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A0432 -- August 8, 2004 -- 1 John 2:19-21 -- Battle with the Antichrist-Part 2

Last week we looked at the *Antichrist*, the primary personality in the Tribulation, because we want to find out something about the nature of the *antichrists* that John's audience is going to have to resist. In 1 John 2:18 we discovered that John's audience already knew about the Antichrist. They had this revelation from three sources: John's oral teaching, 2 Thess. 2:1-10, and the OT Scriptures. This is the first time in all of Scripture that the term *antichrist* is used. However, it is clear that John's audience was familiar with the term *antichrist* and probably with many other titles that the Scriptures apply to him, for example, the seed of Satan (Gen. 3:15), the little horn (Dan. 7:8), the king of fierce countenance (Dan. 8:23), the prince that shall come (Dan. 9:26), the desolator (Dan. 9:27), the willful king (Dan. 11:26), the man of sin (2 Thess. 2:3), the son of perdition (2 Thess. 2:3), the lawless one (2 Thess. 2:8), and the beast (Rev. 11:7; 13:1). He has 11 titles in all. Just like Christ has many titles so *Antichrist* has many titles.

We said last week how practical prophecy really was. If John's readers knew prophecy concerning the *Antichrist* of the Tribulation, they would be able to detect *antichrists* in the present and resist their false teaching. The same is true for you and I. We need to know the future plan of God and Satan so that we are able to live in the present and detect false teaching. This is of dire importance in our day. The Scriptures are clear that in the last days apostasy within Christianity will increase! This means more and more Christians will care less about doctrine and more about hand holding. Paul says it this way, "***For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, ⁴ and will turn away their ears from the truth and will turn aside to myths.***" (2 Tim. 4:3) This means they will be so ignorant that they will buy into all sorts of demonic doctrines and fly it under the banner of 'Christian'. This means we, as a local congregation, need to be aware and at least, in our little town of Fredericksburg, be one pocket of fresh air, one place where you can come and be warned of false doctrines and filled with the truth. The Church at large will not ultimately win the war for Christ, we're not Postmillennial in our eschatology, we will not bring in the Messianic Kingdom. Instead, it will require Christ's

return for things to turn around. Nevertheless, we are called to fight the battle as individuals and corporately as a local body against the *antichrists* of our day. That's why I'm here, because I want you to know what's happening. I take very seriously my accountability to God for protecting the truth and this local assembly from false doctrine. It is a very serious thing. I'm directly responsible for it and that's why I'm not afraid to tell you about all the *antichristian* doctrine out there that about 98% of Christians are connected to in some way. You've got to continually renew your mind getting rid of HVP and filling your mind with DVP (Rom. 12:2). That's critical if you are a Christian here today, that's what we call sanctification, learning loyalty to God through His word. Now, last week we looked at 2 of the 3 aspects of the Antichrist; His Origin and His Character and Rise.

First, we found that the Antichrist has a Supernatural and a Natural Origin. As to His supernatural origin we found in Gen. 3:15 and 2 Thess. 2:9 that the Antichrist will be the result of a counterfeit virgin birth effected by the activity of Satan. The *Antichrist* will be a counterfeit god-man. Gen. 3:15 told us that Satan Himself will impregnate a woman which will the result in the One who will be against Christ.

Second, as to the *Antichrists* natural origin we found that he will not be a Jew just because the Jewish people would only accept a Jewish Messiah, he will not be a Jew from the tribe of Dan based on that tribes absence in Rev. 7, nor will he be a Jew on the basis of the KJV rendering of Dan. 11:37. Instead the *Antichrist* will be a Gentile of Roman descent based on Dan. 9:26-27 and Rev. 13:1. This is confirmed by the fact that all types of the *Antichrist* have been Gentile and the fact that the Tribulation is within *the times of the Gentiles*. The next Jew to sit in world power will be Jesus Christ, not the *Antichrist*. So, the *Antichrists* mother will be a Gentile of Roman descent who is impregnated by Satan so that the result is Satan's seed, a counterfeit Messiah, a counterfeit god-man.

Next, we looked at His Character and Rise to World Power. He will fall to the temptation of his father, the devil, to rule over all the kingdoms of the earth. He will be insolent and skilled in intrigue. He will have great power but not of himself, it will be supplied by Satan. He will destroy many men. He will prosper for a little while and he will perform his will. He will be a very crafty and deceitful ruler. He will be prideful and arrogant even exalting himself above the Prince of princes. He will speak monstrous things against the God of gods. He will hate women because of the curse of Gen. 3:15. He will honor Satan and will give great wealth and lands to those who acknowledge his authority. What we didn't finish last week was the third aspect of the Antichrist, His Destiny.

THE DESTINY OF THE ANTICHRIST (Dan. 8:25; Isa. 14:3-11; 16-21; Rev. 19:20)

His destiny comes in three stages; death, resurrection, and lake of fire. First of all, there will be a counterfeit resurrection in the Middle of the Tribulation. Apparently, he'll be killed by a head wound (Rev. 13:3) and the power of Satan will resurrect him (cf. Rev. 5:9). Then, at the end of the Tribulation, he will die a second death, *not by human agency*, but by Christ Himself at His Second Coming (Dan. 8:25). The description of what follows this death is in Isa. 14:3-11 and 16-21. The context of Isa. 14 is the final destruction of Babylon (Ch. 13). What I'm doing here is showing you how to do Bible study. Chapter 13 of Isa. refers to the destruction of Babylon. We know this parallels Rev. 17-18, also about Babylon in the last days. The city of Babylon will be rebuilt. It sits in modern day Iraq. In fact, during Desert Storm, Saddam Hussein began rebuilding the ancient city of Babylon on its original site. Hussein sees himself as the incarnation of Nebuchadnezzar. Today the city is called Al Hillah and has yet to be completely destroyed as prophecy in Isa. 13 and Jer. 51-52 predict. It will be the central city of the Antichrist where he will set up his despotic rule. So, it's going to become the central city in the world at least during the Tribulation and perhaps before. Chapter 14 follows the destruction of Babylon and begins in vv. 1-3 describing Israel's Millennial rest and rule over their oppressors. In this context, during the Messianic Kingdom, Israel will take up a taunt against the Antichrist (i.e., The King of Babylon). vv. 12-14 refer to the Antichrist's father, Satan (Read vv. 4-11, 16-21). As you can see the body of the Antichrist will not be buried in a tomb but will be immediately resurrected and cast into the lake of fire for 1,000 years. His descendants will not be remembered, nor will the Antichrist himself be remembered because he has no tomb marking his existence. Those who are in Sheol will be in awe that the destroyer has been so easily destroyed. This is a demonstration of the mighty power of our God. So, the destiny of the Antichrist is the Lake of Fire.

Let's go back to 1 John. John says that *many antichrists have come*. Obviously, this is not referring to *the Antichrist*, but to those who teach the Antichrist's doctrines. The particular teaching in this context is found in v. 22. "*Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.*" The one thing that makes these *antichrists* so much like the Antichrist is that they deny that *Jesus is the Messiah*. The one difference between these *antichrists* and *the Antichrist* is that they do not exalt themselves as God like *the ultimate Antichrist* will. But they do constitute *antichrists* because they deny that Jesus is the Christ, they are therefore against Christ. False teaching is serious, serious enough for John to give false teachers the title *antichrists*. Today we are worried about upsetting someone or labeling someone, but John doesn't hesitate to call false teachers for what they really are, *antichrists*. Today, those who

deny Jesus' Messiahship are all forms of Judaism, Jehovah's Witnesses, Mormonism, and Islam. John calls all these religions *antichrists* because they deny Jesus' Messiahship.

**2:19 evx h`mw/n evxh/lqan avllV ouvK h=san evx h`mw/n\ eiv ga.r evx h`mw/n
h=san(memenh,keisan a'n meqV h`mw/n\ avllV i[na fanerwqw/sin o[ti ouvK eivsi.n
pa,ntej evx h`mw/n**

2:19 Out of us they went forth but they were not out of us: for if they were out of us, they would have abided with us: but so that they might be made manifest that they are not all out of us.

It is clear from the three pronouns used in vv. 18-20 that John has three different groups in mind. *You* refers to John's audience; *they* refers to the *antichrists*; and *us/we* refers to the apostles. Many commentators ignore these distinctions and simply say that the *antichrists* went out from Christians, so *us/we* simply refers to Christians. But this doesn't make any sense. If these *antichrists* had left the church(es) that John was writing to then they would no longer have been a problem! The fact is they were a problem and so that's why John had to write this letter in the first place, to warn them! Therefore, because of the *you, they, us* complex in vv. 18-20 these are two of the most important verses for helping us date the book. Most commentators date the book late, somewhere in the 90's AD when John wrote Revelation. However, if we simply take John at face value, we can see that these *antichrists...went out from* the apostles and this would limit us to pre-70AD, probably sometime around 62AD before the apostles were martyred. Additionally, few commentators have noticed the striking parallel in John's phrase *they went out from us* with Acts 15:24. The exact same Greek phrase is used in both situations (compare 1 John 2:19 evx h`mw/n evxh/lqan with Acts 15:24 evx h`mw/n Îevxelqo,ntejÐ). In Acts 15 we had the Council of Jerusalem where the church had its first problem to solve. Notice that they early Church had problems. They were not perfect. Is the fact that this exact same Greek phrase is used in both Acts 15:24 and 1 John 2:19 a coincidence? Or is there some correlation? Is John referring to the same event that took place in Acts 15:24? If we may hypothesize that this is the same group, then the *antichrists* (the group of false teachers we've been calling the Revisionists), "had a prestigious point of origin, but the apostle disclaims them here as emphatically as the leaders of the Jerusalem church had disclaimed the legalists of Acts 15."¹ The very fact that these antichrists departed from the Jerusalem church shows that they never really belonged to it in the first place.

Now, it seems fairly certain that we can say these *antichrists* were not Christians. The only hint that they may actually be believers gone apostate is the fact that the Greek preposition *meta* (*with*) is used with *meno* in the phrase *abided with us*. *meta* is used in 1 John 1:3 of

believers having fellowship *with the Father and with His Son, Jesus Christ*. So, it may mean that they left fellowship with the apostles. However, they are mentioned again in 2 John 7 as those who do not believe that Jesus Christ came in the flesh, that is, they denied the humanity of Christ. And secondly, they did not abide in the teaching of Christ (2 John 2:9). The one who does not abide in the teaching of Christ, John says, *does not have God*. So, it seems like they were probably not believers but we can't be absolutely dogmatic about this conclusion. Some of them may have truly possessed eternal life and others may not have possessed eternal life. Regardless, they are dangerous. If they were not believers then we would expect some call to salvation in John's epistle(s). What we find is the fact that when we love one another the love of God is manifested before the world (1 John 4:9), and this includes the *antichrists* who are from the world (1 John 4:1, 3, 5).

20 kai. u`mei/j cri/sma e;cete avpo. tou/ a`gi,ou kai. oi;date pa,ntej

20 And you have an anointing from the holy one and you have seen/know all things.

Alright, in contrast to the *antichrists* John's readers (*you, they, us/we*) *have an anointing*. They don't need the teaching of the *antichrists*. They already have the Holy Spirit as their teacher. What more could they need? This is another clear verse in 1 John that demonstrates that John is writing to believers, not to those who merely 'profess' Christ, but to those who actually 'possess' Christ. Ever since Robert Law's commentary this epistle has been misconstrued as a book full of tests to see whether you 'really' have eternal life. Tests to see whether you're really a believer or not by checking your works. That idea is nonsense. Of course, you can know whether you're really a believer because everyone that's ever become a believer knew they were saved the moment they believed (John 3:36ff; 5:24).

Well, what is the *anointing* that John is talking about? Anointing has come to be some kind of mystical concept in many Christian circles. On the one hand, some Christians try to say *anointing* is a second work of the Holy Spirit. Some say it is a super blessing, and if you don't have it, you are not a complete Christian or you are not spiritual. They will tell you that you have must have this *anointing*. It is often related to supernatural "physical healing". To get "physical healing" they say you have to purchase this special oil with special ingredients from their ministry and then pray over the oil and pour it over your head. This is supposed to heal you and protect you against physical sickness and demons. This is really just a scheme to get your money. These people make the *anointing* something distinct from the indwelling of the Holy Spirit. Both of these are HVP gimmicks designed to shortcut God's plan of sanctification. This mystical concept of *anointing* is one of several schemes designed by Christians ignorant of the word of God to get instant sanctification. Christians are never, never told to seek a second blessing in the Christian

life. Paul tells us we already have every spiritual blessing in the heavenlies in Christ (Eph. 1:3). Instant sanctification would be nice but there are no shortcuts in the Christian life. It is God's way or no way. And sanctification, Phase 2: Experiential Sanctification is a process. It takes time and study of the word while in fellowship to mature as a believer and learn loyalty to God. There are no instant sanctification schemes in the Bible. Further, Col. 2:10 says that we are complete in Christ. This means you don't need any more blessings, experiences, tongue speaking, etc., in order to be sanctified, you already have everything you need to be sanctified.

Third, some Christian groups try to say that **anointing** means that a believer receives a word from God *independent of the Scriptures*. When you hear people running around saying, "Oh the Spirit told me to do this" or "the Spirit is leading me to do this" or "I had an anointing of the Holy Ghost" you're hearing this mystical idea that's just flat wrong. The Spirit never, and I mean never speaks apart from the word. Turn to Prov. 1:23. **"Behold, I will pour out my spirit on you; I will make my words known to you."** This is a Hebrew parallelism. Hebrew parallelism means that these two phrases are two ways of saying the same thing. Thus, pouring out My spirit on you is equivalent to making My words known to you. Spirit and words are never separated in Scripture. So, when you hear people saying "oh God told me to do this or that" then you be cautious of that kind of statement. What you might do is look at that individual a year later and see if he or she is still doing what God told them to do. Most of the time they're not! Most of the time you hear them saying, "well, God is telling me to do this now". So, don't you buy into these people, they are just following their own feelings. God didn't tell them to do any of that. This is just a gimmick to try to convince people that these people are hyper spiritual and it's wrong, it's absolutely anti-biblical and this is what Moses really meant in the 3rd Commandment, "Thou shalt not take the Lord's name in vain". This doesn't refer to cussing. This refers to saying that the Lord said something or is leading you to do something that He has nothing to do with!" That's what it means, that's taking the Lord's name and staking it to something that He has nothing to do with. Notice what will happen if you do stake God's name to something He isn't doing. The Lord will punish you (Exod. 20:7). Stop playing games and blaming it all on God, saying He led you to do this or that when all along it's you. God always finishes what He starts so if you find yourself jumping from one thing to another all in the name of the Spirit and never finishing any of them then you're blaspheming, you're taking the Lord's name in vain. Those who do this are trying to escape responsibility for their actions by tacking God's name on it.

Well, if **anointing** doesn't mean a second work and it doesn't mean receiving a word from God *independent of the Scriptures* then what does it mean? The word literally means "to

apply ointment” (*chrío* - Lk. 4:18; Acts 4:27; 10:38; 2 Co. 1:21; Heb. 1:9 *chrísma* - 1 Jn. 2:20, 27). It was used as a healing ointment that one took either internally or externally depending on the sickness (Mark 6:13; James 5:14). It was also used of the priests being set apart for their special task in the OT. They would pour oil on them to set them apart for service. The tent of meeting and all its furnishings were also anointed with oil (Exod. 29:7; 30:25; 35:12, 19; 40:9, 15; Sir. 38:30; Dan. 9:26; Dat. 9:26). So, **anointing** refers to the liberal application of oil in order to set something or someone apart for special service. Now, these uses of oil were symbolic of the work of the Holy Spirit (e.g., 1 Sam. 16:13). They were shadows or types of the Holy Spirit who comes to indwell the believer at the moment he believes in Christ. The **anointing** therefore refers to the Holy Spirit being applied liberally to the individual believer in order to set him/her apart for special service and the ability to be taught the things of God. Look down at v. 27, there it is stated explicitly. The Holy Spirit is the necessary helper in coming to knowledge of truth (1 John 2:20; 1 Cor. 2:11-15). Now, back up with me to the time before Pentecost (Acts 2) so we can illustrate this. Before Pentecost, the day the Church was born, believers did not have the *permanent* indwelling of the Holy Spirit (cf. Ps. 51:11). Some believers did have a *temporary* indwelling of the Spirit to help them complete a special service or task; such as the Kings of Israel, the priests of Israel, or those who built the Solomonic Temple, but it was not *permanent*. Additionally, do you recall Jesus predicting His death, resurrection, and ascension to His apostles? Jesus kept telling them about it but they didn’t have a clue what He was talking about. For example, turn to Luke 18:32. I want you to see the difference the Holy Spirit makes in our comprehension of biblical truth. Now, this is *before* His crucifixion. Now turn over to Luke 24:44-46. Jesus opened their mind to understand the Scriptures and then He repeats what He has taught them time and again; that he had to be crucified and rise again. Now, what was it that made the difference? What happened that *opened their mind to understand the Scriptures*? Turn to the parallel of this passage in John 20:22. Notice that Jesus breathed on them and said **Receive ye the Holy Spirit**. So, what Jesus was doing was giving them the Spirit in anticipation of Pentecost which was just a few days away so they could understand truths that He had taught them but that they didn’t understand before. In order for them to understand the Scriptures He had to give them the Holy Spirit. So, the Holy Spirit opens your mind to understand the Scriptures. This idea is deeply offensive to a 21st century man. To tell modern man that he can’t know, that he doesn’t have the ability to know is a radical idea. But we have to stick to this idea. We can’t compromise, it’s true. This means that if you are an unbeliever here today you really can’t understand spiritual truths. You can intellectually grasp some of what is said but your mind is closed to understanding the spiritual truths of Scripture. *So, the anointing is the teaching ministry of the Holy Spirit. All believers have it because it begins at the moment one believes in Christ.*

John goes on to say that his readers *know all things*, not *you all know* like the NASB says. John is actually saying that his readers *know all things*. This does not mean that they have all knowledge, that they are omniscient. What it means is that there was a specific body of doctrine that believers are supposed to learn it completeness from the teaching ministry of the Holy Spirit. Remember what Jesus said in John 14:26 "***But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.***" And also remember what our Lord later said in John 16:13 "***But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.***" The Holy Spirit taught them a particular body of doctrine or truth. That is the *all things* that John is talking about, he's not talking about omniscience. His point is that "there is nothing the Christians in these churches need to learn from the Revisionists."ⁱⁱ

ⁱ Hodges, Zane, *The Epistles of John* (Irving, TX: Grace Evangelical Society, 1999), 109.

ⁱⁱ Hodges, Zane, *The Epistles of John* (Irving, TX; Grace Evangelical Society, 1999), 112.

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