

First John 2:20-24

First John 2:20 – “But you have been anointed by the Holy One, and you all have knowledge.”

2532 [e]	4771 [e]	5545 [e]	2192 [e]	575 [e]	3588 [e]	40 [e]	2532 [e]	1492 [e]	3956 [e]
kai	hymeis	chrisma	echete	apo	tou	Hagiou	kai	oidate	<u>pantes</u>
20	καὶ	ὑμεῖς	χρῖσμα	ἔχετε	, ἀπὸ	τοῦ Ἁγίου	, καὶ	οἴδατε	πάντες .
And	you	[the] anointing	have	from	the	Holy [One]	and	you know	all things
Conj	PPro-N2P	N-ANS	V-PIA-2P	Prep	Art-GMS	Adj-GMS	Conj	V-RIA-2P	Adj-NMP

- **kai hymeis**, “but you” is contrasting the faithful believers who have stayed in the church with the antichrist secessionist who have left.
 - The secessionists may have claimed to have not only moved on to newer, better, higher knowledge, but that they could also provide a greater, newer, higher anointing. Thus, John calls them the anti-anointed.
 - John had said the anti-anointed one is coming, but these so called “specially anointed ones” are actually “anti-anointed ones.” They have nothing.
- This verse is encouraging the believers NOT to be intimidated or bullied or impressed by the progressives who are the secessionist.
- **chrismo**, “to anoint” is a key word in these verses beginning in 2:18 creating a series of puns. We see it in these places:
 - **chrisma**, “anointing”
 - Several sources say this word expresses NOT the act of anointing, but that with which the anointing is performed. Thus, the Holy Spirit, which anointed Jesus (the Christos), is the anointing of John’s readers.
 - **antichristos**, “antichrist”
 - **Christos**, “Christ”
- There is the anti-anointed who has left, but John’s readers are the anointed.
- In the OT the anointing separated a thing/person for God. It indicated the Spirit of God had come to do a work. (1 Sam. 16:13; Isaiah 61:1)
- Jesus was anointed by the Spirit at his baptism (Acts 10:38; Luke 4:18)
- John had already written in John 14:17; 15:26; 16:13 about the Paraclete, the Holy Spirit, being given by Jesus to teach the believers and lead them into all truth.
- **tou hagiou**, the Holy (One)” is most likely Jesus (it is definitely God, but probably the Son and not the Father) because:
 - Mark 1:24 – ““What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are--the Holy One of God!”
 - John 6:69 – “We have come to believe and to know that you are the **Holy One** of God.”
 - Acts 3:14 – “You disowned the **Holy** and Righteous One and asked that a murderer be released to you.”
 - Jesus is the giver of the Spirit Acts 2:33 – “Exalted to the right hand of God, **he has received** from the Father the promised **Holy Spirit and has poured out** what you now see and hear.”
- “And you know all things” is here **kai oidate pantes**.
 - **Pantes** means “all”
 - So the Greek literally says, “and you know all” or “all of you know”
 - In the above text the Greek word is **pantes** is translated “you all”.
 - Other manuscripts have a different word, **panta**, which means “you know all things.”
 - **Panta** (accusative plural in “you know all things”) translates as “all things”:

- *Panta* is in the majority of the manuscripts
- *oidate* requires an object to “know”
- In 2:27 the anointing is said to teach about all things
- In 2:21 the readers “know truth” which would be equivalent to “knowing all things”
- It is hard to defend how *panta* could have been altered by scribes to *pantes*.
- ***Pantes*** (nominative plural in “you all know”) meaning “all” or “you all”:
 - *Pantes* is in the earliest manuscripts:
 - Coex Sinaiticus
 - Codex Vaticanus
 - Sahidic Coptic
 - *Pantes* is the more difficult reading which usually means it was original and the easier reading has been smoothed out by scribes in later manuscripts. (Normally an object would appear after the verb “you know”. For example: “you know Fred”, “you know cars”, “you know the alphabet”, etc.
 - *Pantes* here is parallel with *pantes* in 2:19, “they are not all of us”
 - It is likely that the original was *pantes* but it was changed over time to *panta* to correlate with John 14:26: “will teach you **all things**”
 - There are several reasons why scribes would have justified changing *pantes* (all) to *panta* (all things)
- The word “truth” is supplied from 2:21.
- Some texts have “all of you know”
- It seems the best text is written above, but the best translation would be “and you all know”
- This is referring to John’s readers already knowing all the truth about the Gospel, Jesus Christ, the church, etc. The point being, John’s readers do not need “more truth”. They do not need to hear the new teaching and the progressive ideas of the secessionists, the antichrists.
- Translations:
 - NIV: “But you have an anointing from the Holy One, and all of you know the truth.”
 - ESV: “But you have been anointed by the Holy One, and you all have knowledge.”
 - NAS: “But you have an anointing from the Holy One, and you all know.”
 - KJ: “But ye have an unction from the Holy One, and ye know all things.”
 - Holman: “But you have an anointing from the Holy One, and all of you have knowledge.”
 - Young’s: “And ye have an anointing from the Holy One, and have known all things.”
- Comparable Verses:
 - John 14:26: “But the Advocate, the Holy Spirit, whom the Father will send in My name, will teach you all things and will remind you of everything I have told you.”
 - 1 John 2:27: “And as for you, the anointing you received from Him remains in you, and you do not need anyone to teach you. But just as His true and genuine anointing teaches you about all things, so remain in Him as you have been taught.”

- 1 Corinthians 2:15: “The spiritual man judges all things, but he himself is not subject to anyone's judgment.”

○ Textual Options from manuscripts:

Greek Text	English Translation	Manuscript
oidate pantes	“you all know”	<ul style="list-style-type: none"> ▪ Vaticanus (300 AD), ▪ Sahidic (Bodmer Papyri, 200 AD)
kai oidate panta	“and you know all things”	<ul style="list-style-type: none"> ▪ Codex Alexandrinus (400 AD), ▪ Codex Ephraemi Rescriptus (450 AD) ▪ Several Papyri (500 AD)
kai iodate pantes	“and you all know”	<ul style="list-style-type: none"> ▪ Codex Sinaiticus (330 AD) ▪ Codex Porphyrianus (800 AD) ▪ Codex Athous Lavrensis (800 AD)

- This **chrisma**, “anointing”, or Holy Spirit from Jesus will have a noticeable effect in our thinking and our understanding (even to the place of empowering us to cognitively process concepts and knowledge that is a mystery to the natural intellect/soul/mind, Ephesians 1:17-18). Notice John’s consistent references to this ministry of the Holy Spirit:

First John		
2:11	They do not know where they are going, because the darkness has blinded them.	
2:20	and all of you know the truth.	
2:21	I do not write to you because you do not know the truth, but because you do know it and because no lie comes from the truth.	
2:29	If you know that he is righteous, you know that everyone who does what is right has been born of him.	
3:2	Dear friends, now we are children of God, and what we will be has not yet been made known . But we know that when Christ appears, we shall be like him, for we shall see him as he is.	
3:5	But you know that he appeared so that he might take away our sins. And in him is no sin.	
3:14	We know that we have passed from death to life, because we love each other. Anyone who does not love remains in death.	
3:15	Anyone who hates a brother or sister is a murderer, and you know that no murderer has eternal life residing in him.	
5:13	I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.	
5:15	And if we know that he hears us--whatever we ask--we know that we have what we asked of him.	
5:18	We know that anyone born of God does not continue to sin; the One who was born of God keeps them safe, and the evil one cannot harm them.	
5:19	We know that we are children of God, and that the whole world is under the control of the evil one.	
5:20	We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true by being in his Son Jesus Christ. He is the true God and eternal life.	
John (Gospel)		
3:10,11		

4:22	
4:32	
5:32	
5:42	
7:17	
7:28-29	8:14;8:19; 8:28;8:328:37;8:55
10:4-5	10:14,15,27,38
10:15	
12:35	12:50
13:7	13:12; 13:17-18
14:17	14:4, 7; 14:20, 31,
15:15	15:18, 21
17:3	17:23
19:35	

First John 2:21 – “I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth.”

3756 [e] 1125 [e] 4771 [e] 3754 [e] 3756 [e] 1492 [e] 3588 [e] 225 [e] 235 [e] 3754 [e]
 ouk egrapsa hymin hoti ouk oidate tēn alētheian all' hoti
 21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν , ἀλλ' ὅτι
 not I have written to you because not you know the truth but because
 Adv V-AIA-1S PPro-D2P Conj Adv V-RIA-2P Art-AFS N-AFS Conj Conj

1492 [e] 846 [e] 2532 [e] 3754 [e] 3956 [e] 5579 [e] 1537 [e] 3588 [e] 225 [e] 3756 [e] 1510 [e]
 oidate autēn kai hoti pan pseudos ek tēs alētheias ouk estin
 οἴδατε αὐτήν , καὶ ὅτι πᾶν ψεῦδος , ἐκ τῆς ἀληθείας οὐκ ἔστιν .
 you know it and that any lie of the truth not is
 V-RIA-2P PPro-AF3S Conj Conj Adj-NNS N-NNS Prep Art-GFS N-GFS Adv V-PIA-3S

- John makes it clear he is not writing a group of people who do NOT know the truth.
- John is writing not to teach them something new, but to remind them that they already know the truth!
- The truth they have been given does NOT produce lies like the ones they are hearing from the secessionist.
- The topic of the truth John is speaking about is the fact that Jesus is the Christ
- The secessionists were denying this, which revealed they were antichrists (2:22-23)
- These are not compromises, but lies. This is truth vs error. The lies are:
 - 1:6
 - 2:4
 - 4:20
 - 2:22
- Only Jesus can show us God. Only in Jesus is God revealed. Rejection of Jesus is rejection of the true God

First John 2:22 – “Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son.”

5101 [e]	1510 [e]	3588 [e]	5583 [e]	1487 [e]	3361 [e]	3588 [e]	720 [e]	3754 [e]	2424 [e]
Tis	estin	ho	pseustēs	ei	mē	ho	arnoumenos	hoti	Iēsous
22 Τίς	ἐστίν	ὁ	ψεύστης ,	εἰ	μὴ	ὁ	ἀρνούμενος	ὅτι	Ἰησοῦς
Who	is	the	liar	if	not	The [one]	denying	that	Jesus
IPro-NMS	V-PIA-3S	Art-NMS	N-NMS	Conj	Adv	Art-NMS	V-PPM/P-NMS	Conj	N-NMS

3756 [e]	1510 [e]	3588 [e]	5547 [e]	3778 [e]	1510 [e]	3588 [e]	500 [e]	3588 [e]
ouk	estin	ho	Christos	houtos	estin	ho	antichristos	ho
οὐκ	ἔστιν	ὁ	Χριστός ?	οὗτός	ἐστίν	ὁ	ἀντίχριστος ,	ὁ
not	is	the	Christ	This	is	the	antichrist	The [one]
Adv	V-PIA-3S	Art-NMS	N-NMS	DPro-NMS	V-PIA-3S	Art-NMS	N-NMS	Art-NMS

720 [e]	3588 [e]	3962 [e]	2532 [e]	3588 [e]	5207 [e]
arnoumenos	ton	Patera	kai	ton	Huion
ἀρνούμενος	τὸν	Πατέρα	καὶ	τὸν	Υἰόν .
denying	the	Father	and	the	Son
V-PPM/P-NMS	Art-AMS	N-AMS	Conj	Art-AMS	N-AMS

First John 2:23 – “No one who denies the Son has the Father. Whoever confesses the Son has the Father also.”

3956 [e]	3588 [e]	720 [e]	3588 [e]	5207 [e]	3761 [e]	3588 [e]	3962 [e]	2192 [e]	3588 [e]			
pas	ho	arnoumenos	ton	Huion	oude	ton	Patera	echei	ho			
23	πᾶς	ὁ	ἀρνούμενος	τὸν	Υἱὸν	,	οὐδὲ	τὸν	Πατέρα	ἔχει	·	ὁ
	Everyone	-	denying	the	Son		neither	the	Father	has he		The [one]
	Adj-NMS		Art-NMS	V-PPM/P-NMS	Art-AMS	N-AMS	Adv	Art-AMS	N-AMS	V-PIA-3S		Art-NMS

3670 [e]	3588 [e]	5207 [e]	2532 [e]	3588 [e]	3962 [e]	2192 [e]		
homologōn	ton	Huion	kai	ton	Patera	echei		
ὁμολογῶν	τὸν	Υἱὸν	,	καὶ	τὸν	Πατέρα	ἔχει	·
confessing	the	Son	also	the	Father	has		
V-PPA-NMS	Art-AMS	N-AMS	Conj	Art-AMS	N-AMS	V-PIA-3S		

First John 2:24 – “Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father.”

4771 [e]	3739 [e]	191 [e]	575 [e]	746 [e]	1722 [e]	4771 [e]	3306 [e]	1437 [e]	1722 [e]				
hymeis	ho	ēkousate	ap'	archēs	en	hymīn	menetō	ean	en				
24	ὕμεῖς	,	ὅ	ἠκούσατε	ἀπ'	ἀρχῆς	,	ἐν	ὕμῖν	μενέτω	·	ἐὰν	ἐν
	You	what	you have heard	from	[the] beginning	in	you	let it abide	if	in			
	PPro-N2P	RelPro-ANS	V-AIA-2P	Prep	N-GFS	Prep	PPro-D2P	V-PMA-3S	Conj	Prep			

4771 [e]	3306 [e]	3739 [e]	575 [e]	746 [e]	191 [e]	2532 [e]	4771 [e]	1722 [e]	3588 [e]	
hymīn	meinē	ho	ap'	archēs	ēkousate	kai	hymeis	en	tō	
ὕμῖν	μείνη	ὅ	ἀπ'	ἀρχῆς	ἠκούσατε	,	καὶ	ὕμεῖς	ἐν	τῷ
you	should abide	what	from	[the] beginning	you have heard	also	you	in	the	
PPro-D2P	V-ASA-3S	RelPro-ANS	Prep	N-GFS	V-AIA-2P	Conj	PPro-N2P	Prep	Art-DMS	

5207 [e]	2532 [e]	1722 [e]	3588 [e]	3962 [e]	3306 [e]	
Huīō	kai	en	tō	Patrī	meneite	
Υἱῷ	καὶ	ἐν	τῷ	Πατρὶ	μενεῖτε	·
Son	and	in	the	Father	will abide	
N-DMS	Conj	Prep	Art-DMS	N-DMS	V-FIA-2P	

First John 2:25 – “And this is the promise that he made to us — eternal life.”

2532 [e]	3778 [e]	1510 [e]	3588 [e]	1860 [e]	3739 [e]	846 [e]	1861 [e]	1473 [e]	3588 [e]
kai	hautē	estin	hē	epangelia	hēn	autos	epēngelato	hēmin	tēn
25	καὶ	αὕτη	ἐστὶν	ἡ	ἐπαγγελία	ἦν	αὐτὸς	ἐπιγγείλατο	ἡμῖν : τὴν
And	this	is	the	promise	that	he	promised	us	-
Conj	DPro-NFS	V-PIA-3S	Art-NFS	N-NFS	RelPro-AFS	PPro-NM3S	V-AIM-3S	PPro-D1P	Art-AFS

2222 [e]	3588 [e]	166 [e]
zōēn	tēn	aiōnion
ζωὴν	τὴν	αἰώνιον .
life	-	eternal
N-AFS	Art-AFS	Adj-AFS

First John 2:26 – “I write these things to you about those who are trying to deceive you.”

3778 [e]	1125 [e]	4771 [e]	4012 [e]	3588 [e]	4105 [e]	4771 [e]
Tauta	egrapsa	hymin	peri	tōn	planōntōn	hymas
26	Ταῦτα	ἔγραψα	ὑμῖν	περὶ	τῶν	πλανώντων ὑμᾶς ;
These things	I have written	to you	concerning	those	leading astray	you
DPro-ANP	V-AIA-1S	PPro-D2P	Prep	Art-GMP	V-PPA-GMP	PPro-A2P

First John 2:27 – “But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie—just as it has taught you, abide in him.”

2532 [e]	4771 [e]	3588 [e]	5545 [e]	3739 [e]	2983 [e]	575 [e]	846 [e]	3306 [e]	1722 [e]	4771 [e]	
kai	hymeis	to	chrisma	ho	elabete	ap'	autou	menei	en	hymn	
27 καὶ	ὕμεῖς	, τὸ	χρῖσμα	ὃ	ἐλάβετε	ἀπ'	αὐτοῦ	, μένει	ἐν	ὑμῖν	,
and	you	the	anointing	that	you received	from	him	abides	in	you	
Conj	PPro-N2P	Art-NNS	N-NNS	RelPro-ANS	V-AIA-2P	Prep	PPro-GM3S	V-PIA-3S	Prep	PPro-D2P	

2532 [e]	3756 [e]	5532 [e]	2192 [e]	2443 [e]	5100 [e]	1321 [e]	4771 [e]	235 [e]	5613 [e]	3588 [e]	846 [e]
kai	ou	chreian	echete	hina	tis	didaskē	hymas	all'	hōs	to	autou
καὶ	οὐ	χρεῖαν	ἔχετε	, ἵνα	τις	διδάσκη	ὑμᾶς	; ἀλλ'	ὡς	τὸ	αὐτοῦ
and	not	need	you have	that	anyone	should teach	you	but	as	the	same
Conj	Adv	N-AFS	V-PIA-2P	Conj	IPro-NMS	V-PSA-3S	PPro-A2P	Conj	Adv	Art-NNS	PPro-GM3S

5545 [e]	1321 [e]	4771 [e]	4012 [e]	3956 [e]	2532 [e]	227 [e]	1510 [e]	2532 [e]	3756 [e]
chrisma	didaskei	hymas	peri	pantōn	kai	alēthes	estin	kai	ouk
χρῖσμα	, διδάσκει	ὑμᾶς	περὶ	πάντων	, καὶ	ἀληθές	ἐστίν	, καὶ	οὐκ
anointing	teaches	you	concerning	all things	and	TRUE	is	and	not
N-NNS	V-PIA-3S	PPro-A2P	Prep	Adj-GNP	Conj	Adj-NNS	V-PIA-3S	Conj	Adv

1510 [e]	5579 [e]	2532 [e]	2531 [e]	1321 [e]	4771 [e]	3306 [e]	1722 [e]	846 [e]
estin	pseudos	kai	kathōs	edidaxen	hymas	menete	en	autō
ἐστίν	ψεῦδος	; καὶ	καθὼς	ἐδίδαξεν	ὑμᾶς	, μένετε	ἐν	αὐτῷ
is	a lie	and	just as	it has taught	you	you shall abide	in	him
V-PIA-3S	N-NNS	Conj	Adv	V-AIA-3S	PPro-A2P	V-PIA-2P	Prep	PPro-DM3S