Abomination of Desolation & Misinterpretation of Antichrist

The Abomination of Desolation and the Misinterpretation of the Antichrist (Part 1)

The subject of the *abomination that causes desolation* has long stirred debate and confusion within Christian circles. This confusion is compounded by the association of the term with the Antichrist, whose identity and nature have been the subject of wide-ranging speculation. The purpose of this essay is to bring clarity to this topic by delving into the biblical texts and examining common misinterpretations in modern theology. This analysis seeks to provide a more scripturally grounded understanding, especially in light of the context offered by Jesus and the prophet Daniel.

1. The Abomination of Desolation According to Jesus

In Matthew 24:15-16, Jesus makes a direct reference to *the abomination of desolation*:

> *"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:) Then let them which be in Judaea flee into the mountains."*

Here, Jesus connects His prophetic discourse about future events with Daniel's prophecy. The phrase suggests an impending fulfillment, although many believe it also carried historical significance during Daniel's time. The passage

raises critical questions: what exactly is this *abomination of desolation*, and how is it tied to the Antichrist?

2. The Prophecy of Daniel: Abomination and Sacrifice

The foundation of the abomination of desolation prophecy comes from Daniel 11:31-32:

> *"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries."*

In Daniel's vision, the daily sacrifice is abolished, and a great sacrilege—the abomination—takes place in the temple. This prophecy was partially fulfilled during the time of Antiochus Epiphanes, a historical figure who desecrated the Jewish temple. However, Jesus' mention of this prophecy implies a future fulfillment, which has led many to assume it refers to a future Antichrist figure.

3. Modern Translations and Interpretations

Modern translations like the NIV, ESV, and NASB offer similar but slightly varied descriptions of Daniel's prophecy. They highlight forces that desecrate the temple and abolish the regular sacrifice, setting up the *abomination that causes desolation*. However, a comparison with the Greek Septuagint—an ancient translation of the Hebrew Scriptures—adds nuance to the interpretation:

> *"And seed shall spring up out of him, and they shall profane the sanctuary of strength, and they shall remove the perpetual sacrifice and make the abomination desolate. And the transgressors shall bring about a covenant by deceitful ways."*

The use of “seed” here suggests a line or lineage, which may provide insight into the enduring nature of this abomination. It also hints that the prophecy could refer to a broader, systemic apostasy rather than a single moment in time.

4. Context of Daniel’s Visions: Media-Persian Kings

To understand Daniel’s prophecies in full, it is essential to consider their historical context. During the reign of Darius and Cyrus, Daniel sought understanding from God about the 70-year Babylonian captivity, as prophesied by Jeremiah. In Daniel 9:22, Gabriel tells him:

> *“I am now come forth to give thee skill and understanding.”*

Later, Daniel receives further visions during the reign of Cyrus, and in Daniel 10:1, the angel reveals to him events that will unfold in the latter days. Daniel is granted great insight into both immediate and distant future events, but the revelation leaves him physically weakened, underscoring the gravity of what he is shown.

5. Daniel’s Vision and the Role of Antiochus Epiphanes

Many scholars identify Antiochus Epiphanes as a fulfillment of parts of Daniel’s prophecy. He desecrated the temple and persecuted the Jews, actions that seemed to embody the abomination of desolation. Yet, Jesus’ reference to this prophecy shows that the final fulfillment was yet to come. Antiochus Epiphanes becomes, in this interpretation, a prototype for a future Antichrist figure.

6. Misinterpretations of the Antichrist

For nearly two millennia, countless individuals and institutions have been labeled as the Antichrist. Early Christians applied the title to Roman emperors such as Nero,

and over the centuries, figures such as Napoleon, Adolf Hitler, and even Henry Kissinger have been suggested as possible candidates. However, this approach seems to miss the broader point of Scripture. As the prophecy of Daniel suggests, the Antichrist is not necessarily a single individual, but rather a system or series of events that reflects a deep opposition to God's covenant.

7. Concluding Reflections on the Abomination and the Antichrist

In examining Daniel's prophecy and Jesus' reference to it, it becomes clear that the *abomination of desolation* is part of a greater narrative that spans both history and future events. While many have attempted to pin the identity of the Antichrist to specific figures or institutions, the biblical text suggests a broader and more complex fulfillment. The Antichrist, in this context, is not simply an individual but the manifestation of rebellion against God that arises throughout history.

As we proceed further into this topic, it will be essential to dive deeper into the prophecies and their implications, particularly as they relate to modern theology and eschatology.

The Abomination of Desolation and the Misinterpretation of the Antichrist (Part 2)

In continuation of the discussion on the *abomination that causes desolation* and the identity of the Antichrist, this section will address some of the common misconceptions surrounding these topics. The confusion largely stems from a misunderstanding of what Scripture means when it refers to the

temple in which the *man of sin* is to sit, showing himself to be God, as well as the biblical definition of the Antichrist.

1. The Temple of God in 2 Thessalonians

A key text often cited in relation to the *abomination of desolation* and the Antichrist is 2 Thessalonians 2:4, where Paul speaks of the *man of sin*:

> *"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."*

This verse has often been interpreted as referring to a future event where the Antichrist will sit in a rebuilt physical temple in Jerusalem. This interpretation assumes a literal, yet-to-be-constructed temple in which the Antichrist will take his seat during a future tribulation period. But this perspective raises an important question: **Is the temple in this passage referring to a physical temple in Jerusalem, or is it the *temple of the Father's house*?**

2. Understanding the Temple: Physical or Spiritual?

To answer this, we can turn to 1 Corinthians 3:16-17:

> *"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."*

Paul clearly teaches here that the *temple of God* refers to the body of believers, the church, who collectively form God's spiritual dwelling place. Therefore, the *man of sin*—or the Antichrist—does not need to sit in a physical temple to fulfill this prophecy. Rather, the *man of sin* seeks to infiltrate the spiritual temple, the church, attempting to

deceive and present himself as God to the body of believers. This interpretation emphasizes that the threat to the temple is spiritual deception rather than physical desecration.

3. The Spirit of Antichrist in the Epistles of John

Another significant source of confusion lies in the way the term *Antichrist* is used in Scripture. The word *Antichrist* appears only four times in the entire Bible, all within the epistles of John. The relevant passages are as follows:

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

John's writings make it clear that *antichrist* is not a singular figure, but a spirit that denies Christ and opposes His work. This *spirit of antichrist* is already present in the world, working through anyone who denies the truth of Christ's incarnation and divinity. The Antichrist, therefore, is not necessarily a specific individual but any force, person, or system that embodies opposition to Christ.

4. Characteristics of the Antichrist in Revelation

While the term *Antichrist* is absent from the Book of Revelation, there is a passage that many associate with the characteristics of the Antichrist. Revelation 13:1, 6, and 18 describe a beast rising out of the sea with blasphemous names and horns of power. This beast speaks blasphemy against God and His dwelling place:

> *"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." (Revelation 13:1)*

> *"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." (Revelation 13:6)*

Finally, Revelation 13:18 mentions the infamous number of the beast:

> *"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."*

Many have tried to link this figure to the Antichrist, but it is essential to note that John's epistles, which explicitly define *antichrist*, describe it as a *spirit* and not as a single end-times figure. Thus, interpreting Revelation in light of John's epistles shows that the spirit of opposition to Christ—already at work during John's time—can manifest in various forms and through multiple agents.

5. Misconceptions and Modern-Day Interpretations

Many contemporary interpretations have focused on identifying a singular person or entity as the Antichrist. Historical figures such as Nero, Napoleon, Hitler, and even modern

leaders like U.S. presidents and tech company CEOs have been labeled as potential Antichrists. This reflects the widespread tendency to look for a physical manifestation of evil rather than recognizing the broader spiritual deception that the Bible describes.

Instead, Scripture calls for a deeper understanding of the *spirit of antichrist*—the pervasive and ongoing denial of Christ's identity and work. By focusing solely on an anticipated individual, believers may miss the real danger: the spiritual infiltration and defilement of the church, the *temple of God*, by false teachings and ideologies that oppose Christ.

6. Conclusion: The Spirit vs. The Figure

In conclusion, it is essential to reassess our understanding of both the *abomination that causes desolation* and the *Antichrist*. The *man of sin* described in 2 Thessalonians does not necessarily sit in a rebuilt physical temple in Jerusalem, but rather seeks to corrupt the spiritual temple of the church. The Antichrist, as presented in John's epistles, is a pervasive spirit of deception and opposition to Christ, rather than a singular figure to be revealed in the future. This spirit was already at work in the early church and continues to deceive many today. By understanding these biblical truths, the body of Christ can guard against the deceptions of the Antichrist and remain faithful to the gospel.

The Abomination of Desolation and the Misinterpretation of the Antichrist (Part 3)

In this section, we continue our exploration of the identity of the *Antichrist* and its implications in both the church and

the world. Building on the foundational points made earlier, it becomes increasingly clear that the *Antichrist* is more than just an individual or a person—it is a pervasive spirit of deception and opposition to Christ that manifests in various ways. The Bible gives us a multifaceted definition of the *Antichrist* spirit, and it is vital to understand these aspects in order to resist its influence.

1. Who is the Antichrist?

Based on the scriptural references in John's epistles and other passages, the characteristics of the *Antichrist* are clearly outlined:

- **Denial of Jesus as the Messiah**: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." (1 John 2:22)
- **Denial of the Father and the Son**: "Whosoever denieth the Son, the same hath not the Father." (1 John 2:23)
- **Denial of the Incarnation**: "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." (1 John 4:3)
- **Opposition to Christ**: Anyone who opposes Christ or seeks to put themselves in His place is also *Antichrist*.

These scriptures make it clear that the *Antichrist* is not just a single person or figure but can be anyone or anything that embodies these characteristics. This spirit of opposition to Christ is widespread and has manifested in various forms throughout history, even within the church.

2. False Christs and False Prophets

In Matthew 24:24, Jesus warns about *false Christs* and *false prophets*:

> *"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.”*

Mark echoes this in Mark 13:22:

> *“For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.”*

These warnings highlight the deceptive nature of the *Antichrist* spirit. It is not just about overt opposition to Christ but also about seduction and deceit. These false prophets and Christs will perform signs and wonders, creating confusion and leading many astray, even those who are part of the church. This reinforces the idea that the *Antichrist* is not limited to a single person but is a pervasive force working against Christ and His followers.

3. Is the Antichrist a Person or a Spirit?

A key question arises: **Is the *Antichrist* a person**, or is it a spirit? The answer, based on Scripture, leans heavily towards it being a spirit. Strong’s Concordance reveals that the Greek third-person pronoun used in passages discussing the ***Antichrist*** can be translated as *he*, *she*, *it*, or *they*. This flexibility in translation underscores that the ***Antichrist*** is not necessarily gendered or confined to a singular figure.

Throughout the Bible, references to the ***Antichrist*** spirit are often figurative. For instance, Revelation 17:8 speaks of a *beast* that ascends out of the bottomless pit and goes into perdition:

> *“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition.”*

Similarly, Revelation 17:15 identifies the *waters* where the

beast sits as representing *peoples, multitudes, nations, and tongues*. This language is clearly symbolic, pointing to a broader, more encompassing interpretation of the ***Antichrist*** than just an individual person.

4. The Spirit of the Antichrist in the World System

The ***Antichrist*** spirit is not just a theological concept but is also deeply embedded in the systems of the world. Revelation 17:4-5 describes *Babylon the Great*, a symbolic representation of the world economic system and its opposition to God:

> *"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth."*

This description of *Babylon the Great* as the controller of the world's wealth and economic system is deeply connected to the *Antichrist* spirit. It is not a literal woman or city but a system of corruption and deception that opposes God and seeks to dominate the world through economic and spiritual seduction.

5. The Son of Perdition: Apollyon and the Beast

Another significant figure associated with the ***Antichrist*** spirit is *Apollyon*, the ruler of the bottomless pit. Revelation 9:11 introduces Apollyon as the king over the locusts that emerge from the pit:

> *"And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."*

Apollyon is closely linked to the *son of perdition* mentioned in 2 Thessalonians 2:3:

> *"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 *son of perdition* represents the spirit that seeks to deceive and destroy the church. This *falling away* or apostasy that precedes the revealing of the *son of perdition* signals a time of great spiritual deception, where many in the church are led astray. This spirit, which sucked the life out of the church, is also what influenced Judas, as Jesus said in John 17:12:

> *"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."*

6. Conclusion: The Spirit of Antichrist and the Falling Away

In conclusion, the ***Antichrist*** is not merely a future figure to be revealed, but an ongoing spirit that opposes Christ and seeks to infiltrate the church and the world. This spirit manifests in various forms, from false Christs and prophets to corrupt world systems like *Babylon the Great*. The *son of perdition* represents this spirit of deception that leads to a *falling away*—a spiritual decline where many are deceived and led away from the truth of the gospel. As the church, it is essential to remain vigilant, discerning the true nature of the ***Antichrist*** spirit and resisting its influence in both spiritual and worldly realms.

The Abomination of Desolation and the Misinterpretation of the Antichrist (Part 4)

In this part of the discussion, we delve into the historical developments that shifted the understanding of the ***Antichrist*** from a spiritual concept to a personified figure. This transformation occurred gradually through the writings of early church fathers, influenced by the historical context of the Roman Empire and the significant changes introduced by Emperor Constantine. By understanding how this shift occurred, we can better appreciate how the *Antichrist* concept was misinterpreted and personified over time.

1. Historical Shift: From Spirit to Person

Initially, the early church understood the ***Antichrist*** as a spirit, in accordance with John's teachings in his epistles. However, this began to change during the intense Roman persecutions of Christians, which spanned several centuries. These persecutions, recorded in Roman history, saw the rise of tyrannical emperors who oppressed the church. As a result, the early Christian writings reflected this oppressive context, leading to a gradual shift from viewing the ***Antichrist*** as a spirit to identifying the *Antichrist* with specific individuals.

- **Constantine's Influence**: The Roman Emperor Constantine marked a turning point in this transformation. By legalizing Christianity and other religions in the Roman Empire through the Edict of Milan in 313 AD, Constantine ended the harsh persecutions of Christians. Later, in 380 AD, Christianity was made the official state religion by the Edict of Thessalonica. Although these changes brought relief to the Christian community, they also catalyzed a shift in how the church viewed its relationship with power and how it interpreted the

Antichrist.

2. The Writings of the Early Church Fathers

The shift from the ***Antichrist*** as a spirit to an individual person can largely be attributed to the writings of early church fathers following the persecutions. These church fathers began to associate the traits of the ***Antichrist*** spirit with specific individuals in power, such as Roman emperors who were seen as persecutors of the church.

- **Polycarp**: As a direct disciple of the Apostle John, Polycarp maintained the original understanding of the ***Antichrist*** as a spirit. He adhered strictly to John's teachings, emphasizing that the *Antichrist* was a pervasive spiritual force rather than a single person. His writings reflected a fidelity to the apostolic teaching that the ***Antichrist*** was already at work in the world through those who denied Christ.
- **Irenaeus**: A student of Polycarp, Irenaeus was one of the first church fathers to begin equating the ***Antichrist*** with a human figure. Concerned about Gnostic heresies infiltrating the church, Irenaeus sought to address these dangers by warning against identifying any one individual as the *Antichrist*. Despite this caution, his writings opened the door to the concept that the ***Antichrist*** could be personified. He is also known for linking the ***Antichrist*** to the number 666, although he warned against speculating too much about assigning this number to specific individuals.
- **Tertullian**: Another significant early church father, Tertullian, continued the trend of identifying the *Antichrist* as a human figure. In his work *Apologeticus*, Tertullian referred to the *man of lawlessness* as a person. His writings contributed to the growing view that the ***Antichrist*** was not merely a spirit but an

actual human who would oppose Christ.

- **Hippolytus**: Building on the foundations laid by Irenaeus and Tertullian, Hippolytus took the idea further by identifying the second beast in Revelation 13 as the ***Antichrist***. He interpreted the imagery of the beast from the earth as representing a human figure who would play a role in future events, solidifying the concept of the ***Antichrist*** as a person in the minds of many.

3. The Influence of Constantine and State Christianity

As Christianity became intertwined with the Roman Empire under Constantine, the church fathers' writings began to reflect the changed circumstances. The cessation of persecutions and the legitimization of Christianity allowed for a more institutionalized and formalized theology. In this context, the idea of the ***Antichrist*** **as** a powerful, human figure opposing the church and the state became more plausible.

- **The Capitalization of Antichrist**: A notable development in this period was the capitalization of the word ***Antichrist***, particularly in the writings of later church fathers. Tertullian was one of the first to capitalize ***Antichrist***, which linguistically shifted the perception of the term from a generic spiritual force to a singular, specific individual. It is important to note, however, that the King James Version of the Bible does not include the definite article *the* before ***Antichrist***, emphasizing the spiritual nature of the concept, whereas modern translations often add *the* to suggest a singular figure.

4. Preconceived Ideas and Misinterpretations

The misconceptions about the *Antichrist* as a person were based on the foundation of preconceived ideas that emerged from the

changing theological and political environment of the Roman Empire. As Christians witnessed the rise of oppressive rulers, they naturally began to associate these rulers with the ***Antichrist*** spirit described in the New Testament. Over time, the spiritual concept of the *Antichrist* was gradually replaced with the idea of a singular figure who would arise in the future to oppose Christ.

- **Pronouns and the *Antichrist***: Another contributing factor to the confusion is the use of pronouns in biblical passages. When *he* is used to refer to the ***Antichrist***, many interpret this as indicating a human male figure. However, in the original language, the pronoun *he* can also refer to *it*, *they*, or *themselves*, underscoring that the ***Antichrist*** is not necessarily a person but rather a spirit that can influence individuals, groups, or systems.

5. Conclusion: Reclaiming the Original Understanding

In conclusion, the belief that the ***Antichrist*** is a person emerged over time due to historical, theological, and political influences, particularly during the period of Roman persecution and the reign of Constantine. The early church fathers, while initially maintaining the apostolic teaching of the ***Antichrist*** as a spirit, gradually shifted their interpretation as they faced overwhelming oppression and witnessed individuals in power embodying the traits of the ***Antichrist***.

This shift underscores the importance of returning to the original scriptural understanding: the ***Antichrist*** is a spirit of opposition to Christ, not necessarily a single person. It is a spirit that can manifest through individuals, systems, or ideologies, and as such, believers must remain vigilant against its influence.

The Abomination of Desolation and the Misinterpretation of the Antichrist (Part 5)

The belief that the ***Antichrist*** is a singular, identifiable person took strong hold in the theological and ecclesiastical landscape around the time of the Protestant Reformation. This shift from understanding the ***Antichrist*** as a spirit to identifying it as a person was significantly influenced by political and religious developments, particularly within the context of the Protestant-Catholic conflict. The efforts of various religious movements to assert their understanding of eschatology and to counter opposing views laid the foundation for modern perceptions of the ***Antichrist***.

1. The Reformation and the Identification of the Papacy as the Antichrist

During the Protestant Reformation of the 16th century, many Reformers, including Martin Luther, John Wycliffe, and William Tyndale, began to identify the Catholic Church, particularly the papacy, as the ***Antichrist***. This association was partly based on the history of the Catholic Church's persecution of those it labeled heretics, which included the execution of hundreds of thousands of people who were seen as opposing the Church's authority.

Reformation leaders viewed the Catholic Church's long history of persecution, centralized power, and corruption as the embodiment of the *Antichrist* spirit. The identification of the papacy as the *Antichrist* reflected the Reformers' deep dissatisfaction with the institution they believed had strayed from true Christianity. This interpretation was so pervasive that it even found support among non-Christian groups, including Muslims and Jews, who also saw the Catholic Church

as an oppressive force.

2. The Jesuit Response: Shifting the Antichrist to the Future

In response to the growing influence of Protestantism and the identification of the papacy as the ***Antichrist***, the Catholic Church sought to counter these claims. In 1540, the pope commissioned the Jesuit order, under the leadership of Ignatius Loyola, to develop a new interpretation of Scripture that would deflect blame from the Catholic Church. This led to the rise of *dispensationalism* and *preterism*, two systems of thought designed to shift the ***Antichrist*** away from the papacy.

- **Francisco Ribera (1590)**: Ribera, a Jesuit theologian, was tasked with creating a future-oriented interpretation of the ***Antichrist***. His 500-page commentary on the Book of Revelation, written in Latin and intended for the Catholic hierarchy, argued that the ***Antichrist*** would be a single, identifiable person who would appear during the end times. He claimed that the ***Antichrist*** would be a Jew, rise to power in Jerusalem, rebuild the city, and persecute Christians. By placing the ***Antichrist*** in the distant future, Ribera effectively removed the papacy from consideration.
- **Luis de Alcazar**: Another Jesuit theologian, Alcazar developed the idea of *preterism*, which suggested that most of the events described in Revelation were fulfilled in the destruction of Jerusalem in 70 AD. This interpretation also sought to remove the Catholic Church from the equation by suggesting that the *Antichrist* was a figure from the past, thereby absolving the papacy of contemporary accusations.

3. The Spread of Dispensationalism and Preterism

The efforts of Jesuit theologians like Ribera and Alcazar had

a significant impact on the theological landscape of the time. Their interpretations spread through Europe, influencing both Catholic and Protestant thought, albeit in different ways. By shifting the focus of the ***Antichrist*** away from the present and toward either the distant future or the distant past, the Catholic Church was able to mitigate the criticisms leveled against it by the Reformers.

- **Cardinal Bellarmine**: A Jesuit Cardinal, Bellarmine built upon Ribera's writings, further cementing the idea that the ***Antichrist*** would be a future figure who would reign for seven years at the end of time. His writings emphasized that the ***Antichrist*** was not present in the current age, but would arise in a distant future tribulation, thus deflecting blame from the papacy.

4. The Rise of Modern Dispensationalism: Manuel Lacunza and Edward Irving

The 18th century saw the emergence of *modern dispensationalism*, a system of thought that owes much to the writings of Manuel Lacunza, a Jesuit priest who wrote under the pseudonym *Rabbi Ben-Ezra*. Lacunza's book, *The Coming of the Messiah in Majesty and Glory*, advanced the idea of a future *Antichrist* and a two-part second coming of Christ, including a *secret rapture*. Lacunza's work had a profound influence on key figures in the burgeoning evangelical movement.

- **Edward Irving**: A Scottish minister and charismatic preacher, Irving was heavily influenced by Lacunza's book. He translated it into English and began promoting the idea of a *secret rapture* and a two-part second coming of Christ. Irving played a crucial role in popularizing the dispensationalist framework, which emphasized a future ***Antichrist*** and the eventual return

of Christ to reign over the earth.

Irving’s influence extended to Margaret MacDonald, a Scottish girl who claimed to have had a vision of the rapture in the 1830s. Irving interpreted this vision as confirmation of his beliefs and began promoting the idea of a secret rapture that would occur before the great tribulation. This interpretation, however, diverged from MacDonald’s actual vision, which spoke of the church enduring a period of great testing rather than escaping tribulation.

5. John Nelson Darby and the Spread of Dispensationalism

John Nelson Darby, often referred to as the father of *modern dispensationalism*, played a pivotal role in spreading the ideas of Irving and Lacunza. A member of the Plymouth Brethren, Darby developed a systematic theology that included the *rapture*, the seven-year tribulation, and the rise of a future ***Antichrist***. His teachings became widely influential, particularly in the United States, where they were further popularized by the *Scofield Reference Bible*.

- **Henry Drummond**: A wealthy Freemason and politician, Drummond played a key role in promoting Irving’s and Darby’s teachings. He financed conferences and gatherings where these ideas were discussed and disseminated. Drummond’s support helped to spread dispensationalism throughout Europe and the United States, where it would eventually become a dominant eschatological framework within evangelical Christianity.

6. The Impact of Dispensationalism on Modern Eschatology

The work of Darby, Irving, and Lacunza laid the foundation for

much of the modern understanding of the ***Antichrist*** as a future individual who would rise to power during the end times. This interpretation, popularized by the *Scofield Reference Bible* in the early 20th century, continues to influence large segments of evangelical thought today. The idea of a secret rapture, a seven-year tribulation, and a future ***Antichrist*** has become deeply embedded in the eschatological frameworks of many Christian denominations.

7. Conclusion: The Shift in the Understanding of the Antichrist

The shift from understanding the ***Antichrist*** as a pervasive spiritual force to a singular, identifiable person was not immediate but developed over centuries. It was shaped by historical events such as the Protestant Reformation, the Catholic Counter-Reformation, and the efforts of Jesuit theologians to deflect criticism from the papacy. Figures like Francisco Ribera, Luis de Alcazar, Edward Irving, and John Nelson Darby played significant roles in developing and promoting this new interpretation, which has become a cornerstone of modern dispensationalism.

However, as Scripture makes clear, the ***Antichrist*** is not merely a future person but a spirit of deception and opposition to Christ that has been at work throughout history. As 1 John 4:3 states:

> *"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."*

Thus, the *Antichrist* is not confined to a distant future but is a present reality that believers must be aware of and resist.

The Abomination of Desolation and the Misinterpretation of the Antichrist (Part 6)

In this section, we explore the impact of Cyrus Scofield and his association with Zionist influences, which played a pivotal role in shaping modern dispensationalism and popularizing the concept of the *Antichrist* as a future person. This shift significantly altered the eschatological views of many fundamentalist Christians, influencing both religious thought and political movements, especially through the lens of Christian Zionism.

1. Cyrus Scofield and the Introduction of Dispensationalism

Cyrus Scofield is best known for his annotated *Scofield Reference Bible*, a work that became a cornerstone of dispensational premillennialism among American fundamentalist Christians. Despite his controversial background—marked by legal troubles, a criminal record, and no formal seminary training—Scofield was elevated to prominence due to powerful backing from influential figures such as Zionist Samuel Uttermeyer. His rise to prominence reveals the influence of political and religious interests in shaping Christian theology.

- **Samuel Uttermeyer**: Uttermeyer, a prominent Zionist, was instrumental in supporting Scofield and integrating Zionist ideas into Christian theology. His network included figures such as Mordecai Kaplan and Louis Marshall, and he helped establish the Jewish Theological Seminary. Through his financial and political support, Uttermeyer introduced Scofield to the ideology of

Zionism and influential global leaders, aiming to inject political Zionism into Christianity.

- **The Role of Zionism**: Uttermeyer's goal was to align Christian theology with the political aims of Zionism, particularly the establishment of a Jewish homeland in Palestine. By associating Zionism with biblical prophecy, Uttermeyer and his allies created what is now known as *Christian Zionism*. Scofield became the key figure in this movement, promoting the idea that the return of the Jews to the land of Israel was a fulfillment of biblical prophecy.

2. The Scofield Reference Bible and Its Influence

Scofield's reference Bible, published by Oxford University Press, introduced a theological framework that emphasized dispensational premillennialism and Christian Zionism. The annotations in the Scofield Bible became immensely popular, influencing generations of pastors, theologians, and laypeople in the United States.

- **Hal Lindsey and the Rise of Dispensationalism**: One of the most prominent figures to popularize Scofield's theology was Hal Lindsey, whose book *The Late Great Planet Earth* presented dispensationalism in a way that made eschatology feel immediate and relevant, likening it to reading current events in the newspaper. This book, based heavily on Scofield's ideas, became a bestseller and contributed to the widespread belief in concepts such as the *rapture*, the rebuilding of a third temple in Jerusalem, and the future rise of the *Antichrist*.
- **The Scofield Bible's Legacy**: The massive distribution of Scofield's Bible helped spread dispensationalist theology far and wide. Bookstores and seminaries carried large volumes of these annotated Bibles, embedding this

eschatological view into the core of fundamentalist Christian teachings. The influence of the Scofield Bible extended into political support for the establishment of Israel in 1948, as many fundamentalists believed this event fulfilled biblical prophecy.

3. Dispensationalism and the Redefinition of Daniel 9:27

One of the critical contributions of Scofield's theology was his interpretation of Daniel 9:27, a passage that he reinterpreted to refer to the *Antichrist*. Prior to Scofield's influence, many theologians believed that the passage referred to Jesus Christ, but Scofield's annotations shifted this understanding. He suggested that the verse referred to a future *Antichrist* who would emerge during the end times.

- **Daniel 9:27 and the Shift in Eschatology**: According to Scofield's interpretation, the *Antichrist* would broker a covenant with Israel, rebuild the temple, and abolish Christian worship before Jesus Christ returned to defeat him. This interpretation diverged from earlier views that saw this passage as referring to Christ's first coming and His establishment of the New Covenant. Scofield's view, rooted in dispensationalism, became the dominant interpretation among fundamentalist Christians.

4. Jesuits, Freemasons, and the Spread of Dispensationalism

The influence of Jesuit and Freemasonic thought in shaping dispensationalism is a topic of considerable controversy. According to critics of this system, Jesuits and Freemasons played a key role in developing and spreading ideas that would ultimately reshape Christian eschatology, leading to the modern conception of the *Antichrist* as a future individual.

- **The Role of the Jesuits**: Jesuit theologians, such as Francisco Ribera, were instrumental in developing the idea that the *Antichrist* was a future individual rather than a present or historical figure. This interpretation, as discussed in previous sections, was designed to deflect criticism from the papacy during the Reformation. Scofield's dispensationalism borrowed heavily from these Jesuit ideas, which had been crafted to alter the Protestant narrative.
- **Freemasonic Influence**: Freemasonry, a secretive and influential organization, is also credited with shaping the development of dispensationalism. Freemasons controlled key institutions, including Oxford University Press, which published the *Scofield Bible*. Some argue that Freemasonic interests helped popularize this eschatological framework, aligning it with their own spiritual and political goals.

5. Theological and Political Ramifications

The success of Scofield's Bible and the promotion of dispensationalism had far-reaching effects, not only within Christian theology but also in the political realm. The alignment of dispensationalist beliefs with Zionist political goals helped create a strong bond between Christian fundamentalism and support for the state of Israel. This bond persists today and has influenced U.S. foreign policy, particularly regarding the Middle East.

- **Christian Zionism and U.S. Foreign Policy**: The theological belief that the establishment of the modern state of Israel fulfills biblical prophecy has had a profound impact on U.S. foreign policy. Many evangelical Christians support policies that favor Israel, seeing its existence as integral to the fulfillment of end-time prophecy. This political and theological alliance traces

its roots back to Scofield and his promotion of Zionist ideas within Christianity.

6. Conclusion: The Lasting Impact of Scofield and Dispensationalism

Cyrus Scofield's work, particularly his annotated Bible, has had a lasting impact on the theological and political landscape of Christianity. Through the support of Zionist figures like Samuel Uttermeyer and the influence of Jesuit and Freemasonic interests, Scofield popularized a dispensationalist view that shifted the focus of eschatology to the future and introduced the idea of the *Antichrist* as a person.

This interpretation has shaped much of modern evangelical thought, particularly in the United States, where Christian Zionism and dispensationalist beliefs continue to influence both religious and political perspectives. However, as we return to the biblical texts, it becomes clear that the original understanding of the *Antichrist* as a pervasive spirit—rather than a future individual—remains a crucial aspect of biblical prophecy.

As 1 John 4:3 reminds us:

> *"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."*

The *Antichrist* is not merely a figure who will arise in the distant future but is already at work in the world, manifesting through deception, opposition to Christ, and false teachings. Understanding this truth is essential for discerning the times in which we live.

The Abomination of Desolation and the Misinterpretation of the Antichrist (Part 7)

In this section, we explore the significant role that influential figures, such as John D. Rockefeller, played in shaping modern theological education in the United States, particularly in the spread of dispensationalism and the concept of the *Antichrist* as a person. Through financial monopolies and strategic influence in the founding of seminaries, the theological landscape was shaped to propagate certain eschatological beliefs, including the idea that the *Antichrist* is a future individual rather than a pervasive spirit.

1. Rockefeller's Influence on Modern Education and Seminaries

John D. Rockefeller Sr., a powerful and wealthy businessman, was not only known for his financial success but also for his role in shaping American education. As a Freemason, Rockefeller had significant influence in establishing monopolies in both business and educational institutions, particularly seminaries and medical schools. His financial contributions were pivotal in shaping what was taught in these institutions, aligning them with his personal ideologies.

- **Monetary Influence**: Rockefeller's money was the primary means by which he controlled and influenced educational and theological institutions. By donating substantial sums to these schools, he ensured that his ideological and religious beliefs would dominate the academic landscape. For example, Rockefeller provided $2.33 million to Union Theological Seminary, an amount that

was staggering at the time. Similarly, he donated $1 million to the University of Chicago Divinity School in 1892 and later contributed significant funds to Union Theological Seminary in New York.

- **Phallic Symbolism**: Though Rockefeller Sr. claimed to be a Baptist, his tombstone, which features a phallic obelisk similar to the Washington Monument, reveals his true allegiances. The phallic obelisk is a common symbol in Luciferian and occult traditions, representing power and domination. This symbolism points to a deeper, more esoteric influence behind Rockefeller's public persona and his investments in theological education.

2. Rockefeller's Influence in Theological Education

By controlling the flow of money into seminaries and universities, Rockefeller ensured that specific theological ideologies would be promoted. The departments and professors that benefited from Rockefeller's contributions were often those who supported dispensationalist and futurist interpretations of Scripture. These seminaries became the breeding ground for the spread of the concept that the *Antichrist* is a future individual, thereby advancing the theology developed by earlier figures like Cyrus Scofield.

- **Union Theological Seminary and Colgate University Divinity School**: Rockefeller's financial support led to the merging of institutions and the creation of powerful theological schools. The influence extended into Europe, where Rockefeller's money helped shape theological chairs and departments. Through this monetary influence, Rockefeller ensured that the leadership in these seminaries would align with his goals of promoting dispensationalism and the futurist view of the *Antichrist*.

- **The Sea Atlantic Fund**: In 1959, Rockefeller Jr. established the Sea Atlantic Fund to support theological education. This fund played a major role in continuing the influence of Rockefeller's ideologies within seminaries, particularly in the United States. Through financial support, the Rockefellers ensured that certain professors and theologians would rise to prominent positions, thereby shaping the theological curriculum and influencing generations of pastors and theologians.

3. The Spread of Dispensationalism in Seminaries

The concept of the *Antichrist* as a future person gained traction through seminaries that were financially supported by figures like Rockefeller. Seminaries such as Moody Bible Institute, Biola University, and Dallas Theological Seminary became key institutions in promoting dispensationalism. Through these seminaries, the teachings of dispensationalism and the personification of the *Antichrist* spread throughout the church.

- **Moody Bible Institute**: Moody Bible Institute, a key institution in evangelical Christian education, played a critical role in disseminating dispensationalist theology. This institution, along with others like Biola University and Dallas Theological Seminary, became instrumental in promoting the idea that the *Antichrist* is a future individual who will arise during the end times.
- **Dallas Theological Seminary and Talbot Theological Seminary**: Many of the professors at Talbot Theological Seminary, including those the author encountered during his time there, came from Dallas Theological Seminary, which is one of the leading institutions promoting dispensationalist theology. The influence of these seminaries in shaping eschatological beliefs in America

cannot be overstated. The concept of a future *Antichrist*, the secret rapture, and the rebuilding of the temple in Jerusalem became central tenets of their theological frameworks.

4. Occult Influences in Theological Institutions

The financial power behind seminaries and their theological direction was not only shaped by wealthy industrialists like Rockefeller but also by occult and secretive organizations such as Freemasonry and the Jesuits. These organizations, often associated with esoteric teachings and Luciferianism, played a behind-the-scenes role in shaping the theological content that would be taught to future pastors and leaders of the church.

- **Occultist Influence of the Jesuits and Freemasons**: According to critics, Jesuits, Freemasons, and Zionists were responsible for infiltrating seminaries and promoting esoteric doctrines under the guise of Christian theology. Through institutions like Union Theological Seminary and Rockefeller-supported seminaries, these occult influences shaped the teachings passed on to the church. The collaboration between occult organizations and theological institutions is believed to have facilitated the spread of a distorted understanding of the *Antichrist* and end-time prophecy.

5. Conclusion: The Influence of Wealth and Occultism on Theological Thought

The profound influence of figures like John D. Rockefeller on theological education in the United States reveals the complex interplay between wealth, power, and religious thought. Through financial monopolies and strategic investments, Rockefeller and others shaped the direction of seminaries and the theology taught within them. The result was the widespread

acceptance of dispensationalism and the belief that the *Antichrist* is a future individual who will arise during the end times.

This shift in understanding, influenced by both monetary power and occultist ideas, has deeply impacted the way many Christians today view eschatology. The concept of the *Antichrist* as a spirit—already at work in the world, as described in 1 John 4:3—was replaced by the belief in a future figure who will appear during the tribulation. This theological shift, however, was not purely biblical but was shaped by powerful financial interests and the covert influence of organizations that sought to promote their own ideologies.

As we return to Scripture, it becomes clear that the original understanding of the *Antichrist* as a pervasive spirit of deception must be reclaimed. The *Antichrist* is not simply a future person but is already present in the world, opposing Christ and leading many astray.

The Abomination of Desolation and the Misinterpretation of the Antichrist (Part 8)

In this section, we delve into the proliferation of dispensationalism through seminaries and influential figures within American Christianity. This theological framework, which promotes the idea of a *future Antichrist* and a secret rapture, was propagated primarily through influential institutions like Dallas Theological Seminary and widely embraced by prominent pastors and Christian leaders. However, as we will see, the origins and dissemination of these teachings reveal how tradition and financial backing played a key role in embedding dispensationalism into mainstream

Christian thought.

1. The Confusion Within Dispensationalism

During his studies, the author encountered confusion when trying to reconcile the varying perspectives within dispensationalism. A key text assigned in his class was *The Greatness of the Kingdom* by Albert J. Maclean, which he found increasingly perplexing the more he studied it. When he questioned his professor, Dr. Ruskup, about the inconsistencies within dispensationalism, Ruskup admitted that there was considerable disagreement among dispensationalists. This highlighted a central problem: while dispensationalism may have gained widespread acceptance, its proponents often disagreed on critical details.

This internal inconsistency reflects the difficulty in maintaining a cohesive theology within dispensationalism. The system's emphasis on the secret rapture, the tribulation, and the *Antichrist* as a future individual led to various interpretations that often contradicted one another.

2. The Influence of Dallas Theological Seminary

Dallas Theological Seminary (DTS) became a central hub for the dissemination of dispensational theology. Founded by Lewis Sperry Chafer, who was mentored by C.I. Scofield, DTS trained a generation of pastors and theologians in dispensationalism. Many of these figures went on to become influential leaders within American Christianity, further spreading the teachings they had learned at DTS.

- **Notable Alumni**: Some of the most prominent alumni of DTS include Charles Swindoll, J. Vernon McGee, Hal Lindsey, David Jeremiah, and Tim LaHaye. These figures played crucial roles in popularizing dispensationalism among their congregations and through their published works. Hal Lindsey, for example, became widely known for his

book *The Late Great Planet Earth*, which presented dispensationalism in a way that resonated with contemporary audiences, blending biblical prophecy with modern geopolitical events.

- **David Jeremiah and LaHaye**: Dr. David Jeremiah, who replaced Tim LaHaye at Shadow Mountain Church, continued to promote dispensationalism, including the belief in the rapture and a future *Antichrist*. Interestingly, the symbolism in Jeremiah's church—such as the stained glass with the cross and crown—has connections to Freemasonry and raises questions about the influence of occult symbols within the Christian church. While Jeremiah himself may not be aware of this, it speaks to the covert influences that shape Christian institutions.

3. The Role of Symbols and Secret Influences

One of the striking observations made in this section is the use of Masonic and occult symbols within Christian settings. The stained glass window at David Jeremiah's church, featuring the cross and crown, contains elements that are also found in Masonic Templar buildings. These symbols, which include the all-seeing eye and inverted cross, may not be immediately noticeable to most people but carry significant meaning within esoteric traditions. This raises the question of how much hidden influence has shaped Christian theology and practice without the knowledge of most believers.

- **Freemasonry and Occult Symbols**: Freemasonry has long been associated with secret knowledge and the use of symbolism to communicate hidden messages to those in the know. Inserting such symbols into Christian settings may serve to covertly influence those who recognize the symbols while remaining unnoticed by the general public. This reflects a broader pattern of infiltration by occultist organizations within Christian institutions,

subtly shaping their theology and practices.

4. Southern Baptists and the Spread of Dispensationalism

Before the 19th century, the Southern Baptist denomination did not hold to dispensationalist beliefs. However, over time, dispensationalism became widespread within Southern Baptist circles, thanks in part to the influence of figures like Adrian Rogers, Charles Stanley, and W.A. Criswell. This shift did not occur organically but was fueled by financial backing and strategic efforts to promote dispensationalist theology.

- **Financial Backing and Influence**: The influence of dispensationalism within churches and seminaries was largely due to the financial resources that were made available to support its spread. Churches in Southern California, for example, held week-long series on the secret rapture and end-times theology, often funded by well-financed ministries and publishing houses. This financial support created a momentum that made dispensationalism appear to be the dominant and correct interpretation of Scripture.

5. Premillennial Dispensationalism: A Tradition, Not a Fact

One of the most important points raised in this section is that premillennial dispensationalism, while widely accepted today, is a relatively new tradition rather than a biblical fact. The origins of this theology can be traced back to the Jesuits and Freemasons, who introduced these ideas as part of a broader effort to obscure the true meaning of Scripture and promote their own agenda.

- **Generational Indoctrination**: Dispensationalism has been

passed down through generations as a tradition, with each generation of pastors and theologians teaching the same ideas they were taught in seminary. This creates a cycle of indoctrination, where beliefs are accepted without question simply because they have been taught for decades. However, as this essay demonstrates, these beliefs are not grounded in the original teachings of Scripture but are the result of centuries of manipulation and influence by powerful forces.

6. Three Main Lies in Dispensational Theology

At the heart of the dispensationalist system are three main lies that have been propagated over time:

1. **The Secret Rapture**: The belief in a secret rapture, where the church will be taken up before the tribulation, is a central tenet of dispensationalism. However, this idea is not found in the teachings of the early church or the Bible but was introduced by figures like John Nelson Darby in the 19th century.
2. **The Future Antichrist**: The concept of the *Antichrist* as a single, future individual who will arise during the end times is another key element of dispensational theology. This interpretation shifts the focus away from the *spirit of antichrist*, which, as Scripture teaches, is already present in the world (1 John 4:3), and instead creates a sensationalist narrative about the end times.
3. **The Rebuilding of the Temple**: Dispensationalists also promote the idea that the temple in Jerusalem must be rebuilt before Christ’s return. This belief, closely tied to Christian Zionism, has influenced political and religious support for the state of Israel and has led many Christians to focus on geopolitical events in the Middle East as signs of the end times.

7. Conclusion: Challenging the Mainstream Tradition

As this section reveals, dispensationalism has become a mainstream Christian belief through a combination of financial backing, influential seminaries, and the generational passing down of traditions. However, the origins of this theology are questionable, and its central tenets—such as the secret rapture and the future *Antichrist*—are not grounded in Scripture but in the esoteric teachings of Jesuits and Freemasons.

Christians must challenge these traditions and return to the original teachings of Scripture. The *Antichrist* is not a future person but a pervasive spirit of deception that is already at work in the world. As believers, we must discern the truth and resist the influences that have shaped our understanding of biblical prophecy.

The Abomination of Desolation and the Misinterpretation of the Antichrist (Part 9)

This section addresses three critical lies that have been propagated over time concerning the *Antichrist* and how they serve to neutralize the Church's effectiveness. The misunderstanding of the *Antichrist* as a singular person, either in the past or the future, has led to a dangerous disconnect among believers, weakening their spiritual resistance against the pervasive *Antichrist* spirit that is already at work in the world.

1. The Three Lies About the Antichrist

The three major lies surrounding the *Antichrist* can be

summarized as follows:

- **Lie #1**: The *Antichrist* is a person.
- **Lie #2**: The *Antichrist* is a person in the future.
- **Lie #3**: The *Antichrist* is a person of the past.

These misconceptions were strategically developed, initially as a means to deflect accusations that the Pope and the Catholic Church were the *Antichrist*. Over time, these lies have had a powerful effect on Christian theology, neutralizing believers by making them think that the *Antichrist* is not relevant to them in the present day.

- **If the *Antichrist* is about the nation of Israel, then it's not about me.**
- **If the Church will be raptured before the tribulation begins, then it's not about here.**
- **If the *Antichrist* is a person of the future, then it's not about now.**

These three notions—*it's not about me, it's not about here, it's not about now*—are deeply disempowering to Christians. If a person believes these lies, they remove themselves from the spiritual battle that God has called them to engage in. The result is a passive church, unprepared and uninvolved in the end-time spiritual warfare that is already happening.

2. Neutralizing the Church

These lies serve a specific purpose in Satan's strategy to prevent the Church from resisting his attempts to establish a one-world system. By convincing believers that they will not be present during the tribulation or that the *Antichrist* is someone else's concern, Satan ensures that the Church is disengaged from the battle for souls in the last days. The result is a complacent, neutralized Church, offering little resistance to Satan's global plans.

The author quotes from his own work *Christ Harbor*, stating:

> *"If a person truly believes that it's not about me, it's not about here, it's not about now, that completely removes them or him or her in their thinking from any real consideration about being used by God in a last days battle for the harvest."*

This strategy is one of the most effective ways Satan has sought to undermine the Church's role in God's plan. By creating a "simulated reality" where believers think the end-times tribulation is not their concern, Satan has wrapped the truth in deception and dulled the Church's ability to discern what is truly happening.

3. The Tribulation is Now

Contrary to popular dispensationalist teachings, the tribulation of the *Antichrist* is not a future event. The spirit of the *Antichrist* has already been at work for millennia, manifesting in various forms throughout history and culminating in what the author describes as the current tribulation. The book of Revelation reveals that the *Antichrist* is not a future person but a spirit that is already at work in the world.

The *Antichrist* spirit has become Satan's primary method of operating in the world today, utilizing various systems and structures to maintain control over humanity. The tribulation is not an event that believers are waiting to experience—it is happening now.

4. The Four Horsemen of the Apocalypse

The *Four Horsemen of the Apocalypse* in the Book of Revelation are symbolic representations of how Satan's *Antichrist* spirit operates in the world today. These horsemen are not simply figures in a future event but are workhorses for Satan, actively shaping the world through deception and control.

- **The White Horse – Government**: Satan exerts control through government systems, using political power to enforce his agenda.
- **The Red Horse – Media**: The media, which the author calls the "false prophet," spreads propaganda, lies, and distractions, ensuring that the masses remain deceived and uninformed about spiritual truths.
- **The Black Horse – Economy**: The global economy becomes another tool for control, enslaving people through materialism, debt, and poverty.
- **The Pale Horse – Death**: Finally, death is the ultimate result of Satan's influence, whether through wars, disease, or spiritual death brought about by deception and sin.

Together, these four horsemen represent the mechanisms by which the *Antichrist* spirit brings about tribulation and the abomination that causes desolation in the world today. Satan's goal is to use these systems to enslave humanity, ensuring that people are too distracted, confused, or misled to see the truth of what is happening.

5. The Abomination of Desolation

The *abomination of desolation* described in Scripture is the ultimate goal of Satan's *Antichrist* spirit. It is not merely a future event or the actions of a future person, but rather the culmination of Satan's efforts to exalt himself above God and deceive the Church.

As 2 Thessalonians 2:4 describes, the *man of sin* opposes and exalts himself above all that is called God, showing himself to be God. This is the abomination of desolation—the moment when Satan, through his systems of control, deceives the Church into believing his lies. By sitting in the "temple of God," which can be understood as the hearts of believers, Satan seeks to convince people that he is God, through subtle

deception and enslavement.

6. A Present Reality

The key difference in understanding the *Antichrist* is whether one believes it is a future individual or sees the *Antichrist* spirit at work in the world today. If the *Antichrist* is a person in the future, it allows Christians to disengage from the spiritual battle. However, if the *Antichrist* spirit is recognized as present now, controlling government, media, economy, and bringing death, it compels believers to take action.

The abomination that causes desolation is not something to be expected in the future—it is happening now. Satan is actively working to show himself as God through deception, using systems of control to enforce his will on the world.

7. Conclusion: The Urgency of Recognizing the Present Reality

The lies that have been spread about the *Antichrist* have succeeded in creating a passive Church, disengaged from the present spiritual battle. By convincing Christians that the *Antichrist* is either a future person or a figure of the past, Satan has dulled the Church's awareness of his current operations in the world. However, Scripture makes it clear that the *Antichrist* spirit is already at work, opposing God and deceiving humanity.

The Church must awaken to the reality that the tribulation of the *Antichrist* is not something to come, but something that is happening right now. The Four Horsemen—government, media, economy, and death—are actively shaping the world today, and the *Antichrist* spirit is working to deceive even the elect. Recognizing this truth is crucial for believers to engage in the spiritual battle that God has called them to fight in these last days.

The Abomination of Desolation and the Misinterpretation of the Antichrist (Part 10)

In this final part of the essay, we revisit key themes such as the *Antichrist spirit*, the *abomination of desolation*, and the delusion that has overtaken many believers. These concepts are critically important in understanding the present spiritual battle in which the Church finds itself. By reflecting on the Septuagint's interpretation of Daniel and examining the great delusion that God has allowed, we gain deeper insight into how the *Antichrist spirit* seeks to deceive believers today.

1. The Seeds of the Antichrist Spirit

The Septuagint's translation of Daniel 11:32 reveals profound truths about the *Antichrist spirit*. It states, "seeds shall spring up out of him, and they shall profane the sanctuary of strength." This metaphor of seeds is significant in understanding how the *Antichrist spirit* operates. Seeds, once planted, continue to produce more seeds, spreading and growing throughout generations. In this sense, the *Antichrist spirit* is not confined to a single individual or moment in time—it continues to spread and influence future generations.

- **The Perpetual Sacrifice**: One of the central actions of the *Antichrist spirit* is to remove the "perpetual sacrifice," which refers to the sacrifice of Jesus Christ on the cross. The *Antichrist spirit* seeks to neutralize the power of Christ's sacrifice in the hearts of believers, rendering it ineffective. This is the *abomination that makes desolate*—the corruption of the believer's heart and the removal of the truth of Christ's redemptive work.

- **The Polluted Sanctuary**: The sanctuary mentioned in the Septuagint is not necessarily a physical building in Jerusalem. It represents the temple of the Father's house—the Church. Satan seeks to pollute this sanctuary through deception, creating an abomination that leads to desolation. This spiritual pollution aims to destroy the effectiveness of the Church and its ability to resist the *Antichrist spirit*.

2. The Great Delusion

The *great delusion* referenced in 2 Thessalonians 2 is one of the most critical elements of this final discussion. It is essential to understand that this delusion is not the abomination itself, but rather the consequence of rejecting the truth. Paul writes:

> *"And for this cause God shall send them strong delusion, that they should believe a lie."*

This delusion is God's judgment on those who do not love the truth. The *Antichrist spirit* uses this delusion to lead people away from the truth of Christ, and those who do not value the truth are left vulnerable to deception.

- **The Silence from Heaven**: One of the most profound aspects of the delusion is God's apparent silence. This silence causes many to question whether God is still at work or whether they should switch allegiances to the "winning" side—Satan's side. The temptation to join the dark side, with its wealth and power, is strong. However, this silence is a part of God's plan, a test that reveals who truly loves the truth and who will remain faithful despite the circumstances.

3. The Present Reality of the Tribulation

Contrary to popular belief, the tribulation of the *Antichrist* is not something that will occur in the distant future. It is happening now. The spirit of the *Antichrist* is actively working in the world, and the tribulation that many expect is already upon us. The Four Horsemen of the Apocalypse, described in Revelation, are symbolic of the systems through which the *Antichrist spirit* controls the world.

- **The Four Horsemen as Workhorses of Satan**: These horsemen—government, media, economy, and death—are Satan's tools for spreading his influence across the world. Each horseman represents a different aspect of the *Antichrist spirit*:
  - **White Horse (Government)**: Satan exerts control through political power, manipulating governments to enforce his will.
  - **Red Horse (Media)**: The media serves as the "false prophet," spreading lies and propaganda that deceive the masses.
  - **Black Horse (Economy)**: The global economy is used to enslave people through materialism and debt, creating a system of control.
  - **Pale Horse (Death)**: Finally, death is the ultimate consequence of Satan's influence, whether through physical destruction or spiritual death.

These four workhorses of Satan operate together to bring about tribulation and the *abomination that causes desolation*. It is crucial to understand that the *Antichrist spirit* is not waiting for the future—it is actively at work right now, shaping the world through these systems.

4. The Deception of the End Times Concept

One of the greatest deceptions Satan has orchestrated is the belief that the *Antichrist* is a future person who will arise in a distant tribulation. This deception distracts believers from recognizing the present reality of spiritual warfare. By convincing the Church that the tribulation and the *Antichrist* are not relevant to today, Satan has effectively neutralized the Church's resistance.

- **The Rapture as a Distraction**: Many Christians are fixated on the idea of a secret rapture, believing that they will escape the tribulation. This mindset leads to complacency and a passive attitude toward the spiritual battle. Instead of recognizing that the *Antichrist spirit* is already at work, many are waiting for a future event, unaware that the tribulation is already here.
- **The Abomination in the Church**: The real *abomination of desolation* is not a future event but something happening now within the Church. Satan is attempting to establish himself as God within the temple of God—the hearts of believers. Through deception and spiritual desolation, Satan seeks to destroy the Church's effectiveness and convince believers that he is the true god of the universe.

5. The Coming Kingdom

Despite the widespread influence of the *Antichrist spirit*, the ultimate truth is that God's kingdom is not of this world. The darkness and chaos that currently dominate the world are temporary, and God's silence will not last forever. As the final battle between light and darkness unfolds, the Church will be purified, and God's kingdom will reign over all.

- **A Kingdom Not of This World**: The message of hope is clear: God's kingdom is not tied to the systems of this

world—government, media, economy, or any other worldly institution. His kingdom is eternal, and it will not be subject to the influence of the *Antichrist spirit*. The Church must remain faithful and resist the temptation to join the dark side, knowing that the true victory belongs to Christ.

6. Conclusion: A Call to Resist the Deception

In conclusion, the great deception of the *Antichrist spirit* has led many believers to disengage from the spiritual battle, thinking that the tribulation is a future event or that the *Antichrist* is someone else's problem. However, the truth is that the tribulation is happening now, and the *Antichrist spirit* is actively working to deceive the Church.

Believers must resist this deception and recognize that the battle is not about waiting for a future event but about standing firm in the truth of Christ today. As the world grows darker, the Church must shine brighter, resisting the lies of the enemy and holding fast to the truth of God's word.

> *"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Ephesians 6:12, KJV)*

May the truth of God guide us, and may we be vigilant in the battle against the *Antichrist spirit*, standing firm in the knowledge that Christ has already won the victory.

Summation of 10 Parts – The Abomination

of Desolation and the Misinterpretation of the Antichrist

The topic of the *abomination that causes desolation* and the *Antichrist* has long sparked debate, confusion, and various interpretations among Christians. Over time, the concept of the *Antichrist* has shifted from a spiritual force opposing Christ to being identified as a singular, future individual. This essay aims to clarify these misunderstandings by examining the biblical texts, historical developments, and theological manipulations that have shaped the modern view of the *Antichrist*. The truth is that the *Antichrist spirit* is already at work in the world today, and the tribulation associated with it is not a distant event but a present reality.

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1. Jesus' Reference to the Abomination of Desolation

In Matthew 24:15-16, Jesus speaks of the *abomination of desolation*:

> *"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:), Then let them which be in Judaea flee into the mountains."*

This prophecy, originally given by Daniel (Daniel 11:31-32), is often associated with the *Antichrist*. Many believe this prophecy refers to a future *Antichrist* who will desecrate a rebuilt temple in Jerusalem. However, Jesus' reference to it suggests a more complex and ongoing fulfillment, rather than something relegated solely to the past or future.

Daniel's prophecy describes a figure who will pollute the sanctuary, remove the daily sacrifice, and establish an abomination that makes desolate. The significance of this event is spiritual and ongoing, impacting believers throughout history and today.

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2. The Temple: Physical or Spiritual?

A critical question arises: is the temple mentioned in prophecy a physical structure, or does it represent something more profound? In 1 Corinthians 3:16, Paul says:

> *"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"*

This passage suggests that the *temple* is not necessarily a physical building but refers to the body of believers, the Church. Therefore, the *Antichrist spirit* does not need to sit in a literal temple to fulfill prophecy. Instead, it infiltrates the spiritual temple—the Church—and attempts to present itself as God.

By misunderstanding this, many Christians have been led to expect a future event in which the *Antichrist* desecrates a rebuilt temple in Jerusalem. However, Scripture points to the *Antichrist spirit* working within the hearts and minds of believers, attempting to corrupt the Church from within.

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3. The Spirit of Antichrist in the Epistles of John

John's epistles provide a clear definition of the *Antichrist spirit*. The term *Antichrist* appears only four times in the

Bible, all in John's writings:

- **1 John 2:18**: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists."
- **1 John 2:22**: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."
- **1 John 4:3**: "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."
- **2 John 1:7**: "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."

John makes it clear that the *Antichrist* is not necessarily a single person but a spirit that denies Christ and opposes His work. The *spirit of antichrist* is already present and continues to manifest in various ways.

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4. Misinterpretations of the Antichrist: A Person or a Spirit?

The idea that the *Antichrist* is a single future individual has caused confusion within the Church. Passages like Matthew 24:24 and Mark 13:22 speak of false Christs and prophets who will perform signs and wonders. These verses have often been misinterpreted as references to a future *Antichrist* figure, leading many to believe that they are waiting for a single individual who will appear during the end times.

However, this belief distracts from the reality that the *Antichrist spirit* is already at work. The use of pronouns in the Bible, which can refer to "he," "she," "it," or "they,"

suggests that the *Antichrist* is not necessarily male or even human. The *Antichrist spirit* works through individuals, systems, and ideologies that oppose Christ.

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5. The Influence of Constantine and the Catholic Church

The shift from understanding the *Antichrist* as a spirit to identifying it as a person began in the early centuries of the Church, particularly during the reign of Emperor Constantine. With the legalization of Christianity through the Edict of Milan in 313 AD, the Church gained political power, and theological writings began to focus on the *Antichrist* as a future figure.

Notable early Church fathers like Irenaeus and Tertullian contributed to this shift, associating the *Antichrist* with specific historical figures and events. However, this move away from the original apostolic teaching—that the *Antichrist* is a spirit—set the stage for the later development of dispensationalism and futurist interpretations.

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6. The Rise of Dispensationalism and the Personification of the Antichrist

In the 16th century, the Protestant Reformation brought renewed attention to the concept of the *Antichrist*, with Reformers like Martin Luther and John Wycliffe identifying the papacy as the *Antichrist*. This association was grounded in the persecution of Christians by the Catholic Church and its abuses of power.

In response, the Catholic Church commissioned Jesuits like

Francisco Ribera to develop a new interpretation of Scripture, shifting the focus of the *Antichrist* to a future figure. This strategy removed the immediate association between the papacy and the *Antichrist*, deflecting criticism.

Over time, this interpretation gave rise to *dispensationalism*, a theological system popularized by figures like Cyrus Scofield and his *Scofield Reference Bible*. Dispensationalism emphasizes a future *Antichrist*, the rapture of the Church, and a tribulation period, leading many to believe that the *Antichrist* will only appear in the distant future.

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7. The Role of Seminaries in Spreading Dispensationalism

John D. Rockefeller Sr., a wealthy industrialist and Freemason, played a crucial role in shaping modern theological education in the United States. Through financial donations to seminaries, Rockefeller ensured that dispensationalist theology became widely taught. Institutions like Dallas Theological Seminary (DTS) and Moody Bible Institute became central hubs for dispensationalist teachings.

Notable alumni of DTS, including Charles Swindoll, Hal Lindsey, David Jeremiah, and Tim LaHaye, have been instrumental in spreading the belief in a future *Antichrist*. Their teachings, rooted in dispensationalism, have influenced millions of Christians, embedding the idea of a future *Antichrist* and a secret rapture into mainstream Christian thought.

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8. The Neutralizing Effect of the Antichrist Lies

The widespread belief in a future *Antichrist* has had a profound neutralizing effect on the Church. When believers are convinced that the *Antichrist* is someone else's problem—either in the distant future or the past—they disengage from the present spiritual battle. This creates a passive Church, waiting for a future event rather than recognizing the current reality of the *Antichrist spirit*.

- **Lie #1**: The *Antichrist* is a person.
- **Lie #2**: The *Antichrist* is a future person.
- **Lie #3**: The *Antichrist* is a person of the past.

These lies distract from the truth that the *Antichrist spirit* is already at work in the world today, deceiving many and working against Christ.

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9. The Present Reality of the Tribulation

Contrary to popular belief, the tribulation associated with the *Antichrist* is not a future event. The *Antichrist spirit* is currently at work, manifesting through systems of control like government, media, and the global economy. The Four Horsemen of the Apocalypse—government (white horse), media (red horse), economy (black horse), and death (pale horse)—represent the mechanisms through which Satan controls the world today.

The *Antichrist spirit* operates through these systems to bring about tribulation and the *abomination that causes desolation*. This is not a future event to be awaited—it is a present reality that the Church must recognize and resist.

10. The Great Delusion and the Coming Kingdom

The *great delusion* described in 2 Thessalonians 2 is God's judgment on those who reject the truth. This delusion has led many to believe the lies surrounding the *Antichrist*, preventing them from seeing the reality of the spiritual battle. God's apparent silence during this time is part of His plan, allowing those who truly love the truth to stand firm.

Ultimately, God's kingdom is not of this world. The systems of control that dominate the world today—political, economic, and religious—will be destroyed. The Church must resist the deception of the *Antichrist spirit* and remain faithful to Christ, knowing that His kingdom will prevail.

Conclusion: A Call to Stand Firm

In conclusion, the *Antichrist* is not merely a future figure to be feared but a spirit already at work in the world. The tribulation is not a distant event but a present reality. The Church must awaken to this truth, resist the deception of dispensationalism, and engage in the spiritual battle that is happening now.

As the Bible reminds us:

> *"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Ephesians 6:12, KJV)*

May we remain vigilant, standing firm in the truth of Christ,

and resisting the lies of the *Antichrist spirit* as we await the fulfillment of God’s kingdom.
