

Anti-Christ (antichrist)

By A. B. Gregoreo

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No other term in the Bible stirs the imagination and fires such wild speculation as that of "antichrist." The speculation is extreme among those religious teachers holding the various premillennial theories. It is the stuff of scary movies and novels that attract multitudes of superstitious worldlings. In their ignorance, authors weave a web of error. God's word provides the light that will help us understand the who and what of "antichrist."

The term is a combination of "anti" and Christ. "Anti" has two basic meanings: (1) "over against," hence one who puts himself in the place of Christ; (2). "opposition to," i.e., one who stands in opposition to Christ.

From first to last, the story of the Bible is that of Satan's attempts to take the place of God, and his opposition to the Creator's rule and will. This was first displayed in heaven in the misty past when certain angels, not content with their position, sinned and were cast down to hell (2 Pet. 2:4; Jude 6). Satan then appeared in Eden to corrupt the only creatures made in God's image (Gen. 3:1-6).

In Noah's day he nearly succeeding in snaring all of humanity in his vile net (Gen. 6:9-12). In Egypt, Satan's man enslaved the Hebrews and slaughtered their male children. Nebuchadnezzar, king of Babylon, crushed God's people and demanded that they worship his image (Dan. 3:1-5).

The Holy Spirit inspired Daniel to foresee Satanic efforts to hinder and even destroy God's cause. From the broken Grecian Empire he saw a "little- horn that rose up to persecute God's people (Dan. 8:9-14; 23-25). This represented the Syrian tyrant Antiochus Epiphanes (176-164). He hated the Jews and

their religion. Their temple he robbed. He placed an image of Jupiter in the Holy of Holies. A swine was sacrificed on the sacred altar and the temple defiled with its blood. He forbade circumcision. Every copy of the Hebrew Scriptures that could be found was destroyed. He tore down the walls of Jerusalem. Truly he was anti-God.

Daniel also saw yet another little horn that persecuted God's people. It sprang from the Roman Empire and most likely represented the vicious emperor Domitian (Dan. 7:23-26). From Nero onward most of the Roman emperors were antichrist.

Jesus was confronted by antichrist forces of evil. At his birth, wicked Herod the Great sought to have him murdered. When his ministry was launched, the Jewish hierarchy waged an ongoing war against him and his teaching. Ultimately they secured his death. The Master warned his disciples of imposters who would claim to be Christ, i.e. messiah (Matt. 24:5). With deceitful signs they would lead many astray, even among the elect (Matt. 24:24).

Paul warned of a coming "man of sin" (2 Thess. 2:1-12) – described as the "son of perdition." He would oppose and exalt himself against all that is called God or worshiped. He would sit in the temple of God and set forth himself as God. His coming would surely be a work of Satan. He would use lying signs and wonders to deceive people. This malevolent spirit of anti-Christian iniquity was already at work in Paul's day.

The apostle John wrote of "antichrists," not just one single evil individual. In his day there were already many antichrists. They formerly had been among the faithful churches but they have gone out from them because they were no longer with them in heart and mind (1 John 2:18-19). They were liars because they denied that Jesus is the Christ (1 John 2:22). They denied his Sonship to God. They were false prophets. In their teaching they denied Jesus had come in the flesh, i.e., his incarnation. They were actively at work in

John's day and he warned the brethren to reject and avoid them. They were deceivers (2 John 7). Because they did not abide in the doctrine of Christ, they had not God (2 John 9). There is an attitude or spirit held by certain false teachers then and now which John labels "anti-Christian" (1 John 4:1-3).

Antichrists are of two varieties. There are those yet within the church. Paul warned the Ephesian elders, "From among your own selves shall men arise, speaking perverse things, to draw away the disciples after them" (Acts 20:30). He likewise warned Timothy that "some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. 4:1-3). Such antichrists seek to corrupt the faith and practice of the church. They seek power and control over congregations.

Some create their own churches that compete with Christ's church for the souls of men. These are counterfeit churches that do great damage to Christianity. We see popes who put themselves in the place of Christ, claiming to be the head of the church (Eph. 1:22). Of similar nature are the founders and heads of denominations. Founders and leaders of all the cults that pervert the message of the Master seek to situate their "church" in the place of Christ's sacred body as antichrist. Most prominent in this class of antichrists are those theologians and "pastors" who have embraced one of the many varieties of religious skepticism. Claiming to be Christians, they deny Jesus existed from eternity, that he is God, that he was virgin born, that he worked genuine miracles, that his death secured forgiveness of humanity's sins, and that he arose and ascended back to heaven. Occupying positions in seminaries and churches, these unbelievers are against Christ and his holy Cause.

Then there are those antichrists who in no way are associated with Christianity. They are unbelievers of every stripe who hate Jesus, his church, his word, and his disciples. Their

hatred drives them to make war against the saints (Rev. 12:13-17). This warfare can be violent, physical persecution such as Rome and Jews employed in the early years. Modern examples of this violent anti-Christian spirit are seen in Russia under Communism, China, Cuba and most Muslim nations.

The opposition of unbelieving anti-Christians can be ideological such as presently prevails in academia, the media and the entertainment industry. They ignore the existence of Christianity, or they marginalize Christians. They subject them to ridicule and continual assaults on their faith. This opposition can take the form of legal harassment. Anti-Christian organizations such as the American Civil Liberties Union and Americans United for the Separation of Church and State use every legal trick to hinder, hobble, and undermine the influence of Christianity in America.

Imagining antichrist to be some horrid supernatural enemy who is to come at the end of our age, many are ignorant, blind, and unaware of the antichrists working in their very midst!

Paul describes the end of all such anti-Christian enemies, "Whom the Lord Jesus shall slay with the breath of his coming" (2 Thess. 2:8). In the day when the Christ returns, "every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God " (Phil. 2:10-11). This will certainly include every person who has set himself in the place of Christ or worked against his cause!

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It's Up to Me and to You

By Hugo McCord

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Many gifts from God, as our lives, as the air we breathe, are absolutely free. But whether or not we are (1) thankful to God and (2) live for him and for others is wholly in our hands. It's up to me and to you.

Thankfulness

Some "believe that he [God] is" but are not "thankful" to him (Heb. 11:6; Rom. 1:21). To be thankful (says Webster) is to be "impressed with a sense of kindness received," to be "ready to acknowledge it," to be "grateful."

To be thankless (says Webster) is "not feeling or expressing thanks, not acknowledging favors," and Webster quotes Shakespeare, "How sharper than a serpent's tooth it is to have a thankless child."

After Jesus had healed ten men of leprosy, only one of them, a Samaritan, "when he saw that he was healed turned back and praised God with a loud voice, and fell on his face at the feet of Jesus, giving him thanks" (Luke 17:16). Jesus was shocked that the nine Jews were thankless, and he asked, "Were not ten cleansed? Where are the nine? Was none found to return to give God the glory except this foreigner?" (Luke 17:17-18).

A psalm written 3,000 years ago is timeless:

Shout joyfully to Yahweh, all the earth. Serve Yahweh with gladness. Come before him with singing. Know that Yahweh, he is God. He made us, and not we ourselves. We are his people, the sheep of his pasture. Enter his gates with thanksgiving, and into his courts with praise. Be thankful to him, and

bless his name, for Yahweh is good, his kindness is everlasting, and his faithfulness is from generation to generation (Psa. 100).

Paul was grateful “that Christ Jesus came into the world to save sinners, of whom I am the worst” (1 Tim. 1:15), “who loved me, and gave himself for me” (Gal. 2:20), exclaiming about Jesus, “Thanks be to God for his unspeakable [indescribable, inexpressible, unutterable] gift” (2 Cor. 9:15).

All Christians are exhorted, “Always give thanks to God, even the Father, in the name of the Lord Jesus Christ” (Eph. 5:20); “Give thanks for everything, which is God’s will in Christ Jesus for you” (1 Thess. 5:18).

Living for Others

Jesus not only died for others (Rom. 5:8; 2 Cor. 5:14-15), but he is a prime example of living for others. “He went about doing good” (Acts 10:38).

To believing, penitent hearts (Acts 16:31; 2:38), as their bodies are raised from the water of baptism (Acts 10:47; Col. 2:12), Christ is their everything (Col. 3:11).

Redeemed sinners (“all have sinned,” Rom. 3:23) realize that if “one died for all, then all had died” (2 Cor. 5:14), “and since he died for all, the living should no longer live for themselves, but for the One who died for them and was raised” (2 Cor. 5:15).

Living for the Lord includes daily Bible reading (Col. 1:10; 1 Pet. 2:2), daily praying (Rom. 12:12; 1 Thess. 5:17), a weekly observance of the Lord’s Supper (Acts 20:7), a weekly contribution (1 Cor. 16:1-2), and living for others as “living sacrifices” (Rom. 12:1), being “ready for every good work” (Titus 3:1, 8, 14).

No matter how selfish and self-centered a sinner was before his baptism, no longer does a Christian live "to himself" (Rom. 14:7). Every morning, as Jesus "went about doing good," on the mind of every Christian is, "what can I do today to help somebody?"

Those who live for Jesus not only live to serve other Christians, but they look for opportunities to serve non-Christians, as Paul taught: "Therefore, as we have an opportunity, let us do good to everyone, especially to those of the household of faith" (Gal. 6:10), "contributing to the needs of the saints, showing love to strangers" (Rom. 12:13).

The first ones at Corinth in A.D. 51, "hearing, believing," and being "baptized," were "the household of Stephanas" (Acts 18:8; 1 Cor. 16:15); apparently Stephanas himself and his wife had children old enough to believe.

Their conversion was more than "joining a church." Theirs was a life-long commitment to live for Jesus and to live for others. Six years later (A.D. 57) Paul wrote of them: "They have set themselves to serve the saints" (1 Cor. 16:15). The KJV says that "they have addicted themselves to the ministry of the saints." The word addict means to give oneself over to a thing, and generally, says Webster, in a bad sense. The word is used in reference to alcoholics or those given over to drugs. But the KJV used the word in a good sense, that the Stephanas family addicted themselves to the ministry of the saints.

Sadly, some Christians allow selfishness to take over, and live only for themselves. Phygelus and Hermogenes "deserted" Paul (2 Tim. 1:15).

Demas, who had been one of Paul's "fellow workers" (Phil. 24) "deserted me," said Paul, "having loved this present world" (2 Tim. 4:10).

On the other hand, most Christians crucify selfishness, living

for their Lord and for others: "Those who belong to Christ have crucified the flesh with its passions and desires" (Gal. 5:24).

During Paul's three years at Ephesus (A.D. 54-57) a Christian by the name of Onesiphorus "served" Paul in such a way that he could say to Timothy that "you know better than I the ways he served me in Ephesus" (2 Tim. 1:18).

Then later, during Paul's last day in "chains" in the Mamertine Prison in Rome (A.D. 67-68), for some reason Onesiphorus was in Rome (2 Tim. 1:16-17), over 600 miles away from his home in Ephesus, and somehow he knew that Paul was there. The Mamertine Prison is a three-quarter cellar with a tiny window opening toward a cemetery.

In A.D. 67 Paul wrote, "When he [Onesiphorus] was in Rome, he searched diligently and found me. ...He often refreshed me, and was not ashamed of my chains" (2 Tim. 1:16-17).

Paul appreciated his good friend, and, apparently after Onesiphorus died, Paul penned two prayers about him in a letter to Timothy: "May the Lord grant mercy to the family of Onesiphorus," and "May the Lord grant that he may find mercy from the Lord in that day" (2 Tim. 4:16, 18), and Paul asked Timothy to greet "the family of Onesiphorus" (2 Tim. 4:19).

An unselfish Christian lady in Bartlesville, Okla., a member of the Sixth and Dewey congregation, showed no self-pity when paralysis made her bedfast. She had never missed a Bible class or a church service until she became bedfast. Then she asked that the names of the Sunday morning auditorium Bible class absentees be sent to her every Monday morning. With her telephone in bed she called each absentee. I preached for the Sixth and Dewey congregation six years (1951-57), and I am sorry I have forgotten the name of the bedfast Christian of whom it could be said, "She has done what she could" (Mark 14:8). She was a good example for every church member.

I am thankful that the Lord, though he does not need it, has "a book of remembrance ... written before him, for them who revered Yahweh, and who thought about his name" (Mal. 3:16), "whose names are in the book of life" (Phil. 4:3).

In conclusion, "None of us lives to himself, and none dies to himself. If we live, we live for the Lord, and if we die, we die for the Lord. Whether, therefore, we live or die, we belong to the Lord" (Rom. 14:7-8).

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