

# The Wars of the Ptolemies and Seleucidae Predicted. the Coming Events of the Time of the End

by Arno Clemens Gaebelein

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*The sermon explores the prophetic predictions of the Ptolemies and Seleucidae, emphasizing their historical fulfillment and implications for the end times.*

**Scripture:** 2 Thessalonians 2:8

**Topics:** "End Times", "Antichrist"

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## Description

Arno Clemens Gaebelein preaches on the detailed historical fulfillment of the prophecies in the book of Daniel, focusing on the accuracy of the predictions and the attacks on the belief in divine revelation. He highlights the rise of the false King, the Antichrist, who will deceive both apostate Jews and nominal Christians, leading to a great final struggle. Gaebelein emphasizes the need for believers to live in separation from Antichristian movements and to keep close to the Lord, as the time of the end approaches with the gathering forces of evil. He concludes with the description of the conflicts at the time of the end, where the King of the North and the King of the South engage in a fierce battle, leading to the ultimate defeat of the Antichrist by the Lord Himself.

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## Transcript

If there is to be a division into chapters at all, it is evident that the first verse of the eleventh chapter belongs to the preceding one. There should be no break whatever. With the second verse the great prophecy begins. Here we have indeed history prewritten and the greater part of this chapter (verses 2-35) is fulfilled historically. So accurate are these predictions and their subsequent fulfillment that the enemies of " the Scripture of Truth " have declared that it could never have been written by Daniel several hundred years before these persons came into existence and fought their battles. The pagan Porphyry in the third century in his " Treatise against Christians " bitterly attacked the belief that Daniel wrote these predictions. He argued that all was written after the events had taken place. The same arguments are used by the critics. Such is this most subtle infidelity that it can make use of the statements of a poor heathen in opposition to the divine revelation.

If we were to enter into the details of each verse and show the most remarkable historical fulfillment we would have to fill a hundred or more pages. This we cannot do. But our exposition would not be complete

if we were to pass it over entirely. We shall therefore quote the text and show opposite each verse a brief statement on how the prediction was fulfilled.

Prophecy Given B.C. 534 Fulfillment And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grccia. (Verse 2.) See Ezra iv. 5-24. The three kings were : Ahasuerus, Artaxerxes and Darius. Known in history as Cambyses, Pseudo Smerdis and Darius Hystaspis (not Darius the Mede). The fourth one was Xerxes, who, as history tells us was immensely rich.

The invasion of Greece took place in 480 B. C. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. (Verse 3.) The successors of Xerxes are not mentioned. The mighty king in this verse is the notable horn seen by Daniel on the he-goat in chapter viii, Alexander the Great. 335 B. C And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up even for others besides those. (Verse 4.)

B. C. 323. Alexander died young. The notable horn was broken. His kingdom was divided into four parts (four winds) after the battle of Ipsus 301 B. C. His posterity did not receive the kingdom, but his four generals, Ptolemy, Lysimachus, Seleucus Nicator and Cassander. Not one of these division reached to the glory of Alexander's dominion. And the king of the south shall be strong, and one of ^ his princes; and he shall be strong above him, and have dominion ; his dominion shall be a great dominion. (Verse 5.)

Asia and Greece are not followed but Syria and Egypt become prominent, because the King of the North from Syria, and the King of the South, Egypt, were to come in touch with the Jews. The holy land became involved with both. The King of the South was Ptolemy Lagus. One of his princes was Seleucus Nicator. He established a great dominion, which extended to the Indus. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement; but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. (Verse 6.)

Here is another gap. This verse takes us to 250 B. C. The two who make an alliance are the Kings of the North (Syrian division of the Grecian Empire) and of the South (Egypt). This alliance was effected by the marriage of the daughter of the King of the South, the Egyptian Princess Berenice, daughter of Ptolemy H., to Antiochus Theos, the King of the North. The agreement was that Antiochus had to divorce his wife and make any child of Berenice his heir in the kingdom. The agreement ended in calamity.

When Ptolemy died Antiochus Theos in 247 called back his former wife. Berenice and her young son were poisoned and the first wife's son, Callinicus, was put on the throne as Seleucus II. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail. (Verse 7.) The one out of her roots (Berenice, who had been murdered) was her own brother, Ptolemy Euergetes, who avenged her death.

He conquered Syria. He dealt against Seleucus II, King of the North and slew the wife of Antiochus Theos, who had Berenice poisoned. He seized the fortress, the port of Antioch. And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and gold; and he shall continue more years than the king of the north. (Verse 8.) Ptolemy Euergetes did exactly as predicted. He returned with 4000 talents of gold and 40,000 talents of silver and 2500 idols and idolatrous vessels.

Many of these Cambyses had taken to Persia. So the King of the South shall come into his kingdom, and shall return into his own land. (Verse 9.) (Literal translation) : " and the same (King of the North) shall come into the realm of the King of the South, but shall return into his own land."

In 240 B. C. Seleucus Callinicus the King of the North invaded Egypt. He had to return defeated. His fleet perished in a storm.

But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through : then shall he return, and be stirred up, even to his fortress. (Verse 10.) The sons of Seleucus Callinicus were Seleucus III and Antiochus the Great. Seleucus (Ceraunos) III began war against Egyptian Provinces in Asia Minor. He was unsuccessful. The other son Antioch invaded Egypt and passed through because Ptolemy Philopater did not oppose him. B. C. 218 Antiochus continued his warfare and took the fortress Gaza.

And the King of the South shall be moved with choler, and shall come forth and fight with him, even with the King of the North: and he shall set forth a great multitude but the multitude shall be given into his hand. (Verse 11.) In 217 B. C. Ptolemy aroused himself and fought Antiochus the Great with an immense army. He defeated Antiochus. The multitude was given into the hands of Ptolemy Philopater.

And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. (Verse 12.)

(Literal: "And the multitude shall rise up and his courage increase.")

The people of Egypt rose up and the weakling Ptolemy became courageous. His victory is again referred to. It was won at Raphia. He might have pressed his victory. But he did not make use of it but gave himself up to a licentious life. Thus " he was not strengthened by it" For the King of the North shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. (Verse 13.) About 14 years later 203 B.

C Antiochus assembled a great army, greater than the army which was defeated at Raphia and turned against Egypt. Ptolemy Philopater had died and left an infant son Ptolemy Epiphanes. And in those times there shall many stand up against the King of the South: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall (Verse 14.) Antiochus had for his ally Phillip, King of Macedon. Also in Egypt many rebels stood up. And then there were, as we read in Josephus, wicked Jews, who helped Antiochus.

These "robbers of thy people" established the vision. They helped along the very things which had been predicted, as to trials for them. So the King of the North shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. (Verse 15.) All this was fulfilled in the severe struggles, which followed. But he that cometh against him shall do according to his own will, and none shall stand before him : and he shall stand in the glorious land, which by his hand shall be consumed. (Verse 16.)

The invasion of the glorious land by Antiochus followed. He subjected the whole land unto himself. He also was well disposed towards the Jews because they sided with Antiochus the Great against Ptolemy Epiphanes. He shall also set his face to enter with the strength of his whole kingdom, and an agreement shall be made with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but

she shall not stand on his side, neither be for him. (Verse 17.) This brings us to the years 198-195 B.

C. Antiochus aimed to get full possession of Egypt. An agreement was made. In this treaty between Antiochus and Ptolemy Epiphanes, Cleopatra, daughter of Antiochus was espoused to Ptolemy. Why is Cleopatra called "daughter of women?" Because she was very young and was under the care of her mother and grandmother. The treaty failed. After this shall he turn his face unto the isles, and shall take many : but a prince (literally: Captain) for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to be turned upon him. (Verse 18.)

A few years later Antiochus conquered isles on the coast of Asia Minor. The captain predicted is Scipio Asiaticus. Antiochus had reproached the Romans by his acts and he was defeated. This defeat took place at Magnesia 190 B. C. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. (Verse 19.) Antiochus returns to his own land. He came to a miserable end trying to plunder the temple of Belus in Elymais. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom : but within few days he shall be destroyed, neither in anger, nor in battle. (Verse 20.)

This is Seleucus Philopater b. c 187-176. He was known as a raiser of taxes. He had an evil reputation with the Jews because he was such an exactor among them. His tax-collector Heliodorus poisoned him and so he was slain "neither; in anger, nor in battle." And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. (Verse 21.) This vile person is none other than Antiochus Epiphanes.

He had no claim on royal dignities being only a younger son of Antiochus the Great. He seized royal honors by trickery and with flatteries. He is the little horn of Chapter viii. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant. (Verse 22.) He was successful in defeating his enemies. The prince of the covenant may mean his nephew Ptolemy Philometor. He also vanquished Philometor's generals. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. (Verse 23.)

He feigned friendship to young Ptolemy but worked deceitfully. To allay suspicion he came against Egypt with a small force but took Egypt as far as Memphis. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his father's fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. (Verse 24.) He took possession of the fertile places in Egypt under the pretense of peace.

He took Pelusium and laid siege to the fortified places Naucratis and Alexandria. And he shall stir up his power and his courage against the King of the South with a great army; and the King of the South shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. (Verse 25.) This King of the South is Ptolemy Physcon, who was made king after Philometor had fallen into the hands of Antiochus. He had a great army but did not succeed because treason had broken out in his own camp.

Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down • slain. (Verse 26.) Additional actions of Antiochus and warfare, in which he was successful, followed. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. (Verse 27.) The two kings are Antiochus Epiphanes and his associate Philometor. They made an alliance against Ptolemy Euergetes II also called

Physcon.

But they spoke lies against each other and did not succeed in their plans. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. (Verse 28.) In 168 B. C. he returned from his expedition and had great riches. Then he marched through Judea and did his awful deeds. A report had come to his ears that the Jewish people had reported him dead. In the first and second book of the Maccabees we read of his atrocities.

Then he retired to Antioch. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. (Verse 29.) He made still another attempt against the south. However he had not the former success. For the ships of Chittira shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. (Verse 30.)

The ships of Chittim are the Roman fleet. When within a few miles of Alexandria he heard that ships had arrived. He went to salute them. They delivered to him the letters of the senate, in which he was commanded, on pain of the displeasure of the Roman people, to put an end to the war against his nephews. Antiochus said, "he would go and consult his friends;" on which Popilius, one of the legates, took his staff, and instantly drew a circle round Antiochus on the sand, where he stood; and commanded him not to pass that circle, till he had given a definite answer.

As a grieved and defeated man he returned and then he fell upon Judea once more to commit additional wickedness. Apostate Jews sided with him. And arms shall stand on his part and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. (Verse 31.) This brings us to the climax of the horrors under Antiochus Epiphanes. The previous record of it is contained in Chapter viii. He sent Apollonius with over 20,000 men to destroy Jerusalem.

Multitudes were slain and women and children led away as captives. He issued a command that all people must conform to the idolatry of Greece. A wicked Grecian was sent to enforce the word of Antiochus. All sacrifices ceased and the God-given ceremonials of Judaism came to an end. The temple was polluted by the sacrifices of swine's flesh. The temple was dedicated to Jupiter Olympius. Thus the prediction was fulfilled. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

Now when they shall fall they shall be holpen with a little help: but many shall cleave to them with flatteries.

And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end : because It is yet for a time appointed. (Verses 32-35)

These verses describe the condition among the Jewish people. There were two classes. Those who do wickedly against the covenant, the apostate and those who know God, a faithful remnant. The apostates sided with the enemy and the people who know God were strong. This has reference to the noble Maccabees. There was also suffering and persecution,

What a most remarkable evidence we have here before us of the fact of prophecy! Only God can write history in advance in the way it is done here. At the same time it is evident that the power behind the men, who boast of learning and who can side with the arguments of a pagan like Porphyry, is the spirit of darkness. Inasmuch as it is proven beyond any doubt that this chapter was written and was in existence before any of these events took place, it must be a wilful unbelief, which rejects the wonderful evidence of revelation. We fear much of the present day destructive criticism is nothing less than that. How wonderfully has God fulfilled His Word! How literally everything has come to pass. And, dear reader, God will soon fulfill the great prophecies, which are still unfulfilled. The next number on His programme will be, when His blessed Son, our Lord Jesus Christ, comes into the air, and when all His Saints together with those who have died in Christ will be caught up in clouds to meet Him in the air. And after that the great judgments will sweep over the earth and wrath will be poured out.

Before we pass on we desire to say again that all in these verses we have briefly followed has been historically fulfilled. We point out a mistake in which some have fallen. In verse 31 we read of " the abomination that maketh desolate." Our Lord in His Olivet discourse (Matthew xxiv. 15) said : " When ye therefore shall see the abomination of desolation, spoken by Daniel the prophet, stand in the holy place (whoso readeth let him understand)." Some believe that when our Lord spoke these words he referred to Daniel xi. 31 and that this is the abomination of desolation. This is not quite correct. The abomination that maketh desolate of verse 31 is past and happened in the days of the atrocities committed by Antiochus Epiphanes. The abomination of desolation to which our Lord refers is mentioned in chapter xii. 11 and it points, as we shall find later, to the abomination set up by the Antichrist, the second beast, in the middle of the week. The typical meaning of Antiochus Epiphanes and his crimes in the land of Judea and against Jerusalem, we have already learned in connection with chapter viii.

The Time of the End Introduced. From chapter X. 14 we learned that Daniel was to understand by this final prophecy what should befall his people in the latter days. Now if such is the case then there must be a break somewhere in this eleventh chapter where the predicted events, which have found their fulfillment cease and where we are led into the future days, the time of the end. This break occurs at verse 35. We have seen that the predictions in verses 2-35 have all been fulfilled. However Antiochus Epiphanes with his wicked deeds is typical of that final King of the North, when greater persecution and tribulation will sweep over Israel's land, in the time of the end. Now it is very clear that verse 35 introduces this time of the end. " And some of them of understanding shall fall, to try them and to purge, and to make them white, even to the time of the end ; because it is yet for the time appointed." The last chapter in Daniel which is wholly taken up with the time of the end, the last 3 1/2 years of the seventieth week has a similar statement, which reminds us of verses 32-35 in chapter xi. " Many shall be purified and made white, and tried ; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." Therefore with verse 35 our attention is called to that time of the end and with the verse which follows we are transported at once into that time. Between verse 35 and 36 we must put a long, unreckoned period of time. Antiochus Epiphanes and the victorious Maccabees end the historical fulfillment of the predictions of this great prophecy and since then over 2000 years have passed and the fulfillment of verses 36-45 has not yet come. It corresponds somewhat to the similar gap (which is of course of less duration) between the 69th and the beginning of the 70th week. While there is no difficulty to prove the historical fulfillment of verses 2-35 it is impossible to locate anything in history which corresponds to verses 36-45. This in itself is noteworthy and an evidence that these closing verses of our chapter await a future fulfillment. Some have tried to make the King, who is first described, to be Antiochus Epiphanes, but the description does not fit him at all.

The King, who is to Come. Here in the foreground of the time of the end is a prediction of a wicked king, a most interesting and important prophecy, which differs materially from the predictions about the little horn in chapter vii. and the other little horn in chapter viii. This King has been identified with both, the head of the Roman world power and with the King of the North. We shall find that he is an entirely different one, indeed he has not yet been mentioned in this book before.

And the king shall do according to his will : and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces : and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whoso acknowledges him will he increase with glory: and he shall cause them to rule over many, and shall divide the land for a reward (verses 36-39).

Many expositors of Daniel apply this passage to Antiochus Epiphanes, because they see not the important interval which exists between verse 35 and 36. However a closer examination of the description of this King shows that he cannot be Antiochus. He is another person altogether and as we shall see later will be a Jew and assume Kingly honors in the midst of the Jewish people. Antiochus was a Gentile. Others again identify this King with the first beast in Revelation xiii. and say that the head of the revived Roman Empire, one like Napoleon I. is meant while others see here a reference to the pope in Rome. And whether the head of the Roman power, or the pope, or perhaps Mohammed, the term Antichrist is freely applied to each. Those who see the Papacy here and the Romish corruption make some startling applications which are extremely fanciful. We insert here by way of illustration what Adam Clark says on part of this passage. Others have followed in the same footsteps. On the description that the King shall not regard the desire of women the statement is made as follows:

" Both the Greek and Latin church in their Antichristian enactments, have discouraged, and in several cases proscribed, marriage, under the pretence of greater chastity, to the discredit of God's ordinance, and Christianity itself.

Nor regard any god. For the mandates and decrees of that church have been often in defiance of God and His word ; for it has magnified itself above all power and authority in heaven and on earth. It professes to hold the keys, and to open and shut heaven at pleasure, both to states and individuals.

Shall he honour the god of forces which is miuzzim, or gods protectors, as in the Margin; .worshipping saints and angels, as guardians and protectors, and mediators; leaving out, in general, the true God, and the only Mediator, Jesus Christ.

And a god whom his fathers knew not for these gods guardians, the Virgin Mary, saints, and angels, were utterly unknown, as mediators and invocable guardians, in the primitive apostolic church.

Shall he honour with gold, and silver, and with precious stones. How literally does this apply to the church of Rome! See the house of our lady at Loretto ; the shrines of saints ; the decorated images, costly apparel, gold jewels, etc., profusely used about images of saints, angels, and the blessed virgin, in different Popish churches. This superstition began to prevail in the fourth century; and was established in 787, by the seventh general council, for in that the worship of images was enacted."

But enough of this. If these commentators had only reckoned with the fact that this King is to come in the time of the end and be manifested in the land of Palestine in the midst of Daniel's people (the Jews) they would have escaped such farfetched interpretations.

Others, as already stated, identify this King with the little horn in Daniel vii. and also with that other little horn in chapter viii. To show that the King described in xi. 36-39 is a different person we shall put the records concerning these three persons before us once more.

The Little Horn

Daniel vii. 25.

The Little Horn

Daniel viii. 9-12.

Comes forth out of the ten horns of the Fourth Beast. (Roman Empire.) The Head of the restored Roman Power.

He shall speak great words against the Most High

Shall wear out the Saints of the Most High.

Think to change times and Laws.

These shall be given into his hands

For 3 1/2 years.

He is "the Prince that shall come." Dan. ix. 26.

Makes a covenant with the many.

Covenant broken in the midst of the week.

Arises out of a division of the Third Kingdom-- the Grecian Empire.

Antiochus Epiphanes predicted.

The type of the King of the North.

He understands dark sentences.

His power shall be mighty but not by his own power.

Shall destroy wonderfully.

Shall practice and prosper.

Destroy the mighty and holy people.

He shall magnify himself in his heart and by peace destroy many.

He shall stand up against the Prince of princes.

He shall be broken without hand.

He is the desolator-- the King of the North-- the Assyrian of the time of the end.

He does not regard the God of His fathers (the Jews).

Nor the desire of women.

Nor regard any god.

He shall magnify himself above all.

He shall honor the god of forces.

A god whom his fathers know not he shall honor with gold, etc.

Whoso acknowledges him will he increase with glory.

He shall cause them to rule over the many.

He shall divide the land for reward.

The Wilful King

Daniel xi, 36-39.

Nothing is said about the origin of this king.

He does not arise from the Gentiles at all; therefore he must be a Jew.

He shall do according to his will.

He shall exalt himself.

Magnify himself above every God.

Shall speak marvellous things against the God of gods.

He prospers till the indignation is past.

A close comparison of the origin of these three wicked persons and what they do during the time of the end, the last end of the indignation proves conclusively that they cannot be one person, or two, but they are three distinct persons. Who then is the King, who is described in chapter xi. 36 as coming up as the wilful king in the time of the end?

The Wilful King is the Antichrist. The Jewish people rejected their King, the Messiah, who came to His own, the Lord Jesus Christ. Our Lord told the Jews " I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." (John v. 43). This other one has not yet come. We have his photograph here. He appears in Israel's land in the time of the end as a counterfeit Messiah and takes also the place of King in their midst. This wilful King the personal Antichrist, who deceives the apostate mass of the Jewish people is repeatedly mentioned in the Old Testament prophetic

Word. Isaiah speaks of him and his end (Isaiah xxx. 33 ; lvii. 9). Zechariah calls him " the idol shepherd " (Zech. xi. 15-17). He is repeatedly mentioned in the Psalms as " the wicked man " -- " the man of the earth " -- " the bloody and deceitful man." In the Book of Revelation he appears as the second beast out of the land (Palestine) Revel, xiii. 11-17. The two horns like a lamb as he is described there show clearly that he imitates Christ. He has the spirit of the dragon and appears as a religious leader, for this reason he is also called " the false prophet " in the Book of Revelation (chapters xvi. 13; xix. 20; xx. 10).

In the New Testament he is called in the writings of John "the Antichrist." See 1 John ii. 18-22; iv. 3 ; 2 John 7. Another great prophecy of the same person is found in 2 Thessel. ii. where he is called " the man of sin, the son of pdition." The early church believed that this evil person will be a real man, a Jew and be energized by Satan. That he is the papal system or something else was invented later.

A question may arise here in the mind of the reader. The passage in Daniel has to do exclusively with Daniel's people. The wilful King is to arise in their midst and do his dreadful work in the land of Israel. How is it that he is also predicted to be the deceiver of Christendom? What has he lo do with Gentile Christendom if he is to be the false Messiah -- King of the Jews? The answer is very simple. As the time of the end approaches a widespread apostasy from God and His Word will become universal. It will be as pronounced among the Jews as it will be in nominal Christendom. Before it can come to its full head the true church, composed of all who are the Lord's, will be removed from this earth. The great mass of unsaved nominal Christians will be left behind. Then Jewish and Christian Apostasy will coalesce and center in that one person. For the apostate Jewish masses, restored in unbelief to their land, he will be the false 'Messiah-king ; for the apostate Christian masses, he twill be the Antichrist. Even to-day we see how reformed Jews and liberal Christians, the adherents of the " New Theology " make common cause and can meet together in what they call " worship." It is worship, not true worship but the Cain-cult. The whole apostate mass of humanity, Jews and Centiles, will receive this wilful King. The Jews, with the exception of the believing remnant, will hail him as their Messiah-King and the Gentiles, those iwho received not the love of the truth, will accept ithe strong delusion, the lying signs and wonders, [which this man of sin will do.

A Brief Analysis of His Person, Character and Work. We can give only a few hints in connection :with the divinely given photograph of this wicked one. He is called the King who " shall do according to his own will." He will be self-willed, .which means that in wilfullness he will go as the man of sin the full length of opposition against God and let sin work in him to the uttermost extent

In 1 Tim. iii. 6 we read that the crime of the devil is pride. This wilful King is the devil's man and Satan's character is fully developed in him. His character will be self-exaltation. First in selfwill he exalts himself and then against God himself. In this self-exaltation and exaltation above God, he will prosper till the indignation is accomplished, till the Lord comes and slays him with the breath of his lips and the brightness of His coming. Here we may consult 2 Thess. ii. Of the man of sin, this wilful King, Paul writes : " who opposeth and exalteth himself above all that is called God, showing himself that he is God." Because the temple of God is mentioned here and that temple has erroneously been interpreted as meaning the church, many hold that it means popery. But the temple is the Jewish temple in Jerusalem. Now the Jews do not possess a temple. During the last seven years, the final prophetic week, when the prince of the Roman power makes a covenant with the Jews, they will build a temple in Jerusalem. In the middle of the week this wilful King will come and take his seat in that temple and claim divine worship. Then Satan will be working in great power, signs and lying wonders. This wilful King deceives them that dwell on the earth (Rev. xiii. 14) by the means of those miracles. Apostate Jews and Gentiles will believe the lie, and thus

hasten on to the judgment which is prepared for them when God's true King appears out of the opened heavens.

The King, Antichrist, shall not regard the God of his fathers. Here his Jewish descent becomes evident. It is a Jewish phrase " the God of his fathers " and besides this, to establish his fraudulent claim to be the King Messiah, he must be a Jew. Else the Jews would not own him as such. Still more interesting is the statement " he shall not regard the desire of women." The Lord Jesus Christ is here in view. 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. " Who is a liar but he that denieth that Jesus is the Christ? He is the Antichrist, that denieth the Father and the Son " (1 John ii. 22).

Verse 38 speaks of another whom he will honor. It is strange that so very few teachers have connected this verse with what is spoken of the Antichrist in Revel, xiii. 11-17. The one whom he will honor is none other than the first beast, the little horn. The two will work together and the Antichrist will have an image made of the first beast, the little horn. Perhaps that image will be of gold, silver and precious stones, mentioned in verse 38. That image is to be worshipped and whosoever refuses to do so will be killed. Then the great tribulation will sweep through the city and the land with all its satanic horrors. The little horn, the Prince over the Roman Empire, will work corresponding atrocities in his Gentile domain.

Another statement we must explain. "Whoso acknowledges him will he increase with Glory; and he shall cause them to rule over many and shall divide the land for glory." He imitates in this the true Christ. He anticipates (as Satan always does) ,what the coming King will do.

When the Lord comes His own faithful people will receive their rewards. This is not only the teaching of the New Testament but also that of the Old. " Behold His reward is with Him " (Isaiah xl. 10). "Say ye to the daughter of Zion, Behold thy salvation cometh, behold His reward is with Him and His work before Him" (Isaiah lxii. 11). " Thy people also shall be righteous, they shall inherit the land forever " (Isaiah lx. 21). Other passages could be quoted. When Israel's true King, the Lord Jesus Christ appears, he will give Glory to His land and to the faithful remnant of His people. He will give them dominion over many, over the nations and He will divide the land for faithful service. We speak here exclusively of the faithful remnant of Israel. The church has her reward over the earth.

When the counterfeit of Satan, the false Messiah, the Antichrist is in the land, he will imitate the coming King in these matters of reward. Those who acknowledge him and are true to this dreadful being, he will give them earthly glory and dominion and divide the land for reward. But it will not last long. The King of the North sweeps into the land and antagonizes the doings of the Antichrist and then God's appointed King will appear and be enthroned upon the holy hill of Zion.

Why is Antichrist Mentioned only once in Daniel? But if this false King is so prominent then in Jerusalem how is it that we have but one description of him in the prophecies of this book? The prominence of this wilful King in connection with the Jews has led many teachers to identify him with Antiochus Epiphanes. But there is a good reason why the Antichrist is mentioned but once and that at the end of the book of Daniel. The book of Daniel is chiefly occupied with the times of the Gentiles and how they will end. The Gentile enemies of His people are therefore accorded the leading place, as we have seen, the coming Prince out of the Roman world and the King of the North are Gentiles. The Antichrist arising out of the people themselves is mentioned last.

A Practical Word. How near all these events are to our times ! We see the shadow of both, the coming Prince, the first beast, and the Antichrist in our times. The Gentile nations await a great political leader. Religiously the apostates in Judaism and Christendom are ready to receive their man and follow him. How true the Word of God given through John applies to our times. " Little children it is the last time, and as ye have heard that Antichrist shall come, even now there are many Antichrists, whereby we know that it is the last time" (1 John ii. 18). Many Antichrists were already present in the days of the Apostle John. The great Gnostic movement with its intellectual philosophical denials of the Person and work of Christ was troubling the church as well as other movements. But as the age has gone on all has become more pronounced and as never before there are many Antichrists, whereby we know that the Antichrist is near. As never before the Antichristian elements are gathering in systems and movements which gain in strength. Higher criticism is Antichristian, it may well be called the forerunner of all antichristian teachings. To the many Antichrists in our day belongs the " Christian Science " movement (a revival in a powerful way of the Gnosticism of John's day), the Millennial Dawn system (the most subtle Antichristianity), Spiritism, demon power revealed, The New Theology, the bloodless, Christless Gospel, the Theosophical movement; we also mention Bahaism, Mormonism, Reformed Judaism, New Thought and a number of other " isms." Of course the Romish " church," the mother of harlots, is in the foreground and will ere long take a very prominent part in the religious affairs of drifting Christendom.

These system are the harbingers of the final, personal Antichrist. He cannot be far away. Beloved readers! while Satan is gathering his forces and preparing the material for the final struggle, we must as God's people live in separation from these evil things and keep close to our ever blessed Lord. God's call to us now is separation. May He help all those who name that worthy Name to be separated from every form of Antichristianity. We too shall be against Christ if we are not out and out for Him. Let us give Him in all things the Preeminence.

The Conflicts at the Time of the End. And now the phrase " the time of the end " is introduced once more. The verses which follow the description of the willful King are the conflicts, which will take place in Palestine during the last half of the seventieth week and which will terminate with the coming of the King.

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. 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. He shall stretch forth his hand also upon the countries : and the land of Egypt shall not escape. 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. But tidings out of the east and out of the north shall trouble him : therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him (verses 40-45.)

In verse 39 we read that the Antichrist acting as the false King will divide the land, which is Immanuel's land. At that time two kings will push at him and threaten the Antichrist. The King of the South and the King of the North appear now upon the scene. Their doings were foreshadowed in the Kings of the South and North in the first part of this chapter. The King of the South, stirred up by the arrogant doings of the false King in Israel's land, comes first. Who is the King of the South?

A King which rises out of Egypt. It would be a mistake if we were here to leave the path of expounding prophecy and make a guess at who this King might be. Not a few instead of explaining prophetic revelations have turned prophets themselves. This proved in every case to be simple guesswork and often harmful to the study of the Word. This King of the South however will have not much success with his operations. The prominent person is his antagonist, the King of the North. He is, as we have seen, the King with the fierce countenance, typified by Antiochus Epiphanes, the little horn of chapter viii. the Assyrian of the time of the end.

He is now stirred up by what the Antichrist is doing in the land. He comes like a whirlwind with chariots and horsemen and with many ships. His mighty army, their large numbers and orderly march as well as their destructive work is vividly described in Joel's prophecy (chapter ii.). " He shall enter into the glorious land." As the desolator he comes now against Jerusalem. He also conquers other countries. Edom, Moab, and the children of Ammon only escape.<sup>1</sup> But from Isaiah xi. 14 we learn that restored Israel will lay their hand upon these, which escaped the devastation of the King of the North and be forced into obedience.

And Egypt will not escape his hand. He will have power over the treasures of gold and silver which are stored up in that land and even the Libyans and the Ethiopians shall be at his steps. When he is in the South certain tidings reach him ; they come from the East and out of the North and they trouble him. What these tidings are we are not told. We need therefore not speculate what these tidings will be. But this is certain that the tidings are connected with the Jewish people and the events, which transpire in their land.

With great fury he now turns back to the land. His great aim is to destroy and to make away with many. The climax then is reached. " He shall plant the tabernacle of his palace between the seas in the glorious holy mountain, yet he shall come to his end, and none shall help him." Then shall the Lord go forth and fight against those nations (associated with the King of the North), as when he fought in :the day of battle (Zech. xiv. 3). The interference will be by the personal, visible manifestation of the Lord, for " His feet shall stand in that day upon the Mount of Olives" (Zech. xiv. 5).

Thus the King of the North will be broken " without hands " (Dan. viii. 25) and " that determined shall be poured upon the desolator" (chapter ix. 27). The overthrow of the past Assyrian Sennacherib and his army of 185,000 men was a faint type of the end of the last Assyrian, the King of the North. Great will be the slaughter on the battlefield before Jerusalem. Then too the delivered remnant of the people Israel will go forth and share in that victory "they will gather together, gold and silver and apparel in great abundance" (Zech. xiv. 14). Pages upon pages might be filled with further scriptures and their explanations relating to this final great conflict, as well as that which happens to the western power.

One question remains. While the King of the North and his proud hosts are thus overthrown by the Army of the Lord, what becomes of the willful King, the Antichrist in the City? The King of the North cannot touch him. But the Lord Himself will deal with that wicked one. " Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming" (2 Thess. ii. 8). Thus ends the great conflict of the time of the end. The eternal abode of the Satanic instruments of the time of the end, the beast, that coming Prince, the Antichrist and the King of the North will be the lake of fire. May we praise God that in His infinite Grace He has delivered us from so great a death.

Source: <https://sermonindex.net/speakers/arno-clemens-gaebelein-/the-wars-of-the-ptolemies-and-seleucidae-predicted-the-coming-events-of-the-time/>

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