

First John 2:1-2

First John 2:1 – “My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.”

5040 [e]	1473 [e]	3778 [e]	1125 [e]	4771 [e]	2443 [e]	3361 [e]	264 [e]	2532 [e]	1437 [e]	5100 [e]	264 [e]	3875 [e]
Teknia	mou	tauta	graphō	hymīn	hina	mē	hamartēte	kai	ean	tis	hamartē	Paraklēton
1 Τεκνία	μου ,	ταῦτα	γράφω	ὑμῖν ,	ἵνα	μὴ	ἁμάρτητε ;	καὶ	ἐάν	τις	ἁμάρτη ,	Παράκλητον
Little children	my	these things	I am writing	to you	that	not	you might sin	and	if	anyone	should sin	an advocate
N-VNP	PPro-G1S	DPro-ANP	V-PIA-1S	PPro-D2P	Conj	Adv	V-ASA-2P	Conj	Conj	IPro-NMS	V-ASA-3S	N-AMS

2192 [e]	4314 [e]	3588 [e]	3962 [e]	2424 [e]	5547 [e]	1342 [e]
echomen	pros	ton	Patera	Iēsoun	Christon	dikaion
ἔχομεν ,	πρὸς	τὸν	Πατέρα ,	Ἰησοῦν	Χριστὸν	δίκαιον ;
we have	with	the	Father	Jesus	Christ	[the] righteous
V-PIA-1P	Prep	Art-AMS	N-AMS	N-AMS	N-AMS	Adj-AMS

- John stops addressing the false claims of the secessionists to encourage the believers he is writing
- **Tekion** is literally “small child” which indicates the John’s concern and special relationship to the readers of this letter. It is used in 2:1, 12, 28; 3:7, 18; 4:4; 5:21
 - *Paidia* is used in 2:13, 18. This is basically a synonym which means “a little child, an infant, little one” and can refer to a small child in training usually 7 years old or younger, but at times up to 20 years of which was the age of complete adulthood.
 - *Tekna* is used to refer to believers as children of God in 1 John 3:1-2, 10; 5:2
 - *Tekna* is used in 2 John to refer to believers as members of the church in 1, 4, 13 and in 3 John 4
 - Unbelievers are referred to as “children of the devil in 1 John 3:10
- “My children”
 - *teknia* is the plural of *Teknion*
 - indicates a relationship and John is the leader, elder or in a senior position.
- John has been addressing the issues with the first person plural “we” which included John in the group. But, here John switches to the first person singular “I” which separates John from the group.
 - Paul switches to the first person singular “I write” which indicates he is now directly addressing his readers to admonish them and encourage them.
 - Before, John was using “we” and comparing “we” to those who were seceding the apostolic doctrine.
- The reason for writing verses 1:5-10 is now given: “so that you may not sin” by following their bad doctrine.
- “These things” likely refer to the content written in 1:6-10.
 - “These things” could be:
 - The doctrines in 1:6-10 John is condemning
 - The correct doctrine in 1:6-10 John is advancing and supporting
 - The topics the false doctrine and the corrected doctrine are addressing in 1:6-10.
 - “These things” are intended to strengthen the brother’s resistance to sinning.
 - John is not promoting the doctrine of perfectionism he just rejected in 1:8-10
- John seems to be emphasizing to the faithful readers that what he has written in 1:6-10 does not give them an excuse to sin or to expect sin. But, quite the opposite: So they do NOT sin!
- The teaching and correct doctrine should empower the believers to overcome sin, BUT IF they DO SIN there are allowances made for recovery.

- **Kai**, the conjunction could (should) be translated “and” instead of “but” addresses those believers who may have fallen into false doctrine: Jesus is still there as their advocate even in the midst of doctrinal failure.
- It is as if the first half of 2:1 was a parenthesis explaining to the believers that this theological discussion about sin is not a justification for sin.
 - John will return to the false teacher’s and their statements in 2:3

The second half of 2:1 is a conditional sentence

- “One who speaks...in our defense” is the translation of one single Greek word: *parakletos*
- *Parakletos* –
 - Only here in First John clearly referring to Jesus Christ in heaven
 - 4x in the Gospel of John clearly referring to the Holy Spirit:
 - testify in favor of Jesus against the *kosmos*
 - an advocate for Jesus in John 16:7-11
 - Nowhere else in the NT
 - Never in the LXX (Septuagint)
 - A study of the word *parakletos* as used in secular Greek writing from 400 BC-300 AD concluded that:
 - *parakletos* was a word with a general meaning in common use
 - *parakletos* could be used in a technical legal sense
 - when *parakletos* was used in the legal sense it was a supporter or a sponsor.
 - Philo records a situation where a person had displeased the emperor and thus he needed a *parakletos* (sponsor) to propitiate him.
- “with the Father” – the *parakletos* is “with the Father” which is:
 - Where the **Word** was in the beginning in John 1:1-2 – “In the beginning was the Word, and the Word was with God...He was with God in the beginning.”
 - Where **eternal life** is in First John 1:2 – “we proclaim to you the eternal life, which was with the Father and has appeared to us.”
- Jesus Christ “the righteous One”
 - Dikaios is “righteous”
 - Dikaios used 4x in First John to refer to righteous behavior
 - 1:9
 - 2:29
 - 3:7
 - 3:12
 - Jesus, the One who behaved/acted/lived in perfect righteousness is with God as our advocate when we do not behave/act/live in righteousness.

First John 2:2 – “He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.”

2532 [e]	846 [e]	2434 [e]	1510 [e]	4012 [e]	3588 [e]	266 [e]	1473 [e]	3756 [e]	4012 [e]	3588 [e]	2251 [e]	1161 [e]	3440 [e]	235 [e]	
kai	autos	hilasmos	estin	peri	tōn	hamartiōn	hēmōn	ou	peri	tōn	hēmeterōn	de	monon	alla	
2 καὶ	αὐτός	ἱλασμός	ἐστὶν	περὶ	τῶν	ἁμαρτιῶν	ἡμῶν	;	οὐ	περὶ	τῶν	ἡμετέρων	δὲ	μόνον	, ἀλλὰ
and	he	[the] propitiation	is	for	the	sins	of us	not	for	the	of ours	but	only	not	but
Conj	PPro-NM3S	N-NMS	V-PIA-3S	Prep	Art-GFP	N-GFP	PPro-G1P	Adv	Prep	Art-GFP	PPro-GF1P	Conj	Adv	Conj	

2532 [e]	4012 [e]	3650 [e]	3588 [e]	2889 [e]
kai	peri	holou	tou	kosmou
καὶ	περὶ	ὅλου	τοῦ	κόσμου
also	for	all	the	world
Conj	Prep	Adj-GMS	Art-GMS	N-GMS

In 2:1 Jesus is the advocate or the legal representative in the court of heaven before God. But, in 2:2 Jesus becomes the sacrificing priest in the temple before God.

- “atoning sacrifice” is from the Greek *hilasmos*.
- Two words could be used to translate *hilasmos*:
 - Expiation – removal of guilt and the purifying of the sinner
 - Propitiation – appeasing of God’s anger towards sinners
- Defining *hilasmos*:
 - 2x in the New Testament:
 - First John 2:2
 - First John 4:10 - God the Father was the one who sent Jesus to be the atoning sacrifice (*hilasmos*) for us because he loved us.
 - 6x in the LXX
 - Lev. 25:9 – removal of guilt for sin by sacrifice. Refers to the Day of Atonement.
 - Num. 5:8 - removal of guilt for sin by sacrifice. Refers to the ram that the people used to make atonement.
 - Ps. 130:4 - removal of guilt for sin. Refers to God not keeping a record of sin, but instead forgives his people.
 - Ezekiel 44:27 – removal of guilt for sin by sacrifice. Refers to the sin offering made by the priest for his own sin.
 - Amos 8:14 – strange verse referring to those who swear by the “shame” of Samaria
- It is best to include both the concept of “expiation” and “propitiation” in the translation of *hilasmos*. Because, both the cleansing/forgiving of the believer/sinner and the turning away of God’s anger is in mind.
- Propitiation must be in the context because Jesus is in the presence of God as our advocate!
- But, expiation must be in the context because First John 4:10 says that it was God the Father who sent his Son to be the *hilasmos* (atoning sacrifice)

“The whole world”

- “world” is *kosmos*
- Used 23x in First John
 - Natural world
 - Location as in in the world
 - “Worldly” values that are subpar for godliness and opposed to God
 - The Unbelieving World who are opposed to God’s people and under the power of Satan
- John 1:29 – John Baptist said Jesus takes away the sins of the whole world

- 1 John 4:14 – “the Father sent his Son to be the Savior of the world.”
- 1 John 5:11-13 – Jesus can be the Savior of the whole world, yet only those in the world with the Son will have eternal life.
- Jesus Christ is the atoning sacrifice for the sins of the whole world because his death was sufficient, but according to scripture that salvation is not active until a person believes in Him.