24Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 25And this is the promise that he hath promised us, *even* eternal life. 26These *things* have I written unto you concerning them that seduce you. 27But 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 jteacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.[[1]](#footnote-1)

1. There is an imperative given: “24Let that therefore abide in you, which ye have heard from the beginning.”
	1. That which was heard from the beginning was the Gospel.
		1. The original teachings were given by Jesus.
			1. Concerning the law.
			2. Concerning His death, burial, and resurrection.
			3. Concerning His Second Coming.
		2. Those teachings were confirmed by the apostles.
			1. Proclaimed by the apostles.
			2. Affirmed by the Church Fathers.
			3. Validated by the Holy Spirit.
		3. Those teachings are to be held fast in the believer’s hearts.[[2]](#footnote-2)
			1. Hearing and believing the truth implants this Gospel in the heart of the believer at salvation.
			2. Faith and trust maintain it in the heart.
			3. Experience gives assurance that the faith and trust are well placed and that the teachings are worthy of all acceptation.
	2. The believers are to make certain these teachings remain in their hearts and lives.
		1. They were to remember what was originally taught and received.
		2. They were not to allow any of the false teaching of the Gnostics, nor anyone else, to find a place in their hearts.
			1. This would divert their faith from Christ as the Way, the Truth, and the Life; He is the only way that we can approach the Father.
			2. This would effectively lead them to believe “another gospel” when there is no other gospel which can save.
2. There is a conditional expressed: “If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.”
	1. The condition is that which they had heard from the beginning remain in them.
		1. This conditional must express a real possibility in order to be a valid concern.
		2. The believers must make a decision.
			1. They could continue to believe what they had been taught in the beginning.
			2. They could adopt the false teachings of the Gnostics or others who would seek to lead them away from the Gospel.
	2. Their response to the conditional would determine the consequence they would experience.
		1. If the true message of the Gospel remained as their foundational belief, they would continue in the Son, and in the Father.
		2. If they allowed their foundational belief to be changed by adding to or taking from the original message, they would not continue in the Father, nor in the Son.
3. John reiterates why what they do concerning the false teachers is important: “25And this is the promise that he hath promised us, *even* eternal life.”
	1. In restating the promise of eternal life through salvation through faith in Jesus Christ, John is reminding them that what they believe has eternal consequences.
		1. **John 3:18 (ESV)** 18  Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.
		2. **John 3:36 (ESV)** 36  Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.
	2. John is also indirectly reminding them that each individual must make the decision for himself or herself of what they believe.
4. 26“These *things* have I written unto you concerning them that seduce you. 27But the anointing which ye have received of him abideth in you, and ye need not that any man teach you:”
	1. The present danger was that of the false teachers.
		1. They were teaching, seeking to lead new Christians and immature believers away from the Gospel.
		2. What they were teaching was false, but deceptively appealing.
			1. False teaching appeals to self-pride and vanity.
			2. The way of the false teacher is generally more appealing to the flesh.
			3. False teaching allows men to feel that they can earn salvation somehow and they deserve to have God’s favor because of what they do.
	2. John reminds his readers that they did not need anyone to teach them anything new and different.
		1. The Holy Spirit was abiding in them as believers.
		2. If there was anything that they needed to know about Jesus and salvation, the Holy Spirit was commissioned to teach it to them.
			1. **John 14:25-26 (KJV)** 25  These things have I spoken unto you, being *yet* present with you. 26  But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
			2. The truth they were given originally when they believed had not changed and would not change.
		3. Anything that leads one contrary to the truth of the Gospel is false, no matter how good or praiseworthy it may appear.
	3. The Gospel leads to Christ and teaches us to abide in Him. We cannot have eternal life unless we are abiding in Him.
1. [*The Holy Bible: King James Version*](https://ref.ly/logosres/kjv1900?ref=BibleKJV.1Jn2.24&off=0&ctx=th+the+Father+also.+~24%C2%A0Let+that+therefor). (2009). (Electronic Edition of the 1900 Authorized Version., 1 Jn 2:24–27). Bellingham, WA: Logos Research Systems, Inc. [↑](#footnote-ref-1)
2. Marberry, T. L., Shaw Craig. (2010). [Commentary on the Books of 1, 2, 3 John](https://ref.ly/logosres/rhbc83jn?ref=Bible.1Jn2.24-29&off=1891&ctx=ng+in+these+words%2c+%E2%80%9C~The+original+teachin). In R. E. Picirilli (Ed.), *1, 2, 3 John & Revelation* (First Edition, p. 51). Nashville, TN: Randall House. [↑](#footnote-ref-2)