

[Sunday, June 12, 2016] 1John Series, 1John chapter 2, verses 18- 19 – Craig Thurman

So far, in the study of this chapter, we have seen:

- Jesus Christ as our Advocate (Defense, or as translated in the KJV, *Comforter*) with the Father (1Jn.2.1, 2), because of:
 - our propensity to sin (1Jn.1.8, *If we say we have no sin*, meaning the capacity to commit sin) and,
 - because of sins committed (1Jn.1.9, *If we confess our sins ...*);
- That we can know that we know Him because we keep His commandments (not suggestions; [2.3, 5]);
- That we can know the sincerity of the profession of others by marking in them their obedience to His Word (2.4, 6);

Obedience to the Word of God marks the the genuine Christian profession. We must know the Word to do the Word. And the more that our lives are conformed to the Word of God is how much more clearly Christ can be seen dwelling in us. As Christians we all know what the flesh can do. None of us has any trouble identifying the works of the flesh. But does how we live say that our fellowship is truly with the Father and His Son.

- That the old and the new commandment (1.7-10) is this: loving our brethren, the brethren of Jesus Christ;
- That little children, fathers, and young men, this being interpreted literally, have each shown something of the truth of Christ in their lives, for which John commended them;

- That we are warned against loving the world and the things of the world.
 - This was a consideration which caused in many of us great searching of the soul. Do I really love the Lord? Has Christ required of me something that I have not been willing to give up for Him? Has there been any portion of His Word that I have not been willing to obey because it would cost me more than I am willing to pay? Because of faith in Christ, to believe what this Bible teaches I'd have to give up _____.

Why, if I operated my business like a Christian, worked for my employer like a Christian, lived like a chaste young Christian, sought for a husband or a wife like a Christian, took my role as a Christian husband or wife, raised my children like a Christian, supported my church like a Christian? Why the world, my friends, my family would disown me, shun me, say things against me, and I'm unwilling to bear that cross.

Christ, to this one, is sub par to the world; There is no question that this one loves the world and its things more than he loves the Lord Jesus Christ.

Mt 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Mr 8:35 For whosoever will save his life shall lose it (trying to hold to Christ and the world is to lose both); but whosoever shall lose his life for my sake and the gospel's, the same shall save it. (He shall find and shall be blessed.)

Mt 16:25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

If we have remained with the points of this letter of the apostle John to this point, and we have heard the Word of the Lord, and we have sensed the Spirit of God probing into all of the very secret places of our hearts and are renewed in our love for Jesus Christ, then we are prepared to consider the deception that is at work all about us. Otherwise, we are unprepared to stand against an evil day which is coming.

Παιδία ἐσχάτη ὥρα ἐστίν
18 ¶ *Little children, it is the last time:*
 the last hour it is, the uttermost hour, the latter hour

time, ὥρα, hó-ra, noun; translated in the KJV as hour (89), time (11), season (3), day, eventide, instant, high time, short (1 each); this references a particular period of time.

Here is a contrast of two Greek words translated *time*:
*Ro 13:11 And that, knowing the time [καιρός, time or season], that now it is **high time** [ὥρα, the hour] to awake out of sleep: for now is our salvation nearer than when we believed.*

last, ἐσχάτη, nom. sing. fem. of ἔσχατος; the KJV, last (47), uttermost (3), latter (1), lowest (2).

In Scripture the last day (ἡμέρα) may refer to either the time since Christ's death (Acts 2.17-21; He.1.2), the last of the last days (2Ti.3.1), or the final day of resurrection. (Jn.6.39, 40, 44, 54) The phrase *the last time* or hour refers more particularly to that time subsequent to Christ's death. By the Word of God we know that we are in the last of the last days, and especially late in the hour in which our Lord Jesus Christ comes to destroy all of His enemies and judge the earth in righteousness.

ἤκούσατε
and as ye have heard

1John Series

you have heard, ἠκούσατε, 2ppl., aor., ind., act. of ἀκούω, to hear; is used 24 times in the N.T.: KJV, *have heard* (20); *did ... hear* (1), *had heard* (1), *heard* (3); this is found in 1Jn.2.7, 18, 24 (2); 3.11.

ὅτι ὁ ἀντίχριστος ἔρχεται ¹καὶ ²νῦν ³ἀντίχριστοι ⁴πολλοὶ ⁵γεγόνασιν
that antichrist shall come even now are there many antichrists;
comes ¹and ²now ⁴many ³antichrist ⁵are

ἀντίχριστος, antichristos;

ἀντί, anti, a preposition which can stand alone or can be prefixed to another word; as an independent preposition it is translated in the KJV, *for* (16), *in the room* (1), *because* [is ἀνθ' ὧν meaning *for that*], (4), *therefore* (1); it can mean *against* or *opposed to*; as a prefix, ἀντέπω (ἀντί + λέγω, to speak), *gainsay, say ... against*; ἀντίδικος (ἀντί + δίκη, judgment, vengeance), *adversary*; ἀντικαθίστημι (ἀντί + κατά + ἵστημι, stand), *resisted*; etc.

Thayer's Greek-English Lexicon of the New Testament, p.49, 'ἀντί ... a preposition foll. by the gen. ... in the use of which the N.T. writ. coincide with the Greek; 1. prop. it seems to have signified *over against, opposite to, before*, in a local sense Hence 2. indicating exchange, succession, *for, instead of, in place of* (something).

+

χριστός, christos, Christos, an office or The Office as the anointed/Anointed of God and derived from the verb χρίω, *to anoint* and the noun χρίσμα, the anointing or unction.

χριστός is whoever the Lord ordains to special service, whether **high priest**, or **priests** (Ex.28.41; Nu.18.18), **kings** (1Sa.9.16; 10.1; 15.1, 17) or **prophets** (1Ki.19.16). (Rulers of the earth were *anointed* or are considered as *anointed* of the Lord. [1Ki.19.15, Hazael, king of Syria] Being dedicated to one of these offices was called *anointing* because it originally

involved application of oil. The oil was typical of the Spirit of God, which came upon that one appointed or chosen for service.

To choose one for an office is not the same as choosing one to salvation. This *election* is not the same as *eternal election*. (cf. also Hazael and Saul chosen as kings, yet being reprobates)

Election to the office of the apostleship:

Joh 6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

Election to salvation:

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

Judas Iscariot was chosen and anointed to the apostleship but he was not one of the elect of God in Christ Jesus before the foundation of the world.

Considering the *anti-* aspect of Christ, by knowing the true we can discern the false. It is not necessary for us to devote our time to studying all of the false things that are in the world. There is one thing that the saints of God should do: search the Scriptures. In Philippians 4:8, Paul the apostle gave the saints the admonition to *think on these things*. The very first of these things he listed is *whatsoever things are true*. (Phl.4.8) In the first pages of the KJV Bible used to be a portion entitled, *The Translators to the Reader*. In it is this quote:

‘Sure we are, that it is not he that hath good gold that is afraid to bring it to the touchstone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactor, lest his deeds should be reprov’d; neither is it the plain-dealing merchant that is unwilling to have the weights, or the meteyard, brought in place, but he that useth deceit.’

Those who are of the truth are not offended with being examined by the Word of God. Those who diminish the importance of God's Word, the doctrine and its succeeding practice won't come to the light because they shall be found out to be liars. Knowing Jesus Christ is prerequisite to recognizing antichrists/AntiChrist. All who do not know Christ, when the time comes, and it is coming, they will fall hook, line, and sinker for antichrists/Antichrist. The deception will be too great for unregenerate man to discern because God will cause them to believe a lie.

Antichrists are here, and Antichrist is coming:

ἄνομος ἀποκαλυφθήσεται
2Thes.2.8 And then shall that Wicked be revealed,
One in his ending
for who he is

shall ... be revealed, ἀποκαλυφθήσεται, 3ps. fut. ind. pass. of ἀποκαλύπτω; KJV, always translated (3 times) as shall ... be revealed (Mt.10.26; Lk.12.2; 2Thes.2.8.

whom the Lord shall consume with the spirit of his mouth,

shall consume, ἀναλώσει, 3ps. fut. act. of ἀναλίσκω; ἀνά above, again, re- + ἀλίσκω LXX, to convict, take or catch (cf. below); KJV, always (3) translated with the English word consume

and shall destroy with the brightness of his coming:

καταργήσει, 3ps. fut. ind. act. of καταργέω; KJV, cumbered, none effect, destroyed, loosed; delievered; vanish away, cease, abolish.

Antichrist shall be caught and brought to nothing when Jesus comes from glory.

ἡ παρουσία κατ' ἐνέργειαν
9 **Even him** (that Wicked), **whose coming is after the working**
according to,
in harmony with

of Satan with all power and signs and lying wonders,

Satan gives him his power:

Re 13:2 *And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and **the dragon gave him his power**, and his seat, and great authority.*

10 *And with all deceivableness of unrighteousness **in them that perish** (or, that are lost); (the external and internal working of Satan's deceipt)*

ἀπολλυμένοις, dat. pl. masc. part. pres. mid. pass. of ἀπόλλυμι, ἀπό forth, from, since + ὄλλυμι to destroy, perish, ruin (LXX, Job 4.11; Pv.1.32; 2.22); ἀπολλυμένοις is translated in the KJV, *that perish* (3 times: 1Co.1.18; 2Co.2.15; 2Thes. 2.10), *that are lost* (once, 2Co.4.3)

ἀνθ' ὧν

because

meaning, *against which* powers and signs and lying wonders

ἀνθ' ὧν, ἀνθ' for ἀντί; ὧν, gen. pl. of ὅς, who, which' because that; literally, for which ...

ἔδέξαντο

they

received

not the love of the truth,

that are lost notice the word

received

received, ἔδέξαντο, 3ppl. aor. ind. of δέχομαι, to take (5), accept (2), receive (50).

These did not receive *the love* of the truth. They might have had the truth intellectually or theoretically, but they had not receive *the love of it*. This is more than just the facts of truth concerning Christ and his church, but the real disposition of the heart to it. They hadn't received that kind of disposition which the Spirit of the Lord works in the heart of His own in the new birth.

εἰς τὸ σωθῆναι αὐτούς
that they might be saved.
for them to be saved

Had these received this love for the truth they would have been saved.

This condemnation is the plight of every man fallen in Adam but for working of the grace of God. Every man is deceived and blinded by Satan:

2Co 4:3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world

αἰῶνος, meaning this present age where those without Christ are all subjected to Satan's dominion.

νοήματα

hath blinded the minds of them which believe not thoughts of the unbelieving,

νοήματα, acc. pl

*lest
that ...*

εἰς τὸ μὴ, seven times in the KJV, Acts 7.19, *to the end ... not*; 1Co.9.18; 2Thes.2.2; 1Pe.3.7, *that ... not*; 1Co.10.6, *to the intent not*; 2Co.4.4, *lest*; Heb.11.3, *so that ... not*.

the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

... not

διὰ τοῦτο

11 *And for this cause*

And through this [deception ...]

Which is the very next logical step for those who continue in unbelief ... It doesn't get better for those in unbelief, but worse and worse.

	ἐνέργειαν	πλάνης
<i>God shall send them</i>	<i>strong</i>	<i>delusion,</i>
	that perish	an operation of error or deception
		an effectual working

ἐνέργειαν, acc. sing. of ἐνέργεια; KJV, Eph.3.7; 4.16, *effectual working*; Eph.1.19; Phl.3.21; Col.1.29; 2Thes.2.9, *working*; Col.2.12 *operation*; 2Thes.2.11, *strong*.

πλάνης, gen. sing. of πλάνη, KJV, *error, deception, delusion*.

1Jo 4:6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error πλάνης.

εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει

that they should believe a lie:

for them to believe the lie:

πιστεῦσαι, aor. infin. of πιστεύω; KJV, *once believed; believe* (6 times)

Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe πιστεῦσαι that he is (but not only this, but also ...), and that he is a rewarder of them that diligently seek him.

The faith of Christ works, that is, God works in us to will and to do of His good pleasure. (Phl.2.13) God gave us the will to want to. ... *He is a rewarder* touches the hearts of the saints. So that, if there is not will there is no life.

ἵνα κριθῶσι
12 That they all might be damned who believed not the truth,
In order that

κριθῶσι, 3ppl. aor. subj. pass. of κρίνω; KJV, *might be damned*; 1Pe.4.6, *might be judged*.

but had pleasure in unrighteousness.

God proves who they are by what they do, and moves them to do because of what they are. How true it is that without Him we are nothing. Without Christ there is no life. Look to Him all the ends of the earth and be saved; look to Him who hanged on the true, live!

Nu 21:9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Joh 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

33 This he said, signifying what death he should die.

1John Series

Isa 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

The Christ of God was promised to come. He was One particular person for which the people of God looked.

*Mt 23:8 But be not ye called Rabbi: **for one is your Master, even Christ**; and all ye are brethren.*

John the Baptist preached of the coming of the Christ of God:

Mk.1.1 ¶ The beginning of the gospel of Jesus Christ, the Son of God;

...

*7 And preached, saying, **There cometh one** mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.*

...

9 ¶ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

*11 And there came a voice from heaven, saying, **Thou art my beloved Son, in whom I am well pleased.***

John the Baptist asked:

Mt.11.2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

Jesus asked the disciples this question:

Mt.16.13 ¶ When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

1John Series

14 *And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.*

15 *He saith unto them, But whom say ye that I am?*

16 *And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*

17 *And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*

When Jesus taught the doctrine of election, and many became offended at him and walked with him no more, it was that small group of disciples which said:

Joh 6:69 And we believe and are sure that thou art that Christ, the Son of the living God.

The woman at the well said:

*Jn.11.27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, **which should come** into the world.*

Jesus is the Christ of God

Jesus wasn't a Christ, He is *the Christ of God*. He is the only Christ of God.

Mt 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (cf. Mk.8.29; Jn.6.69)

Even the devils, when confronted by the Son of God professed that He was the Christ of God:

*Lu 4:41 And devils also came out of many, crying out, and saying, **Thou art Christ the Son of God**. And he rebuking them suffered them not to speak: **for they knew that he was Christ**. (The devils believe that there is one God. (Ja.2.19) They know who the Christ of God is, yet they are fallen angels, demons, devils which do not know God in truth.*

1John Series

Do we believe this? Are we staking our lives on this? This man said:

Henry Mahen, from the message, 82 Years of Reflections, said, 'Abraham didn't believe that there's a God – He believed in God. There is a difference.'

Do we see in Jesus that One whom the Father sent from His throne, Who cohabited eternity with the Father, by whom all things are created and sustained, God come in the flesh, born of a virgin, dwelling among men, the God-man, the Christ of God, going to the cross of Calvary to save His people from their sins? This is who the Christian sees by faith. Those who see just an other good man who did some good things, and hope that if they emulate him God might grant them to live forever are deceived and yet dead in sins. No true believer in Jesus Christ makes any such profession. The Spirit of God teaches all of His own the truth of Jesus Christ at the hearing of the true gospel of God. And by this we can discern the truth of the spirit of Christ and antichrist.

Jesus' coming was foretold from the beginning of the history of mankind .

Ge 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

And every genuine believer professes the truth concerning Jesus Christ, and *it cannot be denied* by them:

*Joh 16:27 For the Father himself loveth you, because ye have loved me, **and have believed that I came out from God.***

*Joh 17:8 For I have given unto them the words which thou gavest me; and they have received them, and **have known surely that I came out from thee, and they have believed that thou didst send me.***

Men in their fallen state of sin cannot comprehend who He is.

Joh 6:41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

*42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? **how is it then that he saith, I came down from heaven?***

ἀντίχριστος, antichristos means, *in the room* of Christ, one who stands in the place of Christ, and as a result it takes the meaning of one who is *opposed to* or *against* Christ. These are *false christs* (Mt.24.24), lying christs, feigned christs of God.

2Th 2:3 Let no man deceive you by any means: for that day

Which day? v.2 ... as that the day of Christ is at hand, which refers to the day of His coming. (v.1)

shall not come, except there come a falling away (ἀποστασία) first,

Brethren, it is never said that one falls away from error. It is always that one falls from the truth. Apostasy is always a departure from the truth, a falling away from it.

There are two apostasies that come to mind:

1. **The world itself apostatizes** from all external influences of God through His Word. They abandon all that is called God. (Ro.1.20-28; 2Thes.2.10) He is blind who cannot see in our present society that our nation has degenerated so much so that we have become Godless. Whatever good history that this nation might have had in its beginnings is past. The glory is corrupted and gone.
2. **Believers apostatize** from the truth of the Word of God in doctrine and practice. Christendom no longer knows what truth is. The universal church doctrine has rendered the local church completely irrelevant for the unlearned believer today. They say, 'I don't need that church anymore, I'm part of a

church if I Skype or FaceTime; I can go to my radio or T.V. or internet church. The Bible Version explosion has lent to more confusion, and not clarity of God's Word. Christians are apostatizing from the truth. Churches are apostatizing from the truth.

Christians are apostatizing:

*1Ti 4:1 Now the Spirit speaketh expressly, that in the latter times **some shall depart from the faith**, giving heed to seducing spirits, and doctrines of devils;*

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

Churches are apostatizing:

2Ti 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

and that man of sin be revealed (ἀποκαλυφθῆ, 3ps. aor. subj. pass.), the son of perdition;

ἀπωλείας, KJV, *destruction, waste, damnation*; the very term applied to Judas Iscariot in Jn.17.12; Judas Iscariot was *an antichrist*; but there is coming The Antichrist; Nimrod was an antichrist (Ge.10.9); Pharaoh, in Moses' day, who assumed to tell the people of God the will of God, was antichrist (Ex.10.11); king Saul was antichrist. He was the very nemesis of David, as Antichrist is to Jesus Christ.

*4 Who opposeth
resists*

ἀντικείμενος, contradicts; ἀντί + κείμεαι, sets, lays, or appoints himself as an *adversary*; KJV, *adversary*, **contrary**, *opposeth*.

LXX, ἀντίκεισθαι, translated Ex.23.22; 2Sa.8.10; Esther 8.11; Is.41.11; 66.6, *adversary*; Zac.3.1, *resist*; Is.45.16, *opposed*; Is.51.19, *are against*.

and not only this, but ...

and exalteth himself

ὑπεραιρόμενος, nom. sing. masc. part. pres. pass. of ὑπεραίρω, ὑπέρ, above, beyond, exceeding, more, more than, to, toward (**hyper**) + αἴρω, to raise; ὑπεραίρω, KJV, *exalted above*; the passive here *to exalt ... self*.

ἐπι

above all that is called God, or that is worshipped; so that he as God upon

καθίσαι εἰς

sitteth in the temple of God, shewing himself that he is God.
set down into

καθίσαι, aor. infin., to sit or set down.

Heb 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down ἐκάθισεν at the right hand of the throne of God.

As unimaginable or incomprehensible as it is to the children of God, there are those who genuinely believe that they are christs of God. There are those who preach that these are christs of God. We have seen men fall for the heresy of evolution; we have seen men fall for climate change; we have

1John Series

seen men fall for the doctrines of devils, antichrists again and again.
(1Ti.4.1, cited above ... *doctrines of devils*)

We are surely in the last hour of the last days before the day of the coming of Jesus Christ. And there are children of God who shall witness the rising up of this wicked man. Paul said,

*2Th 2:3 Let no man deceive **you** by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed (in his beginning), the son of perdition;*

ἔρχεται
shall come,
Or, comes

shall come, ἔρχεται, 3ps., pres., ind. of ἔρχομαι, to come; ἔρχεται is used in the KJV 90 times and is translated: was coming (2), is coming (2), is brought (1), doth come (1), will come (2), shall come (1), should come (1), came (4), went (1), come (9), and cometh (66, interesting that this is the number for idol worship). (cf. 4.3, should come)

ἔρχεται, found twice in 1John:

*1Jo 4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it **should come** (ἔρχεται, comes); and even now already is it in the world.*

John expected the coming of a man called the Antichrist. He referred to a single person, and more than a system or men. He said, The Antichrist comes. John understood the message of the Lord Jesus Christ during his personal, earthly ministry. Jesus said:

*Mt.24.1 ¶ And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.
2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.*

3 *And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?*

4 ¶ *And Jesus answered and said unto them, Take heed that no man deceive you.*

5 *For **many shall come** in my name, **saying, I am Christ**; and shall deceive many.*

...

8 *All these are the beginning of sorrows.*

The very first thing that marks the *beginnings of sorrows* is the coming of many antichrists; yes, also wars and rumours of wars, nation rising against nation, kingdom against kingdom, famines, pestilences, and earthquakes in divers places. But the first thing mentioned is the coming many antichrists which shall come to deceive the souls of men and lead them to eternal destruction.

11 *And many false prophets shall rise, and shall deceive many.*

...

13 *But he that shall endure unto the end, the same shall be saved.*

This is a difficult trial for his disciples.

14 *And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end [or completion or fulfillment] come.*

15 *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, **stand** in the holy place, (whoso readeth, let him understand:)*

It is to this that John must specifically refer in our present epistle.

...

23 ***Then***

Mt.24.21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

The gospel of Luke marks for us how particularly prone the disciples could be to falling into deception because of the difficulties of the trials that they shall come into in the last days. He says,

*Lu 17:22 And he said unto the disciples, The days will come, **when ye shall desire to see one of the days of the Son of man**, and ye shall not see it.*

23 And they shall say to you, See here; or, see there: go not after them, nor follow them.

Lu 21:34 And take heed to yourselves, lest at any time

your hearts

be overcharged

might or should

weighted or pressed

βαρυνθῶσιν, 3ppl., aor., subj. pass. of βαρύνω, only this once; related to βαρύς, to be heavy, grievous, weighty; and βαρός, burden, weight; βαρέω, heavy, pressed, burdened, charged.

Barnes' Notes, vol. 9, p.144, 145, '– there is a need of cautioning the disciples of Jesus now that they do not indulge in the festivities of this life, and forget that they are to die and come to judgment. ...

Christians should feel that they are soon to die, and that their portion is not in this life; and, feeling this, they should be looking for and hastening unto the coming of the day of God.'

with surfeiting,

ἐν κραιπάλῃ, κρασ, head + wrestling (Eph.6.12),
πάλλω, to toss about; A. T. Robertson, *Word
Studies in the New Testament*, vol.2, p.262, 'Latin,
crapula, **the giddiness caused by too much wine.**'

LXX, κραιπαλᾶν

Ps.77.65, **has been heated** with wine

Is.24.20, **one oppressed with wine**

Is.29.9, *Faint ye, and be amazed, and be
overpowered , not with strong drink nor
with wine.*

To become careless.

and drunkenness,

μέθη, intoxication; Vincent, cf. Jo.2.10, *have well
drunk.*

To become unaware.

and cares of this life,

μερίμναις, dative pl. of μέριμνα; the noun is
always translated with the English *care*; the verb,
μεριμνάω, is translated *take ... thought* and *art
careful*; it means **to be distracted** from continuing
with Jesus Christ and the truth of His Word.

and so that day come upon you unawares.

*35 For as a snare shall it come on all them that dwell on
the face of the whole earth. (but it should not to us)*

*36 Watch ye therefore, and pray always, that ye may be
accounted worthy*

If we do not note those words, *accounted worthy*, we will miss the point of the warning ... or else

to escape all these things that shall come to pass, and to stand before the Son of man.

Not being counted worthy must mean that 'we will not escape all these things that shall come to pass, and to stand before the Son of man, in a way that could have been had we been counted worthy. If we suffer with Him we shall reign with Him.

if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs (ψευδόχριστοι), and false prophets (ψευδοπροφήται), and shall shew great signs and wonders; insomuch that, if it were possible,

εἰ δυνατόν, KJV always, *if possible*

they (the false christs and false prophets) shall deceive

Or, to deceive

πλανῆσαι, aor. infin. act. of πλανᾶω, *to deceive, err, wander, go astray, seduce*; πλανῆσαι, is found one other time, Re.20.3. Satan, after the millennial reign of Christ, shall be release for a season to deceive the nations.

πλανῆσαι:

Re 20:8 And shall go out to deceive πλανῆσαι the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. (Satan's ascent at this time was foretold in Re.17.8, and shall ascend out of the bottomless pit.)

the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 For as the lightning cometh (quick, sudden, instantantly) out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν
even now are there many antichrists;
and now many antichrist are

are, γεγόνασιν, 3rd pl., perf., ind. of γίνομαι, to become; only three times is the Greek , used: Ro.16.7, who also were in Christ before me; He.12.8, whereof all are partakers.

Remember that the perfect verb expresses an action that has taken place in the past which has brought forth present results. See this in the address of John to the little children, fathers, and young men.

A Manual Grammar of the Greek New Testament, Dana & Mantey, p.200, 'The perfect tense is the tense of completed action. Its basal significance is the progress of an act or state to a point of culmination and the existencde of its finished results. ... It implies a process, but views that process as having reached its consummation and existing in a finished state.

New Testament Greek, Machen, p.187, 'The Greek perfect tense denotes the present state resultant upon a past action.'

ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν
whereby we know that it is the last time.
hour

18 Παιδιά, ἐσχάτη ὥρα ἐστίν καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν, ὅθεν γινώσκομεν ὅτι ἐσχάτη

ὥρα ἐστίν

ἐξ ἡμῶν ἐξῆλθον ἄλλ' οὐκ ἦσαν ἐξ ἡμῶν
19 *They went out from us, but they were not of us;*
From us they went out

... and they continued in that apostacy

they went, ἐξῆλθον, 3ppl. aor. ind of ἐξέρχομαι, to go out; ἐξ or ἐκ a preposition *of, from, out* + ἔρχομαι, to come or go.

they were, ἦσαν, 3ppl. imperf. of εἰμί, I am;

Dana and Mantey, *A Manual Grammar of the Greek New Testament*, p.186, of the imperfect, “It helps you to see the course of the act. It passes before the eye the flowing stream of history” (Robertson), p. 187, ‘Donaldson, “The imperfect denotes an incomplete action, one that is in its course, and is not yet brought to its intended accomplishment. It implies that a certain thing was goin on at a specified time, but excludes the assertion that the of the of the action was attained ...”

To be helpful, every member who departs a church body is not an antichrist. Every member that, for better or for worse, departs this body does not have to receive church discipline. It is my opinion that preachers and churches misuse the corrective rod of church discipline. What is wrong with releasing members who don't want to be with us anylonger? Members can become disgruntled for any number of reasons. If they cannot serve the Lord here, why not allow them to go to another? But for those who fall into heresy or public sins and bring shame to the body of Christ, for the love of the Lord, the church must cast forth such members from the body in discipline until the time that they repent.

There had been more than one antichrist with this church. John says, *They went out ...* The aorist tense of the verb states the fact of their departure from them.

Evidently, these antichrists had once made a profession of faith in Jesus Christ and were admitted into one of the Lord's churches for fellowship in the things of Christ. Peter, Jude and Paul speak of antichrists gaining access into the churches.

Peter of the future coming of false teachers:

*2Pe 2:1 But there were false prophets also among the people, even as **there shall be false teachers among you, who privily shall bring***

privily shall bring in, παρεισάξουσιν, 3ppl. fut. ind. of παρεισάγω, παρά about, near, beside+ εἰς, into + ἄγω, to lead; see below, Jude 4.

in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

...

*13 ... Spots they are and blemishes, sporting themselves with their own deceivings **while they feast with you** ...*

These antichrists are fully convinced that they are true believers because they are deceived themselves.

Jude, speaks of those who were already within:

*Jude 1:4 For there are certain men **crept in unawares,***

παρεισέδυσαν, 3ppl. aor. ind. of παρεισδύω or παρεισδύνω; παρά about, near, beside+ εἰς, into + δύνω, to set ... unsuspectingly; the combination of παρεισ- appears to have become, in the N.T. era (not the LXX, cf. 2Mac.8.1) the idea of stealth or privacy; cf. also ἐνδύνω.

Vines Expository Dictionary of Old and New Testament Words, W. E. Vine, Revell, p.255, 'Creep, Creeping, Crept:

1. ENDUNO (ἐνδύνω), properly, to envelop in (ἐν, in, δύνω, to enter), to put on, as of a garment, has the secondary and intransitive significance of creeping into, insinuating oneself into, and is found with this meaning in 2Tim. 3:6. Cp. *enduo*, to clothe.

2. PAREISDUNO (παρεισδύνω), to enter in by the side of (παρά, beside, εἰς, in), to insinuate oneself into, by stealth, to creep in stealthily, is used in Jude 4.'

[Properly, to enter into *some other way* than through the *Door*. Jn.10.1]

who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. (The prosperity doctrine ... live like you want, God has forgiven you.)

...

*12 These are spots **in** your feasts of charity, when they feast **with you**, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth,*

whatever it was that they bore, it was not what endured

without fruit, twice dead,

Never have I seen a deceiver of this sort come from this apostacy. They are accounted dead in body and spirit, and there would be no change in them. They have manifested their eternal reprobation.

plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness

the gloomy, thick, mist; that which the LORD cast upon the Egyptians, but which the children of God never face. (cf. Ex. 10.21-23)

of darkness for ever.

Our Lord referred to these in John 10.1:

Jn.10.1 ¶ Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up

ἀναβαίνων, nom. sing. masc. part. pres. of *ἀναβαίνω*, *ἀνά* re-, again, above, up, renew + *βαίνω* to go [LXX, Deu.28.56]; the act of ascending; to step up, whereas , is to step down or the act of descending.

some other way,
from some other place

ἀλλαχόθεν, this *adverb of place* is only found here in this text; *ἄλλος* another, other, otherwise & *θεν*, from; LXX 4Mac.1.7, *I might prove to you, from many other consideration* ...

<i>the same is a thief</i>	<i>and a robber.</i>
who steals	who seizes that which was not his

κλέπτης, a noun always translated in the KJV *thief*; and the verb *κλέπτω* is always translated *to steal*.

ληστής, a noun translated either with the English word *thief* (11), or *robber* (4); the verb [not used in the LXX or N.T.] *ληίζομαι* or *ληίς*. Clearly from these texts we can see that the idea is of forceful seizure: Mt.21.13, *ye have made it a den of thieves*; 26.55, *Are ye come out as against a thief* [who had seized upon that which was yours ...] *with swords and staves to take me?*; 27.38, *two thieves crucified with him* [which Luke calls two malefactors, evil doers]; 44; 2Co.11.26)

2 *But he that entereth in by the door is the shepherd of the sheep.*

3 *To him the porter (θυρωρός, door-keeper; Jn.18.16) openeth (notice the dependency of the sheep for this unnamed host to open the door); and the sheep **hear** his voice: and he **calleth** his own sheep **by name**, and **leadeth them out**. [from where they were being safely kept unto that time]*

4 *And when he putteth forth*

ἐκβάλη, 3ps. aor. subj. act. of ἐκβάλλω, to cast forth; in a type, the command to go forth; KJV, to bring forth, to cast out or forth, to pull out, to send forth.

his own sheep, he goeth (proceeds) before them,

ἔμπροσθεν, adverb, before or in front of; KJV, *before, in ... sight, in the presence.*

and the sheep follow him: for they know his voice.

5 *And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.*

Christians can err and become caught up in the terrible deceptions others.

Through discipline it was hoped that these might repent of their error:

1Ti 1: 19 *Holding faith, and a good conscience; which **some having put away** concerning faith have made shipwreck;*

20 *Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they **may learn** not to blaspheme.*

Hymenaeus, now with another Philetus, and Alexander must have continued in their rebellion, and therefore were kept outside of the church body.

2Ti.2.17 *And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;*

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

2Ti 4:14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

Error gained access into the Corinthian church and infected some of the members there.

*1Co 15:12 Now if Christ be preached that he rose from the dead, **how say some among you** that there is no resurrection of the dead?*

False doctrine cannot be tolerated in the church. John wrote that these antichrists were no longer with them. They went from them. But while when they were with them they were really never a part of them, and proved this essential disconnect in their false profession and their departure. But to be clear, had these antichrist not left, and had been discovered prior to their departure they would have been put away from the membership of this church body.

2Co.13.1 ¶ This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare ...

εἰ γὰρ ἦσαν ἐξ ἡμῶν μεμενήκεισαν ἂν μεθ' ἡμῶν
for if they had been of us, they would no doubt have continued with us:
they were of us ... then now

they were, ἦσαν, 3ppl. imperf. of εἰμί, I am; see above;

New Testament Greek, Machen, p.65, 'The tense which denotes contued action in past time is called the imperfect. ... the imperfect active indicative means I was loosing, etc.

but they went out, that they might be made manifest that they were not all of us.

Samuel Eyles Pierce (June 23, 1746-May 10, 1829) wrote in his article, *They Went out from Us*: ‘How solemn! How awful! These antichrists came out of the apostolical church of Jesus. They had been in it. Their names had been registered in their church book. They had been church members with the best of saints. Yet all this did not preserve them from the foulest apostasy. They had heard and professed to have received and believed the very same doctrine the Apostles preached! Yet this did not keep them steadfast in the faith. They were carried away with lust and lasciviousness. This led them to corrupt the doctrine of God’s free grace: to suit it to encourage their own corrupt affections, and from hence to proceed to set forth such a different christ, such a different gospel, and such a different spirit as eclipsed the whole glory of that Christ and Gospel that was preached and declared by the Apostles themselves. If these wretches had not for a season been under the profession of Christ and in the church amongst His people, they could not have acted as they did. They could not so completely have corrupted the Gospel, if they had not had the notional scheme of the same in their minds.’

19 ἐξ ἡμῶν ἐξῆλθον, ἀλλ’ οὐκ ἦσαν ἐξ ἡμῶν εἰ γὰρ ἦσαν ἐξ ἡμῶν,
μεμενέκεισαν ἂν μεθ’ ἡμῶν ἀλλ’ ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ
ἡμῶν

20 ¶ *But ye have **an** unction from the Holy One, and ye know all things.*

an anointing

2 times in verse 27

have, ἔχετε, 2ppl. pres. ind. of ἔχω, I have.

As anointing always has to do with office, we conclude that the saints of God alone, these are the real members of the Lord’s N.T. church, have a special enabling from the Spirit of the Lord by virtue of this relationship with Christ that no other believers enjoy.

1John Series

2Co.1.21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

The sequence of the events to a child of God follow, *sealing, earnest, and anointing*. Christians, church saints (a redundance) have a special aid of the Lord's Spirit.

You know all things. Who does? The church saints, by context. John tells them that they have all that they need for life and godliness. They have all that they need to be suited up against all of the wiles of the devil. He tells them. He tells them that they can stand fast against that evil day. This special anointing comes upon the saints of God alone. This relationship with Christ in the church, knowing the Word of God and abiding in Him shall work to preserve us unto that great day and coming of our Lord and Savior Jesus Christ. Do you know Him? If so, you make that profession of Christ today, be baptized in the name of the Father, and the Son, and the Holy Ghost, and walk with Him in that capacity until He comes again in a N.T. church relationship.

20 Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα