

Antichrists

My Notes 5/5/2024 Sunday School

[SermonAudio - Media Player Everlasting And Antichrists](#)

[1 John 2:17-18](#) And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

OK, is everybody ready here? We're in first John Chapter 2. Actually Speaking of. John, John Slifka is in the back there, see, and John fell was it 18 feet John, what did you fall? 16 feet I'm going to give you an extra 2 feet. He fell into a wood pile, and nothing broke. Now how could that happen? So he's with us this morning, but he's still a little sore, right, John? So don't laugh at any of my jokes, and don't take any deep breaths, and you're going to be ok. Bruised ribs are oh that's not fun.

[1 John 2:17](#) Ok everybody, so let's look at the 17th verse together.

So we spent quite a bit of time on the 15th verse, right? Love not the world, neither the things that are in the world. [1 John 2:15-16](#) If any man love the world, the love of the Father is not in him, and all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but of the world. [1 John 2:17](#) And the world passeth away. So it's kind of a motivator we're looking here what I believe to be the great consolation. So, people say we're gonna miss out a lot, you know there's a lot in the world, you know, and you'll miss out if you're a believer, which I don't believe a word of that, but I can see all what sin brings. It doesn't bring any happiness to anybody, but people that say, well, there are things in the world that, you know, love to do this, love to do that, and so on, be careful about all that. Those affections are misplaced we are indeed citizens of another world. So, and this world, we all understand it's passing away. Well, we're reminded of that because we inhabit a tabernacle of flesh here that's also passing away. So we're so we're reminded every day about this that there's nothing here that's permanent. For we looked for a city just like Abraham did, right? [Hebrews 11:10](#) Whose builder and maker is God. So the world is passing away, and we're talking here well, literally you know, the teenagers love to use this expression. You notice that everything's literally right, they'll say. Well, that preacher, he was literally on fire. Well you're figuratively on fire not literally on fire, right. You know, I'm literally starving to death. You're not starving ok. So at any rate, but it is literal. The world is passing away,

and so, well, even science helps us every once in a while. They have the laws of entropy, and the law of the second law of thermodynamics, Everything's fading away, everything's running down, everything's wearing out. So the law of thermodynamics is that, you know, heat loss, and as a result, everything is terminated. So that even science understands that there's nothing in this world that's permanent, and that makes us all pine for something of eternity, something that does last forever. So all of that was part of God's plan, and keeping us where we ought to be. So the world passeth away, and the lust thereof. So the lust of the flesh, the lust of the eyes it's all gonna pass away, but now we have this contrasting conjunction, but, and we're glad for that, you've got a lot of that in the Bible, so you know this is going to be such, but so we have here almost, you know, a biblical syllogism. You know, there's an equation that's involved here. So we lose this, that and the other, but we gained this, that, and so forth, you know, in eternity, but he that doeth he will of God abideth forever. So as I said, that's the great consolation. The believers always have the great consolation. There's something far more important that we're looking forward to. Well, of course, throughout the Bible we have the warning about the temporariness of the existing cosmos, and in Old Testament. [Haggai 2:6-7](#) has a word for us, and we don't normally quote him, do we? But the second chapter, 6 For thus saith the Lord of hosts; Yet once it is a little while, And I will shake the heavens, and the earth, and the sea, and the dry land; 7 And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts .Well, this is one of those great appellations. For the Lord Jesus Christ he's called the desire of all nations, and he shall come, but in the meantime, when he comes, he'll shake the heavens. Right now we all know this. God is our refuge and strength, the very present help in trouble. [Psalm 46:2](#) Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters there of roar and be troubled, though the mountains shake with the swelling thereof. So he's talking there of the disintegration of the world as we know it here, Haggai says the heavens are going to be shaken and the earth is going to convulse. So we're looking towards the end, and that's what this passage before us is all about .Paul actually borrows from the theme here, when he writes to the [Hebrews 12:26](#) Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not only the earth also, but also heaven. So all of this is given us, we're given some great detail here in the book of the [Revelation 16:16-18](#) a great voice out of the Temple of Heaven video throne saying. It is done. And there were voices, thunders, and lightnings, and there was a great earthquake such as was not, since men, or upon the earth so mighty an earthquake. That's so great, and the great city was divided into three parts, and the cities of the nations, and great Babylon came in remembrance before God, to give unto her the couple of the wine of the fierceness of his err, and every island fled away, and the mountains were not found, and their fell upon men a great hail. Every stone about the weight of a talent. And men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great. So that's the the end of the world, right?

The world passeth away first, John tells us. It says it rather almost simplistically, but when one looks at the book of the Revelation, we realized that somewhat of the details, and even that is on such a scale the likes of which we have never seen. Now God gives us some preview of this, and we look at the earthquakes of the world, the tsunamis that happened, the hail that comes down on occasion, and the the tornadoes, and the Hurricanes. All of these natural disasters are a preview of what is going to happen, and

a reminder to all citizens of the world, this is a temporary place. Your life is, in a sense, in jeopardy at every moment. We never know what's going to happen. And so that's all to prepare us look for something that has substance, something that has eternity. Look to the new heavens and the new earth. When we studied [Isaiah 51:6-8](#) we spoke of the great consolation there. Lift up your eyes to the heavens, look upon the earth beneath: For the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: But my salvation shall be forever, and my righteousness shall not be abolished. There's our consolation. Remember, I said, they contrasting conjunctions, but you see what a great moment it is when the Bible gives us these contrasting conjunctions. So this is happening to the world in this rather negative aspect of the syllogism, but now this is going to happen for the believers, and it rejoices our heart. God doesn't take us too far into the miser that's going to accompany the curse of the world before he settles us, and says, but you know, but that's not the end of the story, you know, the world passes away, and for those whose treasure is wrapped up in this world, their happiness depends upon this life. I mean, for them it's a sorrowful picture it truly is, but to believe there's no better. Though the earth be removed, [Psalm 46:2](#) And though the mountains be carried in the midst of the seat of the waters, they're roar and be troubled, Selah. Right, have rest. There is a river, the streams whereof shall make glad the city of God the holy place of the Tabernacle of the Most High, and God is in the midst of her she shall not be moved. God shall help her, and that right early the heathen raged, The kingdoms were moved, but he uttered his voice. The earth melted. The Lord of Hosts is with us. You see that the Psalmist brings us back to the consolation all the time. The Lord of Host is with us so all of this is happening. The earth is falling apart, and the believer has perfect peace, and stands in peace because he knows we already know the end of the story, and there is no end for the believers, right? He says, [Isaiah 51:6](#) my salvation shall be forever. That's everlasting, right? [Isaiah 51:8](#) the moth shall eat them up like a garment, The worms. They'll eat them like wool, but there we have again the contrasting conjunction. My righteousness shall be forever, and my salvation from generation to generation. Well, let's meditate upon this, because that's where John's taking us, right? Where he gives us the contrasting view. Here the world passed away and the lust thereof, but he that doeth the will of God abideth forever. So have this notion of everlasting life. The moth shall eat them like a garment, but he shall, his righteousness shall be forever in salvation from generation to generation. So there's everlasting life in [John 3:16](#) Whosoever believeth in him should not perish, but have everlasting life. We have everlasting love, [Jeremiah 31:3](#) says The Lord appeared of old unto me, saying, Yea, I have loved thee with an everlasting love. Therefore with loving kindness have I drawn thee everlasting righteousness. The 70 weeks of prophecy. He speaks about coming to the end of sins, and to make reconciliation for the iniquity, and to bring in everlasting righteousness, and to seal up the vision, and the prophecy to anoint the most Holy One, and [Daniel 7:14](#) we have everlasting dominion. And there was given him dominion, and glory, and kingdom, and all people and nations, and language shall serve him: his dominion is an everlasting dominion. You know, I have to pause and say, you know, we've got these latest heresies, but it's dominion-ism. Well, it's not that it really started with Pat Robertson was one at the vanguard of that nonsense. You know, 1988 he was going to be the president, and he was going to change America, and Dominionists really believe that, you know, we're going to bring in the kingdom. We're gonna get everything right, and then Jesus is going to say, well, good work, and then he'll come back with his Kingdom. You have you ever heard of something? Someone nonsensical? Is that, but there are a lot of people holding to that, and think that that's what the point is here on earth. [2 Timothy 3:13](#) No evil men will wax worse, and worse. Nothing less than the return of Jesus can change

this place. [Matthew 5:13](#) You, and I are the salt of the earth, but the salt is rapidly losing its savor. So let's admit our failure and understand that we need him to bring in everlasting dominion here on earth which shall not pass away, and his kingdom that which shall not be destroyed. There's an everlasting covenant in [Jeremiah 32:40](#) And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts that they shall not depart from me. There's everlasting light, and [Isaiah 60:19](#) The sun shall be no more, and the light by day neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee in everlasting light. And thy God thy glory [Isaiah 51:11](#) therefore the redeemed of the Lord, it says, when thou everlasting joy shall come upon thee with singing and design. [Isaiah 51:11](#) Everlasting joy shall be upon their head. They shall obtain gladness, and joy; and sorrow, and mourning shall flee away. Anybody happy here? What was that? The old singer Ted? Was it Ted? Somebody that used to say, is everybody happy, right, and I think he was an entertainer during the depression, so nobody was happy, but he did the best he could, you know, to gin up a little happiness, but joy here is fleeting, but joy there is everlasting joy. Everlasting joy shall be upon their heads. So what does that mean? The everlasting joy upon our heads. It's like an anointing that's going to come upon us, and it will be upon our heads. It'll fill our heart, and mind with good things. So I don't know what you've got a problem this. Who's got a problem? Anybody have a problem here? Everybody has a problem. Is everybody happy? Right? Everlasting Consolation. [2 Thessalonians 2:16](#) Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us an everlasting consolation and good hope through grace. There It is the great consolation, and good hope through grace. [1 Timothy 6:16](#) For only who only was talking about Christ, or Who only hath immortality; dwelling in the light which no man can approach, unto whom no man hath seen nor can see. To whom be honor and power everlasting oh, you know the last word. Amen. Honor, and power, and his kingdom is an everlasting kingdom, isn't it? His kingdom is an everlasting kingdom. How about the gospel? The good news? [Revelation 14:6](#) And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Listen, there's going to be a great revival. It's going to happen in the seven-year tribulation, and there's going to be multitudes that no man can number. They're going to come to know the truth. The angels are preaching the everlasting gospel in that hour, so those are the everlastings. I hope you liked it. Everlasting, I used to say. Look, I bought a product we did the flat roof, has to be 15 years ago, I guess. Now I can't believe that, and it was a rubber roof, you know, and I don't know how many times I put a hot tar roof on there, I didn't know what I was doing. I had a book on it, and was reading it, you know, while the tar was boiling. Uh, we do it, and so forth, and you know, people would be sitting out here, you know they want to know what's going on? Right, and it Leaked every time. Then we finally said look we're gonna, we're gonna do it, we're going to buy the rubber roof, and we bought a rubber roof, and we put it on, and we sealed it, and so forth, and then down there at McClure Johnson, he said, now if I were you, he said because you're amateurs he said I would put this seal that we have on the seams. If you put that on, that roof is going to last forever, and I said, well, fine, and he brought a roll of it out like this, you know, and it was not, I think, 6 inches wide, and the roll came like this, and it was \$100 a roll. Well, you know what? I guess that's not bad in Biden, Biden's economy that you can't buy much for \$100. Now I'm thinking about, but then it seemed like that was really a luxury, and to seal all the seams with this tape, but we did it. I bit the bullet boy, and I'm like, glad we did because that product, what's sold beyond it was it was called everlasting. When I saw that, I said I've got to get this everlasting seal. I knew better than that, but so far, it's proven to be worth \$100 a roll, and if it goes bad, we

just rip that off, and put a new everlasting on it.

[1 John 2:18](#) See how long that lasts let's get back to the text at hand. So little children. Little children one of his favorite expressions here in this epistle. Little children, it is the last time. You know, John is probably the senior elder. He has to be at this point I'm assuming this to be written in 90 AD. This is a very late writing, and it comes just before revelation. There's some argument about that. They'll say, well, it was, it had to be before the destruction of the temple, or that would have been in his epistle, but I don't buy into that. I think he's very old at this point, and so for him to call us little children, I think probably, you know, he, literally we were little children, right? So he's talking figuratively to us. We're little children compared to his seniority in the gospel. So little children, it is the last time. So I have this underlined because I think it's important for us to understand eschatology. So everybody knows allergy means study, but Esca is taken from this Greek root. So right here in fact in this expression, the last time we have eschatos, and it speaks at the end and the latter end and the lowest and the uttermost and so forth. So that's that's what this eschatos is all about. The last time. It's a good English translation. There it is, the eschatos. It is the last time, and as you have heard, that Antichrist shall come even now are there many antichrists whereby we know that it is the last time. This passage has helped me for many, many years to understand something about the mystery of eschatology, and that is, that God in his sovereign way has given us throughout time. These various epochs of time, and in these epochs of time there we have the same concept being replayed over, and over, and over again. Now the idea of this. Is that for every generation, every generation could think, yes, the Lord could come in my time, and so there was the anticipation of that, and God doesn't want the believer to be stripped from that, because that lends hope to our our circumstance, and our present distresses. So we're glad for God giving us these concepts, and these epochs, so to speak all of which point to eschatos for the end, the end of time. Now I don't know who, I read it years back, and I never bothered to try to count, but I guess he did, he said a third of the Bible is eschatology, and I mean, it's something to think about. How can a third of it be eschatology, but in tropes, and types, and metaphors, it certainly could be. In that sense, everything seems to be pointing to the end. All the purposes of God are pointing to a conclusion of the matter. There's going to be an end of all things. For I know the thoughts I have for thee [Jeremiah 29:11](#) says thoughts of peace and not of evil, to bring thee to the expected end. The eschatos so perhaps seeing it from that vantage point, I understand what that author was, the point he was trying to make. So we do have this, and we have these paradigms then throughout Epics, paradigms of being played out. I mean, Phaetra was an Antichrist, wasn't he? At least typically or you know type, type form Nimrod. So as you look through the eons of times here you recognize that eschatology well it's a it's a very grand, and important study. Our text is very clear about this. John is reminding us, and let's remember John is foremost in the as far as prophetic utterance, as far as the end is concerned, because he writes the Revelation, and so he reminds us, yes, we're living in the last times, and we're living in the last. You have every right to say that today, but be careful how you couch this. Too many people believe that yes, this is it, and you don't know that, and I don't know it, and if you've lived long enough as a believer, you know exactly what I'm talking about. There have been paradigms that we could point to, and say, look, it's all falling right in order. This is it get your white robes ready. Well, you should have them ready anyway ok, and if I start saying no, no, no, this is it. Now, of course, then if it doesn't happen, then I take away the hope for believers later on they say, oh, you know, we're disappointed. The,

you know, great disappointment. God's not telling you when he's coming back just be satisfied to know he is. Everything has a paradigm that we could point to. Hitler certainly looked like the Antichrist, didn't he? It was even marking Jewish people with numbers. So there's a sense in which, you know, you could point to any of them. Oh, they were sure that Napoleon was the Antichrist the scholars in that day said look at his name, Apollyon it sounded good, and for the people of that time that were believers, no doubt there was an anticipation he could come, he might come, and he didn't come, and he hasn't come, and yet he will come. [Hebrews 10:37](#) He that shall come, will come. The book of Hebrews says, let's never take that hope away from believers, and we do that as soon as we start date setting as students as soon as we see said no, no, this is it. Who was I just talking with somebody this week, and they said, you know, his wife is into that online, in the prophecies, and everything, and really into it, especially now with the war in the Middle East, and all this that goes on, and I remember all of that since 1967. And that was, man, you thought, this is it, The Jews took Jerusalem, right 68. So get your white robes ready. No question, and I had mine on, but we didn't go, and I'm glad we didn't. There's a lot of people would have been left behind. So God knows what he's doing. Here you see, but these are paradigms that are worked out, and you can point to this one or that one if you if you didn't think Gorbachev was the Antichrist, let me tell you had the mark of the beast on his forehead, but he wasn't. He was a type, though. There are many antichrists, but there is the Antichrist, and so that makes the difference. Here you have heard that Antichrist shall come. Now he's the one that he'll be the final one. The devil could have used any of them, any of those dupes throughout the ages, but God said not yet. I've got some unfinished business. Some people there aren't on board yet, so let's get excited about the coming of the Lord that the eschatos, but let's also temper that with let's get to work then. I think if there's a reason that God left prophecy in the Bible, it's to ignite the believers. We should be saying, well, we've got work to do here. We can't just be, you know, slouching on this matter. Why stand you here idle all the day, the Lord might say to us. So the end of the world. Well, what a prospect this is. [2 Peter 3:10-13](#) says But the day of the Lord shall come. As a thief in the night, the which the heaven shall pass away with a great noise in the element shall melt with fervent heat the earth also, and the works that are therein shall be burned up. 11 Seeing then that all these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness. Seems to me that that's the point. Why is he telling us about the end of the world for this reason? 11 Seeing that all these things shall be dissolved, what manner of persons ought ye to be? Believers here, wake up. He's saying we've got work to do here, we've got to be giving out the warning signs of eternity, and we've got to be living with the well, Jonathan Edwards said Lord, write eternity upon my eyeballs. That's a good thought, isn't it, that we're always thinking about the eternal destiny of souls. That we see them as lost, and in great need, and we we're out to retrieve them, rescue the perishing we sing in the hymn book. So all these things are going to be dissolved. So why did the Bible tell us about them? So that we would not put our affections, and affinities. Love not the world. It's passing away, he saying. Love not the world, but he that do with the will of God well, what's the will of God? Well, to believe on the Lord Jesus Christ is primary, and secondarily, then, what's the will of God? He says, your sanctification in 2 Thessalonians, [First Thessalonians 4](#) And I'd say thirdly, well, of course, is to be his emissaries, and to represent him here on Earth, and to go tell others that Jesus saves. So all these things are being dissolved, he says. So now consider what manner of persons ought you to be holy, and godly in this present world. Looking for and hasting unto the coming of the day of God, where in the heavens on being on fire shall be dissolved, the elements shall melt with fervent heat. Back to this idea the earth, and the world passes away. Nevertheless we, according to his promise, look for new

heavens, and a new earth, wherein dwelleth righteousness, looking for the Kingdom, and so the new heavens. The new earth, well, we have to add one more component, right? The new Jerusalem. [Revelation 21:1-4](#) So I saw heaven and earth, the new heaven and the new earth from the earth. First earth and the 1st heaven were passed away and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, and I heard a great voice out of heaven saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people. God himself should be their God. God shall wipe away all tears from their eyes. You see all the consolation that's involved here. [2 Peter 3:10](#) says it's going to come. It's going to be a Titanic struggle of good and evil, right? And finally the earth is going to pass away with a great noise and the elements are going to melt with fervent heat and burn up. Everything you see is going to be dissolved, [Hebrews 11:10](#) but we know we're looking for a city that has foundations, whose builder and maker is God, that will last. and endure forever. The end of the world, in a sense, is a warning to the people of the world that loved that world, but as far as we're concerned, there's a new world. We're looking for the new world, the new heaven, and the new earth, and the new Jerusalem, all right. So eschatos. Oh wait it's just oh you thought so, but not yet. So here is the timeline. I've given you this so many times, right? But it's worth repeating. So we know that the dispensation of the law ended with Christ when he said it is finished. That was it. The work is accomplished, the law has been fulfilled in total, and now that law imputed righteousness is given to us. We're living now in the state of grace, a dispensation that is not necessarily accounted for. It certainly isn't accounted for in Daniel's 70 weeks of prophecy. We're now between the 69th and 70th week, and there is no determination on time here. This is the age of the church. These seven types of churches are seen in Revelation, and we're waiting for the Lord at the end, after he spits the false church out of his mouth. [Revelation 3:20](#) Jesus standing at the door, and knocking outside of the church, and then what's happens next, but the 4th chapter of [Revelation 4:1-2](#), and then John said he was in the Spirit, and he was caught up into the 3rd heaven. He saw things which were not lawful to speak. Right. He's caught away come up hither I will show the things which must be hereafter, and immediately I was in the Spirit. So he heard the voice like a trumpet, speaking, come up hither so the sound of the trumpet, the voice of the Archangel, and the carrying away into glory, and the rest of which he sees from above, as you will, and I will so pre tribulation will see what's going to happen in these terrible seven years when God tests his people Israel, and woos them, and brings them back to saving grace in the power of Christ's resurrection, of course, this Antichrist that now we're focused on because John has told us about him will make his peace covenant with Israel. He'll set up his own image in the temple, and Jesus will come in glory, and destroy, and cast the devil out, and establish his Kingdom on earth as it is in heaven, the end of which at the end of this Kingdom a final battle described by Ezekiel as the battle of Gog, and it will happen at the end of the Millennium. Make sure you know your chronology there in Revelation chapter 20, and then the devil is cast out, and all those that are in the bottomless pit will stand before the great white throne judgment, and then they will be cast into the eternal abyss called Gehenna it will be no more, and we'll live forever in that existence. This is what eschatology is then. So, this word yet once more signifies the removing of those things that are shaken as of things that are made that those things which cannot be shaken may remain so. That's what we're expecting as a matter of fact. All right so he says in [1 John 2:18](#) now there are already many antichrists. That's the 1st century. So to whom is he speaking? Or of what movement is he speaking for that matter? There's a plurality of antichrists, not just the Antichrist. So, as I said, these are paradigms, these are prototypes, these individuals that rose to eminence, and power who were heretics, and

they were in the midst of the believing church. [1 John 2:19](#) They were of us, but they were with us, but they were not of us, he'll say here in the next verse. So Paul saw it as well when he said in [Galatians 1:6-7](#) I marvel that you're so soon removed from him that called you into the grace of Christ, unto another gospel: 7 Which is not another But there be some of the trouble you and would pervert the gospel of Christ; but though we, or an Angel from heaven, preach any other gospel unto you, that that which we have preached unto you. Let him be accursed. I think it refers here to the Gnostic movement. Now Gnostics this is not a denomination it is a generic expression for apostates of the 1st three centuries So you can't, I probably shouldn't put the definite article the Gnostics in front of it because one will think of it is I shouldn't capitalize the G, right? I have to change that at any rate. It speaks of their religious forms, but they have multiplicity of forms. They are Hydra headed, their heresies are diverse the commonality is the rejection of Jesus as Lord, and that'll be the great Shibboleth of the 1st century. Jesus Christ is Lord so I had so much of the study of this on Wednesday nights, I'm assuming most of you come on Wednesday night, or hopefully you'd least tune In online. I hate that people miss the teachings of Wednesday night. Very important, vitally important teachings, and I think you should be here for them, but the Gnosis, the knowledge they were pretenders, they pretend they had divine knowledge. That's the expression that supplied to them Gnostic, but such strange beliefs. They had their own Gnostic Trinity. They had the the Demiurge. They believed that the God of the Old Testament was an evil God. That he was the God that tempted Adam. He was the God that delighted in bringing the flood, and destroying all the people he was a malevolent God. The good God, the the Christ, the Christos came in the form of Jesus, and so the Demiurge, and the Christ are in loggerheads, and ultimately have to be destroyed, and in fact, some branches of Gnosticism maintained that Satan was actually the good God, the Angel of light, Lucifer, and he was trying to bring light to people tried to help Adam, and Eve to rebel, and the evil God came, and realized what the good God Satan wisdom. I mean, this is so perverted ,and twisted stuff. Why even mention it? Well, because there are forms of it, and fragments of it that have now infected the body politic of the Church at large, and so warnings need to be coming to you. Nonetheless, there are already many antichrists. Gnostics certainly again, our teachings on Wednesday night have brought us to 1st and Second Timothy, where he speaks of these apostates and actually names two of them. Here in [1 Timothy 1:19-20](#) Holding faith, and good conscience; which some having put away concerning faith, we could put the word putting away apostasia. That's how we get this word apostate. Having put away concerning faith made shipwreck. 20 O f whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. It's interesting because some people say, well, that's the institution of the Inquisition. Heretics have to be burned at the stake. That's not what Paul meant. Paul said you excommunicate, you put heretics out of the church, and perhaps they'll learn not to blaspheme our gospel. Hymenaeus is survived obviously because we find in [2 Timothy 2:17-18](#) that he's named again, isn't he? So there were doth eat like a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some. So, and I'll be dealing with this on in fact this coming Wednesday night, I hope that might be an encouragement for you to join me on Wednesday nights. I need some people on Wednesday night not too many people coming anymore, and they need to. Why would you want to miss an opportunity to learn? Very valuable, very important, and I may stop putting it online because so many people telling me, I don't know, I just saw somebody this week. I haven't seen them since the COVID. They said, well, you know what, we're watching it online every week, and I said, well, you know, there's no COVID anymore. Well, I know, but we've gotten into the habit, and I said it is much

easier, isn't it? They said yes, and I said, but it's not good for you. You need the fellowship of the Saints. You need to be here with me, and I need you. I need that support. I need people to actually be interested in the word. It can discourage a minister to say, well, I guess nobody's interested in this. It makes me think maybe this is too boring or recondite, and the people don't want to hear this. So what else can I think? Or then I have to think that the the spirit of the Church is such today that nobody cares anymore, would become that shallow. Well, I hope not. I hope that's not the case. You know, if we should suffer some sort of persecution that the Church would want to gather every night. That's what they did in the 1st century, because the persecution was so intense, at any rate I diverse, and maybe that's why people don't, you know come because of my diversions, and my discussions, and diversions, and whatever else diffusion's. There were also antichrists who were politicos. Still are we have one that's a president right now. So politicos. Julius Caesar thought himself to be more than just a man, but a God, and he was the savior you know, anytime you hear any of the politicians say that they're gonna, they're gonna save America, and whatever this is dangerous territory. There's nobody who can save America, but Jesus. So we hear it all the time. Julius Caesar, he was the savior of the Roman Empire, and he died, of course, as you know, stabbed in the back, and then Augustus took his place, and then from there Tiberius, who was the reigning Caesar during the life of Jesus, apart from his birth, Augustus of course, is the the one there. Each one of these began to expand the role of deity. They are the living deity. They are the ones to be worshipped, after all, and we bow down to them, and add incense, and a pinch of incense. The Romans were glad to get rid of the Greek gods, and dismissed them ultimately, and they loved the living saviors, Caligula. What an evil perverse, lustful creature he was read his history, and the Claudius the great persecutor, and then of course Nero, you can see here there is a well, not an ascent, but really a decent as far as depravity is concerned, and what happened to the Roman Empire as you begin to see it disintegrate. Nero had a lot to do with it as a matter of fact, they were politicos that were indeed Antichrist. Those that hold the preterist view that everything happened in the 1st century, they say that there really this is where we are now. There are people that believe that everything happened in the 1st century. Calvinists believe it, and they believe that Nero was the Antichrist that John was speaking about, but that's not true. He was an Antichrist as there are many, but not the Antichrist. Oh no, that's a different matter altogether. Then during this time there's a little interruption here between Nero, and Domitian, but a number of Caesars, Galba, and so forth, they range for a few months, and they were executed or they were killed, and so not worth mentioning, but during the time of John's writing of this epistle Domitian he was an evil persecutor of the church. In fact, it's understood that he was the one that exiled John to the Isle of Patmos. John was a danger, Christians were dangerous people, and they had to be dealt with by the fires, they had to be fed to the lions, and so on. So during the next number of years, you might begin with Nero. This Church of Smyrna, the persecuted church, extends for 200 years of unimaginable torture. Believers now are driven underground to the catacombs to worship, and this is what these Antichrists were doing as they persecuted the church. Then a different form of Antichrist took place under Constantine who becomes the first Pontifex Maximus. He calls himself the great bridge builder. He unites Eastern Western Roman Empire that was fragmented at that point and sets himself almost as a deity. The Catholic Church has called him St. Constantine, but I don't consider him that. No, he is the first Pope. He is a Politico also it's to his political advantage to let the Christians come out from their hiding places, and to come into the temples that were previously given to pagans, and to come in, and worship freely, and then to Christianize all the Roman citizens, well, they were heathen, and it didn't matter. Now you're Christians, and you're used to bowing down to idols, so

we'll put up this idle here of Mary. Right, but you were worshipping her as Venus, but she's Mary now, and here's we've got Peter, St. Peter, and so forth. Jupiter the very statue is still in the Vatican that they used. It was a statue of Jupiter. They kiss his feet. If you're a real devotee, I'll never understand believers. Tell me oh they went to Rome, and they saw the Vatican. Are you? Do you know, what are you talking about? As though it's, you know, oh they saw, the fine art, the statuary, and all this, and I think what kind of a believer would fall in love with that Pagan city, just the rebuilding of the Roman Empire on the very place that the capital line was, they put the Vatican, and Saint Peters Square with the obelisk that they took from Egypt, the worship of false gods, this phallic symbol that they put up. Rather disgusting stuff, folks. Got a similar situation actually in Washington DC. A phallic symbol also with the Dome which is the symbol of the virgin, and so forth. So we have the phallic symbol. I mean this is all rather disgusting Masonic Antichrists. Oh, well, ok, we've got all kinds of modern antichrists. Take your pick. Which kind would you like here? So they all fit the category. They all fit into this paradigm that I'm speaking about during which anyone of these, when they were in their power, you might have pointed to, and said Antichrist, this is it folks. Get your white robes ready. No, I say get your white robe, make sure they're pressed, and cleaned, and in the closet, but make sure you're ready to get it on at any moment, because the coming of Christ is imminent, and because it's imminent, no man knows the day or the hour, and the virgins that didn't have enough oil in their lamp were so sad when Christ came to their shock, and surprise they weren't ready. We want to be ready. Oh yes, it could happen, and so get excited folks. It could happen yes indeed, but don't be pointing to specific events, and specific people, and saying this is the beast, this is the Antichrist. It hasn't happened just yet. All of these are paradigms pointing to the ultimate. I think the church is in the way, and I feel pretty proud about it. I think, yeah, Devil you'd like to do more, wouldn't you? But I'm in the way, and I'm going to stand in the way until you call us out of here so he that now letteth will let until he be taken out of the way, then shall that wicked one be revealed. He's in the shadows he might be alive today, I don't know. Gene Dixon said in 1962 that there was a great little leader in the Middle East that was going to rise, and become the prominent ruler of the World, but she died, and her prophecies dead as well. Clairvoyance don't know the mind of God, and biblical clairvoyance don't know the mind of God either on this matter. So let us understand, and let us understand that he is yet to come. The Antichrist is yet to come, so nothing compares to the battle that is coming, [Revelation 16:16](#) And he gathered them together in a place called Armageddon. Don't have enough time so I'll see you next week, and I'll show you the rest of that. I think it's intriguing.

Lord let us all be prepared here, and let's not fall in love, and be infatuated with the world, with its lusts, the lust of the flesh, the lust of the eyes, and the pride of life. You've warned us here in this 15th verse. So help us to be obedient to that, and to understand the devil's always trying to wrap his tentacles around us, and pull us ever so close we'll have nothing to do with it. Now you help us all here, Lord, to learn our lessons, and to be ready. We have the great consolation even though heaven and earth will pass away. Your word will not pass away. We have the consolation that though the elements will melt with fervent heat, all things that we see here on this earth, that a material will be melted down. Yet we, according to your promise, look for a new heaven, and a new earth wherein dwelleth righteousness. You've called us as citizens of another world, and so, Lord, while we're here, we're ambassadors. We're representing a Kingdom that can't be seen, and it is our duty, our obligation and our privilege to tell forth the good news, the

gospel, the everlasting gospel. Make people hear us Lord, and may they be saved in Jesus name Amen.