

1 John 2:25-27 Commentary

PREVIOUS

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FELLOWSHIP WITH GOD AND HIS CHILDREN

Click chart to enlarge

Charts from [Jensen's Survey of the NT](#) - used by permission
Another Overview Chart - [1 John](#) - Charles Swindoll

BASIS OF FELLOWSHIP		BEHAVIOR OF FELLOWSHIP	
Conditions of Fellowship	Cautions of Fellowship	Fellowship Characteristics	Fellowship Consequences
Meaning of Fellowship 1 Jn 1:1-2:27		Manifestations of Fellowship 1 Jn 2:28-5:21	
Abiding in God's Light		Abiding in God's Love	
Written in Ephesus			
circa 90 AD			
From Talk Thru the Bible			

STUDY GUIDE

1 JOHN 2

What is this? On the photograph of the Observation Worksheet for this chapter you will find handwritten 5W/H questions (Who? What? Where? When? Why? How?) on each verse to help you either personally study or lead a discussion on this chapter. The questions are generally very simple and are stated in such a way as to stimulate you to observe the text to discern the answer. As a reminder, given the truth that your ultimate Teacher is the Holy Spirit, begin your time with God with prayer such as Psalm 119:12+ "Blessed are You, O LORD; Teach me Your statutes." (you can vary it with similar prayers - Ps 119:18, 26, 33, 64, 66, 68, 108, 124, 135, 171, etc) The questions are generally highlighted in yellow and the answers in green. Some questions have no answers and are left to your observations and the illuminating/teaching ministry of the Holy Spirit. Some qualifying thoughts - (1) Use "As is" - these are handwritten and will include mistakes I made, etc. (2) They may not be the best question for a given verse and my guess is that on some verses you will think of a far superior 5W/H question and/or many other questions.

Dr Howard Hendricks once gave an assignment to his seminary students to list as many observations as they could from Acts 1:8. He said "So far they've come up with more than 600 different ones! Imagine what fun you could have with 600 observations on this passage. Would you like to see Scripture with eyes like that?" (P. 63 [Living by the Book](#) - borrow) With practice you can! And needless to say, you will likely make many more observations and related questions than I recorded on the pages below and in fact I pray that the Spirit would indeed lead you to discover a veritable treasure chest of observations and questions! In Jesus' Name. Amen

Why am I doing this? **Mortimer Adler** among others helped me develop a questioning mindset as I read, seeking to read actively rather than passively. Over the years I have discovered that as I have practiced reading with a 5W/H questioning mindset, it has yielded more accurate interpretation and the good fruit of meditation. In other words, consciously interacting with the inspired Holy Word of God and the illuminating Holy Spirit has honed my ability to meditate on the Scripture, and my prayer is that this tool will have the same impact in your spiritual life. The benefits of meditation are literally priceless in regard to their value in this life and in the life to come (cf discipline yourself for godliness in 1Ti 4:8+.) For some of the benefits - see Joshua 1:8+ and Psalm 1:2-3+. It will take diligence and mental effort to develop an "inductive" ([especially an "observational"](#)), interrogative mindset as you read God's Word, but it bears repeating that the benefits in this life and the rewards in the next will make it more than worth the effort you invest! Dear Christian reader let me encourage you to strongly consider learning the skills of [inductive Bible study](#) and spending the rest of your life practicing them on the Scriptures and living them out in your daily walk with Christ.

Although Mortimer Adler's advice is from a secular perspective, his words are worth pondering...

Strictly, all reading is active. What we call passive is simply less active. Reading is better or worse according as it is more or less active. And one reader is better than another in proportion as he is capable of a greater range of activity in reading. (Adler's classic book [How to Read a Book is free online](#))

[John Piper](#) adds that "Insight or understanding is the product of intensive, headache-producing meditation on two or three verses and how they fit together. This kind of reflection and rumination is provoked by asking questions of the text. And you cannot do it if you hurry. Therefore, we must resist the deceptive urge to carve notches in our bibliographic gun. Take two hours to ask ten questions of Galatians 2:20+ and you will gain one hundred times the insight you would have attained by reading thirty pages of the New Testament or any other book. Slow down. Query. Ponder. Chew.... (John Dewey rightly said) "People only truly think when they are confronted with a problem. Without some kind of dilemma to stimulate thought, behavior becomes habitual rather than thoughtful."

"Asking questions is the key to understanding."

--Jonathan Edwards

That said, below are the [5W/H questions](#) for each verse in this chapter (click page to enlarge). This is not neatly typed but is handwritten and was used for leading a class discussion on this chapter, so you are welcome to use it in this "as is" condition...

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1 John 2:25 This is the promise which He Himself made to us: eternal life ([NASB: Lockman](#))

Greek: kai aute estin e epaggelia en autos epeggeilato hemin ten zoen ten aionion

Amplified: And this is what He Himself has promised us—the life, the eternal [life].

Barclay: And this is the promise which he made to you eternal life.

Berkley (Modern Language): And this is what He Himself has promised us, eternal life.

ESV: And this is the promise that he made to us— eternal life.

Hiebert: The promise that He Himself promised to us is this: the life, the eternal.

HCSB: And this is the promise that He Himself made to us: eternal life.

KJV - And this is the promise that he hath promised us, even eternal life.

NET: Now this is the promise that he himself made to us: eternal life.

NIV: And this is what he promised us--even eternal life.

NLT: And in this fellowship we enjoy the eternal life he promised us.

Phillips: And that means sharing his own life for ever, as he has promised.

TLB: And he himself has promised us this: eternal life.

Weymouth: And this is the promise which He Himself has given us—the Life of the Ages.

Wuest: And this is the promise which He himself promised us, the life, the eternal life. ([Eerdmans Publishing](#) - used by permission)

Young's Literal: and this is the promise that He did promise us--the life the age-during.

- **Reciprocal References:** Ps 37:18 - their Ps 133:3 - even life Matthew 19:16 - eternal Matthew 25:46 - the righteous Mark 10:17 - eternal Mark 10:30 - eternal John 3:15 - eternal John 6:40 - and believeth 2 Corinthians 1:20 - all 2 Corinthians 4:18 - for Galatians 3:22 - that Ephesians 3:6 - partakers 1 Timothy 4:8 - having 2 Timothy 1:1 - the promise Hebrews 6:12 - inherit Hebrews 9:15 - promise 1 Peter 5:10 - eternal 2 Peter 1:4 - are given
- 1 John 1:2, 1 John 5:11-13, 1 John 5:20; Daniel 12:2; Luke 18:30; John 5:39, John 6:27, John 6:47, John 6:54, John 6:68, John 10:28; John 12:50, John 17:2-3; Romans 2:7, Romans 5:21, Romans 6:23; Galatians 6:8; 1 Timothy 1:16, 1 Timothy 6:12, 1 Timothy 6:19; Titus 1:2, Titus 3:7; Jude 1:21
- 1 John 2 Resources - Multiple Sermons and Commentaries

Related Passages:

Acts 1:4+ Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me."

1 John 1:2+ (HERE "ETERNAL LIFE" IS SYNONYMOUS WITH JESUS CHRIST) and the life was manifested, and we have seen and testify and proclaim to you **the eternal life**, which was with the Father and was manifested to us—

1 John 5:11-13+ And the testimony is this, that God has given us **eternal life**, and **this life is in His Son** (WHICH PARALLELS THE TRUTH IN 1Jn 1:2 THAT IDENTIFIES CHRIST AS "THE ETERNAL LIFE"). 12 He who has the Son has **the life**; he who does not have the Son of God does not have **the life**. 13 These things I have written to you who believe in the name of the Son of God, so that you may know that you have **eternal life**.

1 John 5:20+ And we know that the Son of God has come, and has given us understanding so that (PURPOSE CLAUSE) we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and **eternal life**.

Daniel 12:2+ "Many of those who sleep in the dust of the ground will awake, these to **everlasting life**, but the others to disgrace and everlasting contempt.

1 John 2:24+ As for you, **let that abide** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) in you 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.

[Danny Akin - Outline](#) - The Antichrist(s) 1 John 2:18-27

I. Antichrists attack Christ 1 John 2:18

- 1) Antichrist has a period of time.

2) Antichrist is a principle of spiritual error.

3) Antichrist is a person of deception.

II. Antichrists abandon the Church 1 John 2:19, 22-23

1) Physically they desert the fellowship. 1 John 2:19

2) Spiritually they deny the faith. 1 John 2:22-23

III. Antichrists assault the Christian 1 John 2:20-21, 24-27

1) We have experienced the anointing of the Spirit. 1 John 2:20-21, 27

2) We must embrace the authority of the Scriptures. 1 John 2:24-26

THE BLESSED PROMISE: ETERNAL LIFE IN CHRIST

This is the promise ([epaggelia/epangelia](#)) **which He Himself made** ([epaggello](#)) **to us: eternal** ([aiônios](#)) **life** ([zoe](#)): More literally "The promise that He Himself promised to us is this: the life, the eternal." **NAS** leaves out the Greek conjunction **AND** (kai), so more literally it reads "**And** this is the promise." (Interesting to me that the "old" 1977 version of NAS had this more literal rendering. Newer is not always better is it?) You are probably asking "So what?" Well, **AND** is a copulative which connects this thought with the previous thought (1Jn 2:24+) of letting that "**abide** in you which you **heard** from the beginning," and "if what you heard from the beginning **abides** in you, you will also **abide** in the Son and in the Father." The next word in 1Jn 2:25 is "**AND**" which links the promise of **eternal life** to what they heard ("from the beginning") continually abiding in them (as the hearers of the message) and the hearers abiding in the Son and the Father. All that from one small "hinge word" **AND**.

Gary Derickson - With this declaration John connects the experience of eternal life with our relationship with God. By beginning this sentence with καί (AND), John connects this promise with abiding in the previous verse ([1, 2 & 3 John: Evangelical Exegetical Commentary](#))

D Edmond Hiebert - "This supreme blessing of **eternal life** is God's promise to those who adhere to His Word." Hiebert is not saying those adhere to God's Word will merit or earn salvation, but their adherence demonstrates that they are genuinely saved and thus true heirs of eternal life. ([1 John 2:18-28 Exposition](#))

B F Westcott on the pronoun "**this**" has a slightly different take writing that "The pronoun may refer either to that which precedes or to that which follows. The promise may be that of abiding communion with the Father and the Son (John 17:21), which is explained by the words added in apposition 'the life eternal'; or it may be simply 'the life eternal.' In either case 'the life eternal' consists in union with God by that knowledge which is sympathy (John 17:3), so that there is no real difference of sense in the two interpretations. The usage of St John in the Epistle is decidedly in favor of the second view (1Jn 1:5, 3:23, 5:11, 5:14), nor is there any sufficient reason for departing from it.: ([1 John 2 Commentary](#))

Alfred Plummer favors John's words to be looking backward to the truth in 1Jn 2:24+ writing that "**eternal life** (is) only another view of 'abiding in the Father and the Son' (as in 1Jn 2:24+)." ([1 John 2 Cambridge Bible for Schools and Colleges](#))

Robertson - Here "**the promise**" is explained to be "the life eternal" (1Jn 1:2+). In Acts 1:4+ the word is used for the coming of the Holy Spirit.

Peter wrote about this - 2Pet 1:4+ For by these He has granted to us His precious and magnificent **promises**, in order that by them you might become partakers of [the] divine nature, having escaped the corruption that is in the world by lust. 2Pet 3:13-**note** But according to His **promise** we are looking for new heavens and a new earth, in which righteousness dwells.

Related Resources:

- [Promise - Hastings' Dictionary of the Bible](#)
- Holman Bible Dictionary [Promise](#)
- Hastings' Bible Dictionary [Promise](#)
- Hastings' NT Dictionary [Promise \(2\)](#) [Promise](#)
- Vines' Expository Dictionary [Promise](#)
- International Standard Bible Encyclopedia [Promise](#)
- McClintock and Strong's Bible Encyclopedia [Promise](#) [Promises of God](#)

He Himself - "God is the Promiser, and His promises are made in Christ (cf. 2Co 1:20+)." ([EGT](#)) Certainly during His time on earth, Jesus Himself gave this promise (Jn 3:14-15, et al). Not an angel. Not an person, but God, Who is not a man that He should lie. It follows that this promise is fully and forever trustworthy! Do you believe you will live forever? Do you praise Him often (daily) for His precious and magnificent promise that you will live forever? This truth is too wonderful for words! Let's live in light of it. May this precious possession (of this truth) energize a worthy walk motivated by love and gratitude.

Paul writes to Titus - "Paul, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, **in the hope (certainty) of eternal life**, which God, Who cannot lie ("non-lying God"), **promised** long ages ago." (Titus 1:1-2+)

THE LIFE THE ETERNAL

Eternal (aionios) life (zoe) - Literally it reads "the life, the eternal," for emphasis. Yes, this refers to eternity future, but also refers to every saints present possession. We have eternal life today. **Eternal life** is in Jesus (1Jn 5:11) Who is in fact **eternal life** (1Jn 5:20). The promise of eternal life echoes Jesus' promises in the Gospel of John (Jn 3:14-15, 36; 4:14; 5:24; 6:40, 47; 8:51; 17:2; 20:31).

THOUGHT - What would happen to our choices, our lifestyle, our marriages, etc, etc, if we truly grasp that what we do today will have an impact that reverberates throughout eternity?! (See 2Co 5:10+ and remember in that verse judgment is not for sin [Jn 19:30+ = Paid in Full] but to determine eternal rewards).

Hiebert on **Eternal (aionios) life (zoe)** - It is truly **life** in the highest sense of the term, both quantitatively and qualitatively new. In saying that this **promise of eternal life** was made "**to us**" John again unites himself with his readers in the possession of this supreme blessing." ([1 John Commentary](#))

Danny Akin on **eternal life** - In the present the abiding presence of Jesus Christ and the Father give evidence that the power of sin and death has been defeated and that the believer has moved from the darkness into the light and now possesses eternal life. This defeat of sin and death in the cross and resurrection also secures a future eternal dwelling place with the Father and the Son in the kingdom of God. (See [1.2.3 John: An Exegetical and Theological Exposition](#))

In John's Gospel, we note repeated promises of **eternal life** made by Jesus = John 3:14-15, 36; 4:14; 5:24; 6:40, 47; 10:28; 17:2-3.

Eternal life (all occurrences of "eternal life")- 41x (all in the NT) = Matt 19:16, 29; 25:46; Mark 10:17, 30; Luke 10:25; 18:18, 30; John 3:15f, 36; 4:14; 5:24, 39; 6:27, 40, 47, 54, 68; 10:28; 12:50; 17:2-3; Acts 13:46, 48; Rom 2:7; 5:21; 6:22f; Gal 6:8; 1 Tim 1:16; 6:12; Titus 1:2; 3:7; 1 John 1:2; 2:25; 3:15; 5:11, 13, 20; Jude 1:21

Steven Cole on **eternal life** - What could be greater! Apart from the gospel, we are all under God's righteous condemnation because of our sins. We all face death and then judgment. The great news of the gospel is that God did not come to us and say, "Here are the rules and rituals that you must keep for all of your life, and then if you don't commit a mortal sin, and you have enough relatives to pray and pay your way out of Purgatory, you might get into heaven!" That's not good news! The good news is that God Himself promised us eternal life! Why turn to anything else? The fact that eternal life is God's promise means that it is not something that we have to work for or deserve. You see this all through the gospel accounts of Jesus' ministry. When they let the paralytic down through the roof on a stretcher in front of Jesus, He said to the man, "Son, your sins are forgiven" (Mark 2:5). What had the man done to deserve that? Absolutely nothing! It was a free gift! When the notoriously sinful woman wet Jesus' feet with her tears and anointed them with perfume, even though her sins had been many (Luke 7:47), Jesus said, "Your sins have been forgiven" (Luke 7:48). He forgave them all! Or, when the guilty thief on the cross next to Jesus asked, "Jesus, remember me when You come in Your kingdom!" Jesus responded, "Truly I say to you, today you shall be with Me in Paradise" (Luke 23:42, 43). What could be greater news than that God promises eternal life as a free gift to any guilty sinner who will receive it by faith? If God promises eternal life apart from works, why turn to a system of religious bondage that cannot deliver eternal life even after a lifetime of striving after it? Apart from spiritual blindness and the pride that wants to take credit for salvation, there is no way to explain why anyone turns to false religions to save them. The gospel alone proclaims (Rom. 4:5), "But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness." ([1 John 2:24-27 Avoiding Spiritual Deception](#))

David Jackman on **eternal life** - Although we have learned that the full enjoyment of that life awaits us beyond this world, Isaac Watts was right to sing, 'The men of grace have found glory begun below.' (Ed: See below) Eternal life begins here and now as the Holy Spirit comes to take up residence within the born-again Christian, planting the life of God within the soul of man. We can know God, not just know about him. We enter a personal relationship with him through faith which unites us to God now and for ever. The future inheritance is already, in part, a present possession. But the way we remain in God, deepening our knowledge of and love for him, and becoming fruitful Christians, is by ensuring that his truth has the priority in our lives. We shall never outgrow the need of his Word as our daily diet, any more than we outgrow the need for daily food. But for most of us eating is not an end in itself; it is a means to live effectively through the day and get our work done. Its ease of preparation, flavor, appearance or even presentation

matters less than that we swallow and digest what we need. (Borrow [The message of John's letters : living in the love of God](#))

[Marching to Zion](#)

The men of grace have found,
Glory begun below.
Celestial fruits on earthly ground
Celestial fruits on earthly ground
From faith and hope may grow,
From faith and hope may grow.

Refrain

We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful city of God.

[\(Another Version\)](#)

Related Resources

- [Baker's Evangelical Dictionary of Biblical Theology \(excellent summary\)](#) The divinely bestowed gift of blessedness in God's presence that endures without end. This relates especially to the quality of life in this age, and to both the quality and duration of life in the age to come....It denotes not only the *length of time* that God's favor extends to his people but also the *quality of existence* that they may enjoy as they worship and serve him.
- [Eternal Life - Eternal Life - Holman Bible Dictionary](#)
- CARM Theological Dictionary [Eternal Life](#)
- Easton's Bible Dictionary [Eternal Life](#)
- Holman Bible Dictionary [Eternal Life](#)
- Hastings' NT Dictionary [Eternal Life \(2\)](#) [Eternal Life](#)
- Morrish Bible Dictionary [Life, Eternal](#) [Eternal Life](#)
- McClintock and Strong's Bible Encyclopedia [Eternal Life](#)
- The Jewish Encyclopedia [Eternal Life](#)

Promise (used only here in all of John's writings)(1860)([epaggelia/epangelia](#) from **epí** = intensifies verbal meaning + **aggéllō** = to tell, declare) originally was primarily a legal term which referred to an announcement or declaration but in later Greek came to mean a declaration to do something with the implication of obligation to carry out what is stated (thus a promise or pledge). In the NT only used of the promises of God. In Acts Luke records this instructive passage -- "And we preach to you the good news of the **promise** made to the fathers, (Abraham, Isaac, Jacob to whom and through whom the Abrahamic Covenant passed) that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'THOU ART MY SON; TODAY I HAVE BEGOTTEN THEE.' (Acts 13:32-33) In Romans Paul speaks of the **promise** of the Abrahamic Covenant in Romans 4:14-17) In the present context the promise is the result of and blessing from all who have entered into covenant with God through faith in Jesus Christ.

1828 **Webster's** definition of **Promise** = In a general sense, a declaration, written or verbal made by one person to another, which binds the person who makes it, either in honor, conscience or law, to do or forbear a certain act specified; a declaration which gives to the person to whom it is made, a right to expect or to claim the performance or forbearance of the act. The promise of a visit to my neighbor, gives him a right to expect it, and I am bound in honor and civility to perform the promise. Of such a promise human laws have no cognizance; but the fulfillment of it is one of the minor moralities, which civility kindness and Strict integrity require to be observed.

Promise (verb) (1861) [epaggello](#) from **epi** = an intensifier of the verb + **aggello** = to tell, declare) means to proclaim, promise, declare, announce, claim (profess). [Vine's Expository Dictionary](#) - "to announce, proclaim," has in the NT the two meanings "to profess" and "to promise," each used in the Middle Voice; "to promise" (a) of "promises" of God, Acts 7:5 ; Romans 4:21 ; in Galatians 3:19 , Passive Voice; Titus 1:2 ; Hebrews 6:13 ; 10:23 ; 11:11 ; 12:26 ; James 1:12 ; 2:5 ; 1 John 2:25 ; (b) made by men, Mark 14:11 ; 2 Peter 2:19.

Zodhiates - To proclaim as public announcements or decrees; hence to announce a message, summons, or a promise. In the Class. Gr., used more in the sense of announcing a summons, issuing a command. In the NT, used only in the mid. voice, [epaggéllomai](#), as a deponent verb meaning basically to announce oneself, offer

Adrian Rogers - 1 John 2:25

In 1937, as the Golden Gate Bridge began to rise hundreds of feet above the icy, swirling waters of San Francisco Bay, the workmen were afraid for their lives. Some of them fell and drowned—twenty-three in all. So management decided to build a safety net underneath the workers at a cost of \$100,000. But it ended up being a great saving, because the work went 25 percent faster and only ten more men fell from the bridge—each of them into the safety net.

Why could these people work with so much more productivity? Because of their security! And that's the way it is in the Christian life

[Precious Promises Proven!](#)

This is the promise that He has promised us—eternal life. — 1 John 2:25

Today's Scripture : 1 John 2:24-3:3

A man makes some unusual markings in his Bible. Next to some verses he puts a P, next to others PP, and by others PPP. He explains, "A single P refers to a promise of God, PP to a precious promise, and PPP to a precious promise proven!"

In his Bible study, he has found many promises, though he realizes not all apply to him (such as those given specifically to Israel). But promises that reveal God's unchanging love for all believers are precious to him. The PPP verses contain promises that he has trusted God to keep, and God has proven that He is true to His Word.

We too would benefit by discovering and believing God's promises. These truths from 1 John will help us:

We must first trust God's promise to give us eternal life in Jesus (1Jn 2:25; 5:1) if we are to experience the benefits of the Lord's promises to His children.

The goal of His promises to us is to make us like His Son, Jesus Christ (1Jn 3:2-3).

God's Spirit lives within us and helps us to understand the promises of His Word (1Jn 2:27).

As we read God's Word, let's search for the promises that apply to us. Then as we act on them, they will become precious promises proven. By: Dennis J. DeHaan (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

O cleansing Word, O precious Word,
Your promises are true;
They give me grace to live like Christ;
Their truths are fresh and new.
—Anon.

All of God's promises are backed by His wisdom, love, and power.

QUESTION - [What is eternal life? | GotQuestions.org](#)

ANSWER - When the Bible speaks of eternal life, it refers to a gift of God that comes only "through Jesus Christ our Lord" (Romans 6:23). This gift is in contrast to the "death" that is the natural result of sin.

The gift of eternal life comes to those who believe in Jesus Christ, who is Himself "the resurrection and the life" (John 11:25). The fact that this life is "eternal" indicates that it is *perpetual* life—it goes on and on and on, with no end.

It is a mistake, however, to view eternal life as simply an unending progression of years. A common New Testament word for "eternal" is *aiónios*, which carries the idea of *quality* as well as *quantity*. In fact, eternal life is not really associated with "years" at all, as it is independent of time. Eternal life can function outside of and beyond time, as well as within time.

For this reason, eternal life can be thought of as something that Christians experience *now*. Believers don't have to "wait" for eternal life, because it's not something that starts when they die. Rather, eternal life begins the moment a person exercises faith in Christ. It is our current possession. John 3:36 says, "Whoever believes in the Son has eternal life." Note that the believer "has" (present tense) this life (the verb is present tense in the Greek, too). We find similar present-tense constructions in John 5:24 and John 6:47. The focus of eternal life is not on our future, but on our current standing in Christ.

The Bible inextricably links eternal life with the Person of Jesus Christ. John 17:3 is an important passage in this regard, as Jesus

prays, “Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.” Here, Jesus equates “eternal life” with a knowledge of God and of the Son. There is no knowledge of God without the Son, for it is through the Son that the Father reveals Himself to the elect (John 17:6; 14:9).

This life-giving knowledge of the Father and the Son is a true, personal knowledge, not just an academic awareness. There will be some on Judgment Day who had claimed to be followers of Christ but never really had a relationship with Him. To those false professors, Jesus will say, “I never knew you. Away from me, you evildoers!” (Matthew 7:23). The apostle Paul made it his goal to *know* the Lord, and he linked that knowledge to resurrection from the dead: “I want to know Christ—yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death, and so, somehow, attaining to the resurrection from the dead” (Philippians 3:10–11).

In the [New Jerusalem](#), the apostle John sees a river flowing from “the throne of God and of the Lamb,” and “on each side of the river stood the [tree of life](#). . . . And the leaves of the tree are for the healing of the nations” (Revelation 22:1–2). In Eden, we rebelled against God and were banished from the tree of life (Genesis 3:24). In the end, God graciously restores our access to the tree of life. This access is provided through Jesus Christ, the Lamb of God who takes away the sin of the world (John 1:29).

Right now, every sinner is invited to know Christ and to receive eternal life: “Let the one who is thirsty come; and let the one who wishes take the free gift of the water of life” (Revelation 22:17).

How can you [know that you have eternal life](#)? First, confess your sin before God. Then accept God’s provision of a Savior on your behalf. “Everyone who calls on the name of the Lord will be saved” (Romans 10:13). Jesus Christ, the Son of God, died for your sins, and He rose again the third day. Believe this good news; trust the Lord Jesus as your Savior, and you will be saved (Acts 16:31; Romans 10:9–10).

John puts it so simply: “God has given us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life” (1 John 5:11–12).

Related Resources:

- [Do you have eternal life?](#)
- [How can it be said that we have everlasting life when we still die?](#)
- [What is eternal death?](#)
- [What is the biblical definition of *life*?](#)
- [What is the way of salvation?](#)

WORTH THE WAIT AND WORTH THE CONFLICT

And this is what he promised us—eternal life. 1 JOHN 2:25

Studies show that all work and no rest make for a poor worker. And the promise of future rest for the Christian makes the struggle of this world easier to bear.

Sin and sorrow, death and tears will all be left behind when the child of God goes to be with his heavenly Father.

Thomas à Kempis shares this comforting glimpse of Christ’s perspective on life—a view only visible from the standpoint of eternity.

WALK WITH THOMAS À KEMPIS

“Do not be worn out by the labors which you have undertaken for my sake, and do not let tribulations ever cast you down. Instead, let my promise strengthen and comfort you under every circumstance.

“I am well able to reward you above all measure and degree. You shall not toil here long, nor always be oppressed with griefs. A time will come when all labor and trouble will cease.

“Labor faithfully in my vineyard; I will be thy recompense. Life everlasting is worth all these conflicts, and greater than these. Are not all plentiful labors to be endured for the sake of life eternal?

“Lift your face therefore unto heaven; behold, I and all my saints with me—who in this world had great conflicts—are now comforted, now rejoicing, now secure, now at rest, and shall remain with me everlastingly in the kingdom of my Father.”

WALK CLOSER TO GOD

Two verses speak volumes about the benefits of eternal life:

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (John 3:16).

“Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent” (John 17:3).

Get to know Jesus Christ, and you will spend an eternity getting to know God. ([Closer Walk New Testament: New International](#)

1 John 2:26 These things I have written to you concerning those who are trying to deceive you.

Greek: ταυτα εγραψα υμιν περι των πλανωντων υμας

Amplified: I write this to you with reference to those who would deceive you [seduce and lead you astray].

Barclay: I am writing these things to you to warn you about those who are seeking to lead you astray.

Berkley (Modern Language): I am writing you these things about those who are trying to mislead you.

ESV: I write these things to you about those who are trying to deceive you.

HCSB: I have written these things to you about those who are trying to deceive you.

KJV - These things have I written unto you concerning them that seduce you.

NET: These things I have written to you about those who are trying to deceive you.

NIV: I am writing these things to you about those who are trying to lead you astray.

NLT: I am writing these things to warn you about those who want to lead you astray.

Phillips: It is true that I felt I had to write the above about men who would dearly love to lead you astray.

TLB: These remarks of mine about the Antichrist are pointed at those who would dearly love to blindfold you and lead you astray.

Weymouth: I have thus written to you concerning those who are leading you astray.

Wuest: These things I am writing to you concerning those who are leading you astray. ([Eerdmans Publishing](#) - used by permission)

Young's Literal: These things I did write to you concerning those leading you astray;

- **concerning;** 1 John 3:7; Proverbs 12:26; Ezekiel 13:10; Mark 13:22; Acts 20:29-30; 2 Corinthians 11:13-15; Colossians 2:8, Colossians 2:18; 1 Timothy 4:1; 2 Timothy 3:13; 2 Peter 2:1-3; 2 John 1:7
- **Reciprocal References:** Deuteronomy 13:6 - entice Matthew 24:11 - General, Galatians 1:7 - pervert Ephesians 4:14 - tossed Colossians 2:4 - lest 1 John 5:13 - have I
- 1 John 2 Resources - Multiple Sermons and Commentaries

DECEIVERS PRESENT A REAL AND PRESENT DANGER

These things I have written ([grapho](#)) **to you concerning those who are** (present tense - continually) **trying to deceive** ([planao](#)) - Always pause and ask what **things** or to what does **these things** refer? Possibilities include the entire letter, but more likely the previous section which deals with **antichrists** (antichristos = a description of their character = opposed to and instead of Christ), those who **went out from** them, those who **deny that Jesus is the Christ** (1Jn 2:18-25). These passages would be an apt description of "**those who are trying to deceive**" the readers. They are **trying** without success, but they continue mounting deceptive attacks on the minds of the believers. Beginning in the first century, the enemy began sowing seeds of lies and confusion about the truth of the Gospel. And we in the modern church must remain vigilant, because times have not changed! The NT is replete with warnings against deceivers - Read Acts 20:29,30, 2Cor 11:13, Col 2:8,18; 1Ti 4:1; 2Ti 3:13; 2Pe 2:1-3; 2Jn 1:7. John's point is that holding fast to the truths he has written to them, especially the truth concerning Christ (who deceivers most often target) would strengthen and enable them to stand against the wiles and schemes of the deceivers. "John is doing his part to rescue the sheep from the wolves, as Paul did (Acts 20:29)." (Robertson)

A E Brooke on these things - What has been said about the false teachers, and how the danger can be detected and met (1Jn 2:18-25). The reference to the whole section is far more natural than to the exhortation to "abide" only. ([A critical and exegetical commentary](#))

D Edmond Hiebert - The Resources of Believers in the Face of Danger (1Jn 2:26-28) - 1Jn 2:26-28 are a summary, conveying renewed reminders to the readers in regard to the conflict between truth and falsehood. John reminds them of the danger from the deceivers (1Jn 2:26), recalls the equipment given them through the anointing they had received (1Jn 2:27), and points them to the

hope of Christ's return as personal motivation for abiding in Him (1Jn 2:28). ([1 John Commentary](#))

Those who teach new doctrine rarely return.

-- Martin Luther

Those who are (present tense - continually) **trying to deceive** ([planao](#)) - Beloved, these men do not come into our midst in a red suit with horns and a pitchfork! There are subtly serpentine slithering in with half-truths (cf 2Pe 2:1+ "secretly introduce destructive heresies", Jude 1:4+ "certain persons have crept in unnoticed", Acts 20:30+ "from among your own selves men will arise, speaking perverse things") calculated to appeal to your flesh and get you off course (the highway of holiness - Isa 35:8+), seducing you from the correct path (the way of righteousness 2Pe 2:21+), causing you to wander into error! There is an interesting wordplay in the Greek verb for **deceive**, as [planao](#) is the root of our English word "planet" (a "wandering body"). To the Greeks the planets 'wandered', while the stars remained fixed. Beloved, we need to be "stars" for Jesus! This picture of "stars" recalls to mind Daniel's words "And those who have insight **will shine brightly** like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever." (Daniel 12:3+)

These men are good at what they do, continually trying to draw their subjects out of bounds, so to speak. In his last letter Paul warned Timothy (and us) that "evil men and impostors will proceed [from bad] to worse, **deceiving** ([planao](#)) and **being deceived** ([planao](#)) (Note that even the deceivers do not escape self-deception!)." (2Ti 3:13+) Paul then goes on to command (present imperative) Timothy to "**continue** ([meno](#) = abide, remain) in the things you have learned and become convinced of (ultimately these "things" refer to the Word, the Gospel), knowing from whom you have learned them." (2Ti 3:14+) In other words, Paul was telling Timothy that the best defense against the deceivers is to dwell in the truth of the Gospel and let it dwell within you! John (in verse 1Jn 2:27) commands his readers to **abide** ([meno](#) = continue) in **Him** in dependence upon the anointing, the Holy Spirit. In light of the truth that the **Word of God** is the **sword of the Spirit** (Eph 6:17+), we can see that abiding in both (the Word and the Spirit) is necessary to wage war against deceivers! The best way to spot deception is by knowing the Word of Truth taught by the Spirit of Truth!

[A T Robertson](#) - John is doing his part to rescue the sheep from the wolves, as Paul did (Acts 20:29). **Jesus** warned about men like these who would arise in the last days warning His disciples - "See to it that no one **misleads** ([planao](#)) you. For many will come in My name, saying, 'I am the Christ,' and will **mislead** ([planao](#)) many." (Matt 24:4-5+)

Jackman adds that "The flourishing sects and cults of the late twentieth century have often gained impetus by deceiving and deluding uncertain Christians with their extravagant claims and clever theories (**ED: I HAVE HEARD THAT MANY OF THE "CONVERTS" TO MORMONISM COME OUT OF BAPTIST CHURCHES WHICH WOULD PARALLEL 1Jn 2:19+).** The remedy is not just 'truth' as an absolute, out there. It is also the experience of that Truth inwardly." (cp Heb 5:14+) (Borrow [The message of John's letters : living in the love of God](#))

*When people have no theological depth and no vital experience of the Holy Spirit
they are sitting ducks for the deceiver and the antichrist*

John Piper (after reading a publication of the Moonies in March, 1985) - What strikes me as I read these forthright denials of historic biblical Christianity (the atoning death of Jesus for our sins, the omniscience and sovereignty of God, the second coming of the Lord in glory)—what strikes me is the ease with which many people are deceived. Two things account for this: a lack of grounding in the Word of God and a lack of life in the Holy Spirit. Or to put it another way, when people have no theological depth and no vital experience of the Holy Spirit they are sitting ducks for the deceiver and the antichrist. 1 John 2:18–27 is written to a situation like ours, and the two things John strives for is a deeper rooting in the Word of God and a deeper experience of the Spirit of God. **The Word of God and the Spirit of God are our only hope for stability in a world filled with antichrists.** ([1 John 2:18-27 Let What You Heard Abide in You](#)) (Bolding added)

Steven Cole gives an example of the deception (even in seminaries) - Take the error that believing in Christ for salvation does not include repenting of sin or submitting to Jesus as Lord. The man who taught the course on 1 John that I took in seminary (**ED: Cole attended the highly respected Dallas Theological Seminary - DTS**) is one of the leading proponents of this error (**ED: SEE [The Unusual and Disturbing Teachings of Zane Hodges](#) WHO TAUGHT NT GREEK AND EXEGESIS AT DTS FROM 1959–1986).** As a result of this teaching, there are thousands in evangelical churches who claim to be born again, but they habitually live in sin (**ED: YOU MAY WANT TO READ THAT AGAIN - IF THEY LIVE HABITUALLY IN SIN THEY ARE NOT TRUE BELIEVERS BUT HAVE BELIEVED THE LIE! WOE!**). They've been assured that because they received Christ, they are going to heaven. But as Paul describes such people (Titus 1:16+), "They (present tense - continually) profess (homologeo) to know God, **BUT** (A STRIKING TERM OF CONTRAST) by their deeds (**ED NOTE: THEIR CONDUCT NEGATES THEIR CLAIM!**) they deny (arneomai) Him, being detestable (bdeklyktos from bdelusso = to emit a foul odor in turn from bdeo = to stink!) and disobedient (apeithes) and worthless (adokimos = REJECTED AFTER EXAMINATION!) for any good (GOD) deed." They will be shocked when they stand

before the Lord (Rev 20:11-15+) and hear Him say (Mt. 7:23+), "I never (absolutely never) **KNEW** ([ginosko](#) - personally, intimately like Mt 1:25KJV+) you; **depart** (command) from Me, you who practice (present tense = the general "direction" of these deceived souls is toward) lawlessness (1Jn 3:4+ defines lawlessness as "sin!")" ([1 John 2:24-27 Avoiding Spiritual Deception](#))

Deceive (lead astray, mislead) ([4105](#))(**planao**) from plane which describes "a wandering" and gives us our English word "planet") means literally made to wander and so to go (active sense) or be led (passive sense as of sheep in Mt 18:12-13) astray. Note that John is not saying the readers have already fallen prey to these predators. The purpose of these things written to the readers is to buttress them with Truth, the Word of God, always the best antidote for counterfeits. Remember Paul's clear warning - "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. **For** the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal life." (Gal 6:7-8+) **Deceive** in 1Jn 2:26 is present tense indicating this is the continual goal of these men, and the active voice indicates they are consciously choosing to mislead the readers of this letter. In John 7:12 some of the unbelieving Jews actually accused Jesus of **leading** "the multitude **astray** (**planao**)!" Woe! It will be better for Sodom and Gomorrah in the judgment than it will be for these souls! (Mt 11:23-24+)

Planao - 39x in 37v - Mt 18:12f; 22:29; 24:4f, 11, 24; Mk 12:24, 27; 13:5f; Luke 21:8; John 7:12, 47; 1Cor 6:9; 15:33; Gal 6:7; 2Ti 3:13; Titus 3:3; Heb 3:10; 5:2; 11:38; Jas 1:16; 5:19; 1 Pet 2:25; 2 Pet 2:15; 1 John 1:8; 2:26; 3:7; Rev 2:20; 12:9; 13:14; 18:23; 19:20; 20:3, 8, 10

John used **planao** 3 times in this letter (see below for his 8 uses of **planao** in the Revelation)...

1 John 1:8+ If we say that we have no sin, we are **deceiving** ourselves, and the truth is not in us.

1 John 3:7+ Little children, **let no one deceive** (present imperative with a negative = Robertson explains - "let no one keep on leading you astray." Break the spell of any Gnostic charmer.) you; the one who practices (present tense = as the habit of their life = speaks of general direction NOT perfection!) righteousness is righteous (This begs a question - How can we discern if we are genuinely saved? What is the general direction of our life?), just as He is righteous;

James Smith - THE SAFE LIFE 1 JOHN 2:26

"These things have I written unto you concerning them that seduce you," or, "would lead you astray" (R.V.).

1. Heresy already at work (2:18, 19). "We know that it is the last hour" is R.V. rendering. These had gone astray doctrinally.
 2. Yet believers are safe—guarded by the Holy Anointing (2:20–27).
 3. That unction illuminates our minds, conveying knowledge (2:20).
-

QUESTION - [How can I recognize a false teacher / false prophet?](#) | [GotQuestions](#) [WATCH VIDEO](#)

ANSWER - Jesus warned us that "false Christs and false prophets" will come and will attempt to deceive even God's elect (Matthew 24:23-27; see also 2 Peter 3:3 and Jude 17-18). The best way to guard yourself against falsehood and false teachers is to know the truth. To spot a counterfeit, study the real thing. Any believer who "correctly handles the word of truth" (2 Timothy 2:15) and who makes a careful study of the Bible can identify false doctrine. For example, a believer who has read the activities of the Father, Son, and Holy Spirit in Matthew 3:16-17 will immediately question any doctrine that denies the Trinity. Therefore, step one is to study the Bible and judge all teaching by what the Scripture says.

Jesus said "a tree is recognized by its fruit" (Matthew 12:33). When looking for "fruit," here are three specific tests to apply to any teacher to determine the accuracy of his or her teaching:

1) What does this teacher say about Jesus? In Matthew 16:15-16, Jesus asks, "Who do you say I am?" Peter answers, "You are the Christ, the Son of the living God," and for this answer Peter is called "blessed." In 2 John 9, we read, "Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son." In other words, Jesus Christ and His work of redemption is of utmost importance; beware of anyone who denies that Jesus is equal with God, who downplays Jesus' sacrificial death, or who rejects Jesus' humanity. First John 2:22 says, "Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist—he denies the Father and the Son."

2) Does this teacher preach the gospel? The gospel is defined as the good news concerning Jesus' death, burial, and resurrection, according to the Scriptures (1 Corinthians 15:1-4). As nice as they sound, the statements "God loves you," "God wants us to feed the hungry," and "God wants you to be wealthy" are not the complete message of the gospel. As Paul warns in Galatians 1:7, "Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ." No one, not even a great

preacher, has the right to change the message that God gave us. "If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!" (Galatians 1:9).

3) Does this teacher exhibit character qualities that glorify the Lord? Speaking of false teachers, Jude 11 says, "They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion." In other words, a false teacher can be known by his pride (Cain's rejection of God's plan), greed (Balaam's prophesying for money), and rebellion (Korah's promotion of himself over Moses). Jesus said to beware of such people and that we would know them by their fruits (Matthew 7:15-20).

For further study, review those books of the Bible that were written specifically to combat false teaching within the church: Galatians, 2 Peter, 1 John, 2 John, and Jude. It is often difficult to spot a false teacher/false prophet. Satan masquerades as an angel of light (2 Corinthians 11:14), and his ministers masquerade as servants of righteousness (2 Corinthians 11:15). Only by being thoroughly familiar with the truth will we be able to recognize a counterfeit.

Related Resources:

- [Should we allow false teachers into our home?](#)
- [What does the Bible say about false prophets? | GotQuestions.org](#)

1 John 2:27 As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you **abide** in Him:

Greek: kai humeis to chrisma o elabete (2PAAI) ap autou menei (3SPAI) en humin kai ou chreian echete (2PPAI) hina tis didaske (3SPAS) humas all os to autou chrisma didaskei (3SPAI) humas peri panton kai alethes estin (3SPAI) kai ouk estin (3SPAI) pseudos kai kathos edidaxen (3SAAI) humas menete (2PPAM) en auto

Amplified: But as for you, the anointing (the sacred appointment, the unction) which you received from Him abides [permanently] in you; [so] then you have no need that anyone should instruct you. But just as His anointing teaches you concerning everything and is true and is no falsehood, so you must abide in (live in, never depart from) Him [being rooted in Him, knit to Him], just as [His anointing] has taught you [to do].

Barclay As for you, if that anointing which you have received from him remains in you, you have no need for anyone to teach you. But, as his anointing teaches you about all things and is true and is no lie, and as he has taught you, remain in him.

Berkley (Modern Language): As for you, the anointing you have received from Him remains within you, and you stand in no need of teaching from anyone; but as His anointing instructs you about everything and is true and is no lie, so keep in union with Him just as it was taught you.

ESV: 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.

HCSB: The anointing you received from Him remains in you, and you don't need anyone to teach you. Instead, His anointing teaches you about all things and is true and is not a lie; just as He has taught you, remain in Him.

KJV - 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.

NET: Now as for you, the anointing that you received from him resides in you, and you have no need for anyone to teach you. But as his anointing teaches you about all things, it is true and is not a lie. Just as it has taught you, you reside in him.

NIV: As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him.

NLT: But you have received the Holy Spirit, and he lives within you, so you don't need anyone to teach you what is true. For the Spirit teaches you everything you need to know, and what he teaches is true—it is not a lie. So just as he has taught you, remain in fellowship with Christ.

Phillips: Yet I know that the touch of his Spirit never leaves you, and you don't really need a human teacher. You know that his Spirit teaches you about all things, always telling you the truth and never telling you a lie. So, as he has taught you, live continually

in him.

TLB: But you have received the Holy Spirit, and he lives within you, in your hearts, so that you don't need anyone to teach you what is right. For he teaches you all things, and he is the Truth, and no liar; and so, just as he has said, you must live in Christ, never to depart from him.

Weymouth: And as for you, the anointing which you received from Him remains within you, and there is no need for any one to teach you. But since His anointing gives you instruction in all things—and is true and is no falsehood—you are continuing in union with Him even as it has taught you to do.

Wuest: But as for you, the anointing which you received from Him remains in you. And no need are you constantly having that anyone be constantly teaching you. But even as His anointing teaches you concerning all things, and is true and is not a lie, and even as He taught you, be constantly abiding in Him. ([Eerdmans Publishing](#) - used by permission)

Young's Literal: and you, the anointing that ye did receive from him, in you it doth remain, and ye have no need that any one may teach you, but as the same anointing doth teach you concerning all, and is true, and is not a lie, and even as was taught you, ye shall remain in him.

- **the anointing:**, 1 John 2:20, 1 John 3:24; John 4:14; 1 Peter 1:23; 2 John 1:2;
- **and you:**, 1 John 2:20-21; Jeremiah 31:33-34; John 14:26, John 16:13; Hebrews 8:10-11;
- **but as His anointing teaches you:**, 1 Corinthians 2:13; Ephesians 4:21; 1Th 2:13; 1 Timothy 2:7; 2 Peter 1:16-17;
- **ye shall:**, 1 John 2:28; John 8:31-32, John 15:4-7; Colossians 2:6;
- **Reciprocal References:** Exodus 28:41 - anoint them Exodus 29:7 - General, Exodus 30:26 - General, Exodus 37:29 - he made Exodus 40:13 - anoint him Leviticus 1:15 - wring off his head Leviticus 2:1 - pour oil Leviticus 7:35 - portion Leviticus 8:30 - the anointing Numbers 7:43 - mingled with oil Numbers 18:8 - by reason Deuteronomy 13:6 - entice Joshua 2:19 - whosoever 2 Samuel 7:3 - for the 1 Chronicles 16:22 - Touch Ps 23:5 - thou anointest Ps 25:5 - Lead Ps 25:12 - him Ps 105:15 - mine Ps 119:12 - teach Ps 119:33 - I shall keep Ps 119:102 - for thou Ps 143:10 - Teach Proverbs 3:21 - let Proverbs 11:9 - through Proverbs 28:5 - General, Isaiah 10:27 - because Isaiah 30:21 - thine ears Isaiah 35:8 - the wayfaring Isaiah 54:13 - all Ezekiel 16:9 - anointed Matthew 13:11 - Because Matthew 25:4 - oil John 3:21 - that his John 14:17 - the Spirit John 15:7 - my Acts 11:26 - were 1 Corinthians 2:10 - by 1 Corinthians 2:12 - that 1 Corinthians 2:14 - neither 2 Corinthians 1:21 - anointed 2 Corinthians 9:1 - it is Ephesians 4:20 - General, Colossians 1:23 - ye continue Colossians 3:16 - dwell Titus 2:12 - Teaching 1 John 2:5 - hereby
- 1 John 2 Resources - Multiple Sermons and Commentaries

Related Passages:

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

1 John 3:24 The one who keeps His commandments abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us.

1 Corinthians 2:13 which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.

THE ANOINTING: ILLUMINATION BY THE SPIRIT

As for you, the anointing ([chrisma](#)) **which you received** ([lambano](#)) **from Him abides** ([meno](#) - present tense - continually is at home) **in you**- First, note when John says **as for you**, he is introducing a striking contrast with those who deceive! John reminds them of the resource God has given them to enable them to contend earnestly for the faith, having just told them "you have an **anointing** from the Holy One, and you all know." (1Jn 2:20+) The pronoun **you** (*humeis*) is first in the Greek to emphasize that "you" the readers must exert effort to fend off the attempts of those who would seek to lead them astray. Most interpreters agree that **anointing** is a reference to their reception when they were born again of the Holy Spirit (Titus 3:6+, Ro 8:9, 1Cor 12:13, cf Jn 14:26, 16:13) and His teaching (illuminating) ministry which guides believers into an understanding of spiritual truth. Since all believers **have received** (aorist tense = past completed action) the **anointing**, they have no need to seek for it. However John's readers (and all believers) do have a responsibility (a need) to see that the **anointing** is fully functional in them (cp 1Jn 2:28). **Abides in you** (*meno*) means the anointing (the Spirit) continually (*meno* is in the present tense) remains (takes up permanent residence, makes Himself at home implying both union and communion) in them, continually equipping them to be able to stand firm against those who are trying to deceive them. "That equipment assures victory as they appropriate it in the experiences of daily life." (Hiebert)

*They are in possession of all that is necessary for self-defense,
if they use the power which has been given to them*

A E Brooke on you have an **anointing** - The words are not aimless. They serve to close the subject, and in connection with what follows to account for the brevity of his treatment of it. The writer has only to call to their remembrance the essential features of their own faith, and the grave issues raised by the anti-christian teaching. The chrism (anointing) which they have received will enable them to do the rest for themselves. They are in possession of all that is necessary for self-defense, if they use the power which has been given to them... The position of **you** (humeis) is significant. (**ED**: IT IS NEAR THE BEGINNING OF THE GREEK SENTENCE WHICH SIGNIFIES EMPHASIS). The readers must meet the attempts to lead them astray by efforts on their own part. Warning and exhortation are of no avail without their active response (**ED**: IN OTHER WORDS IT IS NOT "LET GO, LET GOD," BUT MORE LIKE "LET GOD, LET'S GO!"). ([A critical and exegetical commentary](#))

D Edmond Hiebert - "John's assertion in the latter part of the verse that **"the same anointing teaches you"** makes clear that the **anointing** is a Person (with power), not merely an impersonal power." **Hiebert** adds an interesting comment that 1Jn 2:27 is a "long and grammatically difficult sentence." ([1 John Commentary](#)) We will discuss these grammatical issues only minimally. For more discussion see one of the recommended commentaries.

*You don't need these progressive prophets who claim to add
new information about Christ beyond the truth you heard at the beginning*

John Piper explains **anointing** - Acts 10:38+ says that Jesus was anointed by the Holy Spirit. And 1 John 4:13 says that God has given us of his Spirit. So the **anointing** referred to in 1Jn 2:20+ and 1Jn 2:27 is probably the pouring of the Holy Spirit into our hearts when we are born again (cf Titus 3:6+). So we can go back and rephrase 1Jn 2:20+ like this: "*You have the Holy Spirit from God in you and so you know the truth.*" And 1Jn 2:27 would go like this: "*The Holy Spirit which you received from God abides in you and so you have no need that any one should teach you. That is, you don't need these progressive prophets who claim to add new information about Christ beyond the truth you heard at the beginning.*" What is plain from these two verses is that without the Holy Spirit we would not know the truth. Knowing the truth about Christ is a gift of the Holy Spirit. ([1 John 2:18-27 Let What You Heard Abide in You](#))

*"The Bible without the Holy Spirit
is a sundial by moonlight"*
--D L Moody

The Holy Spirit's ministry of guiding and teaching is often described by the term **illumination**.

*Without an illumination of the Holy Scriptures,
no man can understand God's divine, infallible revelation*

ILLUMINATION - A theological term used to express the manner in which the Holy Spirit makes clear to man the Word of God, whether preached or in written form. Without an illumination of the Holy Scriptures, no man can understand God's divine, infallible revelation because spiritual things are only spiritually—i.e., by the aid of the Holy Spirit—understood or discerned (1 Cor 2:11–14; Jn 16:13). Therefore Paul prayed that the "eyes" of our hearts might be enlightened (Eph 1:18). The Bible in its original text is the inspired, infallible Word of God. Inspiration therefore describes the work of the Spirit in the authors of the Scriptures and the Scriptures themselves; illumination, the means by which the Scriptures are made clear to the reader. (Borrow [The Wycliffe Bible encyclopedia](#))

*Blind men may read the Bible with their fingers, but blind souls cannot.
We need a light to read the Bible by; there is no reading it in the dark.*

C H Spurgeon -[The Holy Ghost – The Great Teacher](#) - But perhaps the best way in which the Holy Ghost leads us into all truth is by *illumination*. He illuminates the Bible. Now, have any of you an illuminated Bible at home? "No," one says, "I have a morocco Bible; I have a Polyglot Bible; I have a marginal reference Bible." Ah! that is all very well; but have you an illuminated Bible? "Yes; I have a large family Bible with pictures in it." There is a picture of John the Baptist baptizing Christ by pouring water on his head and many other nonsensical things; but that is not what I mean: have you an illuminated Bible? "Yes; I have a Bible with splendid engravings in it." Yes; I know you may have; but have you an illuminated Bible? "I do not understand what you mean by an illuminated Bible." Well, it is the Christian man who has an illuminated Bible. He does not buy it illuminated originally, but when he reads it

*A glory gilds the sacred page,
Majestic like the sun;
Which gives a light to every age,—*

It gives, but borrows none.

There is nothing like reading an illuminated Bible, beloved. You may read to all eternity, and never learn anything by it, unless it is illuminated by the Spirit; and then the words shine forth like stars. The book seems made of gold leaf; every single letter glitters like a diamond. Oh! it is a blessed thing to read an illuminated Bible lit up by the radiance of the Holy Ghost. Have you read the Bible and studied it, my brother, and yet have your eyes been unenlightened? Go and say, "Oh Lord, gild the Bible for me. I want an expounded Bible. Illuminate it; shine upon it; for I cannot read it to profit, unless you enlighten me." Blind men may read the Bible with their fingers, but blind souls cannot. We want a light to read the Bible by; there is no reading it in the dark. Thus the Holy Spirit leads us into all truth, by suggesting ideas, by directing our thoughts, and by illuminating the Scriptures when we read them. (Spurgeon's full sermon - [The Holy Ghost – The Great Teacher](#))

Wuest emphasizes the permanence of the Spirit's abiding in believers - David could pray, "Take not thy Holy Spirit from me" (Ps 51:11+), since the Spirit came upon an individual in Old Testament times for the period of that person's ministry, and left him when that ministry was over, without affecting his salvation. But in New Testament times, the Spirit is in the believer to stay. As Jesus explained to His disciples the Holy Spirit will be with believers **forever** (Jn 14:16). ([Eerdmans Publishing](#) - used by permission)

The Holy Spirit always leads us to the Word and to a deeper understanding of the supremacy and all-sufficiency of Jesus Christ.

Steven Cole adds this caveat - The Spirit always works in conjunction with the Word. He does not give direct revelation today on a par with Scripture. The false teachers were claiming to have direct revelations from the Spirit, but their teaching contradicted the Word. If you get some "insight" that you think came from God, but it does not line up with God's Word (interpreted properly in context), your "insight" is not from the Holy Spirit! Or, if someone says to you, "The Lord told me..." be careful! Sometimes they will even use a verse of Scripture, but invariably it is taken out of context. The Holy Spirit always leads us to the Word and to a deeper understanding of the supremacy and all-sufficiency of Jesus Christ. ([1 John 2:24-27 Avoiding Spiritual Deception](#))

*the truth which the Holy Spirit enables us to know is
a truth that is delivered in the preaching of the apostles*

John Piper asks "How does the anointing of the Spirit enable the saints to know the truth and protect them from deception?" 1Jn 2:24 is the key. What it shows is that the truth which the Holy Spirit enables us to know is a truth that is delivered in the preaching of the apostles. "Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father." Twice in that verse John stresses that the truth that should remain in them is truth that came to them through the ear at the beginning of their Christian walk: "what you heard from the beginning ... what you heard from the beginning!" This was the preaching of the apostles. So John is not saying that the anointing of the Spirit enables us to know the truth of Christ by giving additional information beyond what they heard from the beginning. On the contrary John is intent on telling them they have enough revelation in what they heard from the beginning. He does not want to set them off in pursuit of something new. Remember 1Jn 2:7+, "Beloved, I am writing you no new commandment, but an old commandment which you had from the beginning; the old commandment is the word which you have heard." In other words John makes effort to avoid the saying that what the church needs is new revelation. It does not. It needs to let the original apostolic teaching about Christ abide in them. The Word Tests the Spirit - 2 John 9 warns about the danger of progressiveness and newness in the doctrine of Christ: "Any one who goes ahead [progresses] and does not abide in the doctrine of Christ does not have God; he who abides in the doctrine has both the Father and the Son." So the opposite of abiding in what you have heard from the beginning is to "go ahead" to new revelations and secret knowledge offered by Mohammed and Charles Russell and Joseph Smith and Mary Baker Eddy and Jim Jones and Sun Moon and an ever larger stream of antichrists in this last hour of deception. The Holy Spirit does not expand the apostolic teaching of Christ. On the contrary, the Word tests the Spirit. 1 John 4:2 says, "By this you know the Spirit of God: every spirit which confesses that Jesus has come in the flesh is of God." The Spirit agrees with the apostolic doctrine or it is not the Spirit of God. This is why we reject the teaching of Mr. Moon. Not because we can boast of different revelations from the Spirit, but because his claim does not square with the faith once for all delivered to the saints in the teaching of the apostles. So the work of the Holy Spirit is not to take us beyond the teaching of the apostles. It is to help us accept and abide in that teaching. It helps us grow in our understanding of that teaching. It strengthens our power to practice that teaching. It increases our confidence in the truth of that teaching. But it does not change the teaching. It does not expand on the teaching. ([1 John 2:18-27 Let What You Heard Abide in You](#))

RELATED RESOURCES:

- [The Bible and Illumination](#)
- Our Anointing - The Holy Spirit
- [John Piper's Sermon - How the Spirit Helps Us Understand - Desiring God](#)

Scriptures Related to Illumination:

- Ask for illumination - Psalm 119:18+ "Open my eyes, that I may behold Wonderful things from Thy law. "
- Jesus provides illumination on the Scriptures. Luke 24:45+ "Then He opened their minds to understand the Scriptures"
- The Holy Spirit will bring illumination. 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 that I said to you." (While this was a promise given specifically to the 11 disciples, but in principle it is applicable to all disciples.)
- Pray for illumination Ephesians 1:16-19+ (I) do not cease giving thanks for you, while making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might
- Scriptures pierce and illuminate - Hebrews 4:12+ For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

Candlish - This anointing is permanent — "it (ultimately not an it but a He) abides in you." This anointing is not a fitful emotion or wayward impulse, a rapture of excitement, alternating perhaps with deep depression. The anointing partakes more of the nature of a calm, constant, settled conviction. Frames, feelings, fancies, are all fluctuating; they are like the surface waters of the ocean, agitated by every wind. But this inward **anointing** is far down in the still depths beneath. It "abides in us;" the same always in its own inherent stillness and strength, amid whatever tossing its contact with the upper air may cause. Through tears and cries, as well as smiles and laughter, it abides in us the same; as it did in him who "rejoiced in the Spirit," and who also "groaned in the Spirit." "With our groanings which cannot be uttered," the anointing Spirit, abiding in us, "makes intercession for us;" and our joy, like Christ's, is "in the Holy Ghost." This unction then is not to be confounded with our own varying moods of mind, or the varying impressions made on us by external circumstances. This anointing is something far more stable. It gives a certain firm and fixed apprehension of divine things and persons, which various vicissitudes (fluctuations of our state or our conditions) can scarcely interrupt or weaken, and cannot destroy. There may be more or less of the vivid sense of this anointing, at different seasons and in different circumstances; the signs of it may be more or less clearly discernible, and the hold we have of it in our consciousness may be more or less strong. Nevertheless the anointing "abides in us;" keeping God and eternity still before us as realities, in our sorest trials and darkest hours; causing us, as we fall back upon it, like David in his recovery from doubting despondency, to exclaim:—"I said, This is my infirmity: but I will remember the years of the right hand of the most High" (Ps. 77:10). ([1 John 2:26-28 The Guileless Spirit, through the Abiding Messianic Uncion](#))

Simon Kistemaker - Countless individuals gain a knowledge of salvation through the reading of Scripture. Guided by the Holy Spirit, they are led to Jesus Christ and accept him in faith. After they accept Christ as their Savior, they are baptized in the name of the Triune God: Father, Son, and Holy Spirit. Yet before their baptism, when they first came to conversion, they already experienced the anointing of the Spirit. ([James and the Epistles of John](#))

From Him - From God, with most commentators interpreting this as a reference to Jesus Christ. In Luke 22:49 Jesus affirms "behold, **I am sending forth the promise** of My Father (referring to the Holy Spirit at the Pentecost) upon you; but you are to stay in the city until you are clothed with power from on high." In John 14:16 Jesus declares "I will ask the Father, and **He will give** you another Helper, that He may be with you **forever**." So while from **Him** may refer to Jesus, it is clear that the Father is also intimately involved in sending the Holy Spirit.

TEACHING & TEACHER ARE RELIABLE

And you have (ou - absolutely) **no need** ([chreia](#)) **for anyone to teach** ([didasko](#)) **you; but as His anointing** ([chrisma](#)) **teaches** ([didasko](#) - present tense) **you about all things, and is true** ([alethes](#)) **and is not a lie** ([pseudos](#)), **and just as it** (the anointing - aka the Spirit) **has taught** ([didasko](#)) **you, you abide** ([meno](#) - [present imperative](#) but some favor [present tense](#)) **in Him** - John is not saying we abandon all teachers but that we have no need to listen to teachers who diverge from the gospel message.

No need ([chreia](#)) **for anyone to teach** ([didasko](#)) **you** - To reiterate John is not saying we don't need teachers. John's letter itself is a teaching! And the Bible continually calls for Spirit filled teachers of the saints ([F F Bruce](#) adds that "*the ministry of teaching must be exercised by men who themselves share the 'anointing' of which John speaks, men who remain in the fellowship of the Spirit.*") The NT repeatedly emphasizes teaching (see Mt 28:20, Acts 13:1, 19:9, 2:42, 1Cor 12:28, Eph 4:11, Col 3:16, 1Ti 4:11, 2Ti 1:11, 2:2, 2:24 and cp Jesus' words to Peter to tend the sheep -- Jn 21:15-17 -- you feed them by teaching them the pure milk of the word, solid meat!) Remember also the context of this statement is deceivers trying to cause them to stray from the truth of the gospel

message. In that setting we may not always have an anointed teacher present (think about when the 2 Mormon, but we do always have the "Teacher", the Spirit (Jn 14:26, cp 1Cor 2:10-13) and if we are abiding in Him, in fellowship with Him, filled with Him, He will guide us into all the truth (Jn 16:13). The teaching ministry of the Holy Spirit is often referred to as illumination (in contrast to revelation), that is, His "illumination" shines light on His "[revelation](#)" (Word of God) so that we might understand its spiritual truths. The Spirit gives us the spiritual capacity to appreciate and appropriate God's truth which is already revealed (in His Word).

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 that I said to you.

1Cor 2:10 For to us God revealed [them] through the Spirit; for the Spirit searches all things, even the depths of God. 11 For who among men knows the [thoughts] of a man except the spirit of the man, which is in him? Even so the [thoughts] of God no one knows except the Spirit of God. 12 Now we have received, not the spirit of the world, but the Spirit who is from God, **that we might know the things freely given to us by God** 13 which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual [thoughts] with spiritual [words.]

John 16:13 "But when He, the **Spirit of truth**, comes, **He will guide you into all the truth**; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.

W E Vine on **No need of anyone to teach you** - this does not suggest that they were without the need of teaching, but rather that with the divine power given to them to detect false teachers they were able to refuse their teachings. The ascended Lord has given spiritual gifts in the church, apostles, prophets, evangelists, pastors, teachers and these are for the building up of the body of Christ (Eph. 4:11, 12+); but the apostle's point here is that believers are able by the Spirit's power to be secure against all deceits of the enemy. Human instrumentality was never intended to take the place of dependence upon God; yet, on the other hand, young believers are to be free from that fanaticism which refuses the help of spiritual gifts in the church. (Collected writings)

Simon Kistemaker - "Believers do not have to consult learned professors of theology before they can accept God's truth; in the sight of God, clergy and laity are the same; the Holy Spirit is the teacher of every believer, without distinction." ([James and the Epistles of John](#))

Hiebert adds "The apostle's words must be understood in the light of the context; he "is dealing not with the accumulation of the knowledge of the truth, but with the detection of the truth." John here has in mind the teachings of the Gnostics who claimed to possess an enlightenment which rose higher than the revelation in Christ proclaimed by the apostles. Because the Holy Spirit indwells the true believer and enables him to discern heretical error, he has no need for some cult leader to initiate him into additional secret "knowledge" or professed spiritual insights." ([1 John Commentary](#))

The conjunction **and (kai)** (**no need of anyone to teach**) "adds the result" (Hiebert)

THOUGHT - While **AND** may seem to be a simple conjunction, it behooves the Bible student (2Ti 2:15) to be diligent to observe this conjunction, asking what is being coupled together?

*The child of God, with the Bible in his hand and the Holy Spirit in his heart,
is capable of all spiritual knowledge.*

A W Pink explains **no need of anyone to teach** this way - "Some ignorant souls who fail to understand the sense have been misled by its sound. Certain fanatics suppose it means that the Christian is independent of all preachers, and therefore have contended for the exclusion of oral ministry from the churches. Now it is obvious that John wrote not to promote a spirit of presumption and unwillingness to be taught by others--his own example contradicted any such idea, for he was often engaged in instructing these very persons. Nor was there any inconsistency between his statement and his practice. He taught the disciples and they were grateful and much edified. Yet supposing him to be withdrawn from them and his pen silenced, it did not follow that they must remain ignorant. The Spirit would teach them, by him (John) and without him as He pleased. The child of God, with the Bible in his hand and the Holy Spirit in his heart, is capable of all spiritual knowledge (**ED: I WOULD ADD "AND IN AN ATTITUDE OF PRAYER"** - Col 1:9). Whereas Divine teaching does not supersede (cause to be set aside) ministerial instruction, it does surpass (exceeds) the same." ([Scroll down to page 11](#))

Steven Cole explains **no need of anyone to teach** this way - John means that they do not need the elite gnosis of the false teachers to let them in on God's "secret truth." Rather, every Christian has the indwelling Holy Spirit to enable him or her to understand and interpret Scripture. When the Spirit applies the word of the gospel to the soul, we receive it, not as the word of man, but of God (1Th 2:13). Through the Word, the Holy Spirit reveals to us the riches that God has prepared for us (1 Cor. 2:9-12). This is the doctrine of the priesthood of all believers. You do not need an elite order of clergymen to give you the official interpretation of biblical truth, especially of the gospel. Read the Word for yourself, in dependence on the indwelling Holy Spirit. ([1 John 2:24-27 Avoiding Spiritual Deception](#))

Wuest - in the case of saints who are subjected to the teaching of Modernism, their court of appeal and refuge is the instruction of the Holy Spirit through the Word of God. ([Eerdmans Publishing](#) - used by permission)

But (alla) as His anointing ([chrisma](#)) teaches ([didasko](#) - present tense) you about all things The Spirit guides us into "all that you need to know." In context this **anointing** is especially operative in discerning truth from error. Obviously the phrase "**all things**" does not mean that John is claiming we can attain omniscience!

B F Westcott says that in context the **anointing**, "the gift of the Spirit, is now identified with the results of the gift. The Spirit is the Spirit of Truth (John 14:17); and His teaching is **true**, and admits no element of falsehood (1Jn 2:21)." ([1 John 2 Commentary](#))

Robert Candlish - This **anointing** "carries with it, and in it, an assurance not to be called in question or shaken; an assurance, one may say, infallibly sure." ([1 John 2:26-28 The Guileless Spirit, through the Abiding Messianic Uncion](#))

Tyndale on His anointing ([chrisma](#)) - 'Ye are not anointed with oil in your bodies, but with the Spirit of Christ in your souls: which Spirit teacheth you all truth in Christ, and maketh you to judge what is a lie, and what truth, and to know Christ from antichrist."

And is true ([alethes](#)) and is not a lie ([pseudos](#)), and just as it (the anointing - aka the Spirit) has taught ([didasko](#)) you - What is **true**? Strictly speaking this would seem to refer to **His anointing** (the Holy Spirit), but in context also speaks of the character of what the Spirit teaches - it is truth and not a lie. In short, both the Teacher and His teaching are reliable for He is the Spirit of Truth (Jn 14:17, Jn 15:26, Jn 16:13)!

John MacArthur writes that "If God is **true** (cf. 2 Chr. 15:3; Jer. 10:10; John 17:3; 1 Thess. 1:9) and Christ is the truth (cf. John 14:6), so is the Holy Spirit (cf. 5:6; John 15:26; 16:17)." (Borrow [MacArthur Study Bible](#))

Gary Burge - There are **true** and false anointings, true and false spiritual experiences. An anointing that leads to error, that misrepresents Christ—an anointing that detracts from "**what was from the beginning**"—may be no anointing at all. It may in fact be a **falsehood (lie)**. Thus John will not permit anyone to say that the Spirit inspires rival theological points of view. Only one inspiration comes from the Spirit of God—the **anointing** that affirms the church's historic beliefs in Jesus Christ. Again, as in 1Jn 2:24, inspiration must forever be judged at the bar of historical revelation. Any that cannot pass must be deemed untrue. (See [The Letters of John - Page 132](#))

An essential feature of the anointing is the impartation of truth.

The effect of the work of the Spirit is consistent with His character.

He imparts truth because He is true.

W E Vine explains that the phrase "**the anointing teaches [didasko](#) - present tense) you about all things**," confirms, in a positive way, what has just been put negatively (**you have no need for anyone to teach you**). Again, the Holy Spirit is the "Spirit of truth" (John 14:17+; Jn 15:26+; Jn 16:13+); for that reason the **anointing is true**. That the **anointing "is not a lie"** is not a mere repetition of the statement that **it is true**. It sets in more vivid contrast the falsehoods of the errorists. They are not mere promulgators of speculative theories, they are liars (see 1Jn 2:22); they are directly antagonistic to the truth. On the contrary, an essential feature of the **anointing** is the impartation of truth. The effect of the work of the Spirit is consistent with His character. He imparts **truth** because He is **true**. (Ibid)

Steven Cole - Jesus also called the Holy Spirit "**the Spirit of truth**" (John 14:17+), which is behind John's words here, that **He "is true and is not a lie."** This means that the truth of the gospel is not a subjective matter of personal interpretation. It is not something that I see one way and you see it another way, but both ways are right. Rather, it is objectively, absolutely true in every culture and every age. You must believe it to be saved and any contradiction of the gospel is a lie. ([1 John 2:24-27 Avoiding Spiritual Deception Part 2](#))

Lies and falsehood are the chief trademarks of God's enemies. The anointing, the Spirit of truth, is the "antidote" for such lies for in Him and His teaching there is no lie or falsehood.

And just as it (the anointing ~ the Spirit) has taught ([didasko](#)) you, you **abide ([meno](#) - [present imperative](#) but some favor [present tense](#)) in Him** - The Amplified version has "so you must abide in (live in, never depart from) Him [being rooted in Him, knit to Him], just as [His anointing] has taught you [to do]." Without meaning to sound too mystical, John's readers and we also need to learn to listen to the voice of the Spirit from within, instead of listening to the voices from without! John calls for his readers to continually live at home in Christ, which in context means that they make themselves at home, so to speak, in the true teaching.

Simon Kistemaker - The heart of the sentence, however, lies in the last three words (**abide in Him**) which form a command to have fellowship with Christ. The exhortation is direct: "Remain in him." In view of John's reference to Jesus' return (1Jn 2:28), the words **in Him** relate to Jesus Christ... God provides His Spirit to teach the believer all things necessary for salvation, but God also expects

the Christian to remain in Christ so that he may have constant fellowship with the Father and the Son (cp 1Jn 2:24). ([James and the Epistles of John](#))

John MacArthur - In response to such deceivers, the task of the genuine believer is to “walk in the truth,” i.e., persevere in faithfulness and sound doctrine (see 1Jn 2:20-21; 2Jn 1:4; 3Jn 1:4). (Borrow [The MacArthur Study Bible](#))

Westcott addresses to Whom **in Him** refers - At first sight it might appear most natural to take *en auto* (**in Him**) of the ‘teaching of the Spirit’ (Chrisma - anointing) as is done by the Latin translation used by Augustine (permanete in ipsa sc. unctione) according to John 8:31; but the personal reference cannot be questioned in 1Jn 2:28, and that must decide the interpretation here. Christ—God in Christ—is the subject constantly present to the mind of the Apostle. ([1 John 2 Commentary](#))

*Let the Holy Spirit be at home in every area of your life,
and you be at home in every area of His Word.
Don't keep any secret closets locked away from Him.*

Steven Cole sees “**abide in Him**” as specifying the Holy Spirit” (others like Kistemaker above see **in Him** a reference to Jesus which the context probably does favor. However to some extent it is a moot point because the Spirit is called the Spirit of Christ, Ro 8:9, 1Pe 1:11, and the Spirit of Jesus Christ, Acts 16:7, Phil 1:19). **Cole** says “The Spirit abides in you, but you also must **abide** in the Spirit. John says that **the anointing abides in you**, but the last part of the verse should be a command, “**abide in Him.**” John uses “**abide**” five times in 1Jn 2:24, 27. As we’ve seen, it is his term for fellowship, or for maintaining a warm, close relationship with the Lord. Let the Holy Spirit be at home in every area of your life, and you be at home in every area of His Word. Don’t keep any secret closets locked away from Him. Give Him entrance to every nook and cranny of your thoughts and emotions. To live closely and openly before the Holy Spirit in His Word is the best safeguard against spiritual deception.” ([1 John 2:24-27 Avoiding Spiritual Deception Part 2](#))

H A Ironside - They were not to be dependent on human wisdom, for they had the Word of God opened to them by the Holy Spirit. This then is the comfort, stay, and protection of God’s little children. They may not know very much, but they know Christ. They have the Holy Spirit dwelling in them, and they have the Word of God to instruct them. May we all learn to value what God has graciously committed to us. ([1 John 2](#))

John Piper provides an excellent summary of this section - In this long text there are only two imperatives. One is in 1Jn 2:24: “Let what you heard from the beginning **abide** in you.” And the other is in 1Jn 2:27 at the end: “As his anointing teaches you about everything, and is true, and is no lie, just as it has taught you, **abide** in Him.” Let the Word abide in you! Abide in the Spirit! I can’t help but recall a similar pair of admonitions in Paul’s letters: Colossians 3:16+, “**Let** the word of Christ **dwell** (present imperative) in you richly, as you...sing psalms and hymns and spiritual songs with thankfulness in your hearts to God.” Ephesians 5:18-19+, “**Be filled** (present imperative) with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks.” “**Let the word dwell in you!**” is like John’s “Let the word abide in you!” “**Be filled with the Spirit!**” is like John’s “Abide in the Spirit!” (Ed: See my analysis of the striking parallels in these two sections of Paul’s writings = [FILLED WITH THE SPIRIT -- RICHLY INDWELT BY THE WORD - preceptaustin](#)) This will be my prayer for all of you as Noël and I minister in Liberia and Cameroon for the next six weeks—that the Word abide in you and that you abide in the Spirit. That you love the Word, and continue to come Sunday after to worship in the truth. That you be filled with the anointing of God and continue to come Sunday after Sunday to worship in the Spirit. For the Lord seeks those who will worship him in Spirit and in truth (Jn 4:24). Guard yourselves from the deceiver and the antichrist. Love the Word, live in the Word, pray the Word, Memorize the Word. And before every sentence lay yourself wide open to whatever the Spirit wants to do with you by the Word. “If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. And this is what he has promised us, eternal life.” AMEN. ([1 John 2:18-27 Let What You Heard Abide in You](#)) (Bolding added)

B F Westcott - Impatience drives men to look without for the guidance which in due time will be recognized within **Ed**: Referring to the anointing, the Holy Spirit). Such impatience is the opposite to the steadfastness of the Christian. ([1 John 2 Commentary](#))

I Howard Marshall sums this up - The antidote to falling into false ideas of the Christian faith is to be found in holding fast to the initial statement of Christian truth given in the apostolic witness, as this is confirmed in our hearts by the anointing given by the Spirit. It cannot be otherwise with a religion based on a historical, once-for-all revelation. Granted that the Lord has yet more light to break forth from his Word, it is nevertheless from the Word that new understanding issues, and any new doctrine which is not in harmony with the Word is self-condemned. (Borrow [The Epistles of John](#))

ILLUSTRATION OF LISTENING TO THE SPIRIT - Years ago **Dr. H. A. Ironside** related that one day while on the streets of Los Angeles he came across a street preacher vigorously preaching to a considerable audience around him. As he listened he soon recognized that the speaker was expounding the heretical views of a well-known cult. As he surveyed the audience he noticed a black man on the other side of the crowd attentively following the preaching. Occasionally the trace of a smile appeared on his face.

Dr. Ironside felt sorry for the man being misled by the cult-preacher. When the preacher was finished Dr. Ironside made his way to the man he had watched, and, striking up a conversation, asked him, "And what did you think of what the preacher said?" His reply was, "Well, he sure did tell us, didn't he?" "Yes, he surely did," Dr. Ironside agreed, "but what did you think of what he preached?" With a smile the man looked at him and replied, **"I sure couldn't answer him, but all the while he was preaching there was something inside me saying, 'It's a lie, it's a lie, it's a lie.'"** The Holy Spirit was teaching that Christian brother that he did not need a cult teacher to lead him into the truth of God. So John assures his readers that they do not need the Gnostic teachers to teach them "new and deeper spiritual insights." As long as we listen to the voice of the Spirit, we will continue (abide) in Him. The many voices coming at us from without need to be tested by the voice of the Spirit within us.

QUESTION - [What is the biblical doctrine of illumination?](#) | [GotQuestions.org](#)

ANSWER - Simply put, illumination in the spiritual sense is "turning on the light" of understanding in some area. Throughout the ages, people in every culture and religion have claimed some kind of revelation or enlightenment from God (whether true or not). When that enlightenment deals with new knowledge or future things, we call it prophecy. When that enlightenment deals with understanding and applying knowledge already given, we call it illumination. Regarding illumination of the latter type, the question arises, "How does God do it?"

The most basic level of enlightenment is the knowledge of sin, and without that knowledge, everything else is pointless. Psalm 18:28 says, "You, O LORD, keep my lamp burning; my God turns my darkness into light." Psalm 119, which is the longest chapter in the Bible, is a song about God's Word. In verse 130, it says "The unfolding of your words gives light; it gives understanding to the simple." This verse establishes the basic method of God's illumination. When God's Word enters the heart of a person, it gives light and understanding to them. For this reason, we are repeatedly told to study the Word of God. Psalm 119:11 says "I have hidden your word in my heart that I might not sin against you." Verses 98 and 99 say "Your commands make me wiser than my enemies, for they are ever with me. I have more insight than all my teachers, for I meditate on your statutes."

Regular study of the Word of God will give direction and understanding in the issues of life. This is the first method of God's illumination and the starting point for us all. In Psalm 119 we also find another type of God's illumination. Verse 18 says, "Open my eyes that I may see wonderful things in your law." These are not new revelations, but things which have been written and revealed long before, and just now understood by the reader (one of those "aha!" moments). Similarly, verse 73 says, "Your hands made me and formed me; give me understanding to learn your commands." The plea is for personal understanding and application of God's laws as they are studied by the individual. Fifteen times in this psalm, God is asked to teach or give understanding regarding His laws.

One passage that sometimes stirs controversy regarding illumination is John 14:26, "But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you." Jesus was speaking to His disciples in the upper room, giving them last instructions before His death. This special group of men was to be responsible for spreading the good news of Jesus Christ to the whole world. They had spent three and a half years with Him, watching His miracles and hearing His teachings. They would relay those things to the rest of the world, and would need God's special help remembering those things accurately. Jesus said that the Holy Spirit would teach them and remind them of what had been said, so they could give it to others (including the writing of the Gospels). This verse does not teach that the Spirit will do so with all believers (though there are other verses that speak of the Spirit's illuminating work).

What is the Holy Spirit's illuminating work in believers? Ephesians 1:17-18 tells us that the Spirit gives wisdom and revelation concerning Jesus Christ, and opens the eyes of understanding so we can know God's purposes in our lives. In 1 Corinthians 2:10-13, God has revealed His plans for us by His Spirit, who teaches us spiritual things. The context here points to the Word of God as that which has been revealed. The Spirit of God will always point us to the Word of God for our instruction. As Jesus told His disciples in John 16:12-15, the Spirit simply repeats what the Father and the Son have already said. This repetition helps us remember and fully hear what God has already told us. Sometimes we have to hear things several times before we actually hear them. That's where the Spirit comes in.

One thing that is sometimes overlooked in the discussion of illumination is the purpose of it. To hear some arguments, it would seem that the whole purpose of illumination is an accurate and academic understanding of God's Word. There is no question that God desires us to accurately understand what He has given us. Words have meaning, and we must pay attention to the details in those words. If, however, we stop there, we simply have an academic understanding of facts or philosophies, which do no one any good.

Going back to Psalm 119, we find purpose statements connected with the illumination verses. "I will meditate on your wonders" (v. 27), "I will keep your law and obey it with all my heart" (v. 34), "that I may understand your statutes" (v. 125), "that I may live" (v. 144). The illumination always points to action. Why does God help us understand His Word? So we are able to live in its light. First John 1:6 challenges us, "If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth." We could

paraphrase it to say, “If we say we’ve been enlightened, but still walk in the dark, we lie about understanding God’s Word.” The Spirit of God, who enlightens us to hear and understand God’s Word, then takes that knowledge and guides us in living it. Romans 8:14 says “For as many as are led by the Spirit of God, they are the sons of God.” The illuminating and leading work of the Holy Spirit in our lives is a confirmation that we are indeed children of God.

Related Resource:

- [What is the anointing? What does it mean to be anointed?](#)

[Guided by the Spirit](#)

TODAY’S READING: 1 John 2:18-27

The Spirit teaches you everything you need to know, and what he teaches is true—it is not a lie. -1 John 2:27

As the world’s fastest blind runner, David Brown of the US Paralympic Team credits his wins to God, his mother’s early advice (“no sitting around”), and his running guide—veteran sprinter Jerome Avery. Tethered to Brown by a string tied to their fingers, Avery guides Brown’s winning races with words and touches.

“It’s all about listening to his cues,” says Brown, who says he could “swing out wide” on 200-meter races where the track curves. “Day in and day out, we’re going over race strategies,” Brown says, “communicating with each other—not only verbal cues, but physical cues.”

In our own life’s race, we’re blessed with a divine Guide. Our Helper, the Holy Spirit, leads our steps when we follow Him. “I am writing these things to warn you about those who want to lead you astray,” wrote John (1 John 2:26). “But you have received the Holy Spirit, and he lives within you, so you don’t need anyone to teach you what is true. For the Spirit teaches you everything you need to know” (v. 27).

John stressed this wisdom to the believers of his day who faced “antichrists” who denied the Father and that Jesus is the Messiah (v. 22). We face such deniers today as well. But the Holy Spirit, our Guide, leads us in following Jesus. We can trust His guidance to touch us with truth, keeping us on track. Patricia Raybon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How attuned are you to the Holy Spirit’s guidance? How can you listen better when He guides, warns, and directs?

Dear God, help me yield to Your Spirit’s guidance so I’ll run to Your truth and not to lies.

[How to Stay on Track](#)

The Spirit teaches you everything you need to know, and what he teaches is true—it is not a lie. 1 John 2:27 nlt

Today’s Scripture & Insight : 1 John 2:18–27

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Dear God, attune our hearts to Your Holy Spirit's guidance so we'll run to Your truth and not to lies.

Read about the filling of the Spirit [at atdiscoveryseries.org/q0301](http://atdiscoveryseries.org/q0301).

Vance Havner - By His Spirit

We cannot of ourselves produce any of the experiences of the Christian life.

We cannot regenerate ourselves, for we are born again not of the will of the flesh but of God (John 1:13).

We cannot confess Jesus as Lord but by the Holy Spirit (1 Cor. 12:3).

We cannot understand the Bible but by the Holy Spirit (John 14:26; 1 John 2:27).

We cannot live the Christian life—Christ lives in us (Phil 1:21; Gal. 2:20).

The natural man cannot receive the things of the Spirit of God (1 Cor. 2:14).

We can consent and cooperate, but this is a supernatural work of God from start to finish.

Our Source of Power by Warren Wiersbe

*"If God were to take the Holy Spirit out of this world,
much of what the church is doing would go right on;
and nobody would know the difference."*

Anointing oil speaks of the presence and the working of the Holy Spirit in our lives. All believers have received the anointing of the Spirit (1 John 2:20, 27), and therefore we ought to be "a fragrance of Christ" to the Heavenly Father (2 Cor. 2:15). The more we are like Jesus Christ in character and conduct, the more we please our Father; and the more we please Him, the more He can bless and use us for His glory.

I once heard Dr. A. W. Tozer say, "If God were to take the Holy Spirit out of this world, much of what the church is doing would go right on; and nobody would know the difference."

We have so much in human resources available to the church today that we manage to "serve the Lord" without the unction of the Holy Spirit working in our lives. But is that what God wants?

While here on earth, Jesus lived His life and did His work through the anointing of the Holy Spirit (Luke 4:16–19). If the spotless Son of God needed the Spirit's power, how much more do we! Do we dare pray in the energy of the flesh when the Spirit is present to assist us (Rom. 8:26; Eph. 2:18)? Do we try to witness for Christ without asking the Spirit to help us (Acts 1:8)? Can we fellowship with our Lord in His Word apart from the ministry of the Spirit of God (Eph. 1:15–23; 3:14–21)? - [Warren Wiersbe - Jesus in the Present Tense](#)

J C Philpot - The anointing

"But the anointing which you have received from Him abides in you." 1 John 2:27

All the powers of earth and hell are combined against this holy anointing, with which the children of God are so highly favored. But if God has locked up in the bosom of a saint one drop of this divine unction, that one drop is armor against . . .

all the assaults of sin,
all the attacks of Satan,
all the enmity of self, and
all the charms, pleasures, and amusements of the world.

Waves and billows of affliction may roll over the soul—but they cannot wash away this holy drop of anointing oil.

Satan may shoot a thousand fiery darts to inflame all the combustible material of our carnal mind—but all his fiery darts cannot burn up that one drop of oil which God has laid up in the depths of a broken spirit.

The world, with all its charms and pleasures, and its deadly opposition to the truth of God, may stir up waves of ungodliness against this holy anointing—but all the powers of earth combined can never extinguish that one drop which God has Himself lodged in the depths of a believer's heart.

And so it has been with all the dear saints of God.
Not all their . . .

sorrows,
backslidings,
slips,
falls,
miseries, and
wretchedness,

have ever—all combined, drunk up the anointing that God has bestowed upon them. If sin could have done it—we would have sinned ourselves into hell long ago; and if the world or Satan could have destroyed it or us—they would long ago have destroyed both. If our carnal mind could have done it—it would have swept us away into floods of destruction.

But the anointing abides sure, and cannot be destroyed; and where once lodged in the soul, it is secure against all the assaults of earth, sin, and hell.

The birthmarks of a true child of God ([Al Martin](#))

"How may I be certain that I am saved?" To live and to die believing a wrong answer has horrific and irreversible consequences!

The Spirit of God guided John to write his first epistle in order to help professing Christians give the right answer to this all-important question (1 John 5:13). John describes the convictions and patterns of life that are true of every one who has been born of the Holy Spirit and united to Jesus Christ. I have designated these as "the birthmarks of a true child of God." John identifies at least five such birthmarks. It is important to note that John uses present-tense verbs, indicating a pattern of ongoing action and conviction.

(1) Faith in the Christ of Scripture. We read in 5:1 that "everyone who believes that Jesus is the Christ has been born of God." This birthmark is also emphasized in 1 John 5:6; 1 John 2:18-19; 1 John 2:23-25; 1 John 4:2-3; and 1 John 5:10.

(2) Pursuit of a life of Christlike holiness and personal righteousness. In 1 John 2:29, John writes, "If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him." This birthmark is further insisted upon in 1 John 1:5-7; 1 John 2:6; 1 John 3:2-3; 3:4-10; and 1 John 5:18-19.

(3) Pursuit of a life of obedience to God's commandments. John's words in 2:3-5 affirm this birthmark with unmistakable clarity: "By this we know that we have come to know him if we keep his commandments. Whoever says 'I know him' but does not keep his commandments is a liar and the truth is not in him." See also 1 John 2:17; 1 John 3:24; and 1 John 5:3.

(4) A life of brotherly love. John writes in 1 John 3:14: "We know we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. Everyone who hates his brother is a murderer, and . . . no murderer has eternal life abiding in him." This statement is buttressed by similar assertions in 1 John 2:8-10; 1 John 3:11; 1 John 4:7-8; 1 John 4:12; 1 John 4:20-21; and 1 John 5:1.

(5) An experience of the manifold ministries of the Holy Spirit. In 1 John 2:20, John asserts that true children of God will remain in fellowship with the church and the Apostolic truth present in the church because they have been anointed by the Holy One. Other aspects of the Spirit's ministry to everyone who has been born again are found in 1 John 2:27; 1 John 3:24; 1 John 4:8; and 1 John 4:13.

The things John has written in order that we may "know that we have eternal life" must never be looked upon as the basis upon which we possess eternal life (1 John 5:13). John has clearly asserted that "whoever has the Son has life; whoever does not have the Son of God does not have life" (1 John 5:12). These various "birthmarks" are the inevitable and necessary evidences that we "have the Son," but they are not the Son who is our righteousness Himself. Nevertheless, without these birthmarks, our claim to know that we are saved is utterly without a biblical foundation.

J C Philpot - A solitary drop of this holy anointing oil

"The anointing which you received from Him remains in you, and you don't need for anyone to teach you. But as His anointing teaches you concerning all things, and is true, and is no lie, and even as it taught you, you will remain in Him." 1 John 2:27

Have you ever had a solitary drop of this holy anointing oil fall upon your heart? One drop, if it be but a drop, will sanctify you forever to the service of God. There was not much of the holy anointing oil used for the service of the tabernacle, when we consider the size and quantity of what had to be consecrated. When he went through the sacred work, he touched one vessel after another with a drop of oil—for one drop sanctified the vessel to the service of the tabernacle. There was no repetition of the consecration needed—

it abode. So if you ever had a drop of God's love shed abroad in your heart—a drop of the anointing to teach you the truth as it is in Jesus—a drop to penetrate, to soften, to heal, to feed, and give light, life, and power to your soul—you have the unction from the Holy One—you know all things which are for your salvation, and by that same holy oil you have been sanctified and made fit for an eternal inheritance.

John MacArthur - THE MINISTRY OF THE HOLY SPIRIT 1 JOHN 4:13

*Experiencing the ministry of the Holy Spirit
is evidence of genuine saving faith.*

In John 14:26, Jesus described the Holy Spirit as “the Helper.” One of the most important ways He helps us is by assuring us that we belong to God. Several works of the Holy Spirit, if present in our lives, give evidence of the genuineness of our salvation. In 1 Corinthians 12:3 Paul writes, “No one can say, ‘Jesus is Lord,’ except by the Holy Spirit.” Apart from the convicting work of the Holy Spirit, you would not know who Christ was, nor would you confess Him as Savior and Lord. If you have experienced that work of the Holy Spirit, that is evidence you are a true child of God.

Another essential ministry of the Spirit is that of illuminating Scripture. First John 2:27 says, “The anointing which you received from Him abides in you ... His anointing teaches you about all things.” Do you understand the Bible when you read it? Does it convict you of sin? Does it lead you to rejoice and worship God? If so, that is evidence of the Spirit’s illuminating work in your life.

Do you long for intimate fellowship with God? That, too, is the result of the Spirit’s work in your life (Gal. 4:6). Do you feel compelled to praise God? The filling of the Spirit produces praise (Eph. 5:19). Does your life manifest the fruit of the Spirit (Gal. 5:22–23)? Are one or more of the gifts of the Spirit operating in your life (1 Cor. 12)? Those, too, are evidences of the Spirit’s work in your life.

All of those ministries of the Holy Spirit are the way He “bears witness with our spirit that we are children of God” (Rom. 8:16). If they are manifest in your life, they provide evidence that you abide in God and He in you (1 John 4:13). Let the Holy Spirit’s work in your life dispel the dark shadows of doubt.

Suggestions for Prayer: Pray that God would help you examine your life for evidence of the Spirit’s work.

For Further Study: Read 1 John 3:24. What is our part in obtaining assurance? ✧ Are there any commandments you are willfully violating? If so, confess them, repent of them, and begin to experience the blessedness of assurance. (See [Strength for Today: Daily Readings for a Deeper Faith - Page 18](#))

Take the finest spices. . . . And you shall make of these a sacred anointing oil.”

“It shall not be poured on the body of an ordinary person, and you shall make no other like it in composition. It is holy, and it shall be holy to you.”—One Spirit.—Now there are varieties of gifts, but the same Spirit.

Your God . . . has anointed you with the oil of gladness beyond your companions.—God anointed Jesus of Nazareth with the Holy Spirit and with power.—God . . . gives the Spirit without measure.

From his fullness we have all received.—But as his anointing teaches you about everything, and is true, and is no lie—just as it has taught you, abide in him.—It is God who . . . has anointed us, and who has also put his seal on us and given us his Spirit in our hearts as a guarantee.

The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

Ex. 20:23, 25; Ex. 30:32; Eph. 4:4; 1 Cor. 12:4; Ps. 45:7; Acts 10:38; John 3:34; John 1:16; 1 John 2:27; 2 Cor. 1:21–22; Gal. 5:22–23

YOU HAVE AN ANOINTING - Os Hillman 1 JOHN 2:27

Do you know your anointing? Anointing is the gift that functions in you naturally to benefit others and the kingdom of God. If one has to “work it up,” then one has probably gone outside of one’s anointing.

One area in which I have a God-given anointing is networking. I have never sought to develop such an anointing. But I know a lot of people. Despite being an introvert by nature, God has connected me with people all around the world.

Many times when people call me about something, my natural response is, “Oh, you need to contact so and so. He can help you with that.” A mentor once said to me, “Your inheritance is in relationships.” He was affirming that my anointing is in relationships and

networking.

My wife, on the other hand, has an anointing in the area of disarming people. She can become someone's best friend in five minutes. She disarms people faster than anyone I know. There is no way you can be a shy person around my wife. I have seen people open up to Angie where they would not open up to anyone else. It is her anointing.

Where do you move naturally in your life? What do you do that you don't have to work at? Chances are, that is your anointing. God wants you to walk in the anointing He has given to you.

John Bennett - AN UNCTION FROM THE HOLY ONE

Having great affection for the believers to whom he wrote, John warns them of the conditions that will exist immediately prior to the Lord's return. In 'the last hour', v. 18 JND, there will be many antichrists active in opposition to the Lord. Initially, they may well be amongst the saints, indistinguishable from believers. However, at this climactic time, they will leave the assembly and cause distress and discouragement as they go. In going, they will manifest something of their true character. How can the saint of God cope in such times? John supplies an answer: 'But ye have an unction from the Holy One, and ye know all things', v. 20.

The phrase that forms the title for our meditation today is found only here in John's first epistle. He does not stop to identify of whom he is writing, but it is clearly the Spirit of God. John may have remembered the words of the Lord: 'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth', John 16:13. It is on this basis that John can now write, 'ye know all things', v. 20. It is not because of any intellectual attainment but as a consequence of the work of the Holy Spirit in the lives of believers.

We notice that the Holy Spirit indwells believers. John says in verse 20, 'ye have ...'. This asserts their continued possession of the unction. He says again, verse 27, 'the anointing which ye have received of him abideth in you'. The fact that the Holy Spirit dwells permanently in the heart of each believer is the seal of our salvation and 'the earnest of our inheritance', Eph. 1:13-14.

The purpose of the Holy Spirit's presence in our hearts is that we might know the truth of God. John writes, 'the same anointing teacheth you ... all things, and is truth', v. 27. As the Lord described the Holy Spirit as 'the Spirit of truth', John 14:17, so John testifies of that essential trait of deity that characterises the Spirit of God. The One who indwells us can provide us with the test necessary to determine truth from falsehood, with the revelation of Christ to defeat every antichrist, and with the fellowship of divine persons that will be our portion eternally.

William MacDonald - ...ye need not that any man teach you." (1 John 2:27)

At first glance this verse poses problems. If we don't need anyone to teach us, why did the risen Lord give teachers to build up the saints for the work of ministering (Eph. 4:11, 12)?

In order to understand John's meaning, it helps to know the background of his letter. At the time he wrote, the church was being plagued by false teachers known as Gnostics. These heretics had once professed to be sincere believers in the Lord Jesus and had been in the fellowship of local assemblies. But then they had left to push their false views concerning the humanity and deity of Christ.

They professed to have superior knowledge, hence the name Gnostic, from the Greek word gnosis—"to know." They probably said something like this to the Christians: "What you have is good, but we have additional truth. We can take you beyond the simple teachings and initiate you into new and deeper mysteries. If you are going to be full-grown and fulfilled, you need our teachings."

But John warns the Christians that it is all a hoax. They don't need any of these imposters to teach them. They have the Holy Spirit. They have the Word of Truth. And they have God-ordained teachers. The Holy Spirit enables them to discern between truth and error. The Christian faith has been once for all delivered to the saints (Jude 3), and anything that claims to be in addition to it is fraudulent. Christian teachers are needed to explain and apply the Scriptures, but they must never transgress by going beyond the Scriptures.

John would be the last one to deny the need for teachers in the Church. He himself was a teacher par excellence. But he would be the first one to insist that the Holy Spirit is the ultimate authority, and that He leads His people into all truth through the pages of Holy Writ. All teaching must be tested by the Bible. If it professes to be in addition to the Bible, if it claims equal authority with the Bible, or if it does not agree with the Bible, then it must be rejected.

Horatius Bonar - THE HEAVENLY ANOINTING—1 JOHN 2:27.

SATAN as the angel of light, the prophet of all natural knowledge, was abroad among the early churches. He was a lying spirit in

some of the primitive teachers, sending them forth to seduce the saints. To Galatia, Ephesus, Corinth,—everywhere,—he sent them on their errand of seduction.

For this there was but one remedy, one antidote,—not a larger amount of human wisdom, or ‘refined culture,’ or ‘liberal thought,’ but a fresh infusion of ‘that wisdom which cometh from above.’ There was only One who could meet this spirit of evil knowledge and counteract his wiles,—the Holy Ghost, here spoken of as ‘the unction’ or anointing.

I. The anointing.—Our Master’s name is Messiah, Christ, the Anointed; and we are, like Him, anointed ones,—‘Christians.’ The oil is the Holy Ghost, and from Him directly we have the anointing. It is His office to anoint. ‘The Spirit of the Lord is upon me, because the Lord hath anointed me.’ It is His office to make Christians, and to keep them such. He is both the Anointer and the unction; and it is through Him that we are made what we are. He comes on us; He comes into us. This anointing is the Church’s birthright: as the sun is the birthright of humanity, so is the Spirit the birthright of the Church.

II. The source of the anointing.—It is not from ourselves, but from another. It is ‘received.’ It is not from beneath, but from above; it is from the Holy One. Is this Christ, or the Holy Spirit? It is true of both. We get the Holy Spirit from Christ; and from the Spirit we get the gifts and graces. Thus in both of these senses we have an unction from the Holy One. All is of God; and yet as free and accessible as if at our side.

III. Its permanence.—It abideth in us. It is no passing touch, no drop which falls on us to-day, and disappears to-morrow. It abides; it abides in us; it has taken up its permanent dwelling in us. It is not liable to our fluctuations; it is constant, ever remaining, ever operating. Christ abideth in us; the Spirit abideth in us. All is everlasting,—increasing, not decreasing.

IV. Its rendering us independent of human teaching.—It not only fits us for overcoming the evil one; not only enables us to resist those that seduce us; but it makes us independent of man. He may or he may not teach us: it does not matter; we are not dependent on him. We need him not. This is not self-dependence, nor absolute independence; it is simply independence of man because of dependence upon God. For, having God’s teaching, we need not that any man teach us. We have a Teacher wiser, better, truer, more patient, more loving than man. Let us welcome this, let us prize it, let us daily employ it. We shall need it more and more in these last days, when the prevalence of false teaching will fling us from man altogether, and throw us upon God alone.

V. Its character.—(1) It teacheth us. The object of the anointing is specially teaching; and the reference here is to the anointing of prophets for their work (as Elisha, 1 Kings 19:16), and to Messiah’s anointing for preaching the gospel (Isa. 61:1). The expression, ‘Anoint thine eyes with eye-salve,’ is of the same import. The Holy Spirit is our teacher. (2) It teacheth all things. Its circle of instruction is wide, extending to all truth on the one hand, and to every part of our being on the other. There is nothing which we need that this anointing does not comprehend. It embraces all that ‘Christians’ can require. (3) It is truth. For He is the Spirit of truth, the Spirit of Him who is the truth; He ‘guides into all truth. The certain, the authentic, is with Him. (4) It is no lie. It contains nothing that is untrue or uncertain. It is not the false spirit who speaketh lies; no lie is in Him or His anointing.

VI. Its object.—That we should remain in Christ. Christ Himself said, ‘Abide in Me;’ and He connected this with His ‘words abiding’ in us. The object of the anointing, the work of the Holy Spirit, is to produce and maintain this abiding. Connection with Christ, connection of the most intimate kind, connection as the result of the anointing,—this is what we need.

What a needful text is this in our day! The world’s wisdom is estimated so highly; spiritual truth is at a discount; dependence on supernatural teaching is reckoned weakness; reliance on intellect is the chief thing recommended; speculation, unbounded and unchecked speculation, is counted a noble thing; the risk of embracing a lie is sneered at; error is not deemed sin; truth, as the very health of the soul, is not deemed indispensable, provided there be earnestness; the word of God is not treated as infallible and its information certain, but rather as a cabinet of playthings for the intellect.

In opposition to all this, our text comes in with the assertion of a divine Teacher and an infallible teaching; a teaching not narrow and straitened, but wide and all-embracing; a teaching of truth, in opposition to every lie of man or Satan, of the Church or the world, of priest or philosopher. Ah, this is the real thing that the vexed soul needeth! This is rest for the weary intellect, satisfaction for the empty soul.

Walter Kaiser - What Is the Anointing? - [Hard Sayings of the Bible - see page 688](#)

What type of anointing is it that 1 John 2:27 claims the Christian receives? Is it anything like what was received in the Old Testament? Why does John then say that this means that “you do not need anyone to teach you”? How does an anointing teach us something? Can we now dispense with human teachers altogether?

This verse is a continuation of a thought first introduced in 1 John 2:20, “You have an anointing from the Holy One, and all of you know the truth.” References to both anointing and knowing the truth appear in each of the two verses. In the Old Testament the anointing given kings and priests was with oil to consecrate them to ministry. There is clearly a consecration or initiation going on in

this passage as well, but there is no mention of oil. By the time of Tertullian (A.D. 200) anointing with oil was practiced in the context of baptism, but there is no evidence that such a practice occurred as early as the New Testament period. In the New Testament oil is only connected with anointing the sick for healing (Mk 6:13; Jas 5:14–15). Yet the practice of the later church does give us a clue to the meaning here, for the oil meant the reception of the Spirit. Even in the Old Testament the anointing of kings (1 Sam 16:13) and prophets (Is 61:1) is connected with the Spirit coming upon them. Jesus at his baptism is said to be anointed with the Spirit (Acts 10:37–38; compare Acts 4:27; Heb 1:9), and in Luke 4:18 Jesus quotes, “The Spirit of the Sovereign Lord is on me, because the Lord has anointed me” (Is 61:1), which was the theme of his ministry. Jesus was never anointed with oil (other than perhaps the perfume poured over him at the end of his ministry in Bethany), but he was anointed with the Spirit, which came upon him at his baptism. It is quite appropriate (and probably a deliberate play on words) that Christians, who are followers of the Christ (which means Messiah, or “anointed one”) should bear that same anointing (the root of “Christ” and “anointing” are the same in Greek).

Paul indicates that Christians have been anointed with the Spirit when he says, “He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come” (2 Cor 1:21–22; the grammar indicates that this is one event, not several). The experience of the Spirit was a normative part of early Christian initiation. Paul explicitly denies the modern idea that one is not supposed to experience or feel anything at conversion when he argues that one knows if one is a Christian because of the presence of the Spirit within (Rom 8:9; see 1 Jn 3:24; 4:13). Acts also connects the reception of the Spirit to Christian initiation (Acts 2:38; 3:19; 8:15–17; 10:44–48; 19:5–6).

In the New Testament, then, baptism is normally associated with the experience of the Spirit, as are repentance from “dead works” and commitment to Christ. The four form a complex, but they are not interchangeable with each other. All need to be present for the complete initiatory experience. The data of Acts shows that at times the order of the events is different, and in some cases the various parts are separated by some time. But the assumption of the New Testament writers is that all four are present. Thus in 1 John 2:27 the anointing is something that has been received at a past point in time, the point of Christian initiation. However, John is not discussing baptism here, and therefore does not identify the anointing he is talking about with baptism.

John also does not identify the anointing with the Word, although he does not place Word and Spirit over against one another. In 1 John 2:24 we read, “See that what you have heard from the beginning remains in you. If it does, you also will remain in the Son and in the Father.” The “what you have heard from the beginning” is the apostolic witness to Christ (1 Jn 1:1–3), which in the Gospel of John became Scripture. Those anointed are not the false teachers who have rejected this apostolic witness and left the orthodox Christian community, but precisely those who have accepted the witness, in which it remains. We see a similar continuity between the Spirit and Christ in John 14:26 and John 15:26. There is no conflict between the Spirit and the gospel tradition. Yet the two are not the same. The anointing is not “that which you have heard,” but a complement to it, the Spirit within.

Those who have the Spirit (in whom it “remains,” a continuing action), then, “do not need anyone to teach” them. This again parallels what we read in John 14:26 and John 15:26, not to mention the ongoing revelation of John 16:12–15. John has at least three reasons for writing this. First, the false teachers were probably claiming to have some secret knowledge into which they had been initiated and which the orthodox Christians did not have. Nonsense, says John, you yourself have the real, not the counterfeit. Unlike them you have Truth himself within.

Second, these people already have received the apostolic witness and remain in it, the anointing of the Spirit showing them that it is indeed true. There is no need for supplementary teaching, for they already have what is true. Third, the Spirit within will guide them into truth. While teachers may be helpful and an exhortation or teaching like 1 John useful, John trusts that the Spirit himself will be the real teacher, showing them the true and exposing the false, just as Paul trusts that the Spirit will lead Christians into righteous living (Gal 5:16, 18, 22–26) and James expects the “wisdom that comes from heaven” to bear the proper fruit (Jas 3:13–18). Christians who are listening to the Spirit should “smell a rat” when they see false versions of the faith or outright evil, and they should recognize the family likeness in that which is of God.

Unfortunately, Christians often do not listen to the Spirit, and when they do their perceptions can be warped, so the external guidelines of Scripture are always necessary. Furthermore, in the process of conversion the human teacher also instructs students in the truth, the apostolic witness, which they must accept and remain in to receive this anointing. Again John does not separate Word from Spirit or substitute one for the other, but he does recognize that the Spirit should be giving true discernment to the believer. Since he still has a place for the Word, John also has a place for human teachers, yet he recognizes that they may fall into error and it may be hard for Christians to sort out the true teacher from the impostor. It is the discernment taught by the Spirit that John believes will enable the believer who is committed to Christ to see correctly in this situation. The human remains important, but the divine Guide is the one in whom John places his ultimate confidence.

This passage is difficult, then, in two ways. First, it relies on our understanding the Jewish background of anointing so that we will connect it with the Spirit and Christian initiation. Second, it expects our experience of the Spirit to be real enough that we will understand that the Spirit himself does indeed teach us and lead us into truth. The challenge of the verse is to live in this experience,

not in rejecting the role of the Word, for John never does that and in fact easily slips back and forth from Spirit to Word, but in so walking in obedience to the words of Christ in Scripture and the inner voice of the Spirit that we recognize immediately when the world tries to seduce us through that which claims to be Christian but is tainted in some way.

Andrew Murray - THROUGH THE HOLY SPIRIT

'The anointing which ye received of Him, abideth in you; and even as it hath taught you, ye shall abide in Him.'—1 JOHN 2:27.

HOW beautiful the thought of a life always abiding in Christ! The longer we think of it, the more attractive it becomes. And yet how often it is that the precious words, 'Abide in me,' are heard by the young disciple with a sigh! It is as if he understands so little what they really mean, and can realize so little how this full enjoyment can be attained. He longs for some one who could make it perfectly clear, and continually again remind him that the abiding is in very deed within his reach. If such an one would but listen to the word we have from John this day, what hope and joy it would bring! It gives us the Divine assurance that we have the anointing of the Holy Spirit to teach us all things, also to teach us how to abide in Christ.

Alas! some one answers, this word does not give me comfort, it only depresses me more. For it tells of another privilege I so little know to enjoy: I do not understand how the teaching of the Spirit is given,—where or how I can discern His voice. If the Teacher is so unknown, no wonder that the promise of His teaching about the abiding does not help me much.

Thoughts like these come from an error which is very common among believers. They imagine that the Spirit, in teaching them, must reveal the mysteries of the spiritual life first to their intellect, and afterwards in their experience. And God's way is just the contrary of this. What holds true of all spiritual truth is specially true of the abiding in Christ: We must live and experience truth in order to know it. Life-fellowship with Jesus is the only school for the science of heavenly things. 'What I do, thou knowest not now, but thou shalt know hereafter,' is a law of the kingdom, especially true of the daily cleansing of which it first was spoken, and the daily keeping. Receive what thou dost not comprehend, submit to what thou canst not understand, accept and expect what to reason appears a mystery, believe what looks impossible, walk in a way which thou knowest not,—such are the first lessons in the school of God. 'If ye abide in my word, ye shall understand the truth:' in these and other words of God we are taught that there is a habit of mind and life which precedes the understanding of the truth. True discipleship consists in first following, and then knowing the Lord. The believing surrender to Christ, and the submission to His word to expect what appears most improbable, is the only way to the full blessedness of knowing Him.

These principles hold specially good in regard to the teaching of the Spirit. That teaching consists in His guiding the spiritual life within us to that which God has prepared for us, without our always knowing how. On the strength of God's promise, and trusting in His faithfulness, the believer yields himself to the leading of the Holy Spirit, without claiming to have it first made clear to the intellect what He is to do, but consenting to let Him do His work in the soul, and afterwards to know what He has wrought there. Faith trusts the working of the Spirit unseen in the deep recesses of the inner life. And so the word of Christ and the gift of the Spirit are to the believer sufficient guarantee that He will be taught of the Spirit to abide in Christ. By faith he rejoices in what he does not see or feel: he knows, and is confident that the blessed Spirit within is doing His work silently but surely, guiding him into the life of full abiding and unbroken communion. The Holy Spirit is the Spirit of life in Christ Jesus; it is His work, not only to breathe, but ever to foster and strengthen, and so to perfect the new life within. And just in proportion as the believer yields himself in simple trust to the unseen, but most certain law of the Spirit of life working within him, his faith will pass into knowledge. It will be rewarded by the Spirit's light revealing in the Word what has already been wrought by the Spirit's power in the life.

Apply this now to the promise of the Spirit's teaching us to abide in Christ. The Holy Spirit is indeed the mighty power of God. And He comes to us from the heart of Christ, the bearer of Christ's life, the revealer and communicator of Christ Himself within us. In the expression, 'the fellowship of the Spirit,' we are taught what His highest work is. He is the bond of fellowship between the Father and the Son: by Him they are one. He is the bond of fellowship between all believers: by Him they are one. Above all, He is the bond of fellowship between Christ and believers; He is the life-sap through which Vine and branch grow into real and living oneness: by Him we are one. And we can be assured of it, that if we do but believe in His presence and working, if we do but watch not to grieve Him, because we know that He is in us, if we wait and pray to be filled with Him, He will teach us how to abide. First guiding our will to a whole-hearted cleaving to Christ, then quickening our faith into ever larger confidence and expectation, then breathing into our hearts a peace and joy that pass understanding, He teaches us to abide, we scarce know how. Then coming through the heart and life into the understanding, He makes us know the truth,—not as mere thought-truth, but as the truth which is in Christ Jesus, the reflection into the mind of the light of what He has already made a reality in the life. 'The life was the light of men.'

In view of such teaching, it is clear how, if we would have the Spirit to guide us into the abiding life, our first need is—quiet, restful faith. Amid all the questions and difficulties that may come up in connection with our striving to abide in Christ,—amid all the longing we may sometimes feel to have a Christian of experience to aid us,—amid the frequent painful consciousness of failure, of

ignorance, of helplessness,—do let us hold fast the blessed confidence: We have the unction of the Holy One to teach us to abide in Him. 'THE ANOINTING which ye have received of Him, ABIDETH IN YOU; and even as it hath taught you', YE SHALL ABIDE IN HIM'. Make this teaching of His in connection with the abiding matter of special exercise of faith. Believe that as surely as thou hast part in Christ thou hast His Spirit too. Believe that He will do His work with power, if only thou dost not hinder Him. Believe that He is working, even when thou canst not discern it. Believe that He will work mightily if thou dost ask this from the Father. It is impossible to live the life of full abiding without being full of the Holy Spirit; believe that the fulness of the Spirit is indeed thy daily portion. Be sure and take time in prayer to dwell at the footstool of the throne of God and the Lamb, whence flows the river of the water of life. It is there, and only there, that thou canst be filled with the Spirit. Cultivate carefully the habit of daily, yea, continually honouring Him by the quiet, restful confidence that He is doing His work within. Let faith in His indwelling make thee jealous of whatever could grieve Him,—the spirit of the world or the actings of self and the flesh. Let that faith seek its nourishment in the Word and all it says of the Spirit, His power, His comfort, and His work. Above all, let that faith in the Spirit's indwelling lead thee specially, to look away to Jesus; as we have received the anointing of Him, it comes in ever stronger flow from Him as we are occupied with Him alone. Christ is the Anointed One. As we look up to Him, the holy anointing comes, 'the precious ointment upon the head of Aaron, that went down to the skirts of his garments.' It is faith in Jesus that brings the anointing; the anointing leads to Jesus, and to the abiding in Him alone.

Believer, abide in Christ, in the power of the Spirit. What think you, ought the abiding longer to be a fear or a burden? Surely not. Oh, if we did but know the graciousness of our Holy Comforter, and the blessedness of wholly yielding ourselves to His leading, we should indeed experience the Divine comfort of having such a teacher to secure our abiding in Christ. The Holy Spirit was given for this one purpose,—that the glorious redemption and life in Christ might with Divine power be conveyed and communicated to us. We have the Holy Spirit to make the living Christ, in all His saving power, and in the completeness of His victory over sin, ever present within us. It is this that constitutes Him the Comforter: with Him we need never mourn an absent Christ. Let us therefore as often as we read, or meditate, or pray in connection with this abiding in Christ, reckon upon it as a settled thing that we have the Spirit of God Himself within us, teaching, and guiding, and working. Let us rejoice in the confidence that we must succeed in our desires, because the Holy Spirit is working all the while with secret but Divine power in the soul that does not hinder Him by its unbelief.

James Smith - HOW TO BE TAUGHT OF GOD. Psalm 25:12.

I. The Man Spoken Of. "The man that feareth the Lord."

1. This is not the fear of ALARM.
2. This is the fear of LOVE.

II. The Promise Given. "Him shall He teach."

1. The Teacher (Ps 32:8-11).
2. The Teaching (1 John 2:27).

III. The Condition Mentioned. "In the way that He shall choose."

1. The way of His CHOICE (Isa. 30:21).
2. He teaches those IN THIS WAY (John 7:17).

Anointing (5545) (**chrisma** from **chrío** = to daub, smear, anoint with oil, root of the word **Christos** = Christ or Messiah) is a noun which literally means what has been spread on, such as an ointment. **Chrisma** is "that with which the anointing is performed — the unguent or ointment." (Vincent) The only other use is 1Jn 2:20.

Abide (3306) (**meno**) in simple terms means to remain in the same place or position over a period of time. It means to reside, stay, live, lodge, tarry or dwell. **Menō** describes something that remains where it is, continues in a fixed state, or endures. It conveys the ideas of both union and communion.

Meno can mean "to take up permanent residence" or "to make yourself at home." **Meno** is the root of the Greek noun **mone** which means mansion or habitation (Jn 14:2, 23).

More than one half of the uses of **meno** are by John in his Gospel and letters.

Here is a summary of some of the nuances of **meno** related specifically to dwelling or abiding in Christ - (1) to dwell in God (or Christ) means that we walk as Christ walked (1Jn 2:6, Php 2:5, Jn 13:15); (2) to dwell in Christ means that we don't habitually live in sin (1Jn 3:6); (3) to dwell in Christ means that we continue in His Word (Jn 8:31, 1Jn 2:17); (4) to dwell in Christ means that we bear fruit (Jn 15:5, Heb 13:5, Col 1:10, Ro 6:22, Php 4:7, 1Co 16:5, Jn 4:36)

MENO IN JOHN'S EPISTLES - 1 Jn. 2:6; 1 Jn. 2:10; 1 Jn. 2:14; 1 Jn. 2:17; 1 Jn. 2:19; 1 Jn. 2:24; 1 Jn. 2:27; 1 Jn. 2:28; 1 Jn. 3:6; 1 Jn. 3:9; 1 Jn. 3:14; 1 Jn. 3:15; 1 Jn. 3:17; 1 Jn. 3:24; 1 Jn. 4:12; 1 Jn. 4:13; 1 Jn. 4:15; 1 Jn. 4:16; 2 Jn. 1:2; 2 Jn. 1:9

Need (5532)(**chreia** from **chraomai** = to use, make use of or **chreos** = a debt) means a necessity, what is needed or the occasion of need. **Chreia** can also convey the idea of something which is lacking and therefore is needed. **Chreia** can refer to that which should happen or be supplied because there is a need. Gingrich -1. need, necessity Lk 10:42; Hb 7:11. crei,an e;cein have need Mt 3:14; 6:8; Mk 11:3; Lk 19:31, 34; 1 Cor 12:21, 24; Hb 5:12; 10:36.—2. need, lack, want, difficulty crei,an e;cein be in need, lack something Mk 2:25; Ac 2:45; 4:35; Eph 4:28; Rv 3:17.—In other expressions Ac 20:34; Ro 12:13; Phil 4:16, 19.—3. the thing that is necessary Eph 4:29.—4. office, duty, service Ac 6:3. [pg 217]

CHREIA IN JOHN'S WRITINGS - Jn. 2:25; Jn. 13:10; Jn. 13:29; Jn. 16:30; 1 Jn. 2:27; 1 Jn. 3:17; Rev. 3:17; Rev. 21:23; Rev. 22:5

Teach (1321)(**didasko**) means to provide instruction (with the idea of systematic teaching or training) in a formal or informal setting and focuses "on content, with the purpose of discovering the truth—contrary to the forums so popular among Greeks, where discussion and the bantering about of various ideas and opinions was the primary concern (see Acts 17:21)." (MacArthur) **Didasko** was used in secular Greek to describe a choir director who trains a choir over a long period of rehearsals until they are able to perform.

DIDASKO USES BY JOHN - Jn. 6:59; Jn. 7:14; Jn. 7:28; Jn. 7:35; Jn. 8:2; Jn. 8:20; Jn. 8:28; Jn. 9:34; Jn. 14:26; Jn. 18:20; 1 Jn. 2:27; Rev. 2:14; Rev. 2:20

True (227)(**alethes**) describes that which is manifest, that which is unconcealed, that which conforms to reality and thus is genuine, that which is in accordance with facts, that which is real (authentic, not imaginary).

ALETHES - 25V - Matt. 22:16; Mk. 12:14; Jn. 3:33; Jn. 4:18; Jn. 5:31; Jn. 5:32; Jn. 6:55; Jn. 7:18; Jn. 8:13; Jn. 8:14; Jn. 8:17; Jn. 8:26; Jn. 10:41; Jn. 19:35; Jn. 21:24; Acts 12:9; Rom. 3:4; 2 Co. 6:8; Phil. 4:8; Tit. 1:13; 1 Pet. 5:12; 2 Pet. 2:22; 1 Jn. 2:8; 1 Jn. 2:27; 3 Jn. 1:12

Lie (falsehood) (5579)(**pseudos** from **pseudomai** = to lie) is that which is false (untrue, not according to truth or fact). It is a statement that made with the intention of deceiving or defrauding. Lies are not only the spoken words but also actions (1Jn 1:6 - verb pseudomai).

PSEUDOS - 10V - Jn. 8:44; Rom. 1:25; Eph. 4:25; 2 Thess. 2:9; 2 Thess. 2:11; 1 Jn. 2:21; 1 Jn. 2:27; Rev. 14:5; Rev. 21:27; Rev. 22:15