

# Abiding Children of God

1 John 2:26-28

1. Introduction: In the late '80s and '90s the US government launched the campaign against drugs towards the youth of the US and the campaign was called just say no I remember it in my school with lots of t-shirts and posters and the idea was to for kids to just say no to drugs it was a simple command and it was something that was meant to be simple and it was targeted towards teenagers so something that's not complicated it's something that everyone can remember it's simple command just say no in saying no to drugs the teenager the young student would be essentially saying yes to all the potential that they had in their mind and in school and in the future ahead of them their whole life they would be saying yes too bright or future because they were saying no to drugs. Conversely when we get married we say yes to one spouse, and in doing so we say no to all other people. That's the point, one simple yes, means billions of "no's". Today's text is very much a simple message like that. It's a message simple enough for the dear little children of John.
2. Please open your Bibles to Text:
 

**Slide 1** 1 John 2:26 I write these things to you about those who are trying to deceive you. 27 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. 28 And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.
3. Recap:
  - a. Last week we talked about how John is using the word “teknia” which means “little children” to create a sense of closeness to his audience, mirroring the sense of closeness that Jesus had with his disciples in the upper room. The last instructions of Jesus during the last supper before he's arrested and killed.
  - b. It was this sense of closeness that we listen to the command “do not sin”.
  - c. Today's text also has a link in both v27 and v28 where that word is used and John's instruction is the exact instruction that Jesus gives in the Upper Room. And it's the command to abide in Jesus. Abiding in Jesus is a command to say no to the world, which says yes to Jesus.
  - d. This command is exactly like the command in The Garden. By saying no to the tree of the knowledge of Good and Evil, Adam and Eve were saying “yes” to God. Because God had already done all the work of creation, simply saying “no” to the snake, would ensure that they would enjoy all of creation. It's like they would need to plant trees to eat food for when they got hungry, all of that work was already done. It was a simple, “no” to say “yes” to God.
4. Let's go through the text to show you how this works.
  - a. **Slide 2** 1 John 2:26 I write these things to you about those who are trying to deceive you. In context today we want to see briefly Who is trying to deceive them, and how are they trying to deceive them.
    - i. Those who hate their brother/sister are in darkness 1 John 2:9
    - ii. Those who love the world 1 John 2:15

- iii. People who have left the church 1 John 2:19 “they went out from us but they were not of us”
- iv. Those who deny Jesus is the Christ 1 John 2:22 – This is the antichrist
  - 1. In 2:18-25 John says “The antichrist is coming” – who is the antichrist? **Slide 3 1 John 2:22 “Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son.”** The antichrist is a spirit the influences people to confess that Jesus is not from God. And,
  - 2. 1 John 4:3 “every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.” People who are under this influence seem to be around now, and they are trying to deceive the church with this new teaching. So John says
- v. Those who preach contrary to the message they had already received we get our text today and earlier John says 1 John 2:24 “let what you heard from the beginning abide in you”.
  - 1. The antichrists, and liars, and apostates are out there trying to win them over. This is exactly the situation we find ourselves today in the church. We have the exact same context.
- vi. First, a CONCLUSION **Slide 4 2:26 I write these things to you about those who are trying to deceive you** John reminds us, to watch out for those who say we don’t need Jesus in some area of our life. John says in the intimacy of the upper room, You and I might be taught deceptive ways from the world, there might be a Judas around influenced by satan. So as a heads, up, this is coming and when it does, say no.
- b. But how is this possible? That’s the next verse **Slide 5 1 John 2:27 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.**
  - i. (Abide) Listen carefully to how we get to abide, and why he’s commanding his church and us to abide. Jesus teaches John, and John is teaching us that Jesus has already done the work. Listen to the upper room conversation that is being echoed here when John says “abide”. **Slide 6 John 15:3 “Already you are clean because of the word that I have spoken to you. 4 Abide in me, and I in you.”**
    - 1. What does abide mean? Abide simply means remaining in Jesus based off the work that Jesus has done. There’s an illustration that Jesus gives in the Upper Room Discourse. Jesus says “I am the vine, and you are the branches”. It’s as simple as it gets. Branches and fruits grown out of already established vines. Branches don’t grow on their own. No fruit grows unless it’s attached to a vine.
    - 2. Abiding means is as simple as not saying “no” to Jesus. Jesus says **Slide 7 John 15:6 “If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.”**
    - 3. There is a deep trinitarian connection here to how Jesus relates to the Father. In **Slide 8 John 17:21 “that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.”** This is what the theological word **Slide 9 “perichoresis”** means. Jesus

says that He is actually in the Father and that the Father is actually in the Son. So in a similar way (not in an exact way), Jesus will abide in us as Christians as we abide in Him.

4. Now notice who abides in who in this verse. **Slide 10 1 John 2:27 “But the anointing that you received from him abides in you”** John is saying, I abide in Jesus, and Jesus abides in the Father; Jesus abides in me, therefore you, little children need to abide in? In John? No, In Jesus! By abiding in Jesus, Jesus abides in us.
5. This is an enormous point. John doesn't say “\*my\* anointing abides in you”. The anointing of God abides in Christians. The anointing they received from all that Jesus did, is what is abiding in them. Not John, but Jesus abides in them.
6. We (as Christians) are not abiding in our spiritual leaders. Our spiritual leaders are very much necessary and have authority over us in a spiritual sense, the NT is very clear that we do need leaders and have leaders who are appointed by God-
7. but we all either abide in Jesus or we say yes to the drug, or the wrong thing and choose not Jesus. No room for nuance in this letter. We abide in the teaching of the apostles, which is what the Bible is. This is the message that has “once for all been delivered to the saints” (Jude 3) – we either say yes to that and no to the world, or we say yes to the world and live according to some other teaching.
8. But We do not abide in any single apostle, or bishop, or presbyter, or priest, or pastor. We abide only in Jesus.
9. This is how discipleship works. When we disciple other Christians, we can only ever do that if we are helping them abide in Christ and not us. We point others towards something that is both inside of us, but comes from outside of us- That is, Jesus Christ.
- ii. But what does it mean to receive “an anointing”? **Slide 11 1 John 2:27 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** This is the kind of term that often gets thrown around a lot in Christianity, but that can sometimes get lots because it becomes such a common term.
  1. In the OT the anointing represented something that God did to humans to set them apart for a specific role. In the OT, priests and kings were anointed.
  2. When Aaron is anointed as high priest the anointing comes with consecration. Lev 8:12 “And he poured some of the anointing oil on Aaron's head and anointed him to consecrate him”. Meaning, that as Aaron was anointed, he was made holy. We get that kind of anointing through the Holy Spirit. The Spirit makes us holy. After Aaron is anointed, he has to say “no” to certain things that others didn't have to. Aaron couldn't drink wine when serving for example.
  3. Next, when David is anointed as king, the Spirit of God rushes on him 1 Samuel 16:13 “Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the Lord rushed upon David from that day forward”. As David is anointed, he is empowered by the Holy Spirit to do the job that God has given David to do. When we receive the Holy Spirit, we are empowered to do

the work of walking in the Christian life, and we even receive gifts that better equip us to do that job. As David was equipped to fight the enemies of God, so we too are equipped to fight the enemies of God. And our enemies are not flesh and blood, but the powers and principalities, of this passing world. Remembering that David didn't ascend to the throne immediately after being anointed king, but first he fought Goliath, then suffered through the persecution of Saul before finally ruling Israel. By being king David had to say no to acquiring many horses, gold and women.

4. To say we are anointed, is to say that the Holy Spirit has made us holy, has set us apart as priests, and has set us apart as kings. As priests to get close to God and get to intercede, and as kings to fight against the evil in the world through prayer and through living faithful lives.
- iii. How exactly are we taught? **Slide 12** 1 John 2:27 ...you have no need that anyone should teach you. But as his anointing teaches you about everything...
1. What John is referring to in "being taught" is that of the promise of **Slide 13** Jeremiah 31:34: And no longer shall each one teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more." – The Holy Spirit is our teacher. We are taught by the Holy Spirit.
  2. Look back again to the upper room where Jesus confirms that this will be the case: **Slide 14** 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 have said to you." John then echoes this message to his congregation. Here in the upper room Jesus is really promising this for his apostles, for the 11 (Judas had already left). Then John repeats it to his church to show us that what Jesus said to His disciples applies to us and is replicated in churches everywhere. It's a message for us today.
  3. But a Quick caveat: When John says that "we don't need to be taught" he doesn't mean we don't need teachers or any kind of teaching. If that was the case this letter to the church would be completely self-defeating. Instead John means that his dear children and us, the dear children of God, do not need to be taught any new doctrine or new special secretive information about Jesus and His ministry. They don't need another podcast, digital hot take, another book, another news article, etc... They already have been taught everything they need to know about who Jesus was.
  4. Contrary to the antichrists, Jesus was the Christ, and was the Son of God.
  5. CONCLUSION: Being taught means the Spirit opens our hearts to hear the true Gospel and we take it to heart to understand exactly the kind of truth God is communicating in the Gospels. This is all stuff God does.
- iv. After all of this John says abide in Jesus ("abide in him"). Do what Jesus told me to do in the upper room. Abide in Him again. A reminder, simply abide.

- c. The next verse starts in the same way, and here he uses the “teknon” of little children : **Slide 15**  
**1 John 2:28 “And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.”**
- i. Let’s break down both halves of this verse. First half:
    1. The ESV has v28 starting with “and now” and some of your bibles might break this into another section/paragraph but it is better translated grammatically as “even now”. It summarizes the whole section. “Even now” abide in him.
    2. Despite false teachings, even now abide in Jesus.
    3. Because of our anointing, even now, abide in Jesus.
    4. Ending the last verse and beginning this verse we are told to abide in Jesus.
    5. This is the intimate command John is telling his audience and telling us today. If last week it was a command to not sin, this week we are told the opposite command. The command to abide. A life abiding in Jesus is the life that is opposite of walking in deliberate sin.
    6. At no point in our Christian walk are we told to not sin simply to not sin. The point of not sinning is to enjoy the communion with have in Jesus.
  - ii. The next part of the verse “so that when he appears we may have confidence and not shrink from him in shame at his coming”. This is word for being ashamed is the same word used to describe Adam and Eve before they sinned. Gen 2: 25 says that they were naked and unashamed (same word). After Adam sinned they realized that they were naked, and made the first piece of technology ever by sowing fig leaves together as a cover for their shame.
    1. Then God shows up and here’s **Slide 16** **Genesis 3:8 “And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.”**
    2. Adam and Eve hid because of shame.
    3. An important note here is this: the word for “cool” as in “cool of the day”, that word is not in there in Hebrew. The word for cool is “ruah” and actually the word for wind or Spirit. Nowhere in the OT is this word used to mean cold or coolness. If Ruah is used as wind, it is never used in a gentle wind sense in the OT.
    4. It makes much more sense to read that God showed up to Adam and Eve in the Spirit because (A) This is how the word “spirit” is used up to this point in Genesis 1:2. (B) that’s how He mostly showed up to Israel- In a Spirit cloud in Sinai, and in the Tabernacle.
    5. Which means God shows up in the “Spirit which created day”. Or in the day of the Spirit to evaluate Adam and Eve. This then is the first Day of The Lord. The Day of Lord being the day in which God visits humanity to impart some sort of judgement. He has done this multiple times and would be coming soon to John’s audience to judge Jerusalem.
    6. So putting this Genesis context together with John is saying, we get this: John reassures us that God gives us his Spirit and that we are in His Spirit and that His Spirit is in us. So now we don’t have to hide like Adam and Eve hid. Today John

says we can have confidence about seeing God because the Spirit of God is with us. We can stand on the great Day of Lord. We can be naked before the Lord and not ashamed, because He was naked on the cross and bore our shame for us.

5. How Then Shall We Live (HTSWL) in light of this truth?

- a. Last week the command was to not sin, this week it is for us to pair that with a command to say yes to Jesus continually. It's a simple command; a command fit for children. A command simple enough for dear little children. The problem has always been from the beginning, that we might love other things more than God.
- b. It is a command to just say yes to Jesus. Where is Jesus? Say yes to Him there.
- c. Say yes to that bible study invitation
- d. Say yes to going to church
- e. Say yes to having a meal with a Christian
- f. Say yes to reading your bible when The Spirit prompts you
- g. Say yes to that hard thing Jesus is asking of you