

## The Antichrists

### “Antichrist Is Coming”

2:18-29

#### The Denial Of Jesus

(2:18-25)

2:18 **Children [paidia], it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour.**

1. “Children” refers to all of his readers. (1 Jn. 2:1, 12, 28; 3:7, 18; 4:4; 5:21).
  - a. It is a term of affection.
  - b. John had great love and concern for his readers and wished to warn them against a great spiritual crisis.
2. “Last hour” - NIV “This is last hour”
  - a. “last hour” appears only here in the New Testament.
  - b. John did not literally mean it was the last literal hour (60 minutes).
    - 1) This letter would not have had time to reach them if the last 60 minutes had come.
    - 2) This letter anticipates His readers would have time to benefit from the letter and act on its instructions.
    - 3) Nothing is said about the world ending in the near future nor is any kind of date given for the end of the world.

He was not saying the end of the world was near. (Matt. 24:36).	It had ended at the destruction of Jerusalem in A.D. 70..
He was not referring to the end or termination of the Jewish state.	The language here does not even resemble Matthew 24 that describes the destruction of Jerusalem.

- c. The definite article “the” is not in the Greek. Gr. “escha’te hor’a estin”
- d. The Greek literally reads, “it is last hour.” K.J.V. has “the last time.”
- e. It could mean the “last days” (age). (2 Tim. 3:1; Acts 2:17; Heb. 1:2; Jas. 5:3; 2 Pet. 3:3).
  - 1) We are living in the last age. (Heb. 1:2).
  - 2) **Three Ages** - Patriarchal Age, Mosaical Age, Christian Age
  - 3) The Patriarchal Age did not end for Gentiles at Sinai, but only for the Jews who were given the law of Moses. (Exod. 20; Deut. 5:1-6).
  - 4) The rest of humanity was not without law, but remained under the same law that was bound on humans until the Jews were given the law of Moses.
  - 5) See Romans 1:18-31 & Romans 3. Gentiles were not condemned for not keeping the law of Moses. Sin

abounded in the world before and after the law of Moses was given to the Jews.

f. **The words most likely denotes a time of crisis.**

- John is stressing to his readers that it was a time of crisis - the church was in great danger.
- Many “antichrists” had come on the scene.
- These false teachers, if left unchecked, would do untold damage to the cause of Christ.
- They were attempting to destroy the very foundations of Christianity.

**Notes:** “last day” (Jn. 6:40, 44, 54; 11:24; 12:48); “end of the ages” (1 Cor. 10:11); “last time” (Jude 17; 1 Pet. 1:20).

3. “Antichrist”

- a. He is not the one, a false Christ, who puts himself in the place of Christ. (Matt. 24:5, 24).
- b. He is the one who opposes Christ. (1 Jn. 2:22).
- c. His characteristics are (1) he is a liar (2) a deceiver (3) a denier that Jesus is the Christ (4) refuses to acknowledge Jesus has come in the flesh. (1 Jn. 2:18; 4:3; 2 Jn. 7).
- d. He is not the same as “the man of sin.” (2 Thess. 2:3,4).
  - 1) “The man of sin” or “the man of lawlessness” likely refers to one or more of the Roman emperors.
  - 2) Nothing is said about him denying the humanity of Christ.

**Note:**

1. John uses the plural “antichrists.”
2. There was more than one. (1 Jn. 2:18; 4:3; 2 Jn. 7).

2:19 **They** [the antichrists] **went out from us** [believers], **but they were not {really} of us; for if they had been of us, they would have remained with us; but {they went out,} in order that it might be shown that they all are not of us.**

- “Us” appears 5 times in this verse and refers to believers.
  1. These “antichrists” had once been among the believers.
  2. It is a conditional sentence in the Greek - “for if they had been of us..”
    - a. It is assumed to be untrue.
    - b. The structure of the Greek tense suggests they had not been genuine believers at least at the time of their

departure.

- c. It is not certain if they had once been genuine.
  - d. John does not discuss if their faith had been true at conversion.
  - e. This is something no one can know.
3. “None of them belonged to us.” NIV. This speaks of their state when they pulled away from the believers.

2:20 **But you have an anointing from the Holy One** [Jesus or Holy Spirit], **and you all know** [the truth].

- Gr. has “apo tou’ hagi’ou” - lit “from the holy”. It is understood to be an ellipsis “from the Holy [One]”
- This verses introduces the first of the three emphatic “you.” (1 Jn. 2:20, 24, 27).
- The word order of the Greek is “you know all.”

1. The word “unction” or “anointing” is from the Greek “ chris’ma”.
2. They had an “anointing” from Jesus or the Holy Spirit.
3. John states that they knew “all things.” Gr. “pan’tes” or “pan’ta”
4. They knew “ all things” pertaining to the detection of the antichrists, but they were not omniscient.
  - a. Only God [Deity] knows “all things.”
  - b. Men are finite, and even the most intelligent men are far from omniscient.
5. The “Holy One” is probably Christ. (Jn. 6:69).
  - a. JOH 6:69 "And we have believed and have come to know that You are the Holy One of God."
  - b. See Mk. 1:24; Lk. 4:34; Acts 3:14 where Jesus is called “the Holy One.”
6. They had received the gift of the Holy Spirit from the Holy One Jesus.

**Note on “chris’ma”:**

1. This word originally referred to an oil or ointment rubbed on the skin.
2. It later came to signify the anointing itself.
  - a. See 1 Sam. 10:10; Exod. 29:7; Isa. 61:1.
  - b. The oil symbolized consecration.

3. Jesus was anointed with the Holy Spirit. (Acts 10:38). See Jn. 3:34.

**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 [comes from] the truth**

1. John states they knew “the truth.” Saving truth is knowable. (Jn. 8:32).
2. Some of John’s readers had spiritual gifts that would enable them to detect false teachers.

1Cor 12:8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; 9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit, 10 and to another the effecting of miracles, and to another prophecy, and **to another the distinguishing of spirits**, to another {various} kinds of tongues, and to another the interpretation of tongues.

3. They also had the word of God to guide them in detecting false teachers. John speaking of “the truth” says “but because you do know it.”
  - a. See Acts 17:11; Acts 20:27.
  - b. God’s word is complete. (Jn. 16:13; 2 Tim. 3:16, 17; 2 Pet. 1:3).
  - c. It is “the sword of the Spirit.” (Eph. 6:17).
4. The reference to “lie” here leads to the use of “liar” in verse 22, and to the identification of the “lie.”

### **Identity Of Antichrist**

**2:22 Who is the liar but the one who denies that Jesus is the Christ [the Messiah, the Anointed One]? This is the antichrist, the one who denies the Father and the Son** see 1 Jn. 4:2; 2 Jn. 7.

1. The Jews had denied that “Jesus was the Christ.”
  - a. They, especially the religious leaders, claimed Jesus was an imposter and was not Deity.
  - b. They did not deny His power, but claimed it came from the devil. (Matt. 12:24).
  - c. They could not accept that the Son of God would be poor, and would die on a cross.
  - d. This was preposterous to them and to many others past and present.
    - 1) They could not accept His kingdom was a spiritual kingdom and not an earthly kingdom.
    - 2) They wanted an earthly kingdom with an earthly king.

- e. It is interesting that the Jewish leaders never directly used His poverty against Him, but some who heard Him did object to His poverty or education or both.

MAR 6:1 And He went out from there, and He came into His home town; and His disciples followed Him.

MAR 6:2 And when the Sabbath had come, He began to teach in the synagogue; and the **many listeners were astonished, saying**, "Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands?"

MAR 6:3 "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? Are not His sisters here with us?" And they took offense at Him.

2. The **docetic Gnostics** argued that Jesus only appeared to be flesh, but He was really a spirit.
  - a. They believed flesh is evil..
  - b. Therefore Jesus Christ could not have been flesh.
3. The **Cerinthian Gnostics** sought to distinguish between the man Jesus and the divine Christ.
  - a. The Cerinthian Gnostics claimed the divine Christ descended on the man Jesus at His baptism and left Him before His death on the cross.
  - b. This was their way of denying that the divine Christ was fleshly. A spirit could not suffer physical death.
  - c. It was the man Jesus who was fleshly and who died on the cross - not the Divine Christ.

### **Seriousness of Denial**

1. It was serious because it rejected **the virgin birth** and the **physical birth of Jesus**. (Matt. 1:18;25; Lk. 1:26-35).
2. It was serious because if Jesus was not human He **was not tempted like us** and does not understand us. (Heb. 4:15).
3. It was serious because if **invalidates the atonement** that required that a perfect human sacrifice be made for our sins. See Isa. 53:4-6.
4. To deny that the human Jesus was the divine Christ (the Son of God) **was to deny the Father** who claimed Jesus was His Son. (Matt. 3:17; 17:5).
5. It was serious because it **denies the bodily resurrection of Jesus** which is a pledge of our resurrection. (Rom. 8:11; 1 Cor. 15:1-22).

**2:23 Whoever denies the Son does not have the Father; the one who confesses [acknowledges] the Son has the Father also.**

1. One cannot have the Father without the Son or vice versa.
  - a. Every non-believing Jew or Gentile, in John's day, needed to hear this.
  - b. Everyone today opposing Christ needs to hear this.

- c. We cannot have One without the Other.
- d. Those who reject the Son reject the Father.

2. See John 5:23; 2 Jn. 9; John 1:18; 14:9; Lk. 10:16.

John 5:23 in order that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

2 John 1:9 Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son.

JOH 1:18 No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.

JOH 14:9 Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father'?"

LUK 10:16 "The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me."

3. There are those today who claim to accept God but deny Jesus.

- a. They believe they will be saved, but Jesus didn't. (Jn. 3:36; 14:6).
- b. The apostles did not believe salvation in Jesus was optional. (Acts 4:12). See Acts 10:43.
- c. No one can be saved without trusting in the blood of Christ. (Heb. 9:22).

**Note:** John reveals that the Father and the Son are intimately related. (1 Jn. 1:2,3; 2:1, 23, 24; 4:3, 14, 15; 5:9, 10, 11, 20).

**2:24 As for you [believers], let that abide in you which you heard from the beginning. If what you heard from the beginning [the time you obeyed Christ] abides in you, you also will abide in the Son and in the Father.**

1. "From the beginning" here denotes the time they heard the gospel and became Christians. See 1 John 2:7.
2. "If what you heard" was the truth, the gospel, the word of God.
3. God's word must be obeyed from the heart. (Jas. 1:21).
  - a. "The word of God implanted" means the word of God must be deeply embedded in one's heart.
  - b. One must love God with "all" his heart. (Matt. 22:37, 38).
  - c. One must "fervently love" others [one another] "from the heart." (1 Pet. 2:22).

4. It is the gospel that is “power of God unto salvation.” (Rom. 1:16).

2:25 **And this is the promise which He Himself made to us: eternal life.**

- “epaggeli’a” - promise.
  - “made’ is from “epagge’llomai”- promise (Mk. 14:11; Rom. 4:21), profess (1 Tim. 2;10).
1. “Eternal life” is often spoken of as future. (Matt. 25:46; Tit. 1:2; Mk. 10:29, 30; Lk. 18:30).
  2. We do not hope for what we already possess. (Rom. 8:24, 25).
  3. Christ has promised eternal life to every one who believes in Him. (Jn. 3:15, 16, 36; 5:24; 6:33, 40, 47, 54; 17:3).
  4. It is sometimes spoken us as a present possession. (Jn. 3:36; 5:24; 6:47).
    - a. In one sense we have eternal life now.
    - b. We have it with certain prospect, and enjoy great blessings now that are a foretaste of the heavenly blessings.
    - c. We do not have it in the fullest sense. (Mk. 10:29, 30).
    - d. This world does not even compare to heaven.
      - 1) Read Rev. 21 & 22; 14:13.
      - 2) Paul spoke of heaven as being “very much better.” (Phil. 1:23).
      - 3) Some Christians endure great suffering and great hardships in this life, and this life hardly resembles the eternal bliss of heaven.
    - e. The bliss of heaven will come after the resurrection and judgment. (Jn. 5:28, 29; 1 Thess. 4:17, 18; Matt. 25:46).
  5. The word “eternal life” are used many times in 1 John. (1:2, 2:25; 3:15; 5:11, 13, 20).

## **The Anointing**

2:26-27

2:26 **These things I have written [am writing] to you concerning those who are trying to deceive [seduce, lead astray] you**

1. John uses the epistolary aorist again.
  - a. It is best translated “I write” or “I am writing.”
  - b. He is not referring to an earlier letter or an earlier section of this letter.

- c. This writing, 1 John, would be a past event when it was received by his readers.
- 2. The words “trying to deceive” strongly suggests their deception was deliberate.
  - a. Some false teachers mislead others because of their ignorance of God’s teachings.
  - b. Other false teacher mislead deliberately and come as wolves in “sheep’s clothing.” (Matt. 7:15).
- 3. There was a great danger that these false teachers would “deceive” those who remained.
- 4. This deception would lead to the condemnation of their souls.

**2:27 And as for you, the anointing which you received from Him abides [lives] in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide [live, dwell] in Him.** “all” is “pan’ton” from the Greek “pas.”

1JO 2:20 But you have an anointing from the Holy One, and you all know. Lit. “you know all” - “all” is from “pan’tes.”

- 1. “All things” [pan’ton, verse 27] can be either masculine or neuter in the Greek.
- 2. It can mean “all things.” Neuter
  - a. This would not be in the absolute, for they were not omniscient.
  - b. It would be in regard to sufficient knowledge to recognize and not be misled by the false teachers.
- 3. It can also mean “all men.” Masculine
  - a. This might have the idea that they knew the identity of the false teachers.
  - b. John says of the false teachers “they went out from us.” (1 Jn. 2:19).
  - c. “They all are not of us.” (1 Jn. 2:19).
  - d. It would seem from this that they knew the identity of the antichrists that left.
- 4. The “him” could refer to Christ or God.
  - a. Verse 28 seems to suggest “Christ.”
    - 1) “abide in Him, so that when He appears...”
    - 2) Verse 28 clearly refers to Christ and His second coming.
  - b. The One they were abiding in, in this context, was the Holy One (Jesus) coming again.

## **Confidence At His Coming**



2:28 **And now, little children** [dear Christians], **abide** [remain permanently] **in Him** [Christ], **so that when He** [Christ] **appears** [comes again], **we may have confidence** [assurance, boldness] **and not shrink away from Him** [Christ] **in shame at His** [second] **coming**.

- Gr. “tekni’a” - little children - 1 Jn. 2:1, 12
  - Gr. “parousi’a” can mean “presence, coming, advent, arrival.” Gr. “aischu’no” - “I am ashamed, disgraced.”
  - “so that when he appears we can be confident and unashamed before him at his coming” - NIV
1. The Christian can be confident (have boldness) at the coming of Christ.
  2. This confidence comes from the promises of God. (1 Jn. 1:7-9; 2:1,2).
  3. The Greek confidence (parresi’a) occurs 4 times in 1 John. (1 Jn. 3:21f; 4:17; 5:14). See Heb. 4:16; 10:19.
  4. The unprepared will be ashamed when Christ comes again.
    - a. They know their works are evil, and they are unprepared to meet the Lord.
      - 1) Even the worse of men most often acknowledge it is wrong to lie, cheat, steal, commit adultery, murder, etc.
      - 2) Some will defend these things as right or “not so bad” until it is done to them.
    - b. Many spend their entire lives knowing they are in sin.
    - c. Many know they are lost, but others seek to deny it.
    - d. Some even laugh at the possibility of hell and believe they are going there, but this realization does not change them.
    - e. Many will be surprised they are lost. (Matt. 7:21-23).

1JO 2:29 **If you know** [absolutely sure] **that He** [God] **is righteous, you know** [absolutely sure] **that everyone also who practices righteousness** [God’s commandments] **is born** [begotten] **of Him** [God].

1. “He is righteous” refers to God in this verse. See 1 Jn. 2:1,2 for “Christ”..
2. “Every one also who practices righteousness is born of Him.”
  - a. The Greek has the perfect tense of “genna’o” meaning “has been begotten of Him.” See NIV
  - b. The Greek “doeth” is present tense denoting continuous action. NASB has “who practices.”
  - c. Doing or practicing “righteousness” is evidence that one is born of God.

d. The one who does not practice “righteousness” is not of God. (1 Jn. 2:3,4). See Psa. 119:172.

e. See 1 John 3:10 which is the opposite of this verse.

1JO 3:10 By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.

f. Those who practice “the works of the flesh” will not be saved. (Gal. 5:19-21).

g The words “of Him” refer to God.

1JO 3:9 No one who is **born of God** practices sin, because His seed abides in him; and he cannot sin, because he is born of God.

1JO 4:7 Beloved, let us love one another, for love is from God; and everyone who loves is **born of God** and knows God.

1JO 5:1 Whoever believes that Jesus is the Christ is **born of God**; and whoever loves the Father loves the {child} born of Him.

1JO 5:4 For whatever is **born of God** overcomes the world; and this is the victory that has overcome the world-- our faith.

1JO 5:18 We know that no one who is **born of God** sins; but He who was born of God keeps him and the evil one does not touch him.

f. “Righteousness” is doing what God requires - not what pleases us. (Psa. 119:172).

g. Believers are called “children of God” (1 Jn. 3:1,2), and never “children of Christ.”

h. Believers are also called “sons of God.” (Gal. 3:26, 27).

i. Believers are called “disciples” and “Christians.” (Acts 11:26; 1 Pet. 4:15).

j. Christians are called “believers.” (Acts 5:14; 10:45; 1 Thess. 1:7; 2:10; 1 Tim. 4:10; 6:2; 1 Pet. 3:21).

k. They are described as “heirs of salvation.” (Heb. 1:14).

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