

First John 2:1-11

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	hymin	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	αὐτὸς	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	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.

First John 2:3 – “And by this we know that we have come to know him, if we keep his commandments.”

2532 [e]	1722 [e]	3778 [e]	1097 [e]	3754 [e]	1097 [e]	846 [e]	1437 [e]	3588 [e]	1785 [e]	846 [e]	5083 [e]			
kai	en	toutō	ginōskomen	hoti	egnōkamen	auton	ean	tas	entolas	autou	tērōmen			
3	καὶ	ἐν	τούτῳ	γινώσκουμεν	ὅτι	ἐγνώκαμεν	αὐτόν	,	ἐὰν	τὰς	ἐντολάς	αὐτοῦ	τηρῶμεν	.
And	by	this	we know	that	we have come to know	him	if	the	commandments	of him	we should keep			
Conj	Prep	DPro-DNS	V-PIA-1P	Conj	V-RIA-1P	PPro-AM3S	Conj	Art-AFP	N-AFP	PPro-GM3S	V-PSA-1P			

- “kai en touto”, or, “and by this” maybe should be “now by this” making this transitional which means a new topic is being addressed.
 - This is how 1:5 began the three conditional sentences
 - Here the topic is to inform the readers how they can know that they are following the God of light.
- The condition is given to test you (and the readers) is this: “IF we keep his commandments”
- Who is “his”, or in the Greek “him” as in “commandments of HIM”?
 - If this is referring to 2:1-2 then “his” or “him” is Jesus
 - If this is referring to how the readers can know that they KNOW the God of Light, then the “his” or “him” is referring to God the Father.
 - It would seem the issue is knowing God the Father, not knowing Jesus who was the one who spoke about and revealed the Father in 1:5-10.
 - All the claims of the false teachers (or, the secessionist leaving the Truth) are about knowing God the Father.
- “ginosko” or “know” is double used in this verse by John.
 - John uses a form of “ginosko” 42 times in First John
 - John does not use the noun “gnosis” or “knowledge” in this book
 - John does use the verb 25 times. Twice in this sentence.
 - The reason for this might have been because John was avoiding using the word “knowledge” because:
 - It could be misused
 - It could be misunderstood by his readers
 - The secessionist were focused on knowledge (what they knew)
 - John was focused (as was Jesus) on knowing God who was revealed by the Word.
 - Point: It is not about having knowledge, but about knowing.
 - Indeed the Word renews your mind. But, your mind is renewed to KNOW God. Not to learn some secret way or secret information or gain some knowledge by which we can manipulate the natural or spiritual realm.
 - Gnosticism was not fully developed, but these are basic errors that led to Gnosticism and many other false doctrines and heresies (Docetism from the Greek words *dokein* meaning “to seem” and *dokesis* meaning “apparition, phantom”).
 - Likewise John never used the term Christ without associating it to the body/humanity of the man Jesus.
 - Knowledge of God is NOT mere intellectual knowledge.
 - John was fighting this issue. Mere knowledge separated concepts such as:
 - Sin and Spiritual
 - Jesus and Christ

- Knowledge of God always includes:
 - An intellectual component
 - A moral implication
 - A spiritual transforming presence
- That is why speculation is vanity, empty, dangerous, distracting.
- It is better to live a simple, godly life than have people follow you for your abstract speculation.
- The second *ginosko*, “know”, is in the perfect tense which indicates an expectation for spiritual growth in a believer’s life towards “knowing God”.
 - This is combined with a third class “if” statement which means we do not know the results now but we will in the future.
 - Perfect Tense conveys completed action in the past with finished results still abiding in the present (See page 349 of Framework.)
- Jeremiah 31:31-34 – keeping the commandments is not a condition of knowing God but the result of knowing God
- Knowledge of God:
 - Classical Greek period the knowledge of God was attained through human reason
 - Hellenistic period it was believed to be found through the mystery religion
 - Israel believed it was attained by revelation from God. Thus, the Law and the Prophets.
- Commands is used 14 times in First John
 - This is not a reference to the Ten Commandments
 - 3:23 –
 - To believe in the name of the Son, Jesus Christ
 - To love one another

First John 2:4 – “Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him,”

3588 [e]	3004 [e]	3754 [e]	1097 [e]	846 [e]	2532 [e]	3588 [e]	1785 [e]	846 [e]	3361 [e]	5083 [e]	5583 [e]	1510 [e]	2532 [e]	
ho	legōn	hoti	Egnōka	auton	kai	tas	entolas	autou	mē	tērōn	pseustēs	estin	kai	
4	ὁ	λέγων	, ὅτι	Ἔγνων	αὐτόν	, καὶ	τὰς	ἐντολὰς	αὐτοῦ	μὴ	τηρῶν	, ψεύστης	ἐστίν	, καὶ
The [one]	saying	-	I have known	him	and	the	commandments	of him	not	keeping	a liar	is	and	
Art-NMS	V-PPA-NMS	Conj	V-RIA-1S	PPro-AM3S	Conj	Art-AFP	N-AFP	PPro-GM3S	Adv	V-PPA-NMS	N-NMS	V-PIA-3S	Conj	

1722 [e]	3778 [e]	3588 [e]	225 [e]	3756 [e]	1510 [e]
en	toutō	hē	alētheia	ouk	estin
ἐν	τούτῳ	ἡ	ἀλήθεια	οὐκ	ἔστιν ;
in	him	the	truth	not	is
Prep	DPro-DMS	Art-NFS	N-NFS	Adv	V-PIA-3S

First John 2:5 – “but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him:”

3739 [e]	1161 [e]	302 [e]	5083 [e]	846 [e]	3588 [e]	3056 [e]	230 [e]	1722 [e]	3778 [e]	3588 [e]	26 [e]	3588 [e]	2316 [e]
hos	d'	an	tērē	autou	ton	logon	alēthōs	en	toutō	hē	agapē	tou	Theou
5 ὅς	δ'	ἄν	τηρῆ	αὐτοῦ	τὸν	λόγον	, ἀληθῶς	ἐν	τούτῳ	ἡ	ἀγάπη	τοῦ	Θεοῦ
whoever	however	anyhow	might keep	his	-	word	truly	in	him	the	love	-	of God
RelPro-NMS	Conj	Prtcl	V-PSA-3S	PPro-GM3S	Art-AMS	N-AMS	Adv	Prep	DPro-DMS	Art-NFS	N-NFS	Art-GMS	N-GMS

5048 [e]	1722 [e]	3778 [e]	1097 [e]	3754 [e]	1722 [e]	846 [e]	1510 [e]
teteleiōtai	En	toutō	ginōskomen	hoti	en	autō	esmen
τετελείωται .	Ἐν	τούτῳ	γινώσκομεν	ὅτι	ἐν	αὐτῷ	ἐσμεν :
has been perfected	By	this	we know	that	in	him	we are
V-RIM/P-3S	Prep	DPro-DNS	V-PIA-1P	Conj	Prep	PPro-DM3S	V-PIA-1P

First John 2:6 – “whoever says he abides in him ought to walk in the same way in which he walked.”

3588 [e]	3004 [e]	1722 [e]	846 [e]	3306 [e]	3784 [e]	2531 [e]	1565 [e]	4043 [e]	2532 [e]	846 [e]	3779 [e]
ho	legōn	en	autō	menein	opheilei	kathōs	ekeinos	periepatēsen	kai	autos	houtōs
6 ὁ	λέγων	ἐν	αὐτῷ	μένειν	, ὀφείλει	, καθὼς	ἐκεῖνος	περιεπάτησεν	, καὶ	αὐτὸς	οὕτως
The [one]	claiming	in	him	to abide	ought	even as	he	have walked	also	himself [was]	in the same way
Art-NMS	V-PPA-NMS	Prep	PPro-DM3S	V-PNA	V-PIA-3S	Adv	DPro-NMS	V-AIA-3S	Conj	PPro-NM3S	Adv

4043 [e]
peripatein
περιπατεῖν .
to walk
V-PNA

First John 2:7 – “Beloved, I am writing you no new commandment, but an old commandment that you had from the beginning. The old commandment is the word that you have heard.”

27 [e]	3756 [e]	1785 [e]	2537 [e]	1125 [e]	4771 [e]	235 [e]	1785 [e]	3820 [e]	3739 [e]	2192 [e]	575 [e]
Agapētoi	ouk	entolēn	kainēn	graphō	hymīn	all'	entolēn	palaiān	hēn	eichete	ap'
7 Ἀγαπητοί ,	οὐκ	ἐντολὴν	καινὴν	γράφω	ὑμῖν	, ἀλλ'	ἐντολὴν	παλαιὰν	, ἣν	εἶχετε	ἀπ'
beloved	not	a commandment	new	I am writing	to you	but	a commandment	old	which	you have had	from
Adj-VMP	Adv	N-AFS	Adj-AFS	V-PIA-1S	PPro-D2P	Conj	N-AFS	Adj-AFS	RelPro-AFS	V-IIA-2P	Prep

746 [e]	3588 [e]	1785 [e]	3588 [e]	3820 [e]	1510 [e]	3588 [e]	3056 [e]	3739 [e]	191 [e]
archēs	hē	entolē	hē	palaiā	estin	ho	logos	hōn	ēkousate
ἀρχῆς .	ἡ	ἐντολὴ	ἡ	παλαιὰ	ἐστίν	ὁ	λόγος	ὃν	ἠκούσατε .
[the] beginning	the	commandment	-	old	is	the	word	that	you have heard
N-GFS	Art-NFS	N-NFS	Art-NFS	Adj-NFS	V-PIA-3S	Art-NMS	N-NMS	RelPro-AMS	V-AIA-2P

First John 2:8 – “At the same time, it is a new commandment that I am writing to you, which is true in him and in you, because the darkness is passing away and the true light is already shining.”

3825 [e]	1785 [e]	2537 [e]	1125 [e]	4771 [e]	3739 [e]	1510 [e]	227 [e]	1722 [e]	846 [e]	2532 [e]	1722 [e]	4771 [e]	3754 [e]	3588 [e]	
palin	entolēn	kainēn	graphō	hymīn	ho	estin	alēthes	en	autō	kai	en	hymīn	hoti	hē	
8	πάλιν	ἐντολὴν	καινὴν	γράφω	ὑμῖν ,	ὅ	ἐστὶν	ἀληθὲς	ἐν	αὐτῷ	καὶ	ἐν	ὑμῖν ,	ὅτι	ἡ
Again	a commandment	new	I am writing	to you	which	is	TRUE	in	him	and	in	you	because	the	
Adv	N-AFS	Adj-AFS	V-PIA-1S	PPro-D2P	RelPro-NNS	V-PIA-3S	Adj-NNS	Prep	PPro-DM3S	Conj	Prep	PPro-D2P	Conj	Art-NFS	

4653 [e]	3855 [e]	2532 [e]	3588 [e]	5457 [e]	3588 [e]	228 [e]	2235 [e]	5316 [e]
skotia	paragetai	kai	to	phōs	to	alēthinon	ēdē	phainei
σκοτία	παράγεται ,	καὶ	τὸ	φῶς	τὸ	ἀληθινὸν	ἤδη	φαίνει .
darkness	is passing away	and	the	light	-	TRUE	already	shines
N-NFS	V-PIP-3S	Conj	Art-NNS	N-NNS	Art-NNS	Adj-NNS	Adv	V-PIA-3S

First John 2:9 – “Whoever says he is in the light and hates his brother is still in darkness.”

3588 [e]	3004 [e]	1722 [e]	3588 [e]	5457 [e]	1510 [e]	2532 [e]	3588 [e]	80 [e]	846 [e]	3404 [e]	1722 [e]	3588 [e]	4653 [e]	1510 [e]	2193 [e]	
HO	legōn	en	tō	phōti	einai	kai	ton	adelphon	autou	misōn	en	tē	skotia	estin	heōs	
9	Ὁ	λέγων	ἐν	τῷ	φωτὶ	εἶναι ,	καὶ	τὸν	ἀδελφὸν	αὐτοῦ	μισῶν ,	ἐν	τῇ	σκοτία	ἐστὶν	ἕως
The [one]	claiming	in	the	light	to be	and	the	brother	of him	hating	in	the	darkness	is	even until	
Art-NMS	V-PPA-NMS	Prep	Art-DNS	N-DNS	V-PNA	Conj	Art-AMS	N-AMS	PPro-GM3S	V-PPA-NMS	Prep	Art-DFS	N-DFS	V-PIA-3S	Prep	

737 [e]
arti
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Adv

First John 2:10 – “Whoever loves his brother abides in the light, and in him^b there is no cause for stumbling.”

3004 [e]	3004 [e]	3004 [e]	3004 [e]	3004 [e]	3004 [e]	3004 [e]	3004 [e]	3004 [e]	3004 [e]	3004 [e]	3004 [e]	3004 [e]	3004 [e]	3004 [e]	3004 [e]
ho	agapōn	ton	adelphon	autou	en	tō	phōti	meni	kai	skandalon	en	autō	ouk		
10	ὁ	ἀγαπῶν	τὸν	ἀδελφὸν	αὐτοῦ ,	ἐν	τῷ	φωτὶ	μένει ,	καὶ	σκάνδαλον	ἐν	αὐτῷ	οὐκ	
The [one]	loving	the	brother	of him	in	the	light	abides	and	cause for stumbling	in	him	not		
Art-NMS	V-PPA-NMS	Art-AMS	N-AMS	PPro-GM3S	Prep	Art-DNS	N-DNS	V-PIA-3S	Conj	N-NNS	Prep	PPro-DM3S	Adv		

1510 [e]
estin
ἐστὶν .
there is
V-PIA-3S

First John 2:11 – “But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.”

3588 [e]	1161 [e]	3404 [e]	3588 [e]	80 [e]	846 [e]	1722 [e]	3588 [e]	4653 [e]	1510 [e]	2532 [e]	1722 [e]	3588 [e]	4653 [e]	4043 [e]
ho	de	misōn	ton	adelphōn	autou	en	tē	skotia	estin	kai	en	tē	skotia	peripatei
11 ὁ	δὲ	μισῶν	τὸν	ἀδελφὸν	αὐτοῦ ,	ἐν	τῇ	σκοτία	ἐστὶν ,	καὶ	ἐν	τῇ	σκοτία	περιπατεῖ ;
The [one]	however	hating	the	brother	of him	in	the	darkness	is	and	in	the	darkness	walks
Art-NMS	Conj	V-PPA-NMS	Art-AMS	N-AMS	PPro-GM3S	Prep	Art-DFS	N-DFS	V-PIA-3S	Conj	Prep	Art-DFS	N-DFS	V-PIA-3S

2532 [e]	3756 [e]	1492 [e]	4225 [e]	5217 [e]	3754 [e]	3588 [e]	4653 [e]	5186 [e]	3588 [e]	3788 [e]	846 [e]
kai	ouk	oiden	rou	hyragei	hoti	hē	skotia	etyphlōsen	tous	ophthalmous	autou
καὶ	οὐκ	οἶδεν	ποῦ	ὑπάγει ,	ὅτι	ἡ	σκοτία	ἐτύφλωσεν	τοὺς	ὀφθαλμοὺς	αὐτοῦ .
and	not	knows	where	he is going	because	the	darkness	has blinded	the	eyes	of him
Conj	Adv	V-RIA-3S	Adv	V-PIA-3S	Conj	Art-NFS	N-NFS	V-AIA-3S	Art-AMP	N-AMP	PPro-GM3S