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November memory verse: **Philippians 4:13 (NKJV)**

<sup>13</sup> I can do all things through Christ who strengthens me.

**Commentary on 1<sup>st</sup> John Chapters 1 & 2 by, Chuck Smith, 11.18.20**

## **Introduction**

Why did John write this epistle? In chapter one, verse four, he tells us, "These things write we unto that your joy may full." So that you might have the fullness of joy. Do you know that God wants your life to be filled with joy? Peter says that, "Though we haven't seen Jesus, still we love Him. And even though we haven't seen Him yet, yet we rejoice with joy unspeakable or indescribable and full of glory" ([1 Peter 1:8](#)). Jesus talked to His disciples about this fullness of joy, and He related the fullness of joy with their abiding in Him in chapter 15, "Abide in Me, and My words abide in you, you may ask what you will, and your joy may be full" ([John 15:7,11](#)).

In chapter 16 of the gospel of John, he relates the fullness of joy to our prayer life, "Henceforth you've asked nothing in My name: ask, that you may receive, that your joy may be full" ([John 16:23-24](#)). Here, the fullness of joy is related to fellowship with God, a life of fellowship with God. Abiding in Christ is a life of fullness of joy.

Now, it is important that we make the distinction between joy and happiness, for joy is a quality of the spirit, whereas happiness is a quality of the emotion. So happiness is a variable, because it is related to the outward circumstances. Things are going great. I just got a new car. I'm so happy. I'm just whistling as you drive down the road. But I'm so preoccupied that I run into a tree, "Yikes." My happiness is gone. I'm miserable. I'm sad. I didn't have a chance to insure the thing yet. So, happiness is a variable; it can change very suddenly very dramatically.

But joy is a thing of the heart, the spirit, and it isn't a variable. It doesn't change; it's a constant. Because it is a joy that is related to my relationship with God, which is a constant. That relationship doesn't change, things may go bad, they may be horrible, but my relationship with God is secure, therefore I have the fullness of joy.

John writes this epistle to bring you into that kind of a relationship with God, that you might have this fellowship with God. That your joy may be full.

The second reason why he wrote this epistle is in chapter 2, verse 1. "These things write we unto you, that ye sin not." And so, the purpose of this epistle is to bring to you a life of victory over sin, to give you power over sin.

And then the third reason why he wrote the epistle is in chapter 5, verse 13. "These things have I written unto you that believe in the name of the Son of God, that you may know that you have eternal life." Written to believers for the purpose of bringing them assurance of their salvation, "That you may know that you have eternal life." So, to bring you fullness of joy, freedom from sin, and assurance of eternal life, those are the purposes for which John wrote this epistle.

## Chapter 1

That which [one who] was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon [That in the Greek is gazed, transfixed and steadfastly at, I mean, really studied, analyzed], and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) ([1Jo 1:1-2](#))

So, in the beginning God, in the beginning was the Word, that which was from the beginning was manifested, we saw, we stared, we heard, we touched.

John came, as did the other disciples, to the awareness of who Jesus actually was. They realized that when they heard Jesus talking they were listening to God talk. When they were watching Jesus, they were actually seeing God. And when they touched Him, they were actually touching God. Imagine what that must have done to them to realize that when I put my hand on His shoulder I was actually touching God. When He put His hand on my shoulder or patted me on the back, God was touching me. We handled, we touched, we heard, we saw the one that was from the beginning.

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ ([1Jo 1:3](#)).

Fellowship is the Greek word *koinonia* which is an abstract noun. And of the difficulty of translating it into the English language, in as much as we do not have any English or single English word that is an equivalent of this Greek word *koinonia*. And so, you find this word translated as partaker, communion, common, one, fellowship. They had all things in common (*koinonia*), that is they shared everything that they had.

And these things [John said,] write we unto you, that your joy may be full ([1Jo 1:4](#)).

Relating this fullness of joy to the fellowship with God. And, of course, when you come into a partnership with God, a friendship, a communion, or fellowship with Him, what a joy it brings into our lives, fullness of joy.

This then is the message [John is saying,] which we have heard of [from] him, [that which we have heard] and declare unto you ([1Jo 1:5](#)),

Now, this is basically the message that he told,

That God is light, [not God is a light, but God is light, this is the essence of His nature] and in Him is no darkness at all. [Therefore] if we say that we [are one with God] have fellowship with him, and walk in darkness, we lie, and do not the truth [we're not telling the truth] ([1Jo 1:5-6](#)):

You cannot have fellowship with God if you are walking in sin, walking in darkness.

But if we walk in the light, as he is in the light, [then] we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin ([1Jo 1:7](#)).

And in the Greek it's present perfect tense, which should be translated, "Is continually cleansing us of all sin," and that to me is a glorious place to be walking. In the light as He is in the light, believing, trusting in Jesus, and as I do, the blood of Jesus Christ is continually cleansing me of all sin.

If we say that we have no sin, we deceive ourselves and the truth isn't in us ([1Jo 1:8](#)).

But in contrast, If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness ([1Jo 1:9](#)).

So, the way of cleansing doesn't come by denial, the way of forgiveness isn't by way of denial or by trying to hide it. There is a proverb that says, "Whoso seeks to cover his sin shall not prosper, but whoso confesses his sin shall be forgiven." So if you try to hide it, cover it, and deny it, you're only deceiving yourself. But if you will confess your sin unto Him, that's all, just confess it, He's faithful and He is just and He will forgive you and cleanse you from all unrighteousness. Now, I love that word *all* in this particular place. It means that it doesn't matter what the past may be, how black or dark or miserable or mean, it cleanses me from all unrighteousness. The blood of Jesus Christ God's Son cleanses me from all sin.

If we say that we have not sinned, we make him a liar, and his word is not in us ([1Jo 1:10](#)).

## Chapter 2

My little children, these things write I unto you, that ye sin not ([1Jo 2:1](#)).

Now, he is talking about the purpose of writing is to bring you into fellowship with God, but the thing that breaks fellowship with God is sin. In [Isaiah 59](#), "God's hand is not short that he cannot save, neither is his ear heavy that he cannot hear. But your sins have separated you from God" ([Isaiah 59:1-2](#)). Always the effect of sin. God said to

Adam, "In the day that thou sinnest thou shalt surely die." And Adam sinned, and God came into the garden, and He said, "Adam, where art thou?" Fellowship with God had been broken as the result of sin, always is. So, in order that you might have fellowship with God, it is necessary that we sin not. And John is writing that you might have power over sin. And the power over sin, of course, comes through the abiding of the Holy Spirit within our lives. "These things have I written unto you, my little children," or, "These things write I unto you that you sin not."

And if any man sin, we have an advocate with the Father, Jesus Christ the righteous ([1Jo 2:1](#)):

The advocate is the intercessor, the one who intercedes for you. One who is representing you, one who stands there in your behalf, one who pleads your case or your cause. If we sin, we have Jesus up there as our advocate before the Father, Jesus Christ the righteous. "Therefore, He is able to save to the uttermost all who will come unto God by Him, seeing He ever liveth to make intercession for them" ([Hebrews 7:25](#)). Paul in [Romans 8](#) tells us, "Who is He that condemneth, it is Christ who died, yea rather is risen again, and is even at the right hand of the Father making intercession for us." Writing to Timothy, he said, "There is one God and one mediator between God and man, the man Christ Jesus." So, when we sin, we have an advocate with the Father, one who is representing us, even Jesus Christ the Righteous.

And he is the propitiation for our sins ([1Jo 2:2](#)):

Or the one who has paid the price for the freedom from sin, and not only for ours, but also for the sins of the whole world.

You see, in the death of Christ, He received the pardon for every sin of every man in all of history. There is not a sin that was not atoned for in His death.

And hereby we do know that we know him, if we keep his commandments ([1Jo 2:3](#)).

In the fourteenth chapter of the gospel of John, Jesus said, "He that hath My commandments and keepeth them, he it is that loveth Me, and he who loves Me shall be loved of My Father and We will come and manifest Ourselves to him" ([John 14:21](#)). He that hath My commandments and keepeth them. It isn't enough just to have the commandments; it is keeping the commandments. Paul said, "Hey, just because you have the law, don't think that you're justified. It isn't the hearers of the law that are justified, but the doers of law that are justified" ([Romans 2:13](#)).

Now he that saith, I know Him, and keeps not His commandments, is a liar, the truth is not in him ([1Jo 2:4](#)).

Now, if I say I believe in Jesus Christ as my Lord and my Savior, then that very belief is going to bring about a certain style and manner of living. If I really believe it. Now, I can say I believe something that I don't really believe. And I may fool people into thinking

that I believe something that I don't really believe, but I don't fool God. For true belief in Jesus Christ is going to be manifested my behavior. I cannot walk in darkness and possess the light.

But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him ([1Jo 2:5](#)).

And so, basically, the whole commandment comes down to this: love God and love each other. Love. "He that loves," Paul said, "has fulfilled the law" ([Romans 13:8](#)). And when he taught love, he said, "Against such there is no law" ([Gal. 5:23](#)). It all comes down to loving, loving God first, supremely, and loving one another. That's where it's at, you do that and you done 'em all; you've kept them all. And that's basically what he, when he talks about the commandment, he is talking about loving God and loving each other, and you can't do one without the other. They go together. He that loveth God ought to also love his brother. He that saith that he loves God and hates his brother is a liar. How can you love God whom you've not seen and hate your brother whom you have seen who was made in the image of God? It's all in love.

He that saith that he abideth in him ought himself also so to walk, even as he walked ([1Jo 2:6](#)).

He is our example. Look at His life; study His life. Jesus said, "Come unto me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me" ([Matt. 11:28-30](#)). Learn about Him, study Him, because if I abide in Him then ought to be walking as He walked. Giving my life in concern and care for others. How many times you read in the New Testament, "And Jesus, looking upon them, had compassion upon them." Whenever He saw a person in need, He was always moved with compassion. He was touched in His heart to reach out and to help those that were in need. Now, if you see a brother in need and you shut up your heart towards that brother, then how can you say that God's love is dwelling in you? You're not walking as He walked; you're not being touched as He was touched with the weaknesses and infirmities of others.

Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither [where] he goeth, because that darkness hath blinded his eyes ([1Jo 2:7-11](#)).

What is darkness? Hatred. What is walking in darkness? Hating. Now, if there is someone you are really upset with and you really hate them, you're walking in darkness. "But I can't stand them, I hate them." Look out, look out, you're walking in darkness. You may say you're in the light, but you're deceiving yourself. You're blind; you're stumbling

along, you can't see where you are going. The darkness has blinded your eyes. There's nothing so blinding as hatred. When your heart is filled with bitterness and hatred toward someone, you become blind to any value or good that might exist there. You don't want to see it.

The book of I John is a book of proofs. It isn't what I say; it's what I am. And I can say one thing and do another. What I say doesn't count; what I do is what counts. For if I say that I have no sin, I'm only deceiving myself, and the truth isn't in me. If I say that I have fellowship with God and I am walking in darkness, I'm lying and I'm not telling the truth. If I say I know Him and I don't keep His commandments, I'm a liar, and the truth isn't in me. If I say I abide in Him, then I ought also to walk even as He walked. If I say that I'm in the light and I hate my brother, I'm in darkness.

Now John said,

I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because you have known him that is from the beginning. I write unto you, young men, because you have overcome the wicked one. I write unto, little children, because you have known the Father ([1Jo 2:12-13](#)).

I believe that John is here referring to spiritual development.

There are people who have just received the Lord and they are babes in Christ. "I write unto little children," little children in your experience, and what he has to say to them is that your sins are forgiven. And hey, that's great, that's where you start. And there are a lot of people who are new in the Lord, and about the only thing they know is that their sins are forgiven. You know, they are not really versed in Christian doctrine. They really don't know too much yet about the nature of God and the nature of man and the nature of angels. They don't know much of Christian yet, but at least they know the important thing, that their sins are forgiven. And how important it is that we know that fact, that our sins are forgiven. So that's sort of your infancy state. In your first realization as a child of God is the fact that my sins are forgiven.

Now as we grow and mature, then He addresses the state of the young man, "You're strong." "I write unto you, fathers, because you know Him who was from the beginning." Now again, here is the declaration of the fact that Christ has always existed. This is something that the Bible does teach. "In the beginning was the Word and the Word was with God and the Word was God. And the same was in the beginning with God" ([John 1:1-2](#)). Now, there are those who would try to reduce Christ to a created being and put Him in an angel category. The Jehovah Witnesses try to equate Him to Michael, one of the archangels, a created being of God. They deny the eternal existence of Jesus. But you know Him who was from the beginning. When Micah announced His birthplace in prophecy, he said to Bethlehem, "Out of thee shall come He who is to rule my people Israel, whose going forth has been from old, from everlasting" ([Micah 5:2](#)).

"You have known Him," he said, "who was from the beginning." That which was from the beginning. He introduces the Epistle this way. "Which we have seen, which we have heard, which we have looked upon, which we have touched. The eternal God, Jesus Christ our Lord, became flesh and dwelt among us." So I write unto you, fathers, because you have known Him that is from the beginning.

And then, "I write unto you, young men, because you have overcome the wicked one." So those who are really in the battle against the enemy and have experienced God's victory. God doesn't put the babes, so often, in the front lines. He sort of holds them back and lets them learn and lets them develop, and we grow through the testings and the trials that we have. But as we begin to mature, many times, God then allows increased trials to the strengthening of our faith and our trust in Him. And that is why the Scripture exhorts us, "Count it all joy when you fall into these diverse testings" ([James 1:2](#)). It's part of our growth, part of the development of our relationship with God. It's the thing that causes our roots to go deeper in Him and in the Word. It's sort of exciting when God closes every possible door, because you know He's gonna do something now. He only can do something, we can't do a thing, you know. And usually you're in pretty good shape when God has closed every door. Because now you're gonna give up, because there's no place to turn, you just turn to God and say, "Well, God, it's impossible. It can't be done." And then He'll show you what He can do. He has the opportunity....

"I write unto young men because you've overcome the wicked one."

Then he goes back and he goes through the same progression again and saying the same thing to the little children, only declaring unto them this time, "I write unto little children because you have known the Father." And then

I write unto you, fathers, because you have known him that was from the beginning ([1Jo 2:14](#)).

Just declares the same thing to them, but then with the young men he changes.

I have written unto you, young men, because you are strong, and the word of God abides in you, and you have overcome the wicked one ([1Jo 2:14](#)).

So, first of all, he just says, "You've overcome the wicked one." Now he gives you the secret of their strength and how it is that they overcame the wicked one. "I write unto you, young men, because you are strong, because God's Word abides in you." And that is always our strength against the enemy. None of us are immune from the attacks of the enemy. I don't care how far you progress in your spiritual experience and your relationship with God. You will, as long as you are in this body, not be immune from Satan's attacks. You never grow beyond temptation, in fact, many times the more you grow, the greater is the temptation that the enemy lays before you. You never grow beyond the point of being tempted. You never grow beyond the point of struggling with the enemy, being in conflict with Satan. But, "I write unto you, young men, because you

are strong, because the Word of God abides in you." And that's the secret of my strength in overcoming the enemy is the Word of God abiding in my heart. "Thy Word," David said, "have I hid in my heart, O Lord, that I might not sin against you" ([Psalm 119:11](#)). The power of the Word in my heart against temptation, against sinning against God.

Love not the world, [that is, the materialistic world around you,] neither the things that are in the world. If any man love the world, the love of the Father is not in him ([1Jo 2:15](#)).

Now, this is a pretty strong statement, and we better give it careful attention. "If any man love the world, the love of the Father is not in him." Jesus said, "No man can serve two masters: for either he will hold to one and despise the other, or he will love the one and despise the other. You cannot serve God and mammon" ([Matthew 6:24](#)). You cannot, not you should not, you cannot. And mammon, of course, is that worldly materialistic things, the monetary system of the world. You can't serve them both.

Now John defines for us what he is meaning by the world.

For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world ([1Jo 2:16](#)).

When Satan comes to tempt, you can be sure that the temptation will fall in one of three categories. Either in the lust of the flesh, the lust of the eyes, or in the pride of life. Those are the three areas where Satan will attack. Go back to the Garden of Eden when he came to Eve there in the garden, "Hath God said that you can eat of all of the trees that are in the garden?" "Yes," Eve said, "all except the one in the midst of the garden, and God said that we should not eat of it. For in the day that we ate of it, we shall surely die." "Aw, you won't die. God knows that in that tree lies the knowledge of good and evil. He is trying to protect Himself to keep you from becoming like God." And when she saw that it was pleasant to eyes, a beautiful fruit, that it was pleasant to the taste, and it could make her wise as God, she ate. The lust of the flesh, great to eat, delicious, the lust of the eyes, beautiful to look upon. And, "Hey, it will make me like God," the pride of life. And Satan tripped her up.

The world passes away, and the lust thereof ([1Jo 2:17](#)):

Hey, if your life is bound up in worldly things, the lust and the desires and the love for the world, if that's where your life is, know that it's gonna pass away. "The world passes away and the lust thereof." You're investing in things that are gonna perish.

but he that doeth the will of God abides for ever ([1Jo 2:17](#)).

That's great rationale. You see, our problem is that we so often lose sight of eternity. As we are in this world we get so involved in the worldly things, that our vision becomes

clouded and we lose the sense and the consciousness of the eternal. And when you lose the consciousness of the eternal, then Satan can just really do a trip on your mind.

Little children, it is the last time: and as ye have heard that the antichrist shall come, even now are there many antichrists; whereby we know that it is the last time ([1Jo 2:18](#)).

Jesus said, "In the last times there will be many false christs that will arise." Many men declaring themselves to be the Savior. Now, that happened in John's day, and John took that as the sign that they were in the last times. But you know, I am convinced that it is God's desire that we all, in every generation, believe that ours is the final generation. I think that that is something that God wants to keep in the consciousness of the church. That this is it, that the Lord is coming soon. Because I really believe that this is one of the most purifying influences within the church and one the things that helps us to keep perspective almost more than anything else, is the realization that the Lord is coming soon. What difference does it make that the Lord is coming? Hey, He's coming soon. I'm very convinced that the Lord is coming within the next twenty years for me. I'll be extremely shocked if He doesn't come within twenty years for me. And hey, that's getting pretty soon, almost shockingly soon. The Lord is coming soon, sooner than what we realize or think.

So there were antichrists in those days. We are looking for the antichrist to soon come, but here it is plural, there were many antichrists.

Now John says concerning a lot of these who had turned against Christ that,

They went out from us, [some of them had even become a part of the fellowship of the church for a time,] but they were not of us; for had they been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us ([1Jo 2:19](#)).

You know, it is a healthy body that is able to purge the poisons from its system. And when a body gets so weak that it can no longer purge the poisons, it will soon die. So it is a healthy body that is able to purge itself of poison. "They went out from us, but they weren't of us, for had they been of us, they no doubt would have remained with us, but they went out from us, that it might be made manifest that they were not of us."

But you have an unction [anointing] from the Holy One, and you know all things ([1Jo 2:20](#)).

Now, we mentioned that there are two Greek words for *know*, *ginosko*, which is knowledge by experience, and then *oetis*, knowledge by intuition. What would you believe that this particular Greek word would be? "You have an unction from the Holy one and you know all things." Do you know all things by experience? Have you experienced everything? I haven't, and I'm glad. Lot of things I haven't experienced and I don't desire to experience them. So no, I don't know all things by experience, but I do

know them by the anointing of the Holy Spirit. You have this anointing of the Holy Spirit and you know all things. There is an intuitive knowledge of the Spirit that comes to us. And it's an interesting thing, and almost a difficult thing when you have the intuitive knowledge of the Spirit and you're dealing with a person that doesn't. You are absolutely amazed that they can't see it, because it's so clear.

I have not written unto you because you know not the truth, but because you know it, and that no lie is of the truth ([1Jo 2:21](#)).

And again, both of these words are *oetis* in Greek, knowledge by intuition. We know the truth. How do we know the truth? Because the Spirit of God has planted the truth in our hearts. We know that Jesus Christ is the Son of God. We know that He died for our sins. Try to explain that to someone who hasn't had the work of the Spirit within their heart. And all of the doubts and all of the misgivings and everything. So you know, thank God you know. You know by the work of the Spirit within your heart, thank God the Spirit worked in your heart, or you wouldn't know. You'd be just like the others, lost in the darkness of your own ignorance. "I have not written unto you because you don't know the truth, but because you do know it, and that no lie is of the truth."

Who is a liar but he that denies that Jesus is the Messiah? ([1Jo 2:22](#))

As I say, you know that, you know that Jesus is the Messiah. How do you know that? Because the Spirit of God has borne witness to your heart of this truth. A lot of people don't know this; they believe a lie. Those that deny that Jesus is the Messiah,

He is an antichrist, that denies the Father and the Son ([1Jo 2:22](#)).

"Well, I believe in God, but I don't know why Jesus is necessary. You know, I believe that Jesus was a good man, a prophet and all, but... " No, you can't pass Him off as a good man. There's too many inconsistencies there. You see, if He wasn't the Son of God, then He was a liar, and how can you say that a liar is a good man? He was a fraud, He was a deceiver, how can you say that He was a good man? You see, He was either God manifested in the flesh, or He was a deceiver and a liar and a fraud, and thus, He wasn't a good man. He was one of the worst charlatans who ever came down the road. If you deny the Father and the Son.

Whosoever denieth the Son, the same has not the Father ([1Jo 2:23](#)):

"Well, I believe in God, but I don't believe in Jesus." No, you don't really believe in the Father. Jesus said, "I am the way, the truth and the life and no man comes to the Father but by Me" ([John 14:6](#)). Now a lot of people claim to believe in God, and I don't doubt their claim, I just don't know what god they believe in. You see, there are a lot of gods. David said, "The gods of the heathen are many." So a person says, "Hey, I believe in God, you know, a supreme being." Who does he believe in? I don't know. When Jesus talks about the Father, He is talking about the eternal God, the creator of the heaven and the earth. "Yea, yea, that's the one I believe in." Not if you don't believe in Jesus.

You see, if you don't have the Son, you don't have the Father. If you don't have the Son, you can't come to the Father. "No man can come to the Father but by Him." So the only way to the God who is revealed in the Bible is through Jesus Christ.

he that acknowledges the Son has the Father also ([1Jo 2:23](#)).

Let that therefore abide in you, which you have heard from the beginning. For if that which you have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father ([1Jo 2:24](#)).

So in the beginning of their faith they were taught that Jesus Christ was the Son of God. He came to be the Savior of the world. Now hold fast to that, let it abide in you, for you will continue both in the Son and in the Father.

And this is the promise that he has promised to us, even eternal life ([1Jo 2:25](#)).

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" ([John 3:16](#)). And Jesus said there in [John 3:36](#), "He that hath the Son of God hath everlasting life, and he that does not have the Son of God shall not see life, but the wrath of God abides on him." "I am the resurrection, and the life. He that believeth on Me, though he were dead, yet shall he live. And if you live and believe in Me you'll never die" ([John 11:25-26](#)). So the promise that He has promised us is eternal life with Him in God's kingdom, that's the hope that I have now. I plan to spend my eternity with Jesus Christ, to forever be with the Lord. Wherever He is, there's where I'm gonna be.

These things I have written to you concerning them that would seduce you. But the anointing [that unction, same word] that you have received of him abides in you: and you need not that any man should teach you: but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, ye shall abide in him ([1Jo 2:26-27](#)).

Now, in the declaration that, "you have need that no man should teach you, but the Holy Spirit would teach you," and Jesus promised that. He said, "But the comforter, which is the Holy Ghost, in which the Father will send in My name, He will teach you all things and bring all things to your remembrance whatsoever I have commanded you" ([John 14:26](#)). And for you to really learn anything takes the work of the Holy Spirit within your heart. Now, the interesting thing is, though I may be teaching you God's Word and God's truth, and some of you are seeing it and understanding it, and it is being clarified, and you are saying, "Wow! Yea, man. Great," and others are saying, "What in the world is he talking about? When's this thing gonna get over? You know, I want to go to Bob's." And what's happening? With some the Holy Spirit is teaching you. You couldn't learn unless the Holy Spirit.... Even though you're hearing the truth, even though you read truth, you read the Word of God, unless the Holy Spirit teaches you, you can't really comprehend or understand it.

And now, little children, what does the Spirit of God teach you? Abide in Him. That's the message--abide in Christ.

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming ([1Jo 2:28](#)).

Now if you abide in Christ, then you will be walking as He walked. I wonder just what I will be doing when the Lord, suddenly, in a moment, in the twinkling of an eye calls me home. Raptures His church. What will I be doing? Well, I'll tell you, I know what I don't want to be doing. Honestly, now really, to be honest with you, I hope I'm not watching a football game on T.V., especially if the Rams are losing to the Giants. I would think that would be sort of a waste of time, and I don't want the Lord to catch me wasting time. Even more than that, I hope I'm not watching A-Team. Now, I would prefer that I would be probably here preaching when the Lord comes. "Hey, all right. Look where I am, Lord."

Now we need to live in the awareness that the Lord can come at any time. You don't want to be ashamed at His coming. The Bible tells us to redeem the time, buy up the opportunities, take advantage of the time that God gives us. That we might have confidence and not be ashamed before Him at His coming.

For if you know that he is righteous ([1Jo 2:29](#)),

Do you know that He is righteous? How do you know that He is righteous? Oetis or ginosko? We know that He is righteous by the Spirit, intuitively.

then ye know that every one that doeth righteousness is born of him ([1Jo 2:29](#)).

How do I know that? Because I can see them, and by experience, I know those that do righteousness are born of Him. So you have the oetis and the ginosko, both in one verse there.