be embodied in the final world ruler.

32. The situation in the first third of the twenty-first century is rather amazing in its similarity. Already active in the world is the promotion of a world church and a unified Europe with common laws, tariffs and currency.

32.1 The European Union is even today militarily impotent. Its members are pacific; the Antichrist after the rapture may add the missing link leading to their success - his god of fortress.

33. This portion of Daniel, in the light of contemporary trends, becomes an illuminating prophetic commentary on the ultimate end which will unite the political, religious, and materialistic philosophies of our day in one man who is Satan's nomination for king of kings and lord of lords.

34. So much for the introduction of the Willful King. Before proceeding in our study I want to give you an expanded translation of verses thirty-seven, thirty-eight and thirty-nine.

### Expanded Translation

Dan 11:37 The Antichrist in the Tribulation will openly flaunt his hatred of religion; particularly will he ridicule the hope of a coming Messiah. He will finally declare himself to be god.

Dan 11:38 Even early in his ministry he will glorify raw power, placing his trust in military might and wealth.

Dan 11:39 He will attack and defeat those nations who do not submit to his program of world domination and with the help of the False Prophet he will procure favor among the Jews in the land. He will at first aid and protect them. In fact all who support his rise to power he will protect and prosper.

35. Now let's see what we can learn from Dan 11:40-43.

### KJV

Dan 11:40 And at the time of the end shall the king of the south push at him: 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.

Dan 11:41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

Dan 11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

Dan 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

### NIV

Dan 11:40 "At the time of the end the king of the South will engage him in battle, and the king of the North will storm out against him with chariots and cavalry and a great fleet of ships. He will invade many countries and sweep through them like a flood.

Dan 11:41 He will also invade the Beautiful Land. Many countries will fall, but Edom, Moab and the leaders of Ammon will be delivered from his hand.

Dan 11:42 He will extend his power over many countries; Egypt will not escape.

Dan 11:43 He will gain control of the treasures of gold and silver and all the riches of Egypt, with the Libyans and Nubians in submission.

### Principles:

1. The time of the end introduced in verse 35 is again mentioned in the opening portion of verse 40 to make clear that the military struggle here is that which will characterize the end of the age.

2. The events described here are what many glibly refer to as the Battle of Armageddon.

3. The term Battle of Armageddon is actually a misleading expression; the word battle should better be translated "campaign" thus Campaigns of Armageddon would be more descriptive.

4. Actually, this war will encompass more than just the Valley of Megiddo; it covers all of the land of Palestine from Mount Carmel to the Gulf of Aqabah.

5. The carnage and the horror of the scene are described only generally in Rev 19:17-21. In order to get a full picture of this horrible period, we must turn to several other passages. That we shall later do.

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Rev 19:18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.

Rev 19:20 But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

Rev 19:21 The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves.

6. The Scriptures specify certain events, personalities, nations, and geographic locations which are identified with "the war [Greek Polemos] of the great day of God, the Almighty."

7. The presence of Polemos in Revelation 16:14 indicates that the events described are a part of a war or campaign.

8. Col. R. B. Thieme in his book Armageddon writes: "A campaign involves a military invasion into unfriendly territory in an effort to locate enemy forces and peoples for the purpose of destruction and subjugation. Thus, a campaign is composed of a series of battles in a specific geographic location, fought either simultaneously or in chronological succession. Inasmuch as this titanic struggle occurs in one land, Palestine, the translation of Polemos as campaign is preferred to war."

9. There are several battles which lead to the final battle. The entire series of battles are often in error called "the Battle of Armageddon." The first battle is described in Dan 11:40-43.

10. The Scriptures describing the location of the campaign lead to the conclusion that the campaign (a series of battles) leading up to "the great day of God the Almighty," is fought in several specific geographical areas:

#### 10.1 Jerusalem (Zec 12:2-11 and 14:2);

Zec 12:2 "I am going to make Jerusalem a cup that sends all the surrounding peoples reeling. Judah will be besieged as well as Jerusalem.

Zec 12:3 On that day, when all the nations of the earth are gathered against her, I will make Jerusalem an immovable rock for all the nations. All who try to move it will injure themselves.

Zec 12:4 On that day I will strike every horse with panic and its rider with madness," declares the LORD. "I will keep a watchful eye over the house of Judah, but I will blind all the horses of the nations.

Zec 12:5 Then the leaders of Judah will say in their hearts, 'The people of Jerusalem are strong, because the LORD Almighty is their God.'

Zec 12:6 "On that day I will make the leaders of Judah like a firepot in a woodpile, like a flaming torch among sheaves. They will consume right and left all the surrounding peoples, but Jerusalem will remain intact in her place.

Zec 12:7 "The LORD will save the dwellings of Judah first, so that the honor of the house of David and of Jerusalem's inhabitants may not be greater than that of Judah.

Zec 12:8 On that day the LORD will shield those who live in Jerusalem, so that the feeblest among them will be like David, and the house of David will be like God, like the Angel of the LORD going before them.

Zec 12:9 On that day I will set out to destroy all the nations that attack Jerusalem.

Zec 12:10 "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.

Zec 12:11 On that day the weeping in Jerusalem will be great, like the weeping of Hadad Rimmon in the plain of Megiddo.

Zec 14:2 I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city.

#### 10.2 Megiddo and the Plain of Esdraelon (Rev 16:16);

Rev 16:16 Then they gathered the kings together to the place that in Hebrew is called Armageddon.

Isa 63:6 I trampled the nations in my anger; in my wrath I made them drunk and poured their blood on the ground!

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