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REAL SECURITY FROM KNOWING GOD'S WORD

A STUDY OF THE BOOK OF 1 JOHN
NUMBER 13
1 JOHN 2:24-29

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1 JOHN 2:24-29 "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

We have some real difficult textual problems in this passage we are now studying.

1 JOHN 2:23 "Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also." Look for a moment back into verse 23, the verse we had at the conclusion of our last study. In the King James Version you noticed that the last part of that verse was in italics. This usually means that this part is not in the original Greek. But strange as it may seem to you, though this phrase is in italics in the King James, it is in the original.

1 JOHN 2:24 "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." As this verse stands, it doesn't make too much sense. The first sentence of this verse makes much better sense translated this way: "But as for you, what ye have heard from the beginning, let that abide in you." The word "you" is a pronoun in the emphatic position, so it means, "You, and only you" or "You, and especially you." The emphasis here is for the believer to realize just how important it is to retain doctrine. "What you have heard" is the aorist, active, indicative of akouo. This aorist tense means that you take all the times you have heard doctrine and you gather all that into one whole. You then store this doctrinal truth in your human spirit and it is on the launching pad ready for use. The word "abide" here refers to the doctrine stored in the human spirit.

Intellectual Understanding Not Enough

Here is a very important part of making a practical every day use of doctrinal information. Intellectual knowledge of a passage is not enough. It may be understood by the mind, but unless it is stored in the human spirit, it will not be applied in every day living. Now this is just exactly opposite from human knowledge. Human knowledge is applied from the mind, but doctrinal wisdom is applied to life from the human spirit. The same is true of faith. A man may believe something in his mind, but unless it is transferred into his human spirit, it never becomes faith.

The people to whom John was writing in this passage had been well taught. Those people around Ephesus had had about as much Bible teaching as any people on earth. Paul told them to "let that abide" and this is a present, active, imperative of meno. So this is a command and they are commanded to let this truth they have learned keep on abiding in their human spirits. This word "abide" means to attend Bible class every chance you get so you can hear doctrine. It included taking in doctrine and also storing it in the human spirit. Now God makes this same command to every believer. So in simple language this verse says this--"You, and emphatically you, I command you to store up doctrine in your human spirit."

Next we have a third class condition introduced by "if." This means that maybe you will make the decision to store doctrine in your mind and maybe you won't. But the point he is making here takes us one step further on and it is this--If you are to retain what you have already learned, you must constantly keep on taking in new truth every day. The more truth you add to the supply of truth in the human spirit, the deeper the roots go down. We have the words "shall remain" and this is an aorist, active, subjunctive of meno. The aorist tense pulls together in one whole all the times you have learned doctrine and looks at it as one unit. This subjunctive mood shows that learning doctrine is potential, and depends on your willingness to study and learn. "Ye shall continue in the Son" is the future, active, indicative of meno and it means that in all the future time of your life as a Christian this should be the pattern of your life. The reason he mentions here continuing in the Son and in The Father is this-- The Father is the author of the plan and the Son is the one who revealed that plan, and made it possible by the cross.

1 JOHN 2:25 "And this is the promise that he hath promised us, even eternal life." There is not a better statement of God's perfect and permanent plan in all the Bible than this verse. This verse really says, "This keeps on being the promise." The word for promise is epaggelia and refers to God's permanent plan of grace which provides blessings and strength for every believer. Now we next have the verb form of this word for promise and it is from epaggelo. The first word states the promise and the second word shows that God carries out what he has promised. This promise actually includes thirty-six things he does for us at the moment of salvation. One of those thirty-six things is eternal security. He gives us eternal life and it lasts forever. This verse here states that God's plan can never be changed or retracted. Now man could never have designed any such perfect plan as this, but it was no problem at all for God to do so. God's plan is perfect and permanent and John here used eternal life as an illustration to show just how wonderful God's plan really is. The Millennium will be everything that every liberal has ever dreamed might be--perfect environment, no war, no poverty and the absence of the Devil and his demons. But remember this, even in the Millennium the important thing will not be perfect environment but rather a personal relationship with God. God's plan has always been based on a relationship with God and not on circumstances or the details of life.

1 JOHN 2:26 "These things have I written unto you concerning them that seduce you." "There always has been opposition to God's plan and there always will be opposition to it. "Them that seduce you" comes from a present, active, participle of planao and means those who constantly work at the job of leading believers astray. At the time when John wrote this, Gnosticism was already beginning to threaten the whole Roman Empire.

1 JOHN 2:27 "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." However, God always has an answer to opposition. This word "but" is a conjunction of contrast and introduces God's alternative to the evil forces that surrounded the believer of that time. And equally true is the fact that he has an answer to every problem we have in our day. God's answer is expressed in the word "anointing" and this comes from chrisma. We also have the word for the one who is anointed Christos and from this we get the word "Christ." Next we have the words "which ye have received" and this is an aorist, active, indicative of lambano. This takes us back to that initial moment when we first met Christ and believed in him. At that moment God the Father and God the Son sent the Holy Spirit into us and this truth is stated here with the words "He abideth in you" which is the present, active, indicative of our old friend meno and this means that from the moment of salvation The Holy Spirit keeps on abiding in the believer. Next we have a result clause--with the result that you do not have need.

You Don't Need To Be Taught By The Wrong Person

You have to be careful here for a casual reading here would make you believe that you have learned it all and you don't need to be taught. It rather means that you don't need to have some pseudo emotional fanatic come along and teach you the wrong kind of doctrine. In other words, they didn't need the human type teaching of rationalism or gnosticism. Around Ephesus there were a lot of quacks, pseudo type teachers and they were constantly trying to lead the people away from true doctrine. This passage is saying that they didn't need to have human meritorious type systems to teach them. In opposition to this strange and false teaching the Holy Spirit within will keep teaching you the right way to go.

Truth Taught By The Holy Spirit

Over against this pseudo teaching we have the true teaching of God's Holy Spirit. "And is truth" refers to absolute truth and this is what is worthy of acceptance. "And is no lie" shows the contrast. "Even as it hath taught you" should read, "Even as He hath taught you" for this is a reference to the teaching ministry of the Holy Spirit inside of every believer. This last phrase is incorrectly translated for this is an imperative mood and should read, "Keep on abiding in him" instead of "Ye shall abide in him."

Look now at a corrected translation of this amazing but mixed up verse--
 "But the anointing which ye have received from him (God The Father) (The anointing is the ministry of the Holy Spirit inside the believer) keeps on abiding in you, with the result that you do not have need that anyone keep on teaching you (of the pseudo type) concerning all things. But as the same anointing (The Holy Spirit) keeps on teaching you all things, and what he teaches is true and is no falsehood. Even as he has taught you, keep on abiding in him."

1 JOHN 2:28 "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." John now will describe the reward for building a doctrinal structure in your human spirit.

"Little children" comes from the word teknion and this refers to baby Christians. "Abide in him" is a reference to the filling of the Holy Spirit and also refers to the need for the constant taking in of doctrinal truth. Now instead of the word "that" in the Greek we have the word "if" and it is a third class condition. This is one of the strangest uses of "if" as a third class condition in Greek. It doesn't mean maybe he will return a second time and maybe he won't. It rather means that no one knows the time of his second coming. "He shall appear" is an aorist, passive, subjunctive and the subjunctive calls attention to the fact that his coming is potential until the time it actually occurs. So the meaning of this phrase is this-- "When he shall appear but we don't know when it will be."

The next phrase "We may have confidence" is the aorist, active, subjunctive and that subjunctive means that this confidence is potential, depending on the amount of knowledge we have in our human spirits.

A Very Much Abused Expression

Next we have the phrase "And not be ashamed." Preachers and evangelists have used this expression to frighten people into being good, so when they get to heaven they won't be ashamed. NOW YOU REMEMBER THIS, IF YOU DON'T REMEMBER ANYTHING ELSE IN THIS PAPER. When you get to heaven, you won't be ashamed. Revelation 21:4 tells you this very clearly. There will be no more sorrow, no more tears, no more separation in heaven. Therefore, I want to state very clearly that this phrase has been greatly abused. The word is aischunomai and it means to be disgraced and this is to show loss of reward. It is the aorist, passive, subjunctive and it means your reward is potential and depends on whether you produce human or divine good. So this statement is just another way of saying that the wood, hay and stubble of your life will be burned and will not be a part of your eternal reward. "Before him" means from the ultimate source of him. "At his coming" refers to the time of the Rapture of the Church.

1 JOHN 2:29 "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." This "if" is a third class condition and this means that you know he is righteous in your intellect, but maybe you haven't transferred this knowledge into your human spirit. The word for know is the pluperfect of oida and this means you know this intellectually but maybe you haven't transferred this intellectual knowledge into usable knowledge from your human spirit. But if you do know this great doctrine, then we next have the phrase "Then you keep on knowing" and this is a present, active imperative and should be translated "Keep on knowing."

An Easily Misunderstood Phrase

The phrase to which I refer is "doeth righteousness" and many believe that this means doing deeds of good works. The word for righteousness is dikaiosune and this means grace orientation. It means that you understand grace and you live by grace. If people could only understand this and get away from the idea that Christianity is doing something and get over into the realm of "being something." Being oriented to grace is the basis of all Christian growth and maturity.

A Sure Sign Of Your Conversion

The expression "is born of God" is the perfect, passive, indicative of gennao and it means keeps on being born again. The passive voice means that everyone who is ever born again receives this as a gift from God, a grace gift from God, and does not achieve it on his own. So this statement is saying here that if a person functions under grace, it is a sure sign that he has been converted. This last verse is the basis of the whole book of James, and if a person understands this, he will never get mixed up about works and faith. Salvation is by faith and by faith alone. Works must always flow from grace and can never replace it.