

## THE PROMISE OF ETERNAL LIFE

1Jno.2:24,25

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### I. INTRODUCTION

1. Jesus had said, “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free,” Jno.8:31,32.
  - a. That is, free from sin, the servitude and condemnation of sin, vv.33,34.
  - b. Note here the two conditions of being free:
    - (1) Continuing in his word.
    - (2) Knowing the truth which makes you free.
    - (3) Of course, to know it and continue in it, is to believe it, practice it, be guided by it, obey it. Cf. Mt.7:21-23; Lk.6:46; Heb.5:8,9.
  - c. The antichrists neither believed the truth, continued in it, were guided by it, or obeyed it. Therefore, we know their spiritual condition – they were practitioners of sin and therefore servants or slaves of sin.
2. Jesus also had said, “...for if ye believe not that I am he, ye shall die in your sins,” Jno.8:24.
  - a. “that I am he,” i.e.
    - (1) The One sent of my Father, who “beareth witness of me,” Jno.8:16,18.
    - (2) The One who is “from above,” Jno.8:23.
    - (3) Cf. Jno.8:28,29,42.
  - b. The antichrists did not believe him.
    - (1) They said, Jesus is not the Christ; that Jesus Christ is not come in the flesh; that Jesus is not the Son of God.
    - (2) They said it was a lie to teach that he was!
  - c. Therefore, the antichrists died in their sins if they died before and without repentance.
3. On the other hand, John, in our text, sets the eternal hope of all faithful followers of the Son and his word over against the spiritual condition and spiritual fate of the antichrists.
4. Thus we study The Promise Of Eternal Life Awaiting The Faithful In Christ Jesus.

5. Note the two primary things we learn about eternal life from 1Jno.2:24,25.

## II. DISCUSSION

### A. ETERNAL LIFE IS A PRESENT PROMISE, NOT A PRESENT POSSESSION: “And this is the promise that he has promised us, even eternal life,” V.25.

1. Cf. Tit.1:2; Rom.8:24,25; Mk.10:29,30; 2Tim.4:6-8; Jas.1:12; 1Pet.1:3-5; Jno.17:2,3; 5:26-29; 6:27,40.
2. Therefore, passages such as Jno.5:24; 6:54; 1Jno.5:11,12, apparently asserting that the believer is in possession of eternal life already, must be understood as declaring that it is had in prospect only.
3. This must be the case or:
  - a. John contradicted John in 1Jno.2:24,25 and 1Jno.5:11,12; for it can't be both a promise and an actual possession at the same time.
  - b. Jesus, John and Paul contradict each other as per the passages previously cited. See especially Rom.8:24,25.
4. Eternal life relates to “the life of the age to come,” i.e., resurrection life. See 1Pet.1:3-5,9; Jno.5:26,29; 2Tim.4:6-8; Jas.1:12.
5. Eternal life is more than, much more than, eternal existence, Mt.25:46; Jno.17:3; Rom.2:6-10; 8:16-18; 2Th.1:6-10.

### B. ETERNAL LIFE IS A CONDITIONAL PROMISE, Vv.24,25.

1. It is the promise of God, the Father, “who cannot lie,” that he “promised before the world began,” or “in the ages of time,” or “before times eternal,” (Tit.1:2); but is one which the Son shall give conditionally, Jno.17:2,3; 5:24,26-29; 6:27,35-40,47,54,57,58; 10:27,28.
  - a. What are the qualifications of Christ for making such a promise as this?
    - (1) He has been given all authority in heaven and in earth, with the right to make such a promise, Mt.28:18; Jno.17:2,3.
    - (2) He himself continueth ever, ever lives to make intercession and save to the uttermost, thus able to fulfill the promise, Heb.7:24,25; 13:8; 1:8-12.

- (3) He himself is the Life-giver, Jno.5:26; 6:27; 10:27,28; 17:2.
- (4) He is the Creator and the Life-sustainer, Jno.1:1-4; Col.1:16,17; Heb.1:1-3.

2. It is promised to all on the condition stated in 1Jno.2:24.

a. But what is that which you have heard from the beginning, which you must let abide in you? And if it does remain in you, you also shall continue in the Son, and in the Father, and be the recipient of the promise of eternal life?

(1) 1Jno.1:1-5 is the answer. Thus it is declared unto them by the apostles concerning:

- (a) The One who was from the beginning. Cf. Jno.1:1-3.
- (b) The One whom the apostles had seen and heard and handled.
- (c) The Word of life; the life, that eternal life, which was with the Father, which was manifested to us.
- (d) That which we (the apostles) have seen and heard and declared unto you, his Son Jesus Christ.

(2) It was the doctrine of Christ; the gospel of Christ.

(3) See 1Jno.2:1,2; 2:22,23; 2Jno.7-11; 1Jno.5:11-13.

(4) See also Mt.28:18-20; Mk.16:15,16; Lk.24:44-49; Jno.20: 19-23; Ac.1:1-8; 2:1-38.

b. “The beginning” when they heard this was, of course, their earliest acquaintance with the message, i.e., when it was first preached to them.

(1) The apostolic message of the gospel as it was first declared unto them.

(2) Perhaps some heard it as Pentecost. Others, later.

(3) Pentecost is even spoken of as “the beginning,” Ac.11:15.

c. What does it mean to “let that...abide in you”? And/or what is the evidence of its abiding in one?

(1) It means to let it settle down and find, as it were, its permanent home in you.

(2) It means to be guided by it in thought, word and deed.

(3) It’s an admonition to steadfastness; to hold fast to that which they had been taught, both in thought and in practice.

- (4) It's an admonition not to be carried away by false teaching or every wind of doctrine or worldly pleasure, not to allow themselves to be seduced or led astray by false teachers, such as the antichrists.
  - (5) Never be guilty of defecting from the faith as were the antichrists!
3. If that which we have heard from the beginning is to abide in us, it will have to be because we continue to firmly believe it, desire it, and let it abide in us.
    - a. It's absolutely an individual responsibility.
    - b. There is no other way.
    - c. Then and only then does it abide in us and we abide in the Son and in the Father.
    - d. Then and only then may we have and scriptural basis for hope of the promise of eternal life.
  4. For emphasis, note that the conditional particle "if" of v.24 governs the sentence and determines the conclusion.
    - a. If, i.e., on condition "that which ye have heard from the beginning abide in you, ye also shall abide in the Son and in the Father."
    - b. Here, then, is another of the many passages in the Scriptures clearly establishing the conditionality of salvation and emphasizing the absolute necessity of continued faithfulness after conversion to Christ. Cf. Mt.7:21-23; Jno.15:1-8; 1Cor.9:27; 10:12; 2Cor.6:17-7:1; Heb.5:8,9; Gal.5:4; 2Pet.2:20-21; Rev.2:10.

### III. CONCLUSION

1. What a difference is only again revealed between the lying antichrists and the faithful disciples of Christ in faith, teaching, practice, genuine hope, and eternal reward.
2. The one has hope of eternal life because of faith in Jesus Christ and because he holds fast that faith in practice.
3. The other had no hope because of having defected from the faith, becoming a liar, a deceiver, and a seducer of believers. Cf. Rev.21:8.
4. Close with V.26. Thus John is still dealing with the antichrists and the Christian.