

## Signs for the Second Coming of Christ, Pt.4

### The Revelation of the Antichrist and the Abomination of Desolation

#### Thessalonians 2:1-12

2 Thessalonians 2:1–12 (NKJV)

**2** Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, <sup>2</sup> not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. <sup>3</sup> Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition, <sup>4</sup> who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

<sup>5</sup> Do you not remember that when I was still with you I told you these things? <sup>6</sup> And now you know what is restraining, that he may be revealed in his own time. <sup>7</sup> For the mystery of lawlessness is already at work; only He who now restrains *will do so* until He is taken out of the way. <sup>8</sup> And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the

brightness of His coming. <sup>9</sup> The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders, <sup>10</sup> and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. <sup>11</sup> And for this reason God will send them strong delusion, that they should believe the lie, <sup>12</sup> that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

## **Introduction**

True believers have always lived in light of the soon Return of Jesus Christ. Times of trouble and persecution have made many Christians desire the Coming of Christ. Pastors and Theologians alike have taught that the Coming of Christ surely will be in their lifetime. Many believed and still do that it is essential that we live as if the Lord will return during our life.

In a sermon Charles Spurgeon preached at an evening service at the METROPOLITAN TABERNACLE, APRIL 7 1889,  
Titled.

## WATCHING FOR CHRIST'S COMING

His text was

Luke 12:37-38

“Blessed are those servants, whom the Lord when he cometh shall find watching: ....

And if he shall come in the second watch, or come in the third watch,  
and find them so, blessed are those servants.”

In the sermon, he refers to a man who ask him regarding the timing of the Coming of Christ. He ask Spurgeon, if the 1000yr millennium would come before his return.

“I think that the millennium will commence after His coming, and not before it. I cannot imagine the kingdom with the King absent. It seems to me to be an essential part of the millennial glory that the King shall then be revealed. At the same time, I am not going to lay down anything definite upon that point. He may not come for a thousand years. He may come tonight. The teaching of Scripture is, first of all, ‘In such an hour as ye think not the Son of man cometh.’ It is clear that if it were revealed that a thousand years must elapse before He would come, we might very well go to sleep for that time, for we should have no reason to expect that He would come when Scripture told us He would not.”

WATCHING FOR CHRIST'S COMING

NO. 2302

A SERMON

INTENDED FOR READING ON LORD'S-DAY, APRIL 2, 1893 DELIVERED BY C. H. SPURGEON

AT THE METROPOLITAN TABERNACLE, NEWINGTON ON LORD'S-DAY EVENING, APRIL 7 1889

There is an obvious desire on God's part to have us always expecting the soon return of Jesus Christ. His desire is that we live in light of this return. But our conduct in a mindset be always toward heaven as we anticipate his appearance in the sky.

With apostle Peter in his second letter wrote concerning a problem of people saying that the Lord was not coming back anytime soon.

2 Peter 3:8–10 (NKJV)

<sup>8</sup> But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

<sup>10</sup> But the day of the Lord will come as a thief in the night, ....

2 Peter 3:11–14 (NKJV)

<sup>11</sup> Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, <sup>12</sup> looking for and hastening

the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? <sup>13</sup> Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

<sup>14</sup> Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;

Peter understood the urgency and necessity of always living as if Christ would be here soon.

This is an important teaching of the Old and New Testament. That the Coming Day of God or Return of Christ was soon.

There are verses in the Bible that have what some have called

“time statements” or “time indicators”

There are many of them.

Revelation 1:1

“the things that must soon take place”

Revelation 1:3

“the time is near”

Revelation 3:11

“I am coming soon”

Revelation 22:6

“show his servants what must soon take place”

Revelation 22:7

“I am coming soon”

Revelation 22:10

“Do not seal up the words of the prophecy of this book, for the time is near”

Revelation 22:12

“I am coming soon”

Revelation 22:20

“Surely, I am coming soon”, Amen. Come Lord Jesus.

Some have, in my opinion, misunderstood these “time statements” or “time indicators” so much as to misinterpret passages of the Bible that clearly refer to the the Coming of Christ as historical events. Some have said, that based on these “time statements” that it is impossible for the Book of Revelation to have been written before the destruction of Jerusalem in 70AD thereby refusing

the latter date of writing in the 90s and opting for an earlier writing in the 60s. This would mean for some that most of the book of Revelation is already fulfilled during Nero's reign.

Gary DeMar, a partial Preterist in his eschatological view and believes most of the book of Revelation was fulfilled in the First Century AD during Nero. argues that these time text play a "defining role" in a proper understanding of Bible prophecy. He charges non-preterist for mishandling the time text. He states that failing to recognize the proximity of a prophetic event will distort its intended meaning". He says "there is no getting around this language, that most of the verses that many believe are yet to be fulfilled already have been fulfilled. Forcing the following verses to describe a time nearly 2000 years in the future is the epitome of "scripture twisting".

Debunking Preterism, Brock David Hollett pg. 8-9

But is this really the case. Are the Time statements of "soon" or "near" or "at hand" always to be understood as happening at within a few years.

James 5:7–8 (NKJV)

<sup>7</sup> Therefore be patient, brethren, until the coming of the Lord. See *how* the farmer waits for the

precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. <sup>8</sup> You also be patient. Establish your hearts, for the coming of the Lord is at hand.

Hebrews 10:37 (NKJV)

<sup>37</sup> *“For yet a little while,  
And He who is coming will come and will not tarry.*

Romans 13:11–12 (NKJV)

<sup>11</sup> And *do* this, knowing the time, that now *it is* high time to awake out of sleep; for now our salvation *is* nearer than when we *first* believed. <sup>12</sup> The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light.

Hebrews 10:25 (NKJV)

<sup>25</sup> not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another*, and so much the more as you see the Day approaching.

**ἐγγίζω** (*engizō*), vb. *come near; draw near*

Brannan, R., ed. (2020). In [Lexham Research Lexicon of the Greek New Testament](#). Lexham Press.



**to approach (time)** v. — to be moving toward and not be far distant from a moment in time.

1 Peter 4:7 (NKJV)

<sup>7</sup> But the end of all things is at hand; therefore be serious and watchful in your prayers.

Revelation 22:10 (NKJV)

<sup>10</sup> And he said to me, “Do not seal the words of the prophecy of this book, for the time is at hand

Revelation 22:12 (NKJV)

<sup>12</sup> “**And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work.**

Revelation 22:6–7 (NKJV)

<sup>6</sup> Then he said to me, “These words *are* faithful and true.” And the Lord God of the holy prophets sent His angel to show His servants the things which must shortly take place.

<sup>7</sup> “**Behold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this book.**”

1 Corinthians 7:29–31 (NKJV)

<sup>29</sup> But this I say, brethren, the time *is* short, so that from now on even those who have wives should be as though they had none, <sup>30</sup> those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess, <sup>31</sup> and those who use this world as not misusing *it*. For the form of this world is passing away.

ὁ καιρὸς συνεσταλμένος ἐστίν. 'The allotted time has become short,' lit. 'has been drawn together so as to be small in amount.' As in Rom. 13:11, ὁ καιρὸς is used almost as a technical term for the period before the Advent (Westcott on Heb. 9:9). Hort (on 1 Pet. 1:11) thinks that it was owing probably to its use in Daniel (9:27, etc.) that in our Lord's time it was specially used with reference to national religious expectations. But St Paul by no means always uses it in this special eschatological sense, although he commonly uses it of 'a fixed and limited time' or 'a fitting period,' while χρόνος is time generally, and is unlimited. That he still believed that the Second Coming was near is evident from 10:11, 15:51; but a little later his view seems to be changing (Sanday and Headlam, *Romans*, p. 379; Sanday, *Life of Christ in Recent Research*, p. 113). Calvin and others explain the words here of the shortness of human life; 'you are sure to die before long.' This makes good sense, but probably not the right sense. Robertson, A., & Plummer, A. (1911). [A critical and exegetical commentary on the First epistle of St. Paul to the Corinthians](#) (pp. 154–155). T&T Clark.

## Matthew 24:42–44 (NKJV)

<sup>42</sup> Watch therefore, for you do not know what hour your Lord is coming. <sup>43</sup> But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. <sup>44</sup> Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

## Matthew 25:13–14 (NKJV)

<sup>13</sup> “Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

Psalm 90:4 (NKJV)

<sup>4</sup> For a thousand years in Your sight  
Are like yesterday when it is past,  
And *like* a watch in the night.

Revelation 1:5–8 (NKJV)

<sup>5</sup> and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

To Him who loved us (AA)and washed (AA)us from our sins in His own blood, <sup>6</sup> and has made (AA) us kings and priests to His God and Father, to Him *be* glory and dominion forever and ever. Amen.

<sup>7</sup> Behold, He is (PAI) coming with clouds, and every eye will (FI)see Him, even they who pierced Him. And all the tribes of the earth will (FI)mourn because of Him. Even so, Amen.

<sup>8</sup> “I am the Alpha and the Omega, *the Beginning and the End,*” says the Lord, “who is and who was and who is to come (PMPT), the Almighty.”

**πάλιν ἔρχομαι.** The present tense expresses the certainty of the future return: “I am coming back

Bernard, J. H. (1929). [\*A critical and exegetical commentary on the Gospel according to St. John\*](#) (A. H. McNeile, Ed.; p. 535). C. Scribner’ Sons.

In Eschatology, the New Testament is always seeing the end press into the present. Paul talks of the last days, Hebrews says we are living in the last days, John said it is the last hour. Jesus says, watch, be sober be alert.

The old Testament prophets many times used the time statements of saying that the day of the Lord is near or the day of the Lord is at hand when the actual judgment would be centuries later sometimes, multiple generations later!. "Preterist, Keith Mathison admits that the old testament prophets"Regularly used terms implying nearness to describe events that did not occur for centuries. "

As Brock Hollett said, "This historic understanding of the time statements was crucial for John's contemporary audience and has remained relevant for every subsequent generation of Christians. The statements provide the theological reason why God's people can faithfully endure persecution, namely, the persecution will soon end and find its divinely intended purpose when Jesus returns. The immediate context of these statements consistently reveal the theme of patiently enduring tribulation that has resulted from a faithful adherence to the gospel." "

Debunking Preterism, Brock David Hollett pg. 16

Revelation 2:25–27 (NKJV)

<sup>25</sup> But hold fast what you have till I come. <sup>26</sup> And he who overcomes, and keeps My works until the end, to him I will give power over the nations—

<sup>27</sup> *‘He shall rule them with a rod of iron;  
They shall be dashed to pieces like the potter’s  
vessels’—*

as I also have received from My Father;

The Reason we have the teaching of 2 Thessalonians is a reminder that it is near, even at the doors and we should be always alert, always watchful, and Paul tells us what to what for.

Lesson

- I. His Description
- II. His Desecration
- III. His Deception

## **I. His Description**

2 Thessalonians 2:3 (NKJV)

<sup>3</sup> Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition,

## II. His Desecration

<sup>3</sup> Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition,

<sup>4</sup> who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

He's Adversarial

He's Egotistical

He's Universal

He's Counterfactual

## He's Adversarial

2 Thessalonians 2:4 (NKJV)

<sup>4</sup> **who opposes** and exalts himself above all that is called God or that is worshiped,

ὁ ἀντικείμενος .....ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα,

There is no definite article, as it could refer to any god (a god)

He is opposed to anything or anyone that is called a god.

### He is opposed

**39.1; ἀντίκειμαι**;: to oppose someone, involving not only a psychological attitude but also a corresponding behavior—‘to oppose, to be hostile toward, to show hostility.’

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 491). United Bible Societies.

ἀντίκειμαι (from **473** /ἀντί, "against" and **2743** /καυτερίζω, "to place") – properly, place fully against, constitutionally oppose – like someone being thoroughly unreconcilable ("intractable, implacable").

### 1 Timothy 5:14 (NKJV)

<sup>14</sup> Therefore I desire that *the* younger widows marry, bear children, manage the house, give no opportunity to the **adversary** to speak reproachfully.

### Galatians 5:17 (NKJV)

<sup>17</sup> For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are **contrary** to one another, so that you do not do the things that you wish.

He is the adversary of God, and is opposed to and opposite of anything and any other religion that is god. Whether the true God or false god.

This is very important to the Identity of this man and the empire He will rule.

He is not tolerant of any other god or any other view of God.

He is not ecumenical in any sense. He will not allow any other religion to exist.

He will not tolerate any other object or person worshiped.

So any of the religions of the world that are ecumenical isn't his religion. Any religion, denomination that is willing to tolerate another's view of God will not be the religion of Antichrist or associated with the empire of Antichrist. He will oppose it and be the adversary of it.

Any other view of god other than his won't be allow.



I have read and heard, many who say that the Antichrist religion will be ecumenical, a one world government and a one world Religion.

That is not possible based on this text.

Being that way will put him on a collision course with Christianity. TRUE Christianity.

John 17:3 (NKJV)

<sup>3</sup> *And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.*

Judaism will not be tolerated either. They affirm the Shama of Israel.

Exodus 20:3 (NKJV)

<sup>3</sup> “You shall have no other gods before Me.

Matthew 4:10 (NKJV)

<sup>10</sup> Then Jesus said to him, *“Away with you, Satan! For it is written, ‘You shall worship the Lord your God, and Him only you shall serve.’ ”*

That means that if you are not willing to submit to his view of god, what he will consider to be the only God you will be his enemy.

And since He can't get to God and kill him, He will come after the next best thing.  
His followers!!!

Revelation 13:6–7 (NKJV)

<sup>6</sup> Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven. <sup>7</sup> It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation.

Daniel 7:21 (NKJV)

<sup>21</sup> “I was watching; and the same horn was making war against the saints, and prevailing against them,

Daniel 7:25 (NKJV)

<sup>25</sup> He shall speak *pompous* words against the Most High,  
Shall persecute the saints of the Most High,  
And shall intend to change times and law.  
Then *the saints* shall be given into his hand  
For a time and times and half a time.

He's Adversarial

**He's Egotistical**

## 2 Thessalonians 2:4 (NKJV)

<sup>4</sup> who opposes and **exalts himself above**  
**all** that is called God or that is worshiped,

<sup>4</sup> ὁ ἀντικείμενος καὶ ὑπερῳρούμενος ἐπὶ  
πάντα λεγόμενον θεὸν ἢ σέβασμα, ὥστε  
αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ ὧ καθίσει ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶν  
θεός.\*

**88.211 ὑπεραίρομαι<sup>a</sup>**: to become puffed up with pride, with the probable implication of being disparaging toward others

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 764). United Bible Societies.

**ὑπερ-αίρω**, f. -ἄρῳ, *to lift or raise up over*, Plat.:—Med. or Pass. *to lift oneself above, to exalt oneself, be exalted*, N.T.

II. intr.,

1. c. acc. *to climb or get over, pass over*, Lat. *transcendere*, Xen.; ὑπ. τὴν ἄκραν *to double the cape*, Id.:—as military term, *to outflank*, Id.

2. *to transcend, excel, outdo*, τινά τιμι one *in a thing*, Dem.

3. *to overshoot, go beyond, exceed*, καιρόν Aesch.

Liddell, H. G. (1996). In [A lexicon: Abridged from Liddell and Scott's Greek-English lexicon](#) (p. 833). Logos Research Systems, Inc.

## Daniel 7:19–22 (NKJV)

<sup>19</sup> “Then I wished to know the truth about the **fourth beast, which was different from all the others, exceedingly dreadful,** *with* its teeth of iron and its nails of bronze, *which* **devoured, broke in pieces, and trampled the residue with its feet;**  
<sup>20</sup> and the **ten horns** that *were* on its head, and the **other horn which came up,** before which three fell, namely, that horn which had eyes and a mouth which **spoke pompous words, whose appearance was greater than his fellows.**

<sup>21</sup> “I was watching; and the same horn was making war against the saints, **and prevailing against them,**  
<sup>22</sup> **until the Ancient of Days came, and a judgment was made in favor of the saints of the Most High, and the time came for the saints to possess the kingdom.**

Daniel 7:23–25 (NKJV)

<sup>23</sup> “Thus he said:

‘The fourth beast shall be  
 A fourth kingdom on earth,  
 Which shall be **different from all** *other* kingdoms,  
 And **shall devour the whole earth,**  
 Trample it and break it in pieces.

<sup>24</sup> The ten horns *are* ten kings  
*Who* shall arise from this kingdom.

And **another shall rise after them**;  
 He **shall be different** from the first *ones*,  
 And shall subdue three kings.

<sup>25</sup> **He shall speak pompous words against the Most High,**  
Shall persecute the saints of the Most High,  
 And shall intend to change times and law.  
Then *the saints* shall be given into his hand  
For a time and times and half a time.

תָּיַע S<sup>5732</sup> TWOT<sup>2900</sup> n.m. Dn 2:9 **time** (א id., Syriac ܐܕܘܢܐ (*edono*), perhaps loan-wd. from Assyrian (*h*)*adon(n)u*, *edanu*, **appointed**, or **definite, time**; [Arabic عَدَان (*dd'n*) prob. Aramaic loan-wd., Schwally<sup>liii</sup> (1889, 197)]; — abs. 'ע Dn 7:12 +; emph. נָתַתְּ 2:8 +; pl. abs. 4:13 וְתָיַע +, emph. 1 —; 2:21 נָתַתְּ. in gen., *time*, as duration Dn 2:8; 7:12; involving specif. conditions 2:9, 21; (point of) *time* 3:5, 15. 2. **definite time, = year** (as mod. Gk. χρόνος, v. EASophocles<sup>1173</sup>): 'עַשְׁבַּתְּ עַשְׁבַּתְּ = **seven years**, 4:13, 20, 22, 29; 7:25 וְתָיַע וְתָיַע וְתָיַע (i.e. 3 ½ years, v. Dr; perhaps read du. for pl., cf. Bev Gunk<sup>201</sup>).

Brown, F., Driver, S. R., & Briggs, C. A. (1977). In [Enhanced Brown-Driver-Briggs Hebrew and English Lexicon](#) (p. 1105). Clarendon Press.

In Daniel, 8, We are given a prophecy of the rise of the Kingdoms that followed the Babylonian Kingdom, i.e. the Medes and the Persian Empire , then what followed them, i.e the Greek Empire with Alexander the Great, and then after his death, the breakup of the kingdom among the 4 generals.  
 And from the Seleucid kingdom arose a fierce King, named Antiochus IV Epiphanes.

Daniel 8:9–11 (NKJV)

<sup>9</sup> And out of one of them came a little horn which grew exceedingly ..... <sup>11</sup> He even exalted *himself* as high as the Prince of the host; and by him the daily *sacrifices* were taken away, and the place of His sanctuary was cast down.

Daniel 8:16–17 (NKJV)

<sup>16</sup> And I heard a man's voice between *the banks of the Ulai*, who called, and said, "Gabriel, make this *man* understand the vision." <sup>17</sup> So he came near where I stood, and when he came I was afraid and fell on my face; but he said to me, "Understand, son of man, **that the vision refers to the time of the end.**"

Daniel 8:23–25 (NKJV)

<sup>23</sup> "And in the latter time of their kingdom,  
 When the transgressors have reached their  
 fullness,  
 A king shall arise,  
 Having fierce features,  
 Who understands sinister schemes.

<sup>24</sup> His power shall be mighty, but not by his own  
 power;  
 He shall destroy fearfully,

And shall prosper and thrive;  
 He shall destroy the mighty, and *also* the holy  
 people.

<sup>25</sup> “Through his cunning  
He shall cause deceit to prosper under his  
 rule;  
And he shall exalt *himself* in his heart.  
 He shall destroy many in *their* prosperity.  
 He shall even rise against the Prince of princes;  
But he shall be broken without *human* means.

The king referred to here is known as Antiochus IV Epiphanes. After murdering his brother, who had inherited the throne in the Seleucid dynasty, he came to power in 175 b.c. In 170 b.c. Ptolemy VI of Egypt sought to recover territory then ruled over by Antiochus. So Antiochus invaded Egypt and defeated Ptolemy VI and proclaimed himself king in Egypt. This was his growth “in power to the south” (v. 9). On his return from this conquest, trouble broke out in Jerusalem so he decided to subdue Jerusalem (“the Beautiful Land,” v. 9; cf. 11:16, 41). The people were subjugated, the temple desecrated, and the temple treasury plundered.

From this conquest Antiochus returned to Egypt in 168 but was forced by Rome to evacuate Egypt. On

his return he determined to make the land of Israel a buffer state between himself and Egypt. He attacked and burned Jerusalem, killing multitudes (cf. 8:10). The Jews were forbidden to follow the Mosaic Law in observing the Sabbath, their annual feasts, and traditional sacrifices, and circumcision of children (cf. v. 11). Altars to idols were set up in Jerusalem and on December 16, 167 b.c. the Jews were ordered to offer unclean sacrifices and to eat swine's flesh or be penalized by death. (Though his friends called him *Epiphanes* ["the Illustrious One"] no wonder the Jews called him *Epimanes* ["the Madman"].) (For more on the role of Antiochus IV Epiphanes see comments on 11:21–35.)

Pentecost, J. D. (1985). [Daniel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 1357–1358). Victor Books.

### Daniel 11:36–39 (NKJV)

<sup>36</sup> “Then the king shall do according to his own will: he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what has been determined shall



be done. <sup>37</sup> He shall regard neither the God of his fathers nor the desire of women, nor regard any god; for he shall exalt himself above *them* all. <sup>38</sup> But in their place he shall honor a god of fortresses; and a god which his fathers did not know he shall honor with gold and silver, with precious stones and pleasant things.

### Revelation 13:3–5 (NKJV)

<sup>3</sup> ... And all the world marveled and followed the beast. <sup>4</sup> So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, “Who *is* like the beast? Who is able to make war with him?”

<sup>5</sup> And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months.

### Revelation 13:6 (NKJV)

<sup>6</sup> Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven.

<sup>4</sup> who opposes and exalts himself above all that is called God or **that is worshiped**, so that he sits as

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

2 Thessalonians 2:4 (NASB95)

- 4 who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.

## **sebasma: an object of worship**

**Original Word:** σέβασμα, ατος, τό

**Part of Speech:** Noun, Neuter

**Transliteration:** sebasma

**Phonetic Spelling:** (seb'-as-mah)

**Definition:** an object of worship

**Usage:** an object of worship or veneration.

**Cognate:** 4574 sébasma – devotion shown to a deity, especially in relation to religious objects of worship. [See 4576](#) (sebomai).

**Acts 17:23** (NKJV)

<sup>23</sup> for as I was passing through and considering the objects of your worship, I even found an altar with this inscription:

TO THE UNKNOWN GOD

Therefore, the One whom you worship without knowing, Him I proclaim to you:

## σέβασμα (*sebasma*), n. *object of worship*.

### Noun Usage

#### 1. **sacred object** — any artifact that is utilized for religious and devotional purposes.

Ac 17:23 ἀναθεωρῶν τὰ **σεβάσματα** ὑμῶν  
 2 Th 2:4 ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ **σέβασμα**,

Brannan, R., ed. (2020). In [Lexham Research Lexicon of the Greek New Testament](#). Lexham Press.

**σέβασμα**, -τος, τό, (σεβάζομαι), *whatever is religiously honored, an object of worship*: 2 Th. 2:4 (Sap. 14:20); used of temples, altars, statues, etc., Acts 17:23; of idolatrous images, Bel and the Dragon 27; Sap. 15:17, (Dion. Hal. antt. 1, 30).\*

**σεβαστός**, -ή, -όν, (σεβάζομαι);

1. *reverend, venerable*.

2. ὁ σεβαστός, Lat. *augustus*, the title of the Roman emperors: Acts 25:21, 25, (Strabo, Lcian., Hdian., Dio Cass., al.); adj. -ός, -ή, -όν, *Augustan* i. e. taking its name fr. the emperor; a title of honor which used to be given to certain legions, or cohorts, or battalions, “for valor” (ala augusta ob virtutem appellata, Corpus inscr. Lat. vii. n. 340, 341, 344): σπεῖρα σεβ. *the Augustan cohort*, Acts 27:1 (λεγεὼν σεβαστή, Ptol. 2, 3, 30; 2, 9, 18; 4, 3, 30). The subject is fully treated by *Schürer* in the *Zeitschr. für wissensch. Theol.* for 1875, p. 413 sqq.

Thayer, J. H. (1889). In [A Greek-English lexicon of the New Testament: being Grimm's Wilke's Clavis Novi Testamenti](#) (p. 572). Harper & Brothers.

## 2 Thessalonians 2:4 (NASB95)

4 who **opposes** and **exalts himself** above every **so-called god** or **object of worship**,

This would mean, that who ever this man is,  
 IF He was a historical figure,  
 He would have opposed and been the adversary of  
 all emperor worship and caesar worship.  
 he would have been opposed to all the worship  
 of the greek gods  
 He would have been opposed to all Christian  
 worship of Jesus Christ.

*But since this man will be consumed by the coming  
 of Jesus Christ,* he is a future man, yet to be  
 revealed.

With that understanding....

He will be opposed too and intolerant of, and the  
 adversary of all other religions except the one he  
 claims to be true.

So he will be opposed to

Christianity

Judaism

Both who claim to have the one true God.

and then

pseudo religions that are full of idolatry and relics  
 they worship

Like Roman Catholicism and its worship of Mary and the veneration of the saints, and the worship of the relics.

John MacArthur stated,

They're millions all over the world who worship Mary. Millions of images of her in every imaginable form are scattered throughout the world. They're obviously not able to be counted – millions of them in every form and every location: churches, cathedrals, houses, cars, wallets. Everywhere are images, pictures, representations of Mary. Millions upon millions of people every day pray to her. They pray to her to save them. They pray to her to protect them. They pray to her to help them, to comfort them, to rescue them, to bring them to heaven, and she has never heard one of those prayers. Ever.

People kiss her image. They kiss her statue. They kiss her picture. They crawl on their knees in penitential pain as some kind of preparation to come before statues of her. They pray to her regularly using the rosary.

The rosary is a series of 10 prayers. There are five of the tens, making 50 prayers and there are five prayers in between. The 50 are to Mary, the five are to God. There are five Our Fathers. There are 50

Hail Marys. For every time you pray once to God the Father, you pray 10 times to Mary for five to God, 50 to Mary. <https://www.gty.org/library/sermons-library/90-314/exposing-the-idolatry-of-mary-worship-an-overview>

Hail, holy Queen, mother of mercy,  
our life, our sweetness, and our hope.  
To you we cry, poor banished children of Eve;  
to you we send up our sighs,  
mourning and weeping in this valley of tears.  
Turn, then, most gracious advocate,  
your eyes of mercy toward us;  
and after this, our exile,  
show unto us the blessed fruit of your womb, Jesus.  
O clement, O loving, O sweet Virgin Mary

<https://www.usccb.org/prayers/prayers-rosary>

In the celebration of the Marian year, Pope Pius XII accurately reflected the church's view of the Virgin Mary when the Pope stood up to give this following pontifical prayer – and I quote.

“Enraptured by the splendor of your heavenly beauty and impelled by the anxieties of the world, we cast ourselves into your arms, O Immaculate Mother of Jesus and our Mother. Mary, we adore and praise the peerless richness of the sublime gifts with which God has filled you above every other mere creature from the

moment of conception until the day on which, after your assumption into Heaven, He crowned you Queen of the Universe. O crystal fountain of faith, bathe our hearts with your heavenly perfume! O Conqueress of evil and death, inspire in us a deep horror of sin, which makes the soul detestable to God and a slave of hell! O well-beloved of God, hear the ardent cries which rise up from every heart in this year dedicated to you. Then tenderly, O Mary, cover our aching wound. Convert the wicked, dry the tears of the afflicted and the oppressed, comfort the poor and humble, quench hatred, sweeten harshness, safeguard the flower of purity, protect the holy Church. In your name, resounding harmoniously in heaven, may they recognize that all are brothers, and that the nations are members of one family. Receive, O sweet Mother, our humble supplications, and above all obtain for us on that day, happy with you, that we may repeat before your throne that hymn which is sung today around your altars. You are all-beautiful, O Mary! You are glory, O Mary. You are the joy, you are the honor of our people!”

Now if that is not worship, I don't know what worship is. There is no other definition for that; none whatsoever. Rob Zins writes, “The snowball of Mary in superiority will roll down the slope of Catholic fantasy until she becomes, in their minds, immaculately conceived, sinless, assumed into heaven, and finally

redemptress and co-redeemer with Jesus Christ.” And that is exactly right. In fact, Roman Catholics refer to her as Theotokos, God-bearer. They say she gave birth to God and thus is to be elevated and adored. She gave birth to God. That is a terrible misconception. She gave birth to Jesus in his humanity. She did not give birth to God. God was never born.

<https://www.gty.org/library/sermons-library/90-314/exposing-the-idolatry-of-mary-worship-an-overview>

THIS will not be tolerated by the Antichrist.

For the Roman Catholic and the Papacy or a Pope to to be the AntiChrist, and for this verse to be true.... the Pope or the papacy would have to shut down all Mary Worship, the the veneration of the saints, and the relics and the worship of those relics would be banished from use.

***Notice the verse again....***

4. HE.... who **opposes** and **exalts himself**  
above every so-called god or **object of**  
**worship,**

Other religions like Buddhism, Hinduism, will meet the same fate as all of the other religions of the world.



He will be against and the adversary of all of them except one (in my opinion) that has the largest population of the world as followers.....

He's Adversarial

He's Egotistical

**He's Universal**

Revelation 13:3 (NKJV)

<sup>3</sup> ..... And all the world marveled and followed the beast.

Revelation 13:7 (NKJV)

<sup>7</sup> It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation.

Revelation 13:8 (NKJV)

<sup>8</sup> All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

Revelation 13:12 (NKJV)

<sup>12</sup> And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed.

Revelation 17:8 (NKJV)

<sup>8</sup> ..... And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is.

Revelation 3:10 (NKJV)

<sup>10</sup> Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.

Revelation 14:6 (NKJV)

<sup>6</sup> Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—

Luke 21:34–36 (NKJV)

<sup>34</sup> “But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. <sup>35</sup> For it will come as a snare on all those who dwell on the face of the whole earth. <sup>36</sup> Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.”

He’s Adversarial

He’s Egotistical

He’s Universal

He’s Counterfactual