

GREAT INFORMATION Pt. 3

1 John 2:26-29

In bringing **chapter two** to a close, the information we find here is more than noteworthy. The writer does so by instructing his readers on the importance and function of the indwelling Holy Spirit. He also points to the return of Christ and offers a word of exhortation as to how to have confidence at His appearing instead of feeling the sting of shame.

Remember, John has taken a clear and strong stand against Gnosticism from the beginning of this letter. In **verse 26** the Apostle says the main purpose of the Gnostic is to “seduce.” The word “seduce” carries with it the idea of “being led astray.” Deception is at the heart of seduction. In **1 Timothy 4:1** Paul tells Timothy one of the marks that would identify the last days would be seducing spirits. Paul said: “Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.”

But John is exhorting those he is writing to not to be seduced! Part of the way to resist seduction is as simple as choosing not to be seduced. The best way to withstand seduction is to simply “Let that therefore abide in you which ye have heard from the beginning...” according to **verse 24**. True believers must not allow themselves to become seduced by the Gnostic heresy concerning Jesus Christ. Instead of being among those which “went out from us” because they “were not of us” (see **verse 19**), true believers are those who “abide” in or keep the truth about the person of Jesus Christ. John is saying abiding or continuing is an undeniable indication of a person’s salvation. The writer is saying a saved person will continue all the way to the end. (see **Philippians 2:12**)

In **verse 27** the Apostle repeats something he has already said about the anointing. He does so, I believe, in an effort to emphasize the importance of the “anointing” all believers have. Note this verse begins with the word “But.” John is saying, “on the other hand” or “in opposition to” the Gnostics and their claim to some kind of “super-knowledge” believers have an abiding “anointing” in them and, therefore, “need not that any man teach” them. They have the Holy Spirit as their teacher.

Now this brings up something interesting. To those who do not know how to “rightly divid(ing) the word of truth”(2 **Timothy 3:15**), this statement about teachers would appear to be a contradiction. But I have learned, and I’m sure you

have too, that when I find something in the Bible that seems to be a contradiction I soon discover the problem is in me and not in the Word of God! Such is it here. Although the verse says “ye need not any man teach you: but as the same anointing teacheth you all things, and is truth, and is not lie, and even as it hath taught you, ye shall abide in him.” we know in **Ephesians 4:11**, Paul tells us God has set forth in the Church “some pastors and teachers;” according to His will (there are several others passages that affirm the same thing). So what is John saying here?

John is saying, regardless of the man and the ministry he is doing in either preaching or teaching the Word of God, the internal, constantly abiding Holy Spirit is to be the final authority to determine truth. If we are subject, sensitive, and obedient to Him, the Holy Spirit will either affirm what is being taught or else warn us there may be a problem with something the man is saying. John is saying that when a believer is subjected to some sort of seducing teachings he can find the truth at a spiritual court of appeal where the Holy Spirit and the Word of God reside. All of us can rest assured the Holy Spirit will teach us all things we need to know as the need arises or as we become spiritually able to know them.

We know that some men, when teaching or preaching, intentionally deceive. We also know that all men are, to some degree, fallible and subject to making a mistake when teaching or preaching. Still, other men even when doing their best will, at times, miss the truth of something the Word of God says due to their ignorance or lack of knowledge without the intent to deceive. So what does a believer do? He is to rely on the anointing of the Holy Spirit that abides within. In **John 14**, as a part of the Upper Room discourse, Jesus told His apostles He was going away and would also return. But in the mean time, He would not leave them without a Comforter. In **John 14:16** Jesus says: “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.” The Comforter is the Holy Spirit and is a part of the eternal Godhead or the Trinity. He is as co-equal, co-eternal, co-existing as is the Father and the Son.

The Comforter is the same Spirit that baptizes us into God’s family (**1 Corinthians 12:13**), “bring(s) all things to (our) your remembrance, whatsoever I have said unto you.” (**John 14:26**), and “guide(s) (us) you into all truth” because He is “the Spirit of truth” (**John 16:13**). We are to test the teachings of men by this Spirit. We do so by listening to the Holy Spirit and by searching the Word of God for ourselves. In **Acts 17:11** we find that is what the Berean believers did. We are to do the same. We are to test ever man’s teaching! You should even test mine!

Two quick things before we move on here. First, we must remember it is imperative that we, as believers, abide or continue in the truth. Doing so does not result in popularity, but popularity is not the goal of a believer. Our goal as a believer is to be true to the Word of God and the God of the Word. When we have been, we will be rewarded accordingly when we stand before the bar of God's righteous judgment. Doing so increases the likelihood we'll hear Him say, "Well done thou good and faithful servant." (**Matthew 25:21,23**)

Second, the anointing we have received as believers is a onetime act. As with the Prophet, Priest, and King in the Old Testament, the initial act of anointing takes place upon entering those offices. The one anointing was sufficient for a lifetime. This anointing is part of the work the Holy Spirit does when He takes up His abode in the heart of a new believer. This happens at conversion.

So, should we pray for the anointing or for the touch of God on someone doing ministry? Absolutely! Asking for a fresh "anointing" or "a touch of God" on a person doing some particular ministry is a necessary and appropriate thing. In fact **Psalm 92:10** speaks of being "anointed with fresh oil." I believe that is similar to what the New Testament teaches about our need to be filled with the Spirit although we who are saved are permanently indwelt by the Spirit.

As we move on the **verse 28**, please pay attention as to how it begins with, "Now." It's as if John is summing things up. To some degree he is. He has been talking about having and maintaining fellowship with the Father and the Son. In the chapters that follow he will introduce us additional topics.

Notice once again he refers to believers as God's "little children." Let us never forget the tenderness and intimacy with which this family epistle was written. Although some of the things John says are pointed and pungent, it is still a tender and touching epistle written with the children of God in mind. Children need truth and the Father is seeing His children receive it in this letter.

Here, the exhortation from John is simple and consistent with what he has been saying. Although the exhortation is simple, it is profound. He says, let's just "abide in him." The reason being, Jesus is coming again: this time to judge.

I believe **verse 28** demands the attention of all who name the name of Jesus as Savior. It clearly states some will "be ashamed before him at his coming." The verse reads "abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." He continues in **1 John 3:2** where he

says: "...we shall see him as he is." Each time I read that I think "and He will see us as we are!"

We have already learned in this epistle a true believer will walk in the light (as opposed to walking in the darkness) and, therefore, will be in fellowship with the Father and others who are a part of His family. We have also seen a true believer will walk in love and truth. In fact, we learned it is impossible to be in fellowship with the Father or others in His family if we hate and are disobedient.

Have you ever noticed these words in this verse: abide, appear, ashamed? All three of these words emphasize something important as it relates to Jesus' coming. To "abide" speaks of continuance, as we have been learning. It speaks of believing the truth, obeying the truth, and loving others who do the same.

The word "appear" is the first mention of our Lord's return in this letter, but not the last. It speaks of the fulfilling of a promise our Lord gave before He left. It was a promise to "come again" **John 14:3**. When He comes the next time, He will be coming to judge, to rule, and to reign. He will not be returning in order to repeat the work He did the first time He came. (**Hebrews 9:24-28**) When He comes again, He will come to "reckon" with the subjects of His kingdom and reward them according to their works while He was away.

This brings us to our final word which is worthy to take note of "ashamed." To be ashamed speaks of "suffering with shame." If you have ever felt shame, you will know what is meant by its suffering. I imagine most of us understand the pain of shame. Those appearing at the Bema or the "judgment seat of Christ" as seen in **2 Corinthians 5:10** will either receive a reward for their work they have done for their Lord or be ashamed as they suffer loss (maybe the loss of all things but their soul) at this reviewing bar.

Please allow me to underscore something very important here. All those who will stand at this judgment bar are saved. It is for believers only. The matter of salvation is not determined there. Salvation is determined in this life before death and before arriving at the Bema. As has been said, the Bema is for believers only and is designed to reward those who have followed Christ as Savior. So, this place of judgment is not about being "accepted" by Christ but rather about being "acceptable" before Christ.

I believe this is what Paul was referring to when he wrote **2 Corinthians 5:9** "Wherefore we labour, that whether present or absent, we may be accepted of him."

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According to **Ephesians 1:6** the Apostle knew he had been “accepted in the beloved” but he wanted to live and work for his Lord in such a way that when he stood before Him at this judgment bar he would appear acceptable and not be ashamed. Isn’t that what we all should be striving for? I think so!

Before moving on to the final verse of this chapter, allow me to mention one more thing about the coming of our Lord. The Bible teaches it is imminent. It has always been that way since Jesus returned to the Father. The word imminent means to “be hanging over head.” The idea here is that Jesus could return at any moment! This does more than suggest we should be living so we will not be ashamed when He returns. As a believer, we should be constantly living with the idea Jesus could return at any moment: even this moment. The idea behind this truth is to promote the kind of living a believer will not be ashamed of when our Lord returns.

Before closing this chapter (and I know when John penned this letter he did not divide it into the chapter divisions we have in our Bibles today) in **verse 29** he sets forth a truth we all need to take note of. Before I tell you what that is, allow me once again to remind you of something I said early in our study and that is “the proof is in the pudding.” John continues to affirm this truth.

Remember, anyone can “say” anything they want to say, but the proof is in the doing and not just the saying. Here we find one unquestionable way to determine whether or not someone professing Christ is truly saved. It can be determined by whether or not they are doing righteous things as God their Father would.

Listen to the verse as it says: “If ye know that he is righteous (referring to God the Father), ye know that every one that doeth righteousness is born of him.” Although this verse is easily understood it seems to be ignored by many who profess to know Christ as Savior. John has more to say about those who profess to know Christ as their Savior and yet continue to make sin a practice or life-style.

In closing, allow me to offer a few additional verses which teach, as a born again Christian, after conversion there is a change in our both desiring and doing. You can look at them at your leisure but I highly encourage you to look at them. They are enlightening. (**1 Corinthians 6:9-12; 2 Timothy 2:19; Titus 3:3-5; 1 Peter 1:14-16**)

We have been told God is light, in our next study we will begin discovering a number of wonderful things about the fact God is love.

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