



## V. THE CONFLICT FOR TRUTH (1 John 2:18-29)

## A. The Work of Antichrists (1 John 2:18-19)

1. The presence of antichrists (1 John 2:18)
  - a. The audience receiving the warning
    - (1) The term “Little children” can speak of any age group.
    - (2) Perhaps the purpose of this title was to emphasize the weakness of the audience (Luke 21:8; Acts 20:28-32; 1 Corinthians 10:12; 1 Timothy 4:16).
      - a) In understanding of the scriptures
        - i) Maybe they were little children in their understanding of the scriptures.
        - ii) If this were the case, John would want them to have this knowledge before trying to confront the antichrists of this world. Often, the antichrists of this world are much better equipped in their doctrinal stands than the average believer.
      - b) In spiritual strength
        - i) Maybe they needed to be warned against getting high-minded concerning their own spiritual abilities.
        - ii) Believers ought to take heed when dealing with those of other faiths, lest they be taken in the snare of the Devil.
  - b. The timing of the warning
    - (1) According to the words of John, it was already the last time.
      - a) The last days were noted by God speaking to man through His Son (Hebrews 1:2).
      - b) The last times were noted by the manifestation of the Lord Jesus Christ (1 Peter 1:20).
    - (2) Two different sets of last days exist.
      - a) One for the church
        - i) These days are marked by people who have spiritual problems (2 Timothy 3:2-4).
        - ii) The problems in 2 Timothy 3 are spiritual in manifestation, whereas, the problems of Matthew 24 are physical in nature. This is consistent with a difference in how God deals with the Jews versus His dealings with the church of God.
      - b) One for the Jews
        - i) This is a time the Bible calls a time of “great tribulation” (Matthew 24:21).
        - ii) This time period is introduced to the Jewish people as a time that will come before the end of the world (Matthew 24:3).
        - iii) We also learn that this time will be marked by physical manifestations (Matthew 24:5-20).



- c. The association of the warning
    - (1) The future coming of the antichrist
      - a) The term “antichrist” means *against Christ*.
      - b) The phrase “the Antichrist” is a specific title given to that particular one who will come during Daniel’s Seventieth Week to oppose the true Christ and declare himself to be the Christ.
        - i) In Daniel 9:26, he is “the prince that shall come” whose people “shall destroy the city and the sanctuary.”
        - ii) In 2 Thessalonians, he is
          - (a) “That man of sin” and “the son of perdition” (2 Thessalonians 2:3)
          - (b) “The mystery of iniquity” (2 Thessalonians 2:7)
          - (c) And “that Wicked” (2 Thessalonians 2:8)
        - iii) In Revelation, he is the first beast (Revelation 13:1-8).
    - (2) The present presence of antichrists
      - a) There are two kinds of people who are antichrists.
        - i) First—those who deny the fulness of Christ either in His humanity or in His deity (2 John 1:7); they are antichrists spreading teaching that is against Christ.
        - ii) Second—those who falsely claim to be Christ (Matthew 24:5, 24)
      - b) As the day of the coming of the true Christ draws nigh, there will be more and more deceivers who either deny that Christ was all the Bible says He is or who will claim to be Christ themselves. These deceivers must be opposed.
  - d. The confirmation of the warning
    - (1) The fact that antichrists were present confirmed that it was indeed the last time.
    - (2) Oftentimes, believers can rejoice at the sign of wickedness knowing that it confirms the soon coming of our Lord.
2. The origin of antichrists (1 John 2:19)
- a. Their beginnings
    - (1) The antichrists had their beginning amongst the genuine people of God. They were among them, but were not “of” them.
    - (2) Paul warned the Ephesian elders about this (Acts 20:30).
    - (3) Simon Peter warned of this truth (2 Peter 2:1-3).
    - (4) The Lord’s disciples understood this truth having experienced it with Judas Iscariot. Just as the disciples had their Judas, and the early church had Hymenaeus, Alexander (1 Timothy 1:20), and Diotrephes (3 John 1:9), we shall have our antichrists as well.
  - b. Their departure
    - (1) They went out from among the people of God.
    - (2) Their departure showed that they were not “of” the people of God. These antichrists were “of” the world (John 15:19; John 17:14; 1 John 4:5), and “of” their father the Devil (John 8:44).



B. The Unction Given to Believers (1 John 2:20-27)

1. The knowledge of the unction (1 John 2:20-23)

a. Knowledge of the truth (1 John 2:20-21)

(1) An unction (1 John 2:20)

a) What is an unction?

i) The unction is an anointing.

(a) The **unction** was from the Holy One (1 John 2:20).

(b) The **anointing** was received of Him (1 John 2:27).

ii) Anointing in the word of God

(a) Generally done with oil (Exodus 25:6; Psalm 23:5; Psalm 89:20; Psalm 92:10)

(b) Applied to the tabernacle, instruments, and sacrifices (Exodus 29:36; Exodus 30:26; Exodus 40:9; Exodus 40:10-11)

(c) The positions that need anointing

(i) Prophet (1 Kings 19:16)

(ii) Priest (Exodus 28:41; Exodus 29:21; Exodus 30:30; Exodus 40:13, 15)

(iii) King (1 Samuel 10:1; 1 Samuel 16:13)

(d) Others receiving anointing

(i) The anointing of Satan (Ezekiel 28:14)

(ii) The anointing of the Son of God (Psalm 2:2; Psalm 45:7; Isaiah 61:1; Daniel 9:24; Luke 4:18; Acts 4:27; Acts 10:38)

(e) The method of anointing

(i) Poured upon the head (Leviticus 8:12)

(ii) Covers the entire body (Psalm 133:2)

b) The origin of the unction

i) From the Holy One (1 John 2:20)

ii) Is of God (2 Corinthians 1:21)

iii) Is received of Him (1 John 2:27)

c) The timing of the unction—“**have received**” (1 John 2:27)

d) The outcome of the unction—ye know all things.

e) Concluding thoughts

i) Christ was anointed with the Holy Ghost (Acts 10:38).

ii) Saints are anointed with the Holy Ghost at salvation.

iii) This would fit the context of the passage and would fit doctrinal teaching as a whole.

(a) We are in the Spirit (Romans 8:9).

(b) We are “in the Spirit” just much as the Jews were baptized into the Holy Ghost on the day of Pentecost. We are in the Spirit, “if so be that the Spirit of God dwell in you” (Romans 8:9).

(c) Our being in the Spirit is directly connected to the Spirit being in us. The two occur at the same time.



- (d) We do not need to look for another Pentecost. That happened when we got saved. If the Spirit is not in us, we do not belong to Jesus Christ (Romans 8:9).
- (e) If this is the case, it would make sense when dealing with 1 John 2:27.
  - (i) The anointing which we have received abides in us (John 14:17; Romans 8:9; 1 Corinthians 3:16; 2 Corinthians 1:22).
  - (ii) The anointing teaches us all things (John 16:13; 1 Corinthians 2:13).
  - (iii) The anointing received is truth (John 14:17; John 15:26; John 16:13; 1 John 5:6).
  - (iv) The concern for the use of the pronoun *it* (John 1:32; Romans 8:16, 26; 1 Peter 1:11)
- (2) The knowledge of the believers (1 John 2:21)
  - a) John wrote to those who already knew the truth.
  - b) John emphasized that no lie is of the truth.
    - i) People have created categories of lies: there are lies, and then there are “white lies.”
    - ii) According to the Bible, truth and lies are opposites.
    - iii) When truth becomes tainted, it ceases to be truth.
- b. Knowledge of error (1 John 2:22-23)
  - (1) The ultimate lie (1 John 2:22)
    - a) A liar is someone that denies that Jesus is the Christ.
      - i) The truth contained in the doctrine
        - (a) This identifies Him as the only begotten Son of God (Matthew 16:16; John 6:69; John 20:31; John 1:18).
        - (b) This identifies Him as the One chosen of God (Luke 23:35) to be the Redeemer (Galatians 3:13) and Saviour (John 4:42).
        - (c) This identifies Him as God (Titus 2:13).
      - ii) Liars exposed—This exposes any individual or group as liars who do not hold to these truths.
      - iii) The father of lies is the Devil (John 8:44).
      - iv) Liars will have their part in the lake of fire (Revelation 21:8).
    - b) The nature of an antichrist—He denieth the Father and Son.
  - (2) The package deal (1 John 2:23; John 5:23)
    - a) Denial of the Son
      - i) Denying the Son of God manifests that the individual does not know the Father.
      - ii) The confirmation of this truth (2 John 1:9)
    - b) Acknowledgment of the Son
      - i) Knowledge of the Son yields knowledge of the Father.
      - ii) The confirmation of this truth (Matthew 11:27; John 8:19; 1 John 4:15)



2. The abiding of the unction (1 John 2:24-27)
  - a. The call to continue (1 John 2:24; Mark 4:4, 15)
    - (1) Let that which ye have heard abide.
      - a) Apparently, there was a great concern in the early days of the church that people made false professions only to endure for a little while.
      - b) They were admonished to hold the beginning of their confidence (Hebrews 3:12-19).
      - c) Some heard the word, but it was not mixed with faith (Hebrews 4:1-3).
      - d) They were admonished to draw near in full assurance of faith (Hebrews 10:22-29).
      - e) They were warned about casting away their confidence (Hebrews 10:35-39).
      - f) This makes complete sense especially when one considers the culture among the Jewish people.
    - (2) Ye shall continue in the Son and in the Father.
      - a) John was convinced that the abiding of the words of truth would emphatically cause them to continue in the Father and the Son. This would be akin to Paul's words to the Hebrews (Hebrews 12:2-3).
      - b) When the word of God does not take root, no fruit can be expected (Matthew 13:6, 21).
  - b. The promise of God (1 John 2:25)
    - (1) He promised eternal life.
    - (2) It was promised before the world began (Titus 1:2).
    - (3) The promise is dependent upon faith in Christ (Romans 6:23).
  - c. The opposing voices (1 John 2:26)
    - (1) The recipients of the epistle needed to let the words of truth abide in them (1 John 2:24).
    - (2) Other voices were seeking to seduce them.
      - a) The word *seduce* means to lead away.
      - b) The way of the wicked can seduce the righteous (Proverbs 12:26).
      - c) False peace can seduce (Ezekiel 13:10).
      - d) Grievous wolves entered the church to seduce (Acts 20:29-30).
      - e) Seducing spirits work to cause some to depart from the faith (1 Timothy 4:1).
      - f) Seducers will increase in the last days (2 Timothy 3:13).
  - d. The nature of the anointing (1 John 2:27)
    - (1) The anointing abides in the believer.
    - (2) The anointing teaches the believer.
    - (3) The anointing is truth.
    - (4) Note: Each of these points strongly leads us to believe that the anointing has to do with the Holy Ghost's presence in the life of the believer.