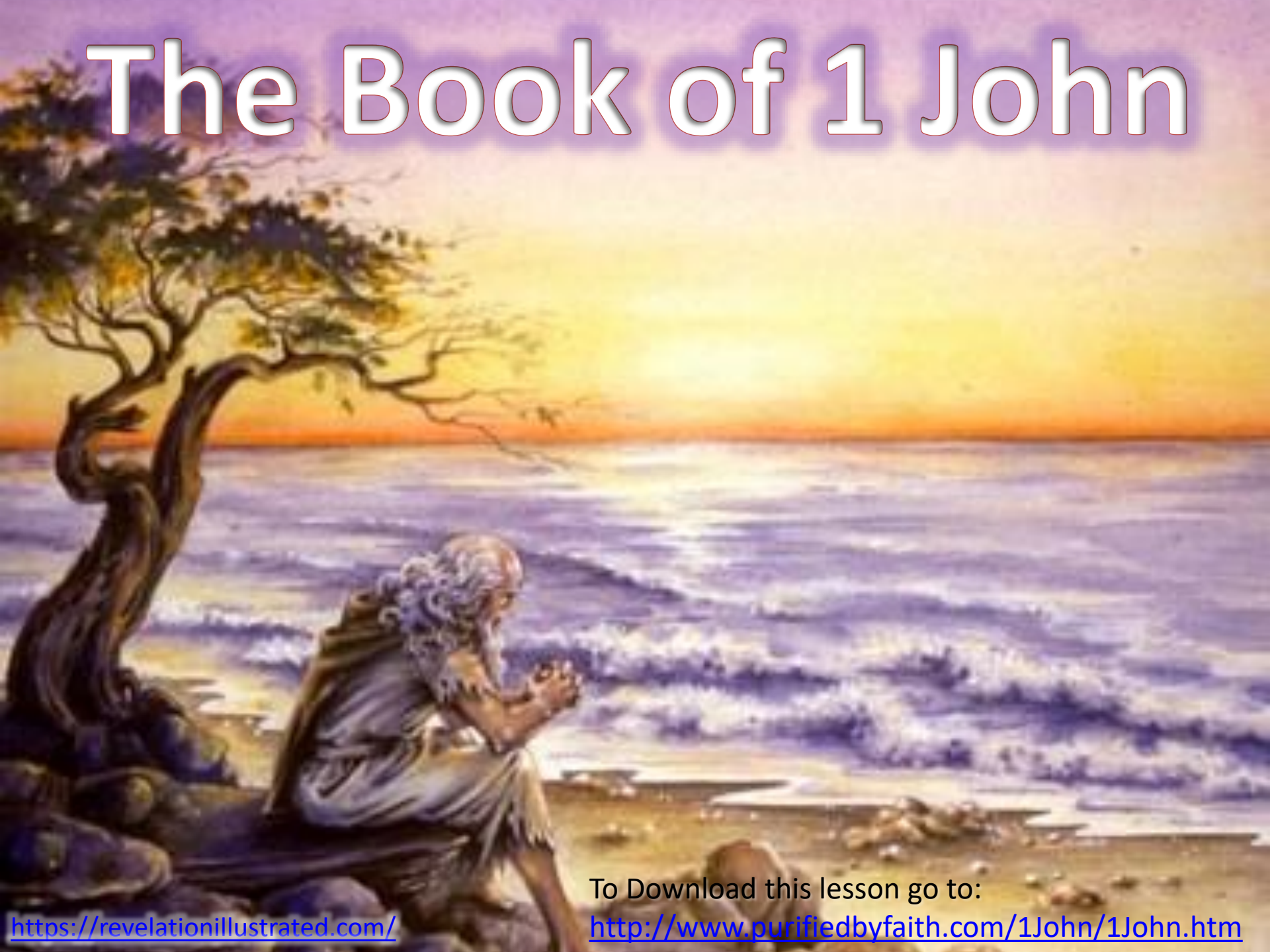


# The Book of 1 John



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# Outline of 1 John

- 1:1-4 - *Prologue: John Introduces the Major Theme of the Letter - **FELLOWSHIP WITH GOD***
- 1:5-2:28 - *The **First** Presentation of the Three Tests of **FELLOWSHIP WITH GOD: **RIGHTEOUSNESS, LOVE and BELIEF** in Jesus***
- 2:29-4:6 - *The Second Presentation of the Three Tests of **FELLOWSHIP WITH GOD: **RIGHTEOUSNESS, LOVE and BELIEF** in Jesus***
- 4:7-5:21 - *The Third Presentation of the Three Tests of **FELLOWSHIP WITH GOD: **RIGHTEOUSNESS, LOVE and BELIEF** in Jesus***



# 1:5-2:28

## *The **First** Presentation of the Three Tests of FELLOWSHIP WITH GOD: **RIGHTEOUSNESS**, **LOVE** and **BELIEF** in Jesus*

- **1:5-7** - John states that:
  - “**God is light**” (*i.e.* God is truth and the revealer of truth)
  - A person's claim to have **FELLOWSHIP** with God is verified **only if** he “**walks in the light**” (*i.e.* lives according to **God's** truth).
- **1:8-2:6** - “***Walking in the Light***” Tested by **RIGHTEOUSNESS**
  - **First** - in confession of sin (1:8-2:2)
  - **Secondly** - in actual obedience (2:3-6)
- **2:7-17** - “***Walking in the Light***” Tested by **LOVE**
  - **Positively** - By love of one's brother (2:7-11)
  - [Parenthetical Passage in (2:12-14)]
  - **Negatively** - By **not** loving the World (2:15-17)
- **2:18-28** - “***Walking in the Light***” Tested by **BELIEF** in Jesus the Son of God.
  - Contrast Between False Teachers and True Believers (2:18-21)
  - Christological Test (2:22-23)
  - **Exhortation to Continue in the Truth** (2:24-28)

# 1 John 2:24-28

## Exhortation to Continue in the Truth

*<sup>24</sup> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. <sup>25</sup> And this is the promise that he made to us--eternal life. <sup>26</sup> I write these things to you about those who are trying to deceive you. <sup>27</sup> But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, abide in him. <sup>28</sup> And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*



An aerial photograph of a city, likely Chicago, showing a dense urban area with green spaces, roads, and a large body of water (Lake Michigan) in the background under a cloudy sky.

# 1 John 2:24-28

## Exhortation to Continue in the Truth

### High Level Overview



In vss. 24-25, John exhorts his readers to remain committed to the Gospel and reminds them of the benefits of doing so.

*<sup>24</sup> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. <sup>25</sup> And this is the promise that he made to us--eternal life. <sup>26</sup> I write these things to you about those who are trying to deceive you. <sup>27</sup> But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, abide in him. <sup>28</sup> And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

(1 John 2:24-28)

In vs. 26, John states that his purpose in writing is to counter the false teaching of those who are trying to lead his readers astray.

*<sup>24</sup> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. <sup>25</sup> And this is the promise that he made to us--eternal life. <sup>26</sup> I write these things to you about those who are trying to deceive you. <sup>27</sup> But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, abide in him. <sup>28</sup> And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

(1 John 2:24-28)



In vs. 27, John expresses **confidence** that his readers will **remain** in Christ, because they have the indwelling Holy Spirit at work within them.

*<sup>24</sup> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. <sup>25</sup> And this is the promise that he made to us--eternal life. <sup>26</sup> I write these things to you about those who are trying to deceive you. <sup>27</sup> But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, abide in him. <sup>28</sup> And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

(1 John 2:24-28)

In vs. 28, John again exhorts his readers to remain in Christ (by remaining committed to the teachings of the gospel) so that they will be **confident** and **unashamed** when they see Christ at His (second) coming.

*<sup>24</sup> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. <sup>25</sup> And this is the promise that he made to us--eternal life. <sup>26</sup> I write these things to you about those who are trying to deceive you. <sup>27</sup> But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, abide in him. <sup>28</sup> And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

(1 John 2:24-28)



John begins with an **exhortation**: *Let what you heard from the beginning abide in you.*

<sup>24</sup> *Let what you heard from the beginning abide in you.*

*If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father.* <sup>25</sup>

*And this is the promise that he made to us--eternal life.*

<sup>26</sup> *I write these things to you about those who are trying to deceive you.* <sup>27</sup> *But the anointing that you received*

*from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, abide in him.* <sup>28</sup> *And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

(1 John 2:24-28)



What is it that John's readers had "*heard from the beginning*" (1 John 2:24)?

- In the immediate context, John has been discussing the importance of believing the truth about Jesus (that Jesus Christ is God come in human flesh).
- Furthermore, John alludes to the fact that false teachers ("antichrists") have attempted to lead his readers away from the true teachings that they have been given (by John and others) concerning Jesus.
- John is now challenging his readers to reject the new teachings of the "antichrists" and to continue holding fast to the teaching they have had "*from the beginning*" of their Christian faith.

# What is it that John's readers had "*heard from the beginning*" (1 John 2:24)?

- Throughout this letter, John reminds his readers that, unlike the false teachers, he is teaching those things which they have embraced since they first heard the gospel:
  - **1 John 1:5** - *This is the message we [apostles] have heard from him and proclaim to you, that God is light, and in him is no darkness at all.*
  - **1 John 2:7** - *Beloved, I am writing you no new commandment, but an old commandment that you had from the beginning. The old commandment is the word that you have heard.*
  - **1 John 3:11** - *For this is the message that you have heard from the beginning, that we should love one another.*
- In this context, "*what you have heard from the beginning*" refers to the gospel message of the apostles (which John's readers had believed since the beginning of their Christian faith) and, specifically, what it taught concerning Jesus – that He was God come in the flesh.

John, therefore, is exhorting his readers to see to it that **the apostle's teaching about Jesus** (as contained in the gospel message that they believed since the beginning of their Christian faith) continues to “*abide*” in them.

<sup>24</sup> *Let what you heard from the beginning **abide** in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father.* <sup>25</sup> *And this is the promise that he made to us--eternal life.* <sup>26</sup> *I write these things to you about those who are trying to deceive you.* <sup>27</sup> *But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, abide in him.* <sup>28</sup> *And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

(1 John 2:24-28)



# *abide(s)* (review)

## μένω (*meno*)

- The word “abide” speaks of a **continuing and intimate relationship** rather than a **temporary superficial association**... This concept of abiding no doubt comes from John 15 where Jesus declares that the **fruit-bearing** branch is the one which stands in **continuing vital relationship** to the vine.
- Jesus speaking to His disciples at the Last Supper: *I am the vine; you are the branches. Whoever **abides** in me and I in him, he it is that **bears much fruit**, for apart from me you can do nothing. <sup>6</sup> If anyone does **not** abide in me **he is thrown away** like a branch and withers; and the branches are gathered, thrown into the fire, and burned... <sup>10</sup> If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. (John 15:5-6,10).*

Furthermore, “They must **let** it abide in them. It would not do so automatically” (Stott, p. 112)

<sup>24</sup> **Let what you heard from the beginning abide in you.**

*If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father.* <sup>25</sup>

*And this is the promise that he made to us--eternal life.*

<sup>26</sup> *I write these things to you about those who are trying to deceive you.* <sup>27</sup> *But the anointing that you received*

*from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, abide in him.* <sup>28</sup> *And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

(1 John 2:24-28)

The [Greek] verb **meno** (to abide) appears **six** times in various forms in 1 John 2:24-28. It would therefore seem that the concept of **remaining** is **crucial** in this section. (Burdick, p.216 )

<sup>24</sup> Let what you heard from the beginning **abide** in you. If what you heard from the beginning **abides** in you, then you too will **abide** in the Son and in the Father. <sup>25</sup> And this is the promise that he made to us--eternal life. <sup>26</sup> I write these things to you about those who are trying to deceive you. <sup>27</sup> But the anointing that you received from him **abides** in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, **abide** in him. <sup>28</sup> And now, little children, **abide** in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.

(1 John 2:24-28)



We can only be **assured** that we will “*abide*” (remain) in intimate relationship with the Son and the Father **if** we continue to hold fast to the teachings of the Gospel. This is also what Jesus says in the Gospel of John:

- **John 15:4,6** - *Abide in me, and I in you...<sup>6</sup> If anyone does **not** abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned.*

<sup>24</sup> *Let what you heard from the beginning abide in you. **If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father.*** <sup>25</sup> *And this is the promise that he made to us--eternal life.* <sup>26</sup> *I write these things to you about those who are trying to deceive you.* <sup>27</sup> *But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, abide in him.* <sup>28</sup> *And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

(1 John 2:24-28)

*To dwell continually in the Father and the Son is to possess eternal life. And the key to this eternal relationship is persistent belief of the truth that Jesus is God's incarnate Son. (Burdick, p.217 )*

*<sup>24</sup> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. <sup>25</sup> And this is the promise that he made to us--eternal life. <sup>26</sup> I write these things to you about those who are trying to deceive you. <sup>27</sup> But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, abide in him. <sup>28</sup> And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

*(1 John 2:24-28)*

*And this is the promise that he made to us-  
-eternal life. (1 John 2:25)*

- *Christ Himself is the One who promised eternal life (John 3:15-16; 6:40, 47; 17:3) . (Burdick, p. 204 )*
- *Those who have the Son have eternal life (5:12). To have the Son . . . is to have eternal life in the **here and now**. But . . . the author can also speak of eternal life as something 'promised' to believers, something they will experience in the **future** (2:25) (Kruse, p. 107)*



In verse 26, John makes it clear for the ***first time in the letter*** that his readers were being ***targeted*** by the false teachers who, with their false teaching, were trying to lure them away from the (gospel) message which they had heard from the beginning.

*<sup>24</sup> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. <sup>25</sup> And this is the promise that he made to us--eternal life. <sup>26</sup> I write these things to you about those who are trying to deceive you. <sup>27</sup> But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, abide in him. <sup>28</sup> And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

(1 John 2:24-28)

Although the false teachers are trying to lead John's readers astray, John has reason to be confident that his readers will remain committed to the Gospel, because they have received the "*anointing*" (indwelling Holy Spirit) which "*abides*" in them.

*<sup>24</sup> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. <sup>25</sup> And this is the promise that he made to us--eternal life. <sup>26</sup> I write these things to you about those who are trying to deceive you. <sup>27</sup> But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, abide in him. <sup>28</sup> And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

(1 John 2:24-28)



# ***anointing*** (review) *χρῖσμα* (*chrisma*)

- *The consistent use of this word in the NT is in relation to an anointing where the **agent is God** and **the element is the Holy Spirit**:*
  - ***Luke 4:18** - **The Spirit of the Lord is upon me, because he has anointed me** to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed...*
  - ***Acts 10:38** - **God anointed Jesus of Nazareth with the Holy Spirit and with power.** He went about doing good and healing all who were oppressed by the devil, for God was with him.*
  - ***2 Corinthians 1:21-22** – **And it is God who establishes us with you in Christ, and has anointed us,** <sup>22</sup> **and who has also put his seal on us and given us his Spirit in our hearts as a guarantee.***

## ***anointing*** (review) **χρῖσμα** (*chrisma*)

*In light of this, the . . . anointing . . . is best interpreted as a reference to the Holy Spirit, with whom they had been endowed by God (when they first believed), and who confirms to them the truth of the message that they heard at that time.*



Notice that the “*anointing*” (indwelling Holy Spirit) is “*from him*”. Likewise, the next sentence refers to “*his anointing*”. To whom does “*him*” / “*his*” refer? In answering this question, you might recall that in 2:20 we showed that the anointing was said to be from **Jesus** (referred to there as the “*Holy One*”).

*<sup>24</sup> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. <sup>25</sup> And this is the promise that he made to us--eternal life. <sup>26</sup> I write these things to you about those who are trying to deceive you. <sup>27</sup> But the *anointing* that you received *from him* abides in you, and you have no need that anyone should teach you. But as *his anointing* teaches you about everything, and is true, and is no lie--just as it has taught you, abide in him. <sup>28</sup> And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

(1 John 2:24-28)

Notice also that **every** reference to “*he*”, “*him*”, or “*his*” in this section seems to be a reference to **Jesus**. Therefore, it seems that both here and in 2:20, the “*anointing*” (i.e., indwelling Holy Spirit) is said to be from Jesus, who had promised to send the Holy Spirit (John 15:26; 16:7, 12-15).

*<sup>24</sup> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. <sup>25</sup> And this is the promise that **he** made to us--eternal life. <sup>26</sup> I write these things to you about those who are trying to deceive you. <sup>27</sup> But the anointing that you received from **him** abides in you, and you have no need that anyone should teach you. But as **his** anointing teaches you about everything, and is true, and is no lie--just as it has taught you, abide in **him**. <sup>28</sup> And now, little children, abide in **him**, so that when **he** appears we may have confidence and not shrink from **him** in shame at **his** coming.*

(1 John 2:24-28)



Because the indwelling Holy Spirit (i.e., “*anointing*”) from Jesus “*abides*” in them, John tells his readers that “*you do not need anyone to teach you. But as his anointing teaches you about everything...*”!

<sup>24</sup> *Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father.* <sup>25</sup> *And this is the promise that he made to us--eternal life.* <sup>26</sup> *I write these things to you about those who are trying to deceive you.* <sup>27</sup> *But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, abide in him.* <sup>28</sup> *And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

(1 John 2:24-28)

What does John mean when he tells his readers, “*you do not need anyone to teach you... his anointing teaches you about everything*” (1 John 2:27)?

- When you first read this, it could almost **sound** like John is telling his readers that because “*his anointing*” (Jesus’ indwelling Holy Spirit) teaches them “*about everything*”, they know all there is to know and they no longer need a human teacher of any kind.
- I have occasionally run into Christians who take what they think John is saying here and apply it to themselves and conclude that they don’t need to sit under teaching in a local church – they already know everything they need to know because they have an anointing from the Holy Spirit.
- I think we all know that’s **not** what John means here. Why else would God have given us the scriptures and given as members in the local church (including pastors) who have been gifted as **teachers**? (Ephesians 4:11, Romans 12:6-7; 2 Timothy 2:24)

What does John mean when he tells his readers, “*you do not need anyone to teach you... his anointing teaches you about everything*” (1 John 2:27)?

- *The reference to ‘all things’ here needs to be understood in the context, where the subject under discussion is the denial that Jesus is the Christ, God’s Son come in the flesh. (Kruse, p. 108)*
- *Consequently, John must mean that his readers need no additional teaching such as the supposedly advanced teaching offered by the Gnostics. What they had already been taught under the influence of the Spirit was complete, and nothing more could be added to it. (Burdick, p. 206)*



Okay, but how did the Holy Spirit “teach” John’s readers the truth about Jesus, etc.? What did that look like?

- John does not elaborate on how this took place, so we can’t be certain of what John has in mind beyond what we see in the immediate context of his letter.
- But we **can** look at other scriptures that speak of the Spirit’s work in the heart of believers and see how some of these things might fit what John describes.
- During His earthly ministry Jesus promised the **apostles** that “...*the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.*” (John 14:26).
- From this we see that one of the ways that the Holy Spirit taught the **apostles** was to **remind** them what they had been taught by Jesus during his earthly ministry (and perhaps illuminating their minds to understand those memories in a fuller way).

Okay, but how did the Holy Spirit “teach” John’s readers the truth about Jesus, etc.? What did that look like?

- It would not be possible for those who were **not** Christ’s apostles to **remember** things Jesus had taught them, since they weren’t there!
- But, the **apostles** who **had** seen and heard Jesus, were charged with **reporting** those things that they had seen and heard so that others could know. John describes this process in the this letter:
  - 1 John 1:2b-3, 5 - *[Jesus] was made manifest, and we [apostles] have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us--* <sup>3</sup> **that which we [apostles] have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ...** <sup>5</sup> *This is the message we have heard from him and proclaim to you...*
- So the Holy Spirit could teach John’s readers by bringing to their minds the things which John and the other apostles had proclaimed to them.

Okay, but how did the Holy Spirit “teach” John’s readers the truth about Jesus, etc.? What did that look like?

- There are other ways in which it can be said that the Holy Spirit “*teaches*” believers. It is possible that John had some of these things in mind when he speaks of the Holy Spirit teaching his readers:
  - The Spirit gives men **conviction** concerning the truth of the Gospel (1 Thessalonians 1:4).
  - The Spirit gives believers **understanding** of His inspired teachings given through the apostles (1Cor 2:9-16)
  - The Spirit puts within believers the **desire and ability to serve and obey God**, producing the fruit of the Spirit and thus giving **internal confirmation** to the believer that he belongs to God (Romans 8:5-16, Galatians 4:6; 5:16-26)



John reminds his readers that they do not need for anyone to teach them a **new** Gospel – they have learned all they need to know about the true Gospel as the indwelling Holy Spirit illumined their minds to understand it from the apostles' teaching.

*<sup>24</sup> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. <sup>25</sup> And this is the promise that he made to us--eternal life. <sup>26</sup> I write these things to you about those who are trying to deceive you. <sup>27</sup> But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, abide in him. <sup>28</sup> And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

(1 John 2:24-28)

*Here he asserts that what the anointing, the Holy Spirit, teaches them is true, and is not a lie. (Kruse, p. 109) .*

*<sup>24</sup> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. <sup>25</sup> And this is the promise that he made to us--eternal life. <sup>26</sup> I write these things to you about those who are trying to deceive you. <sup>27</sup> But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, **and is true, and is no lie**--just as it has taught you, abide in him. <sup>28</sup> And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

**(1 John 2:24-28)**

As translated in the ESV, “*it*” here would seem to refer to the Holy Spirit’s teaching (implied by “*anointing*” earlier in the verse). The word “it” could instead be translated “he” (as in the NEB). In that case, the reference here could be to Christ’s teaching (John 15:4 – “*Abide in me, and I in you.*”) rather than the Holy Spirit’s. The fact that “taught” is in the aorist tense tends to support this idea. (Burdick, p.207)

*<sup>24</sup> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. <sup>25</sup> And this is the promise that he made to us--eternal life. <sup>26</sup> I write these things to you about those who are trying to deceive you. <sup>27</sup> But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it [or “he”, NEB] has taught you, abide in him. <sup>28</sup> And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

(1 John 2:24-28)



*The words “and now” indicate that the author is completing a line of thought and preparing to move to a new subject. . . By repeating the command to keep on dwelling in Christ (cf. v. 27) John rounds off the section dealing with the Christological test of one’s salvation (2:18-28). (Burdick, p.208)*

*<sup>24</sup> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. <sup>25</sup> And this is the promise that he made to us--eternal life. <sup>26</sup> I write these things to you about those who are trying to deceive you. <sup>27</sup> But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie--just as it has taught you, abide in him. <sup>28</sup> **And now, little children,** abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

*(1 John 2:24-28)*

Here John gives his readers a final exhortation to remain in Christ (by remaining committed to the true Gospel) and points out that if they do so they will be unashamed when they stand before Christ at His Second Coming. John includes himself (“*we*”) as a fellow Christian who will stand before Christ.

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(1 John 2:24-28)

# 1:5-2:28

## *The **First** Presentation of the Three Tests of FELLOWSHIP WITH GOD: **RIGHTEOUSNESS**, **LOVE** and **BELIEF** in Jesus*

- **1:5-7** - John states that:
  - “**God is light**” (*i.e.* God is truth and the revealer of truth)
  - A person's claim to have **FELLOWSHIP** with God is verified **only if** he “**walks in the light**” (*i.e.* lives according to **God's** truth).
- **1:8-2:6** - “***Walking in the Light***” Tested by **RIGHTEOUSNESS**
  - **First** - in confession of sin (1:8-2:2)
  - **Secondly** - in actual obedience (2:3-6)
- **2:7-17** - “***Walking in the Light***” Tested by **LOVE**
  - **Positively** - By love of one's brother (2:7-11)
  - [Parenthetical Passage in (2:12-14)]
  - **Negatively** - By **not** loving the World (2:15-17)
- **2:18-28** - “***Walking in the Light***” Tested by **BELIEF** in Jesus the Son of God.
  - Contrast Between False Teachers and True Believers (2:18-21)
  - Christological Test (2:22-23)
  - **Exhortation to Continue in the Truth** (2:24-28)



# Class Discussion Time



## **\*Class Discussion Time**

- Have you know professing Christians, or perhaps have you yourself been tempted to believe that “once saved always saved” means that once a person has made a profession of faith, they are saved – no matter how they live their life? In light of our passage today, what do you think the Apostle John would say to such a person?
- Have you known professing Christians, or perhaps have you yourself been tempted to believe that, because we have the indwelling Holy Spirit, we don’t need to learn anything from other Christians, or those in a local church who have been gifted as teachers? Do you think the apostle John would condone such an outlook? Why or why not?