

The Papal King Shall Not Regard the Desire of Women

Daniel 11:37

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Marriage is not a blessing reserved for one class of people, but forbidden to another class of people—it is a blessed estate for all classes of people (Hebrews 13:4). God instituted marriage (not governments, not churches, not culture) for the good of mankind to be a help to both husband and wife in bringing the world under the rule of God and to populate the earth (and for Christians to bring forth a holy seed to be raised in a Christian family and church).

It should, therefore, be of great interest to us that one of the identifying marks of this “king” revealed in Daniel 11:36ff is that he will not regard “the desire of women” (Daniel 11:37). As we shall see, this in a very particular way further confirms that the Papacy is this king.

As we consider what is prophesied concerning the Papal King (in Daniel 11:37), there are three characteristics that stand out: (1) His Apostasy; (2) His Self-Exaltation; (3) His Celibacy (out of order).

I. **His Apostasy** (he shall not regard the God of his fathers).

A. Review

1. As we noted in a previous sermon, Daniel 11:36 begins with the description of “the king” (not the king of the north from Syria or the king of the south from Egypt). From the description that follows, this is a particular king distinguished from Antiochus Epiphanes. The identifying marks of “the king” parallel very well what is said concerning the Papal Antichrist in the New Testament (as seen in recent sermons).

2. The Papacy is both the king that rules over a state (the Vatican) and is the Pope that claims to rule over the Universal Church throughout the world (in fact, it claim to have two swords—one to rule over the kings of the earth and the other to rule over the church throughout the world).

3. Moreover, according to Daniel 11:36, the Papal King does according to his will—he does so by way of his claim to infallibility (his supreme and infallible will which he declares from his throne in matters of faith and morals).

4. The Papal King exalts and magnifies himself above all earthly gods (whether earthly rulers, religious rulers, or false gods), and speaks marvelous (high and mighty) things against the God of gods by usurping the office/authority of Jesus Christ as King of the nations and as Head of the Universal Church.

5. The rule of this Papal King will continue until the time of God’s indignation against the covenanted nation of Israel that rebelled against Jesus comes to an end and Israel is converted unto Christ.

B. Now we continue in Daniel 11:37 with our first main point: **His Apostasy** (he shall not regard the God of his fathers).

1. “The king” will depart from the pure gospel and true religion revealed by God to the apostolic fathers and infallibly codified in Scripture. This is an apostasy (a falling away) that was prophesied to come by Paul (2 Thessalonians 2:3-4; 1 Timothy 4:1). The Papal King professes to know God, but by his works he denies God (Titus 1:16).

2. I will not spend more time on this point since we already addressed the great apostasy of the Papacy from the apostolic faith in some detail in 2 Thessalonians 2:3-4. But this is a mark that further identifies who “the king” revealed here is: the Papacy.

II. **His Self-Exaltation** (he shall not regard any god for he shall magnify himself above all).

A. This characteristic of the Papal King is repeated from Daniel 11:36 (“he shall exalt himself, and magnify himself above every god”). When there is repetition, it is not because God forgot what was said in the previous verse, but it is repeated for emphases so that we do not overlook the importance of it. This is the

claim of superiority over all civil rulers and religious rulers (“gods” refers to earthly rulers, Psalm 82). This is also the claim of Antichrist in 2 Thessalonians 2:4.

B. Pope Gregory VII asserts in the *Dictatus Papae* (1075) that no one can judge the pope (Proposition 19). He is supreme over all.

C. Pope Boniface VIII declared in his *Unam Sanctam* (1302) that "it is entirely necessary for salvation that every human creature [all people and all rulers] be subject to the Roman pontiff."

D. Pope Leo XIII wrote in his "The Reunion of Christendom" (1885) that the pope holds "upon this earth the place of God Almighty". That is claiming absolute supremacy upon earth. These blasphemous statements have never been retracted. This also confirms that the Papacy is “the king” in Daniel 11:36-37.

III. His Celibacy (he shall not regard the desire of women).

A. I wanted to end on this identifying mark of “the king” because this is an unmistakable mark of the Papacy and its priesthood.

B. What is the desire of women that “the king” shall not regard?

1. Universally, throughout the ages there has been generally written by God into the nature of women the desire to be married and to have children. Women are created with a natural desire to nurture children—the divine design of their body demonstrates this in conception, pregnancy, birth, and nursing children (men can do none of these). Granted, our culture is seeking to erase that God-given design and desire in women, but it yet remains even if the world seeks to suppresses that truth in unrighteousness (Rebekah—Genesis 24:60; Psalm 128:3).

2. In fact, for nearly all of history it has been viewed as a blessing to be married and to bear children, and a great burden for a woman to be barren (Rachel—Genesis 30:1; Hannah—1 Samuel 1:11). This is the desire of women that “the king” will disregard and which the Papal King has indeed disregarded in forbidding priests/nuns to marry.

C. What does the New Testament say about this?

1. Paul speaks of an apostasy (a falling away from the apostolic gospel and truth revealed by Jesus Christ) into lies that originate not with God but with the devil. One doctrine of demons promoted in this great apostasy is “forbidding to marry” (1 Timothy 4:1-3).

2. Is it just a coincidence that the Papacy/Church of Rome have fallen away from the pure gospel of Christ and His truth and teach lies throughout the whole world and that one of those lies is to forbid marriage to priests and nuns (and to require vows of celibacy—to remain unmarried all their life)? I submit that this is a most important clue as to who “the king” is in Daniel 11:36-37.

D. What does history reveal about Rome’s vows of celibacy?

1. Early councils that forbade marriage to clerics and required of those already married to abstain from sexual contact with their wives appear in the fourth century.

Synod of Elvira (305) (Canon 33):

It is decided that marriage be altogether prohibited to bishops, priests, and deacons, or to all clerics placed in the ministry, and that they keep away from their wives and not beget children; whoever does this shall be deprived of the honor of the clerical office.

Council of Carthage (390) (Canon 3):

It pleases us all that bishop, priest and deacon, guardians of purity, abstain from conjugal intercourse with their wives, so that those who serve at the altar may keep a perfect chastity.

2. Pope Siricius (385) falsely claimed that celibacy and abstinence from marital intimacy were an apostolic practice that must be followed by ministers of the church.

3. Pope Leo I wrote to Bishop Rusticus (458):

The law of continence [refraining from sexual activity] is the same for the ministers of the altar, for the bishops and for the priests; when they were (still) lay people or lectors, they could freely take a wife and beget children. But once they have reached the ranks mentioned above, what had been permitted is no longer so.

4. However, in the earliest years of the church, the clergy were usually married (even the Church of Rome acknowledges this in the following article by a bishop in the Catholic Church: https://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_cclergy_doc_01011993_chisto_en.html).

It is clear from the New Testament (Mk 1:29-31; Mt 8:14-15; Lk 4:38-39; 1 Tim 3:2, 12; Tit 1:6) that at least the Apostle Peter had been married, and that bishops, presbyters and deacons of the Primitive Church were often family men. It is also clear from epigraphy, the testimony of the Fathers, synodal legislation, papal decretals and other sources that in the following centuries, a married clergy, in greater or lesser numbers was a normal feature of the life of the Church. Even married popes are known to us.¹

1. For example Pope Hormisdas (5 14-23), father to Pope Silverius, his successor.

D. Is there biblical evidence for marriage among priests of the Old Testament and ministers in the New Testament (Leviticus 21:13—no celibacy; Hebrews 13:4 (“Marriage is honorable in all”); the apostles were married (even Peter)—1 Corinthians 9:5; 1 Timothy 3:2,4 (“the husband of one wife” and “ruleth well his own house”)?

E. Why has the Papacy and the Church of Rome forbidden priests and nuns to marry?

1. It is claimed that the unmarried state and the abstinent state (even if one is married as a cleric) are a more holy estate that allows one to be free from distractions/earthly pleasures (like wives and children) so that one can be entirely focused on the kingdom of Christ (ascetism in denying lawful earthly pleasures/comforts began with Gnosticism in the late first century and early second century). For example, the Council of Trent (1563) states in Canon 10 of “Doctrine on the Sacrament of Matrimony”:

If any one saith, that the marriage state is to be placed above the state of virginity, or of celibacy, and that it is not better and more blessed to remain in virginity, or in celibacy, than to be united in matrimony; let him be anathema.

2. Jesus is an example in many ways to us (however, not in His celibacy). Jesus is absolutely unique in various ways in which he is not an example to us (His incarnation, His substitutionary death, His sinless human nature). It is claimed that those who are ordained are married to Christ, but all who are united to Christ by faith are married to Christ (Ephesians 5:22,25).

3. Jesus says there are those who have made themselves eunuchs for the kingdom of God (Matthew 19:12). But Jesus does not forbid marriage or require abstinence. It is voluntary. It is a gift given by God to some, but not to all (1 Corinthians 7:7).

4. Paul does not forbid marriage to anyone (certainly not to ministers), but rather offers his advice that in light of the tribulation that is coming at that time, it will be more difficult for those who are married and who have children (1 Corinthians 7:26).

5. When Paul says that those who have wives are to be as though they have no wives (1 Corinthians 7:29), he is not talking about forsaking the duty of marital intimacy to a husband/wife (1 Corinthians 7:3-5), but is saying that a husband/wife must not allow their attachment to one another to be greater than their attachment to and love for Christ.

6. As Paul states in 1 Timothy 4:2—to forbid marriage is a doctrine that comes from the

devil and is promoted by the son of perdition in the great apostasy. Again, we see that “the king” in Daniel 11:36-37 is realized in the Papacy.

F. Application—What should you who are single do if you do not have the gift of celibacy to remain single and to use that gift to extend Christ’s kingdom? What should you do if you desire to marry?

1. Don’t let your desire to marry become a stronger desire than to commune with Jesus and to grow in Christ.

2. Don’t consider the time you are single to be wasted time, but use it to learn, to mature, to love your family, and to invest in your future marriage by becoming a man/woman of God. Pray and prepare.

3. Control your sexual desires by realizing that they are not stronger than the resurrection power of Jesus Christ in you. Control your sexual desires by fleeing the temptation of pornography (looking but not touching comes from the devil—Psalm 101:3; to look upon a woman/man with lust is to commit adultery in one’s heart—Matthew 5).

4. Don’t think that your struggles with the lusts of the flesh will end simply because you get married. Marriage is an aid to prevent fornication, but it is not THE ANSWER. The answer is Christ and training our minds, our eyes, and our bodies to flee temptation.

5. Don’t make physical attraction that which is most important in looking for a future spouse (Proverbs 31:30). May the Lord keep you, young people, from making physical attraction to be so important that you would rather choose to remain single all your life if your measure of physical beauty is not met. Physical beauty will pass away and it will not keep one united in marriage, but inward, spiritual beauty will last forever and will bind hearts together till death do us part.

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