

Passage: 1 John 2:18-29

Title: The Many antichrists Among Us

Summary: While the Church today knows there is a coming man of sin called the Antichrist; the church today can forget that there are little antichrists preparing the way for him, and as we see in our study today they actually walk among us. How can we tell them apart and guard against them? Join us to learn how.

1 John 2:18–29 (NKJV) ¹⁸ Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. ¹⁹ They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us. ²⁰ But you have an anointing from the Holy One, and you know all things. ²¹ I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth. ²² Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. ²³ Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also. ²⁴ Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. ²⁵ And this is the promise that He has promised us— eternal life. ²⁶ These things I have written to you concerning those who try to deceive you. ²⁷ But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him. ²⁸ And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming. ²⁹ If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

Reminder

Just a reminder, that “Perfect Love”, has written this letter to you, and is speaking to you today.

1 John 4:8 (NKJV) ⁸ , for God is love.

Introduction

Writings – Pastored Ephesus / Around 90AD

John wrote this epistle, as all early church writings agree upon. Early Church writings also say that John served as pastor of the church in Ephesus, which was founded by Paul (Acts 18-19). The writing of this epistle is dated somewhere around 90-100AD. John himself is close to 80 to 90 years old.

Situation

John tells us four reasons why he writes, and the ultimate reason he writes this letter, so that you may have fullness of joy (1:4).

You will never have fullness of joy, if you are insecure in your salvation, you will never have joy, if you are secure in your sin and unrepentant of it, you will never have fullness of joy if you are insecure in the finished work that Christ has done for you.

Theme:

That Your Joy may be Full:

(1 John 1:4 NKJV) And **these things we write to you** that your joy may be full.

That You may not Sin / When you Do Sin

(1 John 2:1 NKJV) My little children, **these things I write to you**, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

That You may not be Deceived

(1 John 2:26 NKJV) **These things I have written to you** concerning those who try to deceive you.

That You may know you have Eternal Life

(1 John 5:13 NKJV) **These things I have written to you** who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.

Outline: The Many antichrists Among Us (1 John 2:18-29)

- The Critical Season: Is Upon You (2:18-19)
- You All Know: Because He Lives in You (2:20-23)
- As For You: Abide & Remain & Holdfast (2:24-29)

Prayer

The Word of God is Living and Powerful, and is ready, and will do a mighty work in our lives.

Hebrews 4:12 (NKJV) ¹² *For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.*

In Every Study

- Who Is God? (How Great is He?)
- What Does He Think of Me? (How Wonderful Are His Thoughts Towards Me?)
- What Does He Want Me to Do?
- What Can I Boldly Request of Him?
- What Do I Need to Be on Guard of When I Leave Here Today?

Boldly come to the throne of grace, ask God to reveal Himself in a mighty way to you, and to do I might work in you, and through you.

Hebrews 4:16 (NKJV) ¹⁶ *Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need*

Outline: The Many antichrists Among Us (1 John 2:18-29)

- The Critical Season: Is Upon You (2:18-19)

1 John 2:18 Little children, it is the last hour (hora); and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour (hora).

Under Instruction

Little Children (those under instruction) – a spiritual father is writing us.

Critical Season

“Time” is hōra (ώρα), “an hour.” John says, “It is a last hour.” The article is absent before “hour,” and the emphasis is not therefore upon the fact of a particular, definite time, but upon the character of that particular, definite time. Vincent says that John uses the word “hour” as marking a critical season. He says: “The dominant sense of the expression last days in the New Testament is that of a period of suffering and struggle preceding a divine victory. See Acts 2:17; James 5:3; I Peter 1:20. Hence the phrase here does not refer to the end of the world, but to the period preceding a crisis in the advance of Christ’s kingdom, a changeful and troublous period, marked by the appearance of ‘many antichrists.’ ”

Wuest, K. S. (1997). Wuest’s word studies from the Greek New Testament: for the English reader (Vol. 13, pp. 128–129). Eerdmans.

Proper Name

As to the term “Antichrist,” Vincent says that “the absence of the article shows its currency as a proper name. The distinction between a false Christ (pseudochristos (ψευδοχριστος)) and an antichrist (antichristos (ἀντιχριστος)) is that the former is a pretender to the Messianic office, whereas the latter is against Christ, not pretending to be Christ, but proposing to do the work of Christ.” (Wuest)

Actual Person / Devil in Flesh / Tribulation Period / Restrained by Holy Spirit

He is an actual person (as see in Revelation 6-13-16-19 & in the Book of Daniel 9, 2 Thessalonians 2). This Antichrist will be none other than the devil in the flesh. He will be the coming world dictator, and he will be a smooth character and lead many astray. He will be revealed during the tribulation period, and I believe he is on the scene today, but he is being restrained by the Holy Spirit within the Church.

Instead Of

Antichrist means “instead of”, “against” Christ. Some of the subtle work of the antichrists is to come against the ways, holiness, and righteousness of God; basically see what Jesus is and represents of God, the antichrist tries to counter that and destroy that (usually very subtly). In the end, the Antichrist will come and say “what Jesus wont give you, I will”

This section of scripture mind you come in the context of verses 15-17, the lusts of the world. Back in the Garden with Adam and Eve, even Jesus in the 40 day wilderness, the devil says bow to me and I will give you the desires of your heart.

1 John 2:15–17 (NKJV)¹⁵ Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. ¹⁷ And the world is passing away, and the lust of it; but he who does the will of God abides forever.

Psalm 37:3–7 (NKJV)³ Trust in the LORD, and do good; Dwell in the land, and feed on His faithfulness. ⁴ Delight yourself also in the LORD, And He shall give you the desires of your heart. ⁵ Commit your way to the LORD, Trust also in Him, And He shall bring it to pass. ⁶ He shall bring forth your righteousness as the light, And your justice as the noonday. ⁷ Rest in the LORD, and wait patiently for Him; Do not fret because of him who prospers in his way, Because of the man who brings wicked schemes to pass.

Little antichrists / False Teachers

There are the antichrists who are false teachers who diminish and oppose the deity of Jesus Christ. They are led by the spirit of the Antichrist, which is straight from the pit of the devil himself. This is what we will be looking at in this study.

By the way, in this epistle we will see three times, three very clear and precise addressing of hating (not loving) a brother/sister in Christ. It shows us the stirring hatred and (not unconditionally loving) of the brethren is one of the works and strategies of these antichrists. Of that is, for God is love, and He came to die for His church so to make up His body.

1 John 4:8 (NKJV)⁸ He who does not love does not know God, for God is love.

1 John 2:19 They went out (ek) from us (ego), but they were not of (ek) us (ego); for if they had been of (ek) us (ego), they would have continued with us; but they went out that they might be made manifest, that none of them were of (ek) us (ego).

Part of Us

Notice, that these antichrists walked among them, was part of them, for some period of time that we do not know how long. How long had they poisoned, how long had they dripped, how much destruction did they do? Note: this is talking about the antichrists, not the brother/sister who left because they were being called out to another church to fellowship, for whatever that reason may have been.

Ablative Case

The words “out from” and “of” in this verse are the translation of the preposition ek (ἐκ) which is followed by the ablative case. There are two classifications of the ablative here, ablative of separation and ablative of source.

- In the statement, “They went out from us,” we have the ablative of separation. These false teachers (antichrists) went out from the true believers in the sense that they departed doctrinally from the position of the Church as to the Person of the Lord Jesus, a position which they had held only in an intellectual way. It was a mental assent to the doctrines concerning, not a heart acceptance of, the Person of Christ.
- In the words, “They were not of us,” we have the ablative of source. That is, the antichrists did not have their source in the Mystical Body of Christ composed only of true believers. They were merely members of the visible, organized church on earth. They did not partake of the divine life animating the members of the Body of Christ, made up of true believers. All of which means that an apostate is an unsaved person who has mentally subscribed to the doctrines of the Christian faith and who then rejects those doctrines while still remaining within the organization of the visible church and posing as a Christian.

John argues that had these antichrists belonged to the Body of Christ, thus possessing divine life in company with true believers, they would in that case have remained with these true believers in matters of doctrine. But, he says, they departed from the doctrinal position of the Church so that it could be shown that they did not belong to the company of the saints (Wuest)

4 Evidences/Tests of Salvation:

- Moral Test (Keeping His Commandments) – (2:3-5)

- Social Test (Brotherly Love) – (2:7-11)
- Worldliness Test (Love of the World) – (2:15-17)
- Doctrinal Test (Who Jesus Is) – (2:21-24)

Outline: The Many antichrists Among Us (1 John 2:18-29)

- You All Know: Because He Lives in You (2:20-23)

1 John 2:20 But you have an anointing (chrisma) from the Holy One, and you know (oida) all things (You all know).

Teacher

One of the ministries of the Spirit consequent upon His indwelling presence is that of enlightening him regarding the meaning of the Word of God. He is the Great Teacher in the Church.

John 14:26 (NKJV) ²⁶ *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 things that I said to you.*

You All Know

As a result of this, John says, “Ye know all things” (A.V.). But the word “all” in the best Greek texts is in the nominative case, which makes it the subject of the verb. The correct translation is, “Ye all know.” That is, as a result of the indwelling of the Holy Spirit, the saints are given the ability to know God’s truth.

Oida – to Know Absolutely

The particular word for “know” here is not ginōskō (γινώσκω), “to know by experience,” but oida (οἶδα), “to know absolutely and finally.” The antichrists, being unsaved and thus devoid of the Holy Spirit, do not have that ability. This ability to know the truth gives the saints the ability also to detect error.

I Remember

I can remember time and time again as a new believer, and even as a young man believer, where people would come and tell me things, even woven together with Bible verses, and there would be something in me that would just say to myself, something just doesn’t seem right here, I don’t know what it is but I just know something is off. Then I would search the scriptures, or just some time down the road learning and growing in the Word, and I would come to the clarity..... ah here it is, here is why what they were saying was wrong, even though I couldn’t line it all up. It was the Holy Spirit testifying to me, in me, that what was being said was just OFF!

Chrisma

The word “unction” is chrisma (χρῖσμα). The word refers to that with which the anointing is performed, the unguent or ointment. Here it refers to the Holy Spirit with whom the believer is anointed. The two words meaning “to anoint” in the New Testament, aleiphō (ἀλειφω) and chriō (χρίω), refer to the act of applying something to something else for a certain purpose.

- Aleiphō (Αλειφω) was used, for instance, in the papyri of the act of greasing the yoke-band of an ox, namely, the act of applying grease to the yoke-band so that it would not irritate the sleek hide of the ox.
- Chriō (Χριω) was used of the application of a lotion to a sick horse. Thus, the anointing with the Holy Spirit refers to the act of God the Father (applying to the believing sinner) sending the Spirit in answer to the prayer of God the Son to take up His permanent residence in the believer.

Priests Anointed

The Old Testament priests were anointed with oil just once, when they were inducted into their office. The New Testament priest (the believer) is anointed with the Spirit just once, when he is inducted into his office as a priest (when he is saved)

1 Peter 2:9-12 (NKJV) ⁹ *But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;* ¹⁰ *who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.* ¹¹ *Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,* ¹² *having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.*

Anointing – Is Only Potential

This anointing is only potential. That is, in itself it offers no help to the believer. The help the saint receives from the Spirit is through the fullness or control of the Spirit, which control is consequent upon his yieldedness and trust. The anointing is for the purpose of placing the Holy Spirit in a position where He can be of service to the believer, namely, in the saint's inner being. From His position in the believer, the Spirit performs all His office work for him.

The Holy Spirit is a perfect gentlemen. He invites. He encourages. He inspires. He enlightens. But He doesn't force. That is why He is likened not to a bird of prey, but to a dove, a bird of peace and gentleness (Matthew 3:16).

In Ezekiel 47, we see Ezekiel being led to a river, often a picture of the Spirit in Scripture (Joshua 3:13), where he stepped in up to his ankles. Then he was led downstream, where he stepped in up to his knees. Further downstream, he stepped in up to his waist. Still further, he found himself over his head. What does this say to us? The Spirit of the Lord invites us to step in. Some step in up to their ankles. That is, they're standing in Christ, believing in Jesus. Others, however, choose to go deeper. They go to their knees, not only believing in the Lord themselves, but prayer for others. Others go deeper still, sharing their faith and seeing others born again. And others ask the Lord to take total control of their lives, allowing the baptism of the Spirit to wash over them completely. At each stage, Ezekiel had a choice whether or not to step in. So do we. Will I do what the Lord invites me to do? Will I ask for the power of the Holy Spirit to come upon me? Will I believe that His Spirit will fill me? Will I witness for Him? Gang, the Lord will take you as far and as deep in Him as you want to go, but not one step further. Why are some people seemingly so Spirit-filled? I suggest it is simply because they want to be, that they are those who say, "Lord, take total control of me. Do whatever You want with my life. I want to be lost in You." (Courson)

Ezekiel 47:1-8 (NKJV) 1 Then he brought me back to the door of the temple; and there was water, flowing from under the threshold of the temple toward the east, for the front of the temple faced east; the water was flowing from under the right side of the temple, south of the altar. 2 He brought me out by way of the north gate, and led me around on the outside to the outer gateway that faces east; and there was water, running out on the right side. 3 And when the man went out to the east with the line in his hand, he measured one thousand cubits, and he brought me through the waters; the water came up to my ankles. 4 Again he measured one thousand and brought me through the waters; the water came up to my knees. Again he measured one thousand and brought me through; the water came up to my waist. 5 Again he measured one thousand, and it was a river that I could not cross; for the water was too deep, water in which one must swim, a river that could not be crossed. 6 He said to me, "Son of man, have you seen this?" Then he brought me and returned me to the bank of the river. 7 When I returned, there, along the bank of the river, were very many trees on one side and the other. 8 Then he said to me: "This water flows toward the eastern region, goes down into the valley, and enters the sea. When it reaches the sea, its waters are healed.

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

Oida – to Know Absolutely

John had just written that they all knew (v. 20). Now he writes (v. 21) "I did not write to you that you do not know the truth, but that you know it." The word "know" here is again oida (οἶδα), referring to an absolute, final, correct knowledge, here of God's Word as understood by the illumination of the Holy Spirit.

Truth & Lie Cannot Coexist

John did not write to convey hidden truths which had been concealed from his hearers; his letter was sent to people who simply needed to be reminded of things they already knew. They already knew the gospel, and when they recalled that no lie springs from that source of truth, they would recognize that truth and falsehood cannot coexist.

John 14:16-18 (NKJV) ¹⁶ And I will pray the Father, and He will give you another Helper, that He may abide with you forever—¹⁷ the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. ¹⁸ I will not leave you orphans; I will come to you.

1 John 2:22 Who is a liar but he who denies that Jesus (Iēsous - Jehoshua) is the Christ (Christos)? He is antichrist who denies the Father and the Son.

Definite Article – “The Liar”

The definite article appears before the word “liar” in the Greek text. It is, “Who is the liar?” Vincent says: “It marks the lively feeling with which the apostle writes. By the definite article, the liar, the lie is set forth in its concrete personality: the one who impersonates all that is false, as antichrist represents every form of hostility and opposition to Christ. The denial that Jesus is the Christ is the representative falsehood. He that denies is the representative liar.”

Denies (Habitually Denies)

Commenting on the words, “he that denieth that Jesus is the Christ,” Vincent says: “The article with the participle denotes habitual denial. Literally, the one denying, the one who habitually represents this attitude towards Christ. So..... not some weak moment a person may have, not some growing moment when we can be upset with God as we grow, but someone who habitually denies Jesus is the Christ.

Jehovah - God Saves

But what is involved in the names “Jesus” and “Christ”? They are more than mere designations of the identity of a certain individual who flourished in the first century. The English name “Jesus” is the transliteration (spelling) of the Greek name Iēsous (Ἰησοῦς), which in turn is the transliteration of the Hebrew word which in English is spelled “Jehoshua,” and which means “Jehovah saves.”

Christ (Anointed) – was His Mission

The name “Christ” is the transliteration of Christos (Χριστός), a Greek word meaning “the anointed one,” and this is the translation of the Hebrew word from which we get the name “Messiah.”

Luke 4:17–20 (NKJV) ¹⁷ And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: ¹⁸ “The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; ¹⁹ To proclaim the acceptable year of the LORD.” ²⁰ Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.

Antichrist wants to Diminish Severity and Son

God saves, literally by God Himself dying on the cross to take our punishment for sin. The extent of the price, was God gave His very Son for the sacrifice. To deny God the Father sent and gave the Son, is what the antichrists will do, so to diminish the severity of sin (that God was the sacrifice), and diminish the love of God (that He gave His Only Son) to take the full wrath of sin.

1 John 2:1–2 (NKJV) ¹ My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. ² And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

John 3:16 (NKJV) ¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

See that in Cults & World Religion / Great Teacher – Enlightened – JW & Mormons

We see it in the Cults and world religions. They make Jesus out to be less than God. They will say He was a great teacher, even a prophet (that is what the Muslims say), even some of the Jews say He was a good teacher, even the Buddhist will say He was the enlightened man, but none of them say that He was God. The Jehovah Witnesses and the Mormons say He is the Son of God, but He is not God. There is even heresy out there that makes Jesus equal with Mary.

1 John 2:23 Whoever denies the Son does not have the Father either; he who acknowledges (homologeō) the Son has the Father also.

Confess (Agree – Speak the Same)

John says: “The one who confesses the Son, also has the Father.” The word “confess” is homologeō (ὁμολογέω), “to speak the same thing that another does,” hence, “to agree with that person.” Thus, the word refers here to the act of a person agreeing with what the Bible teaches regarding the unique sonship of Jesus of Nazareth with respect to God as His Father. The unique sonship of Jesus of Nazareth is clearly brought out in John 5:18

John 5:18 (NKJV) ¹⁸ Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

Shalom, at Last

It was Max Federmann's misfortune to be a Jewish child in Hitler's Germany. He recalls the terror of the November night in 1938 when Nazi storm troopers marched through his village, destroying everything Jewish. He remembers his father and older brother being carried off to a concentration camp. His mother, too, was taken away to Auschwitz, where she perished. Max himself, 16, escaped to Yugoslavia, then to Italy.

After the war, Max married an Italian girl named Leda, and they had a daughter. After immigrating to California, two sons were added to the family. But tragedy struck again. The older son died in a car wreck, and this time Max lashed out at God: "How could you be a good God and bring such pain to me!"

Shortly afterward, Bernard, 14, was invited to church camp, and to Max's shock, he returned home believing in Jesus. Leda visited the church, and she, too, became a Christian.

At first, Max felt angry and rejected; but he decided to investigate their new faith in the light of his Hebrew Bible, studying what the Scriptures said about the Messiah. He also began reading the New Testament. He was stunned by how the prophecies in his Hebrew Bible seemed perfectly fulfilled by Jesus of Nazareth. He continued reading the New Testament, and I fell to my knees when I came to 1 John 2:23 and understood the truth: "Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also."

I cried to God for forgiveness, and suddenly my heart was flooded with love for the Father and His Son, Jesus, the Messiah.

My search had taken me almost a year. But from the moment I fell to my knees, I was able to love Jesus, my Messiah, with all my heart and mind and soul. I was even able to love those who had so cruelly persecuted my people. At last I understood the meaning of "Shalom!" (which means peace).

* Adapted from "True Shalom at Last," by Max Federmann as told to Chip Ricks in Moody Magazine, November/December, 1997, p. 96.

Outline: The Many antichrists Among Us (1 John 2:18-29)

- **As For You: Abide & Remain & Holdfast (2:24-29)**

1 John 2:24 Therefore (As for You) let that abide (meno) in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.

As For You

The A.V. fails to handle the pronoun used for emphasis at the beginning of this verse. It is, "But as for you," in contradistinction to the aforementioned false teachers, "you let that therefore abide in you which ye heard from the beginning." The point is, they (the false teachers) did not. They at one time subscribed to the true doctrine concerning the Person of the Lord Jesus, but they departed from it (2:19).

1 John 2:24 (LEB)²⁴ *As for you, what you have heard from the beginning must remain in you. If what you have heard from the beginning remains in you, you also will remain in the Son and in the Father.*

Abide – Remain & Holdfast

"Abide" is menō (μένω) "to remain." The exhortation is that the saints should allow the teaching into which they were brought when they were saved to remain in them. They are to continue to hold it fast. They must not allow themselves to become entangled in the Gnostic heresy regarding the Person of the Lord Jesus.

Abide – Feel at Home

But the word menō (μένω) (abide) has in it more than the idea of "to remain." The exhortation includes more than that the saint should allow the basic teaching concerning the Person of our Lord to remain in him. He should have that attitude towards it that it will also feel at home in him, have ready access to every part of his life. In other words, it is the responsibility of the believer to nurture the stability and growth of those doctrines by a holy life and a determination to cling to them and remain true to them. All this is included in the content of meaning of the word menō (μένω).

1 John 2:25 And this is the promise that He has promised us—eternal life (zoe).

Eternal & Quality

God promises eternal life to all who remain in the Son. “This” refers to eternal life, as shown by the feminine forms of both words. And eternal life is more than infinitely continued existence; it is a quality of life which can be experienced now. Christ himself (note the emphatic “he,” Greek autos) promised eternal life in such passages as John 3:15, 16; 6:40; 17:3. The word for life is “zoe” and the best definition of it is found in the context of John 10:10 which speaks of an “abundant life”.

John 3:15 (NKJV) ¹⁵ that whoever believes in Him should not perish but have eternal life.

John 3:16 (NKJV) ¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

John 6:40 (NKJV) ⁴⁰ And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

John 17:3 (NKJV) ³ And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

John 10:10 (NKJV) ¹⁰ The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.

Jesus Life Comes in You 😊

Jesus’ smile shows up on your face - His laugh is heard in your voice - His compassion flows through your hands. Eternal life doesn’t begin when you die, it begins the moment you give your whole heart to Jesus!

We Never Die – Just Awaiting a Different Resurrection

This is no idle promise. Jesus often showed the relationship between eternal life and the resurrection. At the tomb of Lazarus He told Martha, “I am the resurrection, and the life” (John 11:25). Later in this epistle John states, “He that hath the Son hath life” (5:12). Therefore believers never really die. They are awaiting the resurrection.

John 11:25 (NKJV) ²⁵ Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live.

1 John 5:12 (NKJV) ¹² He who has the Son has life; he who does not have the Son of God does not have life.

1 John 2:26 These things I have written to you concerning those who try to deceive (planonton) you.

Written Before / Deceive (cause to go astray)

In the next two verses the apostle repeated some of his major points.

- First he described the character of the false teachers who were attempting to disturb the churches. He had written “these things” before, primarily in verses 18–25, describing the troublemakers as opponents of Christ and promoters of lies.
- Now he added the fact that they were deceivers. “Seduce” (Greek, planōntōn) means to cause someone to go astray

Accuser of Brethren – Lambs Book of Life

Just to be encouraged and reminded how the devil and his antichrists want to lead us astray, and that is to be our continual accuser of the brethren.

Revelation 12:10–11 (NKJV) ¹⁰ Then I heard a loud voice saying in heaven, “Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. ¹¹ And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.

I am reminded when Israel came back from Babylon to rebuild the Temple, and the surrounding enemies tried to get them judged and crushed by the Persian empire saying they had no right to rebuild it, there was no edict or command given that was allowed for them to do so, and when they searched the records library in Babylon there was no authorization given....

Ezra 6:1–2 (NKJV) ¹ Then King Darius issued a decree, and a search was made in the archives, where the treasures were stored in Babylon. ² And at Achmetha, in the palace that is in the province of Media, a scroll was found, and in it a record was written thus:

There was no record in Babylon of Cyrus' decree that the Jews were to rebuild their temple, but three hundred miles away in a library a scroll was found that contained it. The enemy of your soul accuses and condemns you in an attempt to stall what God is doing in and through your life. But tucked away in a faraway palace is a scroll—the Lamb's Book of Life—and, if you're a believer, in it, much to the shock of the enemy, is your name. If your name is written there, all of the sins you have ever committed are erased by the blood of Christ shed on Calvary's Cross while your name is preserved eternally, written in the indelible ink of that same blood.

Revelation 20:11–15 (NKJV) ¹¹ Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. ¹² And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. ¹³ The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. ¹⁴ Then Death and Hades were cast into the lake of fire. This is the second death. ¹⁵ And anyone not found written in the Book of Life was cast into the lake of fire.

1 John 2:27 But the anointing (chrisma) which you have received from Him abides (meno) in you, and you do not need that anyone teach you; but as the same anointing (chrisma) teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide (meno) in Him.

Spirit the Teacher

Again John uses the pronoun in an intensive sense, contrasting his Christian readers with the false teachers. He says, "But as for you, the anointing which you received from Him remains in you," teaching that the Holy Spirit who is that with which the saint is anointed, stays in that person forever. We have the same truth brought out in James 4:5, "The Spirit who has been caused to take up His permanent residence in us." The verb is katoikizō (κατοικίζω), the prefixed preposition kata (κατα), the root meaning of which is "down," giving permanency to the act of taking up His residence.

In view of the fact of the indwelling Spirit, the saints, John says, do not have "need that any man teach" them. "Man" is the indefinite pronoun in the Greek text. "Teach" is in the present subjunctive, emphasizing continuous action. The translation reads, "and no need are you constantly having that anyone be constantly teaching you." This does not set aside the usefulness and necessity of God-appointed and equipped teachers in the Church (Eph. 4:11, "teaching pastors," Acts 13:1), but merely means that the saints are not at the mercy of these Gnostic teachers or at the mercy of any teachers, for that matter. No teacher, even a God-appointed one, is the only and ultimate source of the saint's instruction. He has the Holy Spirit and the Word

Ephesians 4:11 (NKJV) ¹¹ And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,

Acts 13:1 (NKJV) Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

Titus 1:3 (NKJV) ³ but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior;

If you every hear someone say, you can't understand the Bible without reading their literature - He or she is a cultist. John says that. Good Bible teachers can be helpful, but they can also be wrong. God doesn't want Christians to put their trust in any human teacher, but in the Holy Spirit. This is why the Father puts His anointing in our heart. all a Christian needs to grasp the Word of God is the Spirit of God

1 John 2:28 And now, little children, abide (meno) in Him, that when (ean) He appears (phaneroo), we may have (schōmen) confidence (parrisia) and not be ashamed (aischunō) before Him at His coming (parousia).

It Will Happen

"When" is ean (ἐάν), "if," used with the subjunctive mode, the mode of future probability. The doubt is here, not as to the fact of our Lord's coming for His Church, He promised that, but as to the time of that coming. One could translate, "whenever He shall appear."

Abide Constantly – Be Ready

The exhortation, “Be constantly abiding in Him” is given in view of the uncertainty of the time of His coming. The believer must live in close fellowship with His Lord that he may be ready for that coming.

Appear – Made Visibility

“Appear” is phaneroō (φανερῶ), in the passive voice as it is here, “to be made manifest or visible.” The invisible Lord Jesus will some day be made visible as He comes from heaven into the atmosphere of this earth to catch out His Bride, the Church.

Confidence – Found Not Guilty

“Confidence” is parrēsia (παρρησία), “freedom in speaking, unreservedness in speech, free and fearless confidence, cheerful courage, boldness, assurance.” The word was used when a person who was tried for a crime was found not-guilty, and could tell the world, I am innocent and without guilt, so stop trying to pin that crime on me! The word speaks of the heart attitude of a saint who lives so close to the Lord Jesus that there is nothing between him and his Lord when He comes, nothing of known sin in his life when the Rapture occurs. This is the kind of saint that keeps a daily check-up on himself as to sin in his life. He maintains a constant yieldedness to and dependence upon the Holy Spirit to show him sin in his life and give him the grace to judge it and put it out.

May Have – Instantaneous Action (Nothing Changes)

“May have” is schōmen (σχῶμεν), the aorist subjunctive, speaking of instantaneous action here. That is, the saint at the time of the Rapture should be living in such close fellowship with his Lord that the sudden appearance of the Saviour merely continues the fellowship that was in progress on earth, like Enoch who walked with God on earth and suddenly was not, for God took him. There is no need for a gradual adjustment to that fellowship into which he is being introduced at the Rapture, because the latter fellowship is just a continuation of the former. It is an instantaneous freedom of speech, of holy boldness, of assurance.

Not be Made Ashamed

“Be ashamed” is aischunō (αἰσχυνῶ), “to suffuse with shame, make ashamed,” in the passive, as it is here, “to be suffused with shame, be made ashamed.” The verb is here associated with ap’ autou (ἀπ’ αὐτοῦ) “from Him,” and could be translated, “in shame shrink from Him.” Vincent says: “The fundamental thought is that of separation and shrinking from God through the shame of conscious guilt.”

Coming – “To Be Beside”

“Coming” is parousia (παρουσία). The word is made up of a participial form of the verb “to be,” and a preposition para (παρά), “beside,” and means literally, “to be beside.” It speaks of the personal presence of a person. In addition to its meaning of “personal presence beside,” it is used to speak of the coming of a person and his arrival or advent.

1 John 2:29 If you know that He is righteous, you know that everyone who practices (poieo) righteousness is born (gennaō) of Him.

Born (Perfect Tense) – Past Action w/Present Results

“Born” is from the perfect participle of gennaō (γεννῶ). The perfect tense speaks of a past completed action having present results. The expanded translation reads, “having been born with the present result that you are a child (of God) by birth.” The relationship between God and the believer as Father and child is a permanent one.

Practices (Habitual Action)

“Doeth - practices” is from the present tense participle of poieō (ποιεῶ). The habitual doing of God’s will is in view here. The habitual actions of a person are an index to his character. The habitual actions of righteousness, God’s righteousness here as produced by the Holy Spirit (the definite article stands before

the word "righteousness" in the Greek text, marking this out as a particular righteousness) is an indication of regeneration.

Conclusion

Outline: The Many antichrists Among Us (1 John 2:18-29)

- The Critical Season: Is Upon You (2:18-19)
- You All Know: Because He Lives in You (2:20-23)
- As For You: Abide & Remain & Holdfast (2:24-29)

Gospel

If You Were to Die Tonight

Personal

Jeremiah 29:11 (NKJV) ¹¹ For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.

Problem

Romans 3:23 (NKJV) ²³ for all have sinned and fall short of the glory of God,

Penalty

Romans 6:23 (NKJV) ²³ For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord

Provision

John 3:16 (NKJV) ¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

Profession

Romans 10:13 (NKJV) ¹³ For "whoever calls on the name of the LORD shall be saved."

Recognize

John 14:6 (NKJV) ⁶ Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

Repent

Acts 3:19 (NKJV) ¹⁹ Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,

Receive

Romans 10:9 (NKJV) ⁹ that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

Prayer

The Word of God is Living and Powerful, and is ready, and will do a mighty work in our lives.

Hebrews 4:12 (NKJV) ¹² For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

In Every Study

- Who Is God? (How Great is He?)
- What Does He Think of Me? (How Wonderful Are His Thoughts Towards Me?)
- What Does He Want Me to Do?
- What Can I Boldly Request of Him?
- What Do I Need to Be on Guard of When I Leave Here Today?

Boldly come to the throne of grace, ask God to reveal Himself in a mighty way to you, and to do I might work in you, and through you.

Hebrews 4:16 (NKJV) ¹⁶ Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need