

Sunday Morning Message

April 18, 2021

*1 John 2:18 – 29 – Preparing For His Appearing
Part Two – Living Alertly in the Last Days*

Series – 1st, 2nd, and 3rd John

Text – 1 John 2:18 - 29

Congregational Reading – 1 John 2:26 - 29

Introduction

In the first fourteen verses of this chapter, John asked the questions: “Are you Living Proof of a Genuine Faith, or Are You Merely a Professor of Faith?” Is your faith real?

Verses 15 – 29 of chapter two are all designed to prepare us for meeting the Lord. Look at verse 28:

“And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.” (1 John 2:28)

We who are saved are going to meet the Lord – face to face – someday, perhaps very soon. It may be through death, but it is also extremely possible that the Lord will be returning to this earth within our lifetime to take away His Bride, the Church. When we get to Heaven, it will be nothing like where we are living right now. What John is telling us in this second half of chapter two, is that we need to start moving away now from what we know from this world, and start getting used to what lies ahead for us in Heaven.

Last week, we look at the first step in *Preparing for His Appearing* is *Leaving This World While We are Still Living in it. (Read vs. 15 – 17)* John emphasizes the need for our separation from things that are inconsistent with who we are in Christ and where we are heading in eternity. John tells us in vs 15 – 17 that we are going to have to break off the love affair that we are having with this world system.

Jesus said in the model prayer: “... *Thy kingdom come. Thy will be done, as in heaven, so in earth.*” (Luke 11:2)

Our life here on earth should be more like Heaven than it is like earth. We need to detach ourselves from the mindset of earth, and saturate ourselves in the things that are eternal.

Transition

And, now in vs. 18 – 29, he tells us that will need to silence or cut off the many voices of the Devil and devils, along with those human voices that are speaking their lies. Ultimately, what we are doing, is we are embracing the truth of life in another world: one that is eternal; one that is without the lies of Satan; one that is devoid of the wicked and sinful pleasures that this world is constantly trying to push on us.

In today's message, which is *Part Two of Preparing for His Appearing*, we will examine some of the characteristics that are consistent with *Living Alertly in the Last Days*.

I. The Presence of Many Liars (vs. 18 – 23)

Here John warns believers about the many lying voices in the world that are working against the truth of the Word of God. He calls them antichrists. In vs, 1, he declares that anyone that denies the Father and the Son is an antichrist.

Notice that many of these antichrists were at one time associated with believers – v. 19 – *they went out from us*.

These were never genuine believers, but they were at one time associated with a church. Judas Iscariot walked with the Lord and was part of that first group of disciples, but He was also an antichrist.

Interesting Note – Some think that he is the Antichrist:

1. When he died, the Bible says that he went to his own place (Acts 1:25)
2. Antichrist is the only person in the entire Bible besides Judas that Satan enters into. (John 13:27)

3. Judas and Antichrist are both referred to as “the son of perdition” (John 17:12; 2 Thessalonians 2:3)

When people, especially new believers, read this passage, they may get a little nervous. They wonder if these liars were once part of a church, is it possible that I could be one of these antichrists. No true believer would fit into this category, but not everyone who is part of a church is a true believer. A true believer is one who recognizes Jesus as the Son of God, and God the Son who became a man in the flesh so that He could suffer and die for the sins of the world. A true believer has recognized that it is only through Jesus Christ that sins can be atoned, and they have personally received that atonement gift.

A true believer who has been grounded in the Truth of the Word of God knows the Truth, and is able to spot a liar. Notice in v. 20, a true believer has “*an unction from the holy one.*” This is the same word (χρῖσμα – Accusative Singular Neuter) that is translated “anointing” in v. 27.

This anointing comes from the indwelling Holy Spirit who will guide the true believer into all truth:

"(13) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (John 16:13)

"(26) But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26)

So, if you are genuinely saved, it is impossible for you to be duped by the lies of an antichrist. Jesus said:

"(31) Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; (32) And ye shall know the truth, and the truth shall make you free. ... (36) If the Son therefore shall make you free, ye shall be free indeed." (John 8:31-32, 36)

One commentator put it like this: "True Christians have a built in lie detector and persevere in the truth. Those who remain in heresy and apostasy manifest the fact that they were never genuinely born again (cf. v. 19)."¹

Jesus said that true believers are immune from the sometimes very persuasive arguments of the deceivers:

*"(24) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, **if it were possible**, they shall deceive the very elect."* (Matthew 24:24)

In the world that we are living in today, there are many loud voices who have been blinded to the Truth by the Devil. Paul stated in 2 Corinthians:

"(3) But if our gospel be hid, it is hid to them that are lost: (4) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Corinthians 4:3-4)

These folks who are blind themselves, are leading others in their lies. Jesus referred to these folks as "blind leaders of the blind" (Matthew 15:14). Both the liars and the ones who have believed their lies will end up in the ditch, and tragically, this ditch is Hell.

II. The Promise of Eternal Life (vs. 24 – 27)

John now assures these believers that the life that is in them, is real and it is eternal. John will further teach this in chapter five:

"(10) He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. (11) And this is the record, that God hath given to us eternal life, and this life is in his Son. (12) He that hath the Son hath life; and he that hath not the Son of God hath not life. (13) These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (1 John 5:10-13)

¹ John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1967.

John also gave assurances of salvation in His gospel:

Turn to John 3:14 – 21

"(14) And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: (15) That whosoever believeth in him should not perish, but have eternal life. (16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (17) For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (18) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. (19) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (20) For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. (21) But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John 3:14-21)

Also in John 10:

"(27) My sheep hear my voice, and I know them, and they follow me: (28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. (29) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. (30) I and my Father are one."
(John 10:27-30)

This assurance of eternal life, is all because of the presence of the indwelling Holy Spirit of God (v. 27). He is the anointing which we have received and remains or lives in us. He has sealed Himself into us.

"(30) And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." (Ephesians 4:30)

III. The Prodding to Continue Living in Him (vs. 28 – 29)

Because we have been saved, and because the Holy Spirit of God remains in us, John concludes this chapter by encouraging us to keep going in the Christian life.

Turn to John 15:1 – 11 – in these verses, we see many different forms of the word that is translated “abide” in vs. 24, 27, and 28. These are all forms of the verb μένω (*menō*), which means abide, remain, dwell (or live), and continue. If you are saved, you are “in Christ” (2 Corinthians 5:17), meaning you abide or remain in Him; but God also wants us to desire to keep living “in Him” and having Him live in us. (Read vs. 1 – 11)

Notice finally in verse 29 - There are two different words for “know” here. The first - εἰδῆτε – means to come to a realization. It implies the question – do you know? Or have you seen or realized? The second – “γινώσκετε” – means “I know” The thought is that if you have come to the realization that Christ is righteous, then you have full understanding (or know with surety; know intimately) that righteous people are born of him. The word “γενένηται” (*is born*) carries the idea of bearing the resemblance of someone. Because we know Christ, we can also see Christ’s resemblance in others who are born of Him.

Conclusion

These verses that we have examined today contain a great encouragement to those of us who have received the Lord Jesus Christ as Saviour. We are in Christ, and He is in us. We possess in the present tense eternal life. We have an unction (an anointing), which comes from the presence of the indwelling Holy Spirit of God, which assures us of our salvation, but also alerts us to the many lies being told in our world today by the many antichrists.

These verses should also serve as a warning to those of you who might yet be undecided and uncommitted about Christ. What you have heard today is the Truth. Jesus is God. He did come to this earth in the flesh as the Godman. He did die on the Cross of Calvary for your sins, and He is coming again to receive all of those that are His. If you have not yet received Him as Saviour, you need to do so immediately, because if you don’t, you may just fall prey to the lies of the antichrists out there. Without the indwelling Holy Spirit, you may just come to believe all of the junk this world is spewing out. But if you trust Christ who is Truth as your Saviour, you will be freed from being deceived.

Translation Work

1 John 2:18

"Παιδιά, ἐσχάτη ὥρα ἐστί:

Little Children (Voc.), / very last / hour, time / it is

Παιδιά = as compared to τέκνον; ἐστί = Pres. Ind. 3rd Per. Sin.

Exegetical Comments - ἐσχάτη = very last time – the last of the last time; at the very end.

καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται,

and / just as, as / you all have heard / that / the antichrist / he comes, is coming

ἠκούσατε = Aor. Act. Ind. 2nd Per. Pl.; ἔρχεται = 3rd Per. Sin. Pres. Mid. Ind. Dep.

Exegetical Comments = ἔρχεται is middle in form but active in meaning

καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν;

and, even / now / antichrists (Pl.) / many / have arisen (Rogers)

γεγόνασιν = Perf. Ind. Act. 3rd Per. Pl.

ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν." (1 John 2:18 TR)

therefore, for this reason / we know / that / time, hour / is

γινώσκομεν = 3rd Per. Pl. Pres. Ind. Act.

Exegetical Comments – Because many antichrists have come, we now know that it is the last time.

Little children, it is the last time: and as you have heard that antichrist is coming, even now many antichrists have arisen; hence we know that it is the last time.

Exegetical Comments – If it was the very last time in John's day, what must it be today.

1 John 2:19

"ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν·

Out of, from, by / of us / they went out, / but / not / they were / out of, from, by / of us

ἐξῆλθον = Aor. Ind. Act. 3rd Per. Pl.; ἦσαν = Imp. Ind. 3rd Per. Pl

εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν·

if / for / they were / out of, from, by / of us, / they had remained / with / of us

μεμενήκεισαν = Plu. Ind. Act. 3rd Per. Pl.; ἂν - a particle adding an element of indefiniteness to a clause,²

ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν." (1 John 2:19 TR)

but / in order that / they be revealed / that / not / all / out of, from, by / us

φανερωθῶσιν = Aor. Pas. Subj. 3rd Per. Pl.

They went out from us, but they were not of us; for if they were of us, they definitely would have remained with us: but *they went out* that they be revealed that they were not all from us.

² David Alan Black, *Learn to Read New Testament Greek*, 3rd ed. (Nashville, TN: B&H Publishing Group, 2009), 247.

Exegetical Comments – “they went out” inserted by KJ translators, but omitted in the Greek. “definitely” (“no doubt” KJV) also inserted because of ἄν provided for added indefiniteness.

1 John 2:20

"καὶ ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα." (1 John 2:20 TR)

And / you all / an anointing / you have / from / the holy (adj. – no antecedent), / and / ye know / in every way, wholly, all

ἔχετε = Pres. Act. Ind. 2nd Per. Pl.; οἴδατε = Perf. Act. Ind. 2nd Per. Pl.

And you have an anointing with the holy one, and understand everything.

1 John 2:21

"οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἴδατε τὴν ἀλήθειαν,

Not / I have written (1 John 2:14) / to you / that, because / not / ye know / the truth

ἔγραψα = Aor, Act. Ind. 1st Per. Pl.; οἴδατε = Perf. Act. Ind. 2nd Per. Pl.

ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι." (1 John 2:21 TR)

but / that, because / you all know / her, the same truth (antecedent ἀληθείας (Fem.) / and / because / each, every, all, whole / lie, deception (Nom) / from / the truth (Gen) / not / is

οἴδατε = Perf. Act. Ind. 2nd Per. Pl.

I have not written to you all not because you do not know the truth, but because you all know it (the truth), and every lie is not of the truth.

1 John 2:22

"Τίς ἐστὶν ὁ ψεύστης,

Who, which, what, why / is / a liar,

εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός;

~~but~~ / ~~not~~ except / who denies / that, because / Jesus / not / is / the Christ

εἰ μὴ - if not, except (Rogers) Pres. Mid. Part. Dep. Nom. Sin.; ἀρνούμενος = Pres. Mid. Part. Nom. Sing. Masc.

οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν" (1 John 2:22 TR)

This / is / the antichrist / who denies / the father/ and / the son

ἀρνούμενος = Pres. Mid. Part. Nom. Sing. Masc.

Exegetical Comments – according to Rogers, if one rejects the Son, he also rejects the Father.

Who is a liar, except he who denies that Jesus is the Christ? He is the antichrist, who denies the Father and the Son.

1 John 2:23

"πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει:" (1 John 2:23 TR)

Each, every, all, whole / he who denies / the son / and not, nor, not even / the father /he has

Everyone who denies the son, neither has the Father.

Exegetical Comments - The KJ translators inserted in English what is implied but not implicitly stated in Greek. In order to have the Father, you must receive (acknowledge) the son.

1 John 2:24

"Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω.

You all / therefore / you have all heard / from / the beginning, / in / to you / let it remain

ἠκούσατε = Aor. Act. Ind. 2nd Per. Pl.; μενέτω = Pres. Imp. Act. 3rd Per. Sin

Therefore, let it remain in you, what you have heard from the beginning.

ἐὰν ἐν ὑμῖν μείνη ὃ ἀπ' ἀρχῆς ἠκούσατε,

if / in / you / it remains / from / the beginning / ye have all heard

μείνη = Aor. Sub. Act. 3rd Per. Sin.; ἠκούσατε = Aor. Act. Ind. 2nd Per. Pl.

and if what you have heard from the beginning remains in you,

καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε" (1 John 2:24 TR)

then / you all / in the / son / and / in the father / you all will remain

μενεῖτε = Fut. Act. Ind. 2nd Per. Pl.

you all will remain in the father and the son.

Therefore, let it remain in you, what you have heard from the beginning. And, if what you have heard from the beginning remains in you, then you all will remain in the Father and in the Son.

Exegetical Comments – This is an interesting sentence containing the imperative mood and both the Aorist and Future tenses. The remaining (or continuing) is contingent upon the doctrine of Christ remaining in them. This does not indicate that salvation can be lost, but it does indicate a difference between a mere profession and true salvation.

1 John 2:25

"καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν τὴν ζωὴν τὴν αἰώνιον" (1 John 2:25 TR)

And / this / is / announcement or promise / that / he / has promised / to us / the life / eternal

ἐπηγγείλατο = Aor. Ind. Mid. 3rd Per. Sing

And this is the promise that he has promise to us, eternal life. Or – Eternal life is the promise that he has promised us.

1 John 2:26

"Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς" (1 John 2:26 TR)

This / I have written / to you / about, concerning, for (w. Acc) / deceive / you all (Acc.)

ἔγραψα = Aor, Act. Ind. 1st Per. Pl; πλανώντων = Pres. Act. Part. Acc. Pl.

I have written this to you concerning *them who* are deceiving you.

Exegetical Comments – the verb participle has an understood subject.

1 John 2:27

"καὶ ὑμεῖς, τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει,

And / you / the anointing / you all received / from / of him / in / you / remains

ἐλάβετε = Aor. Ind. Act. 2nd Per. Pl. ; μένει = 3rd Per. Sin. Pres. Act. Ind.

And the anointing you all have received from him remains in you,

καὶ οὐ χρειαν ἔχετε ἵνα τις διδάσκη ὑμᾶς:

and / not / necessity, need (Acc.) / in order that, that / you have / teaches / you all

ἔχετε = Pres. Act. Ind. 2nd Per. Pl.; διδάσκη = Pres. Act. Subj. 3rd Per. Sing.

and you have no need that *anyone* teaches you:

ἀλλ' ὡς τὸ αὐτὸ χρῖσμα διδάσκει ὑμᾶς περὶ πάντων,

but / as / it / the anointing / teaches / us / about / all, every

διδάσκει = Pres. Act. Ind. 3rd Per. Sing

καὶ ἀληθὲς ἐστίν, καὶ οὐκ ἔστιν ψεῦδος,

and / true / is, / and not / is / a lie

καὶ καθὼς ἐδίδαξεν ὑμᾶς μενεῖτε ἐν αὐτῷ" (1 John 2:27 TR)

and / just as / it has taught / you (Pl.) / will remain / in / him

ἐδίδαξεν = Aor. Ind. Act. 3rd Per. Sing.

And the anointing that you have all received from him remains in you, and you have no need that anyone teach you: but as the anointing teaches us about all things, and is true and not a lie, and just as it has taught, you all will remain in him.

1 John 2:28

"Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ;

And / even, now / little children / you all abide, remain, continue / in him

μένετε = 2nd Per. Pl. Pres. Act. Ind

ἵνα ὅταν φανερωθῆ, ἔχωμεν παρρησίαν,

in order that, that / whenever / reveal, / let us have, hold / boldness

φανερωθῆ = Aor. Subj. Pas. 3rd Per. Sin.; ἔχωμεν = Pres. Act. Subj. 1st Per. Pl. (Hortatory Subjunctive)

καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ" (1 John 2:28 TR)

and / not / let us be ashamed / from / him / in / the presence / of him, his

αἰσχυνθῶμεν = Subj. Aor. Pas 1st Per. Pl.

Even now little children continue in him, that when he is revealed, we may have boldness, and let us not be ashamed of him at his presence.

1 John 2:29

"ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι,

If / you all know / that / righteous, just / he is

εἰδῆτε = Perf. Subj. Act. 2nd Per. Pl.

γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται" (1 John 2:29 TR)

you all know / that / every, each, all whole / that does / righteousness (Acc) / of / him / is born

γινώσκετε = Pres. Act. Ind. 2nd Per. Pl.; ποιῶν = Pres. Act. Ind. Part. Nom. Masc. Sing;

γεγέννηται = Perf. Ind. Pas. 3rd Per. Sing.

If you all know that that he is righteous, you also know that everyone that does righteousness is born of him.

Exegetical Comments – two different words for “know” here. The first - εἰδῆτε – means to come to a realization. It implies the question – do you know? Or have you seen or realized? The second – “γινώσκετε” – means “I know” The thought is that if you have come to the realization that Christ is righteous, then you have full understanding (or know) that righteous people are born of him. The word “γεγέννηται” carries the idea of bearing the resemblance of someone.

Exegetical Comments from 1 John 2:11 – 29

Before I comment specifically on any of these verses particularly, I would just like to say that I believe that this exercise of translating directly from the Greek is very profitable, and definitely helps to illuminate nuances from the Scripture, that bring it to life in a new and exciting way. Time did not permit exhaustive examinations of any of these verses from 1 John, and I can see that much more could be gleaned from a more intense study; but I was able to put the practice into great use as I studied examined other passages for the purpose of teaching and preaching within my own congregation.

I would like to comment upon the first and last verses of this assignment:

"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. ... If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." (1 John 2:11, 29 KJV)

"But whoever hates his brother is in darkness, and walks about in darkness, and does not know where he goes, because the darkness has blinded his eyes. ... If you all know that that he is righteous, you also know that everyone that does righteousness is born of him. (My feeble attempt at translation)

Both of these verses, along with many other verses in 1 John, make emphatic declarations as to who is truly “in Christ.” In John’s day as well as today, there were many who may have named the name of Christ, without having experienced a genuine conversion. John offers many proofs or tests regarding true conversion.

Exegetical Comments from verse 11 – “hateth” is a present participle, indicating continuous action; “is” = is now in darkness and is continuing to walk in darkness.

“knoweth not” = the perfect indicates that the knowing continues, which results in a continual (present) going. According to Rogers, the going is away from something. Somebody who does not know where he is going, has no destination, but definitely has a point from which he departed.

The thought here is that a person who continuously hates his brother or, as Thayer put it: “pursue with hatred,” (which is indicative of action and is beyond mere feeling) is in darkness, and will continue to walk in darkness. He is blind and continues to walk away from the truth. Note – hatred is not the cause of a lost condition, but it is clearly a symptom of somebody who is lost, which is manifested in their continuous walk away from the truth.

Thoughts from verse 29 - There are two different words for “know” here. The first - εἰδῆτε – means to come to a realization. It implies the question – do you know? Or have you seen or realized? The second – “γινώσκετε” – means “I know” The thought is that if you have come to the realization that Christ is righteous, then you have full understanding (or know with surety; know intimately) that righteous people are born of him. The word “γεγέννηται” carries the idea of bearing the resemblance of someone. Because we know Christ, we can also see Christ’s resemblance in others who are born of Him.