

YE HAVE AN UNCTION
1 JOHN 2:20

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Submitted in partial fulfillment of the requirements
for the degree of Bachelor of Divinity in
Grace Theological Seminary
May 1962

PREFACE

The study of 1 John 2:20 has been enriching and rewarding to the personal life of this writer. This work is presented with the deep appreciation of the mercy and grace of God. The writer is cognizant of the fact that by this mercy and grace, the writer has been given an interest in the Word of God, that the writer's life has been directed to prepare for the ministry of the Lord Jesus Christ, and more directly that only by this grace has there been any truth learned and appropriated into life.

This work was prepared with the prayer that others, too, would benefit and be stimulated to read and search the Word of God for its wonderful truths and thus manifest them in everyday life.

Appreciation is expressed to the Lord's people who aided in the study and preparation of this work, especially to Dr. Homer A. Kent, Jr., who served as helpful and encouraging faculty advisor.

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INTRODUCTION

A prominent national Christian leader recently said, in effect, "The vast majority of our pulpits are occupied by men who do not comprehend enough of the work of the Person of the Holy Spirit." This is a challenging statement. The gravity of this statement impresses itself upon us in view of the seeming lack of effectiveness among the majority of today's Christians, especially in light of the superior knowledge of the Scriptures. It was with extreme interest that, in research for this paper, the writer read these words penned by Chafer:

A strange neglect of the Holy Spirit's full identity is, and ever has been, abroad, which neglect is deplored by all attentive expositors . . . Doubtless some natural causes lie behind the fact that Christians generally are so little informed regarding this great theme. (1) There is no lack of plain revelation regarding the Holy Spirit; yet neglect, ignorance, and error are transmitted from teacher to pupil as freely and effectively as is the truth . . . (2) within the range of the usual comprehension of revealed truth, the Spirit is not set forth as an object of faith as are the Father and the Son . . . (3) . . . personal declarations are not recorded as directly proceeding from the Holy Spirit . . . (4) . . . the precise truth that certain things are wrought specifically by the Holy Spirit are lost in a generalization. Of these four factors which together account, for the most part, for the failure to give due consideration to the Person and work of the Holy Spirit, the first--that of neglect, ignorance, and error all of which is passed down from teacher to pupil--is the most prolific source of the difficulty . . . Constructive teaching is needed, and pastors and teachers would do well to

measure the amount of emphasis that should be given to this theme.¹

It appears that this work of the Holy Spirit is also vitally connected with vital, effective Christian living.

In hopes that some of the answers to why we are falling short could be found, the writer has entered into this critical study of 1 John 2:20 with great interest. This study has been most enriching and rewarding. Although, while not claiming the final word on this verse, nonetheless, this monograph is presented with the intent that others too might find profit for their ministry for the Lord Jesus Christ.

¹Lewis Chafer, Systematic Theology (Dallas: Dallas Seminary Press, 1948), VI, 3-5.

According to The New Testament in the Original Greek,
edited by Westcott and Hort

καὶ ὑμεῖς χριστὰ ἐχετε ἀπὸ τοῦ ἀγίου
οἴδατε πάντα

The following is listed in the footnote as a
variant:

καὶ οἴδατε πάντα

Concerning the same clause Nestle adopts the
reading:

καὶ οἴδατε πάντα

1) The variant καὶ (and) is omitted in the
uncial Vaticanus, and in the manuscripts of the Egyptian
Sahidic version and most Bohairic manuscripts.

2) The variant πάντα (all things) is sup-
ported by the uncial Alexandrinus, plus most Vulgate
codices, the Harclean Syriac Version, and Textus Recep-
tus.

3) The textual reading πάντες (you all)
is supported by the early uncials Sinaiticus, Vaticanus,
and by Wolfenbittel; supported by few other unimportant
manuscripts; supported in the Egyptian Sahidic Version;
and it is used in the marginal reading of the Revised

Version of 1881.

We accept the use of the Kd1' on the grounds that it is contained in the earliest important Greek uncials.

The use of Πα'τες is adopted both by Westcott and Hort, and Nestle. This appears the most accurate usage since its strong support comes from Sinaiticus and Vaticanus.

ENGLISH VERSIONS

ENGLISH VERSIONS

King James Version, 1611

But ye have an unction from the Holy One, and ye know all things.

Rotherham's Emphasised Bible, 1872-1897

And ye have an anointing from the Holy One, -- Ye all know:

Twentieth Century New Testament, 1898-1901

You Christians, however, have been consecrated by the Holy One. You all know--

Weymouth's New Testament, 1902

As for you, you have an anointing from the holy One and have perfect knowledge.

Twentieth Century New Testament, revised edition, 1904

You, however, have received consecration from the Holy One. You all know --

American Bible, 1931

But you have been anointed by the Holy One. You all know the truth;

Moffatt's Bible, revised edition, 1935

Now, you have been anointed by the holy One, and you possess all knowledge.

Williams' New Testament, 1937

The anointing of the Spirit which you received still remains in your hearts, . . . just as the anointing of His teaches you about everything, . . .

Basic English New Testament, 1941

And you have the Spirit from the Holy One and you all have knowledge.

Berkeley Version, 1945, 1952

Besides, you hold your anointing from the Holy One and you all know.

Revised Standard Version, 1946, 1952

But you have been anointed by the Holy One, and you all know.

New World Translation, 1950

And YOU have an anointing from the holy one; all of YOU have knowledge.

Amplified New Testament, 1958

But -- you hold a sacred appointment, you have been given an unction -- you have been anointed by the Holy One, and you all know (the Truth).

Phillips' New Testament, 1958

God has given you a certain amount of spiritual insight, and indeed I have not written this warning as if I were writing to men who don't know what error is. I write because your eyes are clear enough to discern a lie when you come across it.

New English Bible, 1961

You, no less than they, are among the initiated; this is the gift of the Holy One, and by it you all have knowledge.

ESSENTIAL BACKGROUND

The Epistle of 1 John has been almost unanimously ascribed to the Apostle John. Although the writer has not put his initial to the Epistle, it would be very difficult to see any other as its author than John. A reading of the Gospel of John to compare it to this Epistle will show a host of familiar figurative expression in both writings. Some of these are light and darkness, love and hate, truth and error, love of the Father and love of the world, children of God and the children of the devil, life and death, etc. There is an unquestionable likeness in style with the Gospel. Both have a spiral type writing where a thought is given, then enlarged upon and built upon with continuing thoughts, carrying the reader upward as he progresses. There is likeness in the intricate interweaving of one thought into another until a network of facts becomes even a bulwark of truth; compare the "I am" of the Gospel with the "we know" of the Epistle in this respect.

The Epistle was probably written late in the first century, perhaps around 90 A.D.

It was written as a general epistle, not being addressed to any one church; yet, it is marked in its

tenderness and intimacy as seen in the expressions "little children," or "beloved," or "my brethren." There is not one direct quotation from the Old Testament in this epistle. It is lacking in its reference to the ritual or organization of the church. The only obvious problem the author suggests is that some were trying to lead believers astray; some had left the group of believers because of these "seducers" or "deceivers." It was one of the author's purposes to show that these who left were not really of the flock or they would have remained. From these observations, we can say that the greatest problem facing the church was from enemies that were close to those within the church circle. Their false doctrine was deceiving the non-elect and the elect were being troubled. The author wrote not to call back those deceived but to edify and strengthen those troubled who remained.

Some have called this a letter of interpretation of the gospel truths, others a commentary explaining what a believer has in the gospel message. Certainly, its purpose of edification of the believer must be emphasized. Its purpose, then, we would say is to educate the believer in the riches of his salvation, thereby equipping him to withstand and enjoy the union with God through Christ Jesus even unto eternal life. This is done in a very colorful, figurative way, still deep and rich for the most mature saint.

Locating the true theme of the book is no small task. A study of word frequency has been most profitable. "God" appears fifty-five times in the book which is perhaps more frequent than in any other book in the Bible considering total words used. "Love" is used forty times and "sin" twenty-three times. Of primary importance is the use of the word "abide" (μενω) which has its most frequent use here, being used some twenty-one times in this short epistle alone. Experiential "knowing" (γινωσκω) is used some twenty-one times and the understanding "know" (οιδα) is used fourteen times. Others which have been suggested as key words are: "witness" found eleven times, "life" eleven times, "truth" fourteen times, "believer" eight times, "eternal" six times, "spirit" six times, "light" and "perfect" five times each, and "fellowship" four times.

These key words and their frequency have been listed to show the great variety of ideas as to the theme of this book. I believe it also points to the very difficult task of tracking the author in arranging this epistle into a systematic outline. These words are important, thought provoking words and imply so very much as John writes.

The writer submits the following outline, not as the ultimate in outlines for 1 John, but with the desire of pinpointing the key ideas John tried to convey, as he moved from one thought to another. The frequency

of word usage is the basis for this outline. The premise is that ideas are expressed in words and certainly their frequency is at least some guide to the superstructure of the ideas and thoughts of the author.

1 JOHN--THE VITAL UNION OF GOD WITH HIS CHILDREN

I. The FACT of the union--A fellowship with the Father and his Son is a walk which is in the light, 1:1-2:2 of God abides in us through Christ,

1. The author's experience of fellowship, v. 1-2
2. The fellowship is for others to enjoy, v. 3-4
3. The fellowship produces a walk in the light, 4:1-6 v. 5-2:2

II. The FOUNDATION of the union--As we abide in Christ and he in us, we progressively know him and are kept from sin, 2:3-5:12

1. The knowledge of God abides in us through Christ, 2:3-29
 - i. As we abide, we keep His commandments and we progressively know him.
 - 1.) Thus the love of God perfects us, v. 3-7
 - 2.) Thus the light of God keeps us from stumbling, v. 8-11
 - 3.) Thus the Word of God makes us overcomers, v. 12-17
 - 4.) Thus the truth of God teaches us all things, v. 18-29

. The love of God abides in us through Christ,
3:1-24

i. The Father made us children by his love,
v. 1-3

ii. As children, God's seed abides in us, v. 4-24

1.) Thus we cannot habitually sin, v. 4-9

2.) Thus we love one another, v. 10-18

3.) Thus we keep His commandments, v. 19-24

. The Spirit of God abides in us through Christ,
4:1-5:12

i. Thus he bears witness that we know that we
have knowledge of the truth in us, 4:1-

ii. Thus he bears witness that we have the love
of God in us, 4:7-5:12

he FULLNESS of the union--We have absolute knowl-
edge, 5:13-21

. We know we have eternal life through Jesus
Christ, v. 13

. We know we are the children of God and not of
the world, v. 14-19

. We know that Christ came to keep us in truth,
v. 20-21

STATEMENT OF PROBLEMS

Major Problem:

What is the meaning of the "unction"?

Minor Problems:

The Unction is stated to be "from the Holy One";
who is "the Holy One"?

What is the correct meaning of the clause,
"and ye know all things"?

VARIOUS INTERPRETATIONS

VARIOUS INTERPRETATIONS

Major Problem: What is the meaning of the "unction"?

There are a great number of different views represented in this area dealing with the Spirit of God. Since there is also much confusion of terminology in this area, the writer has chosen to classify the interpretations into three specific categories and one miscellaneous group. They are as follows:

1. The bestowal of the Holy Spirit, but realized by different degrees in each believer. Henceforth this shall be called THE WORKING OF THE HOLY SPIRIT view.

2. The uniform bestowal of the Holy Spirit and realized uniformly by all believers. Henceforth this shall be called THE PERSON OF THE HOLY SPIRIT view.

3. The bestowal of benefits through the practice of an efficacious ordinance. Henceforth this shall be called THE EFFICACIOUS ORDINANCE view.

4. Miscellaneous views.

The Working of the Holy Spirit View

In this classification of bestowal of the Holy Spirit on believers, we are placing emphasis upon the relationship of the life of the believer to the Indwell-

ing Spirit. This view may or may not recognize the permanent presence of the Indwelling Spirit in every born-again person. In either case, the unction is associated with an effect produced in the life by the Holy Spirit; this effect is dependent upon the state of yieldedness of the believer to the control of the Spirit at any given time. This places the responsibility squarely upon the believer. Some will be devoid of effectiveness because of sin in the life, others will display a small degree of effectiveness, and others will, because of constant close fellowship with the Spirit, display a proportionate abundance of effectiveness.

In this classification, we find many indistinct shades of interpretation, some have the same idea in mind, but because of the general confusion of terms, it is nearly impossible to isolate each one beyond any shadow of doubt. Perhaps much of this confusion results from the presence of many early theological works which overlook the doctrine of the permanent indwelling presence of the Spirit, which is comparatively recent in its general recognition. Therefore, the following grouping is an honest attempt to place each writer according to the prevailing thought of his work.

The following men support this view: Findlay,¹

¹George C. Findlay, Fellowship in Life Eternal (Grand Rapids: Wm. B. Eerdmans Publ. Co., 1955), pp. 222-224.

Valpy,² Nicoll,³ Calvin,⁴ Teeter,⁵ Erdman,⁶ Ridout,⁷ Barnes,⁸ and Candlish.⁹

The Person of the Holy Spirit View

"Unction," according to this view, refers to the coming of the person of the Spirit of God upon the human being at the time of spiritual new birth. It abides equally upon every believer. The time of coming is fixed at new birth but is continuous throughout the earthly life of the saint. Even though some here add the hint of an outworking of the Spirit, yet all basically agree to a sovereign act of God upon which man has no control, except that of his step of faith in Christ as Saviour.

²A. J. Valpy, Valpy's Greek New Testament (London: A. J. Valpy, 1836), III, 301.

³R. W. Nicoll, The Expositor's Greek Testament (Grand Rapids: Eerdmans Publ. Co., 1951), Part III, p. 180.

⁴John Calvin, Commentaries on the Catholic Epistles (Grand Rapids: Eerdmans Publ. Co., 1948), p. 194.

⁵L. W. Teeter, The New Testament Commentary (Mt. Morris, Ill.: The Brethren Publ. Co., 1894), p. 470.

⁶Charles R. Erdman, An Exposition of the General Epistles (Philadelphia: The Westminster Press), p. 127.

⁷Samuel Ridout, The Person and Work of the Holy Spirit (New York: Loizeaux Brothers, 1945), p. 77.

⁸Albert Barnes, Notes Explanatory and Practical on the New Testament (London: Blackie & Son), X, 305.

⁹R. S. Candlish, The First Epistle of John (Grand Rapids: Zondervan Publ. House), pp. 167, 168.

Various associations are made concerning the manner or time of coming of the person of the Spirit, however, the following men would subscribe to this view: Chafer,¹⁰ Westcott,¹¹ Strong,¹² Robertson,¹³ Lange,¹⁴ Morgan,¹⁵ and Walvoord.¹⁶

The Efficacious Ordinance View

The mystical or magical sacramental view is held largely by those of the Roman Catholic and Lutheran faith and any others who place a special efficacy on the church ordinances. Some say the "unction" occurs at the point of physical baptism and is the bestowal of the person of the Holy Spirit with special accompanying powers upon the participant. Men who hold these views are:

¹⁰Chafer, op. cit., p. 133.

¹¹Brooke F. Westcott, The Epistles of St. John (London: Macmillan & Co., 1892), p. 73.

¹²Augustus H. Strong, Systematic Theology (New York: Fleming H. Revell Co., 1958), p. 805.

¹³A. T. Robertson, Word Pictures in the New Testament (New York: Harper & Bros. Publ., 1933), VI, 216.

¹⁴J. P. Lange, Commentary on the Holy Scriptures (Grand Rapids: Zondervan Publ. House), p. 77.

¹⁵G. C. Morgan, The Spirit of God (New York: Fleming H. Revell Co., 1900), p. 194.

¹⁶John F. Walvoord, The Holy Spirit (Findlay, Ohio: Dunham Publ. Co., 1958), p. 155.

Lenski,¹⁷ Weidner,¹⁸ and Tertullian as quoted by Gore.¹⁹

The Roman Catholic position declares both baptism and confirmation to be the "unction" according to Meyer.²⁰ Some even go so far as to claim infallibility with this bestowal.²¹

Miscellaneous Views

Several views seem to defy any neat classification within the scope of this work. They do, of course, have a bearing upon the passage in question. Following, therefore, are a few of the more important views: the spirit of sanctification held by Scott,²² the consecration or the influence of the Holy Spirit in the heart

¹⁷R. C. Lenski, The Interpretation of the Epistles of St. Peter, St. John and St. Jude (Columbus, Ohio: The Wartburg Press, 1945), p. 450.

¹⁸R. F. Weidner, Annotations on the General Epistles of James, Peter, John and Jude, The Lutheran Commentary (New York: The Christian Literature Co.), p. 296.

¹⁹Charles Gore, The Epistles of St. John (New York: Charles Scribner's Sons, 1920), p. 131.

²⁰A. G. Meyer, A Commentary on the New Testament, prepared by the Catholic Biblical Assn. (Kansas City: Imprimatur, Edwin V. O'Hara, Bishop, 1942), p. 639.

²¹J. P. Dabney, Annotations on the New Testament (Cambridge: Hilliard & Brown, 1829), Part I, p. 127.

²²Thomas Scott, The Holy Bible, containing the Old and New Testaments (New York: Armstrong and Crocker and Brewster, 1831), VI, 652.

held by Exell,²³ the spirit of truth is held by Gray and Adams,²⁴ and Kuyper holds that it is the gift of insight lodged in the church-at-large and partaken by all faithful souls.²⁵

God the Father View

Nicoll²⁶ and Besser and Neander, as quoted by Meyer,²⁷ are the supporters of this view. Scriptural support used by these men is as follows: the Father is the believer another Comforter (Jno. 14:16), the Holy Ghost is in the believer which is of God (1 Cor. 6:19), the believer is anointed by God (2 Cor. 1:21), and Christ was anointed by God (Ac. 10:38 and Heb. 1:9).

Jesus Christ View

Alford,²⁸ Gingrich,²⁹ Gere,³⁰ Lange,³¹ Leaski,³²

²⁶Nicoll, loc. cit.

²⁷Joh. Ed. Meyer, Critical and Exegetical Hand-
book to the General Epistles of James, Peter, John and
Jude, Meyer's Commentary on the New Testament, trans.
New York: Funk & Wagnalls Publ., 1897, p. 535.

²⁸Henry Alford, The Greek Testament (London:

²³J. S. Exell, First John, The Biblical Illustr-
trator (New York: Fleming H. Revell Co.), p. 150.

²⁴J. C. Gray and G. M. Adams, Gray and Adams
Bible Commentary (Grand Rapids: Zondervan Publ. House),
V, 602.

²⁵A. Kuyper, An Exposition of the Bible (Hart-
ford, Conn.: The S. S. Cranton Co., 1908), VI, 798.

Minor Problem: The Unction is stated to be "from the Holy One"; who is "the Holy One"?

There are four popular views of this problem.

God the Father View

Nicoll²⁶ and Besser and Neander, as quoted by Huther,²⁷ are the supporters of this view. Scriptural support used by these men is as follows: the Father gives the believer another Comforter (Jno. 14:16), the Holy Ghost is in the believer which is of God (1 Cor. 6:19), the believer is anointed by God (2 Cor. 1:21), and Christ was anointed by God (Ac. 10:38 and Heb. 1:9).

Jesus Christ View

Alford,²⁸ Gingrich,²⁹ Gore,³⁰ Lange,³¹ Lenski,³²

²⁶Nicoll, loc. cit.

²⁷Joh. Ed. Huther, Critical and Exegetical Handbook to the General Epistles of James, Peter, John and Jude, Meyer's Commentary on the New Testament, trans. Gloag (New York: Funk & Wagnalls Publ., 1887), p. 535.

²⁸Henry Alford, The Greek Testament (London: Longmans, Green & Co., 1894), IV, 451.

²⁹Raymond Gingrich, An Outline and Analysis of the First Epistle of John (Grand Rapids: Zondervan Publ. House), p. 95 ff.

³⁰Gore, op. cit., p. 129.

³¹Lange, loc. cit. ³²Lenski, loc. cit.

Huther,³³ Vine,³⁴ and Westcott³⁵ are representative of this view. Jno. 16:7 is the most direct passage which says that Christ will send the Comforter. Less direct support is given by saying that Christ was anointed by God (Jno. 3:34) and that he in turn anoints his people making them as "little Christs" (Jno. 1:12). Further Biblical evidence is mustered from the parallel of the expression "The Holy One" (Ac. 3:14, Jno. 6:69 and Rev. 3:7).

Holy Spirit View

Some adopt the view that the "unction" is the receiving of spiritual graces or gifts from the person of the Holy Spirit. Therefore, they conclude that the "Holy One" refers to the Holy Spirit. Johnson,³⁶ Barnes,³⁷ and Meyer³⁸ hold this position.

Father and Son View

This view recognizes the Scriptures that say the

³³Huther, loc. cit.

³⁴W. E. Vine, An Expository Dictionary of New Testament Words (Westwood, N. J.: Fleming H. Revell Co., 1940), pp. 226, 227.

³⁵Westcott, loc. cit.

³⁶B. W. Johnson, The People's Commentary (New York: Nelson and Phillips, 1878), p. 385.

³⁷Barnes, loc. cit. ³⁸Meyer, loc. cit.

Spirit is sent both of the Father and the Son; specifically that the Father is the source and the Son is the sender of the "unction." Brooke,³⁹ Evans,⁴⁰ and Vincent⁴¹ hold this view.

³⁹A. E. Brooke, The Johannine Epistles, The International Critical Commentary (New York: Charles Scribner's Sons, 1912), p. 56.

⁴⁰William Evans, The Great Doctrines of the Bible (Chicago: The Bible Institute Colportage Assn., 1912), p. 114.

⁴¹M. R. Vincent, Word Studies in the New Testament (New York: Charles Scribner's Sons, 1908), p. 338.

Minor Problem: What is the correct meaning of the clause, "and ye know all things"?

Knowledge View

This view supports the King James reading, stating that the believers are recipients of new extended knowledge; some say it is an enlightenment of knowledge already possessed. "Knowing all" is the emphasis in this view.

Some apply this to mean that when the overall knowledge of the universal church is pooled, there will be knowledge in all areas of life. This is the view of Estius,⁴² Wilder,⁴³ and Exell.⁴⁴ Others say a more accurate understanding of Christ is meant: Alexander⁴⁵ and W. Jones.⁴⁶ Barnes⁴⁷ narrows the knowledge to an understanding of the Christian religion, thus excluding

⁴²Lange, loc. cit.

⁴³Wilder, The Interpreter's Bible (New York: Abingdon Press), XII, 246.

⁴⁴Exell, op. cit., p. 151.

⁴⁵Kuyper, op. cit., p. 799.

⁴⁶Plummer and Clemance, The Epistles of St. John, The Pulpit Commentary, ed. H. D. M. Spence (Grand Rapids: Wm. B. Eerdmans Publ. Co., 1950), XXII, 59.

⁴⁷Barnes, op. cit., p. 306.

wisdom on all subjects. Alford⁴⁸ and Matthew Henry⁴⁹ also place emphasis upon this increase in Christian knowledge.

Believers View

This position follows the reading of the Revised Standard Version of the Bible; it reads "ye all know." This places emphasis upon "all" believers, thus, all believers know they have the "unction." Findlay,⁵⁰ Westcott,⁵¹ Lenski,⁵² Robertson,⁵³ Brooke,⁵⁴ Gore,⁵⁵ Davidson,⁵⁶ and Wuest⁵⁷ support this interpretation.

WRITER'S INTERPRETATION

⁴⁸Alford, loc. cit.

⁴⁹Matthew Henry's Commentary on the Whole Bible (New York: Fleming H. Revell Co.), VI, 1071.

⁵⁰Findlay, op. cit.

⁵¹Westcott, op. cit., p. 74.

⁵²Lenski, op. cit., p. 436.

⁵³Robertson, loc. cit.

⁵⁴Brooke, op. cit., p. 56.

⁵⁵Gore, loc. cit.

⁵⁶F. Davidson, A. M. Stibbs and E. F. Kevan, The New Bible Commentary (Grand Rapids: Wm. B. Eerdmans Publ. Co., 1953), p. 1154.

⁵⁷K. S. Wuest, In the Last Days, II Peter, I, II, III John and Jude in the Greek New Testament for the English Reader (Grand Rapids: Wm. B. Eerdmans, 1954), p. 133.

Minor Problem: The Unction is stated to be "from the Holy One"; who is "the Holy One"?

This writer adopts the Father and Son view.

We can be quite confident that the "Holy One" is not the Holy Spirit. First, John does not use the expression "the Holy Spirit," but always uses "The Spirit" when referring to the Holy Spirit. Likewise, the use of "The Holy One" in the Scriptures is rare and confined to those books of the Bible written late. So, apparently, John's habit was not to refer to the Holy Spirit when he wrote "the Holy One." This habit apparently developed late among the writers of the New Testament canon. Second, Wuest uses a strong grammatical argument which follows Ac. 10:38. It is very convincing.

We will look at Peter's words, "God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts 10:38). The words "Holy Ghost" and "power" are in the instrumental case in Greek, and are in the classification of "the instrumental of means." This expresses impersonal means, and indicates the means whereby the action in the verb is performed . . . the verb is in the active voice. The subject, "God" does the acting, and the Holy Spirit, designated by the instrumental case, even though Himself a Person, is here looked upon as a means that is impersonal, so far as, any activity in the premises is concerned. That means that the element which God used in anointing the man Christ Jesus was the Holy

Spirit. The Holy Spirit did not do the anointing.¹ We reason then, that if the Holy Spirit was not the instrument to bring the unction to Christ, similarly, he is not with the believer. The Spirit's place is the element by which the unction is performed.

The clear passage in 2 Cor. 1:21 reads, "Now he which stablisheth us with you in Christ, and hath anointed us, is God." This statement can not be ignored. God the Father has a very definite part in the unction to the believer. Neither can we discredit that scripture of Jno. 16:7, that Christ will send a Comforter. The answer seems to lie in Jno. 15:26 where Christ speaks saying that He will send the Comforter unto the believer, but adds that the comforter is from the Father. Tit. 3:5 and 6 would also bear this out showing the work of the Trinity in salvation: the Father is the source and sheds his mercy on us and has regenerated and renewed us with the Holy Spirit who was shed forth through Christ.

From these verses then, we should acknowledge that the processes of salvation are not necessarily isolated to one person of the Godhead; their works are often interrelated. The "Unction from the Holy One" appears to be one of those interrelationships that must be main-

¹K. S. Wuest, Untranslatable Riches from the Greek New Testament for the English Reader (Grand Rapids: Wm. B. Eerdmans Publ. Co., 1952), p. 79.

tained.

We conclude that the "unction" of 1 Jno. 2:20 was, immediately, from the Son Jesus Christ, since only through his atoning death can the human being receive the benefits from God; yet, ultimately, the unction is from the Father, recognizing that He is the ultimate source of our salvation. The figure of Psalm 133 tells of the pleasantness of true unity of the brethren. It is like the oil upon the head which ran down the beard and even unto the skirt of Aaron's garments. We recognize this as a picture of the unction or anointing of an Old Testament priest; or today as the unction of the believer where the Spirit (oil) is first poured out upon Christ (the head) and the permeation carries down unto the Church (the body). The body receives the oil only via the head.

Therefore, because of strong textual support, we

and we all know" to be the only feasible interpre-

Minor Problem: What is the correct meaning of the clause, "and ye know all things"?

The writer adopts the "believers view."

Strong support for this view rests in the earliest uncial support. Sinaiticus and Vaticanus are two of the earliest known texts. They support the use of the masculine nominative "you all" (πάντες) over against (πάντα) "all things," which is the neuter accusative form. Adopting the nominative case would most properly read "you all." Westcott and Nestle both prefer this reading. Westcott even conjectures how the πάντα was entered into the text as a corruption:

The combination for πάντες . . . is very strong; and the shorter reading without καί readily explains how the others arose. When once the connexion of οἶδατε with τὴν ἀληθειάν was lost, the insertion of καί and the change of πάντες to πάντα was almost inevitable, especially with the apparent parallel in verse 27 περί πάντων.²

Therefore, because of strong textual support, we find "and ye all know" to be the only feasible interpretation.

²Westcott, op. cit., p. 93.

Major Problem: What is the meaning of the "unction"?

Introduction

The writer accepts the Working of the Holy Spirit view with limitations.

"Unction" is the act of God whereby the person of the Spirit of God is brought into the life to activate or stimulate the new life of the born-again person. This acknowledges the continuing presence of the indwelling Spirit and adds to this indwelling role that of immediate and continuous outworking through the believer's life by stimulation and activation. It is the equipping of the new believer so that the new life imparted by God may be effective. The "unction" is the divine part of the filling of the Spirit--both potentially and actually. Yieldedness is the human part of the filling of the Spirit. This is to say, then, that the filling of the Spirit is a manifestation of the "unction" in the life of each person. It is seen in different degrees according to the degree of yieldedness of each to the control of the Spirit of God. This "unction" represents an active work of the Spirit of God dependent upon the believer's cooperation.

To demonstrate the validity of this view, the writer would like first to refute the view which says that the anointing is strictly a uniform bestowal of the

person of the Holy Spirit, second to refute the view which says that the "unction" is an efficacious ordinance, and last to show briefly the fallacy of some of the miscellaneous group. Following these refutations, support for this writer's view will follow in this order: 1) the teaching of the verse, 2) the contextual support, 3) other Biblical support, and 4) the theological support.

Refutations

Refutation of the person of the Holy Spirit
view.--The writer has chosen to select Chafer as an example of this view because he most clearly draws the borders of it. In defining the works of the Spirit of God, Chafer says: "Indwelling and anointing are synonymous terms in Pneumatology . . ."³ Working from this, that the indwelling and anointing or unction are synonymous, let us look further to refine his definition, this time under indwelling:

The filling depends upon human adjustments to the Spirit and these too often fail. On the other hand, the indwelling of the Holy Spirit is God's responsibility toward his child with no human condition involved other than that faith should be exercised which secures salvation with all its features.⁴

Chafer strengthens his argument in quoting from Walvoord:

³Chafer, op. cit., p. 40.

⁴Ibid., p. 124.

Filling relates wholly to experience, while indwelling is not experimental, in itself . . . indwelling is the abiding presence of the Spirit, while the filling of the Spirit indicates the ministry and extent of control of the Spirit over the individual. Indwelling is not active. All the ministry of the Spirit and experience related to fellowship and fruit issues from the filling of the Spirit.⁵

Chafer states the benefits of the indwelling:

The benefits which the indwelling Spirit secures are the portion of all believers and are not the manifestations which result from the Spirit's filling.⁶

To review then, Chafer, believes that the anointing is strictly a work of God which places the person of the Holy Spirit in an indwelling relationship with the believer. The indwelling is inactive, thus would not be a manifestation in the believer's life--just an inactive presence or abiding. The indwelling, he further states, is not experiential.

This does not seem consistent with the wording of 1 Jno. 2:27 which states that the anointing or unction "teaches" the believer. For a believer, if he is to be taught, would of necessity have a controlling influence in that teaching. If he cooperated completely with the teacher and yielded fully to this teaching, he will learn much; if he withholds, he will learn less or perhaps nothing. In other words, teaching is experiential and not potential. It follows that if the anointing teaches and the teaching is experiential to the believer, then the anointing must be the active presence of the

⁵Ibid., p. 135. ⁶Ibid.

Holy Spirit and not the inactive indwelling as proposed by Chafer and Walvoord.

Further, in commenting on 1 Jno. 2:27, Chafer seems to demonstrate his problem in this connection, when he says:

In this passage, the important truth disclosed is that the anointing abides. The Spirit actually may be grieved (Eph. 4:30), but is never grieved away. He may be quenched, or resisted (1 Thess. 5:19), but He never departs (John 14:16).⁷

To this writer, this appears a strange admixture of a sovereign act of God and the free will acts of man. Either Chafer must make the indwelling and anointing an active engagement with man or else explain how a man can grieve a sovereign act of permanent presence. If the anointing or unction is sovereignly God's, how can man grieve, quench or resist, even a little, the presence of the indwelling Spirit? One cannot quench a set fact, only an action. The Spirit must be actively working co-operatively with the human being, before he can be quenched. If there is a cooperation, the person can hinder the teaching by his lack of cooperation, thus have a lesser effective degree of the unction. Therefore, to say the anointing is simply the personal presence of the Holy Spirit and not include his actions while present is hard to reconcile.

There are the passages that use the noun χρίσμα,

⁷Ibid., p. 133.

anoint or unction, or its related verb which are not easy to explain if one accepts this view. Perhaps the most difficult is Ac. 10:38 which speaks of the unction of Jesus Christ. It reads, "... God anointed him with the Holy Spirit and with power" In this verse, how can the coming of the person of the Holy Spirit to indwell be isolated from the coming of the Holy Spirit with "power"? Heb. 1:9 must also be explained away, I feel, if the coming of the person of the Holy Spirit to indwell meaning is taken. It reads, "... thy God, hath anointed thee with the oil of gladness above thy fellows." This anointing is obviously with working characteristics of the Spirit. Lk. 4:18 states, "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor;" In this instance, the Spirit of the Lord is upon the Lord, which does not particularly designate action, but the anointing was for the purpose that there might be preaching of good tidings. Then, 1 Jno 2:27 has two uses of the noun, and here we find that the unction or anointing is teaching. The supporters of the view that the unction is simply the coming of the person of the Spirit to indwell, have said this verse presupposes a teacher or the person of the Holy Spirit. This is undoubtedly true, but the verse very clearly says that the anointing teaches; it does not say the person of the indwelling Spirit teaches. These verses constitute four out of the total seven which

use the verb or noun for unction in the New Testament. The other three, which we have not quoted in this section, are not clear declarations as to the description of the unction; they are simple statements of fact that God anointed (cf. Ac. 4:26, 2 Cor. 1:21 and 1 Jno. 2:20).

Anointing and indwelling are one and the same according to this view. But, why then did the Apostle John use this word χρίσμα in place of some form of μενω (to dwell), if he really meant μενω? This is particularly puzzling when a form of μενω is used in the verse preceding our critical text, verse 19, and also following in verse 24 of the same chapter. Also, μενω is used more frequently in this chapter than any other chapter in the entire Bible (cf. Appendix). Why should John shy away from the word μενω three times in this chapter when he so frequently uses that word in this context (eleven times)? We acknowledge that other words are used for the indwelling of the Spirit, but John also had familiarity with them and used the forms of σκηνοῶ and οἰκέω in his other writings.

Support for the person of the Holy Spirit view is gathered from the original form of the noun χρίσμα. It is said that the -μα ending denotes "the thing which" and not an "action," thus excluding the action of the Spirit by the unction. Brooke does not agree and says that this is a wrong interpretation of the noun. He settles the objection to the -μα ending on the noun

χρίσμα as follows: *lity? This seems inconsistent.*

It is hardly correct to say that according to its form the word chrisma must denote, not the action of anointing work of the Holy Spirit, but the anointing oil (Salbol, Weiss), the person of the Spirit. Words ending in -ma can certainly denote the action of the verb, regarded as a whole rather than in process, and in a sense corresponding to the use of the cognate accusative. The use of the word in the O.T., where it occurs chiefly in Exodus, points in the same way. . . . Thus chrisma denotes the act of anointing rather than the oil which is used in the unction.⁸

Lenski also raises this objection, saying of χρίσμα use in verse 20 and verse 27, "To refer to the oil itself is incongruous in these two passages. Without the article 'anointment' is qualitative."⁹ He reasons that χρίσμα is a term expressing result. We, therefore, argue that the objection to the -μα ending is not adequately strong to curtail the interpretation that the unction is the person with action.

Wuest is similarly mixing two ideas in his interpretation of the unction when he says: "The anointing is never repeated and is only potential."¹⁰ Yet, he says, "the indwelling gives the saint the ability to know God's truth."¹¹ How can the anointing or indwelling be the same and only potential and still participate

⁸Brooke, op. cit., p. 55.

⁹Lenski, op. cit., p. 443.

¹⁰Wuest, Last Days . . ., p. 132, 133.

¹¹Ibid.

actively in giving ability? This seems inconsistent.

1 Jno. 4:2 speaks of the believer progressively knowing (γινώσκω). In 2:20, if anointing is the person of the Spirit, the believer is said to absolutely know (οἶδα) that he has the Spirit of God. These two verses cannot be easily reconciled if unction is strictly the person of the Holy Spirit in the indwelling state.

It appears to the writer that the supporters of this view do not have a strong position. Perhaps they have swung beyond true center, due to the abuses of the doctrine of the Holy Spirit in years gone by. For example, notice the danger that Chafer has experienced:

Similarly, there are those who, continuing a misunderstanding of two or three generations ago, contend that the Spirit's filling depends upon some crisis experience, at which time the filling is claimed by a supreme effort of faith resulting in what is thought to be a permanent state of spirituality. Men have taught that Christians should receive the Spirit's filling by a special effort much as they would draw a deep breath into their lungs. All this, however sincere, ignores the simple truth that the Spirit indwells every believer and so the problem before the believer is only one of adjustment to the end that the Spirit's work in the heart and life may be unhindered.¹²

Refutation of the efficacious ordinance view.--

Perhaps the reason for the popularity of this view is brought out by a statement of Westcott:

The verb ἁγιάζω is employed generally though not exclusively, of the anointing of things for sacred use. In the New Testament it is found only in the

¹²Chafer, op. cit., p. 233.

places quoted above, and thus always of impartation of divine grace.¹³

The natural association of a gift being received at the time of anointing would be a natural association to make for those who believe in an efficacious ordinance. Perhaps they have leaned over backward in connecting anointing and the ordinances in an effort to prove their efficacious ordinance.

First, it is important to note that the use of anointing in the context of 1 Jno. 2:20 is to bring out a spiritual reality and has little to do with a material act such as the practice of an ordinance. Nothing is said of time of anointment or about the means of anointing, which helps show the context makes no direct illusion to the ordinance.

Second, the laying on of hands was for a special purpose in the New Testament era. To say that gifts did not come with the imposition of the hands in the book of Acts would be misrepresenting the Scriptures; but, the laying-on of hands seemed to be that special sign shortly after Pentecostal days, that would exclude anyone from saying, "the Spirit fell on me but not on you." A close examination of the contexts of this bestowal will find that it was done when a new racial or ethnic group was added to the growing circle of the church--for example,

¹³Westcott, op. cit., p. 94.

Cornelius in Ac. 11:15.

Third, the occasion of the coming of a spiritual gift did not always synchronize with the administration of an external ordinance. The very opposite is true in Eph. 1:13 where the prerequisite of the gift, so to speak, was believing and not an ordinance.

Fourth, the historical practice of the efficacious ordinance, although performed early in church history (the second and third centuries), was more than likely a result of the poor interpretation of this 1 Jno. 2:20 passage rather than an intended command of John to practice such an ordinance. Baptism was called the anointing, but some commentators will point out that even this was undoubtedly a term derived from our passage to support the efficacious rite.

Fifth, Dr. McClain states that there is no clear tie between the baptism of the Spirit and sanctification of life, so far as Scripture would show us.¹⁴ Therefore, we must be careful not to build our theological position on a weak passage, such as this verse, which is in a context of sanctification of life, yet does not clearly talk of the baptism of the Spirit.

¹⁴Alva J. McClain, Doctrine of the Holy Spirit (Unpublished notes for theology class at Grace Theological Seminary, Winona Lake, Ind., n. d.). (Mimeographed.)

Refutation of the miscellaneous views.--It is

difficult to see how rigid adherents to these views can properly harmonize their interpretation with the last half of the verse which reads, "and ye all know." The Epistle of John is accepted as a general Epistle to the church and not to a few select people or to a select local church. It is difficult to see how all believers, babes in Christ, etc., can have the fullness of knowledge to know (οἶδα) that they have the spirit of sanctification, the influence of the Spirit or the Spirit of truth. We can much more easily understand how select persons could have full knowledge of such things, but John was not writing to a few, but all Christians.

Further, if the believer has fullness of knowledge of the unction, how could John write in the same book in chapter 4:6b and say, "Hereby know we the spirit of truth and the spirit of error," (progressive knowledge gained by experience). The use of the perceptive, or intuitive, or the fullness of knowledge (οἶδα) is used just with the unction, and if unction meant the spirit of truth, one can hardly see why John would switch and use the progressive, experiential "know" when connecting it with the "spirit of truth."

We argue also, that if John meant sanctification, consecration, influence or insight, why didn't he choose to use these very words, especially when he had three opportunities to do so in 1 John chapter 2?

These views represent too much of a limitation of the working of the Spirit. All believers can understandingly know the Spirit is present and does work and yet still gain progressive knowledge of him as he works day by day in new and wonderful ways.

The inaccuracies in the working of the Holy Spirit view.--The writer cannot agree with all the specific positions held as classified under this category. This is especially true of the temporary presence of the indwelling Holy Spirit in the New Testament born-again believer. Many of the inaccuracies are too specific, some arise from poor definition of terms and some are held by those with poor related doctrinal positions. Despite all the error here, this does seem to be the area in which the true meaning of the "unction" lies. For this reason the writer of this paper will not attempt to refute each inaccuracy of this category, but rather to present support for the writer's view and trust that the false within this category will be adequately demonstrated in proving the correct.

Solution

Exegetical argument.--ὑμεῖς --"ye" is in the emphatic position. John had something which he wished to emphasize to every reader.

χρίσμα --"Unction" is the noun form of χρίω and is translated "anointing" twice in 1 Jno. 2:27;

these are the only three appearances of the noun in the New Testament. In verse 20 it is said to be "from the Holy One" which we immediately believe is Christ. In verse 27, "unction" is spoken as being "received" (a second aorist which indicates a point of beginning); as "abiding" in the believer; as continually "teaching" concerning all things or persons; as being "true"; and as a result of the "unction," believers are to "abide in him." Thayer says of χρίσμα, "by it they were regarded as endued with the Holy Spirit and divine gifts."¹⁵

Two verbs χρίω and ἀλείφω have the meaning to smear or to rub on. ἀλείφω is used of the act of bringing healing by the rubbing-on of oil, or for the pouring oil over the head to give fragrance, such as done by Mary of Bethany (Jno. 11:2 and 12:3). χρίω, meaning the same, but we find it is always used symbolically and is thus applied to the Holy Spirit both in New Testament usage and in the Old Testament typology where the priests, kings and prophets were anointed. Thayer says of the verb χρίω, "The consecrating of Jesus to Messianic Office and furnishing him with powers necessary for its administration."¹⁶ The verb is used in the New Testament only five times: Lk. 4:18, Ac.

¹⁵J. H. Thayer, A Greek-English Lexicon of the New Testament (New York: American Book Co.), p. 262.

¹⁶Ibid., p. 263.

4:27, Ac. 10:38, 2 Cor. 1:21 and Heb. 1:9. Each reference is to Christ--the Anointed One--except in 2 Corinthians where the believer is named as being anointed by God. In these New Testament references, χρίω is given as God's act in each verse; it is listed both as having a point of beginning and being continuous; it is never mentioned as departing once having come, nor of being spasmodic in its presence; its coming was accompanied by active acts usually in power; believers are not exhorted to seek it, disregard it or maintain it, but rather to simply acknowledge it. The one anointed is done so with the Spirit of the Lord (Lk. 4:18), with the Holy Spirit and with power (Ac. 10:38), and with the oil of gladness (Heb. 1:9).

From these findings, we conclude that the χρίω is symbolic. The symbol represents a union with accompanying stimulating action of the person of the Holy Spirit into the life of the believer that he may especially be powerful and radiate a fragrance of gladness. "Unction" has a definite point of coming to the believer. It represents the coming of the person of the Holy Spirit with accompanying powers and/or blessings. It abides in the believer. It is continually teaching all things and is true in its teaching. The "unction" comes from God to the believer, being exclusively God's act. The effects of the "unction" are to utilize the one anointed for the accomplishment of God's

purposes.

ἔχετε - "You are having" is a present, active, indicative, second person, plural verb. The present tense is significant here in its use of the continuing action. ἔχω has several meanings of which the primary is "to hold in the hand," but all meanings together suggest a closeness or affinity. Thus the "unction" is continually in affinity with the believer.

ἀπὸ τοῦ Ἁγίου - "From the Holy One" adds the idea of holiness to "unction." If the "unction" is from the Holy One, it follows then, that the "unction" has the very marked characteristic of holiness. This holiness would be smeared or rubbed-on as an accompanying part of the person of the Holy Spirit.

οἴδατε - "You know" is the second perfect, indicative, second person plural, used as the present form of the verb meaning "to know." Two verbs are translated "know" in this book; γινώσκω has the meaning of progressive experiential knowledge and οἶδα, in contrast, is the understanding which once heard is to believe without problem or question. Verse 29 uses both of these verbs, indicating that believers "understand" that Christ is righteous and thus that every person who does righteously is "progressively known" to be born of Christ. The writer, John, chose to use οἶδα in connection with the unction. We conclude, then, that there is no question in the mind of the believer, no progression

in understanding of the unction, but rather an immediate acceptance at face value that he has the unction.

Summarizing our exegetical study of the verse, we are led to conclude that all believers have the unction. It is a sovereign act of God. It has an appointed time of coming, probably at new birth since all believers have it. Its coming is a continual unending process, as indicated by the present tense "having." It is understood by all believers to be happening to them. The unction coming from the Holy One indicates an entering into and continuing in the believer's life of that which is holy. And that the unction itself signifies the active person of the Holy Spirit abiding, teaching, stimulating the life specifically here with power and gladness.

From these studies, it would be very difficult to restrict the unction to just the person of the Holy Spirit or to simply gifts bestowed by that One; but taking in the broader aspects, we must include the person of the Spirit as He continually works in stimulating and activating the believer into a life usable for accomplishing the Will of God. It would also be difficult to eliminate the place of the believer in either restricting or encouraging this action of the person of the Holy Spirit as he teaches, as he empowers, and as he gives gladness. Therefore, if the believer has a part, it must be tied to the filling or control of the Spirit in the believer's life. The unction is a divine act of

God, continually equipping and activating the believer as he yields to the outworkings of the person of the Holy Spirit, even God Himself.

Contextual argument.--Connected to the walk.--

The writer believes that the unction is the activation by the person of the Holy Spirit. This is fulfilled in the life of the believer according to the degree of his yieldedness to the control of the Spirit. 1 John 2 teaches cooperation of God and man in the walk of life. The area of control is specifically narrowed to the Word of God in the believer's life in chapter two, verse twenty-four. This is to ward-off the influence of the seducers and the false spirits. The Apostle summarizes this fact in 1 Jno. 5:20, "... and [Christ] hath given us an understanding" The heart of the unction seems to be for the purpose of making the Word of God active in these lives so that they may stand, but to imply this is the only duty of the unction would be a mistake. The unction here is teaching the Word of God, while related passages broaden the duties of the unction.

An act of God.--The clear problem that John mentioned in 1 John is that some were led astray by seducers in that they "went out from" the group of believers. It was John's purpose to settle the minds of the troubled believers that these were not really true believers, otherwise they would not have gone astray. In order to establish why the true believer would not be led astray

by the evil one, John pointed out that through the power of God the believers were perfected in life by God's love, that they are kept from stumbling by the light of God, that they were overcomers over the evil one by the Word of God, and that God himself was the teacher of all things to the believer because he is true. These helps all came potentially and judicially through the work of Christ at Calvary. As Christ was invited into the heart, he came to abide. The admonition to the believer, who was now facing new dangers as indicated in 1 John, was now "to abide" in Christ that these powers of God might be experientially worked out in his salvation, even unto eternal life (verse 25). The believer, however, realizing his own inadequacies to abide and thus fulfill the experiential present salvation, needed to be further instructed by John; John did this in explaining that the believer had a person dwelling within his life and that this person was constantly stimulating within his life the new nature, thus the effective outworking of the Christian life in this evil world. The stimulation and power for this outworking was also in God's hands, in the person of the Holy Spirit, who would stimulate and activate the nature to perfection, to keep from stumbling, to make overcomers and to teach in the way of the truth of God. This powerful activation was the unction of God through Christ which equipped the believer to live victoriously. In effect, this will be your weapon

Influenced by the believer.--But one must be careful to note that even though this outworking of the Holy Spirit is of God Himself, yet the believer holds within his heart the controlling element that will measure the effectiveness of his outworking. This is not to say that the believer could lose his eternal life, for the believer has been saved by the power of God through Christ. Yet, the outworking of that salvation in this present life, is seen all about the believer in the degree with which the Spirit is allowed to control and govern the life. So, John said that the believer knows (understands) without question, in verse twenty, that he has this unction (activation of the new life by the Holy Spirit). As the believer understood the truth, he understood that there was a person who was actively teaching and revealing this truth. And the unction used that which they heard from the beginning (verse 24), even the very Word of God (1 Jno. 2:7). Again the admonition is that the believer "let that therefore abide in you which ye have from the beginning" (the Word of God as per verse 27). Thus John exhorted, that if the continuing unction, (having an unction in verse 20) teaching of all things (verse 27) is to be experienced further, then the believer is to "let" or submit or yield to that activation of the Holy Spirit, for he has and is activating the new life, specifically, through the Word of God. John said, in effect, this will be your weapon

against the seducer (verse 26), and your presentation unto eternal life (verse 25), and this further will get you the confidence before Christ at his coming (verse 28).

A progressive understanding of this work.--In light of their continued abiding in the Word of God to ward-off the evil ones, John is able to write in 1 Jno. 4:2 that the believer progressively knows (γινώσκω) the Spirit of God. This is no conflict to 1 Jno. 2:20 where the believer understands (οἶδα) he has the Spirit of God activating him. In other words, John has acknowledged the fact of the unction in verse twenty and now the continuance of the unction gives a progressive growth and knowledge of the person of the Holy Spirit as he works in and through his people against the false ones. The equipment and the effective use of that equipment for a victorious life is given from God by the unction. By mercy and tender care for his "little children," God through Christ brings into the life of the new believer the radiating, living and working presence of the Spirit of God. The Spirit's energizing of the new life will preserve and perfect the saint unto the coming of Jesus Christ. As the believer submits to the control of this precious care for his life, he will evidence a life filled with the fruits of the Spirit.

Supporting Biblical argument.--Introduction.--

Thus far we have stated that the unction is the activa-

tion of the new life by the person of the Holy Spirit. We have viewed the verse exegetically and contextually. Now let us suggest larger boundaries of the unction as reaching into the entire Christian life, by viewing other Biblical teachings.

Old Testament.--It is understood that the Spirit of God came in a different way to the Old Testament saint than to the believer in the New Testament. Today we have the indwelling presence in every believer. In the Old Testament, only certain saints received a special presence of the person of the Spirit. The Old Testament presence of the Spirit appears to be more closely associated with the filling of the Spirit rather than the indwelling. With this suggestion, let us examine several passages. We will find particular significance in these passages as we are able to make a connection between the filling type presence of the Spirit and the unction.

There is a definite tie between the New Testament word χρίω, for unction, and the Old Testament word of משח. Our Lord quoted a sentence from Is. 61:1-2, "The Spirit of the Lord is upon me; because the Lord hath anointed me . . ."

The Old Testament משח was done as instructed by God to inaugurate priests and kings into their office. It was practiced also by the apostate Hebrew, but since this may have been out of the Will of God we shall confine ourselves to those instances in which God sanctioned

the act. To select just two of these passages, we find that the anointing with the Spirit carried with it special powers to carry out the task for which they were anointed. Saul was anointed king by the prophet Samuel in 1 Sam. 10:1. In verse ten, we read that "the Spirit of the Lord came mightily upon him, and he prophesied among them" (ASV). Strangely, however, Saul's subsequent reign became displeasing to the Lord and we read in 1 Sam. 16:14, "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." David had the Spirit of God come on him mightily as expressed in 1 Sam. 16:12-13. Later in his life, we read the peculiar expression from the lips of David in 2 Sam. 3:39, "and I am this day weak, though anointed king; and these men the sons of Zeruijah be too hard for me" "Weak" is the Hebrew word 77, meaning timid, faint-hearted or soft (cf. Deut. 20:8). David, apparently, expected and anticipated strength or power on the basis that he was the anointed king.

Kapp comments on the anointment under the Hebrew

77 : (verse 32), "and they were astonished at

Among Hebrews--effected a transference to the anointed one of something of the holiness and virtue of the deity in whose name and by whose representative the rite was performed, but also that it imparted a special endowment of the spirit. cf: Jeh. (cf: I S. 16:13, Isa. 61:1).¹⁷

¹⁷J. W. Kapp, "Anointment," The International Standard Bible Encyclopaedia, 1925 ed., p. 138.

Thus we believe that in the Old Testament the anointing, when instructed of the Lord, brought accompanying powers to perform the work of that office. Still, we must not lose sight of the fact that the effectiveness of the Spirit in the life was removed when the servant apparently strayed in his fellowship with the Lord. This does have its parallel in the grieving, quenching and filling of the Spirit in the New Testament.

New Testament.--We have only four uses of the verb χρίω and three uses of the noun χρίσμα. Let us consider each, taking particular notice of the action that pervades every verse which uses the form of χρίω.

Lk. 4:18 says, "The Spirit of the Lord is upon me, because he anointed me to preach the gospel, . . . to heal . . . to preach deliverance . . . recovering of the sight . . . to set at liberty . . . (and) to preach . . ." This is the Anointed One, or Christ, who was speaking. We read in the following context that "all wondered at the gracious words which proceeded out of his mouth . . ." (verse 22), "and they were astonished at his doctrine; for his word was with power" (verse 32), and in verse 36, "and they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out," and finally in verse 40, ". . . All they that had any sick with divers diseases brought them

unto him; and he laid his hands on every one of them, and healed them." Naturally, it is very difficult to make an exact parallel to the believer with the Lord Jesus Christ who is God; it is very obvious, however, that certain powerful abilities became active once our Lord proclaimed He was anointed following his baptism. It would be impossible for us to establish the exact parallel with the believer in relation to the degree of control of the Spirit in his life, because Christ was sinless. For this reason, we can see nothing less than full control of the Spirit in Christ's life to which we might expect a degree of variance in the believer's if the unction is tied to the filling or yielding as we have tried to establish. None the less, Christ was controlled by the Spirit in a powerful way according to Luke four.

Ac. 4:26-27, speaking again of our Lord, reads, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou has anointed" We know our Lord was subjecting himself to the ire of the evil ones; he voluntarily withheld his rightful power, yet with the mighty power of God subjected himself to this abuse. What we should see is the main thought of this verse, a battle for power. How fitting to use the expression "anointing" which indicates that the real power of God did lay at the

disposal of Jesus Christ, by virtue of the active power of the Holy Spirit which empowered him.

Heb. 1:8-9 speaks again of our Lord, "... therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Here we see the highly figurative language, yet, highly suggestive of the nature of the anointing. Oil is symbolic of the Holy Spirit. Gladness is an expression of great exultation and joy; this implies an activity, a display of emotions even though not directly stated. From this, we must remind ourselves that power is not the only virtue of the Christian life but is only one of the many avenues in which the Spirit of God can and does activate the believer. The activation of the believer with the gladness of the Holy Spirit would bring to mind the references to the fruits of the Spirit.

Ac. 10:38 is perhaps the strongest passage in describing the unction: still speaking of the Lord Jesus Christ, it reads, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." The passage says more than that God anointed Jesus with the person of the Holy Ghost; the accompanying characteristic of power was a part of the anointing. The article before the Holy Ghost adds the qualitative sense to the particular person; the absence of the article before "power" suggests only that

it is not a specific person or limited quality. The presence of the person of the Holy Spirit in his activating ministry this time is with power which resulted in Christ's doing good and healing the oppressed. It is of special interest to note that this passage is in a context where God bestowed special qualities upon Cornelius and his household. Can it be that God repeated the anointing of Jesus in like manner upon Cornelius in a very limited, yet, demonstrative way?

We cannot confine the unction to the presence of the person of the Holy Spirit in power because of the reference in Heb. 1:9 which suggests gladness. Therefore, in considering both these and the other verses about our Lord's anointing, we must conclude that it is the presence and activity in the life by the Holy Spirit who performs the Purposes of God.

The only other reference in the New Testament of the verb χρίω is a reference to the believer. 2 Cor. 1:21-22 says this, "Now he which stablisheth us with you in Christ, and hath anointed us, is God: Who hath also sealed us, and given the earnest of the Spirit in our hearts." This verse offers us little information about the nature of the anointing, excepting that as Christ was anointed, now the believers in him are likewise anointed by God. We can negatively assume that the anointing is not simply the establishment of the believer in Christ, it is not the sealing of the Spirit and it is

not the earnest of the Spirit in our hearts. By substitution, we can say that this verse will at least allow this writer's interpretation with ease, (now he that stablisheth us with you in Christ, and hath and is activating our new life by the presence of the Holy Spirit, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts.)

There are two related words derived from our verb χαίω, each used once in the New Testament. ἐχρίω in Rev. 3:18 says, ". . . and eyesalve to anoint thine eyes, that thou mayest see." The activation by the Holy Spirit is not an offensive rendering in this verse. ἐπιχρίω used is also suggestive of the writer's interpretation although not exact because of the different shades in the verbs. It is in Jno. 9:6-7a which reads, "When he had thus spoken, he spat on the ground, and made clay of the spittle and he anointed the eyes of the blind man with the clay, and said unto him, . . . Go wash in the pool" It is interesting that the Lord placed upon the blind man's eyes a compound that apparently activated his sight in a miraculous way, yet the manifestation of his sight was contingent upon the cooperation of the man who had to wash in the pool before he could see. This is a strong parallel to the anointing of the believer activating him with the needed facilities to live victoriously, yet the outliving is contingent upon the believer's submission to the anoint-

ing. ~~action and action and would be one of the controls~~

The noun form χρῖσμα which is only found in 1 Jno. 2:20 and 27 will not be discussed in this section because of its previous mention under the exegetical and contextual support.

Since the writer has taken the view that the unction is experienced by different degrees in different Christians and thus associating the unction with the control or fullness of the Spirit of God in the Believer, it is best that we view closely the classic text for the filling of the Spirit, Eph. 5:18, "And be not drunk with wine, wherein is excess but be filled with the Spirit."

Let us first understand the meaning of the verse, which is aptly set forth by Wuest as he writes in relation to the work of an expositor:

The believer's will is free, poised between two controls, that of indwelling sin and that of the Holy Spirit . . . The imperative mood of the verb here demands obedience, and obedience necessitates an action on the part of the believer. The christian must see to it that he is properly adjusted to the Holy Spirit, the nature of that adjustment determines the measure of the control which the Spirit exercises over him, and this latter determines the quality of the expositor's work.¹⁸

The unction, from our study in earlier parts of this paper, we have said is the continuing action of the Holy Spirit which makes available to the believer the divine

¹⁸Kenneth S. Wuest, "The Holy Spirit in Greek Exposition," Bibliotheca Sacra, Vol. 118 #471 (July, 1961), p. 138.

resources and action and would be one of the controls Wuest mentions. The yieldedness or obedience is the human side of the same process and can be exercised either to the control of the Spirit of God or to the Evil One.

Ephesians was written by Paul to the church at Ephesus about 64 A.D. 1 John was written as John resided at Ephesus and probably penned about 90 A.D. Eph. 5:18 is in a context which is very much like the language of 1 John. It is not incongruous, then, to believe that John had knowledge of this portion of the Ephesian Epistle. Very possibly the Spirit of God led John to use similar words and phrases since the unction seems to be directly related to the filling of the Spirit. Note the movement of similarities in the two writings:

<u>Ephesians</u>		<u>1 John</u>
5:1 "Be ye therefore followers of God, as dear children;"	2:1	"My little children . . ."
5:2 "... walk in love, as Christ also hath loved us . . ."	2:5,6	"... whoso keepeth his word . . . hath the love of God . . . ought . . . to walk even as he walked . . ."
5:6 "Let no man deceive you with vain words . . ."	2:26	"These things have I written unto you concerning them that seduce you."

5:8	"For ye were sometimes in darkness, but now are ye light in the Lord; walk as children of light;"	1:7	". . . if we walk in the light as he is in the light . . ."
		2:9	"He that saith he is in the light, and hateth his brother, is in darkness even until now."
5:9	"For the fruit of the Spirit is in all goodness and righteousness and truth:"	2:21	"I have not written you because ye know not the truth, but because ye know it . . ."
		2:27	". . . but as the anointing teacheth you of all things, and is truth . . ."
		2:29	"If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."
5:11	"And have no fellowship with the unfruitful works of darkness . . ."	1:6	"If we say that we have fellowship with him, and walk in darkness, we lie, and do not have the truth."
5:14	". . . Christ shall give thee light."	2:8	". . . and the true light now shineth."
		2:10	"He that loveth his brother abideth in the light . . ."
5:16	"Redeeming the time, because the days are evil."	2:18	". . . it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists."

The parallel between these two epistles is too marked to be laid aside as coincidence. These parallels do add support to our view that the unction is connected with the filling of the Spirit. Both apostles were concerned

with the yielded Christian walk. Paul said, "Be filled with the Spirit"; John said, "Ye have an unction . . . let that abide in you which ye have heard from the beginning" Rewording both statements, we might say, "Be ye yielded to the controlling action of the Spirit of God." This yielding to the Holy Spirit is imperative if the believer is to walk in love, not be deceived, walk in the light, show forth righteousness and truth, have fellowship with Christ and redeem the time, and to be kept in the last days.

Compare also 1 Corinthians chapters twelve and thirteen, which deal with the spiritual gifts of the church; note especially 1 Cor. 12:3 and 1 Jno. 2:22. Here too, there is a similar prevailing tenor of thought, although not as marked with exact words or phrases as the Ephesian passage.

Review.--As we briefly review the Biblical texts which deal with the unction, we cannot confine unction to include only the person of the Holy Spirit, but must include his active work of teaching, of perfecting, of overcoming the evil one, of stimulating joy, of placing power in preaching, of giving ability to heal, and in giving power to deliver those from bondage. These are characteristics manifested in Christ and some of them in the believer. Unction gave prophetic abilities to Saul and wisdom to King David. These are only a small sample of the active works of the Holy Spirit, but varied and

voluminous must be the work of the Spirit in fitting the believer in controlling him and effectively using him today. It is a marvelous work of God, graciously leading the believer as he yields to this action.

Theological argument.--Introduction.--Earlier it has been mentioned that there is a great deal of confusion represented in the use of theological terms in dealing with the topic of the Holy Spirit. To facilitate the clarity of this paper, the writer has chosen to amalgamate, from some of the fundamental theologians, the key ideas of several terms which have a direct bearing on our research of the unction. Chafer lists five distinctive ministries of the Holy Spirit to the believer in this age; after defining these, we shall attempt to refine the meaning of "unction" as it relates to these ministries.

Key ministries of the Spirit.--REGENERATION - It is bringing God into the believer by imparting the divine nature in the human life. The Spirit is considered the agent by whose action the nature of God is placed in the believer. It is solely the act of God which is not experimental to the believer, although the seat of all resulting experience, and has the effect of eternal life to a human being.¹⁹

INDWELLING OF THE HOLY SPIRIT - Beginning at the

¹⁹Chafer, op. cit., pp. 40, 41, 138.

¹⁹Chafer, op. cit., pp. 114, 116, 120.

same time as baptism of the Spirit, it is continuous in that it is the abiding, remaining presence of God in the believer. More specifically Christ, being the agent, baptizes every believer by the gift of the person of the Holy Spirit, the Spirit being the element in this case. It is again solely the act of God accomplished as a part of salvation. It is not experimental, nor active, although the benefits derived are the portion of all believers. These benefits are not manifestations that result from the Spirit's filling.^{20, 21}

BAPTISM WITH THE SPIRIT - Baptism brings the believer into God. It is solely the act of God; specifically the Spirit is the agent, taking the believer and immersing him in the receiving element, Christ. The immediate and ultimate result is the unchangeable standing before God.^{22, 23}

FILLING OF THE SPIRIT - It is the active, sometimes powerful, presence of the Spirit of God in the life of the believer. It is not another receiving of the person of the Holy Spirit or receiving more of the Holy Spirit, but is simply the manifestation of the already present indwelling Spirit. It is a realization in

²⁰Ibid., pp. 135, 158.

²¹McClain, op. cit.

²²Chafer, op. cit., pp. 40, 41, 158.

²³McClain, op. cit.

actual experience of that which was acquired at the moment of salvation. Thus, it does not affect the standing, but the state of the believer, since its relation is to the present and is the outliving of the new life. The filled believer is simply yielded to the full control of the indwelling Holy Spirit. Negatively, it is the deliverance from the control of the world, flesh and the evil one; and positively, the exhibiting of the virtues of Christ. The filling is contingent on the relation of the spiritual life of the believer; the usual human conditions named for filling are yieldedness to the control, a thirst for the control and a willingness to serve and suffer once controlled by the person of the Holy Spirit.^{24, 25}

SEALING OF THE SPIRIT - By the presence of the Holy Spirit in the believer, he establishes an identity which God honors. This resulting identity indicates security.²⁶

Other related terms.--Other theological terms will be briefly mentioned; these either have a bearing on the unction or else have been improperly associated with it.

EARNEST OF THE SPIRIT - It is the down payment,

²⁴Ibid., p. 46. ²⁵Ibid., p. 37.

²⁵Chafer, op. cit., pp. 42, 174, 222.

²⁶Ibid., pp. 41, 42. Ibid., p. 43 ff.

giving assurance of eternal salvation to the believer.²⁷

ILLUMINATION OF THE SPIRIT - A work of the Spirit of God in giving mental understanding.²⁸

INSPIRATION - The vital part the Spirit of God takes in the production of the written Word of God.²⁹

INTERCESSION OF THE SPIRIT - This is confined to aid given to the believer in his prayer life.³⁰

PARACLETE AS THE SPIRIT - The helper of God working in the heart of the believer.³¹

SANCTIFICATION - It is the process whereby the Christian was, is, and will be conformed to the image of Christ and ultimately presented faultless before the presence of God. It is positional in that the believer is set apart for God; it is experimental in that God is maturing the Spirit-wrought character; and it is ultimate in that the Christian's standing will be realized one day in the presence of God.³²

WITNESSING OF THE SPIRIT - It is the distinctive work of the Holy Spirit which makes the Christian conscious of that which is wrought in regeneration. It is the actualizing in the believer's mind of that which has been taken by faith. It is not the Spirit's work in regeneration but rather the consciousness of the regenera-

²⁷Ibid., p. 46. ²⁸Ibid., p. 37.

²⁹Ibid., p. 28. ³⁰Ibid., p. 45.

³¹Ibid., p. 38. ³²Ibid., p. 45 ff.

tion process.³³

QUICKENING OF THE SPIRIT - It is the act, whereby, the Spirit of God has or will make alive or give life to the person. It is not the act of energizing of some person who is already alive.³⁴

ENERGIZING OF THE SPIRIT - This is the process where the Spirit of God makes operative, or active the person or thing to do certain specific tasks.³⁵

RENEWING OF THE HOLY SPIRIT - It is the daily process of gradual restoration of the divine image. Regeneration is the basis of restoration and this work so far as the person is concerned is passive; renewing is the act of God that co-works with the subject who is actively engaged in this restoration. Its effect is the outward expression of the true regenerated inner being.³⁶

Relationship of unction to the key ministries of the Spirit.--The unction is the act by which God, through Jesus Christ, brings the person of the Holy Spirit with accompanying stimulating, energizing, activating qualities into the life of the born-again believer.

The unction comes to the believer at the time of regeneration and is then a permanent continuing work of

³³Ibid., p. 39.

³⁴K. S. Wuest, Studies in the Vocabulary of the Greek New Testament for the English Reader (Grand Rapids: Wm. B. Eerdmans Publ. Co.), p. 69

³⁵Ibid. ³⁶Ibid., pp. 92-95.

God.

The purpose of the unction is to equip the believer in his state with God. It is the equipping and energizing of the child of God to perform and fulfill all the duties of the Christian life.

The effectiveness of the unction is strictly dependent upon the believer. That one who is yielded to the control of the energizing Spirit will evidence the fruits of the Spirit. Contrariwise, the non-yielded Christian will show little evidence of the Christ life.

The unction in the believer's life uses the tools of the indwelling Christ, the Word of God and the experiences of the believer to perform this stimulation or activation.

Unction is the divine side of the filling of the Spirit. Yieldedness is the human side of the filling of the Spirit.

Conclusion

Thinking back over the arguments presented, we have seen that even though the Person of the Holy Spirit view is very popularly held, it is weak not only exegetically, but when compared with all the New Testament passages, there is no clear declaration in support of this view. However, the teaching of 1 Jno. 2:20 demonstrated the unction to be a work of God, continuous in the believer's life. The contextual study placed the

unction in the midst of a discussion of the Christian walk, where the idea of the active participation on the part of the believer was seen directly related to this unction. Additional Bible texts were examined, which left us without doubt that the unction included more than the passive presence of the indwelling Spirit of God but, in reality the active work of the person of the Spirit. Then, examining the key passage dealing with the filling of the Spirit, we found a very marked relationship with the contextual teaching of 1 Jno. 2:20. Thus, we concluded the unction was the divine side of the filling of the Spirit and yieldedness to be the human side of the same handiwork of God. Finally, we checked theological definitions, thus assuring ourselves that the interpretation of unction did not conflict, but rather dovetailed into recognized theological thinking of the day.

We conclude this work, rejoicing in the Lord, for the richness of our salvation through Christ Jesus our Lord, who has made it possible that sinful man might be transformed and united with God. In this way, a child of God is equipped from Above with all that is needed for a victorious life. The tender, guiding, merciful leading of the Father through the merit of the Lord Jesus Christ is experienced in the believer's life as the Holy Spirit stimulates and activates that new life. A gift from a most Holy and Divine source that you and I might live all the days of our lives, pleasing

to the One who so loves us.

That our reflection on this marvelous truth might be more lasting, let us meditate on the most descriptive words of E. M. Bounds as he writes of this wonderful provision from Above--even the unction of God:

It impregnates, suffuses, softens, percolates, cuts and soothes. It carries the Word like dynamite, like salt, like sugar; makes the Word a soother, an arraigner, a revealer, a searcher; makes the hearer a culprit or a saint, makes him weep like a child and live like a giant; opens the heart and his purse as gently, yet as strongly as the spring opens the leaves. This unction is not the gift of genius. It is not found in the halls of learning. No eloquence can woo it. No prelat-ical hands can confer it. It is the gift of God -- the signet set to His own messengers.³⁷

ENGLISH PARAPHRASE

³⁷E. M. Bounds as quoted by Richard DeArmey, "The Holy Spirit in Relation to Christian Meekness and Temperance," The Brethren Teacher, Vol. XII, Num. 3 (April-June, 1962), p. 69.

ENGLISH PARAPHRASE

And you are having the person of the Holy Spirit, constantly stimulating and activating that imparted divine life, the new life, within you. God has sent the person of the Holy Spirit through Jesus Christ to you. All you believers know without question that he has come and works in you.

APPENDIX

APPENDIX

Word Study of Meno (Abide)

Total usage in the New Testament as a verb - 118 times

Gospel of John usage - 34

1 John usage - 21

2 John usage - 2

Revelation usage - 1

Usage in remainder of the New Testament - 43

Frequency in 1 John

Chapter One - none

Chapter Two - 11 times

2:6

2:10

2:14

2:17

2:19 - 2 times

2:24 - 3 times

2:27

2:28

Chapter Three - 6 times

3:6

3:9

3:14

3:15

3:17

3:24

Chapter Four - 4 times

4:12

4:13

4:15

4:16

Chapter Five - none

Frequency of Words Used in 1 John

Total frequency:

God - 55 (more frequent than anywhere else in the Word)
 Love - 40 (phileo not used in this book - only agapae)
 Sin - 23
 Abide - 21 (more frequent than anywhere else in the Word)
 Progressive knowing - 21
 Understand know - 14
 Truth - 14
 Life - 11
 Witness - 11
 Believe - 8
 Spirit - 8
 Word - 7
 Eternal - 6
 Light - 5
 Perfect - 5
 Fellowship - 4

Chapter One frequency:

Sin - 5
 Fellowship - 4
 Light - 2
 Truth - 2

Chapter Two frequency:

Abide - 10
 Progressive know - 7 (found mostly early in the chapter)
 Truth - 6
 Love - 5
 Understand know - 4
 Sin - 4

Chapter Three frequency:

God - 10
 Love - 10
 Abide - 7
 Sin - 7
 Understand know - 4
 Progressive know - 3

Frequency of Words Used in 1 John (cont'd)

Chapter Four frequency:

God - 23
Love - 21
Progressive know - 7
Spirit - 5
Abide - 4
Perfect - 4

Chapter Five frequency:

God - 18
Witness - 9
Life - 6
Sin - 6
Understand know - 6
Believe - 5
Progressive know - 5
Love - 4
Overcome - 4

Words Surveyed - God, spirit, light, witness, overcome, abide (meno), fellowship, know (ginosko), know (oida), love, perfect, walk, truth, believe, life, word, eternal and sin.

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