

ANTICHRIST: WHAT HE IS CALLED

There is a system to names used in the Word of God. It appears that every name in Scripture has a historic, symbolic, or a spiritual significance. Names often are bound to the narratives' context. Frequently, a proper nouns meaning is a key to understanding the importance of a passage. Variety of names given for the same individual is not to prevent repetition, but each is best fitted to express the significance of each instance. In the case of the so-called "Antichrist", each of the names exhibits him as the antithesis of the True Christ. The different names and titles give to him give us a delineation of the character, and career of this monster of wickedness. There are other inferences to a demonic person such as the "star" (Re.8:10; 9:1-2). Notice the reference to "he" (Re.9:2) which indicates an intelligent being. Also Isaiah 10:12 calls the Assyrian king "fruit of the stout heart". Some even see "the lie" of 2 Thessalonians 2:11 as a reference to the man of sin personally, and not simply a lie from him. Antichrist is probably not the "best" term to describe this wicked person. I prefer "Man of sin" or the "beast", but for functional purposes it works.

Adversary — *Ps.74:8-10; Is.59:19; La.4:11-12; Am.3:11*

This title intimates his satanic origin. The Greek word for Devil means adversary.

Angel of the Bottomless Pit — *Re.9:11*

It is the spoiler of Isaiah 16:4 which is rendered "Destroyer" in Jeremiah 4:7. His name is given in Hebrew and Greek which shows his connection with both Jew and Gentile.

Antichrist — *1Jn.2:22*

Its primary meaning is one who is opposed to Christ. Its secondary meaning is one who is instead of Christ. Both meanings accords with the two stages in his career. At first he will pose as the true Christ, but later he shows his character and sets himself up as one who is against God and Christ.

Assyrian — *Is.10:5, 12*

Isaiah sees a future application in the end time (v.12, 20). The king of Is.30:33 is the man of sin, yet the two preceding verses use "king" as identified with "the Assyrian".

Beast — *Re.11:7*

There are at least 30 references by this title in the book of Revelation. The Greek word signifies a wild beast. This is in contrast to Christ as "the Lamb", the Savior of sinners, because he is the slayer of saints. Under the Law lambs were ceremonially clean and used for sacrifice. Beasts were unclean and thus unfit for sacrifices.

Bloody and Deceitful Man — *Ps.5:6*

This is a prayer of godly Jewish remnant during the time of Jacobs trouble (Je.30:7). He makes a formal covenant with Israel (Da.9:27), but turns upon the Jews in fury (Ps.55:20). What seemed to be the Jews benefactor is now their worse enemy (Ps.83:4).

Branch of the Terrible Ones — *Is.25:5*

The first 5 verses tells of the enemy's stronghold in Babylon. The remainder of the chapter pictures the blessedness of Christ's Messianic kingdom. Jesus Christ is called the "Branch" (Zc.3:8; 6:12). In contrast, the man of sin or Lucifer is called "the abominable branch" (Is.14:19).

Enemy — *Ps.55:3*

This enemy of Israel oppresses them sorely. His treachery is referred to here. The student of the Word of God should notice the many passages of the Old Testament which mention the enemy.

Heads Over Many Countries — *Ps.110:6*

The context is of the Father inviting the Son to sit at his right hand until His enemies are in subjection. The context is during the "day of his wrath" which in particular here is the end of Daniel's 70th week when the world leader is defeated and Christ's Messianic kingdom is initiated.

Idol Shepherd — *Zc.11:16-17*

This is in contrast with the Good Shepherd who gave his life for His sheep.

King of Babylon — *Is.14:4*

There will be another Babylon in the future, that will outshine the glories of the past Babylon. The man of sin will have 3 headquarters: (1) Jerusalem will be his religious headquarters; (2) Rome will be his political headquarter; and (3) Babylon will be his commercial headquarter. For further study along this theme see (Is.10:11,13,14; Je.49:51; Zc.5; Re.18).

Little Horn — *Da.7:8-11, 21-26; 8:9-12, 23-25*

This title refers to the lowly political origin of this leader. It describes him before he attains world government supremacy.

Man of the Earth — *Ps.10:18*

This defines his position. His operations are not merely local, but become world-wide. When Jesus Christ came to the earth, Satan offered Him "all the kingdoms of the world..." if He would worship Him. This offer was real. Satan is the god of this world (2Co.4:4), and was making a genuine offer. Satan makes this offer in the future to the Man of the earth, and he accepts it.

Man of Sin — *2Th.2:3*

This tells of his personality and exposes his awful character. He has a twofold nature: (1) He will be a man; (2) He will be Satan's parody of the God-Man. The name signifies that he will be sin itself personified. He is the living and active embodiment of evil.

Mighty Man — *Ps.52:1*

This Psalm describes the fearful character of the mighty man. This includes his boastfulness (v.1), deceitfulness (v.2), depravity (v.3), his egotism (v.4), riches (v.7), and his doom (v.5). This Psalm pictures his immense wealth, possessions, and power.

Nail — *Is.22:25*

In verse 25 we see the overthrow of the false messiah's kingdom. In contrast, the Father will fasten the Nail, Jesus Christ, by establishing the Messianic kingdom (v.22-23, see Re.3:7).

Prince That Shall Come — *Da.9:26*

This title connects him with the Roman Empire in its future form.

Profane Wicked Prince of Israel — *Ek.21:25-27*

The reference to iniquity refers to Israel's iniquity at the end with the appearing of the Messiah (Da.9:24). The phrase "remove the diadem" is usually translated "insignia" (or "mitre") referring to the priesthood. This is only worn by the high priest of Israel. The phrase "take off the crown" is the symbol of his kingship.

Son of Perdition — *2Th.2:3*

He is a human degenerate, with the culmination and consummation of satanic craft and power. All of Satan's evil, cunning, and power will be embodied in this monster.

Spoiler — *Is.16:4-5; Je.6:26*

The context speaks of the spoiler destruction coming before the setting up of the Messianic kingdom. Jesus Christ in contrast is the great Restorer (Ps.69:4).

Vile Person — *Da.11:21*

This is in contrast with "the Holy One of Israel".

Violent Man — *Ps.140:1, 10-11*

This Psalm is a Jewish plaintive of the godly remnant in the time of Jacob's trouble. This title tells of his beast-like character.

Wicked — *Ps.10:2,4*

This entire Psalm is about the Wicked one. This is the cry of the Jewish remnant during the time of Jacob's trouble.

Wicked (Greek, ἀνομος Lawless) [One] — *2Th.2:8*

Jesus Christ was the Righteous One, but this wicked one will be the lawless one. Jesus Christ was "made under the law" (Ga.4:4), but he will oppose all law being a law unto himself. (Da.11:36, "the king shall do according to his will".)

Wilful King — *Da.11:36*

He will be the high priest of the world's religion and king supreme at the head of government.