

Wednesday, May 17, 2023

## From the Beginning

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### 1 John 2:18-25

[18] Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. **Therefore** 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 it might become plain that they all are not of us. [20] But you have been anointed by the Holy One, and you all have knowledge.<sup>1</sup> [21] I write to you, not because you do not know the truth, but because you know it, and because no liar is of the truth. [22] Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. [23] No one who denies the Son has the Father. Whoever confesses the Son has the Father also. [24] Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. [25] And this is the promise that he made to us<sup>2</sup>—eternal life.

### Initial Thoughts

**Vs.18-Children**, The family of faith. (14x's)

*It is the last hour*-The NT understanding is the time from Jesus' resurrection until he returns is the "Last hour". It does pose the question, did John, as he was writing this, have the same understanding? "I'll be back soon", like Jesus is coming back "soon" or... **We ought to have the same outlook... It could happen anyday!!!**

*As you have heard that antichrist is coming*-This seems to indicate there was either talk among the Church at the time OR is specific to those he writes to that there was talk about THE antichrist. Maybe it's in reference to them having read Revelation. The verdict about which book was written first (Revelation written before 1 John) is undetermined. Some say yes, some say no, therefore, where the Bible is ambiguous, we ought to do the same. Some commentary work on this is needed.

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<sup>1</sup> 2:20 Some manuscripts \*you know everything\*

<sup>2</sup> 2:25 Some manuscripts \*you\*

so now many antichrists have come. Therefore we know that it is the last hour. His evidence is... antichrist have come therefore it's the last hour. This seems to be a reference to Matthew 24 when the disciples ask Jesus, "Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?" [Matthew 24:3](#)

[As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?" And Jesus answered them, "See that no one leads you astray." Matthew 24:3-4](#)

Wars, rumors or wars, earthquakes, famines, just the beginning... Persecutions, etc. "And many false prophets will arise and lead many astray." [Mat. 24:11](#)

His answer refers to "false Christs". [1 John 4:1-3](#) also circles back to this.

**Vs.19-** *They went out from us but they were not of us. Who's the "they"? Does the "not of us" really carry the weight I interpret it as? I have always interpreted this as they were never saved. This isn't out of context since 1:3 sets a clear precedence that the proclamations made in the letter affirm fellowship with the Father and the Son, of which "we" have (the Apostles). Therefore saying "they were not of us" means they do not have fellowship with the Father & Son. Yet, in a quick Greek study the "they" is in the imperfect tense. To say they were never saved, it would seem clearer if it were in the perfect tense (Past, present, future and continually) thus, more study is needed so I'm not going "beyond what is written". However, it might not be in the perfect sense because they could repent and might not be eternally dammed (continually).*

*for if they had been of us, they would have continued with us. This is why it's called "perseverance" of the saints. In other words, those who are truly born again will persevere. To some up verse 19 in the greek; *Literally, "for if they were from us (but they weren't), they would have remained with us (but they didn't)."*<sup>3</sup>*

**Vs. 20-** *But you have been anointed by the Holy One, and you all have knowledge.*

Anointing; Likely a reference to the indwelling Holy Spirit ([1 John 2:27](#)) who seals ([Ephesians 1:13, pg. 976](#)) And it is God who establishes us with you in Christ, and

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<sup>3</sup> Akin, D. L. (2001). [1, 2, 3 John](#) (Vol. 38, p. 116). Nashville: Broadman & Holman Publishers.

has anointed us, and who has also put his seal on us and given us his Spirit in our hearts as a guarantee. 2 Corinthians 1:21-22

and teaches us (John 14:26), thus, you have all knowledge. This is one of the JOYS of being a true Christian... our assurance!

**Vs. 21** *I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth.*

A clear indication of his audience as well as a clear encouragement. At this point, some of the hearers may say, **"Wait, if that guy bailed, maybe I can too"**. At which, John says emphatically, "NOPE, not you, IF your life is this (*direction, not perfection*) then you don't need to worry about that (*not being saved*), which is in essence, the whole letter, and more specifically, this verse; You have the Spirit... you are sealed and safe in truth.

**Vs. 22** *Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son.*

He defines who these 'antichrists' are; those who deny the Father & son. In context, he is referring to the apostates who 'didn't remain'. Yet, I wonder how far this can be applied? Can I say from these verses, anyone who may look saved but ends up denying Christ, was never truly saved?

**Vs. 23** *No one who denies the Son has the Father. Whoever confesses the Son has the Father also.*

A verse of clarification. It's simple, yet profound. [John 14:5-7](#)

**Vs. 24** *Let what you heard from the beginning abide in you.*

This is the 2nd imperative in 1 John. The command is placed on the word "abide". Abide in what? What you heard from the beginning. And what is that? JESUS (1:1-4).

The word "Let" is implied. In the Greek it states "that which you heard-> abide". The MSG picks this up; "Stay with what you heard from the beginning, the original message. Let it sink into your life."<sup>4</sup>

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<sup>4</sup> Peterson, E. H. (2005). The Message: the Bible in contemporary language (1 Jn 2:24).

*If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father*

IF, THEN statement. If the Gospel of Jesus Christ \*abides in you, then you abide in God. The word 'abide' is used 22x in 1 John. The first use is one of the theme verses; *whoever says he abides in him ought to walk in the same way in which he walked. (2:6)*

Abide, Menō; to remain in the same place over a period of time—'to remain, to stay.'<sup>5</sup>

*"In the NT, too, μένειν (abide) is used 1. of the immutability of God and the things of God, e.g., His counsel, which cannot be changed, R. 9:11, His Word, which remains as compared with what is human and corruptible, 1 Pt. 1:23, 25, 1 the office of the NT as compared with the transitory (καταργούμενον) office of the OT, 2 C. 3:11, πίστις, ἐλπίς, ἀγάπη as things which abide, 1 C. 13:13 (compared with πίπτει, καταργηθήσονται, παύσονται, v. 8, cf. 4 Esr. 9:37). μένειν is particularly common in the Johannine writings. The statement that Jesus Himself abides in Jn. 12:34 is undoubtedly designed to assert apologetically the eternal character of the dignity of Jesus in face of Jewish protests which deny His Messiahship on the basis of His transitory earthly existence. The abiding of the Spirit on Christ in Jn. 1:32 lifts Him above the prophets, who are honored only with temporary inspiration. It also lifts His filling with the Spirit, and the later filling of Christians, above the passing ecstatic states of pagans. The endowment of the Spirit is a continuing state in the Christian religion."*<sup>6</sup>

**Vs. 25** *And this is the promise that he made to us—eternal life.*

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<sup>5</sup> Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament: based on semantic domains](#)

<sup>6</sup> Hauck, F. (1964–). [μένω, ἐμ-, παρα-, περι-, προσμένω, μονή, ὑπομένω, ὑπομονή](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament*