



# *First Epistle of John*

## *1 John 2:24-27 - Truth and Falsehood Part 2*

- Summary of *1 John 2:18-23*
  - Antichrist is coming, but there are those among us who are not saved and are walking antichrists.
  - We are anointed from the Holy Spirit and know the truth.
  - He who denies that Jesus is the Christ is a liar and denies the Father and the Son.
  - And whoever denies the Son does not have the Father either.
- ***1 John 2:24 – “Therefore let that abide in you (ye vs. false teachers) which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.”***
  - Here I think we can clearly see what *Therefore* is there for.
  - If *they (we) were to let (imperative) that abide (imperative) in what they heard from the beginning - what beginning?*
    - Doesn't *if what you heard from the beginning abides (remains, (subjunctive) in you* imply the *beginning?*



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*Abiding* refers to that intimate relationship with God assessed by the extent to which we walk in the light of the new life we have in Christ.  
–Isn't this a process?

- » *John 15: 4 – “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.”*
- » *John 15:8 - “By this My Father is glorified, that you bear much fruit; so, you will be My disciples.”*
- » *1 John 3:9 - Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.*
- » *Heb 2:1 - Therefore we must give the more earnest heed to the things we have heard, lest we drift away.*

– How does *what you (we) have heard from the beginning result in their (our) abiding (future) in the Son and in the Father?*

- » *1 John 1:7 - But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.*

- *1 John 2:25 – “And this is the promise that He has promised us—eternal life.”*



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- Why do you think this verse is needed here?
  - Is our eternal life in question when we believe that the Lord Jesus Christ is our Savior?
    - » *John 3:36 - “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”*
    - » *Rom 6:23 - For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*
    - » *John 17:3 - “And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.*
  - Or is this to contrast us with those false teachers who continue to persuade us otherwise?
    - » *John 8:45 - “But because I tell the truth, you do not believe Me.”*
  - Let’s go on to *verse 26*.
- ***1 John 2:26 – “These things I have written to you concerning those who try to deceive (seduce) you.”***
  - But didn’t John already address this?
    - » *1 John 2:21 - I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth.*
  - Let’s look at Paul in how he addressed the Ephesian elders.



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*Acts 20:29,30 - For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also, from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.*

*2 Corinth 11:13,14 - For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! For Satan himself transforms himself into an angel of light.*

- How susceptible are we today?
- *1 John 2:27 – “But the anointing which you have received from Him abides in you, and you do not need (indicative) that anyone teach (present subjunctive) you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you shall abide (future) in Him.”*
  - What is this *anointing* which you have received from Him that abides in you?

*»1 John 2:20 - But you have an anointing from the Holy One, and you all know.*

*»John 14:26 - “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.*



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» *John 1:16 - For His fullness we have all received, and grace for grace.*

– Whatever, this precludes the *need for anyone else to teach you.*

- So how might this then happen?

– So how does the Holy Spirit teach us, through experience?

» *John 16:14,15 - “He will glorify Me, for He will take of what is Mine and declare it to you.*

- Does this mean that we should not have other teachers?

» *Heb 5:12 - For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food.*

» *1 Cor 12:28 - And God has appointed these in the church: first apostles, second prophets, third teachers, .....*

– But then how do we measure effectiveness in teaching?

- *but as the same anointing teaches you concerning all things (HS), and is true, and is not a lie,*

- What *all things*?

– Jamieson-Fausset-Brown – ‘Not that the believer is made infallible, for no believer here receives the Spirit in all its fulness, but only the measure needful for keeping him from soul-destroying error. So, the Church, though



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having the Spirit in her, is not infallible (for many fallible members can never make an infallible whole) but is kept from ever wholly losing the saving truth.'

– *and just as it has taught you, you abide in Him.*

Constable – ‘There is a parallel between what John urged his readers to do in this section of his epistle and what Moses commanded the Israelites to do. In both cases the holiness of God demanded that those who came into the closest and most intimate contact with God, in the Tabernacle and in the church, be holy.....Moses advocated renouncing sin, obeying God, rejecting worldliness, and keeping the faith in the "Covenant Code, the "Priestly Code", and the "Holiness Code". John similarly urged his readers to renounce sin, to obey God, to reject worldliness, and to keep the faith. In both cases the prophet's concern was that those under their care would be holy as God is holy. Holiness is imperative for God's people to "know," "see," and "have fellowship with" a holy God.

**But our avenue is Grace not Law!**