

## *Study Notes For First John* **(Chapter Two)**

**I John 2:1** *“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous”*

- We will find the phrase “little children” multiple times in this epistle (**I John 2:12, I John 2:13, I John 2:18, I John 2:28, I John 3:7, I John 3:18, I John 4:4, and I John 5:21**).
  - The phrase comes from the Greek word “τεκνίον” which is defined as: “an infant, that is, (plural figurative) darlings (Christian converts): - little children” (Strong’s # 5040). Thayer defines it as: “(1) a little child; 2) in the NT used as a term of kindly address by teachers to their disciples.”
  - When you examine all of the passages this Greek term appears in, you can clearly see it applies in the sense of a teacher to His disciples (**John 13:33, Galatians 4:19, I John 2:12; 2:28; 3:7; 3:18; 4:4; and 5:21**).
  - This idea is shown in how Paul referred to the Corinthians, Timothy, Titus, and Onesimus (**I Corinthians 4:14-17, Philippians 2:19-23, I Timothy 1:1-2, Titus 1:1-4, and Philemon 1:10**). \*Also in Galatians 4:19 that was mentioned in the previous note.
- The things are written that they “sin not”. We discussed this principle when we covered **I John 1:7-10**. So, to repeat, followers of God are not supposed to sin (**John 8:1-11, Romans 6:1-2, I Corinthians 15:34, II Corinthians 6:14-7:1, Galatians 5:17-24, Ephesians 4:21-5:2, Colossians 3:1-17, Titus 2:11-14, II Timothy 2:19, James 1:13-16, and I John 3:1-10**).
- “Sin not” was even taught during the times of the Old Law (**Psalms 4:3-4, Psalms 34:11-14, Psalms 37:27, Proverbs 3:7, Proverbs 16:6, Proverbs 16:17, and Isaiah 1:10-17**). It was not an impossible instruction to fulfill then (**Luke 1:5-6**) as it is not now (**I Peter 2:21-22**).
- If a follower of our Lord does sin, hope is not lost. As we addressed in **I John 1:8-10**, a person can confess and repent. Brethren even often fill a role in the process of an erring Christians being restored (**Galatians 6:1-2 and James 5:19-20**).
- This is possible because Jesus is our advocate [intercessor] (**Isaiah 53:1-12, Romans 8:34, and Hebrews 7:19-28**).
- This is wonderful to understand. Jesus did not ascend into Heaven and just chill. His work on earth was done. However, He continues to work for us to be saved (**Hebrews 9:24**). He continues to act as our go between us and our Heavenly Father (**I Timothy 2:5-6**).
- Think about the picture given to us when the church at Laodicea erred (**Revelation 3:14-22**). Jesus is figuratively at the door knocking (vs. 20).
- Jesus Christ was/is righteous (**I John 2:28-29 and Revelation 16:5**).

**I John 2:2** *“And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”*

- He [Jesus] is the “propitiation” for sins. The word “propitiation” is defined as: “atonement, that is, (concretely) an expiator: - propitiation” (Strong’s # 2434). “1) an appeasing, propitiating; 2) the means of appeasing, a propitiation” (Thayer). The word translated here in the KJV as “propitiation” only appears in one other N.T. Scripture and is translated the same (**I John 4:10**).
- Jesus was the sacrifice for our atonement (**Romans 5:6-11**). He is the means by which we [Christians] were and can be reconciled to our Heavenly Father (**II Corinthians 5:17-19** and **I Peter 1:18-19**).
- There are some that think that Jesus died for only a specific group of people. To clarify, the point is made that Jesus is the atoning sacrifice for the whole world. Therefore, salvation is not available on to a select group of people (**Matthew 28:16-20**, **Luke 24:44-49**, **John 1:29**, **John 4:42**, **I Timothy 2:1-6**, **Titus 2:11-14**, and **I John 4:14**).

**I John 2:3** *“And hereby we do know that we know him, if we keep his commandments.”*

- Knowing Jesus is also knowing the Father (**John 14:1-7**).
- There is a general meaning of knowing the Lord (**Hebrews 8:11**).
- There is a future meaning of knowing the Lord (**Philippians 3:4-11**).
- There is the relationship of knowing Him (**I John 5:20**).
- Here, in the relationship aspect, the evidence is in obedience (**John 14:8-24**, **John 15:10-14**, **Hebrews 5:8-9**, and **II John 1:6**).

**I John 2:4** *“He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.”*

- So, we go back here to a point from the first chapter. Saying one thing and doing another makes you a liar (**I John 1:5-6**).
- Later, we will see this point made in regard to loving your brother (**I John 4:20**).
- Do your actions support your professed relationship with the Lord (**Isaiah 48:1**, **Ezekiel 33:30-33**, **Matthew 7:21-23**, **Luke 6:46**, **Titus 1:16**, and **James 2:14-26**)?
- God desires truth to be within His people (**Psalms 51:6**).
- Think about what is missing in Satan (**John 8:44**).

**I John 2:5** *“But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.”*

- The word translated “keepeth” [τηρέω] is defined as: “1) to attend to carefully, take care of; 1a) to guard; 1b) metaphorically to keep, one in the state in which he is; 1c) to observe; 1d) to reserve: to undergo something” (Thayer’s Greek-English Lexicon; Strong’s # 5083).

- It is not enough just to hear the word of God. The word of God must be kept (**Matthew 19:17, Matthew 28:18-20, Luke 11:28, John 8:51, John 14:15, I Timothy 6:14, James 2:10, and Revelation 1:3**).
- The Greek word that is translated “perfected” [τελειόω] is interesting. Notice the definition: “to *complete*, that is, (literally) *accomplish*, or (figuratively) *consummate* (in character): - consecrate, finish, fulfil, (make) perfect” (Strong’s # 5048). Also translated “fulfilled” (**Luke 2:43 and John 19:28**), “finish[ed]” (**John 4:34; 5:36, John 17:4, and Acts 20:24**), and “consecrated” (**Hebrews 7:28**).
- So, the love of God is finished, fulfilled, completed in those that observe His word (**I John 5:2-3**). Disobedience occurs because people do not have the love of God in them (**John 5:18-47**).
- Knowing that you are in Him (**I John 4:16; 5:20**).
- In the first century, the work of the Holy Spirit played a part in this point (**Ephesians 1:13-14** [cf. **Acts 19:1-7**] and **I John 4:13**).

**I John 2:6** *“He that saith he abideth in him ought himself also so to walk, even as he walked.”*

- Abiding in Christ is up to you (**Romans 8:1, Colossians 2:6-10, and I John 2:28**).
- This is simple. To abide in Him you have to be sinless as He was (**I John 3:5-6; cf. I Peter 2:21-23**).
- Walk in the light (**I John 1:7**).
- We studied in chapter one about “walking” in the Scriptures (**Genesis 5:22-24** [cf. **Hebrews 11:5**], **II Corinthians 4:2, Galatians 2:14, Galatians 5:16-17, Ephesians 2:10, Ephesians 4:1-6, Colossians 2:6-7, I Thessalonians 2:11-12, I Thessalonians 4:1-2, and II John 1:4**).

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