

Daniel 11:36-40,45 (John Ruskin Gill) 130363

The Future, Lecture Number 2

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The Beast, the system of nations, is the revived Roman Empire—not new but in substance the old empire. It comes up out of the sea of nations and will be headed by Italy. Italy's rise has of late been remarkable. Other nations around the Mediterranean, England, France and the Balkans, making up ten nations, will subordinate themselves to Italy.

Why are the armies of the Beast gathered at Armageddon humanly speaking? We do not mean what has God in view. What is the Beast's object in being in Judea? See Daniel 11:36: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."

The king does according to his own will—not the Lord Jesus who did not His own will, but Antichrist.

Verse 37: "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"—"God of his fathers," and "desire of women," which is Messiah. These expressions show that he is a Jew.

Verses 38-39: "But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain."

These introduce us to Jerusalem and Antichrist supreme in Palestine. This is near the end of the three and one-half years of tribulation.

Verse 40 shows what God brings upon him: "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."

The kings of the South and of the North are plain to understand when we remember God measures this earth from His land, or Palestine. So the King of the South is the King of Egypt, and the King of the North is King of Syria and Turkey. The King of the North is head of these and of other nations of the East leagued with him.

"At the time of the end,"—the end of Antichrist's power in the land. Palestine is invaded by the King of Egypt, but the King of the North (Assyrian forces) resents this inasmuch as he has had a similar move before him. Antichrist is unprepared. The stronger King of the North pursues the King of the South clear through Palestine to Egypt and Antichrist cannot prevent him. He thinks he has time to dispose of Egypt and return to Palestine before the Beast, who supports Antichrist, can muster strength against him.

Verses 42-43: "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." These verses show him in Egypt. In Egypt, at this time, great booty and wealth will be available because of Egypt's advancement in commerce.

He defeats the Egyptians who are not heard of again in this war. As a conqueror he gets reinforcements also (Libyans and Ethiopians, verse 43).

Then news comes from the east and the north which troubles him. This is from the Holy Land. While he is in Egypt we suppose the Beast, a man of genius and military power, is preparing troops around Jerusalem to oppose the line of communications of the King of the North. So the Beast will probably move his vast armies around Jerusalem in Palestine to give the King of the North the surprise of his life. European armies will, no doubt, be moved as quietly and swiftly as possible into Palestine in vast, unlimited numbers. At this juncture, the heavens open and the Lord Jesus comes (Rev. 19) to destroy these armies and the Beast by the Word of His mouth.

A greater thing yet to trouble the King of the North will probably be the report that suddenly, in the camp of the armies of the Beast, all signs of life are gone. He may figure this is a plot of the Beast to draw him back carelessly. Later reports, however, confirm the news that the Beast's armies are annihilated completely. Jerusalem is filled with dead apostates and a mighty heavenly Visitor is present there. Whatever measure of these facts the King of the North gets will trouble him greatly. He acts immediately.

Verses 44-45: "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."

He goes back daring to oppose himself to the Lord, and comes to his end.

What kind of man is he? See Daniel 8:23-24: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people."

“Fierce countenance and understanding dark sentences.” He is a very wise man; an imitator of God’s man of wisdom (Solomon). He will be expert in occult sciences and spiritism in a day when the Spirit of God’s restraint is removed and Satan himself is cast out of heaven to earth where he concentrates his wickedness in his agents. The King of the North is one of these; being in that day of Satan’s activity a super medium.

Thus, misled by his spiritual advisers, he is deceived into returning up to Jerusalem to his destruction. Daniel 11:45: “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.” And thus he is disposed of in one short sentence.

This is also at Armageddon, which is not so much a place as a term descriptive of terrible slaughter.

Until World War I Turkey had sway over Palestine, Egypt, Tripoli, etc. Brethren have in writings predicted that Turkey’s power must be retired. They saw that Turkey, Egypt, and Palestine would all lock horns as we have just seen. William Kelly said that. It is very significant that, as a result of the world war, this has happened—Egypt, Palestine, and Turkey are now separated and ready for this conflict.

When the King of the North returns and is destroyed, the Jews are restored to their Messiah; not after the Beast’s destruction merely.

See Zechariah 12:1-8: “The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open Mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.”

This book’s subject is not the Beast at all but the Assyrian, or the King of the North. The Beast is destroyed by the Lord alone, but the King of the North by Him with the help of the Jews. The Jews are strengthened to perform prodigies of valor.

See also Zechariah 14:14-15: “And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.”

One reason for this is that, when the Lord first descends out of heaven, no godly Jews are in Jerusalem but only apostates who are destroyed with the beasts. After this, however, the remnant from their hiding places in the mountains of Judea will trickle back to the city and, by the time the King of the North returns, they are there ready and reorganized by the Lord to fight—the weakest one like David.

Zechariah 14:4: “And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.” This speaks of the Lord taking up His earthly relationship with Judea (Mount of Olives is where He left it—See Acts 1).

This brings the full restoration of His people. Faith and sight go together with the Jew when the Lord’s feet stand on the Mount of Olives—they see and believe that their Messiah is there. See Zechariah 12:10: “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.”

They are already a faithful remnant and some of them preaching the gospel of the kingdom. Jews are not, at that time, saved by faith in the work of Christ. But they are clear that they cannot worship the image of the Beast because the Spirit of God will teach them from Daniel it must not be so. Their light will be very little. See the pleas of the remnant in the Psalms, showing they have not peace and suppose God’s anger is against them for their sins. But they are faithful to their light that the kingdom of the Beast cannot last and that the Kingdom of God is near.

Now, when they see Messiah, as we have read in Zechariah 12:10, the light breaks in. They see at last that the crucified Jesus is visibly their Messiah. It is not national but individual exercise.

Zechariah 13:1 is very sweet: “In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.” The fountain is Calvary—the death of Christ brought home to their heart and conscience as the ground of peace, and thus they are brought into relationship with Him as His people.

The destruction of the Beast introduces the Millennium but not settled peace on earth. All does not happen in a moment. The Lord will come as David did, before He reigns as Solomon. A distinct interval elapses during which the Lord is Judge—judging the land.

Can we enter into the Lord’s joy in getting His earthly people in His kingdom? They will never apostatize from Him. The Gentiles who enter the Millennium will, but not the Jews.

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