

## The Source of Truth Within (vv. 20-21)

**VERSE 20 But you have an anointing from the Holy One, and you know all things**

(καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου καὶ οἴδατε πάντες [*conj kai and + pro.nom.p. su + noun acc.nt.s. chrisma anointing; here and in v. 27 + pres.act.ind.2p. echo have + prep apo + d.a.w/adj.abl.m.s. hagios holy + conj kai + pf.act.ind.2p. oida know + adj.nom.m.p. pas “all things”*]).

**VERSE 21 I have not written to you because you do not know the truth, but**

**because you do know it, and because no lie is of the truth** (οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν ἀλλ’ ὅτι οἴδατε αὐτήν καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν [*neg ouk + aor.act.ind.1s. grapho + pro.dat.p. su + conj hoti because + neg ouk + perf.act.ind.2p. oida know + d.a.w/noun acc.f.s. aletheia truth + conj alla + conj hoti + pf.act.ind.2p. oida + pro.acc.f.p. autos “it” + conj kai + conj hoti + adj.nom.nt.s. pas every + nom.nt.s. pseudos lie + prep ek + d.a.w/noun gen.f.s. aletheia truth + neg ouk + pres.act.ind.3s. eimi*]).

**ANALYSIS: VERSES 20-21**

1. The recipients have been exposed to those who claim to have special insights into the plan of God.
2. In v. 19 John indicates that his children should recognize the falsity of their claims as they left the local church where they once were members.
3. They became dissatisfied with what they once supported, and so exposed themselves as no longer being “of us.”
4. Perhaps they claimed a special relationship to the Holy Spirit like Pentecostals.
5. In John’s day Gnostics claimed a special anointing not share by other Christians.
6. John reassures them that they already have an anointing indicating that they do not need anything else.
7. The anointing John refers to is the one Jesus predicted in John 16:13 (“But when He, the Spirit of truth comes, He will guide you into all truth, for He will not speak on His own initiative, but whatever He hears, He will speak, and He will disclose to you what is to come.”; cp. Jn. 14:17, 26; 15:26).
8. The inception of this coming of the Spirit of God was the day of Pentecost (Acts 2) which commenced the dispensation of the Church.

9. In this dispensation believers enjoy the universal indwelling of the Holy Spirit at the point of saving faith (Jam. 4:5 “Or do you think that the Scripture speaks to no purpose. ‘He jealousy desires the Spirit which He has made to dwell in us’?”; Rom. 8:9 “However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of God, he does not belong to Him.”; 8:11 “But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Jesus from the dead will also give life to your mortal bodies through the Spirit who dwells in you.”; 1 Cor. 3:16 “Do you not know that you are a temple of God and that the Spirit of God dwells in you?”; 2 Tim. 1:14 “Guard through the Holy Spirit who dwells in us, the treasure which has been entrusted to you.”).
10. All believers are indwelt with the Spirit as so all believers have the potential of learning the entire realm of revealed truth found in the Word of God (1 Cor. 2:10-14; note especially v. 12).
11. This “anointing” (e.g. indwelling), John reminds these believers is the basis for their coming to know (perf.ind. *oida*) “all things” (adj.nt.pl. *pas*).
12. In verse 21 John expands upon the fact that these believers had a substantial history of exposure to the truth.
13. So John is not writing to spiritual newbies, but to well established believers who knew that truth.
14. In other words, they do not need to be entertaining the contradictory views of those who left the faith and are now trying to persuade them differently.
15. Their salvation anointing paid substantial dividends as per his words: “because you know it” (again, perf. tense).
16. False doctrine has no part with the truth and all such is a “lie.”

### The Big Lie (vv. 22-23)

**VERSE 22 Who is the liar but the one who denies that Jesus is the Christ** (Τίς

ἐστιν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἐστιν ὁ Χριστός [*adj.nom.m.s. tis this one + pres.act.ind.3s. eimi + d.a.w/noun nom.m.s. pseutes the liar + part ei if, since + neg me + d.a.w/pres.dep.part.nom.m.s. arneomai deny + conj hoti that + noun nom.m.s. Jesus + neg ouk + d.a.w/noun nom.m.s. Christ*]?)

**This is the antichrist, the one who denies the Father and the Son** (οὗτός ἐστιν ὁ

ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν [*pro.nom.m.s. houtos this one + pres.act.ind.3s. eimi + d.a.w/noun nom.m.s. antichristos + d.a.w/pres.dep.part.nom.m.s. arneomai deny + d.a.w/noun acc.m.s. pater + conj kai + d.a.w/acc.m.s. huios*]).

**VERSE 23 Whoever denies the Son does not have the Father; the one who**

**confesses the Son has the Father also** (πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει, ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει [*adj.nom.m.s. pas* “Whoever” + *d.a.w/pres.dep.part.nom.m.s. arneomai* + *d.a.w/noun acc.m.s. huios* + *adv oude* neither + *d.a.w/acc.m.s. pater* + *pres.act.ind.3s. echo* have + *d.a.w/pres.act.part.nom.m.s. homologeo* confess, acknowledge + *d.a.w/noun acc.m.s. huios* + *conj kai* + *d.a.w/acc.m.s. pater* + *pres.act.ind.3s. echo*]).

**ANALYSIS: VERSES 22-23**

1. Denial of who and what Jesus Christ is the most obvious and nefarious of all falsehoods.
2. This lie epitomizes the antichrist syndrome.
3. John makes his point with a rhetorical question: “Who is the liar?”
4. This type liar is the one who denies the teachings related to the Person and work of Jesus Christ.
5. It includes recognition of both Christ’s divine and human natures within the hypostatic union.
6. Furthermore, one must accept the relationship between Christ and God the Father.
7. Throughout time there have been many false views of Christ’s identity that fall into the antichrist syndrome (JWs, new agers, Mormonism, Christian Science, a mere man who became Christ, simply a good man or prophet, Mariolatry, etc.).
8. Those who reject the convicting ministry of God the Holy Spirit (cf. Jn. 16:8-12) remain unsaved and under condemnation.
9. John’s words: “whoever denies the Son does not have the Father.”
10. Those who accept the witness of the Holy Spirit regarding the Savior, conversely “has the Father” (cf. Jn. 6:19; 16:3; 17:3).
11. To confess/acknowledge the Son is equivalent to believing in God the Son for salvation.
12. All others are liars and fall into the antichrist category.
13. There are born again believers who have fallen into the antichrist syndrome, but remain saved as per the doctrine of eternal security.

## Maintaining Fellowship (vv. 24-27)

**VERSE 24 As for you, let that abide in you which you heard from the beginning**

(ὁμοίως ὁ ἠκούσατε ἀπ’ ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνη ὁ ἀπ’ ἀρχῆς ἠκούσατε [pro.nom.p. su you + rel.pro.acc.nt.s. hos “that” + aor.act.ind.2p. akouo + prep apo + noun abl.f.s. arche beginning + prep en in + pro.loc.p. su + pres.act.imper.3s. meno remain, abide]).

**If what you heard from the beginning abides in you, you also will abide in the Son**

**and in the Father** (ἐὰν ἐν ὑμῖν μείνη ὁ ἀπ’ ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε [part ean if + prep en + pro.loc.p. su + aor.act.subj.3s. meno abide + rel.pro.acc.nt.s. hos what + prep apo + noun abl.f.s. arche + aor.act.ind.2p. akouo + conj kai + pro.nom.p. su + prep en + d.a.w/noun loc.m.s. huios son + conj kai + prep en + d.a.w/loc.m.s. pater + fut.act.ind.2p. meno]).

**VERSE 25 This is the promise which He Himself made to us: eternal life**

(καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον [conj kai + demonstr.pro.nom.f.s. houtos this + pres.act.ind.3s. eimi + d.a.w/noun nom.f.s. epagnelia promise + rel.pro.acc.f.s. hos + pro.nom.m.s. autos he + aor.dep.ind.3s. epagnellomai promise; “has made” + pro.dat.p. ego us + d.a.w/noun acc.f.s. zoe life + d.a.w/adj.acc.f.s. aionios eternal]).

**VERSE 26 These things I have written to you concerning those who are trying to**

**deceive you** (Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς [demonstr.pro.acc.nt.p. houtos “these things” + aor.act.ind.1s. grapho + pro.dat.acc.p. su + prep peri concerning + d.a.w/pres.act.part.dat.m.p. planaio deceive + pro.acc.m.p. su]).

**VERSE 27 As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you** (καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ’ αὐτοῦ, μένει ἐν ὑμῖν καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκη ὑμᾶς [*conj kai + pro.nom.p. su + d.a.w/noun nt.s. chrisma anointing + rel.pro.acc.nt.s. hos which + aor.act.ind.2p. lambano receive + prep apo + pro.abl.m.s. autos him + pres.act.ind.3s. meno + prep en + pro.loc.p. su + conj kai + neg ou + nou acc.f.s. chria need + pres.act.ind.2p. echo have + conj hina for + indef.pro.nom.m.s. tis anyone + pres.act.subj.3s. didasko teach + pro.acc.p. su*]; **but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him** [*ἀλλ’ ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων καὶ ἀληθές ἐστιν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ* [*conj alla but + conj hos as + d.a.w/noun nom.nt.s. chrisma + pro.gen.m.s. autos “His” + pres.act.ind.3s. didasko teach + pro.acc.p. su + prep peri about + adj.gen.nt.p. pas “all things” + conj kai + adj.nom.nt.s. alethes true + pres.act.ind.3s. eimi + conj kai + neg ouk + pres.act.ind.3s. eimi + noun nom.nt.s. pseudos lie + conj kai + conj kathos just as + aor.act.ind.3s. didasko teach + pro.acc.p. su + pres.act.ind.2p. meno | prep en + pro.loc.m.s. autos*]).

#### **ANALYSIS: VERSES 24-27**

1. “As for you” (NAS) is the 2<sup>nd</sup> person plural pronoun followed by the acc.nt.s. pronoun (“that”) referring to: “that which you have heard from the beginning.”
2. John in v. 21 states that he is not writing to them because they were deficient with respect to the truth.
3. Now he tells them in v. 24a to let the truth abide in them, that is the very same doctrine that they heard from the very beginning of their lives as believers.
4. “From (the) beginning (ἀπ’ ἀρχῆς) occurs 9x in 1<sup>st</sup> and 2<sup>nd</sup> John (1 Jn. 1:1; 2:7, 13, 14, 24: 3:8, 11; 2 Jn. 1:5, 5).
5. Again, the recipients had a substantial history of exposure to apostolic teaching.
6. John is telling them to keep the truth in them in face of the assault of the false teachers.
7. Anything that comes before them that is contradictory is to be rejected as a lie.
8. In v. 24b John tells them that if they let the truth abide in them they will continue to have fellowship with God the Son and God the Father.
9. In this verse he uses the verb “abide” in two ways.

10. In the first instance it is used of BD in the soul.
11. In the second instance it is used as a synonym for fellowship.
12. For Ph 2 fellowship see Jn. 15:4-7, 9-10 and 1 Jn. 2:6, 10, 28; 2:6; \*3:14, 17, 24; 4:12, 13, 15, 16.
13. The verb is used of resident BD in the soul in: Jn. 15:7 (both ways); 1 Jn. 2:14, 24; 4:16 (“God abides in him”); 2 Jn. 1:2, 9.
14. Also, it is used on the indwelling Holy Spirit in 1 Jn. 2:27.
15. And finally, it is used of eternal security (1 Jn. 2:17b).
16. I have not found an instance in which “abide” is used of positional sanctification.
17. In 1 Jn. 2:19 abide is used in connection with those who left the fellowship of sound teaching.
18. In v. 25 John states that the eternal salvation/life is based on a promise God who cannot lie has made to all who have believed.
19. The very foundation of the CWL is based on a divine promise (Jn. 3:15, 16; 6:40).
20. Eternal life is the present possession of believers whether in the mortal body or in the afterlife.
21. It comes at this point as reassurance and comfort in the face to contradictory concepts of the heretics.
22. In v. 26 we have yet another statement concerning the motivation for this epistle (cf. 2:1, 8, 13, 14, 5:13).
23. “These things” refers to the contents of this letter.
24. Here in v. 26 the motivation is to protect his children from those “who are trying to deceive” these believers.
25. What was surmised is now made explicit.
26. The attack on their faith came from outsiders and from ex-members of the local assemblies this letter was circulated among (for the verb ‘deceive’ see also 1 Jn. 18 & 3:7).
27. The verb *planoo* is used in connection with reversionism in Jam. 5:19.
28. When believers follow their lust pattern they are momentarily deceived by the IOSN (Jam. 1:16).
29. A rare verb for deceive is *ezapatao* (lead astray) found in Rom 7:11; 1 Cor. 3:18 (self-deception); 16:18; 2 Cor. 11:3; 2 Thess. 2:3; 1 Tim. 2:14 (false teachers).
30. In v. 27 John returns to the topic of the indwelling ministry of the Holy Spirit using his vocabulary—“anointing.”
31. First he states that this “anointing” was previously received (i.e., at salvation) and still “abides” in them.
32. Apparently the false teachers were distorting the doctrine of the universal indwelling of the Spirit as well as spirituality by grace.
33. This “anointing” is designed to provide believers with spiritual insight into the realm of revealed truth in the WOG.
34. Note the words: “His anointing teaches you about all things.”
35. John introduces this verse with the same construction as in v. 24.
36. The conditions necessary for this anointing to be effective in respect to spiritual insight and growth the following conditions must be in place: (a) positive volition, that is teachable; (b) function of the gift of right-pastor; (c) consistent attendance; (d) FHS.
37. John cannot possibly mean that believers do not need qualified communicators as he himself via this letter is instructing them.

38. This verse is taken by some to assert that they are able to ascertain the “all things” of BD apart from the gift of communication.
39. To use this verse to assert that a believer can grasp the full meaning of Scripture apart from the gift of P-T is to contradict all the Spirit has revealed in the WOG on the need for a qualified communicator!
40. His point in context is that the anointing that both he and they have received is sufficient to learn the realm of truth.
41. The false teachers sought to undermine all this with their false doctrines relative to spirituality and the ISTA (1 Jn. 1:8, 10).
42. Who knows what they were asserting about the salvation adjustment.
43. We know they were teaching apostasy with respect to the person of Christ.
44. The false teachers were claiming special revelation that fell outside the truth taught by the apostles and their associates and outside the canon of Scripture as it was available at this time.