

03-05-Purpose-04

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Text:

John 14:27 (NIV) Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

Introduction: (Review)

Our emphasis in this series of sermons is to understand how we can have peace in our relationship with Christ. In his writings John shows us how we can have that peace. We are looking at how John makes the purposes of his writings very clear for us. We have looked at the first five purposes...

1. Belief that leads to eternal life brings peace
2. Joy in fellowship with God and His Son brings peace
3. Victory through an advocate brings peace
4. Clarity in the new law brings peace
5. Forgiveness brings peace

His next purpose...knowledge

The Purpose: I write that you might know

Read Stanford Encyclopedia Of Philosophy; The Analysis of Knowledge (first two sentences)

A big part of knowledge is self perception. I have a card under the glass cover on my desk at home that says, "*Dear Lord, please help me to be the kind of person my dog thinks I am.*" Oh, to be kind and loving 100% of the time. But knowledge must go beyond self perception or it becomes stagnant.

I captured this Ziggy cartoon, "*Wisdom comes with age, but sometimes it's an optional feature.*" Sometimes we do not accept or act on the knowledge we receive in life.

The next purpose John wants us to understand is knowledge. He is writing so that we might understand how important knowledge is. When you understand the two Greek words that he uses for the word know, you understand that he wants us to know the difference between knowing a fact and knowing God. Before we look at our text this morning we need to understand these two Greek words.

Gin-oak-o (**G1097**), inception of knowledge (*beginning or origin*) or progress in knowledge. This is a very intimate knowledge.

O-i-da (**G3609a**), fullness of knowledge, something already known. This is more about facts.

For example gin-oak-o is used in [Mat 1:25](#). This Greek word "know" is used to express knowledge on a very intimate level. This is the knowledge that a man and a woman come to know each other with, on their wedding night.

Mat 1:18-25 NIV

(18) This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit.

(19) Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly.

(20) But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit.

(21) She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."

(22) All this took place to fulfill what the Lord had said through the prophet:

(23) "The virgin will be with child and will give birth to a son, and they will call him Immanuel"—which means, "God with us."

(24) When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife.

(25) But he had **no union (Gin-oak-o g1097 inception of knowledge (beginning or origin) or progress in knowledge)** with her until she gave birth to a son. And he gave him the name Jesus.

In [Mat 7:23](#) This is knowledge that our very life depends on. It is a knowledge that searches our very being and knows our most intimate secrets. This is a knowledge that knows the very heart and soul of a man or woman.

Mat 7:20-26 NIV

(20) Thus, by their fruit you will recognize them.

(21) "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.

(22) Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?'

(23) Then I will tell them plainly, 'I never **knew (Gin-oak-o g1097 inception of knowledge (beginning or origin) or progress in knowledge)** you. Away from me, you evildoers!'

(24) "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock.

(25) The rain came down, the streams rose, and the winds blew and beat against

that house; yet it did not fall, because it had its foundation on the rock.

(26) But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand.

In [Mat 12:33](#), Jesus talks about how a tree that is known (**g1097**) by its fruit.

There are several other examples of this but the meaning is clear. Knowledge or to know God must be encased in a personal relationship that lives itself out in our daily lives. The use of The Greek word know (**gin-oak-o**) as used in these verses shows us importance. In other words when the New Testament writers use this word for know they wanted us to know how important it was, it had eternal consequences.

In [Joh 1:10](#) we learn that this is not knowledge that we naturally possess. It is a knowledge that we must learn.

Joh 1:10 NIV (10) He was in the world, and though the world was made through him, the world did not recognize (**Gin-oak-o g1097** inception of knowledge (beginning or origin) or progress in knowledge) him.

Jesus had come. He was the long expected Messiah fulfilling more than 300 prophecies in exact detail. And even after He came out of the grave most of the Jews did not believe Him.

In Joh 1:48 we learn that this is a very personal knowledge.

Joh 1:48 NIV (48) "How do you know (**Gin-oak-o g1097** inception of knowledge (beginning or origin) or progress in knowledge) me?" Nathanael asked. Jesus answered, "I saw you while you were still under the fig tree before Philip called you."

See [Joh 3:10](#) Jesus told Nicodemus that even though he was a teacher of Israel he did not know (**gin-oak-o**) the most important thing, and that was the facts concerning the Messiah and spiritual birth.

See [Joh 6:69](#), Through belief Peter admits that he has finally come to know (**gin-oak-o**) Jesus in an intimate way, he knows that Jesus is the Holy One of God, Messiah.

See [Joh 8:28](#), Jesus tells the people that after He is lifted up then they will know (**gin-oak-o**) Him. When Jesus is crucified, buried, and then raised from the dead, they will be able to know (**gin-oak-o**) Him intimately.

See [Joh 8:32](#), They will know (**gin-oak-o**) the truth.

That is what John wanted us to understand when he use this word to start one of the purposes for his writings.

Our second Greek word used for know is **O-i-da**.

2. Greek word **O-i-da G3609a**, know,

is used instead of (g1492) to make a tense change so it is more understandable. (g1492)

conveys fullness of knowledge, something already known, a known fact.

See [Mat 6:8](#), God knows

O-i-da what you need before you ask Him.

See [Joh 3:11](#), this know

O-i-da is used to convey the knowledge of facts.

See [Joh 7:25-27](#), this shows a good contrast between G3609a and G1097.

See [1Jn 2:29](#), for another good example of the contrast of know (g3609a) and know (g1097).

Two words for know, now let's look at how John uses them in our text this morning.

1. Gin-oak-o (G1097), inception of knowledge (beginning or origin) or progress in knowledge. This is a very intimate knowledge.
2. O-i-da (*G3609a*), fullness of knowledge, something already known. This is more about facts.

1 John 2:1-29 (NIV)

[2:1] My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One. [2] He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

[3] We **know (Gin-oak-o g1097 inception of knowledge (beginning or origin) or progress in knowledge, intimacy)** that we have come to **know (Gin-oak-o g1097 inception of knowledge (beginning or origin) or progress in knowledge, intimacy)** him if we obey his commands. [4] The man who says, "I **know (Gin-oak-o g1097 inception or knowledge (beginning or origin) or progress in knowledge, intimacy)** him," but does not do what he commands is a liar, and the truth is not in him. [5] But if anyone obeys his word, God's love is truly made complete in him. This is how we **know (Gin-oak-o g1097 inception of knowledge (beginning or origin) or progress in knowledge, intimacy)** we are in him: [6] Whoever claims to live in him must walk as Jesus did.

[7] Dear friends, I am not writing you a new command but an old one, which you have had since the beginning. This old command is the message you have heard.

[8] Yet I am writing you a new command; its truth is seen in him and you, because the darkness is passing and the true light is already shining.

[9] Anyone who claims to be in the light but hates his brother is still in the darkness. [10] Whoever loves his brother lives in the light, and there is nothing in him to make him stumble. [11] But whoever hates his brother is in the darkness and walks around in the darkness; he does not know (O-i-da g3609a fullness of knowledge, something already known, the facts) where he is going, because the darkness has blinded him.

[12] I write to you, dear children, because your sins have been forgiven on account of his name.

[13] I write to you, fathers, because you have **known (Gin-oak-o g1097 inception of knowledge (beginning or origin) or progress in knowledge, intimacy)** him who

is from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, dear children, because you have **known (Gin-oak-o g1097** inception of knowledge (*beginning or origin*) or progress in knowledge, intimacy) the Father.

[14] I write to you, fathers, because you have **known (Gin-oak-o g1097** inception of knowledge (*beginning or origin*) or progress in knowledge, intimacy) him who is from the beginning. I write to you, young men, because you are strong, and the word of God lives in you, and you have overcome the evil one.

[15] Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. [16] For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world. [17] The world and its desires pass away, but the man who does the will of God lives forever.

[18] Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we **know (Gin-oak-o g1097** inception of knowledge (*beginning or origin*) or progress in knowledge, intimacy) it is the last hour. [19] They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.

[20] But you have an anointing from the Holy One, and all of you know (O-i-da g3609a fullness of knowledge, something already known, the facts) the truth. [21] I do not write to you because you do not know (O-i-da g3609a fullness of knowledge, something already known, the facts) the truth, but because you do know (O-i-da g3609a fullness of knowledge, something already known, the facts) it and because no lie comes from the truth. [22] Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist—he denies the Father and the Son. [23] No one who denies the Son has the Father; whoever acknowledges the Son has the Father also.

[24] See that what you have heard from the beginning remains in you. If it does, you also will remain in the Son and in the Father. [25] And this is what he promised us—even eternal life.

[26] I am writing these things to you about those who are trying to lead you astray. [27] As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him.

[28] And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming.

[29] If you know that he is righteous, you know (O-i-da g3609a fullness of knowledge, something already known, the facts) that everyone who does what is right has been born of him.

Until you know (Gin-oak-o) God in this intimate way you only know (o-i-da) the facts.

But when you come to know (Gin-oak-o) God intimately then you understand what the purpose for John's epistle was all about. John wants us to know (Gin-oak-o) God intimately, personally in relationship. Here is a practical example.

Joh 4:46-53 NIV

(46) Once more he visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum.

(47) When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death.

(48) "Unless you people see miraculous signs and wonders," Jesus told him, "you will never believe."

(49) The royal official said, "Sir, come down before my child dies."

(50) Jesus replied, "You may go. Your son will live." The man took Jesus at his word and departed.

(51) While he was still on the way, his servants met him with the news that his boy was living.

(52) When he inquired as to the time when his son got better, they said to him, "The fever left him yesterday at the seventh hour."

(53) Then the father realized (Gin-oak-o g1097 inception of knowledge (*beginning or origin*) or progress in knowledge) that this was the exact time at which Jesus had said to him, "Your son will live." So he and all his household believed.

When this man realized that it was by the command of Jesus that his son lived he had an intimate knowledge of God the creator through His Son Jesus Christ. That intimate knowledge brought him to become a believer. How intimately do we really know Jesus? Is our knowledge of him just facts, just a routine we go through or is He the main thing in all aspects of our life?

Show video clip from Expelled.

John understands the world's desire for Christianity to be a mere side dish instead of the intimate thing it should become in our lives. Is Christianity a side dish for you or have you experienced an intimate relationship with God.