

[Sunday, September 11, 2016] 1John Series, 1John chapter 4, verses 1-6 – Craig Thurman

Chapter 4

We come again to the topic of antichrists. It was in chapter two that John said, Antichrist is coming, but that antichrists have come. (2.18) Antichrists deny the Father and the Son. (2.22, 23) They and their deceptive practices may be discerned by those who have an unction, an anointing of the Holy Spirit. This anointing is upon those who are congregated within the membership of the Lord's churches.

In chapter 3, a significant point to be understood is that the children of God have a broken habit to sin which those without Christ do not have. (3.6) There *remains*, μένω, in them, the children of God (Note: the seed remaining in us is not dependent on our remaining in Him.) the incorruptible, undefilable, unfading eternal seed of God, which was implanted by the Spirit of God, (3.9) which Satan cannot touch. (5.18)

Studying the fourth chapter of first John required me to reconsider the uses of the first person plural subjective and objective case pronouns, *we* and *us*. At 1Jn.1.1-5, the pronoun *we* specifically refers to the ministry of the apostles. They saw Christ with their eyes ... and so forth. It is very doubtful that any of these saints had ever laid eyes upon the Lord Jesus themselves. The communication of John is that the apostles had declared the *record of Christ* or the message to the saints of God. So *we* declared the message to *you*. That message, is laid out to the end of the chapter, verse 6-10. In those verse the *we* pronoun is inclusive. Those things apply to both the apostles and the saints to whom the message was written in that day and in their letters. Every saint since then may make the same application of this message to their lives. And so we do. Then in 1Jn.2.1; and verses 7, 8, we read the words, 'I am writing to you;' Again, the instruction which follows applied to the apostles and to the saints. At 1Jn.2.15 the saints are admonished, warned, put in mind, concerning loving this world because *it* passes away. John said that the world is temporal. This segues into the thought, *It is the last time* or, the last hour [in which we are to watch]. (2.18) Here, as we have already stated, we read that Antichrist is coming, and that antichrists are now come. I had used verse 19 as a proof text that this epistle was a church epistle. But what the verse is saying is this:

John and the apostles noted a peculiar observation concerning some whose claim it was that they were preachers or prophets of the Lord. These had been *with them* but they were not *of them*, and that they had departed *from them*. In other words some men had used the apostles for their own ends to be more effective in their deceitful designs among the saints of the churches.

These were antichrists, apostates. What these apostates had done, was they went out from the apostles and come in privily among the saints of the churches bringing with them their damnable heresies which the apostles had clearly rejected as a lie. (2Pe.2.1) To this John writes in 2.20, *But ye have an unction from the Holy One and know all things. You, he says, can discern a lie and a liar, BECAUSE YOU KNOW THE TRUTH. (v.21, 22) That is essential for the well-being of the church in light of the fact that (4.1) ... *False prophets have gone out into the world.* Chapter 4 strikes at the heart of the matter concerning antichrists. The saints have been instructed to discern truth and error in chapter 2. Now they shall be taught to discern those unseen forces which are at work in those who come to them claiming to be preachers of the gospel of Jesus Christ but are liars. He says (4.6b), *By this we know the spirit of truth, and the spirit of error.* By what? By whether or not men are hearing and remaining with, not the doctrine of any and every preacher [that's not the measure of the truth], but specifically the apostles' doctrine. This has been so from the beginning of the ministry since our Lord's resurrection, and this remains the same today.*

Ac 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

There is only one true doctrine. The doctrine of the apostles is the doctrine of the Lord, the doctrine of God, and the doctrine of Christ.

Ac 13:12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. (referring to that which the apostle Paul had taught and the rule by which he walked.)

1John Series

1Ti 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

Tit 2:10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Heb 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

There is no other doctrine.

1Ti 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine ...

1Ti 4:16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

We are always brought to the absolute standard of the truth of the Word of God. Preachers may fluctuate, deviate, and err on points throughout their ministry but by the Spirit of the living God, through the Word of Truth, the saints are continually corrected. For us it is a life of correction. But that is not so for apostates.

We now approach the *spirit* which works in men. The concern now is, what is behind the message and the messenger. That is the thrust of verses 1-6 of chapter 4. What drives men to do what they do? Is it the Spirit of the Lord, or is it the spirits of this world, devil, and Satan?

Factoid: The English word *know* is found 7 times in this chapter.

Judging false messengers by their message:

1-3 Try all that claim to be of God by their message concerning Jesus Christ.

Ἀγαπητοὶ, μὴ παντὶ πνεύματι πιστεύετε

1 ¶ Beloved, believe not every spirit,
not every spirit believe

The 6th of eight imperatives in 1John.

believe, πιστεύετε, 2ppl., pres., imper. of πιστεύω.

**In one sense of the word there are only two S[s]pirits at work in the world.
Either the Spirit of God or the spirit of the Wicked one.**

***Mt 13:38 The field is the world; the good seed are the children of
the kingdom; but the tares are the children of the wicked one ...***

***1Jo 2:14 I have written unto you, fathers, because ye have known
him that is from the beginning. I have written unto you, young men,
because ye are strong, and the word of God abideth in you, and ye
have overcome the wicked one.***

There are things that are to be believed; right things.

1Co.13.7 charity believeth all things

And then there are things that are not to be believed.

Believe not every spirit ...

This is not a contradiction. These are truths which stand complementary to each other, much the same as does sovereignty and free will. Love looks to good things, but the truth is, there are evil things to beware of as well. In light of our text we may say that those who believe all things without question are gullible. The Bible calls these folks *simple*.

*Pr 14:15 The simple believeth every word: but the prudent man
looketh well to his going.*

...

*Pr 1:32 For the turning away of the simple shall slay them, and the
prosperity of fools shall destroy them.*

Ro.16.17 ¶ Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

*18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches **deceive the hearts of the simple.***

The Word of God, the Word of Truth, the doctrine of Christ suits up the people of God against every devise which may be used to promote error. It suits us up against every error of life, personal and public, secular and sacred, moral and religious. It suits up the children of God against error in children, error in parents, error in employers, error in employees, error in everything, and as we should expect, the spirit of this world would have us err on every point where the Word of God touches us.

*Ps 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, **making wise the simple.***

Pr 8:5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

As the children of God, on our we haven't the resources, the knowledge, the wisdom, the understanding. But by the Word of God He will impart to us the ability to discern error.

Pv.9.6 Forsake the foolish (see Pv.14.15, translated simple), and live; and go in the way of understanding.

Pv.14.15 ¶ The simple believeth every word: but the prudent man looketh well to his going.

simple, פְּתִי, masc. sing. noun of פִּתְּהָ; [Wigram] this is an adjective, פְּתִי; KJV, simple (17); Pv.9.6, foolish (1).

prudent, וְעָרוּם, masc. sing. adj.; KJV, Pv.12.6, 23; 13.16; 14.8, 15, 18; 22.3; 27.12, prudent; Ge.3.1, subtil; Job 5.12; 15.5,

crafty; this is related to עָרַם, עָרַם, עָרְמָה, (respectively: gar-ram; go-rem; gar^e-mah) *dealing, crafty, prudent, will beware, craftiness, guile, wilily, subtility, wisdom, prudence.*

Pr 22:3 & 27.12 A prudent עָרוּם man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

We have been amply warned against error and deceptions. Some will prepare themselves to withstand against that coming evil day, and others, say, well; I'll be ok. But they shall suffer the repercussions for their willful ignorance.

Pr 13:15 Good understanding giveth favour: but the way of transgressors is hard.

Work Pictures in the New Testament, A. T. Robertson, vol.6, p.229, 'Believe not every spirit (me panti pneumatic pisteuete). "Stop believing," as some were clearly carried away by the spirits of error rampant among them ... Credulity means gullibility and some believers fall easy victims to the latest fads in spiritualistic humbuggery.'

credulity: undue readiness to believe : gullibility

humbuggery: *humbug*: something designed to deceive or mislead; a person who passes himself off as something that he is not; an attitude or spirit of pretense or deception.

ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ Θεοῦ ἐστίν
but try the spirits whether they are of God:
of God they are

The 7th of eight imperatives in 1John.

try, δοκιμάζετε, 2ppl., pres., imper. of δοκιμάζω; as an imperative it is translated in the KJV, 2Co.13.5; 1Thes.5.21, **prove**; δοκιμάζω is translated as Lk. 12.56, *discern* (the second instance where it is used in this verse); Ro.2.18, *approve*; Ro.14.22, *alloweth*; 1Co.3.13, *try*;

11.28, *examine*; 1Pe.1.7, *tried* (this is not every instance of the used of this work; just a sampling.

Spirit with reference to the Holy Spirit is called Ghost, because He is unseen. The spirit of a man refers to that **unseen element** of his constitution. It is sometimes what we call an *attitude*. The spirit of a man is said to rejoice (Lk.1.47); to be troubled (Dan.2.3); grieved (Dan.7.15); bitter and heated (Ez.36.27); fail and overwhelmed (Ps.143.4, 7); and anguished. (Job 7.11) So it is related to the heart in some cases, where the will and affections are seated. As I understand this, whether one is born again or not, it is the principal of life that directs the soul or nature of a man. The unregenerate are ruled by a dark principal of life to which their souls are subject. On the other hand the regenerate is directed by a *living principal, a principal created by God* to which their nature can be subjected. The ruling principal of life has behind it another force which is at work. The spirit of this world dominates all of those who are unregenerate; this spirit rules over all of those who are yet dead in sins to God. The Spirit of God dominates those who have received a new principal of life in the new birth.

*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**.*

The children of God, who are familiar with the Word of God, if they are informed Christians, can tell what force is at work, or which dominates the lives of others. And it should be a major concern to examine those who present themselves to the saints as ministers of Christ. Why is it so important? It is these persons who will through their teachings affect the lives of the saints, especially the young and ignorant, for or against the true doctrine of Christ.

ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον
because many false prophets are gone out into the world.

are gone out, ἐξεληλύθασιν, 3ppl. perf. ind. of ἐξέρχομαι, ἐξ of, from, out + ἔρχομαι, to come or go;

The use of the perfect tense verb communicates that **'we, the apostles have seen them go and we have seen the results of their message. We can attest to the historical fact of the damage that these have brought to the saints feigning to come to them in the name of Christ.'**

John's imperative to the saints is that they try the spirits *of those* who come in the name of Christ as preachers of the doctrine of Christ.

This is certainly not a reference to a prophetic office in the sense of the Pentecostal notion of gifts.

It must be that we scrutinize all who come in the name of Christ. As there were false prophets in the O.T., so there are false preachers/pastors in the N.T.

De 13:1 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

*3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for **the LORD your God proveth you**, to know whether ye love the LORD your God with all your heart and with all your soul.*

Is.8.19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

*20 To the law and to the testimony: if they speak not according to this word, **it is because there is no light in them.***

1Ki 22: 19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

*20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And **one** said on this manner, and **another** said on that manner.*

21 And there came forth **a spirit**, and stood before the LORD, and said, *I will persuade him.*

22 And the LORD said unto him, *Wherewith? And he said, I will go forth, and **I will be a lying spirit** in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.*

23 Now therefore, behold, **the LORD hath put a lying spirit** in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

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

privily, παρεισάξουσιν, 3rd pl. fut. ind. of παρεισάγω, παρά to come near + εἰς unto + ἄγω to lead; εἰσάγω is translated to bring or to be led into; appears that joining εἰσάγω with the preposition παρά, gives it a sense of unbeknownst, unsuspectingly. (see Gal.2.4, παρείσακτος)

2 And many shall follow their **pernicious** ways; by reason of whom the way of truth shall be evil spoken of.

3 ¶ *And through **covetousness** shall they with **feigned** words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.*

2Pe 3:17 *Ye therefore, beloved, seeing ye know these things before, beware lest ye also, **being led away** with the error of the wicked, fall from your own stedfastness.*

1 Ἀγαπητοὶ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστὶν ὅτι πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον

Now the saints receive the critical formula by which judgment can be made.

ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ Θεοῦ πᾶν πνεῦμα ὃ ὁμολογεῖ
2 *Hereby know ye the Spirit of God: Every **spirit** that confesseth*

ye know, γινώσκετε, this can be either of two ways: 2ppl. pres. ind. act, or 2ppl. pres. imper. act. of γινώσκω, to know; as an imperative this could bring the imperative count in 1John to nine.

As a 2ppl. pres. indicative: by this fact ye know the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; And every spirit that confesseth no tthat Jesus Christ is is ot of God. This is that spirit of antichrist ... commands that we discern those who are born of God by their works.

As a 2ppl. pres. imperative: be informed to the following fact: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; And every spirit that confesseth no tthat Jesus Christ is is ot of God. This is that spirit of antichrist ... commands that we discern those who are born of God by their works.

Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ Θεοῦ ἐστίν
*that Jesus Christ is come in the flesh **is of God:***
in flesh is come from God is

By this they knew that every spirit which confessed, made a profession, have as their doctrine, that Jesus Christ is come in the flesh, is of God. Contrarily ...

2 ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ Θεοῦ πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ Θεοῦ ἐστίν

καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν
3 *And every **spirit** that confesseth not that Jesus Christ*

ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστιν καὶ τοῦτό ἐστιν
is come in the flesh is not of God: and this is that spirit
in flesh is come of God not it is

τὸ τοῦ ἀντιχρίστου ὃ ἀκηκόατε ὅτι ἔρχεται,
of antichrist, whereof ye have heard that it should come;

ye have heard, ἀκηκόατε, 2ppl. perf. of ἀκούω. You have heard this message because we, the apostles, have been preaching it, and it has brought forth present results. It equips the saints against antichrist deceptions.

καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη
and even now already is it in the world.
in the world it is already

should 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. 2.18)

*now, ἤδη, adverb; KJV, Mt.14.15; now; Mt.17.12, **already**; Mt.24.32, yet; John uses this only once more in this letter (1Jn.2.8)*

*1Jn.2.8 8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light **now** ἤδη shineth.*

By the imperative mood, we are to know by proving or trying their doctrine of the incarnation of Christ. Make it our interest to know where these brethren stand with Christ. By present tense, we will know it when we hear it. Pay attention to the doctrine as it relates specifically to the incarnation of our Lord Jesus Christ. By it we know whether such are of God or not.

3 καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστιν καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη

vs. 4 - Those having the indwelling of the Spirit of God have overcome the spirits of antichrist who have gone out into the world. John takes us back to the concept in 2.20, *ye have an anointing and know all things.*

Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία καὶ νενικήκατε αὐτούς
4 ¶ *Ye are of God, little children, and have overcome them:*

[ye] *have overcome*, νενικήκατε, 2ppl. perf. ind. act. ...

Only the apostle John uses this tense of the verb for overcome, the Greek, νικάω. In the perfect tense it expresses the accomplishment of overcoming as a past fact, and it brought forth present results (or, at least is should have.) This perfect tense verb is found in 1Jn.2.13, 14; 4.4.

*1Jo 2:13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because **ye have overcome** the wicked one. I write unto you, little children, because ye have known the Father.*

*1Jo 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and **ye have overcome** the wicked one.*

By the singular fact that we have in us by His grace the living seed (1Jn.3.9), which is incorruptible, undefilable, unfading, and eternal, we are overcomers. That means we prevailed over them; over the spirits of this world. We don't have to fall for their messages, we don't have be entrapped in their schemes; we are not allured by men which show powerful and miraculous works. We have overcome them. Not because of what we did, but John says, because of Who is in us.

Lk.11.15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting him, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

There is no stronger power than the Lord our God, the God of the Bible, the eternal God. But if the Lord is not our Lord, then we are subject to workings of the lower but *more* powerful devils under Satan's dominion.

Jn.16.32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

*33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; **I have overcome** the world.*

I have overcome, νενίκηκα, 1ps. perf. ind. act.;
Christ did not overcome the world by His death. He was never subject to it except for us. He came from eternity a conqueror! His death was so that we might be taken as spoils by Him and blessed in Him. (Re.3.21)

Re 3:21 To him that overcometh [Lit. The one overcoming, νικῶν [see directly below], will I grant to sit with me in my throne, even as I also overcame (ἐνίκησα, 1ps. aor. ind. [without reference to time, a matter of fact], I think meaning for you), and am set down with my Father in his throne.

1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

that overcometh, νικῶν, nom. sing. masc. part. pres., overcoming [who is he overcoming the world, if not he that is believing.] If any have overcome the world it must certainly be those of the faith of Christ, or it is none.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

*24 When **the unclean spirit** is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.*

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

because greater is he that is in you, than he that spirit that is in the world.

John says that we have overcome them. Specifically the spirits in high places.

*Eph 6:12 For we wrestle not against flesh and blood, but against principalities (ἐξουσία, authorities), **against** (πρός, to, nigh unto)*

powers, against (πρός, to, nigh unto) **the rulers of the darkness of this world, against** (πρός, to, nigh unto) **spiritual wickedness in high places.** (or, in the heavenlies, or heavenly spheres)

The baptized, church associated Christian is not powerless against the false message of false preachers. We do not have to be deceived by them, nor should we be. The Spirit of God gives us the victory. It was not by our own strength of intellect, spirit, or will, but because the Spirit of God indwell us. In other words the Spirit of God communicates to us the victory we have in Christ, who delivered from the dominion of sin **and** Satan.

4 ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ

5 They are of the world: therefore speak they of the world, and the world heareth them.

The spirits are of this world. They have no other world. This is their world. Their message is to the world. And the world hears them.

5 Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν, διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν, καὶ ὁ κόσμος αὐτῶν ἀκούει

6 We are of God:

We is a specific reference to the apostles and their message.

he that knoweth God heareth us;

The people of God will hear the truth of God as it has been recorded in the Word of God by His apostles. The N.T. is the record of the apostles concerning Jesus Christ's life, death, resurrection, and coming again.

he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

*Lu 6:26 Woe unto you, when all men shall speak well of you! for **so did their fathers to the false prophets.***

Jn.15.18 ¶ If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

6 ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν ὁ γινώσκων τὸν Θεὸν, ἀκούει ἡμῶν ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης

This gives us good warning. We cannot judge men on their external gifts of oratory or intellect alone. The message of men must be put against the truth of the Word of God. The doctrine of Christ has not changed from the day that it was communicated through the apostles. While preachers may err on a number of points there is an issue in which we cannot remain in error: the coming of our Lord Jesus in human flesh. What is meant by Jesus Christ coming in the flesh is not emphasizing that Jesus Christ was in flesh and born of a woman. Though that is true provided we understand that His birth was unlike any other, in that He was virgin born. Our Lord Jesus did not have a human father. His humanity was not derived from Adam. Else He had been a sinner as we are. That is the damnable heresy to which the

apostles refer. Our Lord Jesus' Father was God the Father. The life which produced His flesh was through the Spirit and of the Father.

*Lu 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that **holy thing** which shall be born of thee shall be called the Son of God.*

shall come upon thee, ἐπελεύσεται, 3ps. fut. ind. of ἐπέρχομαι, to come upon or to come to.

overshadow, ἐπισκιάσει, 3ps. fut. ind. of ἐπισκιάζω, to overshadow. (and in this was worked miracles; Acts 5.15)

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me ...

hast prepared, κατητίσω, 2ps. aor. ind. mid.

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. (The seed simply refers to the product or offspring.)

The Spirit of God created in the womb of Mary a body of flesh and blood, and the Son of God took that to Himself to give as a sacrifice for the sins of His people. The Person which came to that flesh is the Son of God, Second Person of the Holy Trinity. It is a truth of God's Word that Jesus Christ is come in the flesh. He took this body to Himself and by it He reconciled His people to God once for all when He died on the cross of Calvary some two thousand years ago. And we're going to be like Him one day. *We know*

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that when He shall appear we shall be like Him, for we shall see Him as He is. The first time Jesus came, He came into a body like ours. The next time that He comes, we shall come into a body like His. Jesus Christ is God come in the flesh.