

No.

45.

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

WHAT SCRIPTURE SAYS ABOUT
A PERSONAL ANTICHRIST.

An Address (revised) at

61, Upton Lane, Forest Gate,

17th August, 1914.

by

PERCY W. HEWARD.

Correspondence welcome:

Scriptural literature for Believers

Gottlieb-Daimler-Str.1 – 74343 Sachsenheim – GERMANY

No. 45.

WHAT SCRIPTURE SAYS ABOUT
A PERSONAL ANTICHRIST.

An Address by Mr. P. W. Heward
At 61, Upton Lane, Forest Gate
17th August, 1914.

Read 1 John 2:1-25.

Though the title of this address mentions ANTI-Christ one does long that Christ may be the center of the address, that every reference to Scripture concerning Antichrist may be used by God to bring home to believers' hearts what a precious contrast the Lord JESUS CHRIST is, that when we see the path of Antichrist we may glorify God for that path of the One Who was the Way and the Truth and the Life, and through Who such a large number of those who are gathered together have come unto God the Father, and may expect from Him the pouring out of continual blessings and continual encouragement, because their Saviour everlives, and together with Christ they have ALL spiritual blessings. Oh, beloved friends, how could we venture to approach our painful subject did we not realize we have a Saviour in the glory Who will guarantee our salvation right through. Human responsibility is a faltering thing, but the Divine responsibility, the Divine Suretyship of our precious Lord secures that every poor guilty sinner, who has fled for refuge to lay hold of this hope, will NEVER fall, but will enter into that glory prepared for such. I believe that the Scriptures at which we are about to look will bring before us such painful times to come upon this earth that did we not realize our God lives, did we not realize ~~it~~ salvation is a fact, we should ^{feel} Who can live when this happens? And so throughout the subject we shall turn aside from that which is our topic, turn aside in our minds and in our hearts to think of Him Whom our soul loveth, and because of Whom we are met this evening. Oh that there may be an undercurrent of praise, and an undercurrent of devotion, aye, and a strong current too, the whole way through the meeting. ~~It~~ Mere mental knowledge is a poor thing, mere acquaintance

with facts is not sufficient to feed the soul of a child of God. What we want is that the things of Christ should be made more precious to ourselves, and that everything should not only tend to the glory of God but be done with a view to that glory. I thought that it would help our memories if we divided our subject into a few portions, and as far as possible I will try to entitle each portion with a word commending in the same way.

Shall we speak first of the PERSONALITY OF ANTICHRIST? There are many at the present time who do not believe that where Scripture speaks of Antichrist, Scripture means a person. Are our minds willing that God should decide the matter? The name "Antichrist" only occurs four or five times. In 1 John 2 and in the second Epistle of John. Several times it has the article in front of it, THE Antichrist. For example in 1 John 2:22, "This is THE Antichrist", we should render it. THE special Antichrist is here marked before us. In like manner in chap. 4:3, - "the spirit of Antichrist, yea of THE Antichrist". The word "The" marks out one who comes IN FRONT OF our minds, and at once it suggests a person, the more so because we read of the SPIRIT of Antichrist, distinct from the Antichrist himself, and of many antichrists, as distinct from the Antichrist. The many antichrists were plainly persons we anticipate that THE Antichrist will be a person. The evidence may perhaps be summarized thus, - Antichrist is called by various other personal names. You may say, how do we know that all the different names refer to the same terrible power? The comparison of Scripture with Scripture shows that there is a great king who will be destroyed when the Lord returns. Another Scripture speaks about him as (the wicked one, or the lawless one, the man of sin to be destroyed when Christ returns. Another Scripture speaks about him as the wicked one, or the lawless one. Rev. 13 and Rev. 17 speak of the mighty one who is to be destroyed when Christ returns. Now, beloved friends, his majesty is so great that there cannot be

two such contradictory persons at the same period, they would fight one another down. There can only be one such person at the time. We are therefore compelled to draw the inference that as these differently named persons are alike destroyed when the Lord Comes, that they are not different persons but only one, and that the different names, as the many names of our beloved Lord, are given by God, that we may see something more of the awful character of the Antichrist. And these names are personal. 2 Thess. 2 is an important passage. We read in verse 3 that the man of sin will be revealed, the son of perdition. I beg you to notice these words: - "the MAN", "the son of perdition that opposeth and exalteth himself". Perhaps the language that God uses is hardly brought out by that rendering. "The one opposing and exalting himself", EVERY mark here is personal, and so is it further in the chapter where we read, "And then shall the wicked one be revealed". There is NO mark of a system, but EVERY mark of a person, and, be it noticed, this wicked one is, in one sense, contrasted with WICKEDNESS. We read that the MYSTERY of lawlessness already inworks until THE LAWLESS ONE is seen. In other words the Antichrist, the lawless one is contrasted with a system, contrasted with the mystery, which ~~is~~ is a system. How then can we say when God not only uses personal names, but points a contrast, - how then can we say He means no contrast? *The king stand out before us. "For Topshet is ordained of old, year for year for* In like manner we find in Isa. 30 and in Dan. 11, THE king it is prepared". Dan 11:36 "THE king shall do according to his own will". The emphatic THE in that passage must not be overlooked. Further back in the book of Psalms we find a wicked ONE again and again mentioned, who is also called "the man from the earth" in Ps. 10:18. This expression "wicked one" is not always brought out in the English, "Unto the wicked God saith". The first thought of the English reader is "the wicked people", but the Holy Scriptures are more exact and accurate than our English. In Ps. 50:16 we should render, "To the wicked one God saith, What hast THOU to do?" - it is all singular. In some Psalms we find the wicked one, and the next

verse says the wicked ones. Ps. 9:16,17 illustrates, and the whole of the beginning of Ps. 10 is concerning a special wicked individual. You will recollect how a Psalm like the 34th brings before us the Righteous One and declares none of His bones will be broken, and we say at once, Ah, this is not simply the righteous one generally, here is Christ. He is the Holy Righteous Individual of many Psalms, He is the Glorious One brought before us in this passage. Beloved friends, a similar interpretation shows us that the sinful singulars of the book of Psalms very commonly refer to Antichrist. This very Psalm ~~xxxv~~ itself adds in the next verse, Evil will slay a wicked one. The Righteous One and the wicked one are here opposed. If you wish to work this subject out more fully I suggest Psalm 37. There you have the Perfect One Whose end is peace, and on the other hand, the wicked one again and again through the Psalm, and at the end the wicked ones who are his friends. Why these changes from singular to plural? Because we have the prince of evil and those who have fellowship with him in evil. By "prince of evil" I do not mean Satan although he is prince of evil, but this representative of Satan, the MAN OF SIN, and let me repeat that decisive expression. So we have a number of titles - awful contrasts with our beloved Lord: and these titles, solemn contrasts with HIS precious titles. HE is not the man of sin, He was the Man of Sorrows, He took our sins in His own body on the tree. He was not the son of perdition, but the Son of God Who came down that His people might be delivered from perdition. He was not the lawless one but the One Who fulfilled the whole will of the Father, and at the end could say. It has been finished. In Rev. 13 we have yet another witness, for we read in the last verses, "And that no man might buy or sell save he that had the mark or the name of the beast or the number of his name. Herein is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man and his number is six hundred threescore and six. The expressions that are used indicate a person not a system.

Secondly, the types of Antichrist indicate he will be a person. We think of Lamech in Gen. 4, of Nimrod in Gen. 10, of Pharaoh in the early chapters of Exodus, of Saul who stood in the way of David's advancement, of Absalom (Father of PEACE) who sought to erect his own kingdom, instead of waiting for the true Solomon. (Peace) - for although there was a period in between, the contrast of the names shows us that God means us to bring the two together. We remember also Adonijah who was closely connected with Solomon in point of time. We recollect Antiochus Epiphanes so wondrously prophesied in Dan. 11, ~~xx~~ and who did so many things that Antichrist will do, even introducing his abomination of desolation as a type of THE abomination of desolation which Matt. 24 declares was subsequent and will be subsequent to Antiochus Epiphanes. We think of a Napoleon, and of others who in various ways have illustrated portions of the prophetic Scriptures concerning Antichrist. If God has permitted all these types, HUMAN types, is it not to suggest to us that the one of whom they are types will be a MAN? Yet, further, the personality of Antichrist is implied by the way he is brought forward as the contrast with the Lord Jesus. The contrast individually. Let Zechariah give its witness. Take unto thee yet the instruments of a foolish shepherd, for, lo, I will raise up a shepherd in the land, the idol shepherd that leaves the flock, - who is contrasted with the True Shepherd of both Zech. 11 and Zech. 13. We have already noticed Ps. 34, and there are many Psalms which are similar, but our beloved Lord Himself points this contrast very plainly. "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". Christ was a Person, and the "another" will be a literal person. Yet again, the personality of Antichrist is marked out in the very Scriptures which describe him symbolically. We find Antichrist in Dan. 7. The omission of Antichrist from Dan. 2 is deeply important. The vision to King Nebuchadnezzar left HIM as the only great individual brought forward, and he too was a type of

Antichrist. Nebuchadnezzar was the great king, - Thou art this head of gold. No other great individual stands up in Dan. 2, but in Dan. 7 where we have God's own view given to the prophet, there is not the thought of a grand image but of wild beasts, and there we have not a great king at the beginning, but a great king at the end, and that great king is described as a horn, but the very passage prevents us from thinking there is merely the suggestion of a system, for not only are the other horns shown to be men who have dominion but this little horn is particularly said to make war with the saints and to have a MOUTH speaking very great things. Moreover the little horn is declared to subdue three kings or three horns: - then horns are kings. Thus the little horn is evidently an individual. It is added that he thinks to change times and laws. Thinking is predicated of a thinking individual. Here then we have in a very symbolic passage, a clear reference to the fact that Antichrist will be a man. Further, his JUDGMENT brings out the same teaching, for in Rev. 19 we have the beast taken and with him the false prophet, and they are cast into a lake of fire, and we read that a thousand years after they are still in torments in that lake of fire. You cannot torment a system for a thousand years. Here is plainly an individual, and we realize the tremendous judgment of a righteous God. Many other little points might have been mentioned. I will just briefly refer to one or two, which you may be enabled to study further on some other occasion. Some of the Psalm READINGS specially bring out personal types of Antichrist, e.g. over Psalm 18 - deliverance from the hand of Saul is specially mentioned. Psalm 3 has an allusion to Absalom. Then we have Judas as the only other individual who is called the son of perdition, the only other, and he an individual. Then, moreover, there is the negative evidence. NO Scripture can be brought forward which demands a system, or which suggests a system. No passage can be found which gives an Antichrist a longer reign than a

human life. Everything shows this period is too short for an imagined system, and can only befit an individual. Thus we have all the evidence in one scale, and nothing in the other; there can only be one possible interpretation - Antichrist is a coming person. I say a coming person for as he is to be destroyed by the Lord returning in glory, as he is to be the head of a federated company of ten kingdoms which we saw last week, it is plain that he has not yet arisen on the earth, I mean has not yet arisen with that glory which he will have at the end. Every Scripture seems to suggest in Rev. 17 that when he comes it will be after a kind of resurrection, that he will have been on the earth before, that this will be a second appearance on earth. A travesty of Christ's kingdom when He comes the second time to reign. So far then as to the personality of Antichrist.

Shall we next consider THE PURPOSE OF ANTICHRIST. Rev. 12 brings before us Satan as a dragon, and we read that the dragon has seven heads and ten horns, and when ^{we} reach Rev. 13, the beast that rises out of the sea has seven heads and ten horns. Now this is very remarkable, but it indicates that the beast represents the dragon, therefore Satan's purposes will be Antichrist's purposes. Christ was entirely in harmony with the Father, "I do always those things that please Him". Satan's king will do ever & those things that please him. Indeed the travesty is complete. Is there our Triune God? - Satan has his triunity, - the dragon, the beast, the false prophet. Does the Holy Spirit who witnesses of Christ, form an assembly to have the image of Christ? - The false prophet, who testifies of the beast, forms an image of the beast. Does Christ have a more than deadly wound, and is He raised up? - The beast has a deadly wound and is raised up. Satan attempts a complete travesty of everything concerning the Lord. And herein we have a wonderful manifestation of the importance of the teaching as to our Triune God, and the importance of the stress on the ~~firm~~ fellowship of the Persons of our Triune God. Antichrist's plan is the Devil's plan, and

what is that plan? From Genesis onwards

it is marked out as opposition to God, and rivalry of God. "Ye shall be as gods" is the striking statement. The devil holds such glory out as a bait. What was his own sin? Pride. He thought it a thing to be grasped at to be equal with God and aimed at this, and as lightning fell from heaven, even as he shall fall with a future fall. Antichrist will coincide with this purpose of Satan to attempt a rivalry with God. Nimrod's name is parallel, "We will rebel". Babylon is seen in Isa. 47, saying, "I am", and Babylon is over Satan's city. "There is none else beside me" says Babylon, "I shall not sit as a widow", and Babylon's king is likeminded. In Isa. 14 we have a view of Satan's purpose, "I will exalt my throne" where the Most High is, "I will ascend above the heights of the clouds", and also I will place it in "the mount of the congregation". In other words Satan wishes to rival God in heaven and to take God's city on earth. The TWO positions are marked, but God has anticipated all and He will not be surprised. He has set His King upon His holy hill of Zion, and Christ (and now we can understand why the contrast name is ANTI-Christ) Christ is the One to have that TWOFOLD position. All authority is given unto Him in HEAVEN and in EARTH. Anti-christ, therefore, sets himself to oppose exactly the work and the position of the Lord Jesus. This is his purpose. His great aim is to set aside God's throne, as Ps. 94:20 puts it, "Shall the throne of iniquity have fellowship with Thee, WHICH FRAMETH MISCHIEF BY A LAW"? The great aim of Satan is to extend his own dominion and to frame mischief by a law. That is not merely to excuse sin, but to propagate sin. When the devil appeared to the Lord Jesus in the temptations he said, as it were, I will ~~give~~ give Thee all the kingdoms, they have been betrayed to me. (Betrayed they had been by Adam. It is such a pity that the word is not rendered "betrayed" in that passage). They have been betrayed and I will give them to whomsoever I please! Those three temptations are temptations which will be presented to Antichrist, and he will gladly fall in. Another incidental illustration of the PERSONALITY

of Antichrist, and that Satan sought, but, of course, sought in vain to persuade Christ to adopt the methods of Antichrist. Here then is the purpose, but what will be the plan by which the purpose will be realized, or rather by which it will be put into practice AS FAR AS God allows it to be realized, inasmuch as ere the consummation God will step in!

What will be Antichrist's PLAN? This is our third point and deeply important. If we turn to the book of Daniel we find a description of the rising up of Antichrist in Ch. 8; and of the rising up of a type of Antichrist in Dan. 11. Dan. 8:23 says - "And in the latter time of their kingdom (that is of the kingdom of the four Grecian parts of the Revived Roman Empire) when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up, and his power shall be mighty, but not by his own power, and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes but he shall be broken without hand". Here is plainly the description of a man, and of a man of great wisdom, coupled with great fierceness, with great boldness and confidence. A man who is described in enigma as "mighty but not by his own power". Rev. 13 explains. THE DRAGON gave him his authority. But you will see that Satan will seek to realize his plan through Antichrist not only by force of arms, but largely by great mental ability. This king understands, dark sentences, - riddles, problems. Again you will see that he sets himself at some period of his career against the holy people. Further, you will notice that in his policy he will cause craft to prosper. This implies great wisdom, AND DECEIT; and the added words about peace have the same thought. He will be a consummate flatterer. We come, therefore, to notice

the lines of development of Satan's work shown in this passage. Warfare, great learning, bold self-confidence, flattery, - these will be combined in a man who will be the world's darling, like to beautiful Saul, and to beautiful Absalom. Shall we notice Dan. 9? In the 27th verse, Antichrist, who has been called the prince that shall come, is said to confirm a covenant with Israel, or with MANY who are plainly of Israel, for a week. That is, for seven years, since years are the subject of this context. And in the midst of the week, of the "seven", he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the DESOLATOR, (as the margin rightly puts it). Antichrist, therefore, will make a covenant with Israel, and keep to it for three and a half years, but in the midst he will suddenly throw aside the covenant, and cause Israel's sacrifices in their rebuilt temple to cease. If this takes place in the middle of the seven years, it is three and a half years before the end, or 1260 days. Now Rev. 13 makes very evident that 1260 days before Antichrist is destroyed, he will receive his fuller power. We can, therefore, draw the inference that he is sufficiently important to make a covenant seven years before he is destroyed, but for the first three and a half years he approves of Israel continuing their sacrifices, and then there comes a rising up of greater power, and the last three and a half years he will allow no worship by Israel. What does this suggest? In Rev. 13 the narrative is taken on and we see during the last three and a half years he commands the worship of himself, and himself only. I think we can draw our inference. At first this consummate flatterer will flatter all religions, and then will make the sudden change and say, Worship me. That Antichrist will be well acquainted with Scripture is clear from Ps. 50, "What hast thou to do to declare My statutes"? That he will have a close acquaintance with Christianity is, I think, plain, from the way in which Judas is called by the same name, the son

of perdition. Judas for three and a half years covered up what he was, and then it was suddenly manifest. Antichrist for three and a half years will cover up much of what he is. I John MAY even go further. The apostle there says, there are many Antichrists, they went out from us. Possibly, probably, therefore, Antichrist will be a PRONOUNCED professing Christian before he takes his position of defiance. They went out from us because they were not of us. As to his earthly relationship, and how he comes into the world, I do not propose to say much this evening, only to remind you that Rev. 17 indicates that he has probably been here before, and that in some way he will be closely identified with Israel who have always desired a Messiah of their own nation. If any tribe seems to come to the front as a tribe with which Antichrist will be specially linked it is the tribe of Dan, which is foremost in idolatry in the book of Judges, which is the tribe up in the north near Tyre, of which Antichrist will be a prince, which is the tribe described by Jacob as linked with the serpent, and also the tribe omitted from the list of Rev. 7. The name of this tribe, moreover, has the striking signification "Judgment". But exactly how he will rise up and exactly where he will be, we cannot say. As some of us noticed last week, the district round about Servia, and slightly to the south of it is marked out as a very LIKELY place for his arising, because of Dan. 8. We feel this the more because recent wars have so centered round that district, and are preparing for alteration. Thus God indicates hints. If we search we can learn something of His teaching, but it is not well we should know everything. We must be willing to wait for God to explain more in the appointed time, but as Scriptures concerning Christ came true literally, so we are to expect that other Scriptures will come true with an equally surprising literality. It is dangerous to spiritualize away the Scriptures when God has fulfilled them so literally in the birth and life and death of Christ, the very geography being marked out; and if I mistake not, the geography of Antichrist is not

only given as to his rising up in Dan. 8, but some of his very marching is seen, for example, in Isaiah where we have his going on from town to town in the 10th chapter, and one of his campaigns is seen most definitely in the latter verses of Dan. 11 where we see his southern campaign to Egypt and his return through the land of Palestine where he receives further tidings from the north and east which trouble him. But he stops awhile to oppose Jerusalem. Countries that have hitherto held aloof from him, Edom, Moab and the children of Ammon will then unite with him, as Ps. 83 shows, and there will be that great final conflict, with the camp at Armageddon and the streams of blood for nigh 200 miles between Bozrah where the Lord manifests Himself, and Armageddon where God was pleased of old to lay low the power of Jabin and of Sisera. Thus we see something of the plan by which Antichrist will work out his awful purpose. He will combine various methods. First he will flatter all, and then he will crush down all, for at the latter part of his career he will allow no man to buy or sell except he has the mark and badge of the beast. We must carefully distinguish the two parts of Antichrist's career. The first part is toleration, as that of Napoleon who identified himself with various religions in different parts, in the east issuing his decrees in Mohammedan form, so will Antichrist be a prince of toleration at first, and then will crush all powers and demand absolute worship of himself, though as Dan. 11 shows, in his own secret shrines he will worship a god whom his fathers knew not, even the Devil. Antichrist will, moreover, use commerce to work out his purposes. As his type Nebuchadnezzar, he will be a great builder, or if you will, we can go back to an earlier type, his type Nimrod, who was the first builder of Babylon. Babylon rebuilt will be a center of commerce, and Tyre moreover will be one of Antichrist's cities, another center of commerce. Ezek. 28 and Rev. 18 make this plain. Zech. 5 with its two visions is deeply important. The

earlier vision shows a flying roll which goes through the air. The flying roll has been said by some to be good. It is a most terrible opposition to truth. The margin gives a truer rendering, the flying roll is said to be the great excuser of sin. In other words, as God will send an angel proclaiming the everlasting gospel through the air; the prince of the power of the air, will send his law through the air in the form of a tabernacle, for this is the same size as the holy place, and on one side there will be one excusing of sin, and on the other side another excusing of sin, and Ps. 94 will be fulfilled, "the throne of iniquity that frameth mischief by a law". Immediately after that vision, in the second part of Zech. 5 we have an ephah that goes forth, and the ephah has wickedness inside it. Wickedness, a system, is likened to a woman. This again illustrates the fact that Antichrist is a man, an individual. Wickedness is seen as a woman who rises up from the ephah as soon as the talent of lead upon it is removed, and that ephah is carried to the land of Shinar and will there be established. The ephah, the symbol of commerce will be re-established in Babylon. Commerce will go largely to the east. The disintegration of Europe will tend in this ~~direction~~ direction. Everything seems to plainly mark out that in a very brief period, the continent of Europe, devastated by wars will have had a surfeit of battles, and men will be ready for some federation of peace, the very thing which God has declared will take place. And in connection with this federation of peace there will be the opening up of further spheres of influence, with a suddenness which is always surprising men now and will surprise them more in the future, and at the head of this federation will be Antichrist who will unmake and make kings with greater power than Napoleon. As soon as he arises he plucks up three horns, and then evidently reinstates certain kings for those districts. Antichrist's plan is thus marked out on the line of commerce, on the line of war, and on the line of learning. A plan that will attract men of all kinds. Numbers will flock to the standard of this advocate

of toleration. He will first appear, it would seem, as the patron of a democratic spirit which is portrayed in Dan. 2 as the clay and iron joined. Democracy according to Scripture, and history is illustrating it, must have a firmer hold in the sphere of the revived Roman empire. Every year is showing us more of the democratic spirit. The people are taking power into their own hands. Antichrist, the prince of toleration, will fit in with this until he is sufficiently in power to rule as a tyrant. The most striking type of recent years is, I presume, Napoleon. Out from the French revolution with its boasted liberty there arises one who crushes all opposed to him with a rod of iron. Antichrist will do what Napoleon failed to do, and there will be greater wars and greater manifestations of man's iniquity than even in that fearful period which broke over Europe as a reaction from nominal Christianity. The reaction then was largely from Romanism, the reaction in the future will be to a great extent from a Protestantism having a name to live and yet being dead, as Rev. 3 suggests.

I have already spoken incidentally of the POWER of Antichrist. I need not, therefore, enlarge on this. Specially it would seem to be around the Great Sea, according to Dan. 7. The revived Roman earth shall be his dominion, as Dan. 2 and Dan. 7 make evident. But all nations that are in reach will, in some way, be compelled to acknowledge his power. Only the holy nation with a heavenly calling, and some of Israel whom the Lord will be preparing for an earthly calling will hold aloof. That individuals of the Gentiles who do not know the Lord will be preserved from worshipping him is plain, because they will be preserved to be the subjects of the millennial earth, (Matt. 25:37-40), but civilized nations as nations will for the most part flock eagerly to his standard. Ten special nations they will be, and largely seem to embrace the larger part, not only of the Roman empire, but of the civilized world.

We might next, for a moment, consider the PREPARATIONS that are now

leading up to Antichrist. To a believer everything is a signpost. A believer looks round upon those who profess the name of the Lord, what does he find? A liberality of thought which years ago would have been considered most ruinous. A man can deny the Deity of the Lord Jesus and still preserve his place as a preacher, still preserve his position, in many a denomination today. A man can speak against the authority of Scripture, can trifle at the thought of its inspiration and still be regarded as a suitable man to instruct young preachers and lead them on, that they may carry forward that which is called the work of God. This pseudo-charity, which is actually latitudinarianism, - this breadth of so-called modern thought is a denial of the words of Him Who said, Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it. Truth is exclusive. Error is inclusive. Of old the heathen had a pantheon, where they had room for all the gods. One people worshipped one god and another people another god, and one god was linked with one work and another with another, and so they agreed to have all the gods together. It is only the truth which is exclusive and which brooks no rival. The tendency of today in nominal christianity is toward a breadth which is not a holy breadth, for God's commandment which is exceeding broad, but an unholy breadth to make room for the way of worldliness, and for false teaching which denies all the pillars of truth. Furthermore, we see around us a preparation for Antichrist in the recovery of the nation of Israel. Today there are more Jews in Jerusalem than years ago in the whole land. Moreover the confusion of affairs in Europe will, I believe, lead many Jews back to Palestine, for the Jew has the difficult position of a two-fold nationality. He is a Jew, yet he is one belonging to the nation where he is. Hence there are German Jews, or Russian Jews, or French Jews, and therefore, with patriotism for the nation to which they are linked they will fight against one another, yet all the time they must hate such strife, because the link of Jew with Jew is a very close one.

Therefore, a war of this nature must lead the minds of many toward that land of Israel. When Israel are established in measure, in their land, not rightly, but established as a temporary solution of Eastern problems, then it will be Antichrist will make a covenant with them. They must be so established, sufficiently to build a temple before he makes the ~~x~~ covenant, therefore the Jewish signs tell of the preparation for Antichrist.

I have referred to the Gentile signs of democracy. Everything is becoming ready for a great leader of men, and the more ~~kw~~ confusion that we find at the present time, the more disorder that this terrible war will entail, must bring about a better field for the display of the very character Antichrist shows. Men will want someone who can deal with the hopeless problems to result from the confusion of a continent, they will look for a man of remarkable skill, and will such a man be found? Yes, and that man will be the man Antichrist, who when he comes will flatter the many. Disorder is thus a preparation for Him, and leading up to his near arrival. The change of national boundaries which is probable in connection with this strife will likewise make a stepping stone to the ten kingdoms. Thus everything points our eyes toward the near fulfilment of the Scriptures concerning Antichrist, but, blessed by God, we look to the end of his reign, and we look to the PUTTING ASIDE of Antichrist, the putting down of Antichrist, - for when he rises against the Prince of princes he shall be broken without end. He shall fall with the sword not of a mean man, and the sword not of a mighty man shall devour him. Every Scripture makes clear that there will be a stone cut out without hands, that the Lord will consume him with the ~~x~~ breath of HIS mouth, and destroy with the outshining of His parousia, that the Lord Jesus Christ will be the Personal Victor over this man of sin. Every Scripture makes this evident, and emphasized. Some of us saw recently the prophecy in Ezek. 27 where the language is very veiled, but it is just worded to allow of this important agreement with other Scriptures. Antichrist will

be laid low by CHRIST, and the kingdom of this world shall become the kingdom of our Lord and of His Christ, for if Satan has a purpose, God has a purpose, and His counsel shall stand and He will do all His pleasure, yea, and the saints shall reign with their Lord, for they shall be raised before the thousand years for this purpose. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with Him a thousand years, and the Kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, for not only will the saints of the Most High have this honor, but the people of the saints of the Most High - Israel will have an earthly share in that dominion. Heaven and earth will be wondrously united under the sway of Him Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him, Ah, beloved friends, we do not look forward to a struggle, as to which there is some doubt, we do not look forward merely to the present war, but we look on to a future war of which the issues are not uncertain. He That shall come will come and will not tarry, and the Lord alone shall be exalted in That Day, the lofty looks of man shall be laid low. And may we not even in such a passage as that read of A MAN, for at the beginning of the verse we have a singular, at the end a plural. A man shall be brought down and then men who are with him shall be laid low, as Rev. 19 explains. The beast and the false prophet are taken first and the remnant of his armies are slain with the sword of Him That sitteth on the horse, which sword goeth forth from his mouth. When He came the first time grace was poured over His lips, when He comes the second time there will be the sharp two-edged sword, but on both occasions He is the Word of God, for there is no contrast of opposition between His mercy and His judgment. The Psalmist could sing of mercy and judgment together, for they are both parts of God's perfect ways. It is wonderful that God in love should save sinners by His beloved Son, but

when transgressors are come to the full, the vindication of His righteousness demands the laying low of everything that asserts itself against the dominion of Him Whose right it is to reign, and He must reign and have dominion from sea to sea, and from the river to the ends of the earth. Beloved friends, this subject brings before us not only history, not only solemn facts, but it brings us a bright hope, and if we are in Christ Jesus we can see that though evil is becoming a greater volume, and though the stream seems to overflow its banks, there is a "hitherto shalt thou come but no further", for as the Lord stepped in to stop the iniquity of the Amorites when it became full, so when transgressors are come to the full the Lord will rise up, and He will fight as when He fought in the day of battle. There shall be one day which shall be known to the Lord, and the princes which shall be against Him shall be as Oreb, and as Zeeb, they will be laid utterly low, and, there will be a manifestation that none can stay His hand, or say unto Him, What doest Thou? The kings of the earth must be brought to tremble before Him Who is the great King of kings. This is not merely a speculation or a suggestion, but a definitely proved prophecy, and proved not only by what God has fulfilled in the past, but proved in the hearts of the Lord's people who are conscious that God's Holy Spirit has spoken and that He will not go back from His words, nor take them back. We can rest on the Scripture of Truth. We can rejoice in the Scripture of Truth.

But there is an important practical bearing with respect to all this subject. If we look forward for the coming of our beloved Lord, if we look beyond the turmoil and beyond the confusion to the time when He shall be the Exalted One, if we rejoice in the prospect of seeing Him, how are we seeking now, by grace, to present a contrast with the Antichrist spirit? For 1 John 4 declares not only that there is the Antichrist, but the spirit of the Antichrist, and that is found now. Now only is there the lawless one, he is future, but there is the mystery of lawlessness which exists now. How are

we by the grace of God, if so be we have tasted that the Lord is gracious, - how are we separated from that which leads up to this manifestation of the iniquity of the human heart? The people of God should realize their heavenly calling, and should stand aside from the world's ~~own~~ politics, and the world's associations, and the world's pleasures, they should find their all in Him Who is all in all, and delight as they look on to that Blessed Hope and the appearing of the glory of their Lord and Saviour Jesus Christ; delight with a hope that is already anticipating THE Hope, with a joy that almost embraces THE joy, even as the saints in old times saw the promises afar off and embraced them, and recognizing that there was no uncertainty with God, could like Abraham rejoice in order to see Christ's day and see it and be glad. May it be ours, if in mercy we have been brought to Christ, to realize day after day an increasing likeness to Christ, for that means an increasing unlikeness to Antichrist. If we are with Him, in His light shall we see light, and all the deceiving fascinations with which the spirit of Antichrist will prepare for Antichrist, all these fascinations will have no power over us. "This is the DECEIVER and the ANTichrist", is the Divine statement, but if we have the TRUTH and the Christ we shall be on our guard. 1 John 2 brings that out very definitely. Believers are to know and to be warned concerning those that SEDUCE. We know, says 1 John 5, that the Son of God is come and hath given us an understanding that we might know Him That is true, and we are in Him that is True, in His Son Jesus Christ; This is the true God and eternal life. Little children, keep yourselves from ^{the} idols - from the things that are seen, for herein is the real meaning of the word "The idols". We look not at the things that are seen but the things that are not seen, for the things that are seen are temporal, but the things that are not seen are eternal. Ah, dear friends, if we are attracted by that which is of the earth, and earthy, if we love the world and the things that are in the world, we are preparing for Antichrist, and we may WELL doubt if we have

ever been brought to be in Christ! By their FRUITS ye shall know them. It is not by profession, it is not by name, it is not by apparent godliness one day a week, that those who are the children of God are marked out. When there is the work of God in the heart there must be a distinctness of CHARACTER, a line of demarcation drawn between the child of God and the world, that believers may show their family-likeness, even if this causes the opposition of those who knew Him not, and therefore know us not. What matters this short period of suffering and struggle? Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight ~~of~~ of glory, and God will not suffer us to be tempted above that we are able. The Scripture is not a dead letter, and the Spirit of God is not a dead person. Therefore we may indeed press toward the mark for the prize of the high calling of God in Christ Jesus, and continually pray, yes with regard to this meeting itself, that God may cause some to see the trend of the times, and, while they are trembling in view of this, may turn them to Him Who alone can lift out from a ruined world that is hurrying on to judgment, Who alone can deliver from that perdition to which the sons of perdition will gather his armies. By grace alone can any be brought to our precious Lord and Saviour, in whom ALONE, and in Whom completely, there is an eternal salvation.

Further literature, concerning the Lord, gladly sent (international) to exercised believers for personal perusal, and **passing on** to God's glory, some also in German, Spanish, Russian, Polish, Czech, Romanian:

- ***"To Testify the Gospel of the Grace of God."*** -

COPIES FREE (as the Lord enables) on application to:

Scriptural literature for Believers

Gottlieb-Daimler-Str.1 - 74343 Sachsenheim - GERMANY