

The Anti-Christ

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Arthur Pink, in his book "The Antichrist" was succinct in his summation of the character of the Anti-Christ. His observations of the many ways the Anti-Christ is referred to in the Bible is also very accurate. Therefore, we are quoting a portion of his observations in the indented paragraphs below for those who may not be able to obtain his book:

"In our last chapter we pointed out how that the Antichrist is not a system of evil, nor an anti-Christian organization, but instead, a single individual being, a person yet to appear. In support of this we appealed to the declaration of our Lord recorded in John 5:43; *"I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive."* Here the Savior both compares and contrasts the Man of Sin with Himself. The point of comparison is that, like the Savior, he shall offer himself to Israel; the contrast is, that unlike Christ who was rejected by the Jews, the false messiah shall be "received" by them. If, then, the Antichrist may be compared and contrasted with the Christ of God, he, too, must be a person, an individual being.

Again; we called attention to the expressions used by the apostle Paul in 2 Thessalonians 2:—"That Man of Sin," *"the Son of Perdition,"* *he that opposeth and exalteth himself,"* *"the Wicked One whom the Lord shall consume with the spirit of His mouth,"* *"he whose coming is after the working of Satan"*—all these point as distinctly to a single individual as did the Messianic predictions of the Old Testament point to the person of our Lord Jesus Christ. Assured, then, that "the Antichrist" signifies a specific

individual, our next concern is to turn to the Scriptures and learn what God has been pleased to reveal concerning this Personification of Evil.

I. The Antichrist Will Be A Jew.

The Antichrist will be a Jew, though his connections, his governmental position, his sphere of dominion, will by no means confine him to the Israelitish people. It should, however, be pointed out that there is no express declaration of Scripture which says in so many words that this daring Rebel will be "a Jew;" nevertheless, the hints given are so plain, the conclusions which must be drawn from certain statements of Holy Writ are so obvious, and the requirements of the case are so inevitable, that we are forced to believe he must be a Jew. To these 'hints', 'conclusions' and 'requirements' we now turn.

1. In Ezekiel 21:25-27 we read: *"and thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more until he comes whose right it is, and I will give it him."* The dispensational place and scope of this passage, is not hard to determine. The time-mark is given in Ezekiel 5:25: it is *"when iniquity shall have an end."* It is the End-Time which is in view, then, the End of the Age, when *"the transgressors are come to the full"* (Dan. 8:23 and cf. 11:36—*"Till the indignation be accomplished"*). At that time Israel shall have a Prince, a Prince who is crowned (v. 26), and a Prince whose day is said to be come when iniquity shall have an end. Now, as to who this Prince is, there is surely no room for doubt. The only Prince whom Israel will have in that day, is the Son of Perdition, here termed their Prince because he will be masquerading as Messiah the Prince (see Daniel 9:25)! Another

unmistakable mark of identification is here given, in that he is expressly denominated "*thou, profane wicked Prince*"—assuredly, it is the Man of Sin who is here in view, that impious one who shall "*oppose and exalt himself above all that is called God.*" But what should be noted particularly, is, that this profane and wicked character is here named "*Prince of Israel.*" He must, therefore, be of the Abrahamic stock, a Jew!

2. In Ezekiel 28:2-10 a remarkable description is given us of the Antichrist under the figure of "*the Prince of Tyrus,*" just as in vv.12-19 we have another most striking delineation of Satan under the figure of "*the king of Tyrus.*" In a later chapter we hope to show that, beyond a doubt, it is the Antichrist who is in view in the first section of this chapter. There is only one thing that we would now point out from this passage: in v.10 it is said of him "*Thou shalt die the deaths of the uncircumcised,*" which is a very strong hint that he ought not to die the deaths of the "*uncircumcised*" because he belonged to the Circumcision! Should it be said that this verse cannot apply to the Antichrist because he will be destroyed by Christ Himself at His coming, the objection is very easily disposed of by a reference to Revelation 13:14, which tells of the Antichrist being wounded to death by a sword and rising from the dead—which is prior to his ultimate destruction at the hands of the Savior.

3. In Daniel 11:36-37 we are told, "*And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers.*" This passage, it is evident, refers to and describes none other than the coming Antichrist. But what we wish to call special attention to is the last sentence quoted—"*The God of*

his fathers." What are we to understand by this expression? Why, surely, that he is a Jew, an Israelite, and that his fathers after the flesh were Abraham, Isaac and Jacob—for such is the invariable meaning of "*the fathers*" throughout the Old Testament Scriptures.

4. In John 5:43 we have a further word which helps us to fix the nationality of this coming One. In speaking of the false messiah, the Lord Jesus referred to him as follows, "*Another shall come in his own name.*" In the Greek there are four different words all translated "Another" in our English versions. One of them is employed but once, and a second but five times, so these need not detain us now. The remaining two are used frequently, and with a clear distinction between them. The first "allos" signifies "another" of the same kind or genus—see Matthew 10:23; 13:24; 26:71, etc. The second, "heteros," means "another" of a totally different kind,—see Mark 16:12; Luke 14:31; Acts 7:18; Romans 7:23. Now the striking thing is that the word used by our Lord in John 5:43 is "allos," another of the same genus, not "heteros," another of a different order. Christ, the Son of Abraham, the Son of David, had presented Himself to Israel, and they rejected Him; but "another" of the same Abrahamic stock should come to them, and him they would "receive." If the coming Antichrist were to be a Gentile, the Lord would have employed the word "heteros;" the fact that He used "allos" shows that he will be a Jew.

5. The very name "Antichrist" argues strongly his Jewish nationality. This title "Antichrist" has a double significance. It means that he will be one who shall be "opposed" to Christ, one who will be His enemy. But it also purports that he will be a mock Christ, an imitation Christ, a pro-Christ, a pseudo Christ. It intimates that he will ape Christ. He will pose as the real Messiah of Israel. In such case he must be a Jew.

6. This mock Christ will be "received" by Israel. The Jews will be deceived by Him. They will believe that he is indeed their long-expected Messiah. They will accept him as such. Proofs of this will be furnished in a later chapter. But if this pseudo Christ succeeds in palming himself off on the Jews as their true Messiah he must be a Jew, for it is unthinkable that they would be deceived by any Gentile.

Ere passing to the next point, we may add, that it was the common belief among Christians during the first four centuries A.D., that the Antichrist would come from the tribe of Dan. Whether this will be the case or no, we do not know. Genesis 49:17,18 may have ultimate reference to this Son of Perdition. Certainly Dan is the most mysterious of all the twelve tribes.

II. The Antichrist Will Be The Son Of Satan.

That Satan will have a son ought not to surprise us. The Devil is a consummate imitator and much of his success in deceiving men is due to his marvelous skill in counterfeiting the things of God. Below we give a list of some of his imitations: —

Do we read of Christ going forth to sow the "*good seed*" (Matthew 13:24), then we also read of the enemy going forth to sow his "*tares*"—an imitation wheat (Matthew 13:25). Do we read of "*the children of God,*" then we also read of "*the children of the wicked one*" (Matthew 13:38). Do we read of God working in His children "*both to will and to do of His good pleasure*" (Phil. 2:13), then we are also told that the Prince of the power of the air is "*the spirit that now worketh in the children of disobedience*" (Eph. 2:2). Do we read of the Gospel of God, then we also read that Satan has a

gospel—*"Another gospel, which is not another"* (Gal. 1:6,7). Did Christ appoint *"apostles,"* then Satan has his apostles too (2 Cor. 11:13). Are we told that *"the Spirit searcheth all things, yea, the deep things of God"* (1 Cor. 2:10), then Satan also provides his *"deep things"* (see Greek of Revelation 2:24). Are we told that God, by His angel, will *"seal"* His servants in their foreheads (Rev. 8:3), so also we read that Satan, by his angels, will set a mark in the foreheads of his devotees (Rev. 13:16). Does the Father seek *"worshippers"* (John 4:23), so also does Satan (Rev. 13:4). Did Christ quote scripture, so also did Satan (Matthew 4:6). Is Christ the Light of the world, then Satan also is transformed as an *"angel of light"* (2 Cor. 11:14). Is Christ denominated *"the Lion of the tribe of Judah"* (Rev. 5:5), then the Devil is also referred to as *"a roaring lion"* (1 Pet. 5:6). Do we read of Christ and *"His angels"* (Matthew 24:31), then we also read of the Devil and *"his angels"* (Matthew 25:41). Did Christ work miracles, so also will Satan (2 Thess. 2:9). Is Christ seated upon a *"Throne,"* so also will Satan be (Rev. 2:13, Gk.). Has Christ a Church, then Satan has his *"synagogue"* (Rev. 2:9). Has Christ a *"bride,"* then Satan has his *"whore"* (Rev. 17:16). Has God His *"Vine,"* so has Satan (Rev. 14:19). Does God have a city, the new Jerusalem, then Satan has a city, Babylon (Rev. 17:5; 18:2). Is there a *"mystery of godliness"* (1 Tim. 3:16), so also there is a *"mystery of iniquity"* (2 Thess. 2:7). Does God have an only-begotten Son, so we read of *"the Son of Perdition"* (2 Thess. 2:3). Is Christ called *"the Seed of the woman,"* then the Antichrist will be *"the seed of the serpent"* (Gen. 3:15). Is the Son of God also the Son of Man, then the son of Satan will also be the *"Man of Sin"* (2 Thess. 2:3).

Is there a Holy Trinity, then there is also an Evil Trinity (Rev. 20:10). In this Trinity of Evil Satan himself is supreme, just as in the

Blessed Trinity the Father is (governmentally) supreme: note that Satan is several times referred to as a father (John 8:44, etc.). Unto his son, the Antichrist, Satan gives his authority and power to represent and act for him (Rev. 13:4) just as God the Son received "all power in heaven and earth" from His Father, and uses it for His glory. The Dragon (Satan) and the Beast (Antichrist) are accompanied by a third, the False Prophet, and just as the third person in the Holy Trinity, the Spirit, bears witness to the person and work of Christ and glorifies Him, so shall the third person in the Evil Trinity bear witness to the person and work of the Antichrist and glorify him (see Rev. 13:11-14)."

We find that the prophet Daniel describes the career of the Anti-Christ in the 11th chapter of Daniel. ³⁶ *And the king (the Anti-Christ) shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.* ³⁷ *Neither shall he regard the God (אֱלֹהִים - pronounced in English el-o-heem'-the Three Mighty Ones) of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.* ³⁸ *But in his estate shall he honour the God of forces [(מְעוֹז) - pronounced in English "maw-oze". Maw-oze is from number <H5810> in Strong's Concordance. Strong's Concordance number <H5810> is pronounced in English "azaz" and means a fortified place or a fortress] and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.* ³⁹ *Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.* ⁴⁰ *And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.* ⁴¹ *He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.* ⁴² *He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.* ⁴³ *But he shall have power over the treasures*

of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. ⁴⁴ *But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.* ⁴⁵ *And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."* Daniel 11:36-45 (The King James Version).

It is unfortunate that the translators of the King James Version in 1611 translated the Hebrew word in Daniel 11:38 (pronounced in English "mā'ôz") as "forces" when they correctly translated the same Hebrew word as "fort" in Daniel 11:19. The Hebrew word means a stronghold such as a fort or a fortress. Who was, who is now and who will be the god of strongholds? A statue or image of the god of strongholds or fortifications has never been found as far as I know. But there is a statue of his female counterpart (his consort, Artemis of Ephesus or Diana of the Ephesians). When you look at her statue you will see a turret on the top of her head and her worshipers recognized her as the goddess of strongholds, **queen of heaven** to whom they addressed most of their prayers and to whom they made most of their requests.

¹⁶ *"Therefore do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me; for I will not hear you.* ¹⁷ *Do you not see what they do in the cities of Judah and in the streets of Jerusalem?* ¹⁸ *The children gather wood, the fathers kindle the fire, and the women knead dough, to make cakes **for the queen of heaven**; and they pour out drink offerings to other gods (אֱלֹהִים - pronounced in English "el-o-heem"- three mighty ones), that they may provoke Me to anger.* ¹⁹ *Do they provoke Me to anger?" says the LORD. "Do they not provoke themselves, to the shame of their own faces?"* ²⁰ *Therefore thus says the Lord GOD: "Behold, My anger and My fury will be poured out on this place--on man and on beast, on the trees of the field and on the fruit of the ground. And it will burn and not be quenched."* Jeremiah 7:16-20 (The New King James Version).

¹⁵ *Then all the men which knew that their wives had burned incense unto other gods (אֱלֹהִים - pronounced in English "el-o-heem"- three mighty ones) , and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,* ¹⁶ *As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.* ¹⁷ *But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto **the queen of heaven**, and to pour out drink offerings unto her,*

as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

¹⁸ *But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.* ¹⁹ *And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?* ²⁰ *Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,* ²¹ *The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind?* ²² *So that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.* ²³ *Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.* ²⁴ *Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that are in the land of Egypt:* ²⁵ *Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.* ²⁶ *Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth. Jeremiah 44:15-26" (The King James Version).*

You probably know this worship best as the worship of Baal and/or Ishtar (the Canaanite Astarte/Ashtaroth - Judges 10:6; 1 Samuel 7:3-4; 1 Kings 11:5). This false religion, however, majored on prayers and service directed to the Queen of Heaven more than to the other two gods in their trinity.

The cakes referred to in the scriptures in Jeremiah that are printed above were perfectly round wafers. The priests of Baal (the name of the god was different in each language although

the doctrines, traditions and worship were the same) would bless the wafers and the drink offering. The participants believed that at the moment of the blessing, the element of the wafer and the drink offering would change into the broken body and the shed blood of their messiah. In effect, the priest of Baal had called their messiah down from his Elysian Fields or heaven to take his place in the elements so that by ingesting the body and blood of their messiah, their sins (up to that point in time) were forgiven. Paul was familiar with this practice when he wrote the following to the church **in Rome**.

"1 Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved. 2 For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. 3 Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness. 4 Christ is the end of the law so that there may be righteousness for everyone who believes. 5 Moses describes in this way the righteousness that is by the law: "The man who does these things will live by them." 6 But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) 7 "or 'Who will descend into the deep?'" (that is, to bring Christ up from the dead) Romans 10:1-7

The worshipers of the Queen of Heaven were greatly offended by the apostle Paul when he was in Ephesus. ²³ *About that time there arose a great disturbance about the Way.* ²⁴ *A silversmith named Demetrius, who made silver shrines of Artemis, brought in a lot of business for the craftsmen there.* ²⁵ *He called them together, along with the workers in related trades, and said: "You know, my friends, that we receive a good income from this business.* ²⁶ *And you see and hear how this fellow Paul has convinced and led astray large numbers of people here in Ephesus and in practically the whole province of Asia. He says that gods made by human hands are no gods at all.* ²⁷ *There is danger not only that our trade will lose its good name, but also that the temple of the great goddess Artemis will be discredited; and the goddess herself, who is worshiped throughout the province of Asia and the world, will be robbed of her divine majesty."* ²⁸ *When they heard this, they were furious and began shouting: "Great is Artemis of the Ephesians" Acts 19:23-28 (The New International Version)!*

The Bible Background Commentary tell us " the Ephesian Artemis, distinct from other forms of Artemis, had cult centers dedicated to her in at least thirty-three places in the

Mediterranean world. Her fame is widely attested in antiquity: she commanded followers in visions to spread her cult; her temple, around 350 feet long and over 150 feet wide, was listed as one of the seven wonders of the ancient world; forty-five residents of Sardis accused of assaulting a group of followers of the Ephesian Artemis received the death penalty; Jewish texts also mention her temple. It was a mile and a half northeast of Ephesus proper."

The worship of the queen of heaven or the queen of the universe can be traced back to the false religion begun by Cush, one of the grandsons of Noah and Cush's son Nimrod (Genesis 10:6-10). As Alexander Hislop pointed out in his book "The Two Babylons", there were eight people who survived the world wide flood in an ark. It does not seem that they were in any particular hurry as they grazed their flocks and made their way southward. By the time they reached the Mesopotamian Valley again, they and their descendents had grown into a very large group of people.

The people who lived prior to the world wide flood had been expecting the Messiah that the Lord had promised in the Garden of Eden (Genesis chapters 2 and 3). We find that Genesis 3:21 records the fact that God shed the blood of an innocent animal in the Garden of Eden in order to cover the nakedness of Adam and Eve. Could Jehovah have clothed their nakedness without sacrificing an innocent animal? Of course He could. But God as giving them a reality picture of their need for the sacrifice that His promised Son (who we know today as Jesus Christ), would give one day in the future. From that day forward, every Patriarch testified about the coming Messiah each time He offered a sacrifice to the Lord God (*pronounced in English "yeh-ho-vaw' el-o-heem"* and meaning the Self-Existent, Eternal, Three Mighty Ones). As the innocent animal was dying, the people of the Old Testament went to God in prayer and asked forgiveness of their sins. While looking forward in faith, they asked that the sacrifice the innocent Son of God would give one day, pay the sin debt they owed God. Every sin we commit has to be paid for by either the Messiah or by us. Each time the Patriarch was asked by his friends and family why he was sacrificing animals and birds, he was to explain the gospel to them. He was to tell them about the death of the coming Messiah and he was to invite them to repent of their own sins and accept the coming Messiah as their personal Savior. It did not take them any more faith to believe that He would die then it takes for us to believe that He has died. All are saved by faith in Christ because of the grace (the unmerited favor) of God. The age or dispensation of Grace will last from the time of Adam and Eve to the last person who will take

advantage of God's glorious plan of salvation (before we go back into unmeasured time, that is to say, eternity).

Cush and Nimrod took advantage of the fact that the people of their day were expecting the Messiah. They convinced most of them that Nimrod was the "seed" that had been promised in the Garden of Eden and that Semiramis, his consort, was the "Queen of Heaven" or "Queen of the Universe". The worshipers believed that the "Queen of Heaven, mother of God had come down from Heaven, inhabited a fleshly body called "Eve" and gave birth to all mankind before eventually returning back, body and soul, to their "heaven",. As such, her images were of a multi-breasted goddess with a turret on top of her head since she and Nimrod reigned over most of people in the newly built and fortified city of Babylon. She was worshiped as the "Queen or Goddess of Strongholds" and he was worshiped as the "God of Strongholds".

Alexander Hislop in his book, "The Two Babylons", writes on page 29, "It was from the son, however, that she derived all her glory and her claims to deification. That son, though represented as a child in his mother's arms, was a person of great stature and immense bodily powers, as well as most fascinating manners. In scripture he is referred to (Ezekiel 8:14) under the name of Tammuz, but he is commonly known among classical writers under the name of Bacchus, that is, 'The Lamented One'."

" ⁶ *Son of man, he asked me, do you see what they are doing? Do you see the great abominations that the house of Israel is practicing here, so that I must depart from my sanctuary? But you shall see still greater abominations!* ⁷ *Then he brought me to the entrance of the court, where I saw there was a hole in the wall.* ⁸ *Son of man, he ordered, dig through the wall. I dug through the wall and saw a door.* ⁹ *Enter, he said to me, and see the abominable evils which they are doing here.* ¹⁰ *I entered and saw that all around upon the wall were pictured the figures of all kinds of creeping things and loathsome beasts (all the idols of the house of Israel).* ¹¹ *Before these stood seventy of the elders of the house of Israel, among whom stood Jaazaniah, son of Shaphan, each of them with his censer in his hand, and the fragrance of the incense was rising upward.* ¹² *Then he said to me: Do you see, son of man, what each of these elders of the house of Israel is doing in his idol room? They think: "The LORD cannot see us; the LORD has forsaken the land."* ¹³ *He continued: You shall see still greater abominations that they are practicing.*

¹⁴Then he brought me to the entrance of the north gate of the temple, and I saw sitting there the women who were weeping for Tammuz.¹⁵ Then he said to me: Do you see this, son of man? You shall see other abominations, greater than these!¹⁶ Then he brought me into the inner court of the LORD'S house, and there at the door of the LORD'S temple, between the vestibule and the altar, were about twenty-five men with their backs to the LORD'S temple and their faces toward the east; they were bowing down to the sun.¹⁷ Do you see, son of man? he asked me. Is it such a trivial matter for the house of Judah to do the abominable things they have done here--for they have filled the land with violence, and again and again they have provoked me--that now they must also put the branch to my nose?¹⁸ Therefore I in turn will act furiously: I will not look upon them with pity nor will I show mercy. Ezekiel 8:6-18 (The New American Bible).

Space and time does not permit me to go into detail about this false religion that was begun in Babylon. The enquirer is invited to research for themselves the extensive details and history of this religion that still exists and has taken on the semblance of a "Christian" religion. It is now recognized as one of the largest and most influential religions in the world today.

If you would like to know more about the worship of Artemas and this false religion that was begun in Babylon, I recommend the book, "The Two Babylons" by Alexander Hislop. The book describes, in detail, how this religion began in Babylon, spread across the world, caused the downfall of the nation of Israel and was transformed between about 225AD and 350AD into one of the most influential religions under a "Christian" name in the world today. This religion, I believe, is the "MYSTERY, BABYLON THE GREAT, MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" that is referred to in Revelation, chapter 17, and her daughters are those assemblies (who call themselves churches) who came out of her. Yes, Christ has His Bride and Satan has his "whore". ¹⁵And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. ¹⁶ And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. ¹⁷ For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. ¹⁸ And the woman which thou sawest is that great city, which reigneth over the kings of the earth. Revelation 17:15-18 (The King James Version).

Although I agree with Arthur Pink in his book "The Anti-Christ" that the Papacy is **not** the Anti-Christ, it is probable, however, that the leaders in the Papacy will align themselves with the Anti-Christ and his organization. Why? The tenets of the religion the Anti-Christ will try to force upon the world will be almost identical to the system of belief of the religion proffered by the Papacy.

One of the tenets of the original Babylonian religion was the belief in a trinity. They worshipped their trinity of gods under a variety of names depending upon the language and the god's attributes. However, the basic structure was always the same. The father (under various names and attributes) while occupying an important place, did not usually occupy as important a place to the worshipers as the son and the son's mother. The son, in many instances, died for the good of mankind but returned from the land of the dead (usually once each year) in order to regenerate the earth which had lapsed into disorder and disrepair during his absence. This, of course, explained to them the reason for the cycle of the seasons.

The mother is probably the most widely recognized and worshiped of the three. Even though she was only a image of the son and derives all her glory and her claims to deification from him, nevertheless, her worshipers (especially women) deified and prayed to her more than they prayed to the other deities of their trinity (Jeremiah 44:15-30 printed above). She was credited with not only being the creator of all things but also the ultimate controller of all things. Perhaps that is why many today refer to the creator of all things and the ultimate controller of all things as "mother nature".

It will be a small thing, therefore, for the leaders in the Papacy to align themselves with the Anti-Christ and his organization. The tenets of the religion the Anti-Christ will try to force upon the world will be almost identical to the system of belief of the religion proffered by the Papacy. Since the worship of those who espouse the religion of the papacy majors primarily upon the worship of the mother, they will readily accept the faith of the Anti-Christ since he too will emphasize the worship of the Queen of Heaven, who will be elevated as the image of the Anti-Christ (see Revelation 13:11-15 printed below). Although she will derive all her glory and her claims to deification from the Anti-Christ, she will be worshipped also. Even the papacy teaches this in their own Bible, the New American Bible. ¹¹ *Then I saw another beast come up out of the earth; it had two horns like a lamb's but spoke like a dragon.*¹² *It wielded all the*

authority of the first beast in its sight and made the earth and its inhabitants worship the first beast, whose mortal wound had been healed.¹³ It performed great signs, even making fire come down from heaven to earth in the sight of everyone.¹⁴ It deceived the inhabitants of the earth with the signs it was allowed to perform in the sight of the first beast, telling them to make an image for the beast who had been wounded by the sword and revived.¹⁵ It was then permitted to breathe life into the beast's image, so that the beast's image could speak and (could) have anyone who did not worship it put to death. Revelation 13:11-15 (New American Bible - United States Conference of Catholic Bishops)

We will continue to share more information about the beginning, the seven year reign and the demise of the Anti-Christ in the next few papers that deal with the seven years of the Great Tribulation.