

Pastor Jeremy M. Thomas
Fredericksburg Bible Church
107 East Austin
Fredericksburg, Texas 78624
830-997-8834 jthomas@fbgbible.org

A0434 -- August 22, 2004 -- 1 John 2:25-29 -- Abiding in Him

We are about to move into the main body of this letter which extends from chapter 2:28-4:19. In chapter 1:1-4 we looked at the Prologue. In v. 1-2 John gave us a detailed eyewitness account (1:1) of the apostles contact with eternal life (1:2). The apostolic eyewitness of this eternal life, manifested in the person of Jesus Christ was then reported to John's readers (1:3). The purpose of this report is so that John's readers will have fellowship with the apostolic circle (1:3). We can have fellowship with the apostles even though we live almost 2000 years later. Fellowship transcends time and space. It has to or else we could never have fellowship with God which is John's ultimate purpose. But John's point is that to have fellowship with God we have to go through the apostolic writings. There is no fellowship with God apart from the word of God. This is why we should be so thankful for the written word of God and its preservation. It makes fellowship with the apostles and God possible. And being in fellowship results in joy (1:4).

Then we moved to the second section, 1:5-2:2, Walking in the Light. v. 5 tells us about the Character of God. It tells us God is holy and that He is a revealing God. He has revealed Himself to His creation in creation, conscience, and scripture. In vv. 6-8 we have some human viewpoint gimmicks that believers use to avoid fellowship with God. In v. 6 we have the lying believer, he's all show but no game. In v. 7 we have the normal Christian life, walking in the light or in the known will of God for one's life. In v. 8 we have the believer who denies that he has a sin nature and believes in the doctrine of perfectionism (which is anti-biblical). Skipping to v. 10 we have the believer who denies personal sin, also a form of perfectionism. Backing up to v. 9 we find the means of restoring fellowship with God. When the Light reveals our sin to us all we have to do is acknowledge our sin (Gk. *homologeō*) which means to say the same thing about sin that God says about sin. At the close of this section in Ch. 2:1-2 John tells us that his purpose for writing this letter is not so that we would think sin was inevitable, but to have the DVP mentality of knowing that Christians should not sin. But when we do, we have an Advocate, a legal unpaid defense attorney in the person of Jesus Christ who defends us against Satan's accusations. Then we spent 4 weeks on v. 2 simply to show that Jesus Christ is righteous in forgiving

us our sins because His finished work on the cross satisfied not only our sins, but the sins of the whole world. Christ died for all men so we don't have to worry about Christ being righteous to forgive us our sins when we confess them. They have all been paid for at the cross and God is satisfied with the person of Jesus Christ.

Then we moved to the third section of this epistle, 2:3-11, Knowing God. It's clear that John's audience are believers so in this section John is concerned with their sanctification, their pressing on toward maturity by knowing God. He says in v. 3 that we know that we have come to know Him (perfect tense) if we keep His commandments. A believer who carefully guards His commandments shows that he has come to know God. Then in v. 4 we have the contrast, a believer who makes the claim but he's got no game. This guy a liar. Then in vv. 5-6 we find that they Christian who keeps God's commandments demonstrates that the love of God has been perfected in him and he enjoys the abiding Christian life. Obedience and love are always connected in the Scriptures, as here. So, the abiding Christian walks as God commands. Then in vv. 7-8 John reminds us of a commandment, not a new one, but an old one. The command is to love one another, given first in Lev. 19:18 and then again by Jesus in John 13:34. Even though it was an old commandment it was given by Christ in a new way because He manifested the commandment toward His apostles. Because we are believers this commandment can shine forth anew each day as we love others following Christ's model. So, the regenerate nature of the believer shines forth while the darkness of this present world system is gradually passing away. Jesus Christ was the light and he shined forth into the world the Light of God and now as believers with the creation of Christ's life in you the light of God shines forth from you as you love one another. Finally, at the close of this section (2:9-11), John brings up the Christian who hates a brother, this is a Christians hating another Christian. A Christian's hate is a serious issue, and as you can see in v. 9, this guy is in the darkness until now. This means he has not advanced as a Christian though he has had time to advance. His life still reflects the world system which is passing away. In v. 11 we find that a Christian who has built up hate is a dangerous individual. Christian hate tears churches and people apart and destroys the doctrinal unity that we so long to possess so that we can have deeper fellowship with the apostles and with God. The Christian who hates walks in darkness and doesn't even have a clue where he is going. On the other hand, the abiding Christian who walks in the light has no occasion for stumbling in him. This means he does not set a trap within himself that will inevitably cause him to sin. He knows his weaknesses and works to keep from creating a spiritual condition within himself that causes him to stumble.

Then we moved to John's fourth section; Warning the Well Prepared in 2:12-27. This is the current section we are working on. In vv. 12-14 John looks at his audience from four different perspectives; little children (*teknon*), fathers, young men, and children (*paidia*). Some have tried to say John is dividing up his audience into different categories based on their physical or spiritual age but that's not what John is doing. He is simply looking at the different stages of their Christian life. He is assuring them that they are well-prepared spiritually to go to battle with the world (2:15-17) and with the antichrists who come out of the world (2:18-19). vv. 12-14 would bring great confidence to these Christians as they re-traced their journey with God since they became believers. Their sins have already been forgiven at the moment they believed, they already overcame the evil one, they came to recognize the Father, and they came to know the Father intimately, they also are strong and have the word of God within them in a mighty way. They are prepared. In vv. 15-17 they come up against the world. They are told not to love the world nor the things in the world. To love the world is to be anti-God, it is to demonstrate that you don't love the Father nor do you have the love of the Father in you. This means there are no neutral zones, you are either loving the world or God, but no one can serve two masters. In v. 16 we see the three sub-components of the world; the lust of the flesh which refers to the sin nature that we all have. Don't indulge the flesh. Second, the lust of the eyes, referring to things you covet and desire that are wrong, and third, the boastful pride of life, referring to a Christian's temptation to get caught up in this life and the temporal nature of the world, having things, material or sexual success which leads to boasting and pride. John says in v. 16 that all these things are passing away with the world. They are a waste of time and bad investment. But the one who does the will of God abides forever. The one who does the will of God follows the general commandments of God for all believers and carefully follows God's specific will for his life. This one is abiding in God. In vv. 18-19 we meet the specific opponents that come out of this world system. John calls them antichrists and likens them to the ultimate end-times personality, the Antichrist, who is the supernatural seed of Satan born of a Roman woman who will rise to power under a corrupt character and will ultimately be killed by Christ Himself and cast alive into the lake of fire for the 1,000 years of the Millennium. John's quite serious about these false teachers. Their very presence indicates that it is the last hour, the last period of corrupt human history which will end when the Messiah returns at the Second Coming. In v. 19 John tells us that these antichrists had their origin in the Jerusalem Church. They had a squabble among the apostles and left the church going out to spread false doctrine and destroy Christianity. False teachers can be very evangelistic. Evangelistic fervor is never a measure of accurate doctrine. Satan is desperately trying to evangelize the world into doctrines of demons and the apostles are warning these Christians about these false teachers. Stray far from them. In v. 20 he tells them that they already have the Holy Spirit and they know Christianity

101, the fundamentals, so they don't need this teaching of the antichrists. v. 21 John tells them that his purpose for writing them was because they knew the truth, not because they didn't know it. And he assures them that there is no lie that finds its source in truth. So, the antichrists couldn't say that the apostles were lying to them because the apostles had seen eternal life manifested before their very eyes and got the message from the God of light. Then in v. 22, we find the specific teaching of these antichrists, they were denying that Jesus was the Christ. Lots of people deny this, we know from careful studies that these people thought Jesus and Christ were two separate persons and that Jesus was evil and Christ was good. These people have a radically different worldview than Christianity. To deny that Jesus was the Christ was to deny the only basis for salvation (1 John 5:1). Furthermore, to deny that Jesus is the Messiah is to deny the Father and the Son, a radical doctrinal problem that will send them into corrupt, immoral lives if they buy into that teaching. In v. 23 John links the Father and the Son so close together that they cannot be separated. John is talking about the essence of God. Jesus said in John's gospel, "I and the Father are one". He was referring to essence, their attributes. So, to deny one is to deny the other. So, in v. 24 John tells Christians how to maintain their connection with the Trinity of God. To do so we have to cling to the basic cardinal doctrines of Christianity 101 which of course includes the virgin birth, the deity of Christ, the inerrancy of Scripture, the substitutionary atonement for all men, the eternal security of the believer, and assurance of salvation. If we let these cardinal teachings abide in us then we have a connection with the Trinity of God. So, we have four basic sections up to this point.

- 1) 1:1-4 Apostolic Eyewitness Account of Eternal Life
- 2) 1:5-2:2 Fellowship by Walking in the Light
- 3) 2:3-11 Knowing God
- 4) 2:12-27 Warning the Well-Prepared

Now, let's move to the close of this fourth section in 2:25-27

2.25 kai. au[th evsti.n h` evpaggei,a h]n auvto.j evphggei,lato h`mi/n(th.n zwh.n th.n aivw,nion

2.25 And this is the promise which He Himself (Middle Voice) promised to us—eternal life.

This statement should not surprise us in this context. John just got through telling us that the *antichrists* deny that *Jesus is the Christ* (2:22). But if one is to receive the promise of *eternal life*, he must believe that *Jesus is the Christ*. This is what John explicitly affirms in 1 John 5:1 (everyone who believes that Jesus is the Christ, has been born of God). The

antichrists were undermining this teaching. Apparently, they taught a different way of salvation. They were denying that John's readers really had *eternal life*. In most translations it is not clear how strongly John is asserting the *promise* of Christ. In your translation it says *which He promised to us*, but in the Greek *promised* is in the middle voice. This means that a literal translation of this would say, *which He Himself promised to us* as on the back of your bulletin. John would then be saying that we (i.e., the apostles) got this promise directly from the mouth of Christ Himself. They did not receive it second hand. So, John's readers do not need the *antichrists* teachings. They have eternal life, that's a promise that comes from God Himself. As an application this means that, if you are a believer here today, you don't need the doctrines of Buddhism, Islam, or anything else to attain eternal life. All you need is to believe that Jesus is the Christ, the Son of God. All other paths do not lead to God. God said there is one way and it is through Jesus Christ (I am the way and the truth and the life, no one comes to the Father but by Me; John 14:6). Now, I know that is considered a bigoted statement to non-Christians but I want you to think about the claims of Christ Himself. You can get mad at Christians for saying there is only one way, but just remember that it was Jesus Christ who said it first, not Christians, we're just following Our Teacher who is the God of the Universe, the Creator of heaven and earth and all that is in them. One way of salvation is not the idea of some 1st century Christians, it was the teaching of God Himself incarnate. So, the promise is *eternal life*. The thing that must be discussed when we talk about the doctrine of eternal life is the fact that all men have endless existence. Once a man is born into this world and then dies, he will be resurrected and go on in existence forever. But having eternal life is much more than endless existence. Eternal life is an impartation from God and is the gift of God and is as eternal as the Author Himself because it is Christ indwelling (Col. 1:27), none other than the impartation of the divine nature (2 Peter 1:4).

2.26 Tau/ta e;graya u`mi/n peri. tw/n planw,ntwn u`ma/jÅ

2.26 *These things I wrote to you concerning those who try to deceive (planos) you.*

This is a purpose clause referring back to 2:18-25. The reason John wrote vv. 18-25 were because of those who are trying to *deceive* his readers. The word *deceive* indicates that these *antichrists* were bringing a plan of salvation that was radically contrary to the true gospel. We looked last week at the seriousness of distorting the gospel. Paul told us that *“even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!”* (Gal. 1:8). So, it's a serious thing to bring a false gospel like these *deceivers* were bringing. If you have been at Sunday School the last two weeks then you know a lot about the worldview of these *deceivers*. You know that they denied two things; 1) that *Jesus was the Christ* (1 John 2:22) and 2) *Jesus Christ as*

coming in the flesh (2 John 7). In their worldview Jesus and the Christ were two distinct beings. Jesus was a part of the evil material world that Sophia (the last created Aeon) created. Christ was a part of the spirit world who was created to adopt Jesus and enlighten men to the saving knowledge that they were a part of the gods. This is a radically different gospel. There are three **major** problems with this;

- 1) Jesus and Christ were two different persons
- 2) Jesus was evil
- 2) Salvation was knowing that we are a part of the gods

This is radical anti-Christian doctrine. It denies the unipersonality of Jesus Christ (similar to Nestorianism). It denies the sinlessness of Jesus Christ. It denies the impeccability of Jesus Christ. It denies the one way of salvation through the substitutionary death of Jesus Christ and a multitude of other cardinal Christian teachings. What it ultimately does is substitutes the biblical gospel with a Gnostic Gospel (a gospel much like that presented in the modern-day movie “The Matrix”). The words try to are not in the original text but it is possible for this nuance in certain contexts. The nuance seems justified in this context. The deceivers are trying to deceive John’s readers and that is the reason vv. 18-25 have been written.

2.27 kai. u`mei/j to. cri/sma o] evla,bete avpV auktou/(me,nei evn u`mi/n kai. ouv crei,an e;cete i[na tij dida,skh| u`ma/j(avllV w`j to. auktou/ cri/sma dida,skei u`ma/j peri. pa,ntwn kai. avlhqe,j evstin kai. ouv k e;stin yeu/doj(kai. kaqw.j evdi,daxen u`ma/j(me,nete evn auktw/|Å

2.27 But you received the anointing from Him, it abides in you and you have no need that anyone teach you, but that His anointing teaches (Present Tense) you concerning all things and is true and not a lie, and just as it taught (Aorist Tense) you, abide (Imperative) in Him.

John’s readers had *received the anointing from Him*. Let’s review the doctrine of anointing. The anointing is not:

- 1) a second blessing of the Holy Spirit;
- 2) an oil that you can purchase for physical healing; or
- 3) a word from God *independent* of Scripture.

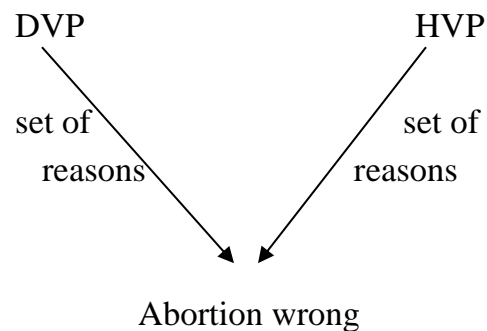
We are complete in Christ and we don’t need any second blessings (Eph. 1:3; Col. 2:10) and the Holy Spirit never works apart from Scripture (Prov. 1:23). The root word is “oil”

and in the ancient world the word “oil” referred to a healing ointment that you would take internally or rub on the skin externally to heal a wound. Oil in the OT was also a symbol of the Holy Spirit (1 Sam. 16:13). Those Israelites who had special tasks, kings, priests, craftsmen, etc., were anointed with oil to set them apart for special service to God. They were temporarily filled with the Holy Spirit to accomplish their services (Ps. 51). In the NT, the anointing refers to the Holy Spirit being applied liberally and permanently to the individual believer in order to set him/her apart for special service and the ability to be taught the things of God. Thus, the anointing = the Holy Spirit. So, the verse would read like this: ***But you received the Holy Spirit from Him, the Holy Spirit abides in you and you have no need that anyone teach you, but that His Holy Spirit teaches you concerning all things and is true and not a lie, and just as the Holy Spirit taught you, abide in Him.*** The first phrase ***but you received the Holy Spirit from Him*** shows us that the Holy Spirit was sent by the Father and the Son. It is difficult to say whether ***Him*** is referring to the Father or the Son here. Nevertheless, it is true that both the Father *and Son* (Filioque clause) sent the Holy Spirit (cf. John 15:26; 16:7). This idea is known in Church History as the *Filioque Clause* (Filioque means “and Son”). This controversy resulted in the division of the Church into Western and Eastern Orthodoxy (Rome in the West...today Roman Catholicism and Byzantium in the East...today Greek Orthodox). Both sides were trying to secure a system of infallibility (Papal infallibility in the West). I’m content with the exegesis of Scripture that both the Father and the Son sent the Holy Spirit (John 15:26 READ; John 14:16, 27; 26). This anointing, or Holy Spirit that proceeded from the Father and the Son on the day of Pentecost ***abides in*** John’s readers BECAUSE they are BELIEVERS! John’s readers don’t ***need that anyone teach*** them.

This does not mean that we don’t need human teachers. The context here is the ***deceivers***, the ***antichrists***. They don’t need their teaching. They have all they need in the words they have received from Matthew, Mark, Luke, John, Peter, and Paul. It is unimportant that these ***antichrists*** came out from the apostles. It doesn’t matter how charismatic their personalities were. What matters is the truth that came from apostles and is taught to them by the Holy Spirit. If John meant that his readers didn’t need human teachers then he wouldn’t have taught them in this letter. Human teachers are secondary teachers gifted by the Spirit of God and given to the Church. The Holy Spirit gifts certain men and women (within the restricted guidelines of 1 Timothy 2:12) to teach the word of God (1 Cor. 12:28; Eph. 4:11). But the One who actually assimilates doctrine in the mentality of the Christian soul is the Holy Spirit (John 16:14-15). So, we can’t toss human teachers. Some groups tell you we don’t even need the Bible anymore. This is absurd. Others tell you not to use any commentaries. This is wrong. Do not get caught in this trap. When the teacher of the class directs and guides the class he’s just as much a commentary as any book. It’s inconsistent

and it's a slap in the Holy Spirit's face because the Holy Spirit has used many men, thousands, to teach the Word of God via lecture and writing for centuries. To ignore what the Holy Spirit has taught through these men is to be anti-biblical because God has gifted certain men to teach. Don't ignore them and go for the Lone Ranger approach. No one is a Lone Ranger in Bible study. If we shouldn't read commentaries then we might as well stop gathering together as Christians. We can't get in any groups and share anything about what we learned, because when we listen to someone else, we're getting a commentary. When we avoid commentaries from other people all we are doing is promoting apostasy from the truth and disregard for the work of the Holy Spirit and the purpose of Christ's church. Now, there is an approach which is good to follow when you study the Bible. I outlined these basics in the July and August Messenger. Part 3 of this series will be in the September Messenger. Basically, it follows the approach of Prayerful Observation, Interpretation, and Application (in that order always). And a careful observer of Scripture will use commentaries to give additional insight into a passage and as a check. We're not into the "what does this mean to you?" approach to Bible study. There's ONE MEANING AND ONE MEANING ONLY to any given passage. It doesn't matter what it means to me, it matters what the author intended it to mean. The Holy Spirit *teaches you concerning all things*. *teaches* is in the Present tense as shown in my translation on the back of your bulletin. This is going to be important in a moment because if you notice down at the end of this verse that the word *taught* is used (aorist tense). Now, that word is in the aorist tense. Aorist tense refers to point action in past time. It doesn't tell you how long it took, it doesn't tell you what time it was, it simply tells you that an action took place at a point. For example, I washed the car. I didn't tell you when or how long it took but it's done. That's the aorist tense. The significance of John's using both the Present tense and Aorist tense of the verb "to teach" is that it tips us off to the Ministry of the Holy Spirit. And the particular point it tips us off to is that the teaching ministry of the Holy Spirit is always consistent with what He previously taught. That is, the Holy Spirit will never, and I mean never, contradict or deny anything He previously taught. He's absolutely consistent. This ought to make you antennas perk up because we've got lots of groups, running under the banner of Christian and yet they claim the Holy Spirit taught them something or did something contrary to the word of God. Now, that just can't be. The Holy Spirit isn't involved with or teaching any of these things that are contrary to the word of God. So, you've got to watch out because people like to say they got a word from God, their own personal instruction from God *independent* from Scripture. But that idea is anti-biblical. The Bible says that the Holy Spirit never works apart from the word of God. He presently teaches you (if you are a believer) but that teaching is in connection with the Scriptures. The Holy Spirit isn't whispering in your ear, He's talking to you as you read the word of God which is only found in the Bible. So, you watch out for this kind of thing, because it

is all over the place today and it is really just doctrines of demons. Everyone is looking for a mystical experience, something to verify to them that God is there. We don't know through experience; we know through the word of God. If we knew by experience then Adam had to Fall in order to gain wisdom and that's folly. We gain wisdom and knowledge by studying the word of God, not by making mistakes. What about the *all things* that John refers to, he says that the *anointing* presently *teaches you concerning all things*. Well, the *all things* refers to just that, anything. Now, what about things we learned before we became believers? Or, what about things that unbelievers have learned? Did the Holy Spirit teach them? No, now, they do have inherent knowledge, a knowledge of God's existence built into their conscience, that comes from God, but what about learned things? Here's how the Word of God looks at this idea. Let's say you (as a Christian) and a non-Christian friend both agree that abortion is wrong. Ok, maybe you agree on the surface about abortion, but from the biblical point of view you don't agree on how you got to that conclusion. In other words, there are different ways in which you and your non-Christian friend came to that conclusion. There's a DVP way and a HVP way.



Now, granted, your non-Christian friend has come to the conclusion inconsistently because HVP can never provide the basic grounds for epistemology, for knowing truth and having moral absolutes because it doesn't acknowledge the God of Scripture (Christian theism). So, just because you agree on the conclusion does not mean that you really agree. As a Christian you have concluded that abortion is wrong from a different set of reasons than your non-Christian friend, and you have a place to stand, a firm place to base your reasons and argue for the absolute wrongness of abortion. But your non-Christian friend does not, he stands in mid-air trying to make up morality. So, while it appears that non-Christians and Christians agree and share the same knowledge they actually do not because the Bible thinks of knowledge as incorporating the set of reasons as well as the conclusions. So, it's not enough to simply agree on the conclusions. Muslims believe that Jesus Christ was a prophet just like Christians but that doesn't mean we share the same reasons for coming to that conclusion. So, as you can see, in order for there to be real agreement we've got to

agree on the set of reasons behind the conclusions in order for there to be real agreement and for it to be a thing taught by the Spirit of God. Of course, everything that the Spirit of God teaches *is true and not a lie*. God is light and in Him is no darkness at all, not even a bit (1 John 1:5). So, the Spirit of God will never teach you a lie. But John makes this point because of the *antichrists* who did teach lies. Finally, John concludes this sentence with an imperative. An imperative is a command to follow. The command is *abide in Him*. See, the Holy Spirit is always abiding in us...we don't ever have to ask the Holy Spirit to abide with us. It's a declaration of Scripture that He does abide in us (as per the beginning of this verse). But we are the ones who need to *abide in Him*. *abide* is John's favorite word *meno* and it means to "dwell" to "remain or stay". We are to remain or dwell *in Him*. This is written to advanced believers, so even advanced believers can stop abiding in Him. We need to constantly be abiding in Him in order to grow spiritually and detect deceivers. This is the end of this major section of Scripture that began in vv. 12 and extended to v. 27 where John is Warning the Well-Prepared.

Next week we will move into the fifth section which moves into the body of the letter. In 1 John 2:28-3:10 John embarks on a new concept with his readers. He's leaving the warnings about the World System and the Antichrists and now John wants' his readers to learn how to Recognize God's Children.

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