

HHBC



1st John
2:18-20

Last Hour: Many Antichrists



I John 2: 18-20

18 Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour. 19 They went out from us, but they were not *really* of us; for if they had been of us, they would have remained with us; but *they went out*, so that it would be shown that they all are not of us. 20 But you have an anointing from the Holy One, and you all know.



1st John 2: 18

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1. **Children:** *paidion* here and not *teknion* as in the other week's 1 John 2:12
 - a) Paidion: has the element of 'teachable'— little teachable ones (McCalley, Constable)
 - b) Here, they need to 'put their listening ears on' as John is telling them something of extreme importance
2. **'It is the last hour':** *eimi eschatos hora* is a verb phrase of status quo existence, same strength as "I AM"; eschatos is last; hora is hour...
 - a) 'hora': is 60 minutes literally; or a period of time?
 - b) It is not "THE" last hour; no article, so it stresses the character of *eschatos hora*
 - c) McCalley: "it is the last hour kind of times" the character of the times, not 'the' last day
 - d) In the interlinear: **"we know that a last hour it is"** (Nestle Greek text)
 - e) What defines the last hour? 1. The incarnation: God steps in to humanity, 1x only event, then 2. The 2nd Coming is the second bookend. Between the two is the 'last hour'
 - f) Afterall: we are in the period between Daniel's 69th week and the 70th (are we at 69.6? 69.98?)
3. **'Just as you have heard':** is one of 8 verses in 1 John with the reminder similar to "you have heard". These believers have heard it from John, from Paul and from the apostolic circle. e.g. 2 Thes. 2:3-5, Daniel 7, 9 and 2:3-5— plus various Psalms, Isaiah, Ezekiel....



1st John 2: 18

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4. **... antichrist is coming, even now many antichrists have appeared;**
- a. Is Verse 18 this Antichrist? Stated many times in the bible all referenced below?:

The Bloody and Deceitful Man, the Wicked One, the Man of the Earth, the Mighty Man, the Enemy, the Adversary, the Head of Many Countries, the Violent Man, the Sun of the Morning, the Spoiler, the Nail, the Branch of the Terrible Ones, the Profane Wicked Prince of Israel, the Little Horn, the Prince that shall come, the Vile Person, the Willful King, the Idol Shepherd, the Man of Sin, the Son of Perdition, the Lawless one, the Angel of the Bottomless Pit, *the Beast*. To these could be added: the One Coming in His Own Name the King of Fierce Countenance the Abomination of Desolation, the Desolator Source: Arthur W. Pink, 'The Antichrist'; quoted by J. Dwight Pentecost in 'Things to Come', Zondervan

- b. No, not necessarily; Note that each of the descriptions of the Beast of Revelation has the article 'THE'; **whereas:** John's antichrist is a character of antichrist and not the definite article
- c. Jesus: in Mat. 24 talks of THE man of sin; but refers to him as *pseudochristos* and not *antichristos*; **"For many will come in My name, saying, 'I am the Christ,' and will mislead many."** (24:5)
- d. A false Christ: affirms the fact there is a Christ- **but** affirms himself to be Christ. The anti-Christ denies there is a Christ. The antichrist sets himself in opposition to... / (over and against) Christ- (**anti-**)



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4. ... ***antichrist is coming, even now many antichrists have appeared***; continued
- e) To sum: it is ‘antichrist’ vs. ‘false christs’: Matt. 24:24: “for there shall arise false christs, and false prophets, and shall show great signs and wonders....”
- f) In 1st John it’s: ‘opposition to’ ***(anti)*** christ vs. Matt 24’s ‘exchange’ ***(pseudo)*** christ [Thayer, Trench as quoted in ‘Things to Come’ Dwight D. Pentecost, Zondervan, pg. 338]
- g) So: what is John’s ***antichristos?*** Whomever has the spirit/quality of:
 - Departs from the Truth (McCalley)
 - Denies: Jesus Christ’s: Messiahship (salvation, kingship) (1 Jn 2:22)
 - Denies: the Father God (2:22)
 - Denies: the Sonship of Jesus (2:22)
 - Denies: the Deity / divine origin of Christ (1 Jn 4:3); “I am the Bread out of ***(ek)*** Heaven” (John’s gospel, chap. 6 discourse) McCalley
 - Denies: Jesus’ humanity (came bodily in the flesh) (1 Jn 4:2)
- h) Many had the antichrist spirit then, many do now in the present times; it is ubiquitous; the climate (zeitgeist) of the present age. Reminder: we are between the 1st and 2nd Comings of Christ . . .
5. ***‘from this we know it is the last hour’*** is John’s way of saying, ‘because many antichrists are here, therefore (by this you know) it is the last kind of hour times’. The fact that there are antichrists now is the indication that this is a last hour kind of time period



1st John 2: 19

19 They went out from us, but they were not *really* of us; for if they had been of us, they would have remained with us; but *they went out*, so that it would be shown that they all are not of us.

1. **Who are these Antichrists?** Verse 19 tells us more about them.....
 - a) McCalley breaks this verse down: Group 1= “us” / Group 2= “they” / Group 3= “you” (v.20)
 - b) “us” = apostolic circle; “they” = antichrists; “you” = believers in fellowship with John
 - c) “out from us” and “of us” are both the same word, **ek**= ‘out of’ . . . But the question is were they sourced from us? (as to fellowship). Answer: no.
 - d) Wuest’s translation make it clear: ***“Out from us they departed, but they did not belong to us as a source. For if they had belonged to us, they would in that case have remained with us. But (they departed) in order that they might be plainly recognized, that all do not belong to us as a source.”***
 - e) ‘they were not of the same source as us, even though they were associated with us and in our company at one time’ is the idea.
 - f) Example of this concept is given by McCalley: ***For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision*** Gal. 2:12
 - g) Gal. 2:12 illustrates how some in close association w/ an apostle can come from the apostolic circle but not be “of” as a source.



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2. ***Importance of Separation:***

- a) The antichrists separated themselves: both physically and doctrinally from John: “they went out” and did not come back
- b) The difference of 1 John 2:19 is that they are antichrists; the men from James in Gal. 2:12 are judiazers; Another example: the ***‘certain men’*** from Judea in Acts 15 are judiazers;

3. ***”so that it would be shown that they all are not of us”:***

- a) This is a very important PURPOSE CLAUSE showing why they went out and separated from the apostles
- b) King James: **that they might be made manifest that they were not all of us**
- c) What is the significance of this purpose clause?
- d) McCalley: are church splits always bad... Disruptive?
- e) You see the break/separation obviously in fellowship with the *antichristos* here and why that is critical. And the source of the ***“to make manifest”*** is God Himself.
- f) Circle this verse 19 back to: 1:3 & 1:7: “so that you too may have fellowship with us” and “...if we walk in the light... We have fellowship with one another”



1st John 2: 20

20 But you have an anointing from the Holy One, and you all know.

1. *Instances of ‘anointing’ in the New Testament:*

- a) **1**: Mark 6: anointing with oil to heal the sick; **2**: Luke 7: Mary anointing Jesus’ feet with perfume; **3**: above 2:20; **4**: 1st John 2:27
- b) Greek for anointing = **chrisma**. From **chriō** and that is “enduing a believer with the gifts of the Holy Spirit” A Middle ages word, **chrism**, was the consecrated, special oil used in baptism.
- c) It has the idea of applying the Holy Spirit to a brand new believer in Christ as an medicinal, healing balm or ointment, equipping the believer for the H.S.’s work. Anointing makes every believer a priest (I Pet. 2:5). This is John’s preferred way of looking at the entrance of the H.S.’s life and gifts. Paul emphasizes being sealed with the H.S. as a pledge— the two go hand in hand.

For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us. 21 Now He who establishes us with you in Christ and anointed us is God, 22 who also sealed us and gave us the Spirit in our hearts as a pledge. 2 Co 1:20-22

- f) The anointing with the H.S. is a blessing of one of the “first fruits” of the spirit, and No. 31(e.) of Chafer’s 34 Unfathomable Riches of Christ. . .



1st John 2: 20

20 But you have an anointing from the Holy One, and you all know.

1. **'and you all know':**

- a) The anointing / installation of the H.S. brings one thing the H.S. brings: **knowledge/ knowing**
- b) What kind of knowing is this? *ginōskō* or *eidō* knowledge?
- c) ***eidō*** is what vs. 20 is: to know absolutely and finally (Wuest)
- d) Whereas: *ginōskō* is to know by experience (Wuest)
- e) 'know': used 36x in 29 verses in 1 John; it is a mix of *ginōskō* and *eidō*
- f) ***ginōskō***: 'to be taking in knowledge, come to know, recognize; come to complete understanding' (Vine's)
- g) ***eidō*** - 'to see; perceive; to have knowledge of' If absolutely, then it's divine knowledge
- h) ***ginōskō*** - frequently suggests progress in knowledge 'to come to know' whereas *eidō* suggests fullness of knowledge. Therefore: *ginōskō* employs deductive/inductive reasoning to come to know, contrasted to *eidō* is intuitive knowledge
- i) Darby's footnote: Two Greek words are used for 'to know' in the New Testament – ***ginōskō*** and ***oida***. ***ginōskō*** signifies objective knowledge, what a man has learned or acquired. The English expression 'being acquainted with' perhaps conveys the meaning. *Oida* conveys the thought of what is inward, the inward consciousness in the mind, intuitive knowledge not immediately derived from what is external. (<https://tebeth.wordpress.com/2017/09/18/ginosko-and-oida-updated/>)



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2. *Observation on Verse 20*

- a) The anointing of the H.S. (1x only at the new birth) imparts to us *eidō* - intuitive, internal, divine knowledge into our spirit, and thus we know divine things; and the believers John writes to knew intuitively that they were anointed, and 'we know we are of God' in 5:19, etc.
- b) God's knowledge is intuitive, *eidō*. He does not have 'come to know' things by inductive or deductive reasoning, or acquiring knowledge, and therefore, I don't think He is connected with the concept of ginōskō:

“The spirit (human) is the organ of spiritual knowledge, and spiritual knowledge is very different from natural or soul knowledge. How does God know things, and by what means does God come to His conclusions, decisions? On what basis of knowledge does He run the universe? Is it by reasoning inductively, deductively, philosophically, logically, comparatively? Surely all this laboriousness of brain is unknown to God. His knowledge and conclusions are intuitive. Intuition is that faculty of spiritual intelligence by which all spiritual beings work. Angels serve the will of God by intuitive discernment of that will, not by argued and reasoned conviction.” [EXCERPT: ‘WHAT IS MAN?’ T. AUSTIN SPARKS]



1st John 2: 20 vs. 18

20 But you have an anointing from the Holy One, and you all know (*eidō*).

18 Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know (*ginōskō*) that it is the last hour.

2. ***Tying Vs. 20 back to Vs. 18:***

- a) God has implanted His divine knowledge- *eidō*- into the Spirit indwelt believer so that he can properly have divine viewpoint regarding the cosmos — (2:15: *Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him.*)— This leads to a correct, observational knowledge (*ginōskō*) using data he sees and hears, (you've heard that antichrist is coming, look around, you see that they are here already)—
- b) Purpose: for them to know experientially what kind of last times they were living in, and to remain IN HIM until the end of the age comes, looking for His appearance—
- c) 1 Jn 2:28— '*Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming*'