

The Truth in Christ
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Bible Text: 1 John 2:21-29
Preached on: Wednesday, September 8, 2010

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If you will, look with me in 1 John chapter two and my text is in verses 21 through 29. I want to speak to you about the truth as it is in Christ Jesus, the truth. This is a word that John uses often in his writings concerning the Lord Jesus Christ.

In John chapter 14 verse six, of course, a very familiar verse where Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."¹

And here in 1 John two and verse 21 we read:

I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father.²

And you notice all the rest of this is in italic, not in the original. The writers thought that they would, or the editors, I guess, thought that they were adding meaning to it or explanation. We will talk about that in a little bit, but in the original it stops in verse 23 after "Father."

Whosoever denieth the Son, the same hath not the Father... Let 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. And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But 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 teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

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. If ye

¹ John 14:6.

² 1 John 2:21-23.

know that he is righteous... [the righteous one], ye know that every one that doeth righteousness is born of him.³

Well, this portion of Scripture raises the question, especially when we go back to 1 John two and verse 20 where John says, “Ye have an unction from the Holy One, and ye know all things.”⁴

The question is: If that is true, if we have the Spirit, why do we need to be taught again? If there was truly a sinless nature that was put within each child of God by the Spirit, what would be the need to be taught?

Now John in writing this says to them, “I have not written unto you because ye know not the truth.”⁵

There are some who profess to know Christ who get offended when you keep going back over the fundamentals. And when you make clear statements concerning Christ and the gospel and his death and what he accomplished they might come away with the feeling as if you don't really believe that they know these things. You know, that is not the preacher's call. It is not up to him to try to decide who knows and who doesn't. But John here in writing these is letting them know that he is writing to them not because he doubts or has reason to doubt their knowledge and understanding of the truth, but rather because you know it.

In other words, knowing it, we ought to be able, then, to rejoice in this teaching concerning the Lord Jesus Christ without offence and without debate.

He says, “But because ye know it, and that no lie is of the truth.”⁶

God does not use what would be called mixed truth or, as we have discussed, muddy gospel to teach and instruct his children. Christ is the living water. He is the pure water. He is the living bread. In him is no leaven. And any that have been taught by the Spirit of God, their one desire is to set him forth in truth. And for those who hear the message of Christ, their desire is to hear it in its purity without mixture, without leaven.

I remember in Africa at one of the first places where we took up residence, no one wanted to eat the bread from that local tab, from the local bread maker. They waited for it to come in a truck from way down on the coast. And after trying to support the local economy and going to... walking to this bakery every morning and thinking, well, I am going to eat this bread, bringing it back to the house and starting to chew on it and finding all kinds of stuff in it, if the guy lacked, you know, some kind of flour, he would get casaba, he would make it out of some other root. And you never knew what you were getting. It wasn't pure bread.

³ 1 John 1:23-29.

⁴ 1 John 2:20.

⁵ 1 John 2:21.

⁶ Ibid.

And so I began to see, you know, sometimes you found stones. You would bite down and there is a stone in it. Someone found a band aid one time in the bread and you are sitting there trying to figure how did a band aid get into this loaf of bread?

If you have any perception at all, no one likes to eat that way. No one likes to be served that way, but particularly in things that pertain to the gospel. There are some that because they haven't been taught, they wonder why you are being so particular. Why are we so particular with regard to the person of the Lord Jesus Christ? Well, it is because the Scriptures are particular.

Why are we so particular about his death and what the Scriptures teach? Well, it is because the gospel declares how Christ died according to the Scriptures. So that is our standard.

And if the Spirit of God has taught us, our desire is nothing less than the truth. We don't run from it. We don't hide from it. As the Lord teaches us, we continue to bow to it regardless of what men think.

And so that would be my answer. If we have the Spirit, why do we need to be taught again? Well, first of all, because of the importance of the subject. It is like in school, any subject that is important and the foundation is necessary in order to move on, then there is going to be a lot of review, a lot of going over that subject. Just the depth of what these Scriptures have to say about the Lord Jesus Christ. There is enough here to keep us in eternity studying and learning and so we are never going to be exhausted in hearing Christ exalted, nor will we exhaust the subject of Christ.

If you go over to Romans chapter 11, to me this is the sum of the subject concerning the Lord Jesus Christ. And why it is vital in our preaching, in our teaching, in our reading to constantly and consistently search the Scriptures for Christ, just like we read a little while ago in John five in verse 39.

“You search the scriptures,” he said of those scribes and Pharisees, “Because you think in them you have eternal life.”

Like people today who emphasize Bible memorization. They think it is just memorizing the Bible that is a proof that they have eternal life. No, it is the content. It is the subject.

“They are they,” Christ said, “which testify of me.”⁷

And write here Paul in speaking of the glory of Christ says, “Oh,” verse 33, Romans 11.

“O the depth of the riches both of the wisdom and knowledge of God!”⁸

⁷ John 5:39.

⁸ Romans 11:33.

Who is the wisdom of God? Well, it is Christ. How is it that sinners can know God in truth? Only through the revelation of Christ.

O the depth ... how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again?⁹

The notion that you do something first for God and then he rewards you. No. It says, "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."¹⁰

The study of the Lord Jesus Christ ought to be like looking at a prism. From different angles you see different things concerning him, the manifold wisdom and knowledge of God in him.

And this ought to be with regard to Christ, our outline every time. For of him... let's see how all things are of him. And through him... let's see how all things are through the Lord Jesus Christ. And to him... That is the different angles that Scriptures gives us for considering Christ.

So that is why this is vital. Who can say in this depraved mind and heart of ours, "I have got it. I see it. I don't need to hear it anymore"?

No, we need to hear it over and over again.

But, secondly, the reason that we need to be taught, even having the Spirit is because of the subtlety of deception. You remember here in 1 John if you go back to, well, over to 1 John four and verse one, same epistle:

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."¹¹

You know, if it was obviously a blatant lie that these men were preaching then people would notice it and walk away. But if you want people to believe a lie, what do you do? You mix it with a little truth. We know how that is with our children. If they know they have been up to no good, they are going to mix what they say with a little truth because they know what you expect. But it is still a lie. It is still a lie.

Here when John says that no lie is of the truth, I don't care how you shape it, it is still a lie.

⁹ Romans 11:33-35.

¹⁰ Romans 11:36.

¹¹ 1 John 4:1.

And how careful we need to be. If you go back to 2 Corinthians chapter 11, you know, if in life we take the time to weight things, I don't care if it is going for a loan at the bank or it is buying a house or some other project, you seek advice and detail is important. They say the devil is in the detail.

Well, that is true in life's situations, how much greater than when we consider things pertaining to Christ in eternity, salvation and standing before a holy God.

Here in 2 Corinthians 11 Paul writes—and this could be much like what John is writing here to these when he says, “I have not written unto you because ye know not the truth, but because ye know it.”¹²

“And because you know it, let's review how subtle those who preach another gospel are.”

He says, “Would to God,” in verse one of 2 Corinthians 11:

...ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from [what?]the simplicity that is in Christ.¹³

Now how subtle is this preaching? Well, if you come over to verse 13 of the same chapter, 2 Corinthians 11 verse 13, Paul writes:

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.¹⁴

How many times have I told you—and I know you know this—that you can go into many congregations and you hear them speaking of Christ. You hear them talking about grace. You hear them use the term “redemption” or “forgiveness of sins” or “justification” or “faith.” These are terms that you can't read these words, this Scripture and not come across.

But the question is—and, again, going back to Romans 11 and verse 36—“for of him and through him and to him are all things.”¹⁵

¹² 1 John 2:21.

¹³ 2 Corinthians 11:1-3.

¹⁴ 2 Corinthians 11:13-15.

¹⁵ Romans 11:36.

So when you listen to a man preach, for example, regarding faith, does he preach that that faith is of him? Or is he preaching a cooperation between man and God. If he is, he is not preaching the gospel. Or through him? That faith is through him.

Do you realize when Christ died on the cross, he purchased even the gift of faith that should be given? The Spirit that works faith in the heart of one for whom Christ died, it is through him. It is Christ's Spirit. It is through him that sinners believe and look and see. And to diminish in any way that statement so as to make faith independent of what Christ accomplished at the cross, thinking that some can believe and might believe for whom he didn't die, so let us at least keep trying, is to deny Christ and his death. He will give faith to everyone for whom he died. It is through him. And it is to him.

Do you see how that works? To him. How do I know the person has truly believed? How do I know they are believing? They are giving all the glory to Christ. They are as a sinner lost that Christ found. It is not the sheep boasting of having found the Saviour, but it is the sinner who was lost, but found by Christ when he finds everyone.

He came to seek and to save that which was lost.

So you can take any one of these doctrines concerning salvation or life or righteousness and fit it into that pattern that we read there in Romans chapter 11 verse 36. Use the word righteousness. Is it of him? The Scripture knows only one righteousness, that which is of God through Christ. It is of him and it is through him. That means it is not something you work out, but that he worked out and that God has imputed upon completion of Christ's death, imputed to every sinner for whom Christ died once for all. And it is to him. That righteousness acknowledges Christ alone.

I have no other righteousness, but him. Our righteousness is seated in heaven. That is where he is seated because he finished the work.

So you can see people can preach these terms and it sound right, but it always has to be against the litmus test of what the Scriptures say. Otherwise it is false. And that is why Paul wrote of his fear that they being turned away from the simplicity that is in Christ.

I don't know of anything more simple than to exclude man and to say that Christ is all, that salvation is of him. I ask: What is more simple than to understand that here is a holy God that in order to declare those sinners righteous for whom Christ died, he literally took the sin that stood in the way of a holy God, saving them and putting it to Christ's account. He bore that sin. I don't know what can be simpler than to say that upon completion of that work so thorough was the work that the Lord Jesus Christ accomplished that there remained nothing but righteousness. The righteous thing for God to do, because Christ paid the debt, was for him to declare those righteous for whom he died. Simple.

May God preserve us from getting away from that simplicity.

But, thirdly, the reason we need to be taught again and again, even with the Spirit of God in our heart and the Spirit being our teacher is because of the depravity of the heart. This heart does not stop being depraved when the Spirit of God enters in. The Spirit is the light that enters into a dark place, but that place remains what it is by nature. That is who we are so long as we are in this flesh.

If you go over to John chapter three in verse 19 you can take a house and here is a good example of it. I recently was talking to some people that had a lake house. And they have not been able to get to that house for a number of years. It is just it was in a beautiful spot on the lake, but the grass grew up around it. The land all around it became wild or a dense forest area and when they went back after a number of years to take a look at it, the whole place was just about falling down. We are talking about a very nice house, otherwise, that had been shut up.

And you think, “How can that be?”

Well, it is the result of living in a world that is bent towards corruption. It is part of the fall, this world as we know it. You can clean that house up, but you let it sit, locked up tight for any time. When you come back in, it smells musty. It smells dusty. You look around and moisture begins to have its effect. That is just part of the fall.

Well, think what it is with regard to our own natures and how left uncultivated—and that is what happens when the gospel is preached. When we meet together, week in and week out and hear a message of Christ exalted, you know, it is not that I doubt that some have believed the truth. No, but we keep going over it because we know what our minds will do given enough time. We will wander. Our hearts are depraved and here in John chapter three and verse 19 it says that.

“This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”¹⁶

That is the answer to the question of if it is so plain in Scripture, why don't people see it?

Well, men love darkness rather than light. They prefer to be told a lie that exalts them rather than be told a truth that abases them and exalts Christ. That is just the nature of this flesh.

And that would be our nature. That would be but for the Spirit of God holding the reigns of these hearts of ours, that would be what would be our end. We would love darkness rather than light. If the Lord has caused us to love the light, it is because of the Spirit of God.

So here John in my text in 1 John two is speaking to these, again, to teach them because of the importance of the subject, that is Christ, the subtlety of deception, how easy it is to be deceived and the depravity of the heart.

¹⁶ John 3:19.

So what is the truth as it is in Christ Jesus?

Well, that is what we find in the rest of these verses, verse 22 down to verse 29. And the very first point is simple. The truth is that Jesus is the Christ. Do you see that?

“Who is a liar but he that denieth that Jesus is the Christ?”¹⁷

I was having this discussion this week with somebody about those who just refer to Jesus as Jesus. I don't know whether it bothers you, but it bothers me, because it doesn't say enough. When you listen to some people talk that Jesus did this or Jesus would do that, it begs for me the question. Which Jesus? Here it is plain.

“Who is a liar but he that denieth that Jesus is the Christ?”¹⁸

There were many even in John's day that were going around preaching Jesus. And Paul himself spoke of this over in Galatians chapter one. It is not just a matter of whether a man, you know, says he is preaching the gospel, but it says there are those that pervert the gospel of Christ in verse six of Galatians one.

“I marvel that ye are so soon removed from him,”¹⁹ in your thinking, I believe is the sense there.

You can't... if you are the Lord's you cannot be removed from him. You are one with him by election. You are one with him by redemption and you are one with him by regeneration. But left to yourself you would be removed from him in your mind, “removed from him that called you not the grace of Christ.”²⁰

You are moved unto another gospel.

In other words, to give consideration, I marvel.

And, of course, with Paul the issue was mixing circumcision, mixing a little bit of law keeping, mixing a little bit of your righteousness with Christ's righteousness and calling it righteousness.

No, indeed. He says, “Which is not another.”²¹

You know, don't call it the gospel that is mixed with a lie. Don't call it a gospel that is mixed with leaven, the leaven of works of men and that of Christ. It is poison.

¹⁷ 1 John 2:22.

¹⁸ Ibid.

¹⁹ Galatians 1:6.

²⁰ Ibid.

²¹ Galatians 1:7.

“Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.”²²

Twist it. Let’s look at it from a different angle. You have heard that kind of preaching before.

This is from God’s angle. Now look at it from man’s angle.

No, I don’t want to look at it from man’s angle. I always want to see Christ as God declares him.

This is the record that God has given of his Son that you might believe.

And it says here, look how strict this is.

“But though we,” Paul includes himself, “or an angel from heaven.”²³

Thinking back to angels that fell. We just assume that there was a one time fall. But if there were an angel from heaven who would come and in any way declare unto you another gospel or preach any other gospel unto you than that which we have preached unto you, let him be accursed.

“As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men?”²⁴

Am I in the business of catering after men or God?

“Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ.”²⁵

So the truth is that which declares Jesus as the Christ. And to preach Christ any less is to make him a liar, not only God a liar, but the man preaching a liar. He is the truth. He is the eternal Son of God.

When we consider, you know, people want to drag in debates about the trinity and try to separate the Father and Son. Well, there can’t be a Father without a Son or a Son without a Father. And he that honors the Son honors the Father. He that honors not the Son does not honor the Father.

When it says he is the Christ that is talking about that true Messiah, the anointed one. That is what Christ means. That was spoken of by the prophets and typified there in the Old Testament in the sacrifices and was looked to by the Old Testament believers.

²² Ibid.

²³ Galatians 1:8.

²⁴ Galatians 1:9-10.

²⁵ Galatians 1:10.

You know, Abraham saw my day and rejoiced. He is the God man. He is the Mediator. He is the Savior. He is that prophet of which Moses spoke that said God would raise up a prophet like unto him. Hear him. He is the great High Priest. He is the sovereign King. He is the sin offering. He is the propitiation. He is the reconciliation. Anyone who denies this, no matter what title they bear or by their lips supposedly giving praise to God, they are a liar. And even more strongly you see in verse 22, he is an antichrist.

There are many who are antichrists that are preaching prophecy trying to help people figure out who the antichrist is and they themselves are antichrist in the very message they declare because not to give him all the glory, not to give Christ all the preeminence in every aspect of salvation is antichrist. To want to include in our message some part of our works having value before a holy God is antichrist. It is the spirit of antichrist.

He is either who he says he is or he is not. He is either that Christ and all that is written, all that is promised, all that is prophesied, all that is typified, all that was expected and set forth by God or he is an imposter. It is just that simple. If he is the Christ, then it is a compromise.

To deny or take away any aspect of his glory, whether it has to do with his deity, whether it has to do with his humanity. This is why in preaching we have to be so careful. We never want to ever preach in such a way as to diminish in any way his deity or take away in any sense from his humanity as a man, as the God man or his office.

Now that is why it is important even this matter of whether Christ was made a sinner versus being made sin.

You say, "Well, what is the fuss? You know, we are just kind of splitting hairs."

No, we are not, because if he was a sinner, made a sinner, than who made him a sinner? Because God put the sin to his account. So are you making God, then, the creator of that sin that he would have to in some way become a sinner in order for God to justly kill him as some have said?

No. See, this is the mystery of godliness. God became flesh.

So we hold strongly to the fact that he became flesh, but he didn't take on our depravity. And when he bore the sin of his people he did not become a sinner. But he was slain of his Father just like that lamb in the Old Testament was slain. It had to be a perfect lamb. And then God put it to death through the hands of the high priest.

So if in any aspect we compromise and take away with regard to his deity, his humanity, his work, his glory, then we are imposters and we are liars and we are antichrist.

Secondly, what is it to know Christ in truth?

Well, verse 24 it shows us that this is taught by the Spirit. And those taught by the Spirit remain true to his doctrine. It is upper most in their hearts and minds. It says in verse 24, "Let that therefore abide in you, which ye have heard from the beginning."²⁶

Heard how? Well, heard by the Spirit as he is taught the heart.

"If that which ye have heard from the beginning shall remain in you..."²⁷

That is the doctrine. That is the Word sown in the heart.

"...ye also shall continue in the Son and in the Father."²⁸

So what they had heard from the beginning was what the apostles had received of Christ himself and declared unto them. And as that gospel remains true, so it remains true in the heart. You don't find one taught of the Spirit jumping back and forth with regard to Christ or with regard to his death. When you have been taught, you move forward. Everything is built on that, what he accomplished by his death.

And the fruit is that perseverance in it. Do I know more clearly today concerning Christ and his death than when the Spirit first began to work in my heart? Yes. But the foundation hasn't changed. As he taught me and began that work in my heart, I still see myself as having been a lost sinner without hope and without God as he taught me. There was a time I didn't know it. He had to show me.

And as he took my heart and pointed me to the remedy of Christ, the sacrifice and I saw in that death all of my redemption, all of my justification, all of my satisfaction before a holy God, that has not changed. But I will tell you what. As the years have gone by it has gotten stronger. As the Spirit teaches me, my need for him grows.

I told somebody that one time and they looked at me and almost was shocked when I said I am more of a sinner today than I ever was. You know? How can I say that? Well, as the Spirit teaches me, I grow in my understanding of just how great a debt Christ paid.

And as he shows me, it becomes all the more evident, but for his grace, but for the death of the Lord Jesus Christ.

I did want to comment... I moved ahead without commenting on verse 23. You have to recognize that the editors here were men that believed in some form or fashion in justification by faith. You can go back and read some of the translators when they translated and it is just like anything you could have a study Bible for men to add their comments. This is an area where the translators added a portion.

²⁶ 2 John 2:24.

²⁷ Ibid.

²⁸ Ibid.

Now I will give them credit in that anything that was added by them they always put in italics. So it gives us a way when we are reading the Scriptures... In fact, more and more when I am reading this translation which I still believe is the best because it is based upon the original text that is true as it was copied and passed down, but here I believe that it confuses the Word.

Just read simply, “Whosoever denieth the Son, the same hath not the Father.”²⁹

I don’t know what was in their thought when they put a but in there.

“He that acknowledgeth the Son hath the Father also.”³⁰

It is seemingly subtly and, again, this is where we need discernment because it puts a little bit of emphasis, it tries to give a little bit of hope when the whole tenor of the verse is just the opposite.

“Whosoever denieth the Son, the same hath not the Father.”³¹

It is kind of like correcting somebody and you make a sentence and then someone wants to kind of make it smoother, not going to sound quite as harsh, so...

“But He that acknowledgeth the Son hath the Father also.”³²

So acknowledge him. It is almost as if the writing there is to do something. But in reality we have to be convinced of the bad news before the Lord teaches us the good news. And the truth is: Whosoever denieth the Son... to deny him and his glory, to take away in any way from that glory that belongs to him alone, the same hath not the Father.

I can identify with that as the Lord is pleased to teach me because I have been through some school and had the training and felt I had some knowledge. But as the Spirit began to deal in my heart, I was brought to see that in reality I was denying the Son by a compromised message, by a balanced... that is how I have been taught. Let’s balance the Scriptures.

And particularly with regard to the death of Christ one way that people do it today is they say, “Well, you know, we don’t want to cut anybody out. So let’s just say that Christ’s death was sufficient for everybody, but it only applies to the elect. That way everybody is covered.”

You have just stated something that the Scriptures never state.

You know, it was never purposed for those for whom Christ did not die.

²⁹ John 2:23.

³⁰ Ibid.

³¹ Ibid.

³² Ibid.

Christ himself said, “I pray not for the world.”³³

So why would you want to spread his death to try to include when in reality Christ himself was very specific.

And the same here.

“Whosoever denieth the Son, the same hath not the Father.”³⁴

That is a strong statement, but the reality is there are many that deny the Son in a very compromising way, maybe subtly. The reality is they don't have the Father. So let's don't try to make those Christian who aren't.

You know, that is a matter that the Spirit of God has to show.

All right. Time is just about gone, but down in verse 25, again, concerning the truth as it is in Christ Jesus there is no promise of eternal life outside of him. You see that in verse 25.

“And this is the promise that he hath promised us, even eternal life.”³⁵

There is no eternal life apart from Christ. The Father has put every promise of life and all other promises concerning eternal life into the hands of his Son, the Lord Jesus Christ who is himself life. This is eternal life, to know him, the only true God and him whom he has sent.

And so the sum of the gospel is that all that the Spirit teaches concerning Christ believe in him, believe in Christ as eternal life itself. To have him is to have life. Not to have him is to be dead. And, you know, you can't separate the two, Christ and eternal life.

Fourthly, looking at verses 26 and 27. The truth is that there is a lot that is false in what is being preached.

“These things,” John says, “have I written unto you concerning them that seduce you.”³⁶

Now where were these that seduced them? They were right in their midst. It is not like today. You turn on the radio and that is a false preacher. He is warning them of them which are in their midst even as we saw in verse 19.

“They went out from us, but were not of us.”³⁷

³³ John 17:9.

³⁴ 1 John 2:23.

³⁵ 1 John 2:25.

³⁶ 1 John 2:26.

³⁷ 1 John 2:19.

You know, I can't insist enough on the fact that there are those who will deviate and leave and remove themselves from the gospel, right from sitting where you and I are used to sitting and hearing this same message. So we are to be warned.

But those that are truly the Lord's, though they may be tested, though they may be tossed, though there may be doubts and fears at times within the heart, yet they cannot be fully and finally deceived.

We wander all as sheep. We wander.

But there are those who will try to seduce them and the seduction comes from the heart. It doesn't really relieve responsibility from our own heart, but it comes from others about them. All it takes a little root of bitterness springing up and pretty soon many are defiled thereby.

And, you know, we faced it down through the years. It just takes a little bit of discontent. It just takes somebody saying, "Well, there is another way of looking at this."

When Christ is being exalted in all his glory, there is no other way of looking at it. And so we need to beware and be warned. They are to be shunned and avoided, those who would seek to draw others away, seduce them through a mixed message.

"A little leaven leaveneth the whole lump."³⁸

And verse 27 it is the teaching of the Spirit that causes a person to know Christ in truth.

"But the anointing," verse 27, "which ye have received of him abideth in you, and ye need not that any man teach you."³⁹

Again, that is not saying we don't need teaching, but in these matters pertaining to Christ and what he accomplished in his death, if someone tries to pull you aside and say to you, "Well, there is another way of looking at this. Let's see if we can't just discuss this and talk about it."

There is nothing to talk about. They are the ones that need to be taught. And if that truth abides in you, it says there,

"...yet need not that any man teach you."⁴⁰

That is the time to walk away. That is the time to say, "I don't mean to be rude, or maybe I do, but do you know what? I know how the Lord has taught me. And I know that that is what you are telling me, if you want to put man's work in it, if you want to in any way

³⁸ 1 Corinthians 5:6; Galatians 5:9.

³⁹ 1 John 2:27.

⁴⁰ Ibid.

put man's will to it, in any way mix it, come back again that no lie is of the truth. Let's just identify it for what it is, a lie."

And that is what John says.

"As the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."⁴¹

People call you narrow minded. They are going to call you bigoted. They are going to say all kinds of things. But do you know what? That is how the Lord has taught me. That is where I stand.

One final thing here is in verses 28 and 29 and perhaps we can come back to this next time because I don't want to rush through it, but the truth regarding Christ is that we abide in him and not in our selves.

When he says here in verse 28, "And now, little children, abide in him..."⁴² why do we abide in him? Well, it is just like the cities of refuge. When a man knew himself to be pursued and ran to that city of refuge, he was to stay in that city so long as that high priest was alive, never to go out, never to assume, ok, enough time is passed that I am no longer culpable. No, he stayed there. And that is where we stay.

As the Lord teaches us concerning Christ we are not going away from him. Just the opposite. As the Spirit of God teaches us our need and our sin, we find ourselves cast at his feet and that in the shadow of the cross... I don't even like to be in the shadow. I want to be numbered among those for whom the Lord Jesus Christ paid the debt.

Well, we will stop there and look at verse 29 a little more carefully. I think verse 28, come back to it, too.

"If ye know that he is righteous [he is the righteous one], ye know that every one that doeth righteousness is born of him."⁴³

All right. Let's take our hymn books and sing hymn number 255.

⁴¹ Ibid.

⁴² 1 John 2:28.

⁴³ 1 John 2:29.