

1 John Chapter Two

Our Advocate (vv. 1-2)

VERSE 1 My little children, I am writing these things to you so that you may not

sin (Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε [*noun voc.nt.p. teknia + pro.gen.s. ego + pro.acc.nt.p. houtos “these things” + pres.act.ind.1s. grapho + conj hina so that + neg me + aor.act.subj.2p. hamartia to sin*]).

And if anyone sins, we have an Advocate with the Father, Jesus Christ the

righteous (καὶ ἐάν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον· [*conj kai + part. ean if + indef.pro.nom.m.s. tis anyone + aor.act.subj.3m.s. hamartia + noun acc.m.s. parakletos helper, intercessor; found in Jn. 14:16, 26; 15:26; 16:7 referring to God the Holy Spirit; and only here of Christ + pro. pros + d.a.w/noun acc.m.s. pater + noun acc.m.s. Jesus + noun acc.m.s. Christ*]);

VERSE 2 and He Himself is the propitiation for our sins; and not for ours only, but

also for those of the whole world (καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου [*conj kai + pro.nom.m.s. autos he + noun nom.m.s. elaomoos propitiation; here and in 1Jn. 4:10 + pres.act.ind.3s. eimi + prep peri concerning + d.a.w/noun gen.f.p. hamartia sin + pro.gen.m.p. ego + neg ou + prep peri + d.a.w/pro.gen.f.p.. hemeteros our + conj de but + adv. monos only + conj alla but + conj kai also + prep peri + adj.gen.m.s. holos whole + d.a.w/noun gen.m.s. kosmos*]).

ANALYSIS: VERSES 1-2

1. John in v. 1a informs his readers as to his reason for writing this letter.
2. His designation “little children” denotes a pastoral relationship with the pronoun “my.”
3. This designation denotes dependency and is found as 2:12, 28; 3:7, 18; 4:4 and 5:21.

4. Jesus used this designation with respect to the Twelve (Jn. 13:33; cp. 21:5).
5. John wants to guard against a misapplication of 1Jn. 1:9 that some might take as a license to sin along the lines of Rom. 6:1 “What shall we say then? Are we to continue in sin that grace may abound?”
6. John’s desire is that believers under his charge take the things he writes as a deterrent to personal sinning.
7. Bible doctrine in the soul is to be a guard against the sin nature and its lusts (Ps. 119:11 “Your word I have treasured in my heart that I might not sin against you.”).
8. With the understanding that personal sin will occur, John proceeds to deal with how believer’s confessed sins are dealt with in heaven in v. 1b.
9. He has already told us the basis for forgiveness via confession and the blood of Jesus Christ (chap. 1).
10. The Greek noun rendered “Advocate” (the English term based on the Latin *advocatus* corresponds to the Greek *parakletos* which means one called alongside to help.).
11. This is the only use of this word in reference to Christ as our intercessor before the Father.
12. Otherwise it is used of the Holy Spirit and is translated “Helper” (NAS) and “Comforter” (KJV) in Jn. 13:16, 26; 15:28 and 16:7.
13. In the present context Advocate signifies “a counsel for the defense in a legal sense.”
14. It refers to one who intercedes on behalf of someone else (this is well attested in Greek secular literature.).
15. Paul refers to this same process in regard to Jesus Christ at God’s right hand with respect to prayer in Rom. 8:34 “who is the one who condemns? Christ Jesus is the He who died, yes, rather was raised, who sits at the right hand of God, who also intercedes for us.” (also, Heb. 7:25 “Therefore He is also able to save forever to the uttermost those who come to God through Him (salvation adjustment), since He always lives to make intercession for them.”).
16. God the Holy Spirit is involved as well in the process involving our prayers (Rom. 8:27 “and He who searches the hearts knows what the mind of the Spirit is, because he intercedes for the saints according to *the will* of God.”).
17. As our great High Priest He does this before the Father who accepts the plea for our forgiveness.
18. Our Advocate is “righteous” in regards to His intercessory work on our behalf.
19. We have in heaven the glorified God-Man who continually secures our vital interests in the matter of confession of personal sin.
20. We should not conclude that God the Father needs persuading.
21. In verse 2 we are given the spiritual basis for forgiveness of sins.
22. The term “propitiation” (*hilasmos*) has the nuance of satisfaction (also, at 4:10).
23. The corresponding verb is *hilaskomai* (Heb. 2:17 “Therefore, He had to be made like His brethren in all things, so that he might become a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.” (Also at Lk. 18:13 “But the tax collector, standing at some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, ‘God be merciful to me a sinner.’”)).
24. The other cognate noun is *hilasterion* occurring 2x at Rom. 3:25 “whom God displayed publically as a propitiation by His blood...” and Heb. 9:5 “and above it were the cherubim of glory overshadowing the mercy seat...”).
25. The righteousness of God was propitiated through the work of Christ toward sins during the three hours of darkness when Jesus was made a sin offering for humanity.

26. The term corresponds to the Hebrew translated “to make atonement for” (vb. *kapar*; also used in the sense of ‘to cover over’ of the tar used to seal the Ark in Gen. 6:14).
27. Also, “place of atonement” or “mercy seat” (*kapporeth*) and “day of atonement” (*kippurim*).
28. The cross was the place where propitiation/atonement took place.
29. The sin issue was dealt with when Jesus was “crushed” for our iniquities (cf. Isa. 53:5).
30. In verse 2 John makes it clear the Jesus is not just the propitiation for the sins of believes but “for the whole world.”
31. This is the doctrine of unlimited atonement.
32. This was symbolically illustrated when the priest would take part of the animal’s blood and put it on the horn’s of the bronze altar and pour the remainder at the base of the altar (Lev. 4:7).

Assurance of Salvation (vv. 3-6)

VERSE 3 By this we know that we have come to know Him, if we keep His

commandments (Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν [*conj kai + prep. en + demonstr.pro.dat.nt.s. houtos this + pres.act.ind.1p. ginosko to know + conj hoti that + perf.act.ind.1p. ginosko + pro.acc.m.s. autos + conj ean if + d.a.w/noun acc.f.p. entole commandment + pro.gen.m.s. autos + pres.act.subj.1p. tereo keep*]).

VERSE 4 The one who says, "I have come to know Him," and does not keep His

commandments, is a liar, and the truth is not in him (ὁ λέγων ὅτι Ἔγνωνκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν [*d.a.w/pres.act.part.nom.m.s. lego + conj hoti + perf.act.ind.1s. ginosko know + pro.acc.m.s. autos + conj. hoti that + conj kai + d.a.w/noun acc.f.p. entole + pro.gen.m.s. autos + neg me + pres.act.part.nom.m.s. tereo keep + noun nom.m.s. pseudes liar + pres.act.ind.3s. eimi + conj kai + prep en + pro.loc.m.s. houtos + d.a.w/noun nom.f.s. aletheia truth + neg ouk + pres.act.ind.3s. eimi*]);

VERSE 5 but whoever keeps His word, in him the love of God has truly been

perfected (ὅς δ' ἂν τηρῆ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται [pro.nom.m.s. hos + conj de + pres.act.subj.3s. tereo keep + pro.gen.m.s. autos + d.a.w/noun acc.m.s. logos + adv alethos truly + prep en + demonstr.pro.loc.m.s. houtos + d.a.w/noun nom.f.s. agape love + d.a.w/noun gen.m.s. theos + perf.pass.ind.3s. teleioo make perfect/complete]).

By this we know that we are in Him (ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἔσμεν [prep en + demonstr.pro.instr.nt.s. houtos this + pres.act.ind.1p. ginosko + conj hoti that + prep en + pro.loc.m.s. houtos + pres.act.ind.1p. eimi]):

VERSE 6 the one who says he abides in Him ought himself to walk in the same

manner as He walked (ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς [οὕτως] περιπατεῖν [pres.act.part.nom.m.s. lego + prep en + pro.loc.m.s. autos + pres.act.ind.3s. meno abide + pres.act.ind.3s. ophailo ought + conj. kathos just as + demonstr.pro.nom.m.s. ekeinos that one + aor.act.ind.3. peripateo walk; conduct; “He walked” + conj kai even; “in the same manner” + pro.nom.m.s. autos or adv houto of such a kind + pres.act.infin. peripateo walk “to walk”]).

ANALYSIS: VERSES 3-6

1. The subject of the previous section (1:5-2:2) is continued in this section (2:3-11).
2. John continues to take up the false claims of opponents to sound teaching (2:4 and 2:9).
3. John’s teaching is now more along the lines of exhortation directed at his readers.
4. The present section ends with a reference to light and darkness as the proceeding section began with light and darkness (this is the last mention of these symbols).
5. In the proceeding section the emphasis was on how to deal with personal sins (1:9).
6. Now John addresses the need to keep God’s commandments.
7. In so doing he addresses the issue of assurance of our salvation.
8. John gives believers a method of knowing how we can have confidence that we know God (i.e., that we are saved).
9. The issue for the Christian is how can we have inner assurance that we are saved?
10. When John speaks of knowing God, he uses the perfect tense (*ginosko*).

11. The perfect tense is in reference to a past experience (salvation adjustment) which has existing results (hence the translation: “have come to know”)
12. This is, he says, is contingent on keeping God’s commandments (pres.subj. *tereo* v. 4b).
13. Buy “Him” he probably means God the Son, but either the Father or the Son makes proper sense.
14. So John writes so as to assure them that their experience was genuine.
15. Likely the false teachers were attempting to undermine that assurance, when advocating some form of sinless perfectionism.
16. In light of the fact that believers sin, and do not perfectly keep God’s commandments, is not a barrier to our relationship with God.
17. The rebound adjustment is presented in Scripture as a command, as is the salvation and maturity adjustments.
18. The more we listen and apply BD the greater our confidence in our status as believers.
19. John proceeds (v. 4) to expose the individuals who makes a claim to knowing Him and refuses to keep His commandments.
20. Is John referring to pseudo Christians, or to believers who will not adhere to the truth that can bring them to maturity, or both?
21. In both instances such a person is living a lie and truth is not in them, he asserts.
22. In v. 5 John restates the thought of verse 3 but adds a new concept—the love of God.
23. He reassures his readers that their experience with God is genuine.
24. The evidence is their keeping of the commandments.
25. Those who do not keep God’s word are those who deny inherent sin (ISTA), fail to keep the commandments, and walk in darkness (false doctrine).
26. John shifts from walking in light (being in fellowship) to the theme of love for God.
27. He also substitutes keeping the commandments for keeping God’s word (v. 5a).
28. For the believer who keeps His word is “the love of God has truly been perfected.”
29. “The love of God” refers to the believer’s love for God as well as the believer’s love for fellow believers (see 1 Jn. 3:17).
30. So this is divine love, the principal fruit of the Spirit.
31. The verb “perfected” is a perfect indicative of *teleoo*, which has the meanings of ‘make perfect’, or ‘make complete.’
32. This verb is used in connection with ultimate sanctification (Heb. 11:40; 12:23); of Christ (Heb. 2:10; 5:9; 7:28); of faith (Jam. 2:22); finishing one’s course (Phil. 3:12).
33. Here John is referring to being in fellowship and so under the influence of God the Holy Spirit (see 1Jn. 4:13).
34. Proof that is a reference to the 2nd adjustment and not the maturity adjustment see 1 Jn. 4:10 (“There is no fear in love (FHS), but perfect love casts out fear, because fear involves punishment (self induced misery as in ‘torment’), and the one who fears is **not** perfected in love.”).
35. The final sentence of verse 5 reads: “Buy this we know that we are in Him” refers to love perfected.
36. Love perfected is seen in the command to “walk in love” in Eph. 5:2.
37. “In Him” refers to positional sanctification and parallels “we have come to know Him” from verses 3 and 5.

38. John adds the adverb “truly” (*alethos* truly, in truth, actually, surely) to underscored the reality that the one who keeps His word is the one who exhibits divine love for God and for believers.
39. This stands over against the empty claims stands over against the empty claims of those who claim a bonafide Ph 2 relationship with God.
40. Jesus taught this in John 15:5ff.
41. The issue in verse 6 is temporal fellowship which is expressed in a variety of ways in the NT.
42. Anyone who makes a claim of fellowship with God is required “to walk in the same manner as He (Jesus) walked.”
43. The life and teachings of Jesus are in view here and by extension the teachings of the apostles and their associates as seen in the NT (cf. Jn. 14:24; 15:7, 8; Matt. 8:38; Lk. 6:47; 24:44).
44. So anyone making a claim to abiding in Him has the obligation to walk as Jesus walked.
45. And that refers to accepting truth as it is revealed under face-to-face teaching and to keeping the commandment to abide in Him.
46. This does not refer to positional sanctification but to Ph 2 fellowship.
47. The verb ‘to abide’ is a command in John 15:4 and 9 and in 1Jn. 2:29
48. We are never commanded to stay saved (see doctrine of eternal security).