

I John 2:18-27

- Intro.**
- Does the polemic against the false teachers become even more pronounced in this passage? cf. 2:19,26
 - John seems to think in three-fold segments (cf. 1:6,8,10; 2:4,6,9; 2:12-14; 2:16). Can you detect the triad within this paragraph? (Very difficult to find in some translations.)
 - This paragraph has some difficult problems for some interpreters of I John. Can you identify some ideas in the text that some might find difficult?
- Vs. 18**
- What does John mean by his statement that “it is the last hour”?
 - “last days” (cf. Acts 2:17; Heb. 1:2; I Pet. 1:20)
 - “last days of the last time” (cf. I Tim. 4:1; II Tim. 3:1; I Pet 1:5; II Pet 3:3)
 - “last hour”...
 - of the Christian era?
 - of world history?
 - before Christ’s return?
 - before the end of time?
 - before the world passed away?
 - Was John mistaken about it being the “last hour”, since he wrote over 1900 years ago?
 - If John was mistaken, does this necessarily impinge upon the inspiration of this Scriptural text?
 - What is meant by the term “antichrist”?
 - a substitute in place of Christ?
 - a counterfeit false-Christ?
 - an adversarial usurper opposed to Christ?
 - In the five (5) references to “antichrist(s)” in the New Testament (I John 2:18 (2); 22; 4:3; II John 7), what information and characteristics can be discovered in order to identify what John is referring to?
 - Is there any basis in these five (5) references to identify “antichrist” as a singular, particular world leader who will arise to oppose Christ in the last days of the future?
 - When John indicates that “now many antichrists have arisen,” is he identifying the false-teachers of the region as “antichrists”?
- Vs. 19**
- Who is John referring to when he wrote, “They went out from us...”?
 - Some Christians who started a separate, independent group?
 - False teachers who had arisen from within the Christian community? (cf. Acts 20:30; II Peter 2:1)
 - These who “went out”...
 - Were they expelled or excommunicated by John or church leaders?
 - Did they defect, depart, secede and separate themselves by their own choice?
 - When John says, “they were not really of us”, does he mean...
 - they were not, and never were, real Christians?
 - they were not loyal and committed to the gospel as we teach it?
 - they were accepted as Christian brothers, but they apostasized? (cf. Heb. 6:4-6)
 - they were professors but not possessors of Jesus Christ?
 - they were affiliated with the Christians of Asia Minor, but would not accept all of John’s teaching?

- How would you explain John's reasoning that "if they had been of us, they would have remained with us"?
 - Is this a circular logic that determines illegitimacy by defection?
 - Is the reality of one's faith in Jesus Christ adjudged by one's remaining loyal?
 - If one is "in Christ," then their actions will be characterized by Christ's attitude and character, including love and unity?
 - Is this an argument for the preservation or perseverance of Christians?
- How is the departure of these former participants evidence "that they all are not of us"?

- Vs. 20**
- How does John contrast his readers with the foregoing defectors?
 - In order to identify the "anointing" that John is referring to, compare I John 2:20,27 with the following verses:
 - John 14:17,26
 - II Cor. 1:21
 - What/Who is this "anointing"?
 - How does this "anointing" relate to kings/priests/prophets being anointed in the Old Covenant? (cf. Ps. 45:7; 105:15)
 - How does this "anointing" relate to the anointing of Jesus as Christ/Messiah? (cf. Lk. 4:18; Acts 10:38)
 - Is the result of this "anointing" that...
 - Christians know all there is to know about spiritual things?
 - all Christians know God in personal intimacy of relationship with Jesus Christ? (cf. Jeremiah 31:34)
 - all Christians know, and are assured, that they have the Holy Spirit? (cf. Rom. 8:9)

- Vs. 21**
- What is "the truth" that John presumes that his readers know?
 - the essential propositions of the gospel?
 - the Apostles' Creed?
 - the personified reality of Jesus Christ? (cf. Jn. 8:32,36; 14:6)
 - the personified "Spirit of Truth"? (cf. Jn. 16:13; I John 4:6)
 - Why is John writing this letter if he presumes his readers already "know the truth"?
 - to encourage them to assurance and confidence about their knowing of the truth? (cf. I John 3:19)
 - to confirm them in their knowledge of truth, and the application of such truth?
 - to dissuade them from seeking a particular "knowledge" of "truth" as the false-teachers were advocating and striving for?
 - When John declares his purpose of writing, "because no lie is of the truth", is he...
 - seeking to dissuade his readers from the falsehood of a pseudo-gospel?
 - charging the false-teachers with falsehood?
 - indicating that the false-teachers are associated with the diabolic Liar (cf. John 8:44), and not with Jesus Christ, the Truth?
 - indicating that the false-teachers are teaching "the lie" that "you, too, can be like God" (cf. Gen. 3:5; Rom. 1:25)

- Vs. 22**
- Is John's reference to "the liar" referring to...
 - Satan as "the Liar and the father of lies"? (cf. John 8:44; II John 7)
 - the false-teachers who are telling lies about Jesus Christ?
 - Why does the denial that "Jesus is the Christ" constitute one both a "liar" and "antichrist"?
 - Was John insinuating that the false-teachers were...
 - denying that the human Jesus was the divine Christ, the God-man?
 - denying the incarnation, that "the Word became flesh"? (cf. John 1:14; I John 4:1-3)

- denying that Jesus was the one Messianic mediator between God and man? (cf. I Tim. 2:5)
- denying that Jesus was who He said that He was? (cf. John 10:30)
- denying the “finished work” of Jesus Christ? (Jn. 19:30)
- Why is a denial that “Jesus is the Christ” a denial of both “the Father and the Son”?

- Vs. 23**
- Does John posit an integral oneness between God the Father and the Son, Jesus Christ?
 - How is such an integration of Father and Son essential to the church’s teaching concerning the Trinity of God and the Christological identity of Jesus Christ?
 - Explain how the following verses relate to John’s assertion that Father and Son are integrally united:
 - Matthew 11:27
 - John 5:23
 - John 10:30
 - John 14:6-11

- Vs. 24**
- How does John contrast his readers from the false teachers he has referred to?
 - What (Who?) is it that John charges his readers to let abide, reside, remain, settle-in, and stay-put in them?
 - an understanding of the integral oneness of Father and Son?
 - an understanding of the essentials of the gospel? (cf. I John 5:20)
 - the personified reality of the living Lord Jesus, the revelation of God?
 - Is the “abiding” that John refers to...
 - divine indwelling?
 - divine function?
 - How does the abiding presence and function of God in Christ allow us to “abide in the Father and the Son”?
 - by the dynamic empowering of the divine Being in action?
 - by an inevitable perseverance in the divine perfection process?
 - by a consistent functional expression of the character-fruit of Christ? (cf. John 15:4-8)
 - by our abiding in the Father and Son, we will abide in unity with one another? (cf. John 17:21-23)

- Vs. 25**
- Does “the promise” that John mentions refer to what precedes or what follows?
 - Is the fulfillment of “the promise”..
 - in the future? (cf. John 12:25; James 1:12)
 - in the present? (II Cor. 1:20; I John 3:14; 5:12)
 - How do these references in John’s gospel record relate to his mention of “eternal life” in this verse? (cf. John 3:15,16,36; 4:14; 5:24; 6:40,47; 14:6; 17:3)
 - Is “eternal life”...
 - the divine life of the living Lord Jesus?
 - the life that we will receive in the future in heaven?
 - the life by which we live as Christians today?

- Vs. 26**
- When John refers to “these things I have written to you”, is he referring to...
 - a previous document?
 - the preceding paragraphs of this letter?
 - the immediate preceding reference to the false teachers as “antichrists”?
 - the entirety of this epistle?
 - Were the false-teachers, though separated, still attempting to “deceive” John’s readers?
 - In their deceitful message and method, were the false-teachers associated and united with “the spirit of deceit” (cf. I John 4:6) and “the Deceiver” (cf. Rev. 12:9)?

- Vs. 27**
- How does John contrast his readers from the false-teachers in this verse? (cf. vss. 20,24)
 - How was “the anointing” previously identified? (cf. vs. 21)
 - Why does John reiterate that “the anointing” dwells within and functions within his readers?
 - because the false-teachers were advocating an anointing of blessing or knowledge in addition to Jesus Christ?
 - because the false-teachers wanted John’s readers to strive and seek for a higher anointing?
 - because the false-teachers wanted to teach them about a new and different anointing?
 - because the false-teachers claimed an anointed teaching authority to initiate John’s readers into higher things and advanced spirituality.
 - Have you ever been confronted by those who want to take you beyond the abiding presence and function of the anointing presence of the Spirit of Christ?
 - by increased performance?
 - by seeking a “deeper life”?
 - by advocating a “second blessing”?
 - by offering advanced spiritual instruction?
 - by leading you into experiential spirituality?
 - Is John indicating that Christians have no need for human teachers, but need only be taught by the Spirit-teacher within?
 - When John writes that “His anointing...is true and not a lie”, is he implying that...
 - the teaching of the Spirit is accurate and not false like the false-teachers?
 - Spirit-instruction pertains to reality and not counterfeit religion?
 - the teaching of the “Spirit of truth” (cf. I John 4:6) is antithetical to the teaching of the “spirit of deceit/error” (I John 4:6) which the false-teachers were employing?
 - the Spirit teaches us to focus on the Person of Truth (cf. John 14:6), rather than on the propaganda of false-teachers.
 - Is John telling his readers that all genuine Christians...
 - are Spirit-taught?
 - dwell “in Christ”?
 - have everything necessary to live the Christian life?
 - should find in Christ their only source of life, joy, peace, truth, knowledge, wisdom, etc.?
 - are responsible to remain and rest in Christ’s sufficiency?
- Conc.**
- What are some of the dangers of improper interpretation of these verses?
 - What are some personal applications that might be drawn from these verses?