

## The First Epistle of John

...so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ (1John 1:3)

1John 2:20 - 24

Review

Where is John writing from?

What heresy was he addressing?

What flavor of Gnosticism was John specifically dealing with?

What did the heretics teach?

How does John deal with this false teaching?

1John 1:6-10

Read verses 2:15-19

Someone else read vv 2:20-24

Who is the “Holy One?”

3 Possibilities:

1. Holy Spirit

a. So Bruce, Barnes, Clarke, Henry (or Jesus)

2. The Father

a. So Stott (or Jesus)

3. The Lord Jesus

a. So Vincent, Robertson, Stott, Marshall, Gill, JFB

b. Who write: The Spirit poured on Christ, the Head, is by Him diffused through all the members.

Interestingly, the Greek does not contain the word “one.” It reads literally “from the Holy.” (*tou hagiou*: genitive case of *ho hagios*, meaning ‘from’). Greek often uses the definite article (the) in this way, with “one” being implied by the context.

Indeed, in each of the 5 occasions when it is used in the NT to mean “The Holy One”, it is always used without the word “one.”

Mk 1:24; Luk 4:24; Jn 6:69; 1Pet 1:15; 1Jn 2:20

It is never used of the HS in the entire NT. Only 1Pet refers to the Father.

What does “anointing” mean?

Greek: *Chrisma*, as we discussed 2 weeks ago.

Endowment. Unguent, the substance applied – “not the act of anointing, but that with which is performed” (Westcott).

Fragrant oil in the OT

Applied to the High Priests and Kings

Exo 28:41; 1Sam 15:1

In the NT, it is often used of the Holy Spirit

e.g., 2Cor 1:21-22

Jesus was anointed with the HS at His baptism (Lk 4:18), and it is clear that it is the same Spirit that anoints us when we give our lives to Christ.

The word “anoint” (Greek: *Chisma*) is most probably a play on words with “antichrist” (Greek: *antichristos*). The prefix “anti” does not mean “against” so much as “instead of.”

See Matt 24:24, where Jesus uses another Greek word to mean essentially the same thing: “Counterfeit and opposing.”

Against the false teachers who advocating a “secret” anointing, John teaches the anointing is for all to share who believe in Jesus and accept Him as their Lord and Savior.

They are protected from the false teaching by the *Chrism* they had received.

“You all know” (NIV, NASB) vs “you know all things” (NKJV, KJV)

There is a minor textual variant behind these two readings. The oldest and best variant is reflected in the NIV and NASB (the KJV is based on newer MSS that were all that were available at the time it was translated. Recently, older MSS were discovered, and they are thought by most scholars to represent a more accurate text – that is, closer to the original).

If that is true, “you all know” is the correct reading, meaning that the truth of the Gospel is available to everyone, not to a select few.

CS Lewis warned of the appeal of the “inner ring.” A secret and restricted circle of the initiated who know what’s what. Jesus Himself crushed such pretensions in Matt 11:25.

Paul does the same in 1Cor 2:6-3:3..

John assures his readers that they suffer no disadvantage by not

belonging to the inner ring: “You, no less than they, are among the initiated; this is the gift of the Holy One, and by it, you have all knowledge” (NEB)

Someone read v. 21.

Story of how people are trained to recognize counterfeit money (they learn how to identify genuine money, and anything that deviates from that norm must be false).

Similarly, believers recognize the truth not because they explored every twisting turn in the maze of falsehood, but because they know Jesus – who embodies Truth:

Jn 14:6

They have received the Spirit of Truth (Jn 14:17; Jn 15:26) and when He comes, the Comforter will guide them into all the truth (Jn 16:13). Jesus prayed for His disciples in Jn 17:17 .... Paul writes “the truth is in Jesus (Eph 4:21).

John implies believers have a built-in spiritual instinct which enables them to detect and reject what is basically incompatible with that truth, no matter how eloquently it may be set before them. They innately know that “no lie is of the truth” – or to quote the NEB again, “lies, one and all, are alien to the truth.”

So contrary to the truth of the gospel, so subversive of the saving message, this ‘lie’ must be branded as originating from one source: The Antichrist. Which brings us to the next verse.

Someone read v22-23

Some two decades later, John’s disciple Polycarp Bishop of Smyrna echoed these words when he wrote:

**'For whosoever does not confess that Jesus Christ has come in the flesh, is antichrist; ' and whosoever does not confess the testimony of the cross, is of the devil; and whosoever perverts the oracles of the Lord to his own lusts, and says that there is neither a resurrection nor a judgment, he is the first-born of Satan.**

By the “testimony of the cross” Polycarp means our Lord’s Passion, a

witness to Him as the incarnate Son of God.

Plato made a distinction between those lies that are errors of fact, and the mortal disease of a “lie in the soul.” John, like Paul in 2Thess 2:8-12, has the Lie *par excellence* in mind, here: That which refuses to see the Deity shine in the human life and death of Jesus, that which drives a wedge “the Christ” and the man, Jesus of Nazareth.

Cerinthus, a contemporary of John in Ephesus and whose teaching may have influenced the heretics who were stirring up trouble in John’s audience, drew a sharp distinction between the man and the Christ-spirit that the man took temporary possession of.

This lie is deadly because it is only in the Christ, the Son of God, who came in the flesh that eternal life is to be found.

See 1Jn 5:11.

It is doubtful the heretics were expressly denying the Father – but they certainly did not mean what Christians mean when they say the word “Father.” For Cerinthus and those who followed him, the Father was unknown before Jesus came. It was only after the ‘Christ’ descended on Jesus that He “explained” this unknown God.

For John, the Father is He who have revealed Himself uniquely and fully in the incarnate Jesus. Not only in His ministry of Word and works, but equally so – indeed supremely so – in His death on the cross.

This is not to say there was no revelation before Jesus; indeed there is  $\frac{3}{4}$  of the Bible! But the Father is revealed perfectly in His One and Only Son (Jn 1:18).

Those who denied the incarnation of the Son and who saw no revelatory element in His passion refused that revelation of the Father which is imparted in the Gospel. In denying the Son, they denied the Father too.

This is an extension of the passages in the Gospel of John which teach that the knowledge of the Father is inseparable from the knowledge of the Son (8:19; 14:7) or as in Jn 5:23. Someone please read this verse.

To deny the Son is to deny the knowledge of the Father which He unfolds, and so to deny the Father himself.

Indeed, the earlier forms of divine revelation in the prologue of the Gospel of John were brought to perfection when the Eternal Word became incarnate in the Son, so that it is no longer possible to confess the Father except as He has made Himself known in the Son, while it is impossible to believe in the Son without acknowledging the Father whom He has made known.

Someone read GJohn 14:1. How many “beliefs” are in view?

Someone read v24.

Which “beginning” is this?

= Gospel

“Abide” means to remain, endure, dwell, stand, continue in. Notice that one must allow the gospel to abide, it does not do so on its own. If one does this - allows the gospel to dwell in one’s heart – one will experience spiritual intimacy with The Son and The Father – and this intimacy is made effectual by the Holy Spirit. Indeed, the entire Godhead, each member of the Trinity, will be present with us wherever we go and whatever we face.

What a miracle! What a blessing! What a privilege!