

INTRODUCTION

I. THE BEAST MOVES HIS HEADQUARTERS "BETWEEN THE SEAS".

A. He shall plant the tabernacles of his palace between the seas.

1. "Plant" is the Hebrew word *nata* which means to cultivate; to fix or to establish. Gen. 2:8 (it is used of God planting a garden in Eden)
2. "Tabernacles" (*ohel*) is used in Scripture as places of operation from which to conduct warfare. Cf. Ps. 83:7
 - a) The use of the Hebrew construct here notes possession.
 - b) The tabernacles mentioned here belong to his "palace" -- appeden
3. "Between the seas"
 - a) "Between" is the Hebrew *beyn* which is used throughout the Old Testament of something in the middle of two individual parts. Cf. Gen. 15:10,17 (of being between to parts of animals); Deut. 6:8 (of the area between the eyes)
 - b) "The seas" narrows the encampment to two different locations.
 - (1) Between the Mediterranean and the sea of Galilee which is in the north.
 - (2) Between the Mediterranean and the Dead Sea which is in the south, where the city of Jerusalem is located.

B. He will plant them in the "glorious holy mountain".

1. "Mountain" is used in Scripture in two primary ways.
 - a) It is used literally of a high structure of nature. Ex. 19:11 (Mt. Sinai); Is. 40:4 (of topographical changes in the future)
 - b) It is used in Scripture to symbolize government. Is. 11:9 (of God's government in the future)
 - c) Two adjectives are used to describe this government.
 - (1) It is seen as "glorious" -- *tsebee* -- is used to note that which has splendor; radiance; an outward manifestation spectacular appearance. Cf. Ez. 20:6, 15 (used of the land Israel was to receive)
 - (2) It is seen as "holy" -- *kodesh* -- is similar to *hagios* in the Greek -- that which is separate and distinct. Cf. Dan. 9:16,24 (used with reference to Jerusalem)
2. The use of the lamed prefix is used in Hebrew to "har" notes to be "at" a location.

II. THE BEAST SHALL BE BROUGHT TO HIS END DESPITE HIS ADVANCES.

A. The outcome of the beast is not in doubt. Vs. 45

1. "Come" is the Hebrew word "boa" which is used in the Old Testament of something or someone being brought to or entering a place, situation. Cf. Gen. 6:13 (of the end of all flesh before God); Judges 16:2 (of Samson coming to Gaza)
2. The use of the kal with boa notes his activities will bring him to an end.
3. "No one" one will "help" him.
 - a) The Hebrew word for "help" is azar -- which means to succor; support; help. Cf. 2 Kings 14:26 (of note to help Israel); 2 Chronicles 26:13 (of the men aiding Uzziah)
 - b) The Septuagint translates azar with the word articular use of reuomai in the participle form and can be translated: the one rescuing him one from danger -- not is.

B. The beast's end comes as he and others gather together for battle succumbs to the King of kings.

1. John pictured the beast and other kings of the earth and their armies gathered together for battle. Rev. 19:19
2. The beast and the kings of the earth were lured to battle by demons. Rev. 16:14
 - a) The technical name for the war is The War concerning The Great Day belonging to the Almighty God.
 - b) Armageddon is known for battles in Scripture.
 - (1) Israel was suffered a great defeated at that valley. 2 Kings 23:29
 - (2) The Canaanites suffered a great defeat at Meggedo. Judges 5:19
 - c) God allowed the demons to deceive men to arrive at Armageddon for that day. Rev. 16:16 cf. 2nd Chron. 18:18 (God allows lying spirits to deceive men)
 - (1) Israel is the lure used to summon the nations for battle. Zec. 14:2
 - (2) God will judge them there. Joel 3:2,12

C. The specific one "rescuing him" that "not is" is Satan.

1. The beast and the false prophet are taken and cast into the lake of fire. Rev. 19:20 cf. 2 Thess. 2:8
2. The rest of men were slain by the Lord. Rev. 19:21
3. Satan is bound for 1,000 years. Rev. 20:1-3

CONCLUSION