

I Intro. (July 20, 2008)

In this section, we come to a passage that has been used and misused to offer proof as to whether someone is a believer or not based on continued church attendance. We want to see if this really is the case. John first commented on the fact that there was a significant number of false teachers out there (1Jn. 2:18). Apparently they were a part of the body at one time, but now no longer were (vs. 19). John's readers on the other hand had a fundamental grasp of the truth which the false teachers lacked (vv. 20-21).

II Separation of the False Teachers (2:18-21)

A. False teachers existed in significant numbers, so this *is* the last hour (2:18).

1. (vs. 18) Notice the timing here and the comparison of *antichrist* and many antichrists: "Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour" (Παιδία ["fig...as a form of familiar address on the part of a respected pers., who feels himself on terms of fatherly intimacy w. those whom he addresses"¹; "This word means 'small child' with reference to age or descent, and it may also denote 'servant' {social position}. Figuratively it carries the sense of undeveloped understanding but is also used in affectionate address"²] ἐσχάτη ["the last hour' {R.V.} and, in Jude 18, 'the last time' signify the present age previous to the Second Advent."³; "That the present is the last time is shown by the outpouring of the Spirit {Acts 2:17} and by the coming of scoffers, antichrist, etc. {2 Tim. 3:1; Jms. 5:3; 2 Pet. 3:3; Jude 18; 1 Jn. 2:18}"⁴] ὥρα ["the time when someth. took place, is taking place, or will take place...ἐσχάτη ὥρα the last hour in the present age of the world's existence"⁵] ἐστὶν καὶ καθὼς ["adv...indicating comparison: just as...καὶ as...so or so also"⁶] ἠκούσατε ὅτι ἀντίχριστος ["the *Antichrist* the adversary of the Messiah, to appear

in the last days"⁷] ἔρχεται ["come...Lit...of pers...appear...Of false teachers, false Messiahs, and the Antichrist in his various forms"⁸; "in the sense of 'to become' often refers to the initial aspect of adopting a new role, and it may therefore be translated 'to begin,' though there is far more involved...than merely the aspect of initiating an event or state, since it serves primarily to identify a change of state or role. In 1 Jn 2.18...may be rendered as 'many have begun to oppose Christ'"⁹] καὶ νῦν ["adv. of time...now...lit., of time...now, at the present time of the immediate present, designating both a point of time as well as its extent."¹⁰] ἀντίχριστοι ["can mean either against Christ or instead of Christ, or perhaps, combining the two, 'one who, assuming the guise of Christ, opposes Christ' {Westcott}. The word is found only in John's Epistles...of the many antichrists who are forerunners of the Antichrist himself, 1 John 2:18, 22; 2 John 7...of the evil power which already operates anticipatively of the Antichrist, 1 John 4:3...What the Apostle says of him so closely resembles what he says of the first beast in Rev. 13, and what the Apostle Paul says of the Man of Sin in 2 Thess. 2, that the same person seems to be in view in all these passages, rather than the second beast in Rev. 13, the false prophet; for the latter supports the former in all his Antichristian assumptions."¹¹; "one who is opposed to Christ, in the sense of usurping the role of Christ - 'antichrist.'... 'since you have heard that the antichrist has come, and now there are many antichrists'...The term ἀντίχριστος appears to have become increasingly equivalent to a proper name as the personification of all that was opposed to and contrary to the role and ministry of Christ."¹²] πολλοὶ γεγόνασιν ["As a substitute for the forms of εἰμι...appear...hence exist"¹³] ὅθεν ["from where, whence, from which...from which fact"¹⁴] γινώσκομεν ["know,

1Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

2Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

3Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

4Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

5Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

6Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

7Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

8Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

9Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament* : Based on Semantic Domains, electronic ed. of the 2nd edition. (New York: United Bible societies, 1996, c1989).

10Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

11Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

12Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*. (New York: United Bible Societies) 1988, 1989.

13Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

14Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

come to know...W. ὄθεν preceding by this one knows^{15]} ὅτι ἐσχάτη ["of time *least, last,* coming last or the last of someth. that is left...w. ref. to a situation in which there is nothing to follow...ἐ. ὥρα^{16]} ὥρα ἐστίν).

For the second time, John addressed his readers with the tender term of "Children (Παιδία)," meaning that he felt "himself on terms of fatherly intimacy"¹⁷ with his readers, and so it was an "affectionate address."¹⁸ This is similar to his use of the expression, "little children (Τεκνία 2:1, 12, 28; 3:7, 18; 4:4; 5:21)." The Greek word here "implies a child who learns."¹⁹

John then soberly pointed out to them something worth learning, namely, that "it is the last (ἐσχάτη) hour (ὥρα)." "Hour" does not mean sixty minutes, but an extended period of time, "the present age of the world's existence."²⁰ "Throughout the New Testament the writers regarded the present age before the Lord's return as the last hour or the last days. This is the final period before the Lord Himself breaks into history again. Then the first stage of the new age will be judgment (the Tribulation) and the second stage blessing."²¹

When one thinks of the tribulation period, one naturally thinks of the "antichrist," the false messiah who will rule over the entire world. John's readers also had "heard that antichrist (ἀντίχριστος) is coming." John is the only NT writer to use the term "antichrist" (1Jn. 2:18, 22; 4:3; 2 Jn. 7). The term "can mean either against Christ or instead of Christ, or perhaps, combining the two, 'one who, assuming the guise of Christ, opposes Christ' (Westcott)...What the Apostle says of him so closely resembles what he says of the first beast in Rev. 13, and what the Apostle Paul says of the Man of Sin in 2 Thess. 2, that the same person seems to be in view in all these passages,"²² as well as the same person in Dan. 9:26-27 "the prince who is to come." See also

Dan. 11:36-45. So there is indeed an actual person who is coming to rule the world as the false Messiah, but "just as" that one is coming, "even now many antichrists have arisen (γεγόνασιν)" or "exist."²³ These are the false teachers whom John opposed, the proto-Gnostics with all their bizarre views of Christianity so-called. As they were common then, so also they are common now, men who oppose the real Christ and present themselves as the true Christ. See also "false Christs" in Mt. 24:24, cf. vs. 5, "For many will come in My name, saying, 'I am the Christ,' and will mislead many."

Based on 1Jn. 4:1, Hodges believes that the antichrist here is a reference to the false prophet of the tribulation period (13:11-17; 16:13; 19:20; 20:10), but this is not necessary. It is probably better to see the antichrists here as prototypes of the Antichrist, and the false prophets perhaps as prototypes of the false prophet of Rev. 13:11-17.

John said that I was "from this we know that it is the last hour," that is, the final phase of human history before the beginning of the next age with its judgment and blessing. "Despite the lapse of centuries since John wrote, the climax of all things impends in a special way. The stage has been set for history's final drama."²⁴ See 2Pt. 3:9 on the passage of time and the time of the end.

B. The false teachers were a part of the church at one time, but they left (vs. 19).

1. (vs. 19) The fact that they left proves that they were not a part of the body of Christ at all: "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, in order that it might be shown that they all are not of us" (ἐξ ἡμῶν ἐξήλθαν ["of living beings, almost always personal in nature...non-literal uses...go out, proceed...Leave a congregation"²⁵; A.T.R. says on 2Jn. 7, "Second aorist active indicative of ἐξερχομαι [exerchomai], perhaps an allusion to the crisis when they left the churches {I John 2:19, same form}."²⁶] ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν εἰ γὰρ ἐξ ἡμῶν ἦσαν μεμενήκεισαν ["intr. remain, stay...a

15Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

16Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

17Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

18Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

19Tom Constable's Expository Notes on the Bible. Galaxie Software, 2003; 2003. 1 Jn 2:18.

20Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

21Tom Constable. Tom Constable's Expository Notes on the Bible. Galaxie Software, 2003; 2003. 1 Jn 2:18.

22Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

23Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

24Walvoord, John F., Roy B. Zuck and Dallas Theological Seminary. *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, IL: Victor Books, 1983-c1985. 891.

25Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

26Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

pers. or thing remains in the state in which he or it is found...*remain in fellowship w. someone*²⁷] ἄν [“άν w. aor. or imperf. indic...in the apodosis of a contrary to fact {unreal} condition...it is found...w. aor., placing the assumption in the past...The pluperf. for aor. indic.”²⁸] μεθ’ [“with genitive: *with*...denoting the company within which someth. takes place...w. gen. of the pers. in company with whom someth. happens...w. verbs of going, remaining, etc...*come {in company} with someone...stay with someone*”²⁹] ἡμῶν ἀλλ’ ἵνα [“(possible) *Imperative* ἵνα”³⁰] φανερωθῶσιν [“to cause to become known, *disclose, show, make known*...of persons...pass. w. intr. sense *be made known*...W. ὅτι foll. *become known, be shown (that)* 3:3; 1J 2:19 {logically impersonal, as in Mk 2:1}.”³¹] ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν).

This verse has been used to prove that anyone who drops out of regular church attendance is evidently unsaved. Is that what John is saying? Let us consider the facts of the text. He says, “They went out from us.” Who are *they*? The antecedent has to be found in the previous verses. They are the false teachers, the proto-Gnostics who denied the person and work of Christ. They denied His person in two ways, either by denying His humanity or by denying His deity. It was the Docetic (fr. the Gk, δοκέω, for “seem”) Gnostics who denied his humanity. This position was earlier propagated by proto-Gnostic, Cerinthus, who was a contemporary of John. It was the Ebionites in the second century who denied his deity at the time when Gnosticism was becoming fully developed. If Jesus is either not human or not divine, then He cannot die and pay for the sins of the world.

It appears that these people never believed in the Jesus of the Bible and thus were not believers. They loved to be among believers, not to pray with them, but to prey on them. They wanted to take advantage of believers for their own evil purposes in connection with the

controlling dynamics of the world in vv. 15-18, which were identical with the controlling dynamics in *them*. So their departure was not the casual drifting away of believers out of fellowship. It was likely a more organized effort to depart as a group and separate themselves from people who had found them out.

It is possible that they were formally separated from the church at Jerusalem originally having first been found out, as it were, by apostolic authorities there, “They went out from **us** (bold added for emph.),” i.e., those authorities. From there perhaps they fanned out around the Roman empire and seized whatever advantage among believers that might be possible. If so, John is saying that they had already been set aside by the church in Jerusalem. His readers should do likewise.

Yes, they departed, “but (ἀλλ’) they were not *really* of us.” The doctrine of the perseverance of the saints has been built on this verse, a meaning potentially undergirded by the unnecessary addition of the italicized *really*. Here is one way that thinking is phrased, “Here we learn that true faith always has the quality of permanence. If a man has really been born again, he will go on for the Lord. It does not mean that we are saved by enduring to the end, but rather that those who endure to the end are really saved.”³² Is the problem with these people that they did not endure? No, the problem is rather that they did not start in the first place, that is, they were not believers. It is not accurate to say that they endured for a while and then stopped. They never started. John explained, “for if they had been of us,” that is, if they had been believers, “they would have remained (μεμενήκεισαν *pluperfect, active, indicative*) with us,” that is, as a formal teaching group, there would have been no reason for their departure. “But (ἀλλ’)” in the end, “*they went out*, in order that it might be shown that they all are not of us,” or rather, “that they might be manifested that they are all not of us,” or as the NKJV translates it, “that they might be made manifest (φανερωθῶσιν), that none of them were of us.”³³ The antichrists as a teaching body or

27Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

28Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

29Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

30Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

31Arndt, W., Danker, F. W., & Bauer, W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature. "Based on Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (1048). Chicago: University of Chicago Press.

32William MacDonald; edited with introductions by Arthur Farstad, *Believer's Bible commentary: Old and New Testaments [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1995 by William MacDonald.

33The Holy Bible, *New King James Version*, (Nashville, Tennessee: Thomas Nelson, Inc.) 1982.

group thought that they had merely left of their own initiative because they were making any headway in their evil efforts, but here we learn that God had so arranged things that their departure communicated a message to the entire Christian world of the time that they were not to be recognized as believers, much less as teaching authorities in the church. John had to write this cautionary note because, “there was an atmosphere of sympathy that constituted a subtle danger.”³⁴ His readers probably knew the heretical teachers rather well, and as we have supposed in this discussion, these teachers had not necessarily gone out from them in their church. Had they already gone out, perhaps there would have been little reason to warn John’s readers about them. Believing teachers in fellowship with God will comply with apostolic authority (1Jn. 4:6).

Do we wish to categorically deny that these false teachers were saved? It is not impossible that some believers had gone astray into the heretical teaching group, as seems possible in 2Jn. 7-9. My impression is that the teaching group was formed and sustained by unbelievers who in most cases deliberated deceived people into thinking that they were believers.

C. John’s readers had a grasp of the truth which the false teachers lacked (vv. 20-21).

1. (vs. 20) This is stated plainly enough right here: “But you have an anointing from the Holy One, and you all know” (καὶ ὑμεῖς χρίσμα [“signifies an unguent, or an anointing. It was prepared from oil and aromatic herbs. It is used only metaphorically in the N.T.; by metonymy, of the Holy Spirit, 1 John 2:20, 27, twice.”³⁵; “With all this sacred anointing the Holy Spirit and His ministry are inseparably associated, as is shown in passages in the New Testament; compare Acts 10:38; 2 Corinthians 1:21; 1 John 2:20, 27.”³⁶; “anointing...1J 2:20, 27a, b, usu. taken to mean anointing w. the Holy Spirit”³⁷; “These antichrists posed as the equals of or even superior to Christ himself. But followers of Christ do have ‘the oil of anointing’...the Holy

Spirit.”³⁸] ἔχετε ἀπὸ [“To indicate cause, means, or outcome...to indicate the originator of the action denoted by the verb from...ἔχειν τι ἀπὸ τινος have {received} someth. fr. someone”³⁹] τοῦ ἁγίου [“used as a pure subst...ἅγιος, ου, ὁ the Holy One...of God”⁴⁰; “from the same root as *hagnos* {found in *hazō*, to venerate}, fundamentally signifies separated {among the Greeks, dedicated to the gods}, and hence, in Scripture in its moral and spiritual significance, separated from sin and therefore consecrated to God, sacred...It is predicated of God {as the absolutely Holy One, in His purity, majesty and glory}: of the Father”⁴¹; “The adjective is frequently used independently of a noun. That is, it can function as a substantive {in which case it either implies a noun or takes on the lexical nuance of a noun}.”⁴²] καὶ οἴδατε πάντες).

“But (καὶ – an apparent adversative use) you (ὑμεῖς),” emphatic use, “you yourselves,” as compared to the “us,” the apostolic group of the previous group, “have an anointing (χρίσμα),” or an unguent, “A salve for soothing or healing; an ointment,”⁴³ used only metaphorically in the N.T.; by metonymy, of the Holy Spirit.”⁴⁴ In vs. 27, John said that “His anointing teaches you about all things,” an expression that makes it clear that the reference is to a Person. This anointing came “from the Holy One (τοῦ ἁγίου),” that is, from God Himself. “Jesus was anointed as the Christ by the Holy Spirit (cf. Luke 4:18; Acts 4:27; 10:38). Since the antichrists are marked by denying that Jesus is the Christ (verse 22), it is fitting that the readership, which confesses this truth, should be identified as “anointed ones” even as Jesus is *the Anointed One* (the Christ).”⁴⁵

The effect of this anointing is that “you all know,” that is, the readers knew the basics about the person and work of Christ and fundamentally

34Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

35Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

36Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

37Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

38Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

39Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

40Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

41Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

42Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

43The American Heritage® Dictionary of the English Language, Third Edition copyright © 1992 by Houghton Mifflin Company. Electronic version licensed from InfoSoft International, Inc. All rights reserved.

44Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

45 Hodges, Zane C., *The Epistles of John* (Grace Evangelical Society, Irving, Texas, 1999).

lacked nothing regarding basic truth for salvation and Christian maturity. Notice the contrast of “all” here with “all” in vs. 19. All the false teachers were fundamentally wrong, all John’s readers were fundamentally right.

2. (vs. 21) The fact that his readership had knowledge was the cause of John’s writing: “I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth” (οὐκ ἔγραψα [“There are a number of problem texts in which the aorist may refer to the portion that the author is *presently* composing {thus, truly epistolary}, or to the epistle as a whole, or to a previous portion of the epistle just completed {thus, immediate past aorist}. Sometimes, in fact, the aorist may refer to a letter written on a previous occasion. For a few of these texts {which have obvious exegetical implications}, cf. Rom 15:15; 1 Cor 5:9; Eph 3:3; Phlm 19; 1 John 2:21.”⁴⁶] ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν [“*truth* {opp. ψεῦδος}...esp. of the content of Christianity as the absolute truth...’ A. is a favorite word of the Joh. lit., and plays a great role in it. God’s word is truth J 17:17 (Ps 119:142). Truth w. χάρις 1:14, 17; w. πνεῦμα 4:23f. The Spirit leads into truth 16:13; hence πνεῦμα τῆς ἀ. 14:17; 15:26; 16:13; 1J 4:6...πνεῦμα is identified w. ἀ. 1J 5:6; it is mediated through Christ J 1:17, who calls himself truth 14:6...He who possesses Christ knows truth...he does the truth J 3:21, cf. 1J 1:6...stands in the truth J 8:44; is of the truth”⁴⁷; “the Paraclete as the Spirit of truth insures ongoing revelation in the community...and this comes to expression in right doctrine”⁴⁸] ἀλλ’ ὅτι οἴδατε αὐτὴν καὶ ὅτι πᾶν [“adj., used w. a noun...w. the noun in the sing. without the art...emphasizing the individual members of the class denoted by the noun *every, each, any*, scarcely different in mng. fr. the pl. ‘all’...Other sim. neg. expressions are also Hebraistic...οὐ. . . πᾶν...μὴ. . . πᾶν...Also in reverse order, πᾶς. . . οὐ or μὴ”⁴⁹] ψεῦδος [“the content of a false utterance - ‘lie, falsehood.’... ‘no

lie ever comes from the truth”⁵⁰; “*lie, falsehood*, in our lit, predom. w. ref. to relig. Matters...For this religiously conceived contrast betw. ψεῦδος and ἀλήθεια cf. 2 Th 2:11 {12}; 1J 2:21, 27.”⁵¹; “a falsehood...is so translated in Eph. 4:25...it is elsewhere rendered ‘lie’”⁵²] ἐκ [“to denote origin, cause, motive, reason...to denote origin of another kind...εἶναι ἐκ τινος *come, be descended from someone* or *someh.*”⁵³] τῆς ἀληθείας οὐκ ἔστιν [“Used w. prepositions...ἐκ τινος *belong to someh. or someone*...Esp. in Johannine usage...ἐκ τῆς ἀληθείας εἶναι”⁵⁴].

As a result of the anointing of vs. 19, John can say that he has “written...because” his readers “know the truth.” He is not trying to get them straightened out because they “do not know the truth.” Also notice that he has written “because no lie is of the truth.” John sees things in black and white. He has no continuum where things gradually merge through gray smog from truth to error or vice versa. He certainly did not pause to find the “good” in the false teachers, a point of contact, where he could begin a dialogue so that he could perhaps find new areas of cooperation. His response is quite similar to that of the apostle Paul in Gal. 1. Thus anything inconsistent with or contrary to the truth is nothing less than a lie. A lie by definition is “A false statement deliberately presented as being truth.”⁵⁵ Lies do not derive from truth, but from corrupt hearts.

III Conc.

John’s main point here is the lateness of the hour. The presence of antichrists proves that it is the last hour, the last significant span of time before the next dramatic intervention by God into history. The antichrists had at one time somehow infiltrated the Jerusalem church and probably claimed some authority based on that, even though now they had gone out from it, which in turn showed that they were not of that group. John’s

⁴⁶Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

⁴⁷Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

⁴⁸Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

⁴⁹Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

⁵⁰Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

⁵¹Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

⁵²Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

⁵³Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

⁵⁴Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

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readers, however, knew the truth because of the anointing of the Holy Spirit. John wrote precisely because they knew the truth. “It is clear how far from reality is the popular view that John is writing to *test* whether the readership is genuinely saved or not. In the face of verses 12-14, as well as of this verse, such a view reflects a stubborn blindness to the statements of the epistle itself. If they know the truth, they have obviously believed it.”⁵⁶

⁵⁶ Hodges, Zane C., *The Epistles of John* (Grace Evangelical Society, Irving, Texas, 1999).