Not Afraid of Antichrist — Delivery Transcript

Revelation 6:1–2 (CSB) · Wes Terry · Sunday, August 15, 2021 · *Birth Pains*

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So if you have your Bibles, you can open them to the book of Revelation, chapter six. And we got, like I said last week, we're getting to the point in the book of Revelation where everybody loves to debate and talk about why they're right and everybody else is wrong and generally speaking there's a group of scholars that I read and a general line of thought that I follow that's in line with historic conservative evangelical baptist tradition and usually they agree on most of the major things, but here lately as I've been reading these various different commentaries I can't get anybody to agree on anything.

I feel like I'm at some big family reunion. Nobody's agreeing on anything. But that's okay. Last week, like I said, I tried to— and I was a little bit resistant to do this— but we got a big bird's-eye view of the entire book and then I tried to expose you to some of the various different ways that people approach this book and then said our approach that we're going to take is a generally futurist approach: that these things have not yet been fulfilled, and we're going to go through the rest of Revelation chapter six and the rest of the book with that kind of grid.

What's interesting about the passage we're in today is the events that are described in this passage, though they will be future events, they are also events— these kinds of events have taken place in the past, are taking place in the present. And so it's a relevant text for us, not just because of what it pertains to the future, but because of what it describes in our current experience as well. So let's read the first eight verses of Revelation chapter six, which are the first four seals which contain the four horsemen of the apocalypse.

So John has been ushered up into heaven. He's just had this experience of heavenly worship there around the throne room. And then he says, then I saw the lamb open one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, come. And I looked, and there was a white horse, and its rider held a bow, and a crown was given to him,

and he went out as a conqueror in order to conquer. When he opened the second seal I heard the second living creature say, come.

Then another horse went out, and this was a fiery red one, and its rider was allowed to take peace from the earth, so that people would slaughter one another. And a large sword was given to him. When he opened the third seal, I heard the third living creature say, come. And I looked, and there was a black horse, and its rider had a set of scales in his hand. And then I heard something like a voice among the four living creatures say, A quart of wheat for a denarius, which is a day's wage, and three quarts of barley, which would have been about three serving size of barley for a denarius or a day's wage.

But do not harm the oil and the wine. And when he opened the fourth seal, I heard the voice of the fourth living creature say, come. And I looked, and there was a pale green horse, and its rider was named death, and Hades was following after him. They were given authority over a fourth of the earth to kill by the sword, by famine, by plague, and by the wild animals of the earth. So if you weren't with us last week, these four horsemen or these four seals represent four different horsemen, which essentially represent four different types of activity that are unleashed on the earth.

And if we take a cue from Jesus in Matthew 24, who, when he was commenting on the end of days, talked about events that were eerily similar to those that we see in Revelation chapter 6. And if we just take these horsemen at face value from Revelation chapter 6, the four horsemen are: false Christ— the antichrist. Some people think it's many false Christs, some think it's just the antichrist. It could be either one. I'm of the persuasion it's the antichrist. That's the first one. The second one is war. The third one is famine, and the fourth one is death.

What I want to say in your notes, and what Jesus says to his disciples in Matthew 24 about these four things, is that they are not themselves the end, that this is not a sign that the end has arrived, but that these are the beginning of birth pains. In fact, he goes so far as to say, when you see these things, don't worry, the end is not yet. You're going to continue to hear about wars and rumors of wars and so on and so forth. And what's interesting about these things— false Christs rising up in the earth and wars and famines and martyrdom of Christians, Christians being martyred for their faith— These are things that we've seen in our past.

Certainly you've got the big world wars in our past. We've seen things like food shortages and famine. We've even seen that recently here with COVID-19. Global hunger skyrocketing and the discrepancy between the wealthy elites and the poor non-elites widening and spreading. And that seems to be what Revelation chapter 6 is talking about. And in the last century, the 20th century, the martyrdom of Christians has exploded. In fact, I read it when I was studying for a message a couple of months ago about the death of Christians, that the

twentieth century itself has had more martyred Christians than all preceding centuries leading up to that moment, that century itself, the martyrdom of Christians has just exploded, especially in places like North Korea.

Nigeria right now is a very difficult place for believers. And so even though these things are future focused and these events will take place in the future, there is a sense in which all of these things are taking place now. And that's why a lot of people believe when they read the book of Revelation that these four seals are being unleashed in our day and age. And in some ways you could say that we are in the last days. Peter, in 1 Peter chapter 1 verse 20, talks about these days being the last days, the last days being ushered in when Jesus Christ actually came to the earth and inaugurated the last days.

But I believe they are still events that are yet to come because of what Jesus says in Matthew 24, which I think Revelation chapter 6 is a parallel to. It's a parallel that runs alongside of Matthew 24. And if you go back to Matthew 24, if you want to take your Bibles and turn there, the disciples come up to Jesus and they ask Jesus when the end of days is going to arrive. He had made a comment to them about the destruction of the temple, and in their mind, for the temple to have been destroyed would have meant that the world had come to an end, because their world was wrapped up in the worship of God in that temple.

And so they asked Jesus, when are these things going to happen and what's going to be the sign of your coming and of the end of the age? And he talks about these four horsemen that we just went through: false Christ and wars and famines and death and martyrdom. But then he makes a statement in verse 15 that I think helps define not only what these events are, but when these events are going to happen. He says in verse 15, when you see the abomination of desolation— and not just any abomination of desolation, okay, not just any unholy act that brings about a devastating consequence, but when you see the abomination of desolation that was spoken of by the prophet Daniel.

And then Matthew adds this little parenthetical statement: let the reader understand. And that's Matthew's way of saying, if you want to know what Jesus is talking about when it comes to this abomination of desolation, then you need to understand the prophecy— we need to know about the event spoken about by Daniel as it relates to this particular prophecy. He says, when you see that, Jesus says, when you see this abomination of desolation, then those in Judea must flee to the mountains. And he goes on to describe a kind of tribulation that follows this event, this abomination of desolation.

He describes a tribulation that is so devastating and so bad that there has never been such tribulation up to that point in history, and there never will be such a great tribulation at any other point in human history. In other words, this will be the greatest tribulation that the world has ever seen. And Jesus says that event, that abomination of desolation, follows after these beginnings of birth pains. And I just think that to stick with the metaphor of a woman

giving birth, these events would follow in some sort of cohesive whole that you wouldn't have just hundreds of years of these four birth pains being kind of scattered throughout human history and then the abomination of desolation, but they would act in kind of a successive kind of way: you would see these four things unleashed on the earth, and then this thing called the abomination of desolation.

And that abomination of desolation, if you go back to the prophecies in Daniel chapter 9, or you can look at Daniel 2 or Daniel 7— in particular, the abomination of desolation that he's talking about is in reference to a figure that we talk about today as the antichrist. The Bible talks about him in various different kinds of titles and describes him in various different ways, but he's popularly known today as the antichrist. And so while it's possible they relate to a set of events that are today, I think it's most likely that it refers to a particular set of future events that revolve around the antichrist.

And what I want us to do today is to try and understand this figure. Because speculation abounds on this topic, as you probably well know. There have been thousands of pages written about this character that we call the antichrist, resulting in thousands of theories about who he is and what he's going to do. It feels like every time we have an election season, at least one of the candidates is the antichrist. And somebody writes blogs, posts, and articles about how this person is the antichrist. And it doesn't matter whether they're a Republican or a Democrat, I've seen people accuse both sides of having the antichrist in there.

I think the interest and speculation that surrounds the antichrist is only matched by the interest and speculation of his mark, and that is the mark of the beast. And this certainly got riled up during 2020 with the coronavirus. In fact, many people thought that the first horseman was the coronavirus because of the word corona, which means crown, and the crown being given to the first rider, and so the coronavirus was the first rider. And the vaccine was the mark of the beast, which I think is not what the Bible is teaching, but it just goes to show the incredible interest around this figure.

And so what's happened, I think, is because there's such a great deal of speculation and interest around this figure and so many— which you might think of as outlandish or far-afield kinds of thinking about it— it's caused a lot of Christians to distance themselves from that enterprise and to say, well, I don't know that I really want to talk about the antichrist or I don't want to be associated with those cuckoo-for-Cocoa-Puffs Christians. I just want to kind of be thought of as a normal Christian. Other Christians think, well, you know, I believe that the church is going to be raptured, and so since we're going to be raptured, this doesn't matter to me.

I'm going to be in heaven when the antichrist gets here and so it's really irrelevant for me to speculate or to really care about much about these things and other Christians just don't

even know anything about the antichrist because their maturity in the faith kind of stops early on as it relates to Christian doctrine. But I think that those attitudes are out of place for a couple of reasons. Number one, the belief— and it's probably a widespread belief— in a pre-tribulation rapture, a catching up of the church before this tribulation happens.

There's disagreement in the body of Christ, not about whether there will be a rapture. I think everybody agrees there will be a catching up to heaven. But there's disagreement as to when it's going to happen. And so if you're incorrect about the rapture not being before the tribulation and it's in the middle or somewhere closer to the end, then we will face the antichrist. And it's better to be— as I'm going to say later— better to be prepared and not need it than not be prepared and need it. The second reason is, though the future antichrist may not rise up in our lifetime, the spirit of the antichrist is alive and well in our day and age.

And we need to be able to spot the spirit of the antichrist and to resist it. And then the third reason is if we are on the earth during the reign of the antichrist, we need to be mentally and spiritually prepared for what that entails and simply put, many Christians today are not prepared to face that kind of suffering, to live with that kind of boldness. And we need to be. It is a rarity what we have here in the States: religious freedoms, and Christianity, at least historically, having been a dominant player in the cultural scene.

So that to be a Christian gives you a little bit of cultural and political capital. Those days are quickly eroding, and we will soon find ourselves in the same position that the vast majority of Christians have found themselves in throughout human history, and that is a minority position in the culture and really not well liked by the culture. You certainly see this in the first century with the suffering of Christians. We've seen this in the book of Revelation. And when that day comes, not if that day comes, but when that day comes, will you be ready to take a stand and to say, I'm not ashamed of the gospel.

I know whom I have believed. I'm not going to cave to the cultural pressures of my day. I'm not going to abdicate my convictions on X, Y, or Z issue. I will not denounce the name of Jesus Christ, but I will stand strong. If we are not to that place in our walk with the Lord, then we are not ready for these days that will be coming. So with the rest of our time, I want to help us not only understand the spirit of the antichrist and not only to be prepared for the person who is to come, this figure called the antichrist, but to be able to resist the Spirit in our day and age and be resolved for whatever that figure may bring in the near future.

So we need to know how to resist the spirit of the antichrist in our day while also being spiritually prepared or resolved to endure whatever may come from him in the future. So let's start with the spirit of the antichrist. There in your notes, I call it— not the spirit of the age— the spirit of the antichrist. There's actually three passages written by the same author

of the book of Revelation, who is John the Apostle. He writes about the antichrist three different times in his letters to a group of Christians, probably there in Ephesus.

The first one's in 1 John chapter 4, verses 2 and 3. It'll be up on the screen if you don't want to turn there. I want you to notice some of the characteristics of the spirit of the antichrist. Not necessarily the person, but the spirit that he carries. He says, this is how, verse 2 of chapter 4, 1 John, this is how you know the Spirit of God. Every spirit that confesses Jesus— confesses that Jesus has come in the flesh— is from God, but every spirit that does not confess Jesus— and I would say, that Jesus is in the flesh— is not from God.

This is the spirit of the antichrist, which you have heard is coming, even now it is already in the world. 1 John chapter 2, verses 22 to 23. Let's go back just probably a page earlier. John raises the question: who is the liar, if not the one who denies that Jesus is the Christ, that he is the Messiah that the Old Testament prophesied about. He is our deliverer. This one— the person who denies that Jesus is the Messiah, this one is the antichrist, the one who denies the Father and the Son.

No one who denies the Son has the Father, but he who confesses the Son has the Father as well. And then the last one is in 2 John chapter 7, so turn to the right, just a couple of pages. 2 John chapter 7 says that many deceivers have gone out into the world. They do not confess the coming of Jesus Christ in the flesh. This is the deceiver and the antichrist. So the loose definition I gave in your notes is that the antichrist spirit is any spirit that detracts from, denies, or misrepresents the truth about Jesus— not necessarily the truth about Christ, but the truth about Jesus being the Christ.

In other words, there may come a day where a group of religious people say, the Christ, we believe in the Christ, we believe in the Messiah, but the Messiah is not Jesus. The Messiah is this person or that person. And I believe those days will come and that there will be individuals who try to argue that. What John is saying is that's the spirit of the antichrist if it points to the Christ being anyone other than Jesus of Nazareth. They are an antichrist if they say that the Christ has not yet come, if they say that it's future-oriented, that the Christ has not yet arrived, then they are an antichrist because the Christ has arrived in the person of Jesus Christ.

They're an antichrist if they deny the fleshly incarnation of Jesus. In other words, if they say, like many Gnostics in that day and age said or other kinds of cults like Docetism and other things that said Jesus was not fully God, or that he was fully God, but that he was not fully man. That's the spirit of the antichrist. Any religion, any ideology that says that Jesus was not the Son of God, or maybe he was like a son of God, or they have these kind of weird derivatives of biblical orthodox doctrine is an antichrist.

And so you can obviously think of a lot of religions that deny these kind of core theological convictions of the incarnation and salvation being through Christ or Jesus alone. Even things like secular atheistic— I guess you could call them religions. They're religious in some nature. They don't believe in God, but they're specific in their denunciations about the claims of Jesus Christ being the Messiah, being the Son of God. And it's almost a little bit overwhelming to think, well, if all of those religions disagree with Christianity at this point, then that means all of them are being animated by the spirit of the antichrist.

And so I just want to give you a couple of principles that I personally use in my own mind to distinguish the spirit of the antichrist. The first thing is that the spirit of the antichrist uses people. And these people are created in the image of God. They are worthy of love and respect because they are created in God's image. But Satan uses people, and the spirit of the antichrist is powered by Satan himself. And so Satan captures people to do his will, and it is through people that confess things like Jesus did not come in the flesh or that Jesus Christ is not really the hope of the world, or that there is salvation through other mechanisms and you can find hope and confidence through other means, That is the spirit of the antichrist using people to accomplish his purposes So he uses people, number one.

And number two, it's really all about Jesus. It really isn't about, necessarily, this politician represents the political party that I don't like and therefore that person's the antichrist. It doesn't work that way. It's about what they say about Jesus. Just because they make you feel icky inside— or even if they make you feel good inside and they say a lot of good things and they're very moral and you know you would trust your kids with them. If they deny certain core truths about Jesus, then they're being animated by the spirit of the antichrist, irregardless of where their book stands in the bookstore or how they make you feel.

So Satan uses people and it's really all about Jesus. If they get Jesus wrong, it doesn't matter what else they get right. The spirit of the antichrist is at work in that person and Satan is at work in our world with this spirit. If you think about all of the things that we rub up against in our modern culture that are resisting the message of the gospel. You can see the ways in which Satan as this master strategist has mobilized his troops and kind of fortified certain walls and taken positions and certain strategic areas in our culture to argue against these things that we believe as Christians, particularly these things about Jesus.

And somebody asked me the other day if Satan knows what we know, if he's read the book and he knows how the end is going to happen and he believes the Bible is true because he obviously was created by God, he knows God exists, and he knows that Jesus is the Messiah — the demons know that and they shudder. So since Satan knows all that's going to happen and he knows he's going to lose, then why is he still fighting? was the question that was raised. And the reason he's still fighting, I believe, is because he wants to take as many people down with him as is possible.

And so he, as a master strategist, this is what spiritual warfare is, he fortifies certain defenses and he takes strategic ground and he's a master strategist. He sows little lies and little deceptions here and there, way back in history, so that when those fully give birth and make manifest to their full ideology, it's a force to be reckoned with. And we see this with certain movements in our culture. That is all the work of our enemy, not just trying to make Christians miserable, although he certainly wants to make Christians miserable, but it's more than that.

He doesn't just want to make Christians miserable, he wants to prevent as many people as possible from becoming Christians in the first place. And so he does that in a wide variety of ways through a lot of different mechanisms, because people are different and people are nuanced and there's a big big world out there but all those things that he's been putting into place, using people to do it, are to prevent people from becoming believers in the first place, because if, when Christ comes again, if they deny those core attributes that Jesus is the Messiah and that He came in the flesh and that He's the Son of God, then they will be mobilized to not welcome Christ when he returns, not to put their hope in him, but instead to resist him as the army of the antichrist, certainly.

So that's the spirit of the antichrist. He detracts from, denies, or misrepresents certain core truths about the person of Christ. That he's the Messiah, that he's the hope of the world, that he's God in the flesh, and that he's God's beloved son. With that being the spirit, what about the person? The person of the antichrist is really where people get pretty speculative. I want to show you the passages in Scripture that speak about the person of the antichrist. We got it in Revelation chapter six. If the first seal is the antichrist, which I believe it is, then he seems to usher in some form of peace that is taken away.

And I say that because the second seal, peace is taken away from the earth, which implies it is established through the first seal, this peace seems to come through a covenant that the antichrist makes in the Middle East with Israel. In Revelation chapter 13, you see that the antichrist receives power from Satan himself. So the antichrist rises to power with the promise of peace. And he receives his power from Satan himself. In Revelation chapter 13, you have a long treatise on the antichrist. In verse 2, he says, John says of the antichrist that he receives his power and authority from the dragon, which is Satan.

So verse 2 says that the dragon gave the beast his power. So the authority and power that the antichrist receives is from Satan himself. That's what gives him the ability to do signs and wonders to advance his goals. Verse 2 says— not verse 2, it's verses 5 and 6— says that the beast was given a mouth to utter boasts and blasphemies, and was allowed to exercise authority for 42 months. It began to speak blasphemies against God, to blaspheme his name and his dwelling and all those who live in heaven. So notice a couple of things.

Number one, his power is derived. It's given to him. In some ways, it's overseen by a sovereign God, but the power is given to him, I believe, from Satan himself. He's the devil's pawn, but he's on God's leash, is the language I would use. He's the devil's pawn, but he's on God's leash. God oversees it. As Luther said of Satan himself, he's the devil, but he's God's devil. And so he's a devil's pawn on God's leash. And then the second thing I think is worthy of note is this phrase, 42 months, that he was given authority to rule for 42 months, which, if you know your math, is three and one half years, which should trigger in your mind— and it would have triggered in the original audience's mind— Daniel chapter 9, which is the prophecy about the antichrist making a covenant with the people of Israel for a time period of seven years.

And Daniel chapter 9 verse 27 says at the half mark of that seven years, which is three and a half years, he breaks the covenant, and it results in the abomination of desolation. If you have your Bibles, you can go ahead and turn there to Daniel chapter 9. We're not going to turn very many other places, but this is the prophecy that you need to understand if you want to understand the antichrist that Jesus mentions in Matthew 24. When he says, when you see the abomination of desolation spoken of by the prophet Daniel.

And then Matthew adds that parenthetical statement, let the reader understand. He's saying you need to understand Daniel chapter 9 if you want to understand this abomination of desolation. And we're just looking at the last verse, verse 27, but Daniel chapter 9 as a whole is prophetic. The first thing that the prophecy deals with is this 490 years. It's called the 70 weeks of Daniel. It's 70 groups of seven. You know how we use decades? The 60s and the 90s and the 2000s? Well, in Jewish thought they use seven years instead of ten years.

So think of it as their decades. And so there was going to be 70 Jewish decades, 70 groups of seven years, and this prophecy details out what's going to happen in those years. It's 490 years in total. 70 times 7. That's 490 years. The first 49 years dealt with the rebuilding of Jerusalem by Ezra and Nehemiah, and that happens. The following 434 years extend from the date of the rebuilt temple to the birth of Jesus, or to the point where Jesus reveals himself as the Messiah. And that brings the total to 483 years, or 69 of the 70 sevens.

So the last seven years is all that's left in this prophecy that was given to the prophet Daniel, and that last seven years is what verse 27 is talking about. It says of the antichrist that he will make a firm covenant with many for one week. But in the middle of the week he will put a stop to sacrifice and offering. And the abomination of desolation will be on a wing of the temple until the decreed destruction is poured out on the desolator. So I think that's what John has in mind when he writes Revelation 13.

This is what Jesus has in mind when Matthew 24 was written. He is the antichrist. The covenant is a covenant with Israel. He brings peace to the Middle East. He breaks the covenant at three and a half years, and that results in the abomination of desolation. And

that event, the abomination of desolation triggers the great tribulation that was talked about by Jesus. Ultimately ending with the destruction of the antichrist at the second coming of Christ. Okay, that's the prophecy of Daniel. Now you're probably asking, what does that have to do with the seals in Revelation?

And I believe this: the first four seals is what is taking place on the earth during the rise and reign of that antichrist figure. He ushers in the peace. The peace is taken away. You have a huge war or disruption of the peace, resulting in famine and incredible inflation, and then subsequently mass death. Not just of Christians, but of many, many people. This culminates with the fifth seal, which we'll look at next week, which is the cry of the saints, how long, O Lord, until you come and avenge our blood.

Which is then followed by the sixth seal, which includes a violent earthquake, cosmic signs and wonders, and an awareness by the people on the earth that the day of God's wrath has come. So it all fits the prophecy in Daniel chapter 9, verse 27. So seals 1 to 4, the four horsemen, are activities, or they are happenings, that are brought to the earth because of the rise of this figure known as the antichrist. And it will first look pretty, and then it will get ugly very, very fast. They will say peace, peace, and suddenly calamity will come upon them.

Now the question is does this really matter to me? You're asking in your mind if you're of the persuasion, and there are good reasons to be of this persuasion, that the church is going to be raptured up into heaven. Then you might think, well, I don't need to know about any of this stuff because I'm going to be in heaven watching from my bleacher or wherever you're at — best seat in the house. But like I said earlier, there's disagreement on when that rapture is going to happen. Some people put the rapture before this seven years begins that we talked about in Daniel chapter 9.

Some say before that seven-year process gets started, the church will go up to heaven. There are others who say, no, it's going to be after the sixth seal. They would say we're protected from God's wrath, which happens after the sixth seal, but we're not protected from Satan's wrath. And Satan's wrath is seals one to five. And so that's like a pre-wrath view. Or mid-trib: some people believe that when the covenant is broken that the antichrist makes with Israel, as soon as it's broken, then the church is raptured up. That's called the mid-tribulation view.

And then there are other Christians who hold what's called a post-tribulation view. They say, no, we are protected from God's wrath, but we are protected from God's wrath in the way that the Israelites were protected from the plagues. They were still on the earth when the plagues were happening, but they were sealed and they were covered, and they had the blood of the lamb on their doorpost, which means that the angel passed over them. And there are reasons that people believe each of those particular views. And my goal is not to— at least not today, I'm not going to argue for one particular view.

I'm just thinking as a pastor called to prepare the people under my teaching and leadership to be prepared for what may come. And I would rather be prepared to face the wrath of Satan and not have to face him than face the wrath of Satan and not be prepared. And so I want to challenge you, even if you don't, even if you believe that we'll be raptured up into heaven, to live as if you may have to face, if not this particular person, the spirit of the antichrist creating this kind of havoc on Christians, because he will hate the very thing that the church represents.

Now what should we look for in that person? We don't have much time to go through this, but there is a prophecy in Daniel chapter 11 that gives you insight into the theology of the antichrist. It tells you a little bit about his personality. In fact, one of the best ways to learn about the antichrist of the future is to look at types of antichrist in the past. The Assyrian in Isaiah chapter 10, Antiochus IV in Daniel chapter 8 is a type of antichrist. And so if you can learn what does Antiochus IV look and sound like, then you get a pretty good idea of what the antichrist looks and sounds like.

Just to give you, I had six, but I thought, no, that's too ironic, six, so I lowered it to four. Actually I didn't have time to do all six, that's why I cut it out. But if you look at Daniel chapter 7, Daniel chapter 8 and Daniel chapter 9, it's like you have the antichrist in chapter 7 and chapter 9 and Antiochus IV in chapter 8. And they really look very, very similar. The first thing that he does is he uses false peace to act as a pretense for achieving his goal.

He will be a great persecutor of God's people and destroyer of men. He will be arrogant, proud, self-exalting, and stern-faced. He will possess great power received from Satan himself, skilled in deception, performing signs and wonders to advance his goal. You get to Daniel chapter 11, it talks about his theology. Verse 36 of chapter 11 says, the king will do whatever he wants. He will exalt and magnify himself above every God, and he will say outrageous things against the God of gods, the God of the Bible. He will be successful till the time of wrath is completed, because of what has been decreed will be accomplished.

So he's self-exalting, he's arrogant. He speaks blasphemies against virtually every god that exists, and specifically against the god of Yahweh, or specifically against Yahweh, the God of the Bible. And then he seems to prosper in everything that he touches, at least until his demise is brought about when Christ returns. And then in verses 37 to 38, you get his theology. It says that he will not show regard for the gods of his ancestors, which is a way of saying the Old Testament God. He will have no regard for the God desired by women, which is an interesting phrase.

Some people say this, they think that the antichrist is going to be homosexual. He'll have same-sex attraction because of this phrase. That's a misreading of the text. This is pointing back to Genesis chapter 3 verse 15 where it says that through the seed of the woman the Messiah will come. And so the God desired by women was the Messiah. It was, we know,

Jesus Christ. And so the Antichrist is going to resist the God of Abraham, Isaac, and Jacob. He's going to resist the Christ who is Jesus Christ. So he rejects the Father.

He rejects the Son. Just like John said, the spirit of the antichrist will deny that Jesus is the Christ. He will reject the Father. He will reject the Son. And the last thing it says is that He will disregard all other gods but one. Daniel chapter 11, verse 38: Instead, he will honor a god of fortresses, or a god of forces, a god his ancestors did not know, with gold, silver, precious stones, and riches. Now some just think that's a god of war. It's going to be some atheist who worships war itself.

I don't believe that. I think he's a theist. He worships one God, but He doesn't worship the God of the Bible, and he doesn't worship the Christian God, that really only leaves one monotheistic religion left, which is Islam, which has— Allah in many ways functions as a god of war, especially the more radicalized manifestations of it, creating jihad against the infidel. If it's that, it may be that, it may be something different. Whatever his ideology is, he will hate the Christian God and he will hate the Jewish people and he will seek to bring absolute destruction to both of those groups and the results will not be pretty.

So whoever this person is, and whether we see him in our lifetime or not, is really secondary. The best way to resist the spirit of the antichrist today, the best way to be fully resolved against the activities of the antichrist in the future is to entrust yourself fully to Jesus Christ today. Isaiah chapter 28, verse 16— Israel had just made a covenant of death, which they should not have done, and the Lord says to them, therefore the Lord God said, Look, I have laid a stone in Zion, a tested stone, a precious cornerstone, a sure foundation.

The one who believes will be unshakable. And that is a prophecy of Jesus Christ. And so the best way to be prepared for whatever may come down the road is to entrust yourself fully to the Lord Jesus Christ.