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THE TEACHING MINISTRY OF THE HOLY SPIRIT

A STUDY OF THE BOOK OF 1 JOHN
1 JOHN 2:20
NUMBER 12

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1 JOHN 2:20 "But ye have an unction from the Holy One, and ye know all things."

In this passage we will discover that The Holy Spirit provides for what we call "soul breathing." The Holy Spirit makes it possible for the believer to breathe in truth.

1 JOHN 2:20 "But ye have an unction from the Holy One, and ye know all things." "But" is a conjunction of contrast, and the contrast is between the believer who is filled with the Holy Spirit and the Gnostics who were unbelievers and had infiltrated the people of the church in Ephesus, the people to whom John was writing this letter. There are two books in the Bible written to combat Gnosticism, and they are Colossians and 1 John. When the Gnostics made their attack on Colossae, Paul wrote Colossians. Then when they made their attack on Ephesus, he wrote 1 John. This word "but" also calls attention to the contrast between believers who are filled with the Holy Spirit and believers who are not filled with the Holy Spirit. Next we have "You keep on having" which is a present, active, indicative of echo and means to keep on having and keep on holding. The next word is "unction" and this is from the noun chrisma, and we have another word very close to it, charisma, which means gift. This is one of those words that relates to us a very strong doctrine, so let's get eight points on this word chrisma.

1. The noun chrisma means an anointing or an appointment or a commission. Today we write out appointments or commissions, but in that day, they made appointments or commissions by the anointing with oil.
2. The noun chrisma is derived from a verb chrizo and it means to anoint or to appoint. There is another noun we have, Christos, and this means The Christ, the anointed one, the commissioned one.
3. This is a reference to the indwelling of the Holy Spirit which takes place at the moment of salvation.
4. The Holy Spirit is the unction and the anointing or appointing or commissioning happens once and is never repeated. The indwelling of the Holy Spirit at the point of salvation and the unction of the Holy Spirit mean exactly the same thing. (The Levitical priests were anointed once at the beginning of their ministry and this act of anointing was never repeated. That act is an illustration of this truth in this verse.)
5. Every believer is anointed and indwelt by the Holy Spirit at the point of salvation.
6. This ordination for the believer is an ordination into the priesthood, we call it the priesthood of the believers. In the ancient world, they anointed by placing oil on the head, but in the Church Age, the Lord anoints by placing the Holy Spirit within the believer. This is our commission. Every believer is appointed and commissioned as a priest.

7. Under the unction or anointing every believer is either filled with the Holy Spirit or he grieves the Holy Spirit or he quenches the Holy Spirit. These are absoluted. You are either spiritual or carnal, but can't be both at the same time.
8. Every believer is ordained into the universal priesthood of all believers at the point of salvation, through the unction of the Holy Spirit. This has nothing to do with the intensity of your spiritual life, just refers to the indwelling of the Holy Spirit only.

This then leads us to look at the doctrine of the indwelling of the Holy Spirit. This verse says, "But we have and hold, we keep on having and we keep on holding the indwelling Holy Spirit." The next time some emotional, spiritual quack tries to work you up to the point of receiving The Holy Spirit, you tell him about this word echo. That word says at the point of salvation you have the Holy Spirit and you will have The Holy Spirit indwelling you forever. How can you try to get something you already have?

THE DOCTRINE OF THE INDWELLING HOLY SPIRIT

1. The doctrine of the indwelling of the Holy Spirit is a fact. Every believer of the Church Age is indwelt by The Holy Spirit. 1 CORINTHIANS 6:19-20 "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."
- ROMANS 8:9 "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."
- GALATIANS 3:2 "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?"
- GALATIANS 4:6 "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."
2. This indwelling is also called unction in 1st John 2:20 and it means anointing, indwelling, appointment, or commissioning.
3. All believers being indwelt by the Holy Spirit is new to the Church Age. It never occurred before, but it was prophesied by Jesus Christ in John 7:37-39 and John 14:16-17. JOHN 7:37-39 "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

JOHN 14:16-17 "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Jesus Christ, in his humanity was a prophet, priest and king. As a prophet he was absolutely unique. He prophesied concerning the church and he was the first one to do so. Just like Moses was the first one to prophesy concerning the history of Israel. Moses and Jesus are the two unique prophets in history.

4. The indwelling of the Holy Spirit must be distinguished from the indwelling of Jesus Christ. The indwelling of Jesus Christ in every believer is taught in John 14:20 "At that day ye shall know that I am in my Father, and ye in me, and I in you." and is taught in Romans 8:10 "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Also in 2 Cor. 13:5 and Col. 1:27.

The purpose of the indwelling of Christ is for fellowship. (Revelation 3:20) Now we need to distinguish between the indwelling of Christ and the erection of the edification complex within the soul. They are two different things entirely. In Ephesians 3:17 we have "That Christ may be at home in your hearts by faith" and in Galatians 4:19 we have "That Christ might be formed in you" and both of these phrases refer to the erection of the edification complex in the soul. But the indwelling of Christ is for fellowship. But when Christ is formed in you, then you are talking about that doctrinal structure that has been erected in your soul. The Holy Spirit indwells the believer to make everything operate as it ought to operate. The Holy Spirit's work is functional. If you are controlled by the Holy Spirit, this is called filling. If the believer sins, this is called grieving the Holy Spirit. If the believer is producing human good, this is called quenching the Holy Spirit.

5. The indwelling of the Holy Spirit must be distinguished from the filling of the Holy Spirit. The indwelling of the Holy Spirit is a stated fact at the point of salvation. Galatians 3:2 "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" The filling of the Holy Spirit is commanded and is an experience that comes after salvation, and not a part of salvation. We are commanded to be filled, Ephesians 5:18, but we are never commanded to be indwelt.

6. The purpose of the indwelling of the Holy Spirit is to provide power for the living of the Christian life. ACTS 1:8 "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." The indwelling of the Holy Spirit is to provide grace perception.

7. The indwelling of the Holy Spirit is also known as anointing. ACTS 4:27 "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together."

ACTS 10:38 "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."
(2 Cor. 1:21, 1 John 2:27)

So our verse says, "We keep having and holding an unction" and it means an anointing. We have an analogy here, for this is an analogy of how they anointed their priests with oil.

Seven Characteristics of Oil

1. Oil lubricates. Friction ruins machinery. The same is true in the Christian life. People indwelt by the Holy Spirit find that friction is eliminated.
2. Oil in the ancient world was used for healing. The Holy Spirit heals the wounds of mental attitude sins.
3. Oil was used for fuel and lamps. This is a picture of the Holy Spirit in teaching. The Holy Spirit makes it possible for doctrine to be understood and stored up in the human spirit so it can be used.
4. Oil is also used to generate power. The Holy Spirit generates the power for the believer in his living and serving.
5. Oil is used for invigoration. It increases body power. This is why many athletes are rubbed down with oil before they enter an athletic contest.
6. Oil warms. The Holy Spirit brings warmth into the soul and provides a relaxed mental attitude.
7. Oil adorns. For long centuries people have used oil to groom their hair. The Holy Spirit makes the Christian attractive.

Next we have the word apo which is the preposition of ultimate source and the one of the ultimate source here is called "The Holy One" and this refers to The Lord Jesus Christ. This is the title of Jesus Christ at the right hand of The Father and the basis for this is JOHN 7:39 "(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" Once Christ was glorified, he provides for all believers down here, the indwelling Holy Spirit. The moment Christ sat down in heaven everything changed for the believer down here. Christ sent an indwelling power that would be adequate for us to face the conflict and the opposition of Satan and the Kosmos.

The Doctrine of Procession

In the Bible we have statements that say the Holy Spirit was sent by God The Father. Then we have other statements that say he was sent by God the Son. Both had a part in the sending of The Holy Spirit. The principle behind this is the fact that one member of the Trinity never works independently of the other, or in opposition to the other. We find this truth in John 14:16-17, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but he know him; for he dwelleth with you, and shall be in you." Also in John 14:26, 15:26, 16:7-14. The Father is the author of the plan, and it was in his plan to send the Holy Spirit. The Son is glorified by the plan, and Christ sends the Holy Spirit, and in this way, Christ is glorified.

The Result of "Unction"

Next we have "and ye know" and this is a perfect tense used as a present tense. The word is oida. The reason the believer knows doctrine is the fact that the Holy Spirit within him teaches him and guides his mind as he studies. The Holy Spirit within the believer also protects him from the anti-Christ of the Church Age. This we will pick up in verse 22. There are many anti-Christ in the Church Age and one super anti-Christ in the Tribulation.

1 JOHN 2:21 "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." This church in Ephesus had had great preachers. Paul and Timothy and Titus and John. So John here says to them, "I have not written unto you because you know not the truth." This was the best taught church in the ancient world. For fifty years they had received more doctrine than any church in the world. The word for truth here is aletheia and that means Bible doctrine categorically organized. Then John adds "But because you know it."

Now the next phrase is not translated exactly right and you can see as it stands it doesn't make sense to you. As it stands here it says, "And that no lie is of the truth." The words translated "no lie" is from pan pseudos and this means all the faults. Literally the phrase says, "All faults are not out from the source of categories of doctrine." It simply means that the human spirit is so designed by God that it will not take in falsehood. The human spirit rejects pan pseudos, all falsehood. The falsehoods stay up in the mind and are not allowed to penetrate into the human spirit. In practically all phases of life we apply what we know from the area of the mind. But in our spiritual life we apply from our spirits and that is why your spiritual life arises from a deeper source than your ordinary thinking in the mind. Liberalism and the social gospel arise from the mind, not from the spirit. So literally this verse says this--

"I have not written unto you because ye know not the truth (You have been well taught); but because you know it, and all faults (falsehood) is not out from the source of categorical doctrine."

1 JOHN 2:22 "Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ, that denieth the Father and the Son." In this verse we have those who are opposed to doctrine. The word "who" is an interrogative, and it really means anyone. So it really means "Anyone is a liar who denies that Jesus is the Christ." The word for liar is pseustes and it means the act of lying. So the question is this--Who then does the act of lying? In the previous verse we had the principle of lying, but here is the one who does the act of lying. Then we have "He that denieth" and this is a present, active, participle of arneomai and it means to keep on repudiating. There are two groups who can repudiate Christ, the unbeliever and the believer without any doctrine.

In this argument here John is slapping at Gnosticism. John knows that Jesus is the Christ, the anointed one. But the Gnostics denied that Jesus had any true humanity. They denied the whole incarnation of Christ. So John says of these Gnostics, "He is ho anti Christos" and those words mean "the against Christ." Then he adds "and they keep on repudiating the Father and the Son." These Gnostics walked right into Ephesus and said that God the Father was the author of sin, and even though these people had had fifty years of glorious teaching and preaching, some of the believers fell for their line. If that happened, then in Ephesus, just imagine what we face in our modern world.

You remember when all of this trouble was going on in the church in Ephesus, Paul's son in the ministry, Timothy was the pastor of that Ephesian church. Some of the women in the ~~WNU~~ of the church were giving Timothy a lot of trouble and Paul instructed him to take a little wine for his stomach ulcer he had developed.

1 JOHN 2:23 "Whosoever denieth the Son, the same hath not the Father (but) he that acknowledgeth the Son hath the Father also." Here are the Gnostics that John has in view. They have rejected Christ as Saviour. They are not in the family of God. We have a very unusual thing here. Usually when the translators of The King James Version put words in italics, it means that these words are not in the original greek. But they have placed this last phrase in italics, but they are in the original greek text.

"He that acknowledgeth the Son hath the Father also" is the phrase in italics, but this phrase is in the original. And it is here correctly translated. The word for acknowledge is our old friend homo logeo and it is the same word we translate confess in 1 John 1:9. Next we have the words "Also has and holds" and this is a present, active, indicative of our old friend echo. So look what this great phrase says, which John uses to repudiate the Gnostics--

"He that confesses Jesus Christ the Son as his Saviour he has and keeps on holding the Father also." This is John's way of answering these unbelievers. This is John's way of telling them that once you believe in Christ, you are saved forever.