

Furthermore, it will be observed later in this study that the beginning of the tribulation period is *defined* by a specific act of Antichrist: the signing of a covenant between himself and Israel. One does not sign a treaty with a sovereign nation without a well-established identity and a position of power from which to barter such an agreement. Antichrist will be revealed, then, by merit of his position and other indicators which will be discussed shortly, before the beginning of the great tribulation.

### ***About The Antichrist***

The "*man of lawlessness*" noted in 2 Thessalonians 2, above, bears the name "Antichrist" in First and Second John. Antichrist is one of the most key players on earth during the great tribulation, filling an important role as an agent of Satan. And, although Antichrist is a being of satanic origins and purpose, he is also used of God to bring judgment to the earth and to unfold God's foretold plans among the nations.

As his name indicates, the Antichrist will appear as a divine entity, doing miraculous things, even being resurrected. He is of Satan, not God, and is not divine, but he is a great deceiver and will proclaim himself to be divine and will exalt himself as God. While some people have difficulty with the idea of a being having supernatural powers, biblical theology teaches that Satan and the angelic realm are created on a higher order than that of man. As such, they have powers beyond those of man, yet are not divine. They are created beings, lower than the creator himself, but higher and more powerful than man.

To that end, Antichrist is a false Christ in every way, even down to his supernatural incarnation, which will be discussed momentarily, and will make his life's work the deception of as many as possible. He will cause men to follow him, and vicariously, his master, Satan.

An early biblical description of Antichrist's campaign is seen in the book of Daniel. In chapter 9 a picture is given of Antichrist's role in the tribulation.

***Daniel 9:24-27***

*<sup>24</sup> "Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.*

*<sup>25</sup> "Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble. <sup>26</sup> After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. <sup>27</sup> He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing [of the temple] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him".*

The term "*sevens*" is likened to the English term "dozen." It means a "seven" of something, as "dozen" means twelve of something. And like using the term "dozen," the only way to determine what the "*seven*" is of, is the context from which one speaks. In the context of Daniel's writing, he has been speaking in terms of periods of time. And, in each case, his time periods have consistently been rendered in years. Thus a "*seven*" in this context is seven years.

Daniel begins in verse 25 with "*seven sevens*," or 49 years. 49 years, or the first seven sevens, was described as the time required to rebuild Jerusalem after the decree was issued to do so.

Daniel follows with "*sixty two sevens*," or 434 years in verse 26 as the time from the completion of the rebuilding of Jerusalem until the Messiah would come.



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Following the sixty two sevens a break is observed in the text:

*<sup>26</sup> After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.*

At this point, the "Anointed One," or Jesus, is "cut off," which in historical retrospect, demands to be understood as referring to his crucifixion. It is at this time that the first reference to Antichrist is observed.

*The people of the ruler who will come will destroy the city and the sanctuary.*

This phrase bears two important notices concerning Antichrist. First, it speaks of a ruler "who will come" at a future point in history. This ruler does not come immediately, but after a break, which is described next. This ruler is understood from a systematic study of scripture to be the Antichrist. As this work continues, it will be seen that this ruler fits the description of Antichrist in New Testament references.

Secondly, this phrase notes that Antichrist is of the same people as those who will destroy the city, or Jerusalem. Jerusalem was destroyed in AD 70, 434 years after it was completed, by Rome. Therefore, Rome is the people of "the ruler who will come," which demands that the Antichrist will be of Roman descent. While it is increasingly difficult to determine Roman descent in modern times, still this clue to Antichrist's heritage is given and should be considered when the time comes for attempting to reveal Antichrist's identity.

Verse 26 then states, "War will continue until the end, and desolations have been decreed."

This sentence stands alone in the series of sevens. It is not part of the

former seven, but refers to a period which connects the sixty two sevens from the last seven. It is a break in the timeline between the last two groupings of sevens. "*The end*" refers to the last seven. War continuing "*until the end*," then, notes a gap of time whereby Israel will continue in war until the time of the end arrives. Consequently, Israel has not had peace from the time of the destruction of the city to this very day. Fighting in the Gaza strip is a normal condition of life. Attacks by Hezbollah and other terrorist groups are continual; so much so that life in Israel will hardly give pause after a suicide bombing or direct military attack.

War continuing until "*the end*" refers not only to the last seven, but to the end of the story, or the end of times, when "*desolations have been decreed*" and God is ready to put the wheels into motion and begin the last seven of the series. In eschatological study, "*the end*" is synonymous with the last seven, or the tribulation period. When the tribulation period ends, so does the current age, and the new age of the millennial reign begins.

With the ending of the break and the beginning of the final seven, the last seven years of life in this age begin with Antichrist playing his very important role.

Verse 27 describes the final seven:

*"He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing [of the temple] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him".*

"*He*," or Antichrist, is one and the same as the "beast" of the book of Revelation, and the final seven is the final seven years of life on earth prior to the Millennial Reign of Christ. Daniel only shows a glimpse of Antichrist's program in this text, yet it is clear that he is a key player, having the authority to halt temple worship and exalt himself as God in the temple. These actions will be demonstrated in detail later in this



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work, but for now, as an introduction to Antichrist it should be observed that his is a person of great political and religious relevance in the great tribulation. He will exalt himself to the highest possible positions in both realms. Politically, he will essentially be the king of the world, while religiously he will exalt and proclaim himself to be the very God of Heaven. His title of "Antichrist" is very fitting; for he is everything in substance which is opposed to the legitimate Christ, all the while imitating Christ's program through counterfeit measures in an attempt to gain the trust and worship of the earth.

### ***Antichrist's nature***

Another key truth to grasp about Antichrist, in order to understand his role in the tribulation is to note that he is in some way satanic in nature. In the context of any serious study of eschatology from a literal perspective, one understands clearly that Antichrist is given a great amount of power. He will be a master deceiver, yet will have an impressive array of supernatural abilities which will give credibility to his claim to godhood. It is at this point that the biblical student must come to terms with his nature so as to determine exactly how he is empowered to do the things he will be able to do. He is either fully demonic, demon possessed, or in some other way receiving a great amount of dark spiritual power. The question is, "exactly how?" Being fully demonic is easily ruled out, because Antichrist is noted to be a man in 2 Thessalonians 2:3, being called "*the man of lawlessness.*" And, being *only* a man is also ruled out by a truth which will be observed later in this work, whereby Antichrist will be cast into the Abyss, a place where throughout the entire Bible only demons are ever sentenced.

These truths lend one to lean toward Antichrist being a sort of hybrid man/demon, since he clearly exhibits characteristics of the demonic while also being called a man. But how does one come to be a hybrid between demon and man? How would such an entity come to be?

There are several scriptural clues as to how exactly Antichrist draws his Satanic power, and more specifically, how he came to his unique nature.

The first clue is found in 2 Thessalonians.

**2 Thessalonians 2:9**

*"The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders."*

The phrase rendered "in accordance with the work of Satan" in the NIV is translated from the Greek term *energeo*, which means "to be energized of" Satan. This clue notes, then, that it was Satan himself who empowered "the coming" of Antichrist. To understand that Antichrist is energized of Satan is not a terribly fascinating revelation. Yet, in the context of the text it is specifically noted that "the coming of" Antichrist is energized of Satan, or stated differently, "his advent" is energized of Satan. Thus, Antichrist's very existence is inspired in some way from Satan's power and work. It will be Satan's work and power which will render Antichrist onto the playing field, albeit with God's full permit, as nothing happens without God's knowledge and permission.

The second clue is found in Genesis.

**Genesis 3:15**

*<sup>15</sup> And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."*

Spoken in judgment against the serpent for the deception leading to man's fall, Genesis 3:15 is noted from almost every theological background and perspective to be a Messianic prophesy. The "offspring" of the woman is understood by biblical students of vastly differing viewpoints alike to represent the coming Christ, who would crush the head of the serpent. And, most who accept this position also allow that the prophecy is spoken to Satan himself, rather than to the serpent. The prophecy "you will strike his heel" clearly doesn't speak to all serpent-kind, but uniquely to an individual; "you." It is Satan's head which Christ will crush, not the head of some future random snake. While this position is accepted throughout Christendom, what is not as frequently



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discussed is the answer to the question, "who is Satan's offspring?" If Christ is the woman's offspring, who is the offspring of Satan that will have enmity toward Christ?

If the offspring of the woman is a unique individual, then the offspring of Satan must also be understood to be unique personage. That person will be demonstrated to be the coming Antichrist; the offspring to be energized of Satan himself.

The mere mention of the idea that Satan, a fallen angelic being, could have an offspring sends many scurrying for the cover of another possible translation for Genesis 3:15. The text itself, however, simply states its prophecy and moves on. It is up to the biblical student to uncover the ramifications of it and build a theology of the future offspring of Satan which is noted in the text.

The questions remaining lead to a place which many dare not tread. Those questions are beyond the latitude of acceptance of many, yet find their answers clearly from scriptural study. The first question is "how will Satan produce an offspring?" The second question is, "how can Satan's offspring be called a man and yet have a demonic nature?" The answers are found in a single statement of answer: Satan will procreate Antichrist through a human host. This answer is not one of convenience, but rather, one which comes from biblical consideration on the subject. Indeed, there is a wealth of scriptural content concerning this issue which will shortly be examined.

This answer to these questions is simple and biblical, yet is difficult to accept by many. Likewise the concepts of Virgin birth, the resurrection of the dead and the eternal nature of the spirit are simple and biblical, yet hard to accept by many. Never in the Bible is the supernatural characteristic of a principle grounds for dismissal. If it were, we would dismiss our very Lord on the grounds that he cannot possibly be "eternal." In fact, nearly every attribute of God's own character is supernatural in origin. Never should the difficulty of human grasp be a cause to reject a biblical principle. The following section will give a

biblical roadmap of evidence which supports not only the *possibility* of Antichrist being spawned of Satan himself, but also evidence that all processes required to achieve such demonic procreation have been formerly observed in scripture.

The thread which introduces biblical revelation of how demonic procreation can happen begins only a few short chapters further into Genesis, in the portrayal of the Nephilim of Genesis 6.

### ***The Feasibility of Angelic/Human Procreation***

The immediate objection by many to the position that Antichrist is the product of the copulation of Satan and a human host is that it is impossible for angels to procreate. After all, Satan is a cherub; an angelic being for which there is no biblical description of family life, marriage or procreation.

That objection, however, is not accurate, for an objective examination of scripture tells another story.

#### ***Genesis 6:1-4***

*<sup>1</sup> When men began to increase in number on the earth and daughters were born to them, <sup>2</sup> the sons of God saw that the daughters of men were beautiful, and they married any of them they chose. <sup>3</sup> Then the LORD said, "My Spirit will not contend with man forever, for he is mortal ; his days will be a hundred and twenty years."*

*<sup>4</sup> The Nephilim were on the earth in those days--and also afterward--when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.*

The narrative of Genesis 6 reverences a specific group of Nephilim, a race of giants which lived on the earth at that time. The term "*Nephilim*" has a simple and literal meaning, which is simply understood as "giants." Nothing more should be noted about the term Nephilim unless otherwise







gleaned from the text in which that term resides. Certainly there are giants appearing later in scripture, such as the offspring of Anak in Numbers 13. Nothing is noted of the sons of Anak except that they were in fact Nephilim, or giants. They were perhaps large because of normal genetic processes, much like is observed in the animal kingdom. Any given species of creature can vary from very small members, such as the miniature pony, to larger members, such as the Clydesdale, without any requisite supernatural intervention. Truly it is possible for normal genetic processes to vary the size of any species, including man. Thus, the term "*Nephilim*" doesn't necessitate an outside supernatural influence to account for the size of a race of people.

The Nephilim of Genesis 6, however, were in fact noted to be unique to other Nephilim which are mentioned in scripture. These Nephilim originated through a special set of circumstances.

*The Nephilim were on the earth in those days--and also afterward--when the sons of God went to the daughters of men and had children by them.*

Specifically, it is noted that these Nephilim were the product of "*the sons of God*" and "*the daughters of men.*" There was something distinctive about the combination of the sons of God and the daughters of men which created a unique species of giants. The Nephilim of Genesis 6 were a product of the breeding of these two groups.

Biblical students have challenged this text throughout history to answer the question "who are the sons of God?" The daughters of men is simple enough, but who are the sons of God, and why are they given that particular name? Some contend that the sons of God refer to godly people who were true to their fellowship with the Lord and the daughters of men were ungodly people who rebelled against God, or "the lost," if you will. Yet this interpretation does not account for how the marriage of the godly and the ungodly would produce a race of giants. Godly people have married ungodly people throughout history. While it is not a good idea nor a biblical practice, never has it been observed that a godly

person having children with an ungodly person will produce an offspring which will grow into a giant. It seems the earth would team with giants if that were the case. One could not rightly restate this text to inform that "giants were on the earth from when godly people went to ungodly people and had children by them." While it is a simpler, and perhaps easier to accept position, it clearly falls short of the intent of the text, which is to demonstrate *how* the Nephilim came to be upon the earth. Godly people and ungodly people simply do not produce giants in demonstrable genetics.

Furthermore, this interpretation does not account for God's sudden destruction of the earth via the flood, which is the very next event in the narrative. If there are a goodly number of godly people called "the sons of God" who married ungodly people, the "daughters of men," then why does God proclaim his judgment later in the chapter against the entire world on the basis of there *being no godly people* on the earth other than Noah's family? It is clear from the text that Noah's family alone found favor in God's eyes. It is not likely, then, that the sons of God would refer to godly people of only one generation prior.

There is a better and more meaningful interpretation.

The phrase "*sons of God*" is translated from the Hebrew term *bane 'elohiym*, which is quite literally rendered "*sons of God*" in English, yet is rendered differently throughout the Old Testament in several English translations. This is one of thousands of scriptural references in which a metaphorical term is used as a reference for something literal. "Sons of God" is a Hebrew idiom for angelic beings throughout the Old Testament. Just as Jesus is referred to as a "lamb" throughout the New Testament, angels are referred to as the "sons of God" in Old Testament passages. Several examples are found in Job, using the same exact Hebrew phrase, *bane 'elohiym*, yet being translated "angels" rather than "sons of God."

**Job 1:6-7**

*<sup>6</sup> One day the angels (bane 'elohiym) came to present themselves before the LORD, and Satan also came with*





*them.* <sup>7</sup> *The LORD said to Satan, "Where have you come from?"*

The NIV translates *bane 'elohiym* as "angels" in Job 1:6, as do various other translations. While many prominent translations use the more literal rendering, "sons of God," the context clearly exhibits that "angels" is a good translation. It is not possible for a human "son of God" to have approached the throne of God and present himself to the Lord. When this text is taught and preached throughout the globe *bane 'elohiym* is almost universally understood to be referring to angels in this scripture. Whether the English translation states "sons of God" or "angels," the interpreter knows from the context that the *meaning* of the phrase refers to angels.

Likewise, Job 38:6-7 states:

*6 On what were its footings set,  
or who laid its cornerstone--  
7 while the morning stars sang together  
and all the angels (bane 'elohiym) shouted for joy?*

Once again the NIV uses the term "angels" to translate *bane 'elohiym* while others, such as the KJV, use the more stringent "sons of God" for the same text. Yet clearly, again, the context indicates that "angels" is the right translation, for the context dictates that surely the phrase *bane 'elohiym* refers to angels rather than a human "son" of God as some would desire the Genesis 6 passage to refer to. Furthermore, the parallelism in the text compares the "sons of God" to the "morning stars." Parallelism, in Hebrew poetry, is a means of presenting a verse by stating a phrase two times in two different ways. In this case, the first phrase uses the term "morning stars," a metaphorical name for literal angels, and the second phrase uses the term "sons of God," also a metaphorical name for literal angels.

While *bane 'elohiym* only occurs a few times in the Old Testament, every usage is consistent in its meaning, and in each usage the phrase refers to

"angels" rather than common man. If *bane 'elohiym* refers to angels elsewhere, why should it not have the same meaning in Genesis 6? The common sentiment seems to be that using the translation of "angels" creates problems with interpretation. In reality, however, using the term "angels" clears up many problems with interpretation, since that understanding alone gives a proper light to the context. If ungodly people have children with godly people, they produce common people of normal genetic stature; not giants. However, if angels have children with humans, however wild it sounds, it certainly fits the context of Genesis 6 in that the product of that conception could create an unpredictable outcome; in this case, a race of giants.

Some claim Matthew 22:30 as a hindrance to the doctrine of angelic-human procreation.

***Matthew 22:30***

*<sup>30</sup> At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.*

This text clearly notes that the angels in heaven neither marry nor are they given in marriage. However, the phrase "*like the angels in Heaven*" does not indicate that angels are incapable of procreation, but it indicates that the angels *of Heaven* are not given in marriage, which leads some to the understanding that they do not procreate. It is biblically plausible, however, that the angels of Heaven are in fact *capable* of sexuality. The fact that they are not given in marriage does not negate the possibility of having reproductive capabilities. It is entirely logical that they do have the capability to procreate, but are obedient to not utilize their sexuality. One may rightly state also that the angels of Heaven do not serve Satan. Yet, angels are clearly *capable* of serving Satan, for one-third of the angels at a previous point in history chose to rebel against God, and currently *do* serve Satan, while the angels of Heaven do not. Jesus' note concerning marriage is not that it is impossible for angels to procreate, but rather, that the angels of Heaven- righteous angels who serve God- do not do so. Jesus' response concerned itself with what is proper rather than what is possible.



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Men are created with the capability for procreation, yet obedience to Christ mandates that a man restrain himself until marriage to utilize that capability. Thus, the godly man who is unmarried will restrain himself from his God-given capability for sexual intimacy out of obedience to God while the ungodly man may not.

The "*angels of Heaven*" are elect angels; righteous angels who did not sin when Satan rebelled against God. This text does not mention, however, the angels that did rebel; the demons. Demonic angels are disobedient by their very nature. In fact, all scriptural evidence suggests that a demonic angel would certainly fulfill the fruition of any sinful action possible. If it is *possible* for the angels of Heaven to procreate, yet they do not do so out of obedience, then it is possible- and even likely- that the disobedient angels would choose to go against their nature and procreate out of disobedience to God, and perhaps even in obedience to a direct call of Satan. Numerous theologians who accept this interpretation of Genesis 6 commonly believe this demonic intervention into the lives of mankind, or the daughters of men, was an attempt to corrupt the seed of woman. In this attempt, it is thought that Satan desired to thwart the prophecy of Genesis 3:15 and preventing the offspring of woman, Jesus, from bashing the head of Satan, as prophesied.

Interestingly, the very next verses following the account of the Nephilim demonstrate that God's favor was turned against mankind.

**Genesis 6:5-8**

*<sup>5</sup>The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time. <sup>6</sup>The LORD was grieved that he had made man on the earth, and his heart was filled with pain. <sup>7</sup>So the LORD said, "I will wipe mankind, whom I have created, from the face of the earth--men and animals, and creatures that move along the ground, and birds of the air--for I am grieved that I have made them." <sup>8</sup>But Noah found favor in the eyes of the LORD.*

Genesis 6:11-12 continues,

*<sup>11</sup> Now the earth was corrupt in God's sight and was full of violence. <sup>12</sup> God saw how corrupt the earth had become, for all the people on earth had corrupted their ways.*

Clearly the action of the "sons of God" having children with the "daughters of men" was a serious offense to God; so much so that it is referenced as an example of the wickedness on earth as a precursor to God's destruction of it.

Further evidence of a demonic perversion of the seed of man is found in the book of Jude.

***Jude 1:6-7***

*<sup>6</sup> And the angels who did not keep their positions of authority but abandoned their own home--these he has kept in darkness, bound with everlasting chains for judgment on the great Day. <sup>7</sup> In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion.*

Jude's account requires some knowledge of the book of Enoch, from which he references his illustration. The book of Enoch is a non-canonical and extra-biblical book. It is not the basis of biblical theology. Yet, Jude quotes Enoch directly in verses 14-15, giving strong credibility to the idea that Jude writes verse 6 with Enoch's writings in mind as well. Jude is using Enoch's testimony to make his own argument. And, the book of Enoch, though non-biblical, tells the story of demons procreating with humans to create a race of Giants. It further tells of God locking those angels away in the deepest regions of fire and torment because of their actions.

For Jude to make the statement, "*And the angels who did not keep their positions of authority but abandoned their own home--these he has kept in darkness, bound with everlasting chains for judgment on the great*



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*Day*" in context with other quotes from Enoch indicates that it is in fact Enoch's account of demonic and human conception which these angels are guilty of committing. While Enoch is not part of the Bible, Jude is. And, Jude is giving credibility to that certain part of Enoch's writing by quoting it, though not the whole of the book.

But, Jude 7 gives an even more direct indication of the actions which caused these particular angels to be bound when he states, "*In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion.*" Setting the book of Enoch aside, Jude clearly writes the offense of the angels who were bound is equated to the sexual perversion of Sodom and Gomorrah.

These angels have done something specifically evil in God's sight that they are bound in "*everlasting chains*". Being bound in everlasting chains is a unique state for demons. The only other time angels are referred to as being put into everlasting chains are those cast into "tartarus" in 2 Peter 2:4. Other angels are cast into the "Abyss" periodically (the Abyss will be dealt with later in this work) which is a temporary holding place for disobedient demons. These are later released, as their sentence is not eternal. Tartarus, however, is eternal, as is the punishment of the Jude 6 angels who committed a certain specific act of sin that God sentenced them firmly to this place until the time of their judgment, at the end of days.

In conclusion, there is a clear biblical thread of evidence that angels, hurled to earth in rebellion, which we refer to as demons, gave themselves up to sexual perversion, and they, the *bane 'elohiym*, interbred with the daughters of men, creating the Nephilim of Genesis 6:4, "*when the sons of God went to the daughters of men and had children by them.*"

This is a difficult teaching for many to grasp, but it plays an important role in the understanding of Antichrist. Suddenly, the idea of Antichrist being "*in accordance with the work of Satan,*" or literally being *energized* of Satan has fuller meaning from scriptural study. It is well

within the realm of scriptural latitude for Satan to impregnate a woman and create a demonic human who will serve as his counterfeit son, Antichrist.

### ***Antichrist's Role in Satan's Counterfeit Program***

Though it is too rarely focused on in eschatological study, there is a clear teaching in scripture of Satan's counterfeiting work in his final program. Through the course of this study this counterfeiting will be identified on several levels.

The name "Antichrist" is not accidental in scripture. As the name implies, this being will be the antithesis of the person of Jesus Christ, yet will do all he can to emulate what Christ did in his ministry on earth. Just as Pharaoh's magicians performed their demonic versions of the miracles of Moses, so Satan will attempt to re-create the person of Jesus Christ in Antichrist. Antichrist will, in effect, be Satan's attempt to "do Jesus" better than Jesus did. More importantly, Antichrist will be Satan's attempt to deceive the nations into believing that Christ has come to earth in the flesh prior to his actual return. In the Olivet Discourse discussed earlier, Jesus notes this reality specifically.

#### ***Matthew 24:23-25***

*<sup>23</sup> At that time if anyone says to you, 'Look, here is the Christ!' or, 'There he is!' do not believe it. <sup>24</sup> For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect--if that were possible. <sup>25</sup> See, I have told you ahead of time.*

"At that time" refers back to verse 15, "so when you see standing in the holy place 'the abomination that causes desolation.'" It will be demonstrated later in this work that the timing of the abomination of desolation is in the middle of the tribulation. Thus, "at that time" in Matthew 24:23 refers to the timing of the center of the great tribulation. Jesus warns, then, that "at that time" people will say, "Look, here is the Christ!" or "There he is!" Satan will repeatedly attempt to convince the





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world that Antichrist is the returning King. These facets of tribulational deception will be discussed in detail in chapters 4 and 5. But at this point it should be understood that Antichrist will be presented in every possible way to appear as the true Christ.

The first step in Satan's deception is realized from Antichrist's illegitimate conception. Through this process, Antichrist will become Satan's counterfeit "son." Just as the true Son, Jesus Christ, had a legitimate virgin birth, so Satan's program will demand that the false christ have a virgin birth via Satan's own copulation with a human woman, of Roman descent.

As Satan's program for the earth unfolds, it will be demonstrated that the counterfeit son will establish a covenant with Israel, who rejected the true Christ's covenant. Antichrist will establish himself as God in the Temple, creating the abomination of desolation. He will have a counterfeit death and resurrection. Satan will also produce a counterfeit Holy Spirit, who will be known as "the False Prophet," leaving Satan himself as the counterfeit "father" of the unholy trinity of the great tribulation on earth. Thus, the illegitimate demonic copulation of Antichrist involves more than a strange incarnation. It involves an attempt at counterfeiting the person of Christ, being born of supernatural conception, but by Satanic means.

## ***A Period of Peace***

One of the final pre-tribulational events is not really an event at all, but rather a season of a particular attitude. Understood from 1 Thessalonians, the advent of the tribulation will follow a peaceful period on the earth. Ironically, in today's culture, those interested in eschatological events find every aggressive act imaginable from the world news stage to predict that the end is upon us. In fact, the *season* of the end may be. However, scripture indicates that a more volatile world may not be the best indicator concerning the advent of the great tribulation. While these types of events - wars & rumors of war- are indicators of the *season*, they are not the best gauge as to the very advent