

\*When looking up verses listed in this document please read from the original language, the KJV, or ESV.

Let me first tackle some of the things that cause confusion.

1. There is no “end of the world” as you may believe there to be – the earth and all life coming to a complete stop for whatever reason. This was never stated in any Biblical text. This is how some people interpreted what’s in Biblical texts. The only end of the world spoken of in the Bible is when the earth, universe, or this dimension – the physical – is changed or destroyed and becomes spiritual (as it is in heaven) in “a blink of an eye”. That’s it. And this is said to take place during the time of the white throne judgment. That’s over one thousand years away!

2. Terms in the Old Testament like “in that day” and “in the latter days” are NOT referring to the same specific time period, such as “the end of the world” or some time period that was thousands of years away from the time the statement was made. You can do a search on this to see if I’m correct. One way you can search the terms quickly is to go to [this site](http://www.jesus-is-savior.com/Bible/KJB/pce.htm), or another, and download a Bible in pdf format, then search for every instance of the terms. You can also use [e-Sword](https://www.e-sword.net/downloads.html) to do the same. To verify that each instance is translated from the same Hebrew words (if you want), pull up the verse on [Biblehub.com](https://biblehub.com/), and then click on the Interlinear. Or, for those of you who are more advanced, you already know that you can check the Hebrew in whatever source manuscripts you choose.

3. The term “the end” never referred to this nonexistent end of the world time period. The term is used when destruction was coming on a land or people. It’s the end of “business as usual”. You can do the same “term search” above and you’ll see that this is true.

4. The term “the day of the LORD” does not refer to any specific time period, such as the nonexistent end of the world period. This was used as another term for “the end”. You can do a search on this also. Examples: Ezekiel 30:1-11 (using Babylon as His instrument of wrath), Joel 2:1-11, and Amos 5:all.

This belief in the “the end of the world” and “the end times” strengthens the false beliefs people have of the antichrist. It gives you the image of the last level of a video game (“the end”) where you have to face the big boss (the antichrist). But it’s just not true. It’s not scriptural at all.

Before I can get to the antichrist I have to show you what certain terms actually mean and put these terms and certain verses into historical context. But in order to put these terms and verses into historical context you have to actually read some of them. This might be hard for some people; they’re used to someone else speaking verses to them, and doing so out of context.

2 KINGS

CHAPTER 21
10 ¶ And the LORD spake by his servants the prophets,

saying,

11 Because Manasseh king of Judah hath done these

abominations, *and* hath done wickedly above all that the

Amorites did, which *were* before him, and hath made Judah

also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I

*am* bringing *such* evil upon Jerusalem and Judah, that

whosoever heareth of it, both his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria,

and the plummet of the house of Ahab: and I will wipe

Jerusalem as *a man* wipeth a dish, wiping *it*, and turning *it*

upside down.

14 And I will forsake the remnant of mine inheritance, and

deliver them into the hand of their enemies; and they shall

become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight,

and have provoked me to anger, since the day their fathers

came forth out of Egypt, even unto this day.

16 Moreover Manasseh shed innocent blood very much, till

he had filled Jerusalem from one end to another; beside his

sin wherewith he made Judah to sin, in doing *that which*

*was* evil in the sight of the LORD.

17 ¶ Now the rest of the acts of Manasseh, and all that he

did, and his sin that he sinned, *are* they not written in the

book of the chronicles of the kings of Judah?

18 And Manasseh slept with his fathers, and was buried in

the garden of his own house, in the garden of Uzza: and

Amon his son reigned in his stead.
19 ¶ Amon *was* twenty and two years old when he began to

reign, and he reigned two years in Jerusalem. And his

mother’s name *was* Meshullemeth, the daughter of Haruz of

Jotbah.

2 KINGS
CHAPTER 21

23 ¶ And the servants of Amon conspired against him, and

slew the king in his own house.

24 And the people of the land slew all them that had

conspired against king Amon; and the people of the land

made Josiah his son king in his stead.

2 KINGS

CHAPTER 22

JOSIAH *was* eight years old when he began to reign, and

he reigned thirty and one years in Jerusalem. And his

mother’s name *was* Jedidah, the daughter of Adaiah of

Boscath.

2 KINGS

CHAPTER 23

26 ¶ Notwithstanding the LORD turned not from the

fierceness of his great wrath, wherewith his anger was

kindled against Judah, because of all the provocations that

Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my

sight, as I have removed Israel, and will cast off this city

Jerusalem which I have chosen, and the house of which I

said, My name shall be there.

2 KINGS

CHAPTER 23

36 ¶ Jehoiakim *was* twenty and five years old when he

began to reign; and he reigned eleven years in Jerusalem.

And his mother’s name *was* Zebudah, the daughter of

Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the LORD,

according to all that his fathers had done.

2 KINGS

CHAPTER 24

IN his days Nebuchadnezzar king of Babylon came up, and

Jehoiakim became his servant three years: then he turned

and rebelled against him.

2 And the LORD sent against him bands of the Chaldees,

and bands of the Syrians, and bands of the Moabites, and

bands of the children of Ammon, and sent them against

Judah to destroy it, according to the word of the LORD,

which he spake by his servants the prophets.

3 Surely at the commandment of the LORD came *this* upon

Judah, to remove *them* out of his sight, for the sins of

Manasseh, according to all that he did;

4 And also for the innocent blood that he shed: for he filled

Jerusalem with innocent blood; which the LORD would not

pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he

did, *are* they not written in the book of the chronicles of the

kings of Judah?

6 So Jehoiakim slept with his fathers: and Jehoiachin his

son reigned in his stead.

7 And the king of Egypt came not again any more out of his

land: for the king of Babylon had taken from the river of

Egypt unto the river Euphrates all that pertained to the king

of Egypt.

8 ¶ Jehoiachin *was* eighteen years old when he began to

reign, and he reigned in Jerusalem three months. And his

mother’s name *was* Nehushta, the daughter of Elnathan of

Jerusalem.

9 And he did *that which was* evil in the sight of the LORD,

according to all that his father had done.

10 ¶ At that time the servants of Nebuchadnezzar king of

Babylon came up against Jerusalem, and the city was

besieged.

11 And Nebuchadnezzar king of Babylon came against the

city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of

Babylon, he, and his mother, and his servants, and his

princes, and his officers: and the king of Babylon took him

in the eighth year of his reign.

13 And he carried out thence all the treasures of the house

of the LORD, and the treasures of the king’s house, and cut

in pieces all the vessels of gold which Solomon king of

Israel had made in the temple of the LORD, as the LORD had

said.

14 And he carried away all Jerusalem, and all the princes,

and all the mighty men of valour, *even* ten thousand

captives, and all the craftsmen and smiths: none remained,

save the poorest sort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the

king’s mother, and the king’s wives, and his officers, and

the mighty of the land, *those* carried he into captivity from

Jerusalem to Babylon.

16 And all the men of might, *even* seven thousand, and

craftsmen and smiths a thousand, all *that were* strong *and*

apt for war, even them the king of Babylon brought captive

to Babylon.

17 ¶ And the king of Babylon made Mattaniah his father’s

brother king in his stead, and changed his name to

Zedekiah.

18 Zedekiah *was* twenty and one years old when he began

to reign, and he reigned eleven years in Jerusalem. And his

mother’s name *was* Hamutal, the daughter of Jeremiah of

Libnah.

19 And he did *that which was* evil in the sight of the LORD,

according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in

Jerusalem and Judah, until he had cast them out from his

presence, that Zedekiah rebelled against the king of

Babylon.

2 KINGS

CHAPTER 25

AND it came to pass in the ninth year of his reign, in the

tenth month, in the tenth *day* of the month, *that*

Nebuchadnezzar king of Babylon came, he, and all his host,

against Jerusalem, and pitched against it; and they built

forts against it round about.

2 And the city was besieged unto the eleventh year of king

Zedekiah.

6 So they took the king, and brought him up to the king of

Babylon to Riblah; and they gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and

put out the eyes of Zedekiah, and bound him with fetters of

brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the seventh *day* of the month,

which *is* the nineteenth year of king Nebuchadnezzar king

of Babylon, came Nebuzar-adan, captain of the guard, a

servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the LORD, and the king’s

house, and all the houses of Jerusalem, and every great

*man*’*s* house burnt he with fire.

10 And all the army of the Chaldees, that *were with* the

captain of the guard, brake down the walls of Jerusalem

round about.

11 Now the rest of the people *that were* left in the city, and

the fugitives that fell away to the king of Babylon, with the

remnant of the multitude, did Nebuzar-adan the captain of

the guard carry away.

12 But the captain of the guard left of the poor of the land

*to be* vinedressers and husbandmen.

Okay, now with that understanding and foundation let’s get to an example of “the day of the LORD” and “the end”. This is needed to fully understand what’s being said in the New Testament.

ZEPHANIAH

CHAPTER 1

THE word of the LORD which came unto Zephaniah the son

of Cushi, the son of Gedaliah, the son of Amariah, the son

of Hizkiah, in the days of Josiah the son of Amon, king of

Judah.

This was spoken in the days of Josiah, the son of Amon, king of Judah (as you saw above). This prophecy was for the Babylonian captivity.

2 I will utterly consume all *things* from off the land, saith

the LORD.

3 I will consume man and beast; I will consume the fowls

of the heaven, and the fishes of the sea, and the

stumblingblocks with the wicked; and I will cut off man

from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all

the inhabitants of Jerusalem; and I will cut off the remnant

of Baal from this place, *and* the name of the Chemarims

with the priests;

5 And them that worship the host of heaven upon the

housetops; and them that worship *and* that swear by the

LORD, and that swear by Malcham;

6 And them that are turned back from the LORD; and *those*

that have not sought the LORD, nor inquired for him.

7 Hold thy peace at the presence of the Lord GOD: for the

day of the LORD *is* at hand: for the LORD hath prepared a

sacrifice, he hath bid his guests.

“…the day of the LORD….”

8 And it shall come to pass in the day of the LORD’s

sacrifice, that I will punish the princes, and the king’s

children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on

the threshold, which fill their masters’ houses with violence

and deceit.

10 And it shall come to pass in that day, saith the LORD,

*that there shall be* the noise of a cry from the fish gate, and

an howling from the second, and a great crashing from the

hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant

people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search

Jerusalem with candles, and punish the men that are settled

on their lees: that say in their heart, The LORD will not do

good, neither will he do evil.

13 Therefore their goods shall become a booty, and their

houses a desolation: they shall also build houses, but not

inhabit *them;* and they shall plant vineyards, but not drink

the wine thereof.

14 The great day of the LORD *is* near, *it is* near, and hasteth

greatly, *even* the voice of the day of the LORD: the mighty

man shall cry there bitterly.

“The great day of the LORD….”

15 That day *is* a day of wrath, a day of trouble and distress,

a day of wasteness and desolation, a day of darkness and

gloominess, a day of clouds and thick darkness,

16 A day of the trumpet and alarm against the fenced cities,

and against the high towers.

17 And I will bring distress upon men, that they shall walk

like blind men, because they have sinned against the LORD:

and their blood shall be poured out as dust, and their flesh

as the dung.

18 Neither their silver nor their gold shall be able to deliver

them in the day of the LORD’s wrath; but the whole land

shall be devoured by the fire of his jealousy: for he shall

make even a speedy riddance of all them that dwell in the

land.

“… in the day of the LORD’s wrath….” That’s what it is. That’s what it means.

ZEPHANIAH

CHAPTER 2

GATHER yourselves together, yea, gather together, O

nation not desired;

2 Before the decree bring forth, *before* the day pass as the

chaff, before the fierce anger of the LORD come upon you,

before the day of the LORD’s anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have

wrought his judgment; seek righteousness, seek meekness:

it may be ye shall be hid in the day of the LORD’s anger.

And many times, the word translated to “earth” should be translated to “land”. This mistranslation gives prophecies the appearance of being global and pertaining to “the end of the world”.

EZEKIEL
CHAPTER 1

NOW it came to pass in the thirtieth year, in the fourth

*month*, in the fifth *day* of the month, as I *was* among the

captives by the river of Chebar, *that* the heavens were

opened, and I saw visions of God.

2 In the fifth *day* of the month, which *was* the fifth year of

king Jehoiachin’s captivity,

3 The word of the LORD came expressly unto Ezekiel the

priest, the son of Buzi, in the land of the Chaldeans by the

river Chebar; and the hand of the LORD was there upon

him.

The Babylonians had come against the land several times; there were several “deportations”. Ezekiel got caught up in one while others did not, they remained in the land.

EZEKIEL
CHAPTER 6

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward the mountains of Israel,

and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the

Lord GOD; Thus saith the Lord GOD to the mountains, and

to the hills, to the rivers, and to the valleys; Behold, I, *even*

I, will bring a sword upon you, and I will destroy your high

places.

4 And your altars shall be desolate, and your images shall

be broken: and I will cast down your slain *men* before your

idols.

5 And I will lay the dead carcases of the children of Israel

before their idols; and I will scatter your bones round about

your altars.

6 In all your dwellingplaces the cities shall be laid waste,

and the high places shall be desolate; that your altars may

be laid waste and made desolate, and your idols may be

broken and cease, and your images may be cut down, and

your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall

know that I *am* the LORD.

8 ¶ Yet will I leave a remnant, that ye may have *some* that

shall escape the sword among the nations, when ye shall be

scattered through the countries.

9 And they that escape of you shall remember me among

the nations whither they shall be carried captives, because I

am broken with their whorish heart, which hath departed

from me, and with their eyes, which go a whoring after

their idols: and they shall lothe themselves for the evils

which they have committed in all their abominations.

10 And they shall know that I *am* the LORD, *and that* I have

not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord GOD; Smite with thine hand, and

stamp with thy foot, and say, Alas for all the evil

abominations of the house of Israel! for they shall fall by

the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that

is near shall fall by the sword; and he that remaineth and is

besieged shall die by the famine: thus will I accomplish my

fury upon them.

13 Then shall ye know that I *am* the LORD, when their slain

*men* shall be among their idols round about their altars,

upon every high hill, in all the tops of the mountains, and

under every green tree, and under every thick oak, the place

where they did offer sweet savour to all their idols.

14 So will I stretch out my hand upon them, and make the

land desolate, yea, more desolate than the wilderness

toward Diblath, in all their habitations: and they shall know

that I *am* the LORD.

EZEKIEL
CHAPTER 7

MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the

land of Israel; An end, the end is come upon the four

corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine

anger upon thee, and will judge thee according to thy ways,

and will recompense upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have

pity: but I will recompense thy ways upon thee, and thine

abominations shall be in the midst of thee: and ye shall

know that I *am* the LORD.

5 Thus saith the Lord GOD; An evil, an only evil, behold, is

come.

6 An end is come, the end is come: it watcheth for thee;

behold, it is come.

Now let’s get into some of the verses that aid in the antichrist confusion.

Here is a breakdown of the verses that are used to misinform people on this subject.

LUKE
CHAPTER 21
AND he looked up, and saw the rich men casting their gifts

into the treasury.

2 And he saw also a certain poor widow casting in thither

two mites.

3 And he said, Of a truth I say unto you, that this poor

widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the

offerings of God: but she of her penury hath cast in all the

living that she had.

5 ¶ And as some spake of the temple, how it was adorned

with goodly stones and gifts, he said,

The focus is the temple in Jerusalem. In other gospel accounts it’s the houses of the temple, and it’s the disciples who were speaking about them.

6 *As for* these things which ye behold, the days will come,

in the which there shall not be left one stone upon another,

that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these

things be? and what sign *will there be* when these things

shall come to pass?

The question: When will the temple be destroyed, and what signs shall precede its destruction? The destruction came in 70 A.D. And remember, just because you can’t find something in the Bible doesn’t mean it didn’t happen. This is where historical research comes in.

8 And he said, Take heed that ye be not deceived: for many

shall come in my name, saying, I am *Christ;* and the time

draweth near: go ye not therefore after them.

Whether you see this as many people coming in his name and saying that they themselves are Christ/the Christ/the promised anointed one, or many people coming in his name and saying that Yahusha/Jesus is Christ/the Christ/the promised anointed one, both occurred before the destruction of Jerusalem in 70 A.D. (this is documented history).

9 But when ye shall hear of wars and commotions, be not

terrified: for these things must first come to pass; but the

end *is* not by and by.

They would hear of wars and rumors of wars but that wouldn’t be “the end”.

10 Then said he unto them, Nation shall rise against nation,

and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and

famines, and pestilences; and fearful sights and great signs

shall there be from heaven.

12 But before all these, they shall lay their hands on you,

and persecute *you*, delivering *you* up to the synagogues, and

into prisons, being brought before kings and rulers for my

name’s sake.

Before all these signs that preceded the destruction of Jerusalem by the Romans in 70 A.D. the disciples were to go through the things mentioned in verse 12. You can read in the New Testament where those things happened.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before
what ye shall answer:

15 For I will give you a mouth and wisdom, which all your

adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren,

and kinsfolks, and friends; and *some* of you shall they cause

to be put to death.

17 And ye shall be hated of all *men* for my name’s sake.

He was talking to his disciples. This would occur because they were to be persecuted.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with

armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains;

and let them which are in the midst of it depart out; and let

not them that are in the countries enter thereinto.

Speaking to them, he said that when **they** see **Judea** compassed with armies, they were to know that the destruction was at hand. He also told them that when this happened those in **Judea** should flee to the mountains….

LUKE
CHAPTER 19
41 ¶ And when he was come near, he beheld the city, and

wept over it,

42 Saying, If thou hadst known, even thou, at least in this

thy day, the things *which belong* unto thy peace! but now

they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies

shall cast a trench about thee, and compass thee round, and

keep thee in on every side,

44 And shall lay thee even with the ground, and thy

children within thee; and they shall not leave in thee one

stone upon another; because thou knewest not the time of

thy visitation.

MATTHEW

CHAPTER 23

34 ¶ Wherefore, behold, I send unto you prophets, and wise

men, and scribes: and *some* of them ye shall kill and

crucify; and *some* of them shall ye scourge in your

synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed

upon the earth, from the blood of righteous Abel unto the

blood of Zacharias son of Barachias, whom ye slew

between the temple and the altar.

36 Verily I say unto you, All these things shall come upon

this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets,

and stonest them which are sent unto thee, how often would

I have gathered thy children together, even as a hen

gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

Timeline of Jewish history

66–70

The [Great Jewish Revolt](https://en.wikipedia.org/wiki/Great_Jewish_Revolt) against [Roman occupation](https://en.wikipedia.org/wiki/First_Jewish-Roman_War) ended with destruction of the [Second Temple](https://en.wikipedia.org/wiki/Second_Temple) and the [fall of Jerusalem](https://en.wikipedia.org/wiki/Destruction_of_Jerusalem). 1,100,000 people are killed by the Romans during the siege, and 97,000 captured and enslaved.[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)] The [Sanhedrin](https://en.wikipedia.org/wiki/Sanhedrin) was relocated to [Yavne](https://en.wikipedia.org/wiki/Yavne) by [Yochanan ben Zakai](https://en.wikipedia.org/wiki/Yochanan_ben_Zakai), see also [Council of Jamnia](https://en.wikipedia.org/wiki/Council_of_Jamnia). [Fiscus Judaicus](https://en.wikipedia.org/wiki/Fiscus_Judaicus) levied on all [Jews of the Roman Empire](https://en.wikipedia.org/wiki/History_of_the_Jews_in_the_Roman_Empire) whether they aided the revolt or not.

**Source**: <https://en.wikipedia.org/wiki/Timeline_of_Jewish_history>

Throughout the Old Testament you can see that whenever Yah/God was going to bring wrath on the Israelites, He sent a prophet(s) to warn them.

22 For these be the days of vengeance, that all things which

are written may be fulfilled.

23 But woe unto them that are with child, and to them that

give suck, in those days! for there shall be great distress in

the land, and wrath upon this people.

… great distress **in the land**, and wrath on **this people**.

24 And they shall fall by the edge of the sword, and shall be

led away captive into all nations: and Jerusalem shall be

trodden down of the Gentiles, until the times of the Gentiles

be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon,

and in the stars; and upon the earth distress of nations, with

perplexity; the sea and the waves roaring;

26 Men’s hearts failing them for fear, and for looking after

those things which are coming on the earth: for the powers

of heaven shall be shaken.

27 And then shall they see the Son of man coming in a

cloud with power and great glory.

In other gospel accounts, there was a question asked about his coming. This may be what this is about. You’ll see a full breakdown of the questions a little later.

28 And when these things begin to come to pass, then look

up, and lift up your heads; for your redemption draweth

nigh.

29 And he spake to them a parable; Behold the fig tree, and

all the trees;

30 When they now shoot forth, ye see and know of your

own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass,

know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass

away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall

not pass away.

34 ¶ And take heed to yourselves, lest at any time your

hearts be overcharged with surfeiting, and drunkenness, and

cares of this life, and *so* that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the

face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be

accounted worthy to escape all these things that shall come

to pass, and to stand before the Son of man.

Something else to consider is that a prophet’s words are sometimes fulfilled in more than one way, and mean more than one thing.

In order to fully understand that most, if not all, of these verses were already fulfilled you have to know history.

Before proceeding you must watch the following video. And do note, “Christians” in the Holy Land living at the time period of the destruction of Jerusalem were mostly Israelites/Jews.

Watch the beginning - 24:30

37. The Fall of Jerusalem and the Apocalypse
<https://www.youtube.com/watch?v=kJVZTFuyAXE>

MATTHEW
CHAPTER 24
AND Jesus went out, and departed from the temple: and his

disciples came to *him* for to shew him the buildings of the

temple.

2 And Jesus said unto them, See ye not all these things?

verily I say unto you, There shall not be left here one stone

upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples

came unto him privately, saying, Tell us, when shall these

things be? and what *shall be* the sign of thy coming, and of

the end of the world?

1. When shall the temple be destroyed?

2. What will be the sign of your coming?

3. What will be the sign of “the end of the world”?

Before translation: <https://biblehub.com/interlinear/matthew/24-3.htm>

“end”: [synteleias](http://biblehub.com/greek/sunteleias_4930.htm)
Strong's Exhaustive Concordance
4930. sunteleia

From [sunteleo](http://biblehub.com/greek/4931.htm); entire completion, i.e. Consummation (of a dispensation) -- end.
see GREEK [sunteleo](http://biblehub.com/greek/4931.htm)

Thayer's Greek Lexicon

STRONGS NT 4930: συντέλεια
συντέλεια, συντελείας, ἡ (συντελής), completion, consummation, end (so in Greek writings from Polybius on; the Sept. chiefly for כָּלָה; for קֵץ in [Daniel 12:4, 13](https://biblehub.com/interlinear/daniel/12-4.htm); in other senses from Aeschylus down):
<https://biblehub.com/greek/4930.htm>

“the world”: [aiōnos](http://biblehub.com/greek/aio_nos_165.htm)
Strong's Exhaustive Concordance
165. aión

From the same as [aei](http://biblehub.com/greek/104.htm); properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future) -- age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the, while the) world (began, without end). Compare [chronos](http://biblehub.com/greek/5550.htm).
see GREEK [aei](http://biblehub.com/greek/104.htm)
see GREEK [chronos](http://biblehub.com/greek/5550.htm)

Thayer's Greek Lexicon
STRONGS NT 165: αἰών
1. age (Latinaevum, which is αἰών with the Aeolic digamma), a human lifetime (in Homer, Herodotus, Pindar, Tragic poets), life itself (Homer Iliad 5, 685 με καί λίποι αἰών etc.).
2. an unbroken age, perpetuity of time, eternity, (Plato, Tim., p. 37 d. 38 a.; Tim. Locr., p. 97 d. (quoted below); Plutarch, others). With this signification the Hebrew and rabbinical idea of the word עולָם (of which in the Sept. αἰών is the equivalent) combines in the Biblical and ecclesiastical writings Hence, in the N. T. used:
<http://biblehub.com/greek/165.htm>

So, as you can see, it actually says “consummation of the age,” not “end of the world”. This is the same “end” you saw in the Old Testament when Jerusalem and the temple were destroyed by the Babylonians, and the Israelites were dispersed. Now take a look at Luke 18:29-30 and 20:34-35. “This age” came to an end nearly forty years later, in 70 A.D. And the apostles were taught about the things that would take place during the “end of the age”/time of wrath. See: 1 Corinthians 10:11; Hebrews 1:2, 9:24-26; 1 Peter 1:19-20; Jude:all, with special attention to verse 18; 2 Peter 3:1-3; and 2 Timothy 3:1-9.

4 And Jesus answered and said unto them, Take heed that

no man deceive you.

5 For many shall come in my name, saying, I am Christ;

and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that

ye be not troubled: for all *these things* must come to pass,

but the end is not yet.

Verse 6 is a part of verse 5. He says that those things would happen but the end/consummation was not yet. This was an answer to the 3rd question.

7 For nation shall rise against nation, and kingdom against

kingdom: and there shall be famines, and pestilences, and

earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall

kill you: and ye shall be hated of all nations for my name’s

sake.

… speaking to his disciples.

10 And then shall many be offended, and shall betray one

another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive

many.

12 And because iniquity shall abound, the love of many

shall wax cold.

13 But he that shall endure unto the end, the same shall be

saved.

14 And this gospel of the kingdom shall be preached in all

the world for a witness unto all nations; and then shall the

end come.

And then the end/consummation would come. Verses 4-14 contain the answer to the 3rd question.

Did you know that the gospel was preached in all the world, what they consider “the world,” before 70 A.D.?

ACTS

CHAPTER 1

THE former treatise have I made, O Theophilus, of all that

Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he

through the Holy Ghost had given commandments unto the

apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion

by many infallible proofs, being seen of them forty days,

and speaking of the things pertaining to the kingdom of

God:

4 And, being assembled together with *them*, commanded

them that they should not depart from Jerusalem, but wait

for the promise of the Father, which, *saith he*, ye have

heard of me.

5 For John truly baptized with water; but ye shall be

baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of

him, saying, Lord, wilt thou at this time restore again the

kingdom to Israel?

7 And he said unto them, It is not for you to know the times

or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is

come upon you: and ye shall be witnesses unto me both in

Jerusalem, and in all Judæa, and in Samaria, and unto the

uttermost part of the earth.

He said that they, those he was speaking to, would do that.

ACTS

CHAPTER 13
44 ¶ And the next sabbath day came almost the whole city

together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled

with envy, and spake against those things which were

spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was

necessary that the word of God should first have been

spoken to you: but seeing ye put it from you, and judge

yourselves unworthy of everlasting life, lo, we turn to the

Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set

thee to be a light of the Gentiles, that thou shouldest be for

salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and

glorified the word of the Lord: and as many as were

ordained to eternal life believed.

49 And the word of the Lord was published throughout all

the region.

ROMANS
CHAPTER 1

PAUL, a servant of Jesus Christ, called *to be* an apostle,

separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy

scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was

made of the seed of David according to the flesh;

4 And declared *to be* the Son of God with power, according

to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for

obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called *to be*

saints: Grace to you and peace from God our Father, and

the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all,

that your faith is spoken of throughout the whole world.

ROMANS
CHAPTER 10
12 For there is no difference between the Jew and the

Greek: for the same Lord over all is rich unto all that call

upon him.

13 For whosoever shall call upon the name of the Lord shall

be saved.

14 How then shall they call on him in whom they have not

believed? and how shall they believe in him of whom they

have not heard? and how shall they hear without a

preacher?

15 And how shall they preach, except they be sent? as it is

written, How beautiful are the feet of them that preach the

gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias
saith, Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the

word of God.

18 But I say, Have they not heard? Yes verily, their sound

went into all the earth, and their words unto the ends of the

world.

COLOSSIANS
CHAPTER 1
PAUL, an apostle of Jesus Christ by the will of God, and

Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at

Colosse: Grace *be* unto you, and peace, from God our

Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus

Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the

love *which ye have* to all the saints,

5 For the hope which is laid up for you in heaven, whereof

ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world; and

bringeth forth fruit, as *it doth* also in you, since the day ye

heard *of it*, and knew the grace of God in truth:

20 And, having made peace through the blood of his cross,

by him to reconcile all things unto himself; by him, *I say*,

whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in

*your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you

holy and unblameable and unreproveable in his sight:

23 If ye continue in the faith grounded and settled, and *be*

not moved away from the hope of the gospel, which ye

have heard, *and* which was preached to every creature

which is under heaven; whereof I Paul am made a minister;

15 When ye therefore shall see the abomination of

desolation, spoken of by Daniel the prophet, stand in the

holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judæa flee into the

mountains:

17 Let him which is on the housetop not come down to take

any thing out of his house:

18 Neither let him which is in the field return back to take

his clothes.

19 And woe unto them that are with child, and to them that

give suck in those days!

20 But pray ye that your flight be not in the winter, neither

on the sabbath day:

21 For then shall be great tribulation, such as was not since

the beginning of the world to this time, no, nor ever shall

be.

22 And except those days should be shortened, there should

no flesh be saved: but for the elect’s sake those days shall

be shortened.

Verses 15-22 contain the answer to the 3rd question, but it can also be seen as being the answer to the 1st question because the temple was destroyed at the time of “the end” (the 3rd question), and its destruction was a part of the consummation of the age.

23 Then if any man shall say unto you, Lo, here *is* Christ,

or there; believe *it* not.

24 For there shall arise false Christs, and false prophets,

and shall shew great signs and wonders; insomuch that, if *it*

*were* possible, they shall deceive the very elect.

This is documented history, and was touched upon in that video. Also see: Acts 5:34-37 and 1 John 4:1.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in

the desert; go not forth: behold, *he is* in the secret

chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth

even unto the west; so shall also the coming of the Son of

man be.

28 For wheresoever the carcase is, there will the eagles be

gathered together.

Verses 23-26 are answers to the 1st question. Verses 27-28 are stated because of the topic of false Christs who would come in the 1st century A.D. While contrasting the circumstances present during the time of those false Christs with how things would be when he returned he then went on to answer the 2nd question – the signs of his coming. Basically, he was talking about their time period and the false Christs that would come, and telling them not to be deceived because when he does come, which doesn’t mean it’s in that time period, it will be like this and like that.

29 ¶ Immediately after the tribulation of those days shall

the sun be darkened, and the moon shall not give her light,

and the stars shall fall from heaven, and the powers of the

heavens shall be shaken:
30 And then shall appear the sign of the Son of man in

heaven: and then shall all the tribes of the earth mourn, and

they shall see the Son of man coming in the clouds of

heaven with power and great glory.

31 And he shall send his angels with a great sound of a

trumpet, and they shall gather together his elect from the

four winds, from one end of heaven to the other.

Immediately after the tribulation of those days, the tribulation that will be under way before and during his coming in the distant future (“those days” = verse 27 and 28) – during the time Satan is released to deceive the world (Revelation chapter 20; verses 4-6 are misinterpreted)…. Verse 31 is also stated in 1 Thessalonians 4:13-17 with other verses in the New Testament giving additional understanding and pointing to the time right before the white throne judgment.

Now look at verse 29 before translation: <https://biblehub.com/interlinear/matthew/24-29.htm>
They left out an entire word. Immediately, however/moreover, after the.… Or as [some translations have it](https://biblehub.com/multi/matthew/24-29.htm): And/But immediately after the…. Go to the following link and scroll down to the verses in Matthew and you’ll see proof of how it’s supposed to be translated: <https://biblehub.com/greek/strongs_1161.htm>

So, doesn’t that connect it to the previous verses, verses 27-28?

And this leads into another misconception: The Great Tribulation. The Greek word that is being translated to “tribulation” is translated to several other words also, so when you’re reading a translation you’re running across the same word without even knowing it. How do you think knowing it would change your conclusion, how you put those verses together? Well, you can find out now. Take a look:
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G2347&t=KJV>

32 Now learn a parable of the fig tree; When his branch is

yet tender, and putteth forth leaves, ye know that summer *is*

nigh:

33 So likewise ye, when ye shall see all these things, know

that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till

all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall

not pass away.

I had to be “accidently” led to the answer of these problematic verses. He was not saying that that generation wouldn’t pass until those things were fulfilled, that is, those things would be fulfilled in that generation, he was saying that that entire generation would pass away/perish before the possibility of all those things not being fulfilled. Take a look at the Thayer’s definitions for Strong’s numbers 3756, 3361, 3928, 2193, and 302 here:
<https://biblehub.com/interlinear/matthew/24-34.htm>

It’s the same weird type of wording that you’ll find in [Matthew 5:18](https://biblehub.com/interlinear/matthew/5-18.htm). Besides the translation, the key to understanding Matthew 5:18 is given in [Luke 16:17](https://biblehub.com/interlinear/luke/16-17.htm).

The last part of Matthew 24:34 and 5:18 are basically the same in Greek, but translated differently.
Biblehub’s translation:
“… no not will pass away the generation this until all these things take place.”
“…no not shall pass away from the law until everything should happen/take place.

So, for a fact, this verse is not speaking of that generation going by, to the next generation.

36 ¶ But of that day and hour knoweth no *man*, no, not the

angels of heaven, but my Father only.

So, all he could tell them, and was telling them, was what it would be like. So, when reading these verses you have to see it as coming from someone who doesn’t know exactly when, but only knows what it will be like. The same is true for reading the writings in the rest of the New Testament.

37 But as the days of Noe *were*, so shall also the coming of

the Son of man be.

38 For as in the days that were before the flood they were

eating and drinking, marrying and giving in marriage, until

the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all

away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken,

and the other left.

41 Two *women shall be* grinding at the mill; the one shall

be taken, and the other left.

42 ¶ Watch therefore: for ye know not what hour your Lord

doth come.

43 But know this, that if the goodman of the house had

known in what watch the thief would come, he would have

watched, and would not have suffered his house to be

broken up.

44 Therefore be ye also ready: for in such an hour as ye

think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord

hath made ruler over his household, to give them meat in

due season?

46 Blessed *is* that servant, whom his lord when he cometh

shall find so doing.

47 Verily I say unto you, That he shall make him ruler over
all his goods.

48 But and if that evil servant shall say in his heart, My lord

delayeth his coming;

49 And shall begin to smite *his* fellowservants, and to eat

and drink with the drunken;

50 The lord of that servant shall come in a day when he

looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion

with the hypocrites: there shall be weeping and gnashing of

teeth.

Verses 36-51 contain the answer to the second question. This is confirmed throughout the New Testament. The New Testament shows that immediately after the tribulation during the time of Gog and Magog, a time close to the white throne judgment when Jerusalem is attacked again, Yahusha/Jesus is to come. All of the occurrences found from verses 29-51 are said to occur during that time period.

MARK
CHAPTER 12
41 ¶ And Jesus sat over against the treasury, and beheld

how the people cast money into the treasury: and many that

were rich cast in much.

42 And there came a certain poor widow, and she threw in

two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto

them, Verily I say unto you, That this poor widow hath cast

more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her

want did cast in all that she had, *even* all her living.

MARK
CHAPTER 13
AND as he went out of the temple, one of his disciples saith

unto him, Master, see what manner of stones and what

buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great

buildings? there shall not be left one stone upon another,

that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the

temple, Peter and James and John and Andrew asked him

privately,

4 Tell us, when shall these things be? and what *shall be* the

sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest

any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;*

and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be

ye not troubled: for *such things* must needs be; but the end

*shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against

kingdom: and there shall be earthquakes in divers places,

and there shall be famines and troubles: these *are* the

beginnings of sorrows.

9 ¶ But take heed to yourselves: for they shall deliver you

up to councils; and in the synagogues ye shall be beaten:

and ye shall be brought before rulers and kings for my sake,

for a testimony against them.

10 And the gospel must first be published among all

nations.

11 But when they shall lead *you*, and deliver you up, take

no thought beforehand what ye shall speak, neither do ye

premeditate: but whatsoever shall be given you in that hour,

that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and

the father the son; and children shall rise up against *their*

parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name’s sake: but

he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation,

spoken of by Daniel the prophet, standing where it ought

not, (let him that readeth understand,) then let them that be

in Judæa flee to the mountains:

15 And let him that is on the housetop not go down into the

house, neither enter *therein*, to take any thing out of his

house:

16 And let him that is in the field not turn back again for to

take up his garment.

17 But woe to them that are with child, and to them that

give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not

from the beginning of the creation which God created unto

this time, neither shall be.

20 And except that the Lord had shortened those days, no

flesh should be saved: but for the elect’s sake, whom he

hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ;

or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall

shew signs and wonders, to seduce, if *it were* possible, even

the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be

darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that

are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the

clouds with great power and glory.

27 And then shall he send his angels, and shall gather

together his elect from the four winds, from the uttermost

part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is

yet tender, and putteth forth leaves, ye know that summer is

near:

29 So ye in like manner, when ye shall see these things

come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass,

till all these things be done.

31 Heaven and earth shall pass away: but my words shall

not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not

the angels which are in heaven, neither the Son, but the

Father.

33 Take ye heed, watch and pray: for ye know not when the

time is.

34 *For the Son of man is* as a man taking a far journey, who

left his house, and gave authority to his servants, and to

every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of

the house cometh, at even, or at midnight, or at the

cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

Now let’s get to the verses on the antichrist.

Saul/Paul, in his letter to the Thessalonians:

2 THESSALONIANS
CHAPTER 2
NOW we beseech you, brethren, by the coming of our Lord

Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled,

neither by spirit, nor by word, nor by letter as from us, as

that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall*

*not come*, except there come a falling away first, and that

man of sin be revealed, the son of perdition;

The subject is the coming of the Lord/Yahusha/Jesus. He explains how certain things must take place before that day comes. He calls someone “that man of sin, the son of perdition”. Start from scratch, and pretend like you don’t know who this person is. This person called “the man of sin, the son of perdition” precedes the coming of Yahusha/Jesus. And this leads into another issue (something else people have wrong) – when does the Bible actually state that he’s coming. The entire New Testament actually points to a time the book of Revelation states is at the end of the one thousand year reign, a reign of the martyrs with Christ in heaven and from heaven (Revelation 20:6), near the time of the white throne judgment and the beginning of the kingdom of God/eternity (the only “end of the world”).

4 Who opposeth and exalteth himself above all that is

called God, or that is worshipped; so that he as God sitteth

in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told

you these things?

6 And now ye know what withholdeth that he might be

revealed in his time.

7 For the mystery of iniquity doth already work: only he

who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord

shall consume with the spirit of his mouth, and shall destroy

with the brightness of his coming:

So, once again, this person precedes the coming of Yahusha/Jesus.

9 *Even him*, whose coming is after the working of Satan

with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them

that perish; because they received not the love of the truth,

that they might be saved.

11 And for this cause God shall send them strong delusion,

that they should believe a lie:

12 That they all might be damned who believed not the

truth, but had pleasure in unrighteousness.

Conclusion: Saul/Paul, in his letter to the Thessalonians, made reference to a person he called “the man of sin, the son of perdition” who would be around during the coming of Yahusha/Jesus.

This next letter/epistle is from John, not Saul/Paul. And be advised, these letters are from texts that were found, then decided upon; and then placed together. They are not all that was ever written. The New Testament (and the Old Testament and the Bible) is a collection of writings, not a book that someone sat down and wrote as a complete guidebook. This antichrist issue is similar to the messiah issues people who research the Dead Sea Scrolls have ran into – you’re trying to gain an understanding from little bits and pieces of information found in some of the documents you were able to recover.

1 JOHN
CHAPTER 2
12 I write unto you, little children, because your sins are

forgiven you for his name’s sake.

13 I write unto you, fathers, because ye have known him

*that is* from the beginning. I write unto you, young men,

because ye have overcome the wicked one. I write unto

you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known

him *that is* from the beginning. I have written unto you,

young men, because ye are strong, and the word of God

abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the

world. If any man love the world, the love of the Father is

not in him.

16 For all that *is* in the world, the lust of the flesh, and the

lust of the eyes, and the pride of life, is not of the Father,

but is of the world.

17 And the world passeth away, and the lust thereof: but he

that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard

that antichrist shall come, even now are there many

antichrists; whereby we know that it is the last time.

“antichrist”: [antichristos](http://biblehub.com/greek/antichristos_500.htm)

Strong's Exhaustive Concordance
500. antichristos

antichrist.
From [anti](http://biblehub.com/greek/473.htm) and [Christos](http://biblehub.com/greek/5547.htm); an opponent of the Messiah -- antichrist.
see GREEK [anti](http://biblehub.com/greek/473.htm)
see GREEK [Christos](http://biblehub.com/greek/5547.htm)

<http://biblehub.com/greek/500.htm>
<http://biblehub.com/interlinear/1_john/2-18.htm>

Most of the definitions stated at that link are constructed from interpretations of verses, not an etymology of the word. When dealing with the New Testament Thayer’s is better than Strongs. Their definition, minus the doctrine: “ἀντίχριστος, ἀντιχρίστου, ὁ ([ἀντί](https://biblehub.com/greek/473.htm) against and [Χριστός](https://biblehub.com/greek/5547.htm), like ἀντίθεος opposing God, in Philo de somn. l. ii. § 27, etc., Justin, quaest.” Against Christ, like opposing God. And they give a source/a witness. (And there are other resource books that are better than Thayer’s, but this project was made to be quick and not so advanced, but still accurate.)

One thing to take note of is that John is calling someone or some people “antichrist,” not “man of sin” or “son of perdition”. He said that then, at that time back then, it was the last time/hour, and as they had already heard, antichrist would come. The way he put that was saying that this person or people they call antichrist would come at that time, the last time/hour, which was back then. And they knew it was the last time/hour because many antichrists were there. “The last time” is the same as the consummation of the age, “the end”. See: 1 Corinthians 10:11; Hebrews 1:2, 9:24-26; 1 Peter 1:19-20; Jude:all, with special attention to verse 18; 2 Peter 3:1-3; and 2 Timothy 3:1-9. Now, take a look at how he stated that “antichrist shall come,” not “the antichrist shall come”. So, is he saying that people who opposed Christ would come?

According to Acts 22:1-8, a person who persecutes the Church is said to persecute Christ; or, in other words, be against Christ – be antichrist.

1 John chapter 2 continued:

18 Little children, it is the last time: and as ye have heard

that antichrist shall come, even now are there many

antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if

they had been of us, they would *no doubt* have continued

with us: but *they went out*, that they might be made

manifest that they were not all of us.

Who are the “they” in verse 19, some or all of the many antichrists of verse 18?

20 But ye have an unction from the Holy One, and ye know

all things.

21 I have not written unto you because ye know not the

truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ?

He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the

Father: [*but*] *he that acknowledgeth the Son hath the Father*

*also*.

Here, people who deny the son (and if denying the son, they also deny the Father) are called antichrist. He could be referring to the beliefs or statements of that group of people who left from them.

Looking at verse 22 from the Greek, before translation, something else is revealed: “Who is the liar, if not the one/he denying that Yahusah/Jesus not is the Christ? This is the antichrist, the one/he denying the Father and the son.” It states that a person who denies that Yahusha/Jesus is the Christ/anointed one is the antichrist! … “the antichrist,” not “a antichrist”!

24 Let that therefore abide in you, which ye have heard

from the beginning. If that which ye have heard from the

beginning shall remain in you, ye also shall continue in the

Son, and in the Father.

1 JOHN

CHAPTER 4

BELOVED, believe not every spirit, but try the spirits

whether they are of God: because many false prophets are

gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that

confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is

come in the flesh is not of God: and this is that *spirit* of

antichrist, whereof ye have heard that it should come; and

even now already is it in the world.

“Spirit” is in parenthesis, meaning it has been added to the text (though it is probably correct).

And once again, it’s totally different before translation. Read it here: <http://biblehub.com/interlinear/1_john/4-3.htm>

So, every spirit that confesses/says that Yahusha/Jesus the Christ has not come in the flesh is not of God; that spirit is that of the antichrist…. That spirit is of the antichrist spirit that they heard was to come, or that spirit was of the antichrist who they heard would come? Either way, it came back then.

2 JOHN

CHAPTER 1

THE elder unto the elect lady and her children, whom I

love in the truth; and not I only, but also all they that have

known the truth;

2 For the truth’s sake, which dwelleth in us, and shall be

with us for ever.

3 Grace be with you, mercy, *and* peace, from God the

Father, and from the Lord Jesus Christ, the Son of the

Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in

truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a

new commandment unto thee, but that which we had from

the beginning, that we love one another.

6 And this is love, that we walk after his commandments.

This is the commandment, That, as ye have heard from the

beginning, ye should walk in it.

7 For many deceivers are entered into the world, who

confess not that Jesus Christ is come in the flesh. This is a

deceiver and an antichrist.

And that’s it. Those are the only places where the term “antichrist” is used.

Conclusion: “The antichrist(s)” came in the 1st century A.D. “The antichrist” is not the man of sin spoken of by Paul.

In addition: “The antichrist(s) is not the first or second beasts of Revelation (as some people say). It’s not the ruler in Revelation 20:8 either, that is, if you see Gog as a person (as it was a person in Ezekiel chapter 38). This ruler seems to be who Paul was speaking of (if you research this). It’s not the little horn of Daniel 7 either, that’s one of the beasts of Revelation; more accurately fitting the first beast. And you’ve already seen that it’s not the false Christs and prophets of Matthew 24 either.

If the antichrist was an individual, a perfect match was Nero. And it would make sense that they were warned of his coming.

Watch the beginning – 16:11

36. Nero and Imperial Persecution of Christians
<https://www.youtube.com/watch?v=RqZhch0LKlQ>

[Tiberius Julius Alexander](https://en.wikipedia.org/wiki/Tiberius_Julius_Alexander), sent by Nero. Vespasian, sent by Nero. Nero was the destroyer, the adversary.

How did this antichrist falsehood come about?

**Antichrist**

**Early Church**

See also: [Early Christianity](https://en.wikipedia.org/wiki/Early_Christianity)

The only one of the late 1st/early 2nd century [Apostolic Fathers](https://en.wikipedia.org/wiki/Apostolic_Fathers) to use the term is [Polycarp](https://en.wikipedia.org/wiki/Polycarp) (c. 69 – c. 155) who warned the [Philippians](https://en.wikipedia.org/wiki/Philippian) that everyone who preached false doctrine was an antichrist.[[15]](https://en.wikipedia.org/wiki/Antichrist#cite_note-15) His use of the term Antichrist follows that of the New Testament in not identifying a single personal Antichrist, but a class of people.[[16]](https://en.wikipedia.org/wiki/Antichrist#cite_note-16)

[Irenaeus](https://en.wikipedia.org/wiki/Irenaeus) (2nd century AD – c. 202) wrote [*Against Heresies*](https://en.wikipedia.org/wiki/On_the_Detection_and_Overthrow_of_the_So-Called_Gnosis) to refute the teachings of the [Gnostics](https://en.wikipedia.org/wiki/Gnostic). In Book V of *Against Heresies* he addresses the figure of the Antichrist referring to him as the "recapitulation of [apostasy](https://en.wikipedia.org/wiki/Apostasy) and rebellion." He uses "[666](https://en.wikipedia.org/wiki/666_%28number%29#The_Number_of_the_Beast)", the [Number of the Beast](https://en.wikipedia.org/wiki/Number_of_the_Beast) from Revelation 13:18, to [numerologically](https://en.wikipedia.org/wiki/Numerology) decode several possible names. Some names that he loosely proposed were "Evanthos", "Lateinos" ("Latin" or pertaining to the [Roman Empire](https://en.wikipedia.org/wiki/Roman_Empire)). In his [exegesis](https://en.wikipedia.org/wiki/Exegesis) of [Daniel](https://en.wikipedia.org/wiki/Book_of_Daniel) 7:21, he stated that the ten horns of the beast will be the Roman empire divided into ten kingdoms before the Antichrist's arrival. However, his readings of the Antichrist were more in broader theological terms rather than within a historical context.[[17]](https://en.wikipedia.org/wiki/Antichrist#cite_note-17)

The [non-canonical](https://en.wikipedia.org/wiki/New_Testament_apocrypha) [Ascension of Isaiah](https://en.wikipedia.org/wiki/Ascension_of_Isaiah) presents a detailed exposition of the Antichrist as [Belial](https://en.wikipedia.org/wiki/Belial) and [Nero](https://en.wikipedia.org/wiki/Nero).[[18]](https://en.wikipedia.org/wiki/Antichrist#cite_note-18)

[Tertullian](https://en.wikipedia.org/wiki/Tertullian) (c. 160 – c. 220 AD) held that the Roman Empire was the restraining force written about by Paul in 2 Thessalonians 2:7–8. The [fall of the Western Roman Empire](https://en.wikipedia.org/wiki/Fall_of_the_Western_Roman_Empire) and the disintegration of the ten provinces of the Roman Empire into ten kingdoms were to make way for the Antichrist.

By, "For that day will not come unless the rebellion comes first," he [Paul] means indeed this present empire, "and the man of lawlessness is revealed"—that is to say, the Antichrist, "the son of destruction, who opposes and exalts himself above every so-called god or religion, so that he takes his seat in the temple of God, declaring himself to be God. Do you not remember that I told you these things when I was still with you? And you know what is now restraining him, so that he may be revealed when his time comes. For the mystery of lawlessness is already at work, but only until the one who now restrains it is removed." What obstacles are there but the Roman state, the rebellion of which, by being scattered into the ten kingdoms, will introduce the Antichrist upon its own ruins? "And then the lawless one will be revealed, whom the Lord will destroy with the breath of his mouth, annihilating him by the manifestation of his coming. The coming of the lawless one is apparent in the working of Satan, who uses all power, signs, lying wonders, and every kind of wicked deception for those who are perishing."[[19]](https://en.wikipedia.org/wiki/Antichrist#cite_note-19)

[Hippolytus of Rome](https://en.wikipedia.org/wiki/Hippolytus_of_Rome) (c. 170 – c. 236) held that the Antichrist would come from the [tribe of Dan](https://en.wikipedia.org/wiki/Tribe_of_Dan) and would [rebuild the Jewish temple](https://en.wikipedia.org/wiki/Third_Temple) on the [Temple Mount](https://en.wikipedia.org/wiki/Temple_Mount) in order to reign from it. He identified the Antichrist with the Beast out of the Earth from the book of Revelation.

By the beast, then, coming up out of the earth, he means the kingdom of Antichrist; and by the two horns he means him and the false prophet after him. And in speaking of "horns like a lamb," he means that he will make himself like the Son of God, and set himself forward as king. And the terms, "it spoke like a dragon," mean that he is a deceiver, and not truthful.[[20]](https://en.wikipedia.org/wiki/Antichrist#cite_note-20)

[Origen](https://en.wikipedia.org/wiki/Origen) (185–254) refuted [Celsus](https://en.wikipedia.org/wiki/Celsus)'s view of the Antichrist. Origen utilized Scriptural citations from Daniel, Paul, and the Gospels. He argued:

Where is the absurdity, then, in holding that there exist among men, so to speak, two extremes—the one of virtue, and the other of its opposite; so that the perfection of virtue dwells in the man who realizes the ideal given in Jesus, from whom there flowed to the human race so great a conversion, and healing, and amelioration, while the opposite extreme is in the man who embodies the notion of him that is named Antichrist?... one of these extremes, and the best of the two, should be styled the Son of God, on account of His pre-eminence; and the other, who is diametrically opposite, be termed the son of the wicked demon, and of Satan, and of the devil. And, in the next place, since evil is specially characterized by its diffusion, and attains its greatest height when it simulates the appearance of the good, for that reason are signs, and marvels, and lying miracles found to accompany evil, through the cooperation of its father the devil.[[21]](https://en.wikipedia.org/wiki/Antichrist#cite_note-21)

**Post-Nicene Christianity**

See also: [First seven Ecumenical Councils](https://en.wikipedia.org/wiki/First_seven_Ecumenical_Councils)

[Cyril of Jerusalem](https://en.wikipedia.org/wiki/Cyril_of_Jerusalem), in the mid-4th century, delivered his [15th](http://www.ccel.org/ccel/schaff/npnf207.ii.xix.html) [Catechetical lecture](https://en.wikipedia.org/wiki/Cyril_of_Jerusalem#Catechetical_lectures) about the Second Coming of Jesus Christ, in which he also lectures about the Antichrist, who will reign as the ruler of the world for three and a half years, before he is killed by Jesus Christ right at the end of his three-and-a-half-year reign, shortly after which the Second Coming of Jesus Christ will happen.

[Athanasius of Alexandria](https://en.wikipedia.org/wiki/Athanasius_of_Alexandria) (c. 298–373) wrote that [Arius](https://en.wikipedia.org/wiki/Arius) of Alexandria is to be associated with the Antichrist, saying, "And ever since [the Council of Nicaea] has Arius's error been reckoned for a heresy more than ordinary, being known as Christ's foe, and harbinger of Antichrist."[[22]](https://en.wikipedia.org/wiki/Antichrist#cite_note-22)

[John Chrysostom](https://en.wikipedia.org/wiki/John_Chrysostom) (c. 347–407) warned against speculating about the Antichrist, saying, "Let us not therefore enquire into these things". He preached that by knowing Paul's description of the Antichrist in 2 Thessalonians, Christians would avoid deception.[[23]](https://en.wikipedia.org/wiki/Antichrist#cite_note-23)

[Jerome](https://en.wikipedia.org/wiki/Jerome) (c. 347–420) warned that those substituting false interpretations for the actual meaning of Scripture belonged to the "synagogue of the Antichrist".[[24]](https://en.wikipedia.org/wiki/Antichrist#cite_note-24) "He that is not of Christ is of Antichrist", he wrote to [Pope Damasus I](https://en.wikipedia.org/wiki/Pope_Damasus_I).[[25]](https://en.wikipedia.org/wiki/Antichrist#cite_note-25) He believed that "the mystery of lawlessness" written about by Paul in 2 Thessalonians 2:7 was already in action when "every one chatters about his views."[[26]](https://en.wikipedia.org/wiki/Antichrist#cite_note-26) To Jerome, the power restraining this mystery of lawlessness was the Roman Empire, but as it fell this restraining force was removed. He warned a noble woman of [Gaul](https://en.wikipedia.org/wiki/Gaul):

He that letteth is taken out of the way, and yet we do not realize that Antichrist is near. Yes, Antichrist is near whom the Lord Jesus Christ "shall consume with the spirit of his mouth." "Woe unto them," he cries, "that are with child, and to them that give suck in those days."... Savage tribes in countless numbers have overrun all parts of Gaul. The whole country between the Alps and the Pyrenees, between the Rhine and the Ocean, has been laid waste by hordes of [Quadi](https://en.wikipedia.org/wiki/Quadi), [Vandals](https://en.wikipedia.org/wiki/Vandals), [Sarmatians](https://en.wikipedia.org/wiki/Sarmatians), [Alans](https://en.wikipedia.org/wiki/Alans), [Gepids](https://en.wikipedia.org/wiki/Gepids), [Herules](https://en.wikipedia.org/wiki/Heruli), [Saxons](https://en.wikipedia.org/wiki/Saxons), [Burgundians](https://en.wikipedia.org/wiki/Burgundians), [Alemanni](https://en.wikipedia.org/wiki/Alemanni), and—alas for the commonweal!—even [Pannonians](https://en.wikipedia.org/wiki/Pannonians).[[27]](https://en.wikipedia.org/wiki/Antichrist#cite_note-27)

In his Commentary on Daniel, Jerome noted, "Let us not follow the opinion of some commentators and suppose him to be either the Devil or some demon, but rather, one of the human race, in whom Satan will wholly take up his residence in bodily form."[[28]](https://en.wikipedia.org/wiki/Antichrist#cite_note-Commentary_on_Daniel-28) Instead of rebuilding the Jewish Temple to reign from, Jerome thought the Antichrist sat in God's Temple inasmuch as he made "himself out to be like God."[[28]](https://en.wikipedia.org/wiki/Antichrist#cite_note-Commentary_on_Daniel-28) He refuted [Porphyry's](https://en.wikipedia.org/wiki/Porphyry_%28philosopher%29) idea that the "little horn" mentioned in Daniel chapter 7 was [Antiochus IV Epiphanes](https://en.wikipedia.org/wiki/Antiochus_IV_Epiphanes) by noting that the "little horn" is defeated by an eternal, universal ruler, right before the final judgment.[[28]](https://en.wikipedia.org/wiki/Antichrist#cite_note-Commentary_on_Daniel-28) Instead, he advocated that the "little horn" was the Antichrist:

We should therefore concur with the traditional interpretation of all the commentators of the Christian Church, that at the end of the world, when the Roman Empire is to be destroyed, there shall be ten kings who will partition the Roman world amongst themselves. Then an insignificant eleventh king will arise, who will overcome three of the ten kings... after they have been slain, the seven other kings also will bow their necks to the victor.[[28]](https://en.wikipedia.org/wiki/Antichrist#cite_note-Commentary_on_Daniel-28)

Circa 380, an apocalyptic pseudo-prophecy [falsely attributed](https://en.wikipedia.org/wiki/Pseudepigraphy) to the [Tiburtine Sibyl](https://en.wikipedia.org/wiki/Tiburtine_Sibyl) describes Constantine as victorious over [Gog and Magog](https://en.wikipedia.org/wiki/Gog_and_Magog). Later on, it predicts:

When the Roman empire shall have ceased, then the Antichrist will be openly revealed and will sit in the House of the Lord in Jerusalem. While he is reigning, two very famous men, Elijah and Enoch, will go forth to announce the coming of the Lord. Antichrist will kill them and after three days they will be raised up by the Lord. Then there will be a great persecution, such as has not been before nor shall be thereafter. The Lord will shorten those days for the sake of the elect, and the Antichrist will be slain by the power of God through Michael the Archangel on the Mount of Olives.[[29]](https://en.wikipedia.org/wiki/Antichrist#cite_note-Sibyl-29)

[Augustine of Hippo](https://en.wikipedia.org/wiki/Augustine_of_Hippo) (354–430) wrote "it is uncertain in what temple [the Antichrist] shall sit, whether in that ruin of the temple which was built by Solomon, or in the Church."[[30]](https://en.wikipedia.org/wiki/Antichrist#cite_note-30)

[Pope Gregory I](https://en.wikipedia.org/wiki/Pope_Gregory_I) wrote to the [Byzantine Emperor Maurice](https://en.wikipedia.org/wiki/Maurice_%28emperor%29) in A.D. 597, concerning the titles of bishops, "I say with confidence that whoever calls or desires to call himself 'universal priest' in self-exaltation of himself is a precursor of the Antichrist."[[31]](https://en.wikipedia.org/wiki/Antichrist#cite_note-31)

By the end of the tenth century, [Adso of Montier-en-Der](https://en.wikipedia.org/wiki/Adso_of_Montier-en-Der), a Benedictine monk, compiled a biography of Antichrist based on a variety of exegetical and Sibylline sources; his account became one of the best-known descriptions of Antichrist in the Middle Ages.[[32]](https://en.wikipedia.org/wiki/Antichrist#cite_note-32)[[33]](https://en.wikipedia.org/wiki/Antichrist#cite_note-emmerson-33)

**Pre-Reformation Western Church accusers**

[Arnulf, archbishop of Reims](https://en.wikipedia.org/wiki/Arnulf_%28archbishop_of_Reims%29) disagreed with the policies and morals of [Pope John XV](https://en.wikipedia.org/wiki/Pope_John_XV). He expressed his views while presiding over the [Council of Reims in A.D. 991](https://en.wikipedia.org/wiki/Council_of_Reims#Council_of_Reims,_991). Arnulf accused John XV of being the Antichrist while also using the [2 Thessalonians passage](https://en.wikipedia.org/wiki/2_Thessalonians_2) about the "[man of lawlessness](https://en.wikipedia.org/wiki/Man_of_Sin)" (or "lawless one"), saying: "Surely, if he is empty of charity and filled with vain knowledge and lifted up, he is Antichrist sitting in God's temple and showing himself as God." This incident is history's earliest record of anyone identifying a pope with the Antichrist (see [Christian Historicism](https://en.wikipedia.org/wiki/Historicism_%28Christianity%29)).[[34]](https://en.wikipedia.org/wiki/Antichrist#cite_note-34)

[Pope Gregory VII](https://en.wikipedia.org/wiki/Pope_Gregory_VII) (c. 1015 or 1029 – 1085), struggled against, in his own words, "a robber of temples, a perjurer against the Holy Roman Church, notorious throughout the whole Roman world for the basest of crimes, namely, [Wilbert](https://en.wikipedia.org/wiki/Antipope_Clement_III), plunderer of the holy church of [Ravenna](https://en.wikipedia.org/wiki/Ravenna), Antichrist, and arch-[heretic](https://en.wikipedia.org/wiki/Heresy_in_Christianity)."[[35]](https://en.wikipedia.org/wiki/Antichrist#cite_note-35)

Cardinal [Benno](https://en.wikipedia.org/wiki/Beno_of_Santi_Martino_e_Silvestro), on the opposite side of the [Investiture Controversy](https://en.wikipedia.org/wiki/Investiture_Controversy), wrote long descriptions of abuses committed by Gregory VII, including [necromancy](https://en.wikipedia.org/wiki/Necromancy), torture of a former friend upon a bed of nails, commissioning an attempted assassination, executions without trials, unjust [excommunication](https://en.wikipedia.org/wiki/Excommunication), doubting the [Real presence of Christ in the Eucharist](https://en.wikipedia.org/wiki/Real_presence_of_Christ_in_the_Eucharist), and even burning it.[[36]](https://en.wikipedia.org/wiki/Antichrist#cite_note-36) Benno held that Gregory VII was "either a member of Antichrist, or Antichrist himself."[[37]](https://en.wikipedia.org/wiki/Antichrist#cite_note-37)

Eberhard II von Truchsees, [Prince-Archbishop of Salzburg](https://en.wikipedia.org/wiki/Archbishopric_of_Salzburg#Prince-Archbishopric) in 1241, denounced [Pope Gregory IX](https://en.wikipedia.org/wiki/Pope_Gregory_IX) at the Council of [Regensburg](https://en.wikipedia.org/wiki/Regensburg) as "that man of perdition, whom they call Antichrist, who in his extravagant boasting says, I am God, I cannot err."[[38]](https://en.wikipedia.org/wiki/Antichrist#cite_note-38) He argued that the ten kingdoms that the Antichrist is involved with[[39]](https://en.wikipedia.org/wiki/Antichrist#cite_note-39) were the "Turks, Greeks, Egyptians, Africans, Spaniards, French, English, Germans, Sicilians, and Italians who now occupy the provinces of Rome."[[40]](https://en.wikipedia.org/wiki/Antichrist#cite_note-A_Dictionary_of_the_Bible-40) He held that the papacy was the "little horn" of Daniel 7:8:[[41]](https://en.wikipedia.org/wiki/Antichrist#cite_note-41)

"A little horn has grown up" with "eyes and mouth speaking great things", which is reducing three of these kingdoms (i.e. Sicily, Italy, and Germany) to subserviency, is persecuting the people of Christ and the saints of God with intolerable opposition, is confounding things human and divine, and is attempting things unutterable, execrable.[[40]](https://en.wikipedia.org/wiki/Antichrist#cite_note-A_Dictionary_of_the_Bible-40)

**Protestant Reformation**

See also: [Anti-Catholicism](https://en.wikipedia.org/wiki/Anti-Catholicism), [Great Apostasy](https://en.wikipedia.org/wiki/Great_Apostasy), and [History of Protestantism](https://en.wikipedia.org/wiki/History_of_Protestantism)

In 1973, the United States Conference of Catholic Bishops' [Committee on Ecumenical and Interreligious Affairs](https://en.wikipedia.org/wiki/Committee_on_Ecumenical_and_Interreligious_Affairs) and the USA National Committee of the [Lutheran World Federation](https://en.wikipedia.org/wiki/Lutheran_World_Federation) in the official [Catholic–Lutheran dialogue](https://en.wikipedia.org/wiki/Catholic%E2%80%93Lutheran_dialogue) officially signed an agreement on *Papal Primacy and the Universal Church,* including this passage:

In calling the pope the "Antichrist", the early [Lutherans](https://en.wikipedia.org/wiki/Lutheranism) stood in a [tradition that reached back into the eleventh century](https://en.wikipedia.org/wiki/Antichrist#Pre-Reformation_Western_Church_accusers). Not only dissidents and [heretics](https://en.wikipedia.org/wiki/Heresy_in_Christianity) but even saints had called the bishop of Rome the "Antichrist" when they wished to castigate his [abuse of power](https://en.wikipedia.org/wiki/Abuse_of_power). What Lutherans understood as a [papal claim to unlimited authority](https://en.wikipedia.org/wiki/Papal_supremacy) [over everything and everyone](https://en.wikipedia.org/wiki/Temporal_power_%28papal%29) reminded them of the [apocalyptic imagery](https://en.wikipedia.org/wiki/Apocalypticism) of [Daniel 11](https://en.wikipedia.org/wiki/Daniel_11), a passage that even prior to the Reformation had been applied to the pope as the Antichrist of the [last days](https://en.wikipedia.org/wiki/End_time#Christianity).[[42]](https://en.wikipedia.org/wiki/Antichrist#cite_note-Burgess-42)

In 1988 [Ian Paisley](https://en.wikipedia.org/wiki/Ian_Paisley), [Evangelical minister](https://en.wikipedia.org/wiki/Evangelicalism) and founder of the [Free Presbyterian Church of Ulster](https://en.wikipedia.org/wiki/Free_Presbyterian_Church_of_Ulster), made headlines in an infamous manner by accusing [Pope John Paul II](https://en.wikipedia.org/wiki/Pope_John_Paul_II) as the Antichrist during one of the pope's speeches before the European Parliament, which at the time Paisley was member of. His accusation, and the reaction of both Pope John Paul II and his fellow members of the European Parliament were all recorded on video,[[43]](https://en.wikipedia.org/wiki/Antichrist#cite_note-43) and a clip of this incident on YouTube has 189,648 views as of December 2018.[[44]](https://en.wikipedia.org/wiki/Antichrist#cite_note-44)

[Protestant Reformers](https://en.wikipedia.org/wiki/Protestant_Reformers), including [John Wycliffe](https://en.wikipedia.org/wiki/John_Wycliffe), [Martin Luther](https://en.wikipedia.org/wiki/Martin_Luther), [John Calvin](https://en.wikipedia.org/wiki/John_Calvin), [Thomas Cranmer](https://en.wikipedia.org/wiki/Thomas_Cranmer), [John Thomas](https://en.wikipedia.org/wiki/John_Thomas_%28Christadelphian%29), [John Knox](https://en.wikipedia.org/wiki/John_Knox), [Roger Williams](https://en.wikipedia.org/wiki/Roger_Williams), [Cotton Mather](https://en.wikipedia.org/wiki/Cotton_Mather), and [John Wesley](https://en.wikipedia.org/wiki/John_Wesley), as well as most [Protestants](https://en.wikipedia.org/wiki/Protestants) of the 16th-18th centuries, felt that the [Early Church](https://en.wikipedia.org/wiki/Early_Christianity) had been led into the [Great Apostasy](https://en.wikipedia.org/wiki/Great_Apostasy) by the [Papacy](https://en.wikipedia.org/wiki/Papacy) and identified the [Pope with the Antichrist](https://en.wikipedia.org/wiki/Pope_as_Antichrist).[[51]](https://en.wikipedia.org/wiki/Antichrist#cite_note-Johnstone-51)[[42]](https://en.wikipedia.org/wiki/Antichrist#cite_note-Burgess-42) Luther declared that not just a pope from time to time was Antichrist, but the [Papacy](https://en.wikipedia.org/wiki/Papacy) was Antichrist because they were "the representatives of an institution opposed to Christ".[[52]](https://en.wikipedia.org/wiki/Antichrist#cite_note-52) The [Centuriators of Magdeburg](https://en.wikipedia.org/wiki/Centuriators_of_Magdeburg), a group of Lutheran scholars in [Magdeburg](https://en.wikipedia.org/wiki/Magdeburg) headed by [Matthias Flacius](https://en.wikipedia.org/wiki/Matthias_Flacius), wrote the 12-volume [*Magdeburg Centuries*](https://en.wikipedia.org/wiki/Magdeburg_Centuries) to [discredit the Catholic Church](https://en.wikipedia.org/wiki/Anti-Catholicism) and lead other Christians to recognize the Pope as the Antichrist. So, rather than expecting a single Antichrist to rule the earth during a future [Tribulation](https://en.wikipedia.org/wiki/Great_Tribulation) period, Martin Luther, John Calvin, and other Protestant Reformers saw the Antichrist as a present feature in the world of their time, fulfilled in the Papacy.[[51]](https://en.wikipedia.org/wiki/Antichrist#cite_note-Johnstone-51)[[53]](https://en.wikipedia.org/wiki/Antichrist#cite_note-FOOTNOTEFroom1948244–45-53)

Among the others who interpreted the Biblical prophecy historistically there were many [Church Fathers](https://en.wikipedia.org/wiki/Church_Fathers); [Justin Martyr](https://en.wikipedia.org/wiki/Justin_Martyr) wrote about the Antichrist: "He Whom Daniel foretells would have dominion for a time and times and an half, is even now at the door".[[54]](https://en.wikipedia.org/wiki/Antichrist#cite_note-54) [Irenaeus](https://en.wikipedia.org/wiki/Irenaeus) wrote in [*Against Heresies*](https://en.wikipedia.org/wiki/Against_Heresies) about the coming of the Antichrist: "This Antichrist shall ... devastate all things ... But then, the Lord will come from Heaven on the clouds ... for the righteous".[[55]](https://en.wikipedia.org/wiki/Antichrist#cite_note-55) [Tertullian](https://en.wikipedia.org/wiki/Tertullian) looking to the Antichrist wrote: "He is to sit in the temple of God, and boast himself as being god. In our view, he is Antichrist as taught us in both the ancient and the new prophecies; and especially by the [Apostle John](https://en.wikipedia.org/wiki/Apostle_John), who says that 'already many false-prophets are gone out into the world' as the fore-runners of Antichrist".[[56]](https://en.wikipedia.org/wiki/Antichrist#cite_note-56) [Hippolytus of Rome](https://en.wikipedia.org/wiki/Hippolytus_of_Rome) in his *Treatise on Christ and Antichrist* wrote: "As Daniel also says (in the words) 'I considered the Beast, and look! There were ten horns behind it – among which shall rise another (horn), an offshoot, and shall pluck up by the roots the three (that were) before it.' And under this, was signified none other than Antichrist."[[57]](https://en.wikipedia.org/wiki/Antichrist#cite_note-57)[[58]](https://en.wikipedia.org/wiki/Antichrist#cite_note-58) [Athanasius of Alexandria](https://en.wikipedia.org/wiki/Athanasius_of_Alexandria) clearly hold to the historical view in his many writings; in *The Deposition of Arius*, he wrote: "I addressed the letter to Arius and his fellows, exhorting them to renounce his impiety.... There have gone forth in this diocese at this time certain lawless men – enemies of Christ – teaching an apostasy which one may justly suspect and designate as a forerunner of Antichrist".[[59]](https://en.wikipedia.org/wiki/Antichrist#cite_note-59) [Jerome](https://en.wikipedia.org/wiki/Jerome) wrote: "Says the apostle [Paul in the Second Epistle to the Thessalonians], 'Unless the [Roman Empire](https://en.wikipedia.org/wiki/Roman_Empire) should first be desolated, and antichrist proceed, Christ will not come.'"[[60]](https://en.wikipedia.org/wiki/Antichrist#cite_note-60) He also identifies the [Little horn](https://en.wikipedia.org/wiki/Daniel_7) of [Daniel 7:8](https://www.esv.org/Daniel%2B7%3A8) and [7:24–25](https://www.esv.org/Daniel%2B7%3A24) which "He shall speak as if he were God."[[61]](https://en.wikipedia.org/wiki/Antichrist#cite_note-61)

Some [Franciscans](https://en.wikipedia.org/wiki/Franciscan) had considered the Emperor [Frederick II](https://en.wikipedia.org/wiki/Frederick_II%2C_Holy_Roman_Emperor) a positive Antichrist who would purify the Catholic Church from opulence, riches and clergy.[[62]](https://en.wikipedia.org/wiki/Antichrist#cite_note-62)

Historicist interpretations of Book of Revelation usually included the identification of one or more of the following:

* the Antichrist ([1](https://en.wikipedia.org/wiki/First_Epistle_of_John) and [2 John](https://en.wikipedia.org/wiki/Second_Epistle_of_John));
* the [Beast](https://en.wikipedia.org/wiki/The_Beast_%28Bible%29) of [Revelation 13](https://en.wikipedia.org/wiki/Revelation_13);
* the [Man of Sin](https://en.wikipedia.org/wiki/Man_of_Sin), or Man of Lawlessness, of [2 Thessalonians 2](https://en.wikipedia.org/wiki/2_Thessalonians_2) ([2:1-12](https://www.esv.org/2%2BThessalonians%2B2%3A1));
* the "Little horn" of [Daniel 7](https://en.wikipedia.org/wiki/Daniel_7) and [8](https://en.wikipedia.org/wiki/Daniel_8);
* The [Abomination of desolation](https://en.wikipedia.org/wiki/Abomination_of_desolation) of [Daniel 9](https://en.wikipedia.org/wiki/Daniel_9), [11](https://en.wikipedia.org/wiki/Daniel_11), and [12](https://en.wikipedia.org/wiki/Daniel_12); and
* the [Whore of Babylon](https://en.wikipedia.org/wiki/Whore_of_Babylon) of [Revelation 17](https://en.wikipedia.org/wiki/Revelation_17).

The Protestant Reformers tended to hold the belief that the Antichrist power would be revealed so that everyone would comprehend and recognize that the Pope is the real, true Antichrist and not the vicar of Christ. Doctrinal works of literature published by the [Lutherans](https://en.wikipedia.org/wiki/Lutherans), the [Reformed Churches](https://en.wikipedia.org/wiki/Reformed_Churches), the [Presbyterians](https://en.wikipedia.org/wiki/Presbyterians), the [Baptists](https://en.wikipedia.org/wiki/Baptists), the [Anabaptists](https://en.wikipedia.org/wiki/Anabaptists), and the [Methodists](https://en.wikipedia.org/wiki/Methodists) contain references to the Pope as the Antichrist, including the [Smalcald Articles](https://en.wikipedia.org/wiki/Smalcald_Articles), Article 4 (1537),[[63]](https://en.wikipedia.org/wiki/Antichrist#cite_note-63) the [*Treatise on the Power and Primacy of the Pope*](https://en.wikipedia.org/wiki/Treatise_on_the_Power_and_Primacy_of_the_Pope) written by [Philip Melanchthon](https://en.wikipedia.org/wiki/Philip_Melanchthon) (1537),[[64]](https://en.wikipedia.org/wiki/Antichrist#cite_note-64) the [Westminster Confession](https://en.wikipedia.org/wiki/Westminster_Confession), Article 25.6 (1646), and the [1689 Baptist Confession of Faith](https://en.wikipedia.org/wiki/1689_Baptist_Confession_of_Faith), Article 26.4. In 1754, [John Wesley](https://en.wikipedia.org/wiki/John_Wesley) published his [*Explanatory Notes Upon the New Testament*](https://en.wikipedia.org/wiki/Explanatory_Notes_Upon_the_New_Testament), which is currently an official Doctrinal Standard of the [United Methodist Church](https://en.wikipedia.org/wiki/United_Methodist_Church). In his notes on the [Book of Revelation](https://en.wikipedia.org/wiki/Book_of_Revelation) (chapter 13), he commented: "The whole succession of Popes from [Gregory VII](https://en.wikipedia.org/wiki/Pope_Gregory_VII) are undoubtedly Antichrists. Yet this hinders not, but that the last Pope in this succession will be more eminently the Antichrist, the Man of Sin, adding to that of his predecessors a peculiar degree of wickedness from the bottomless pit."[[65]](https://en.wikipedia.org/wiki/Antichrist#cite_note-65)[[66]](https://en.wikipedia.org/wiki/Antichrist#cite_note-66)

The identification of the Pope with the Antichrist was so ingrained in the [Reformation Era](https://en.wikipedia.org/wiki/Protestant_Reformation), that Luther himself stated it repeatedly:

"This teaching [of the supremacy of the pope] shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ, because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God".[[67]](https://en.wikipedia.org/wiki/Antichrist#cite_note-67)

and,

"nothing else than the [kingdom of Babylon](https://en.wikipedia.org/wiki/Whore_of_Babylon) and of the very Antichrist. For who is the man of sin and the son of perdition, but he who by his teaching and his ordinances increases the sin and perdition of souls in the church; while he yet sits in the church as if he were God? All these conditions have now for many ages been fulfilled by the papal tyranny."[[68]](https://en.wikipedia.org/wiki/Antichrist#cite_note-68)

[John Calvin](https://en.wikipedia.org/wiki/John_Calvin) similarly wrote:

"Though it be admitted that Rome was once the mother of all Churches, yet from the time when it began to be the seat of Antichrist it has ceased to be what it was before. Some persons think us too severe and censorious when we call the Roman Pontiff Antichrist. But those who are of this opinion do not consider that they bring the same charge of presumption against Paul himself, after whom we speak and whose language we adopt ... I shall briefly show that (Paul's words in II Thess. 2) are not capable of any other interpretation than that which applies them to the Papacy."[[69]](https://en.wikipedia.org/wiki/Antichrist#cite_note-69)

[John Knox](https://en.wikipedia.org/wiki/John_Knox) wrote on the Pope:

"Yea, to speak it in plain words; lest that we submit ourselves to Satan, thinking that we submit ourselves to Jesus Christ, for, as for your Roman kirk, as it is now corrupted, and the authority thereof, whereon stands the hope of your victory, I no more doubt but that it is the synagogue of [Satan](https://en.wikipedia.org/wiki/Satan), and the head thereof, called the pope, to be that man of sin, of whom the apostle speaks."[[70]](https://en.wikipedia.org/wiki/Antichrist#cite_note-70)

[Thomas Cranmer](https://en.wikipedia.org/wiki/Thomas_Cranmer) on the Antichrist wrote:

"Whereof it followeth Rome to be the seat of Antichrist, and the pope to be very antichrist himself. I could prove the same by many other scriptures, old writers, and strong reasons."[[71]](https://en.wikipedia.org/wiki/Antichrist#cite_note-71)

[John Wesley](https://en.wikipedia.org/wiki/John_Wesley), speaking of the identity given in the Bible of the Antichrist, wrote:

"In many respects, the Pope has an indisputable claim to those titles. He is, in an emphatical sense, the man of sin, as he increases all manner of sin above measure. And he is, too, properly styled, the son of perdition, as he has caused the death of numberless multitudes, both of his opposers and followers, destroyed innumerable souls, and will himself perish everlastingly. He it is that opposeth himself to the emperor, once his rightful sovereign; and that exalteth himself above all that is called God, or that is worshipped – Commanding angels, and putting kings under his feet, both of whom are called gods in scripture; claiming the highest power, the highest honour; suffering himself, not once only, to be styled God or vice-God. Indeed no less is implied in his ordinary title, "Most Holy Lord," or, "Most Holy Father." So that he sitteth – Enthroned. In the temple of God – Mentioned Rev. xi, 1. Declaring himself that he is God – Claiming the prerogatives which belong to God alone."[[72]](https://en.wikipedia.org/wiki/Antichrist#cite_note-72)

[Roger Williams](https://en.wikipedia.org/wiki/Roger_Williams) wrote about the Pope:

"the pretended [Vicar of Christ](https://en.wikipedia.org/wiki/Vicar_of_Christ) on earth, who sits as God over the Temple of God, exalting himself not only above all that is called God, but over the souls and consciences of all his vassals, yea over the Spirit of Christ, over the Holy Spirit, yea, and God himself ... speaking against the God of heaven, thinking to change times and laws; but he is the Son of Perdition."[[73]](https://en.wikipedia.org/wiki/Antichrist#cite_note-73)

The identification of the Roman Catholic Church as the apostate power written of in the Bible as the Antichrist became evident to many as the Reformation began, including [John Wycliffe](https://en.wikipedia.org/wiki/John_Wycliffe), who was well-known throughout Europe for his opposition to the [doctrine and practices of the Catholic Church](https://en.wikipedia.org/wiki/Catholic_theology), which he believed had clearly deviated from the original teachings of the early Church and to be contrary to the Bible. Wycliffe himself tells (*Sermones*, III. 199) how he concluded that there was a great contrast between what the Church was and what it ought to be, and saw the necessity for reform. Along with John Hus, they had started the inclination toward ecclesiastical reforms of the Catholic Church.

When the [Swiss Reformer](https://en.wikipedia.org/wiki/Swiss_Reformation) [Huldrych Zwingli](https://en.wikipedia.org/wiki/Huldrych_Zwingli) became the pastor of the [Grossmünster](https://en.wikipedia.org/wiki/Grossm%C3%BCnster) in [Zurich](https://en.wikipedia.org/wiki/Zurich) (1518) he began to preach ideas on reforming the Catholic Church. Zwingli, who was a Catholic priest before he became a Reformer, often referred to the Pope as the Antichrist. He wrote: "I know that in it works the might and power of the Devil, that is, of the Antichrist".[[74]](https://en.wikipedia.org/wiki/Antichrist#cite_note-74)

The [English Reformer](https://en.wikipedia.org/wiki/English_Reformation) [William Tyndale](https://en.wikipedia.org/wiki/William_Tyndale) held that while the Roman Catholic realms of that age were the empire of Antichrist, any religious organization that distorted the doctrine of the Old and New Testaments also showed the work of Antichrist. In his treatise *The Parable of the Wicked Mammon*, he expressly rejected the established Church teaching that looked to the future for an Antichrist to rise up, and he taught that Antichrist is a present spiritual force that will be with us until the end of the age under different religious disguises from time to time.[[75]](https://en.wikipedia.org/wiki/Antichrist#cite_note-75) Tyndale's translation of 2 Thessalonians, chapter 2, concerning the "Man of Lawlessness" reflected his understanding, but was significantly amended by later revisers,[[76]](https://en.wikipedia.org/wiki/Antichrist#cite_note-76) including the [King James Bible committee](https://en.wikipedia.org/wiki/Authorized_King_James_Version#Committees), which followed the [Vulgate](https://en.wikipedia.org/wiki/Vulgate) more closely.

Currently, many Protestant and [Restorationist denominations](https://en.wikipedia.org/wiki/Restorationism) still officially maintain that the Papacy is the Antichrist, such as the [conservative Lutheran Churches](https://en.wikipedia.org/wiki/Confessional_Lutheranism)[[77]](https://en.wikipedia.org/wiki/Antichrist#cite_note-WELS-77)[[78]](https://en.wikipedia.org/wiki/Antichrist#cite_note-78)[[79]](https://en.wikipedia.org/wiki/Antichrist#cite_note-79) and the [Seventh-day Adventists](https://en.wikipedia.org/wiki/Seventh-day_Adventism).[[80]](https://en.wikipedia.org/wiki/Antichrist#cite_note-80)[[81]](https://en.wikipedia.org/wiki/Antichrist#cite_note-81)[[82]](https://en.wikipedia.org/wiki/Antichrist#cite_note-82)[[83]](https://en.wikipedia.org/wiki/Antichrist#cite_note-83)[[84]](https://en.wikipedia.org/wiki/Antichrist#cite_note-84)

The [Wisconsin Evangelical Lutheran Synod](https://en.wikipedia.org/wiki/Wisconsin_Evangelical_Lutheran_Synod) states about the Pope and the Catholic Church:[[77]](https://en.wikipedia.org/wiki/Antichrist#cite_note-WELS-77)

There are two principles that mark the papacy as the Antichrist. One is that [the pope takes to himself the right to rule the church](https://en.wikipedia.org/wiki/Papal_supremacy) that belongs only to [Christ](https://en.wikipedia.org/wiki/Christ). He can make laws forbidding the marriage of priests, eating or not eating meat on Friday, birth control, divorce and remarriage, even where there are not such laws in the Bible. The second is that he teaches that salvation is not by faith alone but by faith and works. The present pope upholds and practices these principles. This marks his rule as [antichristian rule](https://en.wikipedia.org/wiki/Anti-Christian) in the church. All popes hold the same office over the church and promote the same antichristian belief so they all are part of the reign of the Antichrist. The Bible does not present the Antichrist as one man for one short time, but as an office held by a man through successive generations. It is a title like King of England.[[85]](https://en.wikipedia.org/wiki/Antichrist#cite_note-WELS-CL-85)

**Source**: <https://en.wikipedia.org/wiki/Antichrist>

The timeline doesn’t stop there, it continues. So, if you want more you information can take a look at the entire article.

And to consider what Judaism (the Talmud, Zohar, etc.) and Islam says is risky. These are fake, man-made religions that only used the Bible as a foundation, to create and grow their own religions. They don’t have real prophets or prophecies. And these are antichrists! They both deny the son. “He existed, but….” In both cases you would be consulting a totally different people than the Israelites of the Bible, and a totally different belief system than the belief system in the Bible, about the Bible.

“*The Omen* concerns a [young child](https://en.wikipedia.org/wiki/Damien_Thorn) replaced at birth by American Ambassador Robert Thorn (Peck) unbeknownst to his wife (Remick), after their own son was murdered at the hospital, enabling the son of Satan to grow up with wealth and power. They are surrounded by mysterious and ominous deaths, unaware that the child, Damien, is the [Antichrist](https://en.wikipedia.org/wiki/Antichrist).

Released theatrically by [20th Century Fox](https://en.wikipedia.org/wiki/20th_Century_Fox) in June 1976, *The Omen* received acclaim from critics and was a commercial success, grossing over $60 million at the box office and becoming [one of the highest-grossing films of 1976](https://en.wikipedia.org/wiki/1976_in_film). The film earned two [Academy Award](https://en.wikipedia.org/wiki/Academy_Award) nominations, and won for [Best Original Score](https://en.wikipedia.org/wiki/Academy_Award_for_Best_Original_Score) for Jerry Goldsmith, his only Oscar win. A scene from the film appeared at #16 on Bravo's [The 100 Scariest Movie Moments](https://en.wikipedia.org/wiki/The_100_Scariest_Movie_Moments). The film spawned a franchise, starting with [*Damien: Omen II*](https://en.wikipedia.org/wiki/Damien%3A_Omen_II), released two years later. A [remake](https://en.wikipedia.org/wiki/Remake) was released in 2006.”

**Source**: <https://en.wikipedia.org/wiki/The_Omen>

The result of all of this is that “the antichrist” is seared into your mind. The only thing people know is “Who is the antichrist?!” And for most of them their antichrist is the second beast of Revelation, called “the false prophet”. And they say this antichrist had the number, or that the number was related to him. If you were to actually read the text you’d see that the number is related to the first beast! And not only that, the first beast has all the authority! Within all of the writings and movies that have been created, how much time was dedicated to the first beast? So, this entire time the first beast has been practically ignored, invisible.