Who Is Antichrist

The term “antichrist” is used in specific contexts in the New Testament, and it’s crucial to understand these references within their scriptural framework. Let’s explore these verses and their implications.

References to “Antichrist” New Testament

1. **1 John 2:18 (KJV)**: “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.”
2. **1 John 2:22 (KJV)**: “Who is a liar but he that denieth that Jesus is the Christ? He is **antichrist**, that denieth the Father and the Son.”
3. **1 John 4:3 (KJV)**: “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.”
4. **2 John 1:7 (KJV)**: “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**.”

Analysis of “Antichrist” References

In these passages, the term “antichrist” refers to anyone who denies the Father and the Son or denies that Jesus Christ has come in the flesh. John speaks of “many antichrists” already present in his time, indicating a broader application rather than a single, end-time figure. The antichrist is characterized by their denial of core Christian truths rather

than being a single, specific person prophesied to come.

Viewing the below video will explain the proper way to interpret scripture. After watching you can proceed reading the post for an explanation of Daniel 9 and where antichrist fits in with other scripture.

Daniel 9:26-27 and the Messiah

Let's examine the passage in Daniel: *(See Albert Barnes' Commentary HERE)*

- **Daniel 9:26 (KJV)**: "And after threescore and two weeks shall **Messiah** be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."
- **Daniel 9:27 (KJV)**: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Interpretation of Daniel 9:26-27

In these verses, **"Messiah"** is clearly identified in verse 26. The **"he"** in verse 27 refers back to the Messiah *(Jesus)* mentioned in the previous verse. This interpretation suggests that the **"he"** who confirms the covenant and causes the sacrifice and oblation to cease is the **Messiah**, not an antichrist figure.

Expanding Further – Contextual Analysis

Let's incorporate the phrase ***"the people of the prince that shall come shall destroy the city and the sanctuary"*** into the previous analysis and define it within the context of Daniel 9:26-27. We will then explore how this fits with the broader interpretation of the prophecy.

Context and Analysis of Daniel 9:26-27

Text of Daniel 9:26-27 – Bracketed (Notes Added)

- **Daniel 9:26 (KJV)**: "And after threescore and two weeks shall **Messiah** be cut off, but not for himself: **and the people** *(Roman troops in AD 70)* **of the prince that shall come** *(Titus, a Roman General and prince)* **shall destroy the city and the sanctuary**; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."
- **Daniel 9:27 (KJV)**: "And **he** *(Messiah)* shall confirm the covenant with many for one week: and in the midst of the week *(3½ yrs after his revealing)* **he** shall cause the sacrifice and the oblation to cease *(temple curtain torn)*, and for the overspreading of abominations *(ongoing animal atonement an abomination)* **he** shall make it desolate *(Titus destroys temple)*, even until the consummation, and that determined shall be poured upon the desolate." *(judgement on Jerusalem)*

Understanding Antecedents

An antecedent is a word, clause, or phrase that comes before another word or group of words and provides context or meaning. In other words, an antecedent is a word that a pronoun refers to. It is essential in English grammar to

establish the meaning of a pronoun. In verse 27, the pronoun **“he”** refers back to **Messiah** the **antecedent** from verse 26. Consider the given choices, #1 or #2 in the following options:

1. **Messiah**: *“And after threescore and two weeks shall Messiah be cut off, but not for himself.”*
2. **The prince that shall come**: *“And the people of the prince that shall come shall destroy the city and the sanctuary.”*

Of the choices from the above excerpts from Daniel 9:26, the **“prince”** in #2 would obviously not be antichrist, that’s because Dispensational Futurism believers refer to **“he”** as being the antichrist. The Messiah in #1 is the antecedent, therefore, grammatically **“he”** most naturally refers to the nearest noun, which is **“Messiah”**, an interpretation that aligns with Christians who do not conform to the theology in the context of dispensationalism. Attempts to disembody and futurize the 70th week, and attribute **“he”** to **antichrist**, are characteristic of modernist interpretation of the last 200 years or so.

“He Shall Confirm the Covenant”

The New Covenant

- **Reference to the New Covenant**: Many Christian theologians interpret ***“he shall confirm the covenant”*** as referring to the New Covenant established by Jesus Christ. This New Covenant is foretold in the Old Testament and fulfilled in the New Testament.
    - **Jeremiah 31:31-34 (KJV)**: “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah… for I will forgive their iniquity, and I will remember their sin no more.”

        - **Luke 22:20 (KJV)**: “Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.”

Theological Significance

- **Jesus as the Covenant Confirmant**: The phrase ***“confirm the covenant”*** can be seen as Christ solidifying or establishing the New Covenant through His death and resurrection. By His sacrifice, He fulfilled the requirements of the Old Covenant and inaugurated a new era of grace and forgiveness.
    - **Hebrews 8:6-13 (KJV)**: “But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.”

Contextual Interpretation

- **Middle of the Week**: The prophecy states that ***“in the midst of the week he shall cause the sacrifice and the oblation to cease.”*** This can be interpreted as Jesus’ crucifixion, which occurred in the middle of the prophetic week (3.5 years into His ministry), effectively ending the need for the sacrificial system of the Old Covenant.
    - **Hebrews 10:10-12 (KJV)**: “By the which will we are sanctified through the offering of the body of Jesus Christ once for all… But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.”

The People of the Prince That Shall Come

Definition and Historical Context

- ***"The people of the prince that shall come shall destroy the city and the sanctuary"***:
  - This part of the prophecy is generally understood to predict the destruction of Jerusalem and the Temple.
  - **Historical Fulfillment**: This was historically fulfilled in 70 AD when the Roman army, led by Titus (the **"prince"**), destroyed Jerusalem and the Second Temple. The **"people"** are the Roman soldiers who carried out this destruction.
  - The term **"prince"** in this context refers to a leader who arises from these people. Historically, Titus was the general who led the siege, and later became Emperor of Rome.

Additional Expansive Contextual Analysis

This final analysis of the grammar in Daniel 9:26-27, specifically regarding the antecedent of **"he"** in Daniel 9:27, will deepen the the contextual analysis by thoroughly breaking this down one more step, hopefully compel readers to think through the topic of this post and encourage additional study. Let's delve deeper into this point and confirm the interpretation with further grammatical and contextual support.

Again the Text of Daniel 9:26-27

- **Daniel 9:26 (KJV)**: “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”
- **Daniel 9:27 (KJV)**: “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

Grammatical Analysis

Identifying the Antecedent

1. **Subject and Object Nouns**:
    - **Verse 26**:
        - **Subject:** “Messiah”
        - **Object:** “people of the prince that shall come”
        - The subject “Messiah” performs the action (is “cut off”).
        - The object “people” perform the action of destroying, with “prince” being the object in the genitive construction (“of the prince”).

2. **Pronoun Agreement**:
    - **Verse 27**:
        - The pronoun “he” must refer back to a subject noun, not an object noun.
        - Since “people” is not singular and “prince”

is an object in verse 26, neither fits the requirement for the antecedent of “he.”

3. **Logical Antecedent**:
    - The Messiah from the first sentence of verse 26 is the most appropriate antecedent for “he” in verse 27, as it is a subject noun and fits the grammatical rules.

Theological and Contextual Analysis

1. **Messiah Confirming the Covenant**:
    - **Confirming the Covenant**: This is understood as the Messiah (Jesus) establishing or confirming the New Covenant.
    - **Hebrews 9:15 (KJV)**: “And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”
    - **Luke 22:20 (KJV)**: “Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.”

2. **Cessation of Sacrifice**:
    - “In the midst of the week he shall cause the sacrifice and the oblation to cease” can be interpreted as Jesus’ crucifixion, which ended the need for the Old Testament sacrificial system.
    - **Hebrews 10:10-12 (KJV)**: “By the which will we are sanctified through the offering of the body of

> Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."

Confirming The Analysis

- **Pronoun Agreement in Grammar**: The assertion that the pronoun "he" must agree with its antecedent subject noun is correct. Since "prince" in verse 26 is an object noun (it is part of a prepositional phrase "of the prince"), it cannot be the antecedent for "he" in verse 27.
- **Messiah as the Antecedent**: The Messiah, being the subject noun in the first part of verse 26, is grammatically and contextually the correct antecedent for "he" in verse 27.

Conclusion of Expansive Contextual Analysis

The grammatical and contextual analysis is sound from what's been presented. The "he" in Daniel 9:27, referring to the one who ***"shall confirm the covenant with many for one week"*** and cause ***"the sacrifice and the oblation to cease,"*** indeed points to the Messiah, Jesus Christ. This is consistent with the grammatical rules of pronoun antecedents and aligns with the theological understanding of Christ's work in establishing the New Covenant.

This interpretation is reinforced by the New Testament's description of Jesus' role in confirming the covenant and ending the sacrificial system through His death and

resurrection.

Concluding Remarks

The use of “antichrist” in the New Testament does not support the idea of a single, **future antichrist** figure as described by some interpretations of the book of Revelation. Instead, it refers to anyone who denies the fundamental truths about Jesus Christ. The **“he”** in Daniel 9:27 refers to the **Messiah**, further supporting that these passages do not align with the single **antichrist** figure concept. Additionally, the interpretation that ***“he shall confirm the covenant”*** referring to the Messiah, Jesus Christ, and the establishment of the New Covenant, is supported both grammatically and theologically. This understanding emphasizes the broader application of the term **“antichrist”** and aligns with the scriptural context of these references.

The phrase ***“the people of the prince that shall come shall destroy the city and the sanctuary”*** refers to the Roman forces who destroyed Jerusalem and the Temple in 70 AD. The **“prince”** in this context is Titus, the Roman General who led this campaign.

Thus, this understanding aligns the passage with the broader narrative of redemption and covenant in the Bible, emphasizing the continuity and fulfillment of God’s promises through Jesus Christ, while also providing a historical framework for the destruction of Jerusalem as prophesied in Daniel.