

1 John 2:24-29 (Teaching)

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[0 : 00] BRIAN of those of you that were here, John, the ending of that particular passage, or during that particular passage, I should say, John warning about the Antichrists, plural, the Antichrists that should come, and saying that they were indeed already here, and that's John saying that 2,000 years ago, and that has not changed one bit.

Antichrists are still amongst us, and we discussed briefly last week that Antichrists is simply against Christ, or instead of Christ, other than Christ, different ways of saying that, but it is Antichrists, and the spirit of Antichrists has been here since Satan failed, and there are many Antichrists that run around even today, and they were run around in John's day, and John was given warning to that at the end of that passage of scripture.

We went through last week, I believe we started at verse 15 last week, and then it was verse 23, so all that being said, we'll pick up in verse 24, this week in the second chapter of 1 John.

Now keep in mind the context that this is falling in, the context still begins at verse 15, and runs through the end of the chapter, I really want to get to the end of the chapter last week, but the time I'm gonna allow for that, that's okay, but we're still in that context of John warning about the Antichrists, again the plural that John warned about, and the spirit of Antichrists that is in the world, we're still in that section in that context.

So verse 24, in 1 John chapter two says, let that therefore abiding 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.

[2 : 36] So back to the beginning of the verse, let that therefore abiding you, what is that? Well, he goes on to explain what that is, let that therefore abiding you, which ye have heard from the beginning.

Well, what specifically is he talking about? Well, if you go back to the first verse of the first chapter of 1 John, you see what John writes there, he says that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life.

And this is what they had heard from the beginning, what is the word of life? The word of life is Jesus Christ himself. And this is what these people would have heard from the beginning.

Now, this is very easily misinterpreted 2,000 years later where we're at right now to say, well, John's saying what I heard from the beginning as far as from the moment that I got converted, what did I hear then?

No folks, John wasn't writing to people that were 2,000 years into the future. This applies to us, yes. But who was he writing to? He was writing to the first and second generation church.

[3 : 44] These were the whole new doctrine, the whole new system, a whole new theology to these people. Remember the Jews that would have heard this, they had lived under the law for thousands of years coming up to Jesus Christ, the law, and everything in the Old Testament pointed toward the Messiah, not only the law, but so many other things in the Old Testament pointed to Jesus Christ, pointed to the Messiah that was promised to come.

The law did, the tabernacle did, all the furniture in the tabernacle, the shoe bread did, the candle stands, everything about the Old Testament pointed to Jesus Christ, including the sacrifices that took place, the animals that were offered.

There were innocent animals that had never done anything wrong, yet they were offered in place or in the stead of those that had done wrong. So everything pointed toward Jesus Christ.

So when John says, let that therefore abiding you, which you have heard from the beginning, he's writing to first and second generation believers in Jesus Christ.

And he's saying, what you heard from the apostles themselves, remember in chapter one, he said, which we have seen with our eyes, which we have looked upon, which we have heard.

[5 : 10] Who, John and the other apostles, those that had abode with Jesus Christ as he walked upon this earth, those that had eaten meals with the man and had camped out with the man and had fellowship with the man in the physical sense.

These are the things that he said, you hold on to these. And folks, it is no different for us. He is not talking about from the beginning of your conversion. I look back to the beginning of when I first got converted to where I am now and I'm not patting myself on the back or giving myself kudos by any means, but my theology then was way off from where it is now.

Why is that? Because I've had my nose in the word, because I've read what the word says. All I knew when I first got converted was that I was a sinner and I came up off of their save.

I come up off of my knees, I'm born again, sane of God. And that's all I really knew. So I can't go back to that and say, well, John tells me to hold on to that, which was from the beginning.

No, what was from the beginning was Jesus Christ, the word of life. He said, you hold on to what the apostles have taught you about the gospel, the gospel in particular, the death, the burial and the resurrection of Jesus Christ.

[6 : 26] But not only those things, you remember the life that Jesus Christ lived before the dead. You remember what the death stood for and that without the shedding of blood, there is no remission.

You remember the burial of Jesus Christ, you remember His glorious resurrection and you remember His glorious ascension under the Father where He's now making intercession for us. These are the things that we need to hold on to. If anything else is presented to us, folks, we need to be careful with it. We've got to be careful with it. Paul gives very specific instructions as far as being careful of any other gospel.

Instead of any man or any angel, present another gospel to you, let him be a charist. Let him be a charist. Why? Because there's only one gospel.

There's only one gospel and that is the gospel of Jesus Christ. That is the gospel that is the power of God under salvation to the Jew first and then to the Greek.

[7 : 27] But that gospel, the gospel of Jesus Christ, that is what we've got to hold on to. So anything you read in this scripture or anything that's presented to you by another teacher or by another preacher, if it goes against the gospel of Christ, it is antichrist and it is anti-God and it is anti-salvation.

It is anti-gospel. It is anti-gospel of God. The gospel of Jesus Christ, that's what we've got to hold on to. Anything else? Hope you'll be careful with it.

There's some weird things floating around out there. We might get into some of that a little bit later. Let that therefore abide in you. Abide. Let it dwell within you.

Let it live in you. Folks, the one in church once a week is all great and fine and well. But it is the gospel abiding in you. There's all kinds of people sitting in church week after week, month after month, and sermon after sermon, that the gospel is not abiding in them.

They're out of habit. They're there because they think that's what they're supposed to do. I can't stand to hear a Christian say, I go to church on Sunday because that's just what I do. I go to hear about God.

[8 : 34] I go to worship God. I go to sing about God. And I go to hear people testify about the goodness of God. And what God's done in their lives. These are the reasons I go to church. Not just because it's a habitual or religious thing that I do, I go to worship God.

That's the entire design of the church. The church gathers together and the saints feed off of one another. We feed off of the testimony of the Spirit just from breast to a breast.

And the saints are fed by these things. They're fed by the word of God. Yes, but my goodness, doesn't it make you feel better when you hear somebody testify about something that you've been going through yourself?

Maybe that's the very reason you were put there for that service that morning and that evening or whatever the case is. It is the gospel abiding in you. John says, John here gives commandment, really.

Let that therefore abiding in you. You know, that word therefore is very important. Because that puts us back to the previous verses that we covered last week about the Antichrist that are in the world

and the Spirit of Antichrist that is in the world.

[9 : 40] He says, let that therefore abiding in you which you have heard from the beginning. If that which you have heard from the beginning shall remain in you future tense. Shall remain in you, you shall future tense.

You shall continue in the Son and in the Father. If you've truly got the gospel of Jesus Christ abiding in you, if it's a true blue salvation that you have received and not a false conversion that you've received, and there's a lot of that that goes on in the world today.

And why is that? Because of the false gospel that's been presented. But if that which you have heard from the beginning shall remain in you, you shall continue in the Son and the Father.

If that which you have heard from the beginning what have we heard from the beginning? We heard the gospel. If you're sitting here saved this morning you heard the gospel at some point in your life. You heard the gospel preach. The Bible says, faith cometh by hearing and hearing by the word of God, Romans chapter 10. So you heard the gospel at some point in your life and that gospel and the Spirit of God used the gospel to convict your heart and show you the truth of the gospel of Jesus Christ.

[10 : 57] Show you the truth of the word of life. It showed you that you are a sinner and it showed you that Almighty God is a Savior. And that Almighty God is a Savior through and only through his Son Jesus Christ.

That's what was shown you the morning, the evening, the afternoon, whenever it was that you got saved. You were shown that you were a sinner and that God is a Savior.

And if that is within you and it remains in you and you're sitting here saved it will remain in you. If it remains in you, you also shall continue in the Son and in the Father.

I know we've covered this a couple of times since we've been going through 1st John. There's a very distinct difference that John makes here in the Son and the Father as far as it being two separate persons of the triune God.

You'll continue in the Son and in the Father. You cannot continue in one and not continue in the other. For they make up one true God. There's one Lord, one faith and one baptism.

[12 : 00] There is one Lord, one faith and one baptism. There's God the Father, God the Son, God the Holy Spirit. And if we have within us what we've heard from the beginning and that remains in us and we continue in that, we will continue in God the Son and God the Father.

If God the Spirit's already within us, yes we're continuing in the end. I said we're going to continue with the Son and with the Father as well. We cannot continue with one and not the other too really within this particular verse with one and not the other.

Verse 25, and this is the promise that He has promised us even eternal life. Praise God. This is the promise that He has promised us even eternal life.

So He gives us verse 24, which we just went through and He tells us that basically if we're continuing with the Son and with the Father that we have this promise from the Lord and this is the promise He had promised us even eternal life.

Folks, we don't gain eternal life when we die. We have it at the moment we get saved. Jesus Christ said Himself, He that has believed in me hath eternal life.

[13 : 23] That's present tense both times. He that believeth that's present tense is actually present perfect tense. He that believeth in me hath that's present perfect tense eternal life.

The moment I believed in Jesus Christ, I had eternal life then. There is a false doctrine going around now that says that we do not inherit eternal life until we have died.

That goes contrary to what the scripture teaches and it's not only here in 1 John that it's told either. It's all through, especially the New Testament, but really it's all throughout the Bible that eternal life, it's just that.

It's exactly what it says, it's eternal. It's eternal, it'll last forever. God is an eternal and God is life. And therefore if it comes from God, it's eternal.

It's eternal. It says this is the promise He had promised us even eternal life. Now in a great big broad picture of things, anyone, that includes everyone, anyone that has ever been created in the image of Almighty God has eternal life.

[14 : 30] In a great big picture. But you'll either spend your eternal life in heaven or you'll spend your eternal life in hell.

Hell is not eternal life in a spiritual sense. Hell is actually eternal death the way the scripture describes it. The way the scripture describes hell is death over and over and over and you never really truly die.

That's why the Bible comes up with second death. You have one death which is physical, but you have another death which is spiritual.

That one will last forever and ever and ever and ever. So let us say it in a great big scheme of things. Your soul is eternal. My soul is eternal.

So every one of us have eternal life in that sense. But to gain eternal life from God is to gain the life that Almighty God has. That He is imparted to us through His Son Jesus Christ at the moment of our conversion, at the moment of our belief, at the moment that the Holy Spirit come within us.

[15 : 38] We gain eternal life in the spiritual sense then. Let's say, well, so. This is the promise that He had promised. If Holy Spirit had promised from God, and God done a man that He could lie or that He should lie, God cannot lie.

And this is a promise from Him that we have eternal life. That He has promised us even eternal life. These things have I written unto you concerning them that seduce you.

Once again, keeping in mind that the context that we are in here is the context of John warning about anacrists and the spirit of anacrists.

Keep that in mind. And that began at verse 15. Is these things have I written unto you concerning them that seduce you? So many times we see that word seduce, or the word seduction, and we're all adults in here.

We want to categorize that in a sexual sense. And that's not necessarily always the case. We can be seduced all kinds of different ways, and all kinds of different manners, folks.

[16 : 39] The anacross spirits that are out there, those that are against God, those that are instead of Jesus Christ, or beside Jesus Christ.

These spirits, they seduce us with all kinds of things, with all kinds of temptations. It's not necessarily a man for a woman or a woman for a man. It can be money.

It can be power. It can be clout. It can be all kinds of things that they seduce us with. So you need to broaden your mind a little bit. Think outside the box a little bit.

When we see this word seduce, and the word seduction in the scriptures when we read it. Because it's not just talking about on a sexual plane there.

He says, these things have I written unto you concerning them that seduce you. He's encouraging the believers. Once again, the first and second generation church, the first and second generation of people that had heard about the gospel of Jesus Christ.

[17 : 40] He's speaking to these people, or writing to these people. He says, these things have I written unto you concerning them that seduce you. And remember in the first 24 here in 1 John chapter two, he says, he's reminding them to let the word of life abide within them.

Let that which they have heard from the beginning abide within them and let it dwell within you. Let it live within you. And folks, the only way you will, that the word of God will truly abide within you is if you keep your nose in it.

You keep your nose in this word. Jesus Christ, we have three temptations of Jesus that were recorded in the scripture. And every time he rebuffed Satan, he used scripture to do so.

Without this scripture knowledge, folks, we don't stand a chance against the devil. I ain't saying that all power is within us. We have no power against Satan, but the Holy Spirit that lives within us, coupled with the word of God, that's the power that's gonna keep Satan at bay.

That's the power that will keep the demons at bay, the temptations and the seductions that we're talking about. These are the things that will keep Satan at bay. These things have I written unto you concerning them that seduce you.

[18 : 52] But the anointing which you have received of him abideth in you, and you need not that any man teach you. But as the same anointing teaches you of all things and is true and is no lie, and even as it hath taught you, ye shall abide in him.

Back up to the first line of verse 27, but the anointing which you have received of him, abideth in you. We talked about this word anointing a little bit last week when we talked about the unction in the previous, or in the same passage of scripture.

But in last week's lesson, as we were going through this, the folks in the word for unction that is spoken there in verse 20 is the exact same word that's used for anointing.

The exact same Greek term is used for anointing and is used for unction. And I brought that up last week. And what is that anointing that we all have in common?

Now listen, you might have a gift from God that I don't have. Some folks can bring basketball, I can't. I ain't saying that's necessarily a gift from God, but that's a dramatic example.

[19:57] But some people have to give to teaching, some people have to give to preaching, some people have all kinds of gifts that are described in the word of God. Some people have to give to praying. That's a gift from God.

As far as I know, that doesn't mean that if you don't have that gift, you can't pray to God. But some people have a particular gift of the Holy Spirit and the Bible teaches that some men, some women, some people have these gifts severally.

I mean that they can have more than one gift. Some people can teach and preach, some people can sing and pray, some people can do all kinds of things. Some people might only have one gift. But that's not the anointing that he's talking about. We talked about last week when I talked about having an unction from the Holy One, folks. The only anointing we've got from God that we all as born again Christians have is the Holy Spirit of God.

We can meet on that common ground. On the common ground of the Holy Spirit, the Holy Spirit is gonna show you if you're born again and show me being born again, that he's gonna point directly toward Jesus Christ.

[21:01] Jesus said himself that the Holy Spirit would come and he would testify of Jesus Christ. He didn't say he'd do all these other weird things that we see him supposedly doing in some of the churches and some of the services that we see now.

It says he will testify of Jesus Christ. Not only that, but it says he's also gonna convict the world of a few different things. We're not gonna get into that, we're gonna end up teaching something else. But the Holy Spirit has specific jobs and much of what some people, particularly in the charismatic movement, are saying is the Holy Spirit is not the Holy Spirit at all because it's very unbiblical. It's very unbiblical what they're talking about. And we're going back to this word anointing. We're going back to that word. The Greek word there is *chrismah*, not *charisma*, but *chrismah*, but it's where we get our word *chrismah* from.

But the word for unction and the word for anointing is *chrismah* in the Greek. But you have people saying, I have a healing anointing, I have an overcoming anointing, I had this anointing and that anointing.

[22:11] And they'll use this scripture, very similar passages, to justify what they're saying. Folks, I think what John's talking about here, John is talking about the anointing of the Holy Spirit.

He says, but the anointing which you have received of him abides in you, what do we hear preached and taught all the time? God dwells within me in form of the Holy Spirit.

That's the anointing that abides in me. And if you're born again, that's the anointing that abides in you. And no other anointing will that is God himself that has come down to tabernacle with his people, which he has saved, which he has chosen, which he sought out in their darkest, which he sought out in their sin, which he looked back in the deep crevices of wherever it was that there were.

And he found them and he shined the gospel light into their hearts and he convicted them of their sins and he saved their unworthy soul. Then the spirit of God came in and it abided within me and it abided within you if you're here and you're born again.

But the anointing which you have received of him abided within you and you need not that any man teach you. Boy, this is taking out of context a lot of times too. You need not that any man teach you why you're standing up there teaching us, Lord Spencer.

[23:30] Yeah. I've heard it, I've heard it preached, folks. I had to say but I have heard it preached in the exact same way.

Not by anybody that's credible but I have heard it come from Paul. I'll just know what it's saying. It's not saying you have no need of any man. In fact, I'll let us have one of the gifts of the Holy Spirit is teaching.

It is teaching. So why would the Holy Spirit, why would God give that gift through the Holy Spirit to someone that's teaching you wasn't needed? What do we have?

What do we have? We have the gospel. We have the gospel. But I, even though I'm already a born again child of God and I'm on my way to heaven, praise God for it.

Even though I have that, I still need someone to remind me of the gospel and I still want someone to remind me of the gospel. I want someone to teach me about Jesus.

[24 : 26] I want someone to tell me about the life that he lived. I want someone to tell me and remind me of the death that he suffered on my behalf. I also want to teach me these things.

The people, and I've heard it said, I've had it said to me Spencer, you're a teacher. You shouldn't need teaching folks. I need teaching more as a teacher than possibly you all do as congregants. As a parishioner, I still need to be taught and I still need to be reminded of the gospel. I still need to be reminded that it was not within my power to save me.

It was within the power of God that saved me and through the power of the blood of Jesus Christ that I was saved. Therefore I cannot boast in my salvation. That salvation was a gift from God. But the anointing which you have received of him, about a thing you pray to God that lives within us and you need not that any man teach you. But as the same anointing teaches you of all things, we talked about this word all a little bit last week.

[25 : 28] And you all have heard me say over and over, all means all, does it not? Of course it does. But what all things are we talking about? Specifically in 1 John, these things which you've heard from the beginning.

This is the all thing. It's no different than when Jesus speaks sometimes in the gospel and you read this for probably three or four instances of it that I can think of. But Jesus speaks and it says, and all heard.

Does that mean everyone all over the earth heard Jesus? When he spoke, no. And then all of them within ear shot off Jesus at that time. They heard. But if there was people down in Egypt and Jesus Christ was in Galilee, I promise you the inflection agent didn't hear it.

So the all, we gotta be careful with this word all. Yes, it means all. Period. But we have to take it into context that has spoken in and that it's given in.

But as the same anointing teaches you of all things, the Holy Spirit will teach us all things. All things pertaining to what? These things which you have heard from the beginning.

[26 : 32] It teaches us the gospel and it teaches us the right road. It teaches us the straight path and the narrow gate. These are the things that the Holy Spirit will teach us.

It teaches you of all things and is truth and is no lie. And even as it hath taught you, ye shall abide in him. Even as the Holy Spirit teaches you, not as some man might teach you, the folks I do my best not to stare you all astray when I stand up here and teach.

Or when I preach for that matter. I'm sure Brother Vernon does the same thing. But I am no substitute for the Holy Spirit. The Holy Spirit is the ultimate teacher.

The Holy Spirit will guide you into all truths according to the scripture. He'll guide you into these things. So John here writes, teaches you of all things and is truth and is no lie.

And even as it hath taught you, ye shall abide in him. So not only, not only remember, we're talking about the anointing that abides within us.

[27 : 35] Now John's kind of done a 180 here. And he says, even as it hath taught you, ye shall abide in him. Folks, we're abiding in Christ.

What better protection do we have than to know that we abide in Christ? That we abide in the very word of life that John began this epistle with.

We abide within that, we live within that. We live inside that. Christ lives in us and we live in him. It's a mutual thing.

It's a mutual relationship that we have with him. So we've gone from the Holy Spirit abiding within us to even as it hath taught you, ye shall abide in him.

To us abiding within Jesus Christ, by way of the Holy Spirit, by way of that same anointing. Verse 28, and now little children abiding in him that when he shall appear, we may have confidence and not be ashamed before him at his coming.

[28 : 40] This is yet another verse. All kinds of First John has taken out a context. Many, many times. And this is one of the worst verses for it. Says, now little children abiding in him that when he shall appear, we may have confidence and not be ashamed before him at his coming.

The key word here is we. John's saying we, including himself in this. So many times I've heard this very verse and a few other ones taken way out of the context and just outright misquoted and saying, lost people are gonna be ashamed at the coming of Jesus Christ.

John was a born again Christian. He was a saint of God. But he's including himself in this statement. So people that say people are gonna be ashamed or lost people are gonna be ashamed at the coming of Christ.

That's not what John's getting at here. He's getting to save people. He's talking about saved people. Lost people are gonna be in fear at the coming of Christ.

But there are gonna be some saved people. I'm talking about genuinely saved people. They're gonna be ashamed at the coming of Christ. Why? This whole passage that we began this morning, starting in verse 24, is talking about an ocean and anointing and someone living within us and us living within someone as we just covered in the last verse.

[30 : 02] And some people at the coming of Christ are gonna discover they weren't living as close to Christ as they should have. They weren't living, they weren't abiding and not letting the word of life abide within them as they should have.

And therefore at His coming, I'm talking about the praise of God, at His coming there'll be a shame. There'll be a shame, my essential, most people will fear the coming of Jesus Christ.

They'll be afraid at the coming. They're not afraid right now. You got an entire lost world out there boasting and they're crying saying, where is your God now?

Where is His second coming? Some of y'all may have seen on mine, I've seen two or three different events, people holding up signs of Jesus Christ coming, Jesus Christ comes in a second return, kill Him again.

I've seen these things, folks, and I've heard people say very similar thing. I've seen in her, people say, people having on signs, if Christ was aborted, we wouldn't have been in the shape that we're in right now.

[31 : 09] I've seen these things, these people have no fear of God right now, but when Christ comes, when Christ comes and they see the truth coming in the sky, and they see the word of life coming, they will be in fear.

The we as saints of God, some of us, are gonna be ashamed because of the assumption that we have abiding in us, the anointing that we have abiding within us, knowing that we should have been closer to God than what we were.

That's gonna go shame to follow us, on us as born again believers. So he says, now little children, we've covered the little children thing a couple of times since we started First John, this was a term of endearment that he used, he's not claiming them all as his physical children, it was very simply a term of endearment that he used, but he commands them again, now little children abiding him, abiding him, but he tells us why.

He says that when he shall appear, we may have confidence and not be ashamed, not be ashamed of his coming. Verse 29, I got just a few minutes. If you know that he is righteous, you know that everyone that doeth righteousness is born of him.

We've got to be careful with this verse. Once again, this can be taken out of context and it can be wrongly interpreted, plain out wrongly interpreted.

[32 : 37] There's all kinds of lost folks out here that do a lot of good in the community. Just because someone feeds a few homeless people or clothes a few naked people, just because they do that, it doesn't mean that they're safe.

James said, assume me that face without that works, I'll assume me my face by my words. If we are indeed safe, we will have good works to back up the faith that we say that we had.

Just because someone has good works does not mean that they've got the faith. We've got to be careful with this. If you know that he is righteous, you know that everyone that doeth righteousness is born of him.

What is righteousness? Well, very plainly good, Jesus Christ is righteous. Jesus Christ is the righteous. Jesus Christ is the good. Jesus Christ is holiness.

Jesus Christ is all these things. So if we keep this in consideration, that Jesus Christ himself is righteousness.

[33 : 38] If you know that he is righteous, and I know that he is righteous, because this book writer tells me just how righteous Jesus Christ is. If you know that he is righteous, you know that everyone that doeth righteousness is born of him.

So in other words, it's not just because someone stops and gives the filler on the side of the road, it's holding the sign that he's hungry, they stop and give him a big mac or a quarter pound.

That doesn't mean that they're sane. That doesn't necessarily even make that a righteous act. It's a kind hearted act, yes. And it's a good act, yes.

The folks are kind heartedness, and our goodness, and our works, and our righteousness will not give us to heaven then, and will not put us in relationship with Jesus Christ.

The only thing that can put us in relationship with Jesus Christ is the word of life abiding within us, and us abiding in the word of life. The Holy Spirit will put us in relationship with Jesus Christ, then Jesus Christ can become our mediator with God the Father.

[34 : 39] He can become our intercessor with God the Father. That's the only way that that can work. So when we read, if you know that he is righteous, and we do, you know that everyone that doeth righteousness is born of him, everyone that doeth righteousness, everyone that doeth good deeds, everyone that does the good works, everyone that clothes, and that feeds the hungry, that visits them, they take care of the sick, and all these other things that we read about in the scripture, but they do it to the glory of God, and they do it in the name of Jesus Christ.

These are the ones that we can say, this is a righteous brother, and this is a righteous sister in Christ. Good works don't make us good, Jesus Christ. He is Jesus Christ is the only thing that is in the Bible.

Anyway, that brings us to the end of that chapter. If you have any questions or comments on that.