

The Teaching Spirit

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I. Introduction.

A. Text: I John 2:26-27.

B. The thrust of the Christian message is that we would begin to experience life as God intended it to be.

II. We have more than the Word of God—there is not only the outer witness, but also the inner witness of the Spirit of God.

A. How one knows which interpretation is correct—the Christian has an anointing that abides in him.

1. This does not mean that a Christian cannot go astray.
2. The believer could be either ignorant or disobedient.
3. A Christian can only err so far.

B. A Christian must abide in the Spirit who lives completely within him.

C. With the inner witness, there is no need for any teacher.

1. However, the apostles and many others were human teachers.
2. The explanation for this is in the level that this kind of teaching takes place.
3. There are eyes and ears of the Spirit by which we can see things at a spiritual level—this is to what John refers. (Matthew 13)
4. To grasp the immensity of the riches of Christ, one must have the Spirit—this does not come from man. (Matthew 16, Luke 24)
5. The anointing is an illumination of the mind and the heart that is persuasive. It takes the things of the Scripture and confirms them.
6. The illumination is not limited to Christians, but only the believer can grasp divine truth in terms of understanding one's relationship to God.
7. The Spirit teaches the believer about everything—there is no subject of human knowledge that is excluded from the process. (I Corinthians 2)

D. With regard to what Jesus has taught each believer, he must abide in it.

1. This does not refer to what Jesus has taught others.

2. Nor does this refer to knowledge coming from a hierarchy.
3. All Christian truth is intensely personal.

Application questions:

1. How would you respond to someone who says that he does not have to heed any Bible teacher because of this passage?

2. Does this anointing add facts to one's knowledge? Explain your answer.

3. What does it mean that Christian truth is personal truth? How does this make Christianity distinct?
