



MESSAGE

STUDY GUIDE

GROUP MATERIAL

SONGS

Examining the text & our hearts:

Bible Reading: 1 John 2:18-27

1 John 2:18-27

18 Children, it is the last hour. And as you have heard that antichrist is coming, even now many antichrists have come. By this we know that it is the last hour. 19 They went out from us, but they did not belong to us; for if they had belonged to us, they would have remained with us. However, they went out so that it might be made clear that none of them belongs to us. 20 But you have an anointing from the Holy One, and all of you know the truth. 21 I have not written to you because you don't know the truth, but because you do know it, and because no lie comes from the truth. 22 Who is the liar, if not the one who denies that Jesus is the Christ? This one is the antichrist: the one who denies the Father and the Son. 23 No one who denies the Son has the Father; he who confesses the Son has the Father as well. 24 What you have heard from the beginning is to remain in you. If what you have heard from the beginning remains in you, then you will remain in the Son and in the Father. 25 And this is the promise that he himself made to us: eternal life.

26 I have written these things to you concerning those who are trying to deceive you. 27 As for you, the anointing you received from him remains in you, and you don't need anyone to teach you. Instead, his anointing teaches you about all things and is true and is not a lie; just as it has taught you, remain in him. (CSB)

Summary:

Those who left the church were teaching that Jesus was not the Christ. They separated the human Jesus from Christ which negated the salvation that Jesus brought. Their teaching was contrary to what the apostles had taught concerning Jesus. John calls these "teachers" antichrists. However, John has confidence in two things that have been given to the believers in their fight against the deceivers. These two things are the word they heard and received at the beginning and the anointing or the Holy Spirit which they also received. This anointing teaches and confirms the word they heard at the beginning. John has confidence in these two allies against the heretical and deceptive

teachings of those who left. Let's remain in God's word and in the anointing which will safe guard us against these other teachings.

I. Recognizing the deceivers – v. 26

26 I have written these things to you concerning those who are trying to deceive you.

A. They deny Jesus is the Christ, they are antichrists – v. 22

22 Who is the liar, if not the one who denies that Jesus is the Christ? This one is the antichrist: the one who denies the Father and the Son.

- “[The secessionists] Christology involved a denial that Jesus is the Messiah, God’s Son come in the flesh, whose death was real and vicarious (4:2-3, 5:1, 6-8).” Colin G. Kruse, *The Letters of John*, p. 114
- The essence of the Antichrist’s work... is to sever the connection between the title ‘Christ’ & the human being named Jesus... denying that Jesus’ humanity had any salvific significance.” [Craig Koester, “Antichrist...,” in RA Culpepper (ed.) *Communities in Dispute*, pp. 189-91]
- “v.22 asks and then rhetorically answers by pointing to those antichrists who promulgate the particularly pernicious falsehood that Jesus is not the Christ... such a denial of Jesus’ humanity struck at the very heart of the Incarnation. By denying Jesus’ true sonship, these opponents of John denied the Father as well.... John designates them “antichrists.” They rejected Jesus. They rejected their own sinfulness and need of forgiveness (1:8-10), the life of love (2:4, 6, 8), and their “fellowship” with the Father and the Son (1:1-4, 6-7).” *Expositor’s Bible Commentary (Abridged Edition): New Testament* Kenneth L. Barker and John R. Kohlenberger III

B. They deny the Son, therefore they deny the Father – v. 23

23 No one who denies the Son has the Father; he who confesses the Son has the Father as well.

1. To deny the Son is to deny the Father

- “Anyone who denies that Jesus is the Christ is in fact an antichrist, and the denial, as far as the author is concerned, is not only a denial of the true identity of Jesus Christ as the Son of God as Messiah but also a denial of God the Father himself.... All who deny the Son, and so also deny the Father, can no longer be regarded by the author as true believers (cf. 2:19).” Colin G. Kruse, *The Letters of John*, p. 114

2. The one who denies the Son does not have the Father

- John’s judgment is quick and to the point: such persons are lost. They do not have God. John is clear. There is no ambiguity. When you take Jesus as your Savior you get God as your Father. But if you say “no” to Jesus you are also saying “no” to the Father who sent Him. The two go together. They are one and they cannot be separated. Only one road leads to the living and true God. That road, that way, is Jesus. Daniel L Akin, “Truth or Consequences: 1 John 1-13”, p. 6
- “The statement “No one who denies the Son has the Father; whoever acknowledges the Son has the Father also” makes clear the singular dependence of the Christian faith on the reality of God available through the Son. Those who claim they have the Father but exclude the Son have neither the Father nor the Son. ... John is not talking here about having a creed but about possessing a

person by accepting or acknowledging our relationship to him.” Expositor’s Bible Commentary (Abridged Edition): New Testament Kenneth L. Barker and John R. Kohlenberger III

3. Since they deny the Son and the Father, they do not have fellowship with the Father, and they are liars – v. 22

- “The secessionists claimed to have fellowship with God (1:6) and even to live in God (2:6), but such claims are empty when made by people who deny that Jesus Christ is God’s Son come in the flesh. When people deny the Son, it shows that they do not have the Father.” Colin G. Kruse, *The Letters of John*, p. 115

C. They are trying to lead people away to follow them – vv. 4:6; 2 John 7

1 John 4:6 We are from God. Anyone who knows God listens to us; anyone who is not from God does not listen to us. This is how we know the Spirit of truth and the spirit of deception.

2 John 7 Many deceivers have gone out into the world; they do not confess the coming of Jesus Christ in the flesh. This is the deceiver and the antichrist.

- [John] has properly labeled his opponents antichrists (v.18) and has described them as “those trying to lead you astray” (cf. 4:6; 2Jn 7). This description is more significant because it reveals the actual intent of those who have deserted the community. Not only have they forsaken the true faith, but they intend to lead many of the faithful astray. Their aim is to assume leadership over the community. They are enemies who are not content to spread new teaching but “invaders” and “deceivers” who seek to win the whole community over to their position.” Expositor’s Bible Commentary (Abridged Edition): New Testament Kenneth L. Barker and John R. Kohlenberger III

D. John writes not to teach but to warn them about the deceivers – v. 26

26 I have written these things to you concerning those who are trying to deceive you.

- “In this verse [v.26], for the first time in the letter, it is made quite clear that the readers are being targeted by the secessionists with a view to attracting them to the secessionist teaching and away from the message that they heard from the beginning.” Colin G. Kruse, *The Letters of John*, p. 116.
- “The main point of contention was Christological, concerning the true identity and nature of Jesus, although that point of contention may have played out in the ethical behavior of the secessionists as well. Surely any distortion on the truth about who Jesus Christ is would also affect one’s thinking about sin and how to deal with it, or perhaps even whether sin exists.” Karen H. Jobes, *Exegetical Commentary on the NT*, p. 131

? First ally: the truth which they heard from the beginning and in which they should remain—2:21, 24

21 I have not written to you because you don’t know the truth, but because you do know it, and because no lie comes from the truth.

24 What you have heard from the beginning is to remain in you. If what you have heard from the beginning remains in you, then you will remain in the Son and in the Father.

A. John affirms and strengthens the truth they already know v. 21

- “John affirms that his readers do not need to follow the teaching of the antichrists because they already know the truth.” Karen H. Jobes, *Exegetical Commentary on the NT*, p. 127

- “The truth to which the author refers in this context is the truth about Jesus Christ, that he is the Christ (Messiah), something the secessionists were denying and thus revealing themselves to be antichrists (2:22-23). While the author says he writes not because his readers do not know the truth but rather because they do know it, nevertheless he does write to warn them about the lies that are being put around about the person of Christ...The secessionists are spreading lies about the person of Christ, and this prompts him to write.” Colin G. Kruse, *The Letters of John*, pp. 112-113
- “John’s point is that whatever the secessionists were believing and teaching was false, not simply a different perspective on the truth of Jesus Christ.” Karen H. Jobes, *Exegetical Commentary on the NT*, p. 128
- “Lest there be any doubt among the faithful as to John’s perception of their understanding and orthodoxy, he says that he has not written because they did not know the truth—he himself is not providing any new information or teaching—but because they know it so certainly.” *Expositor’s Bible Commentary (Abridged Edition): New Testament* Kenneth L. Barker and John R. Kohlenberger III

B. The truth that was heard from the beginning regarding Christ – v. 24

C. Remaining in the truth results in remaining in the Son and in the Father – v. 24

- “While John’s exhortation here is clearly to faithfulness to the Word, it is also an exhortation with an assured promise of fulfillment. Where the Word abides, there also the Son and Father abide in intimate fellowship. The Word is not the goal of the fellowship but rather a means to the goal of fellowship. The listing of the Son before the Father may emphasize the fact that access to the Father becomes possible only through the Son (Jn 10:10; 17:2; 20:31).” *Expositor’s Bible Commentary (Abridged Edition): New Testament* Kenneth L. Barker and John R. Kohlenberger III
- “This is a strong appeal for the readers to hold to the Johannine gospel message as they heard it “from the beginning,” a reference to the beginning of their Christian lives in this context. The phrase alludes, however, to what Jesus himself taught as the beginning of the distinctively Christian gospel.” Karen H. Jobes, *Exegetical Commentary on the NT*, p. 130
- “[The readers], in contrast to the antichrists, are exhorted to make certain that what they heard “from the beginning”—i.e., the true apostolic declaration concerning Jesus as Son and Christ—“remains” in them. If it does, they may be assured that they will also “remain” in the Son and in the Father. The use of “remain” gives weight to the warning. The word of the Gospel must not only be heard but be given a vital place in one’s life. The message must continue to be active in the lives of all who have heard it. They must reflect on it and let it affect their lives.” *Expositor’s Bible Commentary (Abridged Edition): New Testament* Kenneth L. Barker and John R. Kohlenberger III
- “It is not enough to believe the gospel at one point and then to develop one’s own theology beyond it. Only those who remain within the teaching of the apostles about Jesus Christ can have an assurance of eternal life, because only those who continue to embrace that message will remain in the Son and in the Father. Again, one cannot be in right relationship to the Father and not to the Son, or vice versa. The mutual indwelling central to the concept of “remaining” is characteristic of John’s thought (e.g. John 6:56; 14:10, 17; 15:4-7, 9,10; 1 John 4:15). Karen H. Jobes, *Exegetical Commentary on the NT*, pp. 130-131

D. Having the Son and the Father is to have the promise of eternal life – v. 25

- “What is promised in the Gospel is the everlasting knowledge of Father and Son (Jn 17:3). It is a promise the community has already received. Eternal life has begun, but its eschatological fulfillment is also promised. What dimension this fellowship with the Son and the Father will assume in the “life to come” is yet unknown (3:2). But the hope is certain. All that is now known about it is only a

foretaste of the glory that will be revealed.” Expositor’s Bible Commentary (Abridged Edition): New Testament Kenneth L. Barker and John R. Kohlenberger III

- Elsewhere in 1 John eternal life is identified with, or said to be found in, Jesus Christ, God’s Son (5:11). He, in fact, is eternal life (5:20), the eternal life that was with the Father from the beginning (1:2). Those who believe in the Son have eternal life (5:13). Those who acknowledge Jesus Christ have the Son (and the Father) (2:23), and those who have the Son have eternal life (5:12). Colin G. Kruse, *The Letters of John*, p. 116.

?Second ally: the anointing – vv. 2:20, 27

A. The anointing – a new term

- “The anointing John’s readers have received is that of the Holy Spirit, whom they received when they first believed. As a result of his ministry, they already “know the truth.” the Holy One. A reference to Jesus Christ (cf. John 6:69).” NIV Zondervan Study Bible

B. It is from the Holy One – from Jesus Christ (John 6:69)

1. It is something from Jesus Christ – the anointed one

- “Those who profess the opponents’ Christology become “antichrists” (????????????) but those who adhere to the author’s Christology do not thereby become a multiplicity of ‘christs’ (????????). The difference is significant. The readers have received an anointing or [Gk. *Chrisma*] ??????, which probably refers to the Spirit... This anointing enables them to confess that Jesus is the Anointed One; the [*Chrisma*] ?????? (1 Jn. 2:20, 27) enables them to confess Jesus as [*Christos*] ?????? (2:22). Yet the author also maintains a critical distinction between Jesus as the Anointed One & those who have received the anointing that enables discernment. Since Christ is not simply equated with the believers, the believers remain reliant on & accountable to someone beyond themselves [Jesus Christ]. This differentiation is integral to 1 Jn.’s words of encouragement & rebuke.” [Craig R. Koester, “Antichrist Theme...,” RA. Culpepper (ed.) *Communities in Dispute*, p. 191 #5]

C. The anointing is consistent and confirms what was heard and received from the beginning

- “John reminds his readers that they were convinced by the teaching about the person and nature of Jesus Christ and previously embraced that as truth. This John attributes to the genuine working of the Holy Spirit within them. Now they are begin confronted with teaching about Jesus that in some way contradicts what they previously embraced...John has labeled that teaching a lie that is incompatible with the truth that has been taught “from the beginning.” (2:24). He now reassures his readers that the discernment they have exercised in the past that brought them to faith is the genuine work of the Spirit, and that they have no need for anyone who teaches something new and different, no matter how “spiritual” such new teaching may appear. John is confident that the Spirit will confirm his teaching about Jesus Christ because the Spirit has inspired it (cf. 1 John 5:7-8). Karen H. Jobes, *Exegetical Commentary on the NT*, p. 132

1. The anointing abides in them. – 2:27

- “By his Spirit, God himself indwells the readers (cf. 3:24b), and this indwelling by God is their most fundamental defense against deception. As the author says later in the letter, in an analogous context, “The one who is in you is greater than the one who is in the world.” (4:4)” Colin G. Kruse, *The Letters of John*, p. 117

2. The anointing teaches us all things – 2:20, 27

•“The reference to knowing “all things” here needs to be understood in context, in which the subject under discussion is the denial that Jesus is the Christ, God’s Son come in the flesh. There is nothing they need to know about these matters that has to be learned from the secessionists. Everything they need to know is taught them by the anointing they have received.” Colin G. Kruse, *The Letters of John*, p. 112.

3.It is real and true

4.It has taught you in the past

5.Do not need others to teach “new” things concerning Jesus

•“Against their threat, John once more expresses his supreme confidence in the power of the divine anointing. The Son’s gift of the Spirit, who accompanied the apostolic word “from the beginning,” abides in them (cf. Jn 14:16). If they abide in the teaching and in the anointing, they need neither new teaching nor new teachers. Since they have received their “teaching” from the Son through those who were his witnesses from the beginning and have his “anointing,” they have in fact no need for anyone more to teach them, not even John himself. Does he think of this letter as further “teaching”? Probably not. He is simply reminding them to keep to the teaching they received from the beginning. Any teaching in the church should only be what was received from the beginning (cf. Gal 1:6; 1Ti 6:3; 2Ti 1:13; 4:3-5; Tit 1:9; 2Pe 3:2).” *Expositor’s Bible Commentary (Abridged Edition): New Testament* Kenneth L. Barker and John R. Kohlenberger III

•“The last part of v.27 summarizes the threefold reason to trust the anointing already received from Jesus (2:20). (1) His anointing teaches all things necessary for them to know concerning the Word of Life. He does not advance the idea, perhaps favored by some of his opponents, that the Spirit will add new revelation to what has already been given. (2) This anointing is “real, not counterfeit” (cf. Jn 15:26; 16:3)—a reference to the gnosticizing opponents who claim as the source of their teaching a special anointing not commonly received by the company of believers. But the test of the anointing is its fidelity to that which is from the beginning. Since the opponents’ teaching fails precisely at this point, their anointing is exposed as false. (3) The community has in its history experienced the teaching from the anointing—i.e., they have known the confirming work of the Spirit in their lives. The Gospel has taken root in them and has brought forth its fruit (cf. 2:12-14). Therefore, John concludes with his most important word to them: “Remain [abide] in him [Christ].” *Expositor’s Bible Commentary (Abridged Edition): New Testament* Kenneth L. Barker and John R. Kohlenberger III

• 2:27 you do not need anyone to teach you. John is not denying the importance of human teachers (cf. Matt 28:20; 1 Cor 12:28; Eph 4:11; Col 3:16; 1 Tim 4:11; 2 Tim 2:2,24), for he himself teaches in this letter. He assures his readers that they do not need to be taught by the secessionists (who may have claimed their own special anointing) because “the anointing . . . teaches you about all things.” all things. Not everything that can possibly be known, but all that they need to know about the true nature of Christ. The Holy Spirit continues to teach believers, helping them understand the Scriptures and how to apply them to their lives. *NIV Zondervan Study Bible*

6. The anointing teaches us to remain in Jesus Christ – v. 27

27 As for you, the anointing you received from him remains in you, and you don’t need anyone to teach you. Instead, his anointing teaches you about all things and is true and is not a lie; just as it has taught you, remain in him.

• “[T]he author concludes this section by saying, “just as it has taught you, remain in him.” Remaining “in him” on first reading appears to refer to remaining in the anointing...However, the exhortation is to

remain in him is repeated in the next verse, and there it is clear that remaining in Jesus Christ is meant, suggesting the same is the case in this verse. Thus, the thrust of this verse is that as the Holy Spirit has taught them the truth about Jesus Christ, so the readers are to remain in him (Christ).”
Colin G. Kruse, The Letters of John, pp. 117-8

? Conclusion – the word and the anointing are our allies to protect us from deception

A. Remain in the truth that was heard at the beginning concerning Jesus Christ – the Word – v. 24

B. Remain in the anointing that teaches (confirms) the word concerning Jesus

C. Remain in the Son and the Father – fellowship – the result of remaining in the word

• “The readers protection against being deceived by these people is threefold. First, they are to remember the truth that they heard from the beginning. Second, they are to recognize the deceivers for what they are: by their denial that Jesus is the Christ, God’s son, they show they are antichrists. Third, they are to remember that they have an anointing from the Holy One, an anointing that teaches them all things so that they do not need others (namely, the secessionists) to teach them anything.”
Colin G. Kruse, The Letters of John, p. 105