

OUR OWN PERSONAL TEACHER

1 John 2:26-29

Intro: It has been three Sundays since we have been in 1 John. Tim Huggins ministered to us on the last Sunday morning of March. Then our Spring Bible Conference began on April 1st, and we had those good days with Professor Felix in Psalm 119. Last Sunday was Easter, and I brought a special message on the resurrection of our Savior. And now today we get back to our study of the First Epistle of the Apostle John. Let me remind you of the ground we have covered in this wonderful epistle which the Apostle John wrote especially for the people of God. We don't know who the first recipients were, but like the rest of the Bible it was written to be of help to all the people of God in every generation.

The particular need that the people had to whom John was writing, was that they lacked the assurance of their salvation. A thoughtful reading of the epistle might make us aware of John's purpose, but he did not actually state his purpose until he got down to the thirteenth verse of chapter 5. (Read it.) We can deduce from this verse that it is not only important to be saved, but it is important to *know* that we are saved.

In helping us to know that we are saved, the Apostle John presented a series of tests for us to apply to our own lives. He does not say in this epistle that you have to know *when* you were saved. Instead, he emphasized what is going on in our lives day by day. I don't actually remember my birthday when I was born into this world. And neither do you! But if you want to question my claim that there was a time when I was born, I can put up a very convincing argument that I had a physical birthday. And so can you!

I assume that most of you who are here this morning claim that you have been saved. I would be glad to know that you are all saved. But how can we be sure? Well, so far, as we come to the end of chapter 2 in this epistle, the Apostle John has suggested five tests which we need to apply to ourselves, tests, which, if we pass them, will support our claim that we have eternal life, that we are the children of God by faith in the Lord Jesus Christ. Let me review this list of tests for you:

- 1) The test of sin.
- 2) The test of obedience to God's Word.
- 3) The test of love for the people of God.
- 4) The test of worldliness.

5) The test of correct doctrine. And preeminent among the doctrines of Scripture is the doctrine of Christ. Look at verses 18 to 25. There you can certainly see that you can't justly claim to be saved, to have eternal life, if you don't believe the truth about Jesus Christ. Why did God send His only begotten Son into the world as a Man to die for sinners if there was any other possible way for people to be saved? If even one person could be saved apart from Christ and His work on the Cross, then the coming of Christ into the world was the greatest mistake that could ever be made.

But now as we come today to the last four verses of chapter 2, the Apostle John tells us why he mentioned those who teach a false doctrine of Christ. It is because false teachers of salvation have one purpose in mind:

I. THE SEDUCTION OF PEOPLE EVERYWHERE (1 John 2:26).

What did the Apostle John mean by the verb "seduce"? It means *to lead astray*. It means *to make you wander from the truth*. It means *to deceive*. From the encounter that Eve had with the Devil, the Serpent, in the Garden of Eden, on throughout time, down to the present hour, the Devil's purpose has always been to deceive people, to cause them to choose the wrong way instead of the right way. He hates the truth, and doesn't want you, or me, or anyone else, to believe the truth. God told Adam and Eve that if they ate of the tree of the knowledge of good and evil, they would die. The Devil said that they wouldn't die. Who was right? Unfortunately for Adam and Eve and for every human being who has ever lived on the earth, God told the truth; the Devil was a liar, and he is the father of all lies!

How could Eve have known what the truth was? By listening to what God said. It was crystal-clear in the words which God spoke to her. How do we know what God said to Adam and Eve? He has recorded it in the Bible which is the book which God has given to us. In that wonderful prayer that our Lord Jesus Christ prayed, recorded for us in John 17, the Lord said to the Father, "Thy Word is truth." The writer of Psalm 119 said in verse 11 of that Psalm, "Thy Word have I hid in mine heart, that I might not sin against Thee."

Some of you have heard me tell about a friend I had when I was in high school whose father gave him a new Bible. And on the front of the Bible, he had printed in gold letters, these two lines:

This Book will keep you from sin,
or sin will keep you from this Book.

We who are true Christians need to remember these words. If you and I are drawn away from the teachings of the Bible by anyone or anything, we are headed for trouble, big trouble. The safest thing that we can do is to make sure, by the grace of God, that the Lord's Word, and only the Lord's word, is "a lamp unto my feet, and a light unto my path" (Psa. 119:105).

But someone is liable to say that you can make the Bible say anything that you want it to say. But that is not true if you let the Bible be its own interpreter, and we do this by comparing Scripture with Scripture. And there is One Who has been given to all of us who know the Lord as

II. OUR OWN PERSONAL TEACHER (1 John 2:27).

Do you know who the Apostle John was talking about here when he spoke of "the anointing which ye have received of Him"? He obviously is a Person because John said that he is a teacher. And John makes no distinction among us as the Lord's people because he said that "ye [plural] have received of Him," that is, from the Lord. And in addition to this, John went on to say that he "abideth in you."

The Apostle Paul wrote these words to help us understand this anointing. You will find them in 2 Corinthians 1:21-22:

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

But going back to the Gospel of John will help us even more to be able to understand this anointing which we all have.

When the Lord was with His disciples in the Upper Room just shortly before His arrest and crucifixion, He said this to His disciples:

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you (John 14:15-17).

But then later on in the same chapter, John 14, we have these words in

verse 26:

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.

We could add Paul's words in 1 Corinthians 6:19-20. This also confirms that we all have the Holy Spirit permanently living within us:

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

But what does the word "anoint" mean? It is an endowment, a special gift from God, by Whom (in this case), we are enabled to understand the Scriptures and to be enabled by the Spirit to obey and please God. The person who is not a true child of God, does not have this, this Person.

When we considered verse 20 a few weeks ago, I hope you remember that I mentioned that the word "unction" in verse 20 and "anointing" here in verse 27 are translations of the same Greek word, the word $\chi\rho\iota\sigma\mu\alpha$. Thus it is by the Holy Spirit that we are established in our relationship with Him which speaks of intimate fellowship and a living relationship.

Before I leave verse 27 I want to call your attention to the statement, "ye need not that any man teach you." Was the Apostle John denying that there is no value in human teachers? If so, wouldn't he have been making a mistake by writing this epistle? What did the Apostle John mean by this statement?

It was a rebuke of those who claimed to be able to add to the truth that God has revealed in His Word, the kind of a teacher who would commend them for having gone as far as they had gone, but in the same breath tell them that they had not gone far enough. This is the common approach of false teachers generally. They claim added light, special knowledge in addition to the Word of God. The Holy Spirit in guiding us into the truth, and in taking the things of Christ and making Him known to us, is all that we need. Beware of the teacher who wants to add to the Word of God. We have no need at all for such people to teach us. They will seduce us, and draw us away from, and try to make us dissatisfied with the revealed Word of God.

Verse 28 shows again, as the Lord emphasized with His disciples in the Upper Room and on their way to Gethsemane, that abiding in Christ is an obligation placed upon all of us, but is only possible by the anointing we have received and continually exercise by the presence of the Holy Spirit in our lives. This is why we are to be filled with the Spirit (Eph. 5:18), and not quench (1 Thess. 5:19), or grieve the Holy Spirit (Eph. 5:30). We are to walk in the Spirit (Gal. 5:16). We need to pray for and look for the fruit of the Spirit (Gal. 5:22-23) in our lives. We are to pray in the Spirit (Eph. 6:18; Jude 20). The child of God who knows little or nothing about the ministry of the Holy Spirit, knows little or nothing about a consistent life of fellowship with the Lord.

The command is that we are to “abide in Him, in our Lord Jesus Christ. We should all seek by the grace of God to live in the closest possible fellowship with the Lord, not in our own strength, but in a growing sense of our dependence upon the Lord and upon the Holy Spirit. The Apostle John speaks here in the gentlest of tones. You can almost read his heart from the very words which he writes, appealing with all of the love that is in his heart, that they would hear his words, and respond by trusting more fully in the presence and power of the Holy Spirit.

But what is to be one of our greatest incentives for living a life of holiness? It is in the certainty that one of these days the Lord is going to appear. He is coming, and we shall see Him, and we shall be like Him (as John would go on to say). But what kind of a meeting will it be? The Word is full of appeals by which we should be preparing for the coming of the Lord. What we need is to be building “confidence before Him at His coming.” What does confidence mean? This is a word that can mean assurance, or boldness, not brazenness, but a strength which is the result of dependence upon the Holy Spirit.

We have to understand from this verse that we can be living in such a way that we will be ashamed when the Lord comes, to realize how we have failed to pay attention to the ministry of the Holy Spirit that we might truly glorify the Lord.

Verse 29 indicates that this, too, is a further test by which we can be assured that we really know the Lord. To be righteous is to measure up to God’s standard of life and service. In our own strength we simply cannot do it. But it is possible by the power and blessing of the Holy Spirit. We can call this the test of whether or not we are abiding in Christ. This is

the only way we can glorify God.

Concl: And so again the Apostle John has us in a place where we are to look closely at ourselves, how we are living, where our confidence is – in what we are doing and how we are doing it, or is it by trusting in the Spirit of God to bless us and use us to glorify God. It is not enough just to feel that we are serving the Lord. We must serve the Lord in God’s way in the greatest dependence upon Him.

As I close, I want to call your attention to the final passage in John 14, 15, and 16 where the Lord spoke of the ministry of the Holy Spirit: John 16: 7-15. And I want to call your attention to the verb with which the Lord began this part of His infinitely and eternally important message in which He spoke of the work of the Holy Spirit. The verb is translated in the KJV, “it is expedient.” The verb is *συμφέρω*. It is used fifteen times in the NT. In addition to the word “expedient,” it is translated “better,” or “profitable.” A Greek lexicon suggests the translation, “to your advantage.”

My question is, How could anything be more profitable for the disciples, and for us, than having the Lord Jesus stay on earth with them, or with us, than for Him to go away, and for the Holy Spirit to come?

Now I am dealing here with one of the difficult truths of Scripture which have to do with the incarnation of the Lord Jesus Christ. And I am not completely sure that I am totally right. We know that one of the characteristics of the Members of the Godhead is that they are *omnipresent*. Psalm 139 is one chapter that makes that perfectly clear. This is true of our Lord even in His incarnate state. But here He indicated that for Him to go, and for the Spirit to come, was to the advantage of all believers. Why? Because the Holy Spirit has come to indwell all of us who know the Lord, and to be with us all of the time! This means, as I have suggested in my message title this morning that each one of us has Our Own Personal Teacher with us all of the time! And He teaches each one of us personally just like He was with no one else or had nothing else to do.

I wish I had the words to impress this truth upon all of our hearts. But I must trust the Holy Spirit to make all of us, from the youngest Christian to the one who has known the Lord the longest, that it is to our advantage, as the NASB translates this verb, for the Lord Jesus to go back to heaven, and for the Holy Spirit to come to indwell each one of us.

May the Holy Spirit teach us in our relationship with Himself what an amazingly precious truth this is.