

<p>A</p>	<p><u>Caution Against Antichrist, Following the Teachings of the Holy Spirit</u></p> <ul style="list-style-type: none"> • “The last hour” or the last time (“the last hour” NAB) is a reference to the final stage of the world history; but this doesn’t imply that the end of the world is coming soon. This is a time during which the world awaits Christ returning. According to the Church’s teachings, before Christ returns, the antichrist or “the lawless one” will appear first. This is someone who oppresses the Church and leads many astray. John is referring to former members of the church, who have denied Christ as the Messiah and broken communion and departed, as antichrists, “none of them was of our number”. • How to counter Antichrist and their false teachings? The truth received from the “anointing that comes from the holy one”, that is, the grace and inspiration of the Holy Spirit; He, who is sent by the Father and the Son. John explains, “I write to you not because you do not know the truth but because you do”. Christ has also received the same truth from the One Spirit. • In the Holy Spirit, Christians know that “every lie is alien to the truth”, especially those who “denies that Jesus is the Christ ... whoever denies the Father and the Son, this is the antichrist. No one denies the Son has the Father, but whoever confesses the Son has the Father as well”. Paul is, perhaps, targeting those who have left the community. As the early church entered into the truth by following the guidance of the Holy Spirit, the identity of Christ is further affirmed. • “[T]he anointing that you received from him remains in you, ... his anointing teaches you about everything.” - The special grace received through the anointing by the Holy Spirit teaches us the whole truth. St. Augustine described such grace as seeds of the tree of truth planted by the Holy Spirit; it is up to the others to nurture it but God is the one who allows it to growth. St. Thomas called this the “instinct of the Holy Spirit’, Vatican II described it as “the supernatural sense of faith of the faithful” (sensus fidei). 	<p>2:18-27</p> <p>2:18-27, CCSS, CSB CCC 675</p> <p>2Th 2:3-12, Rev 13</p> <p>2:20-21a, CCSS Jn 14:26, 15:26 2Pet 1:12, Jn 16:13</p> <p>2:21b-23, CCSS</p> <p>SN1</p> <p>2:24-27, CCSS, CSB</p> <p>1Cor 3:6-7, LG 12</p>
<p>B</p>	<p><u>The Children of God are Pure and Righteous</u></p> <ul style="list-style-type: none"> • Since we are children of God, we should “remain in him”, that is, to abide in Christ like branches to the vine. When we have a living and 	<p>2:28-3:10</p> <p>2:28-29 CCSS Jn 15:1-10, BSP #5B2</p>

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	<p>an intimate relationship with Christ, bearing fruits in our live, we may have “confidence and not be put to shame by him at his coming”. We should not take pride in this contentment and confidence, rather, we must acknowledge that such confidence comes from a living relationship with God, which in turn, allows us to know and trust Him. To be truly “begotten by Him”, God’s children must live in righteousness.</p> <ul style="list-style-type: none"> • We become true children of God, through our faith and baptism, not in name only but is “yet we are so”! Due to this immense privilege of being God’s children, Christians can partake in the Body of Christ and savour God’s immense love and protection. We become “heirs of God” who suffer with Christ so that we may be glorified with Him. Therefore, we must love one another as Christ has loved us, and pray unceasingly to our Heavenly Father in Jesus’ name. • “[W]hen it is revealed we shall be like him, for we shall see him as he is.” - As believers are transformed through the deification of Christians, they “with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit”. • “Everyone who has this hope based on him makes himself pure, as he is pure.” - John believes that purity means not committing sins (2:1), keeping his commandments (2:3-4), living “just as He lived” (2:6). “No one remains in him sins; no one who sins has see him or known him”. Not committing sins means not to sin habitually and continuously, it does not mean not making any mistake. • “Children, let no one deceive you. The person who acts in righteousness is righteous ... Whoever sins belongs to the devil, because the devil has sinned from the beginning.” – John equates those who abandon the church and lead others astray with the devil, through which he highlights the teaching of the battle between the devil and God. Accordingly, “God’s deed remains in him”. 	<p>SN2, Dt 6:25</p> <p>3:1 CCSS, CSB, Jn 1:12-13, 3:5 2Pet 1:4, Jn 16:27, 17:15, Rm 8:16-17, Jn 13:34, Lk 11:1-13, 1Th 5:16-18</p> <p>3:2 CCSS, 2Cor 3:18 Ex 34:29-35”</p> <p>3:3-6 CCSS</p> <p>1:8, 2:1</p> <p>3:7-10, CCSS</p> <p>Gen 3:14-15 Rm 16:20</p>
C	<p><u>In the Name of Lord Jesus, Christians Love One Another in the Truth</u></p> <ul style="list-style-type: none"> • The murder of Abel by his brother Cain is the first homicide recounted in the Bible. Those who are not righteous and do not love 	<p>3:11-24</p> <p>3:11-12 CCSS, LG2</p>

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<p>his brother are not from God. Both the Bible and the 1st Century traditional Jewish literatures view the two as representatives of evil and righteousness. Vat II, following the teachings of the Church Fathers, affirms that the Church's role of opening the door between faith and love has already begun in the sacrifice and offering of Abel. During the Pentecost, the apostles and Mary, the Mother of God, received the Holy Spirit in the Upper Room in Jerusalem, announcing the Church to the world.</p> <ul style="list-style-type: none"> • The first homicide in the Bible reveals love versus hate, foretelling that the opposition between Christians and the world is love versus hate. "Do not be amazed, ... if the world hates you". The hatred of Cain (the world) has blinded the heart of humanity from seeing the imperative of loving our sisters and brothers. We need to love one another because "he laid down his life for us, so we ought to lay down our lives for our brothers"; love "in deed and truth". • If we love our sisters and brothers "in deed and truth", we can have confidence before God, "for God is greater than our hearts and knows everything"; He can see our love. God, whose compassion is boundless in Christ, is our confidence. • Therefore, "we should believe in the name of his Son, Jesus Christ, and love one another". In Christ, God also "remains in us" through "the Spirit that he gave us". 	<p>G. Tavard, <i>The Church Community of Salvation</i> p 49</p> <p>Gen 4:10, Rev 6:9-10, Heb 11:4</p> <p>3:13-18 CCSS Jn 15:19, Gen 4:9</p> <p>3:19-22 CCSS</p> <p>3:23-34 CCSS Ezk 36:25-26, Jer 31:33, 2Cor 3:3 Ex 31:18</p>
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Special Notes:

1. Ecumenical Councils of the Early Church

Council	Date	Heresy/Issues	Church Teaching Affirmed
1. Nicaea	325	Arianism (denial of divinity of Christ)	Christ is true God and true man. One in being (consubstantial) with the Father.
2. Constantinople	381	Macedonianism (denial of divinity of the HS).	Reaffirmed teachings of Nicaea. HS is a divine person.
3. Ephesus	431	Nestorianism (Christ is 2 persons. Mary is not Mother of God).	Christ is one divine person. Mary is the Mother of God.
4. Chalcedon	451	Monophysitism (Christ has one nature, human nature absorbed by divine nature).	Christ has 2 natures, human and divine; "hypostatic union" – 1 person with human and divine nature united.
5. Constntple. II	553	3 Chapters Theological writings tainted by Nestorianism.	Reaffirmed teachings of Ephesus & Chalcedon
6. Constntple. III	680	Monothelitism (Christ has one will, human will absorbed by divine will)	Christ has two wills: human & divine

2. In the face of strong attacks from the media against him in his handling of the Munich cases of sexual abuse, Pope Emeritus Benedict XVI wrote:

“Quite soon, I shall find myself before the final judge of my life. Even though, as I look back on my long life, I can have great reason for fear and trembling, I am nonetheless of good cheer, for I trust firmly that the Lord is not only the just judge, but also the friend and brother who himself has already suffered for my shortcomings, and is thus also my advocate, my ‘Paraclete. In light of the hour of judgment, the grace of being a Christian becomes all the more clear to me. It grants me knowledge, and indeed friendship, with the judge of my life, and thus allows me to pass confidently through the dark door of death. In this regard, I am constantly reminded of what John tells us at the beginning of the Apocalypse: he

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sees the Son of Man in all his grandeur and falls at his feet as though dead. Yet He, placing his right hand on him, says to him: "Do not be afraid! It is I..."

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