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1 John 2:18-21

A Righteousness Anointed with Fidelity

1 John 2:18-21: “Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour. They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us. But you have an anointing from the Holy One, and you all know. I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth.”

Well, we come to an epistle in which John gives us confidence about our relationship with God. You can have a relationship with God, a personal relationship with God. How amazing that is. It's no wonder John states within the passage, “behold what manner of love the father has bestowed upon us that we should be called children of God.” How amazing that is. You can just see him shaking his head, “I can't imagine that He would want to call me a child of His, a child of God.” Truly, the greatest thought that could occupy the human mind is that God of the universe loves you. That's got to be the greatest thought. As we come into this passage and we look at the beginning of this epistle, we begin to realize that in order to have fellowship, you've got to be real. You've got to come clean. You've got to admit truth because God himself is truth. The way that he puts it in 1 John 1:5 is:

“This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.”

That is to say, there's no obscurity, there's no hidden agenda. Truth, transparent, God is light. So that if you want to have a relationship with one who is transparent and true and there is no deception at all; as Jesus would make it clear in the Gospel of John that Satan is a liar and he was from the beginning but with God, there's no deception with Him. In fact, in Titus, it is impossible for God to lie, because it's not who He is. He is the “Father of lights, with whom there is no variation or shifting shadow,” as James tells us. Scripture is conveying to us that if you want to have a relationship with someone like that, guess what, you're going to need to be transparent. You need to be true coming before Him. God is not asking for your perfection. He is asking for your transparency and for you to admit the truth. Scripture tells us that Jesus is the way, the truth and the life. So, we understand that you're coming to truth, you stand before truth, you can't be hiding your sins.

So, as it ends in chapter one, if you say you have fellowship with Him and you say you have fellowship in the light, and then you say you don't have any sin, ok, somebody's hiding something. You're not being transparent. So, the point is:

1 John 1:8. "If we say that we have no sin, we are deceiving ourselves and the truth is not in us.

1 John 1:9. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

Scripture is letting you know that He's not asking for perfection, He is asking for transparency. So, you want to have a relationship with God? "Yes." Ok, let's come clean.

As you come into 1 John 2, he begins to talk about this sense of righteousness. In other words, if you want to have a relationship with God, you have to love righteousness; and there's a transformation that really takes place because there's no way that I can actually love righteousness within myself. Eventually, something that's right will rub me the wrong way because it goes against what I want. So, something has to change, and that's my nature. The nature of Christ has to be within me, and that's what salvation is really about, that we have an advocate with the with the Father, Christ himself is the atoning victim that brings us into a close relationship with Him.

What makes somebody want to keep the word of God? What makes somebody want to do the right thing? The answer is: Because in his heart, he wants to do the right thing. It sounds kind of simple, I know, but if you if you look in 1 John 2:5,

"But whoever keeps His word, in him the love of God has truly been perfected."

Once again, the fundamental principle that you really see throughout the pages of the Gospel of John is that you don't believe what you see, you believe what you love; so, it is in the relationship with God. What draws us to God? What causes us to love God so much? Well, John will say you love Him because He first loved you. How do we see that? Well, you look at the cross and you go, "He did that for me?" I mean, Jesus will say in John 15, greater love has no man than this than one lay down his life for his friends. (John 15:13) "You're my friends." And you go, "Somebody loves me that much? You love me that much?" Then we begin to love and then we receive His love, "but as many as received Him, to them He gave the right to become children of God, even to those who believe in His name." (John 1:12)

We begin to trust in His love and the love of God, as Romans says, has been poured out in our hearts. (Romans 5:5)

So, now we have the love of the Father, a love for the Father as the Son, because we have the Spirit of Christ within us. We now begin to love the same things that the Son loves. Here again, it's one of those transformations that are inexplicable. The moment you received Jesus Christ as your Lord and Savior, what caused you to want to go to church that day? What caused you to want to open your Bible? "You know, I'm kind of curious what that Bible says." What caused

you to do that? You would have to say, "I don't know." But the Spirit of God came within you, and you began to change, and your spirit was no longer working, but the Spirit of God was working in your life; and the love of God began to control you, as Paul will say, the love of God constrains me to do these things. So, I began to want to do all the things I didn't want to do before, and I began to hate all the things that I used to love to do before; and the transformation began to occur. So, what he begins to say is that you'll see this, it'll become evidential in your life. How do I know I'm saved? How do I know I have a relationship with God? Well, you come clean, and you want to do right. It's not complicated, is it? Things begin to change, and all these other things begin to pass away; and you want to know something else? I begin to love the things of God rather than the things of the world.

1 John 2:15. "Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him."

So, there's a transformation once again, in the things that I love, things that I'm gravitating towards, things that I pursue; and it's very clear really throughout the pages of this epistle that you're going to love the children that are born of the Father. In other words, you say that you love somebody, and so the person comes, and they said, "I want you to meet my kids." And you say, "Ok." They're your favorite person, so you'd love to meet their kids. Well, you see their kids and they're not all that great, they're not all that wonderful, but hey, you love the person. So, guess what you do? You invite them over for dinner, and you're not going to push the kids away because you love that person so much. That's the way it is with the body of Christ. Obviously, we're not perfect and we're not like Him yet. We're going to see Him face to face and then we'll be like Him, but we're being transformed into His image, but some of us need to be a lot more transformed than others; and because of that, people are kind of put off by us. But you know, you walk through those doors, and you look at somebody, and say, "You love the Lord?" And they go, "I love the Lord." And we go, "You know what? Nothing else matters. You're a child of God. We're drawn together." So, he's going to hound upon that throughout these pages so just get used to that.

As we come into 1 John 2:18-21, we begin to realize that this righteousness that is in Christ, because we know that as it says in 1 John 2:1, "Jesus Christ the righteous," so, He's the righteous one. So, it's that which is all about Him is now the Spirit of Christ living in me, and I begin to long for the same things, and I begin to find myself literally parallel in my life with His; things begin to change. Now I love the very children of God that are born of God. We're picking up in 1 John 2:18, as John writes to these that are probably struggling with the difficulties that are going on in their midst, if you've ever read the book of Jude, a small book right before the book of Revelation, you begin to realize that there are people that profess to be Christians that aren't, and the way that they're described in the book of Jude is they're like "hidden reefs in your love feasts." You can't really make it out. Of course, you can't know anybody's heart, but they're there and they're there oftentimes, for nefarious reasons, they're there for a malevolent purpose, whatever it is, and they take advantage of people. It's one of the reasons

why Scripture says, "Shepherds, you need to guard the flock because there's going to be wolves coming in with sheep's clothing on," which are shepherds, shepherds wear sheep's clothing. So, you have to be on guard for those that are coming in, trying to tell people something different, trying to direct people in the wrong way; because we know according to 2 Peter, that there are those that are exploitive. He says there's many that come in trying to exploit you in their greed. (2 Peter 2:3) So, there's all kinds of difficult things and problems that come in and people that come in that are not what they appear to be, and as time goes on, problems begin to ensue, and you begin to realize this. This particular passage is written to people that are beginning to see people showing their true colors; and within the text, those people began to leave the church. You go, "I thought we were family. What would cause them to leave?" And that's what this passage is about. He writes to the "little children," and it's interesting because if you look at the beginning of the text, and in John 2:1, he writes, "My little children." That's the word "*teknion*," which is conveying a fondness for them. So, he's just saying, "you're beloved of me." But the word that he uses in this particular text, 1 John 1:18 "children" is the word "*paidion*," which is a diminutive; more specifically, "*paidion*" is a word that is talking about "little children." So, his point is that "I know you're struggling with some things because of your youth." I mean, basically after 40 years in the ministry, I'm going, "seen that, done that"; but certain things hit you for the first time, and it's like, wow. It throws you out of your seat. I didn't know that could ever happen. It's those things that we wish we could protect our kids from, the reality of the world. They live in the comfort and the security of your own home, and then they finally get a job someplace and you go, "Oh man." You're just waiting for things to begin to be revealed.

So, he starts writing to those that are kind of naive in the world, and he writes to those that he loves very much. He writes in 1 John 2:18, "Children, it is the last hour."

I don't know if that's very encouraging or not. The word that he uses is a familiar word because we use it to describe the last days, and the word itself is "*eschatos*." We use the word "eschatology," which is the study of the end times, which is largely a study of Revelation and some of the passages of Thessalonians. Well, we could talk about Daniel and a lot of the others, but the emphasis is that the word is really describing a cessation of time and the end thereof of that. So, we know that God has brought about a point in time in creation, and throughout creation, you actually get to read about it in the Bible, you read successions of times. Interestingly enough, you literally begin to watch the world mature through the succession of times in Scripture, because at the very beginning, the earth is born, man comes on the scene, there is no law. Well, a child is born, you don't tell an infant what to do, just does what he does, arms going all over the place, legs are kicking. The kid just does what he does. You can't sit and reason with the kid. So, at the very beginning, not only do you not have a law, you have Cain killing Abel, and you don't do anything about that. So, you're going, "What's going on?" Well, now, we start having to go into training. So, by the time you come to the end of Genesis, you go into Exodus and with the Exodus, God calls out of people, and He says, "Ok, you're growing up. Ok, this is what we do. We're going to have to train you." You know, your kid gets to be 5-6

years old, he goes to kindergarten, first grade, and he starts going to school. Up to that point, he wasn't really being trained, but now he's got to be schooled. So, the law is the training. By the time you come to Christ coming on the earth, there is a declaration of, we would call it the great "bar mitzvah" that the son becomes old enough to want to do the right thing. So, "bar" meaning "son," "mitzvah," meaning "the law," he becomes the son of the law. It is an interesting picture, as the Jews even have this today, that your kid is growing up and your hope is that he wants to do the law because he wants to. Not because he has to, not because he's told to. Galatians will make mention of this in particular, and it will say, in the fullness of time when Christ came into your life, and you became a man in Christ. (Galatians 4:4) That is to say, you had the Spirit of Christ within you, so you no longer did what you were just told to do, but you did it because you wanted to do it and that's maturity. Maturity comes in through the wonderful venue of love; and that's why you read 1 Corinthians 13,

(1 Corinthians 13:11) "When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things." (And I started walking in love.)

So, you begin to actually see throughout Scripture the progression of time of the earth, as well as ourselves. When he comes, and he says, "it is the last times," what he's saying is something has happened to trigger this. If you look in the passage, he actually says what it is.

1 John 2:18. "Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour."

Actually, "antichrists" is in present tense in the text.

How do we know that it is the last hour? It says it. "Antichrists" have arisen. What does he mean by that? Well, until Christ came, there were no antichrists. So, the end days began when Christ came on the scene. Up to that point, the world was looking for some kind of anointed one that would save them. They had their own picture in their own mind of who they thought that would be, and I suppose that was the reason why there weren't anti-Christ, because they still could hold whatever that desire was. "When the Messiah comes, he will make everything good for me. I'll be rich. I'll be..." Whatever the thoughts are in their mind. But when Christ came, then they were faced with truth, what God is really like; and much to our chagrin, most people didn't like the way God is. You go, "Well, God is love." Yeah, that's one of the things they don't like. So, when he uses the word, interestingly enough he uses the word "anti" which is against. Who? Christ. What is Christ? The anointed. Christ means "anointed." Christ is the Greek, "*māšîaḥ*" or "Messiah" is the Hebrew, same word "anointed." He was anointed for what? Well, He was anointed to change. He was the one who was going to change everything, to make everything good. So, the hope was that there was going to be one coming that would do that. How do we know it's the last days? The Christ has come, He's been rejected. So, that's his point.

“Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour.”

The fact that the world is against the Anointed one of God, is such a bizarre thought, isn't it? You can actually see it in Psalm 2, and I got to stop pulling passages out that I don't have down, but Psalm 2 says,

Psalm 2:1. “Why are the nations in an uproar
And the peoples devising a vain thing?”

Psalm 2:2. The kings of the earth take their stand
And the rulers take counsel together
Against the LORD and against His Anointed, saying”

See the word “against,” that would be “anti.”

“Against,” anti-Adonai.

This would be “*antichristos*,” or “antichrist.”

“Against His Anointed.” See the word “Anointed” there within the text?

Psalm 2:4. “He who sits in the heavens laughs,
The Lord scoffs at them.

Psalm 2:5. Then He will speak to them in His anger
And terrify them in His fury, saying,

Psalm 2:6. ‘But as for Me, I have installed My King
Upon Zion, My holy mountain.’”

In other words, man thinks, “Ok, I don't like this Messiah. Give me another one.” And God goes no, that's the one I've installed. He's not moving.”

Psalm 2:7. “I will surely tell of the decree of the LORD:
He said to Me, ‘You are My Son,
Today I have begotten You.

Psalm 2:8. ‘Ask of Me, and I will surely give the nations as Your inheritance,
And the very ends of the earth as Your possession.’”

Another way of putting it, He's going to win.

Psalm 2:11. “Worship the LORD with reverence
And rejoice with trembling.

Psalms 2:12. Do homage to the Son, that He not become angry, and you perish in the way,
For His wrath may soon be kindled.
How blessed are all who take refuge in Him!"

So, it's once again pointing to that day in which the Christ would come.

Well, many are against the Christ, and what a bizarre thought that is. Why is that true? Well, you go through the gospels in particular, and you begin to realize what people are against. For instance, you go into the book of Matthew, chapters 5 and 6, and you begin to realize that Jesus starts elevating humility, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matthew 5:3) Well, I can tell you there's a lot of people who aren't going to like it. They don't like that way of thinking. They don't like that whole positioning thing because they've worked really hard to get where they are.

According to 1 Corinthians 1, there are people that think the whole gospel message is "too simple, too stupid." They call it "foolish," but according to 1 Corinthians 1, they regard the cross as "foolishness." "You mean I don't have to work for salvation? You don't mean how good I am, because I'm a pretty good person." So, they begin to hate the message of the gospel and they reject the Anointed, they reject the Christ because it's coming literally from Him, all these things. There are times in which Jesus begins to say that you have to be willing to let go of anything and everything; and I can tell you a lot of people are not going to like that. Now, His message is for the purpose of getting them to love the eternal, but man has his temporary dust, and you just can't pry it out of his fingers. He's just so in love with the temporary stuff. But Christ comes, He's talking to the rich young ruler, and the rich young ruler goes, "I think I'm a pretty good guy." Christ goes, "Ok, you need to sell everything you have, give it to the poor and follow Me." He goes, "Not that good." So, he goes the other direction. Paul says in Philippians 3, "But whatever things were gain to me, those things I have counted as loss for the sake of Christ." (Philippians 3:7) Are you willing to let go? He doesn't go around telling everybody that you got to let go of everything. Yeah, He says, "Are you willing to let go of everything you have to follow Me?" At different times in your life, you're going to find that you're going to have to let go of certain things. I mean Abraham had to let go of his son. There's certain things that you're going to have to let go, God's going to call you, and He's going to say, "Time to drop the nets." Now we're going to find out if you'll drop the nets or not. But just the fact that somebody's telling you to drop the net sometimes rubs you the wrong way. According to this particular passage that we'll be looking at today, there's nothing that rubs people more wrong than telling them that they have to love one another. More specifically, that they have to love people that love the truth.

1 John 2:19. "They went out from us, but they were not really of us; for if they had been of us,
they would have remained with us; but they went out, so that it would be shown that they all are not of us."

“They went out from us” was in the aorist active, which fundamentally means that they made a decision, point in time, punctiliar, to leave. Active tense means that it was their decision. “Why did they leave us?” “I don't know.”

Well, Scripture tells us, “They were not really of us.” That's an interesting way to put it. They weren't one of us. Who's one of us? What is one of us?

“For if they had been of us,” really what he's talking about, that small word “of,” really is dealing with origin. They don't have the same origin. In John 3, Jesus says that you've got to be born again of the Spirit. So, you have to have an origin of a birth of the Spirit of God in order to be one of us. Otherwise, you're not going to be one of us. You're not going to feel comfortable around us. You're not going to love the things that we love, but you're going to have the Spirit of truth within you. How do we know that?

In John 14:26, Jesus says:

“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.”

That's an interesting phrase. Now, I want you to drop down to John 15:26,

“When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth...”

The Spirit of truth. It's very clear if you read through the gospels, in particular Matthew 23, the one thing that Jesus hated was hypocrisy. Hated it. Because it's not only deceptive, it's treacherous. I mean, for somebody to say they love somebody, and then to not, that's treachery. Better for somebody to say, “You know what, I don't like you.” Much better. The fact that we've received Christ, we're transparent. Isn't that what chapter 1 was about? We're transparent, and when we say we love to do the right thing, we actually love to do the right thing. When we say that we love you, we actually love the children born of God, we actually do. Not something that we put on, it's something that we actually do. The world just can't handle that kind of real. They just cannot handle it. They feel very uncomfortable in that particular realm. “That guy hugged me.” “I think he likes you.”

1 John 2:19 says, “They went out from us, but they were not really of us; for if they had been of us, they would have remained...” We'll put “perfect.” In the Greek it's a very interesting point that it's a once for all decision. Scripture is telling us that that when you make a genuine decision, something happens. The spirit of faithfulness, fidelity comes within you, and you don't change. I like the way that it's put in the Psalms, a righteous man swears to his own hurt and does not change. Doesn't change. It's that duplicitous relationship that you see in people. They say one thing to one person, say something to somebody else. That not only drives you nuts, but it just leaves you void of any relationship. You can't have relationships in this.

So, “They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown...”

That's a very interesting phrase there. In other words, the very fact that they were leaving, God was also revealing something; that they didn't have that heart, they didn't have that heart of real. Look at this in 2 John 2:20, It's interesting because he uses a similar word of Christ, Christ the Anointed one. Right? He says in this particular text, "But you have an anointing," that would be kind of an endowment, it's a picture of smearing oil on you.

"But you have an anointing from the Holy One, and you all know."

In other words, you have perception of what is real, and you think in those terms. The passage is really revealing to us that the Holy Spirit gives us this heart of genuineness and sincerity and real. One of the first passages that came to my mind in this is found in Matthew 15. If you look there with me, Pharisees and Scribes are coming to Jesus, and of course once again, "Pharisees" means separate ones, so they perceive themselves as hyper righteous. "Sadducees" comes from the Hebrew word "*Zadok*," which means righteous. So, the Sadducees viewed themselves as righteous. The Pharisees viewed themselves as so righteous that they were separate from you. So anyway, in their names it's kind of given.

Matthew 15:1. "Then some Pharisees and scribes came to Jesus from Jerusalem and said,

Matthew 15:2. 'Why do Your disciples break the tradition of the elders? For they do not wash their hands when they eat bread.'"

I mean, you got fishermen. What, a fisherman's going to wait to wash his hands before he eats fish? They're not going to do that. So, what is the passage referring to? Well, in their Talmud, they built traditions in the law. So, when it talks about being clean, they tell you how to be clean. So, the point is that the disciples didn't know all their laws and they weren't doing what their traditions said they should be doing. Now, just "traditions" is what the passage says. They transgressed the traditions of the elders. "Traditions," not "God's word" but "traditions."

Matthew 15:3. "And He answered and said to them, 'Why do you yourselves transgress the commandment of God for the sake of your tradition?'"

Quite a difference there. He then goes on and He begins to explain to them,

Matthew 15:4. "For God said, 'HONOR YOUR FATHER AND MOTHER,' and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER IS TO BE PUT TO DEATH.'"

It was pretty severe not to honor your father and mother. So, that would be like one of those commands, like, way up there with capital punishment.

Matthew 15:5. "But you say, 'Whoever says to his father or mother, 'Whatever I have that would help you has been given to God,'"

Now, this is the word "corbin," and we don't want to make James Corbin feel bad; but the name "Corbin" means given to God, which is a good thing, but what they would do is they would gather all their stuff together and they would pronounce "corbin" over everything that

they had. The reason why they did that was their parents would come up to them and go, "You know, I have a need." And they go, "Sorry, I gave it to God." I mean, they're still driving the Porsche, but other than that, you know, it was given to God, or riding the surfboard in my case.

So, if you look at the passage, Jesus begins to help them come to terms with the reality of 'you're not listening to what God's telling you to do, and you're fussing at these guys for not doing their traditions. You're not listening to God. You're saying that your traditions are more important than God's.' So, he goes on and He says,

Matthew 15:5. "But you say, 'Whoever says to his father or mother, "Whatever I have that would help you has been given to God,"

"So, obviously I can't give it to you"

Matthew 15:6. "he is not to honor his father or his mother.' And by this you invalidated the word of God for the sake of your tradition."

So, He's showing the hypocrisy. That there's not a sense of genuineness. I could just imagine some Pharisee, "I love my mom and my dad." Well, why don't you take care of them? "I would, but I've dedicated my life to serve the Lord." All right. You just invalidated what God told you that you should be doing. You should be honoring your parents. So, he says in Matthew 15:8,

"THIS PEOPLE HONORS ME WITH THEIR LIPS,
BUT THEIR HEART IS FAR AWAY FROM ME.

Matthew 15:9. 'BUT IN VAIN DO THEY WORSHIP ME,
TEACHING AS DOCTRINES (i.e., their traditions), THE PRECEPTS OF MEN.'"

He called Himself to the multitudes and said, "You need to hear and understand this."
(Matthew 15:10) And he says,

Matthew 15:11. "It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man.

Matthew 15:12. "Then the disciples came and said to Him, 'Do You know that the Pharisees were offended when they heard this statement?'

Matthew 15:13. But He answered and said, 'Every plant which My heavenly Father did not plant shall be uprooted.

Matthew 15:14. Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit.'"

There are going to be people that are offended by the word of God. Why? Because the word of God is going to tell you what righteousness is. It's going to tell you what love is. If you're not a loving person, you're not going to like it. When Scripture begins to tell you that true love is sacrificial, who wants to sacrifice? And right away people become offended. Obviously, there's

that passage in the Gospel of John 6, where Jesus had more than just the 12 disciples around Him, and He says, "Look, unless you eat my flesh and drink my blood, you're not going to the kingdom of heaven." They go, "Ok, you've just offended us." So, Jesus turns to the rest, and He goes, "You want to leave too?" They said, "No. Where else can we go? You have eternal life." He purposely offended them to see if they would obey Him over their own feelings and over their own emotions. There are times when the word of God has spoken, and you're going to go, "You know, I don't like that. I don't want to live that way anymore. I don't want to do those kind of things." And if that happens and it makes you move out, you never really were a follower of Christ; because if at a point in time in your life you can say, "I don't want to follow Him anymore," you never were. I'll tell you why, because Scripture says. "Though we are faithless, He remains faithful. He cannot deny Himself." (2 Timothy 2:13) And if you have received the Spirit of Christ within you, you have received the spirit of fidelity within you. You cannot be unfaithful. How amazing it is when you think about it. I mean, how many times have I thought "I'm jumping ship, I'm getting out of here," and the Spirit of God goes, "No, you're not." It's no pat on my back but how wonderful it is to know that the Spirit of God is so true. So, as you begin to see within this particular text, you have an anointing, you know what the right thing is, and you know what truth is, and you know what genuineness is. Quite frankly, it's very repulsive to some people and that's why they left you. That's why they don't like you.

In conjunction to this, and once again the reality of truth, if you look with me in 1 Timothy 5. Just talking about caring for one another and the word of God says, you need to respect and honor your elders, and you need to take care of them, right?

1 Timothy 5:4. "but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family"

Don't you think that's interesting? "Children or grandchildren," you need to take care of your own family. My folks say to me, "Why are you doing this?" I said, "I need to pay back." Where do I get this from? Well,

"...and to make some return to their parents..."

See, the end of 1 Timothy 5:4?

"...for this is acceptable in the sight of God."

Now, it goes on and says, in 1 Timothy 5:8, You might want to mark that well,

"But if anyone does not provide for his own..." In this context, it's not just talking about children. I mean it's obvious that you would be talking about your own children, but it's going into the realm of your parents.

"But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever."

A lot of people wouldn't like that verse. You want to know why there are a lot of people against the Anointing of Christ, against the Anointed one? You start proclaiming these truths and you're going to find out they're against any anointing of Christ in your life. They will repel against you. See, and that's why He's saying this is the reason why they're not here, that it might be revealed that they weren't of you. He ends in the passage, if you look with me in 1 John 2,

1 John 2:20. "But you have an anointing from the Holy One, and you all know."

1 John 2:21. "I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth."

Once again, "*alētheia*," the word "truth" can literally be described as reality, because they don't accept reality. People like to talk about caring. You say, "Ok, so when are we going to go help?" "Oh, I just want to talk about it." Or they'll write a book about it. You see, they'll become famous because they're so wonderful in writing their book about caring. They don't care. Well, where's the truth in that? There isn't any. So, this particular passage, once again, John is making it clear, "I'm writing to you that are still there because you've hung in with one another. We've come together."

According to Romans 12, it tells us that we're devoted to one another. You have to have it well marked in your Bibles because we've talked about it so many times. I'm just going to have you go to the passage. Romans 12 talks about the fact that we all have a measure of faith given to us that we might build up the body of Christ, and wouldn't you know, he says within the passage, Romans 12:9, "Let love be without..." What? "Hypocrisy." There you go.

"Abhor what is evil; cling to what is good."

What's the very next verse?

"Be devoted to one another."

It's a devotion to one another "in brotherly love; give preference to one another." That can't be a put on, it has to be real.

You have passages like Hebrews 6 and Hebrews 10 that begins to reveal. Look, you had the blessings of God upon you, and what did you do? You sprung up thorns and thistles. You should have been bringing up gracious gifts to people and helping them and all kinds of fruits of benefit. But no, no, no. You had the benefits come upon you, and what did you do? And there are going to be people that come into the in the body of Christ that go, "Hey, I like all the benefits that come. These people are nice. You know, they do stuff for me. How wonderful that is." But not with one finger would they ever help anybody else. You go, "How could that be that you received all the blessings of God, and then you twisted it, and now you took advantage of them?" "Those who leave." According to Hebrews 10, it says that we're not to forsake, now listen the phrase, "your own assembly."

I've oftentimes heard people go, "Well, there's another assembly down the street." I get it, but what is your assembly? There are other families in other neighborhoods that you could go live with, but you have a family. Scriptures not asking you to be loyal to everybody's family. It's asking you to be loyal to your own. To be caring to your own household, that's where it begins, isn't it? And then to your own family of God. So, you know, people look for excuses. They look for ways out, and of course, when they can't find them, then they just leave. But don't let anybody fool you, the reason they're leaving is because they don't like the truth. Let me just add this, and we'll just close with this point, man wants to blame. One of the reasons why with great trepidation, I go into the certain texts like this because actually, John, to my knowledge, is the only one that actually uses the word "antichrist." And I believe one is coming that will literally personify the spirit of people that are anti the anointed one. Anti truth. I believe that, but here's the problem, it's easy to get focused on the antichrist. "Oh, he's so mean. He's so..." He's you when you don't live the truth, and that's why, he says, even now there are many antichrist. When you repel the truth, you've become anti-anointed, anti-truth. You've become that. So, man wants to blame the devil, and say, "You know why I have all the problems. The devil just made me hate righteousness." That's not true.

It's very clear about this in James 1:14, you're carried away and enticed by your own lust. See, you were anti-truth, and you decided to live a lie. Now, if you'll be truthful about that, and if you'll confess your sins, He is faithful and just to forgive your sins, and He'll cleanse you from all unrighteousness. How wonderful is that? But you've got to come clean.

Closing Prayer:

Father, we come before You today, and we give You thanks for Your word; and Lord, we just ask that You begin to speak at our hearts and that You might do a genuine work. We know that the Holy Spirit, You, are the Spirit of truth within us. We know what's right. We know what we should be doing, and as we just come clean, we feel clean, and You cleanse us from all those sins. They've been paid for. You died for us, You loved us, and You rose again. That we might have victory over these things, but it's only the true ones that are going to stay in all of this.

With your heads bowed and your eyes closed, I'm just asking you to be real. John is just asking you to be real. The Holy Spirit is just asking you to be real, to come clean, to get right, and to live everything you say you love.