Christ. The dwellers on earth, then, are the dark  
shadow which now girds round Christianity. At length  
they openly renounce Christ for Antichrist. Luke xvii.  
25. They appear no more after Babylon is destroyed,  
and after the time of waiting for Jesus is over. Satan,  
in his last war, leads only “the nations” against  
Jerusalem.  
 They are the tares of our Lord’s parable arrived at  
their ripeness. Love of the world and preparation for  
Antichrist go together. John puts the two in immediate connection. 1 John ii. 15-25. Antichrist would  
glorify the world as it is. On that ground they can meet  
him. Christ must alter its whole course and tenor.  
He must subdue it to God.  
 They worship “*him*.” A person is in question.  
 “They all worship.”  
 This imports religious adoration. Civil reverence,  
even to this awful sinner, were right. For “the powers  
that be, are ordained of God,” and of him it is especially  
asserted that his authority is from God. God’s claims  
and Caesar's are quite distinct.  
 But Caesar demands divine worship. He obtains it too.  
First comes the burst of astonishment consequent on  
his resurrection. Multitudes bow, in voluntary, inward veneration of soul, to him as their god. Then  
follow his acts and deeds of power: and that which  
was voluntary at first, and which constitutes his followers  
a party among the religious of the earth, is at length  
enacted by law, and made compulsory on all. In him  
unite abilities—riches—power—civil, miraculous, and  
martial, and a religion which allows them to live as  
they list.  
 This new form of religion entraps *all* but the elect.  
Yes, *all*. The same assertion is made concerning the  
deadly effects of the appearing of the Man of Sin.  
“God shall send them an energy of delusion, that they