

MPLS Aug 10, 2020

Open

■ Web Site Materials

Resources, PDF, Video & Sessions

Overview of Study

■ Meanings: Advocate &

Expiation

☐ Context: Advocate &

Expiation

The Sabbath Rest

Experiential Christianity

John's Faith Block Challenges

God now speaks to us by His SON **Prophetically Fulfilled** Scripturally Illustrated **Experientially Know**

with the Father and with his Son Jesus Christ. and you have overcome the evil one. 4 And we are writing this that our joy may be

lowship with him while we walk in darkness, we is of the world. lie and do not live according to the truth; 7 but and the lust if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. 8 If we say we have no sin, we deceive ourselves, and is faithful and just, and will forgive our sins and it is the last hour. 19 They went out from us, say we have not sinned, we make him a liar, and

2:1 My little children. I am writing this to you so

is a liar, and the truth is not in him; 5 but whe heard ever keeps his word, in him truly love for God you no walk in the same way in which he walked.

and the true light is already shining. 9 He who in him says he is in the light and hates his brother is in ness has blinded his eves

heard we proclaim also to you, so that you may ning. I write to you, young men, because you have fellowship with us; and our fellowship is are strong, and the word of God abides in you,

15 Do not love the world or the things in the is no darkness at all. 6 If we say we have felegies and the pride of life, is not of the Father but devil; for the devil has sinned from the beginning.

18 Children, it is the last hour; and as you have heard that antichrist is coming, so now many the truth is not in us. 9 If we confess our sins, he antichrists have come; therefore we know that cleanse us from all unrighteousness. 10 If we but they were not of us; for if they had been of

that you may not sin; but if any one does sin, we 20 But you have been anointed by the Holy sins, and not for ours only but also for the sins of you know it, and know that no lie is of the truth. is perfected. By this we may be sure that we are then you will abide in the Son and in the Father. in him: 6 he who says he abides in him ought to 25 And this is what he has promised us, eternal

7 Beloved, I am writing you no new command- 26 I write this to you about those who would

the darkness still. 10 He who loves his brother 28 And now, little children, abide in him, so that abides in the light, and in it there is no cause for when he appears we may have confidence and stumbling. 11 But he who hates his brother is in not shrink from him in shame at his coming. 29 the darkness and walks in the darkness, and does
If you know that he is righteous, you may be not know where he is going, because the dark- sure that every one who does right is born of

1.1 That which was from the beginning, which 12 I am writing to you, little children, because 3.1 See what love the Father has given us, that we 4.1 Beloved, do not believe every spirit, but 5.1 Every one who believes that Jesus is the we have heard, which we have seen with our your sins are forgiven for his sake. 13 I am should be called children of God; and so we are. The test the spirits to see whether they are of God; Christ is a child of God, and every one who eves, which we have looked upon and touched writing to you, fathers, because you know him reason why the world does not know us is that it did for many false prophets have gone out into the loves the parent loves the child. 2 By this we with our hands, concerning the word of life -2 who is from the beginning. I am writing to you, not know him. 2 Beloved, we are God's children world. 2 By this you know the Spirit of God: know that we love the children of God, when young men, because you have overcome the now, it does not yet appear what we shall be, but we every spirit which confesses that Jesus Christ we love God and obey his commandments. testify to it, and proclaim to but the fall made of the f

ness; sin is lawlessness. 5 You know that he appeared to take away sins, and in him there is no sin. 6 4 Little children, you are of God, and have over-No one who abides in him sins; no one who sins has come them; for he who is in you is greater than world. If any one loves the world, love for the either seen him or known him. 7 Little children, let he who is in the world. 5 They are of the world, 6 This is he who came by water and blood, 5 This is the message we have heard from him Father is not in him. 16 For all that is in the no one deceive you. He who does right is righteous, therefore what they say is of the world, and the Jesus Christ, not with the water only but with and proclaim to you, that God is light and in him world, the lust of the flesh and the lust of the as he is righteous. 8 He who commits sin is of the And the world passes away, The reason the Son of God appeared was to destroy the works of the devil. 9 No one born of God commits sin; for God's nature abides in him, and he cannot sin because he is born of God. 10 By this it may be seen who are the children of God, and who are the of God, nor he who does not love his brother.

the righteous; 2 and he is the expiation for our because you do not know the truth, but because death into life, because we love the brethren. He who love is perfected in us, does not love abides in death. 15 Any one who hates 22 Who is the liar but he who denies that Je-his brother is a murderer, and you know that no mur- 13 By this we know that we abide in him and he which we have in him, that if we ask anything sus is the Christ? This is the antichrist, he who deer has eternal life abiding in him. 16 By this we in us, because he has given us of his own Spirit. 3 And by this we may be sure that we know him, denies the Father and the Son. 23 No one who know love, that he laid down his life for us; and we 14 And we have seen and testify that the Father know that he hears us in whatever we ask, we Some the standard and t love in word or speech but in deed and in truth.

19 By this we shall know that we are of the truth, and reassure our hearts before him 20 whenever our ment, but an old commandment which you had deceive you; 27 but the anointing which you and he knows everything, 21 Beloved, if our hearts cause as he is so are we in this world. 18 There sin, but He who was born of God keeps him from the beginning; the old commandment is the received from him abides in you, and you have do not condemn us, we have confidence before is no fear in love, but perfect love casts out fear. word which you have heard. 8 Yet I am writing no need that any one should teach you; as his God; 22 and we receive from him whatever we ask. For fear has to do with punishment, and he who you a new commandment, which is true in him anointing teaches you about everything, and is because we keep his commandments and do what fears is not perfected in love. 19 We love, beand in you, because the darkness is passing away true, and is no lie, just as it has taught you, abide pleases him. 23 And this is his commandment, that cause he first loved us. 20 If any one says, "I in us, by the Spirit which he has given us.

1 John RSV

you heard that it was coming, and now it is in overcomes the world; and this is the victory that 4 Every one who commits sin is guilty of lawless- the world already

children of the devil: whoever does not do right is not knows God. 8 He who does not love does not believes in the Son of God has the testimony know God; for God is love. 9 In this the love in himself. He who does not believe God has of God was made manifest among us, that God made him a liar, because he has not believed in 11 For this is the message which you have heard sent his only Son into the world, so that we the testimony that God has borne to his Son. 11 from the beginning that we should low one another.

12 and not belief any the was of the eld one and murdered his furth. Any was of the eld one and murdered his furth. Any was of the eld one and murdered his furth. Any was of the eld one and murdered his furth. Any was of the eld one and murdered his furth. Any was of the eld one and murdered his furth. Any was of the eld one and the sound that we loved God but that he loved us and sent had life, and this life is in his Son. 12 He who has not the Son of God has not life.

Son to be the expiration for our sins. 11 Below the son has life; he who has not the Son of God has not life. righteous. 13 Do not wonder, brethren, that the world one another. 12 No man has ever seen God; if have an advocate with the Father, Jesus Christ One, and you all know. 21 I write to you, not hates you. 14 We know that we have passed out of we love one another, God abides in us and his 13 I write this to you who believe in the name

is love, and he who abides in love abides in mortal. There is sin which is mortal; I do not say God, and God abides in him

hearts condemn us; for God is greater than our hearts, have confidence for the day of judgment, bewe should believe in the name of his Son Jesus Christ love God "and hates his brother he is a liar; for and love one another, just as he has commanded us. he who does not love his brother whom he has 20 And we know that the Son of God has com-24 All who keep his commandments abide in him, seen, cannot love God whom he has not seen, and has given us understanding, to know him and he in them. And by this we know that he abides 21 And this commandment we have from him, that he who loves God should love his brother

overcomes the world, our faith, 5 Who is it that overcomes the world but he who believes that

of God, and he who loves is born of God and that he has borne witness to his Son. 10° He who

of the Son of God, that you may know that you have eternal life. 14 And this is the confidence according to his will he hears us. 15 And if we that one is to pray for that. 17 All wrongdoing is sin, but there is sin which is not mortal

18 We know that any one born of God does not

who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life. 21 Little children, keep yourselve

© 2006 OTC Publishing All rights reserved

What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest **Experiential Christianity**

God now speaks to us by His SON **Prophetically Fulfilled** Scripturally Illustrated **Experientially Know**

John's Faith Block Challenges

Challenge Listing Belief /Unbelief the blood of Jesus his Son

Salvation Sacrifice Redemption Price paid Death **Forgiveness** Cleanse Sin Unrighteousness

Substitute Curse Word Pictures in John = Blood whole world.

Sing, and not for ours only but also for the sins of 22 Who is the liar but he who denies that Jesus is the Christ? This is the articleist he with Life/Death Light/Darkness Truth/lie Love/hatred

chowship with us; and our fellowship is are strong, and the word of God abides in you, and you have overcome the evil one. 4 And we are writing this that our joy may be

lowship with him while we walk in darkness, we is of the work. lie and do not live according to the truth; 7 but and the lust if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. 8 If we say we have no sin, we deceive ourselves, and say we have not sinned, we make him a liar, and

2:1 My little children. I am writing this to you so that you may not sin; but if any one does sin, we 20 But you have been anointed by the Holy

walk in the same way in which he walked.

and the true light is already shining. 9 He who in him says he is in the light and hates his brother is in ness has blinded his eves

also to you, so that you may ning. I write to you, young men, because you

15 Do not love the world or the things in the

18 Children, it is the last hour; and as you have heard that antichrist is coming, so now many the truth is not in us. 9 If we confess our sins, he antichrists have come; therefore we know that is faithful and just, and will forgive our sins and it is the last hour. 19 They went out from us. cleanse us from all unrighteousness. 10 If we but they were not of us; for if they had been of

is perfected. By this we may be sure that we are then you will abide in the Son and in the Father. in him: 6 he who says he abides in him ought to 25 And this is what he has promised us, eternal

7 Beloved, I am writing you no new command- 26 I write this to you about those who would ment, but an old commandment which you had deceive you; 27 but the anointing which you and he knows everything, 21 Beloved, if our hearts cause as he is so are we in this world. 18 There sin, but He who was born of God keeps him from the beginning; the old commandment is the received from him abides in you, and you have do not condemn us, we have confidence before word which you have heard. 8 Yet I am writing no need that any one should teach you; as his God; 22 and we receive from him whatever we ask. For fear has to do with punishment, and he who you a new commandment, which is true in him anointing teaches you about everything, and is because we keep his commandments and do what fears is not perfected in love. 19 We love, beand in you, because the darkness is passing away true, and is no lie, just as it has taught you, abide pleases him. 23 And this is his commandment, that cause he first loved us. 20 If any one says, "I

the darkness still. 10 He who loves his brother 28 And now, little children, abide in him, so that abides in the light, and in it there is no cause for when he appears we may have confidence and stumbling. 11 But he who hates his brother is in not shrink from him in shame at his coming. 29 not know where he is going, because the dark- sure that every one who does right is born of

1.1 That which was from the beginning, which 12 I am writing to you, little children, because 3.1 See what love the Father has given us, that we 4.1 Beloved, do not believe every spirit, but 5.1 Every one who believes that Jesus is the we have heard, which we have seen with our your sins are forgiven for his sake. 13 I am should be called children of God; and so we are. The test the spirits to see whether they are of God; Christ is a child of God, and every one who eves, which we have looked upon and touched writing to you, fathers, because you know him reason why the world does not know us is that it did for many false prophets have gone out into the loves the parent loves the child. 2 By this we with our hands, concerning the word of life -2 who is from the beginning. I am writing to you, not know him. 2 Beloved, we are God's children world. 2 By this you know the Spirit of God: know that we love the children of God, when the life was made manifest, and we saw it, and young men, because you have overcome the now; it does not yet appear what we shall be, but we every spirit which confesses that Jesus Christ we love God and obey his commandments.

4 Every one who commits sin is guilty of lawless- the world already. ness; sin is lawlessness. 5 You know that he appeared to take away sins, and in him there is no sin. 6 4 Little children, you are of God, and have over-No one who abides in him sins; no one who sins has come them; for he who is in you is greater than world. If any one loves the world, love for the either seen him or known him. 7 Little children, let he who is in the world. 5 They are of the world, 6 This is he who came by water and blood, 5 This is the message we have heard from him Father is not in him. 16 For all that is in the no one deceive you. He who does right is righteous, therefore what they say is of the world, and the Jesus Christ, not with the water only but with and proclaim to you, that God is light and in him world, the lust of the flesh and the lust of the as he is righteous. 8 He who commits sin is of the is no darkness at all. 6 If we say we have felegies and the pride of life, is not of the Father but devil; for the devil has sinned from the beginning. And the world passes away, The reason the Son of God appeared was to destroy the works of the devil. 9 No one born of God commits sin; for God's nature abides in him, and he cannot sin because he is born of God. 10 By this it may be seen who are the children of God, and who are the children of the devil: whoever does not do right is not knows God. 8 He who does not love does not believes in the Son of God has the testimony of God, nor he who does not love his brother.

from the beginning that we should low one another.

12 and not belief any the was of the eld one and murdered his furth. Any was of the eld one and murdered his furth. Any was of the eld one and murdered his furth. Any was of the eld one and murdered his furth. Any was of the eld one and murdered his furth. Any was of the eld one and murdered his furth. Any was of the eld one and the sound that we loved God but that he loved us and sent had life, and this life is in his Son. 12 He who has not the Son of God has not life.

Son to be the expiration for our sins. 11 Below the son has life; he who has not the Son of God has not life. have an advocate with the Father, Jesus Christ One, and you all know. 21 I write to you, not hates you. 14 We know that we have passed out of we love one another, God abides in us and his 13 I write this to you who believe in the name the righteous; 2 and he is the expiation for our because you do not know the truth, but because death into life, because we love the brethren. He who love is perfected in us. does not love abides in death. 15 Any one who hates 22 Who is the liar but he who denies that Jehis brother is a murderer, and you know that no mur13 By this we know that we abide in him and he which we have in him, that if we ask anything sus is the Christ? This is the antichrist, he who derer has eternal life abiding in him. 16 By this we in us, because he has given us of his own Spirit. And by this we may be sure that we know him, denies the Father and the Son. 23 No one who know love, that he laid down his life for us; and we 1/4 And we have seen and testify that the Father know that he hears us in whatever we ask, we if we keep his commandments. #He who says denies the Son has the Father. He who confesses of the benefit of the world's goods and sees his brother committed in him; 5 but white the son has the Father. He who confesses of the world's goods and sees his brother committed in him; 5 but white the son him the beginning a lide in you. If what if any one has the world's goods and sees his brother committed in him; 5 but white the son him the beginning a lide in you. If what if needs so we allow the son him the beginning a lide in you. If what if needs so we allow the son him the beginning a lide in you. If what if needs so we allow the son him the late of the world's goods and sees his brother committed in him; 5 but white the son has the Father. He who confesses white have obtained the requests made every the son him the late of the world. Who were confesses that less of the world in him to have the have obtained the requests made every keeps his word, in him truly love for God. White is a liar, and the truth is not in him; 5 but white the world's goods and sees his brother committed. God abides in him to him the late of the world. When have obtained the requests made of the world in the world in the late of the world. When has the late of the world in the world in the late of the world. When he would have a like the world in the late of the world. When he would have a like the world in the w love in word or speech but in deed and in truth.

> 19 By this we shall know that we are of the truth, and reassure our hearts before him 20 whenever our in us, by the Spirit which he has given us.

> > 1 John RSV

the fire was made manifest, and proclaim to but he father 14 l write to you, fathers, we shall be kin find to small the father 14 l write to you, fathers, we shall be kin find to small the father 14 l write to you, fathers, we shall be kin find to small the father 14 l write to you, fathers, we shall be kin find to small the father 14 l write to you, fathers, we shall be kin find to small the father 14 l write to you, fathers, we shall be kin find to small the father 14 l write to you, fathers, we shall see him as he is. 3 And every one who thus spirit which does not confess Jesus is not of commandments are manifest to us—31 leads to the was weeken and the lower of code in the love of food, that we keep his so food. This is the spirit of antichrist, of which of this is the spirit of antichrist, of which of the small the spirit of antichrist, of which the spirit of antichrist the spir you heard that it was coming, and now it is in overcomes the world; and this is the victory that

world listens to them. 6 We are of God. Wheever knows God listens to us. In the part of God does not listen to us. By this can be spirit of truth and the spirit of truth and the spirit of truth and the spirit of truth.

of God, and he who loves is born of God and that he has borne witness to his Son. 10 He who know God; for God is love. 9 In this the love in himself. He who does not believe God has of God was made manifest among us, that God made him a liar, because he has not believed in 11 For this is the message which you have heard sent his only Son into the world, so that we the testimony that God has borne to his Son. 11 righteous. 13 Do not wonder, brethren, that the world one another. 12 No man has ever seen God; if

is love, and he who abides in love abides in mortal. There is sin which is mortal; I do not say God, and God abides in him

hearts condemn us; for God is greater than our hearts, have confidence for the day of judgment, beis no fear in love, but perfect love casts out fear. we should believe in the name of his Son Jesus Christ love God "and hates his brother he is a liar; for and love one another, just as he has commanded us. he who does not love his brother whom he has 20 And we know that the Son of God has come 24 All who keep his commandments abide in him, seen, cannot love God whom he has not seen, and has given us understanding, to know him and he in them. And by this we know that he abides 21 And this commandment we have from him, that he who loves God should love his brother

overcomes the world, our faith, 5 Who is it that overcomes the world but he who believes that

of the Son of God, that you may know that you according to his will he hears us. 15 And if we that one is to pray for that. 17 All wrongdoing is sin, but there is sin which is not mortal

18 We know that any one born of God does not

who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life. 21 Little children, keep yourselves

© 2006 OTC Publishing All rights reserved.

What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest Experiential Christianity

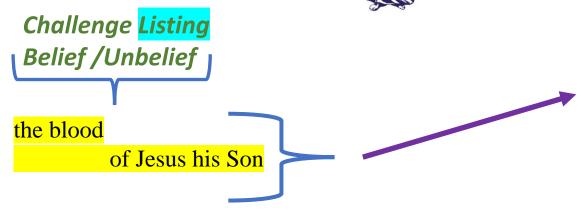
John's Faith Block Challenges

God now speaks to us by His SON

Prophetically Fulfilled

Scripturally Illustrated

Experientially Know



Salvation Substitute

Sacrifice Curse

Redemption Word Pictures in John = Blood

Price paid Life/Death

Death Light/Darkness

Forgiveness Truth/lie

Cleanse Love/hatred

Sin

Unrighteousness

1Jo 2:1 My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous;

2 and he is the expiation for our sins, and not for ours only but also for the sins of the whole world.

What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest Experiential Christianity

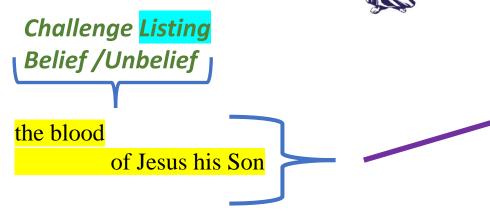
John's Faith Block Challenges

God now speaks to us by His SON

Prophetically Fulfilled

Scripturally Illustrated

Experientially Know



Salvation

Sacrifice

Redemption

Price paid

Death

Forgiveness

Cleanse

Sin

Unrighteousness

Substitute

Curse

Word Pictures in John = Blood

Life/Death

Light/Darkness

Truth/lie

Love/hatred

1Jo 2:1 My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous;

2 and he is the expiation for our sins, and not for ours only but also for the sins of the whole world.

advocate

Definition of advocate

1: one who pleads the cause of another*specifically*: one who pleads the cause of another before a <u>tribunal</u> or judicial court

2: one who defends or maintains a cause or proposalan *advocate* of liberal arts education

3: one who supports or promotes the interests of a cause or group

expiation

Definition of expiation

1a: the act of <u>expiating</u> something: the act of extinguishing the guilt incurred by something...

b: the act or process of making atonement for something

2: the means by which expiation or atonement is made

What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest Experiential Christianity

John's Faith Block Challenges

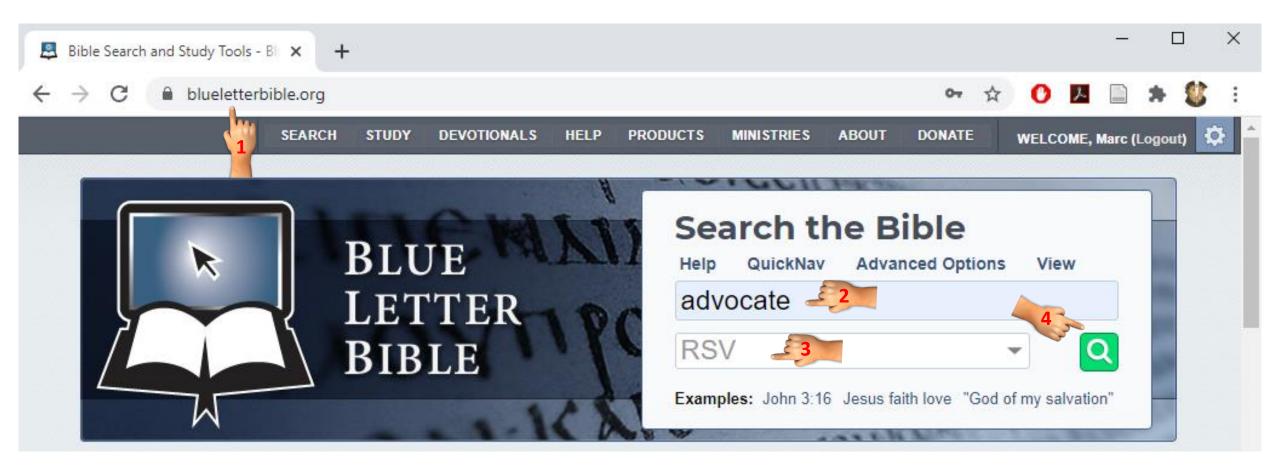
God now speaks to us by His SON

Prophetically Fulfilled

Scripturally Illustrated

Experientially Know

Module 1: Meanings



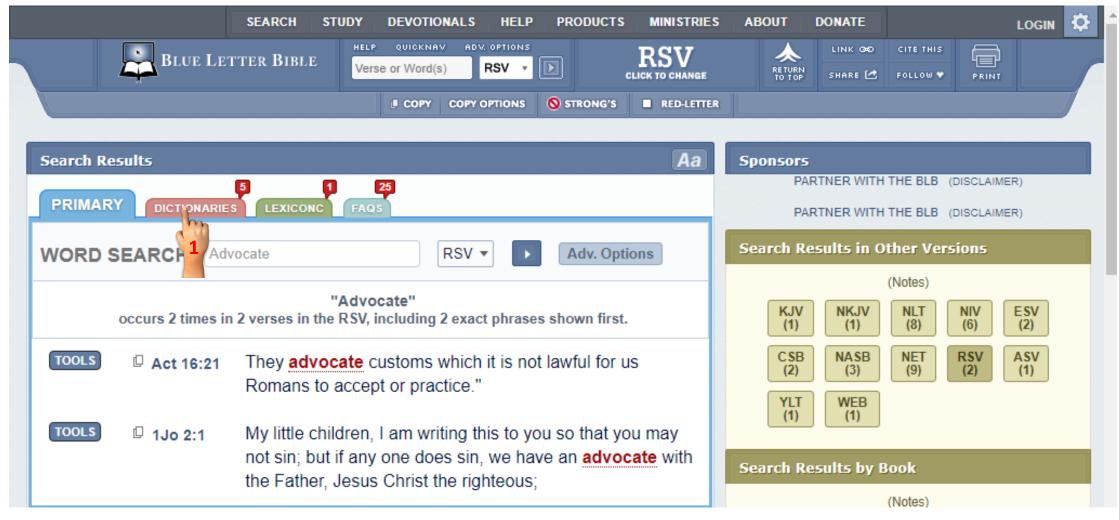
What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest

Experiential Christianity

John's Faith Block Challenges



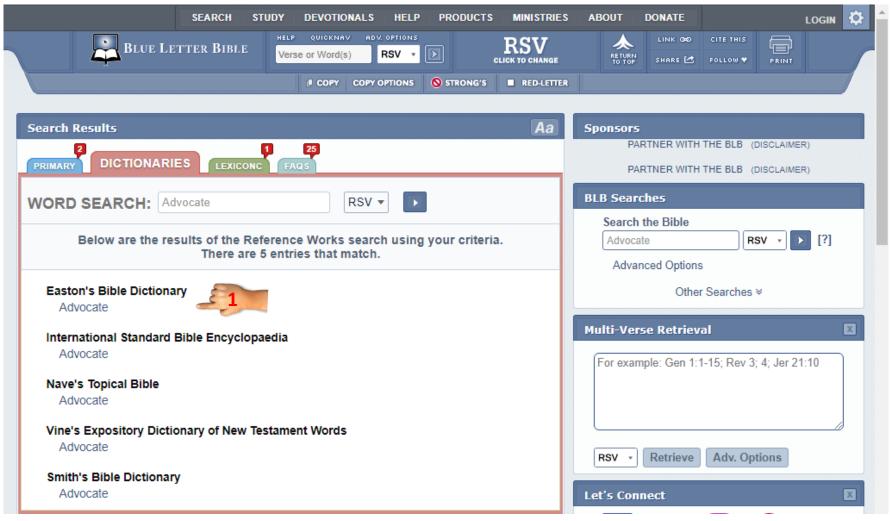
What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest

Experiential Christianity

John's Faith Block Challenges



What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest Experiential Christianity

John's Faith Block Challenges



The Sabbath Rest Experiential Christianity

God now speaks to us by His SON

Prophetically Fulfilled

Scripturally Illustrated

Experientially Know

Easton's Bible Dictionary

Advocate:

(Gr. parakletos), one who pleads another's cause, who helps another by defending or comforting him. It is a name given by Christ three times to the Holy Ghost (Jhn 14:16; 15:26; 16:7, where the Greek word is rendered "Comforter," q.v.). It is applied to Christ in 1Jo 2:1, where the same Greek word is rendered "Advocate," the rendering which it should have in all the places where it occurs. Tertullus "the orator" (Act 24:1) was a Roman advocate whom the Jews employed to accuse Paul before Felix.

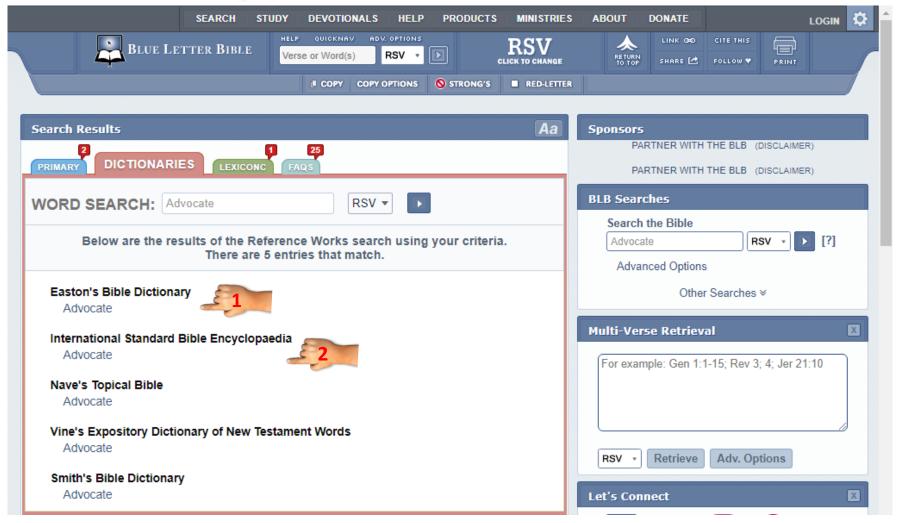
What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest

Experiential Christianity

John's Faith Block Challenges

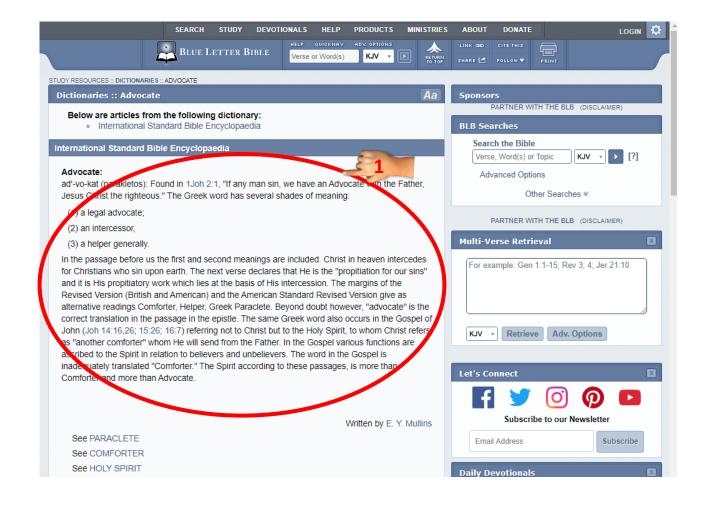


What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest Experiential Christianity

John's Faith Block Challenges



Easton's Bible Dictionary

Advocate:

(Gr. parakletos), one who pleads another's cause, who helps another by defending or comforting him. It is a name given by Christ three times to the Holy Ghost (Jhn 14:16; 15:26; 16:7, where the Greek word is rendered "Comforter," q.v.). It is applied to Christ in 1Jo 2:1, where the same Greek word is rendered "Advocate," the rendering which it should have in all the places where it occurs. Tertullus "the orator" (Act 24:1) was a Roman advocate whom the Jews employed to accuse Paul before Felix.

International Standard Bible Encyclopaedia

Advocate:

ad'-vo-kat (parakletos): Found in 1Joh 2:1, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." The Greek word has several shades of meaning:

- a legal advocate;
- (2) an intercessor,
- (3) a helper generally

In the passage before us the first and second meanings are included. Christ in heaven intercedes for Christians who sin upon earth. The next verse declares that He is the "propitiation for our sins" and it is His propitiatory work which lies at the basis of His intercession. The margins of the Revised Version (British and American) and the American Standard Revised Version give as alternative readings Comforter, Helper, Greek Paraclete. Beyond doubt however, "advocate" is the correct translation in the passage in the epistle. The same Greek word also occurs in the Gospel of John (Joh 14:16,26; 15:26; 16:7) referring not to Christ but to the Holy Spirit, to whom Christ refers as "another comforter" whom He will send from the Father. In the Gospel various functions are ascribed to the Spirit in relation to believers and unbelievers. The word in the Gospel is inadequately translated "Comforter." The Spirit according to these passages, is more than Comforter and more than Advocate.

The Sabbath Rest Experiential Christianity

God now speaks to us by His SON

Prophetically Fulfilled

Scripturally Illustrated

Experientially Know

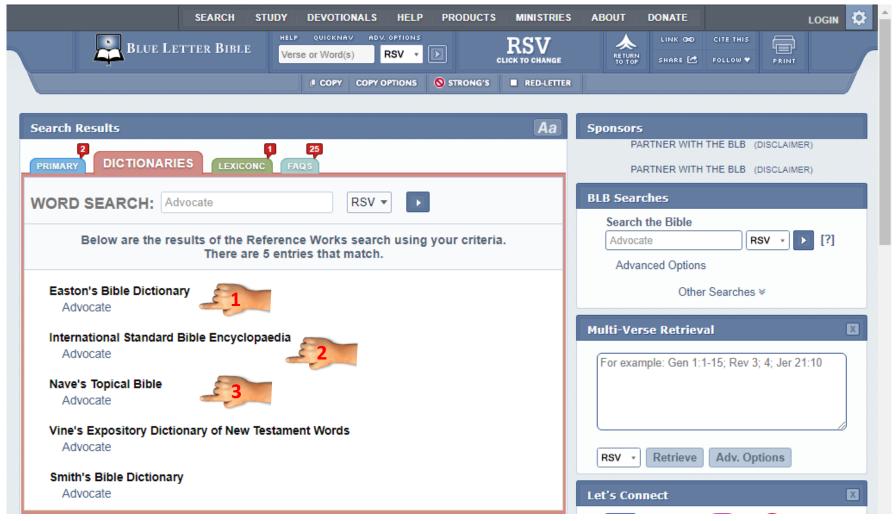
What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest

Experiential Christianity

John's Faith Block Challenges



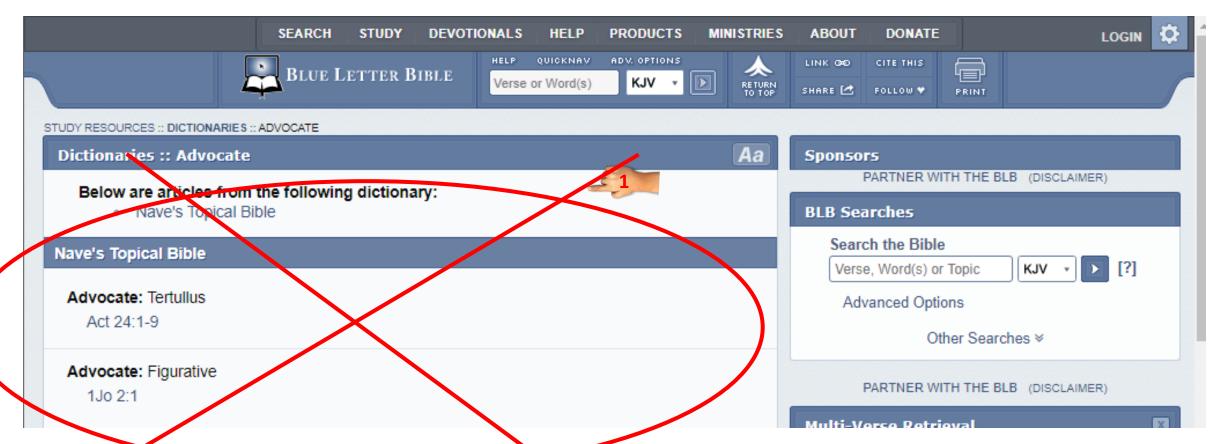
What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest Experiential Christianity

John's Faith Block Challenges





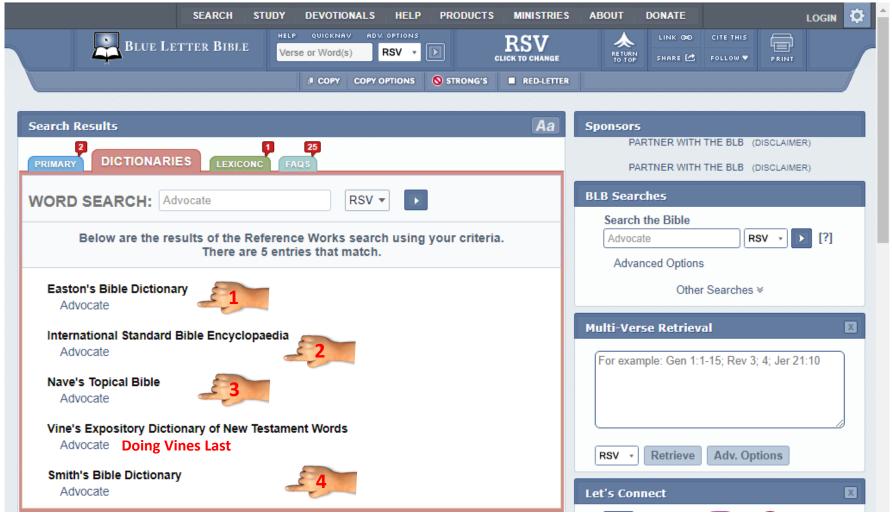
What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest

Experiential Christianity

John's Faith Block Challenges

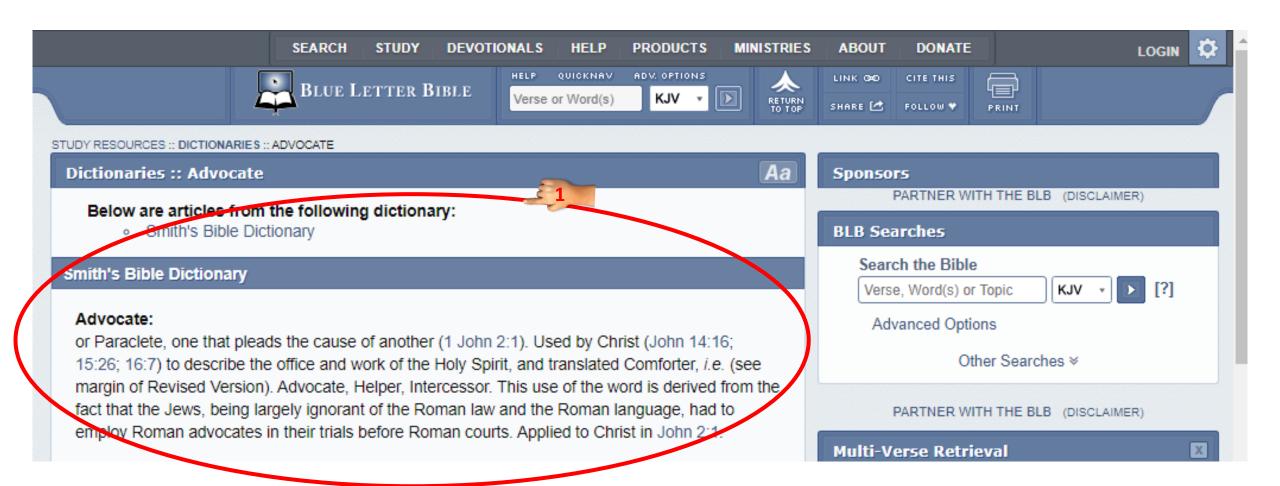


What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest Experiential Christianity

John's Faith Block Challenges



Easton's Bible Dictionary

Advocate:

(Gr. parakletos), one who pleads another's cause, who helps another by defending or comforting him. It is a name given by Christ three times to the Holy Ghost (Jhn 14:16; 15:26; 16:7, where the Greek word is rendered "Comforter," q.v.). It is applied to Christ in 1Jo 2:1, where the same Greek word is rendered "Advocate," the rendering which it should have in all the places where it occurs. Tertullus "the orator" (Act 24:1) was a Roman advocate whom the Jews employed to accuse Paul before Felix.

International Standard Bible Encyclopaedia

Advocate:

ad'-vo-kat (parakletos): Found in 1Joh 2:1, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." The Greek word has several shades of meaning:

- a legal advocate;
- (2) an intercessor,
- (3) a helper generally

In the passage before us the first and second meanings are included. Christ in heaven intercedes for Christians who sin upon earth. The next verse declares that He is the "propitiation for our sins" and it is His propitiatory work which lies at the basis of His intercession. The margins of the Revised Version (British and American) and the American Standard Revised Version give as alternative readings Comforter, Helper, Greek Paraclete. Beyond doubt however, "advocate" is the correct translation in the passage in the epistle. The same Greek word also occurs in the Gospel of John (Joh 14:16,26; 15:26; 16:7) referring not to Christ but to the Holy Spirit, to whom Christ refers as "another comforter" whom He will send from the Father. In the Gospel various functions are ascribed to the Spirit in relation to believers and unbelievers. The word in the Gospel is inadequately translated "Comforter." The Spirit according to these passages, is more than Comforter and more than Advocate.

Smith's Bible Dictionary

Advocate:

or Paraclete, one that pleads the cause of another (1 John 2:1). Used by Christ (John 14:16; 15:26; 16:7) to describe the office and work of the Holy Spirit, and translated Comforter, i.e. (see margin of Revised Version). Advocate, Helper, Intercessor. This use of the word is derived from the fact that the Jews, being largely ignorant of the Roman law and the Roman language, had to employ Roman advocates in their trials before Roman courts. Applied to Christ in John 2:1.

The Sabbath Rest Experiential Christianity

God now speaks to us by His SON

Prophetically Fulfilled

Scripturally Illustrated

Experientially Know

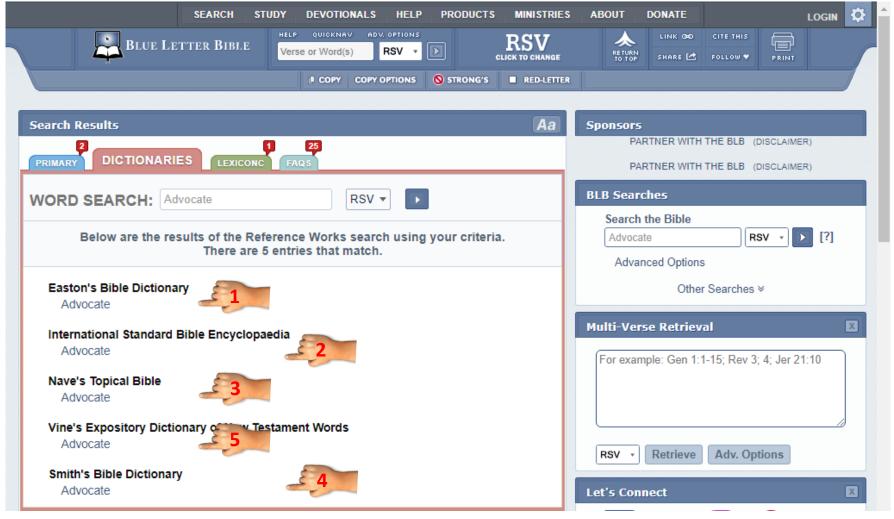
What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest

Experiential Christianity

John's Faith Block Challenges

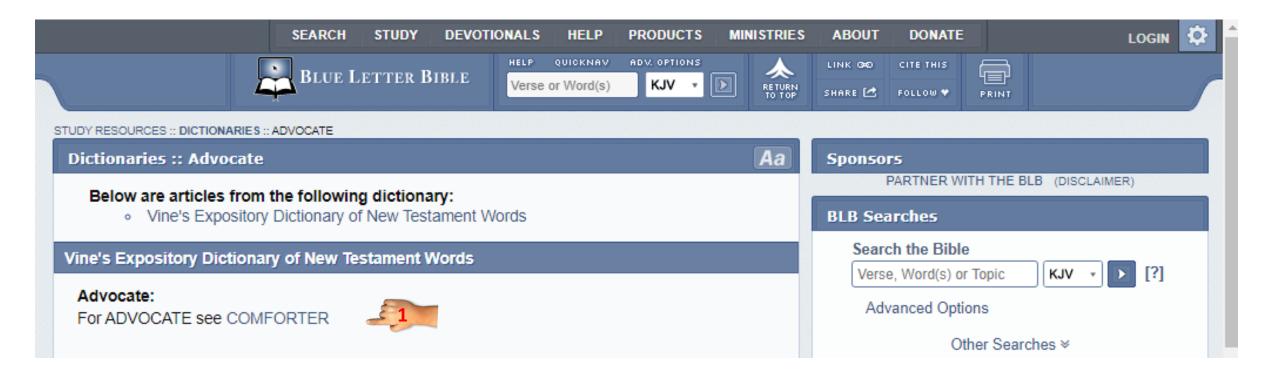


What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest Experiential Christianity

John's Faith Block Challenges



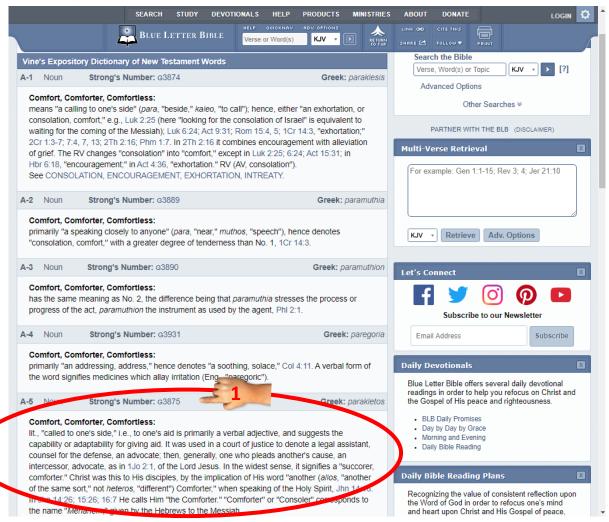
What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest

Experiential Christianity

John's Faith Block Challenges



Easton's Bible Dictionary

Advocate:

(Gr. parakletos), one who pleads another's cause, who helps another by defending or comforting him. It is a name given by Christ three times to the Holy Ghost (Jhn 14:16; 15:26; 16:7, where the Greek word is rendered "Comforter," q.v.). It is applied to Christ in 1Jo 2:1, where the same Greek word is rendered "Advocate," the rendering which it should have in all the places where it occurs. Tertullus "the orator" (Act 24:1) was a Roman advocate whom the Jews employed to accuse Paul before Felix.

International Standard Bible Encyclopaedia

Advocate:

ad'-vo-kat (parakletos): Found in 1Joh 2:1, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." The Greek word has several shades of meaning:

- a legal advocate;
- (2) an intercessor,
- (3) a helper generally

In the passage before us the first and second meanings are included. Christ in heaven intercedes for Christians who sin upon earth. The next verse declares that He is the "propitiation for our sins" and it is His propitiatory work which lies at the basis of His intercession. The margins of the Revised Version (British and American) and the American Standard Revised Version give as alternative readings Comforter, Helper, Greek Paraclete. Beyond doubt however, "advocate" is the correct translation in the passage in the epistle. The same Greek word also occurs in the Gospel of John (Joh 14:16,26; 15:26; 16:7) referring not to Christ but to the Holy Spirit, to whom Christ refers as "another comforter" whom He will send from the Father. In the Gospel various functions are ascribed to the Spirit in relation to believers and unbelievers. The word in the Gospel is inadequately translated "Comforter." The Spirit according to these passages, is more than Comforter and more than Advocate.

Smith's Bible Dictionary

Advocate

or Paraclete, one that pleads the cause of another (1 John 2:1). Used by Christ (John 14:16; 15:26; 16:7) to describe the office and work of the Holy Spirit, and translated Comforter, i.e. (see margin of Revised Version). Advocate, Helper, Intercessor. This use of the word is derived from the fact that the Jews, being largely ignorant of the Roman law and the Roman language, had to employ Roman advocates in their trials before Roman courts. Applied to Christ in John 2:1.

The Sabbath Rest Experiential Christianity

God now speaks to us by His SON



Prophetically Fulfilled
Scripturally Illustrated
Experientially Know

Vine's Expository Dictionary of New Testament Words

A-5 No

Strong's Number: G3875

Greek: parakletos

Comfort, Comforter, Comfortless:

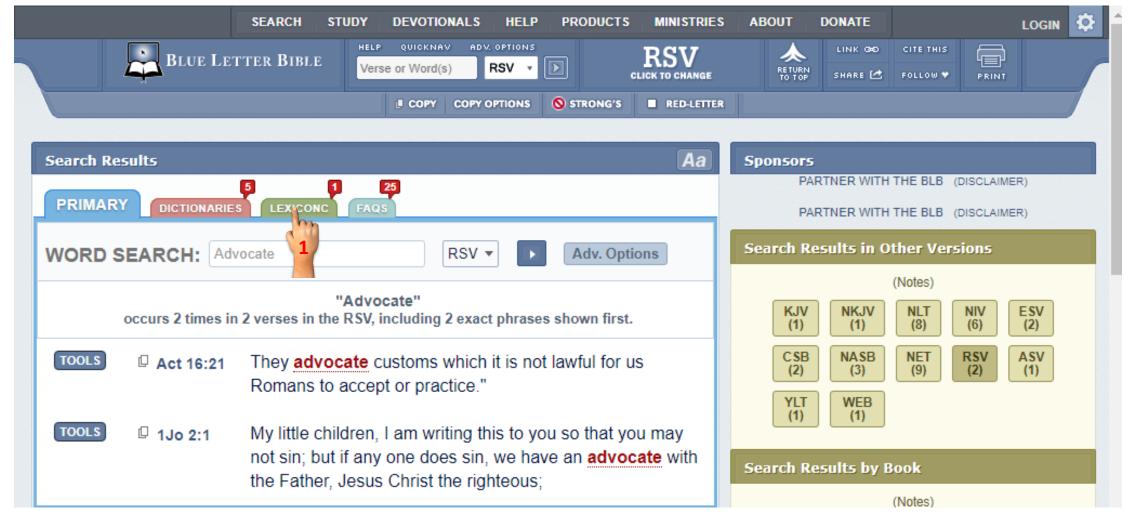
lit., "called to one's side," i.e., to one's aid is primarily a verbal adjective, and suggests the capability or adaptability for giving aid. It was used in a court of justice to denote a legal assistant, counsel for the defense, an advocate; then, generally, one who pleads another's cause, an intercessor, advocate, as in 1Jo 2:1, of the Lord Jesus. In the widest sense, it signifies a "succorer, comforter." Christ was this to His disciples, by the implication of His word "another (allos, "another of the same sort," not heteros, "different") Comforter," when speaking of the Holy Spirit, Jhn 14:16. In Jhn 14:26; 15:26; 16:7 He calls Him "the Comforter." "Comforter" or "Consoler" corresponds to the name "Menahem." given by the Hebrews to the Messiah.

What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest Experiential Christianity

John's Faith Block Challenges



What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest

Experiential Christianity

John's Faith Block Challenges



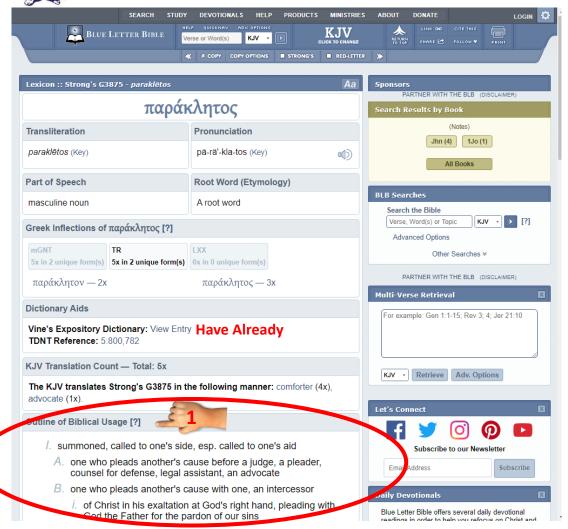
What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest

Experiential Christianity

John's Faith Block Challenges



Easton's Bible Dictionary

Advocate:

(Gr. parakletos), one who pleads another's cause, who helps another by defending or comforting him. It is a name given by Christ three times to the Holy Ghost (Jhn 14:16; 15:26; 16:7, where the Greek word is rendered "Comforter," q.v.). It is applied to Christ in 1Jo 2:1, where the same Greek word is rendered "Advocate," the rendering which it should have in all the places where it occurs. Tertullus "the orator" (Act 24:1) was a Roman advocate whom the Jews employed to accuse Paul before Felix.

International Standard Bible Encyclopaedia

Advocate:

ad'-vo-kat (parakletos): Found in 1Joh 2:1, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." The Greek word has several shades of meaning:

- (1) a legal advocate;
- (2) an intercessor,
- (3) a helper generally

In the passage before us the first and second meanings are included. Christ in heaven intercedes for Christians who sin upon earth. The next verse declares that He is the "propitiation for our sins" and it is His propitiatory work which lies at the basis of His intercession. The margins of the Revised Version (British and American) and the American Standard Revised Version give as alternative readings Comforter, Helper, Greek Paraclete. Beyond doubt however, "advocate" is the correct translation in the passage in the epistle. The same Greek word also occurs in the Gospel of John (Joh 14:16,26; 15:26; 16:7) referring not to Christ but to the Holy Spirit, to whom Christ refers as "another comforter" whom He will send from the Father. In the Gospel various functions are ascribed to the Spirit in relation to believers and unbelievers. The word in the Gospel is inadequately translated "Comforter." The Spirit according to these passages, is more than Comforter and more than Advocate.

Smith's Bible Dictionary

Advocate:

or Paraclete, one that pleads the cause of another (1 John 2:1). Used by Christ (John 14:16; 15:26; 16:7) to describe the office and work of the Holy Spirit, and translated Comforter, *i.e.* (see margin of Revised Version). Advocate, Helper, Intercessor. This use of the word is derived from the fact that the Jews, being largely ignorant of the Roman law and the Roman language, had to employ Roman advocates in their trials before Roman courts. Applied to Christ in John 2:1.

The Sabbath Rest Experiential Christianity

God now speaks to us by His SON



Prophetically Fulfilled Scripturally Illustrated Experientially Know

Vine's Expository Dictionary of New Testament Words

A-5 NO

Strong's Number: G3875

Greek: parakletos

Comfort, Comforter, Comfortless:

lit., "called to one's side," i.e., to one's aid is primarily a verbal adjective, and suggests the capability or adaptability for giving aid. It was used in a court of justice to denote a legal assistant, counsel for the defense, an advocate; then, generally, one who pleads another's cause, an intercessor, advocate, as in 1Jo 2:1, of the Lord Jesus. In the widest sense, it signifies a "succorer, comforter." Christ was this to His disciples, by the implication of His word "another (allos, "another of the same sort," not heteros, "different") Comforter," when speaking of the Holy Spirit, Jhn 14:16. In Jhn 14:26; 15:26; 16:7 He calls Him "the Comforter." "Comforter" or "Consoler" corresponds to the name "Menahem," given by the Hebrews to the Messiah.

Lexicon :: Strong's G3875 - paraklētos

Α

παράκλητος

Outline of Biblical Usage [?]

- L. summoned, called to one's side, esp. called to one's aid
- A. one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate
- B. one who pleads another's cause with one, an intercessor
 - i. of Christ in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins
- C. in the widest sense, a helper, succourer, aider, assistant
 - i. of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of the gospel truth, and give them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom

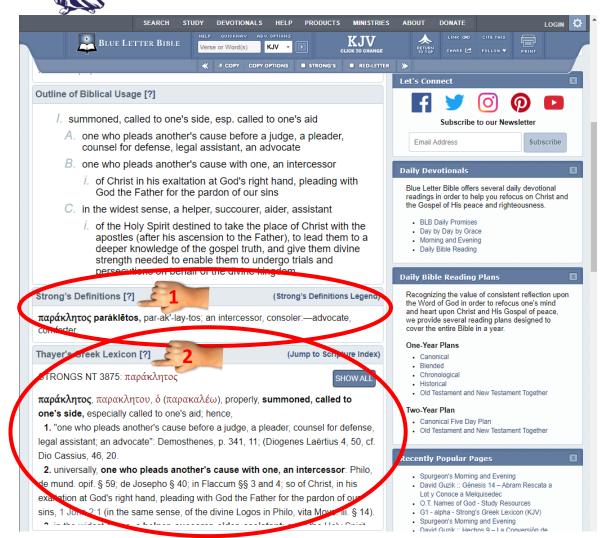
What are we challenged by (our Faith) in 1 JN's assertions statements?



The Sabbath Rest

Experiential Christianity

John's Faith Block Challenges





The Sabbath Rest Experiential Christianity

God now speaks to us by His SON Prophetically Fulfilled Scripturally Illustrated Experientially Know

Easton's Bible Dictionary Vine's Expository Dictionary of New Testament Words

Advocate:

(Gr. parakletos), one who pleads another's cause, who helps another by defending or comforting him. It is a name given by Christ three times to the Holy Ghost (Jhn 14:16; 15:26; 16:7, where the Greek word is rendered "Comforter," q.v.). It is applied to Christ in 1Jo 2:1, where the same Greek word is rendered "Advocate," the rendering which it should have in all the places where it occurs. Tertullus "the orator" (Act 24:1) was a Roman advocate whom the Jews employed to accuse Paul before Felix.

International Standard Bible Encyclopaedia

Advocate:

ad'-vo-kat (parakletos): Found in 1Joh 2:1, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." The Greek word has several shades of meaning:

- a legal advocate;
- (2) an intercessor,
- (3) a helper generally.

In the passage before us the first and second meanings are included. Christ in heaven intercedes for Christians who sin upon earth. The next verse declares that He is the "propitiation for our sins" and it is His propitiatory work which lies at the basis of His intercession. The margins of the Revised Version (British and American) and the American Standard Revised Version give as alternative readings Comforter, Helper, Greek Paraclete. Beyond doubt however, "advocate" is the correct translation in the passage in the epistle. The same Greek word also occurs in the Gospel of John (Joh 14:16,26; 15:26; 16:7) referring not to Christ but to the Holy Spirit, to whom Christ refers as "another comforter" whom He will send from the Father. In the Gospel various functions are ascribed to the Spirit in relation to believers and unbelievers. The word in the Gospel is inadequately translated "Comforter." The Spirit according to these passages, is more than Comforter and more than Advocate.

Smith's Bible Dictionary

Advocate

or Paraclete, one that pleads the cause of another (1 John 2:1). Used by Christ (John 14:16; 15:26; 16:7) to describe the office and work of the Holy Spirit, and translated Comforter, i.e. (see margin of Revised Version). Advocate, Helper, Intercessor. This use of the word is derived from the fact that the Jews, being largely ignorant of the Roman law and the Roman language, had to employ Roman advocates in their trials before Roman courts. Applied to Christ in John 2:1.

A-5 Noun Strong's Number: G3875

Greek: parakletos

Comfort, Comforter, Comfortless:

lit., "called to one's side," i.e., to one's aid is primarily a verbal adjective, and suggests the capability or adaptability for giving aid. It was used in a court of justice to denote a legal assistant, counsel for the defense, an advocate; then, generally, one who pleads another's cause, an intercessor, advocate, as in 1Jo 2:1, of the Lord Jesus. In the widest sense, it signifies a "succorer, comforter." Christ was this to His disciples, by the implication of His word "another (allos, "another of the same sort," not heteros, "different") Comforter," when speaking of the Holy Spirit, Jhn 14:16. In Jhn 14:26; 15:26; 16:7 He calls Him "the Comforter." "Comforter" or "Consoler" corresponds to the name "Menahem," given by the Hebrews to the Messiah.

Lexicon :: Strong's G3875 - paraklētos

Aa

παράκλητος

Outline of Biblical Usage [?]

- L. summoned, called to one's side, esp. called to one's aid
- A. one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate
- B. one who pleads another's cause with one, an intercessor
 - i. of Christ in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins
- C. in the widest sense, a helper, succourer, aider, assistant
 - i. of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of the gospel truth, and give them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom

Strong's Definitions [?]

(Strong's Definitions Legend)

παράκλητος paráklētos, par-ak'-lay-tos; an intercessor, consoler:—advocate, comforter.

Thayer's Greek Lexicon [?]

(Jump to Scripture Index)

STRONGS NT 3875: παράκλητος



παράκλητος, παρακλητου, ὁ (παρακαλέω), properly, **summoned, called to one's side,** especially called to one's aid; hence,

- 1. "one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant; an advocate": Demosthenes, p. 341, 11; (Diogenes Laërtius 4, 50, cf. Dio Cassius, 46, 20.
- 2. universally, one who pleads another's cause with one, an intercessor: Philo, de mund. opif. § 59; de Josepho § 40; in Flaccum §§ 3 and 4; so of Christ, in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins. 1 John 2:1 (in the same sense, of the divine Logos in Philo, vita Moys, iii, § 14).
- 3. in the widest sense, a helper, succorer, aider, assistant; so of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of gospel truth, and to give them the divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom: John 14:16, 26; John 15:26; John 16:7, cf. Matthew 10:19; Mark 13:11; Luke 12:11f (Philo de mund. opif. § 6 at the beginning says that God in creating the world had no need of a παράκλητος, an adviser, counsellor, helper. The Targums and Talmud borrow the Greek words מוֹל בְּלַיְלְיִלְאָ and שִּבְּלְיִלְיָאָ and use them of any intercessor, defender, or advocate; cf. Baxtorf, Lex. Talm., p. 1843 ((edited by Fischer, p. 916)); so Targ. on Job 33:23 for מֵלְלָאָךְ בֵּלְלִילְ בָּיִלְיִלְיָב, i. e. an angel that pleads man's cause with God; (cf. πλουσίων παρακλητοι in 'Teaching' etc. 5 [ET] under the end; the Epistle of Barnabas 20, 2 [ET]; Apostolic Constitutions 7, 18)). Cf. Knapp, Scripta varii Argumenti, p. 124ff; Düsterdieck on 1 John 2:1, p. 147ff; (Watkins, Excursus G, in Ellicott's N. T. Commentary for English Readers; Westcott in the Speaker's commentary Additional Note on John 14:16; Schaff in Lange ibid.).

The Sabbath Rest Experiential Christianity

Notes

Easton's Bible Dictionary

Advocate:

(Gr. parakletos), one who pleads another's cause, who helps another by defending or comforting him. It is a name given by Christ three times to the Holy Ghost (Jhn 14:16; 15:26; 16:7, where the Greek word is rendered "Comforter," q.v.). It is applied to Christ in 1Jo 2:1, where the same Greek word is rendered "Advocate," the rendering which it should have in all the places where it occurs. Tertullus "the orator" (Act 24:1) was a Roman advocate whom the Jews employed to accuse Paul before Felix.

International Standard Bible Encyclopaedia

Advocate:

ad'-vo-kat (parakletos): Found in 1Joh 2:1, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." The Greek word has several shades of meaning:

- a legal advocate;
- (2) an intercessor,
- (3) a helper generally.

Dictated INTERPRETATION

In the passage before us the first and second meanings are included. Christ in heaven intercedes for Christians who sin upon earth. The next verse declares that He is the "propitiation for our sins" and it is His propitiatory work which lies at the basis of His intercession. The margins of the Revised Version (British and American) and the American Standard Revised Version give as alternative readings Comforter, Helper, Greek Paraclete. Beyond doubt however, "advocate" is the correct translation in the passage in the epistle. The same Greek word also occurs in the Gospel of John (Joh 14:16,26; 15:26; 16:7) referring not to Christ but to the Holy Spirit, to whom Christ refers as "another comforter" whom He will send from the Father. In the Gospel various functions are ascribed to the Spirit in relation to believers and unbelievers. The word in the Gospel is inadequately translated "Comforter." The Spirit according to these passages, is more than Comforter and more than Advocate.

Smith's Bible Dictionary

Advocate

or Paraclete, one that pleads the cause of another (1 John 2:1). Used by Christ (John 14:16; 15:26; 16:7) to describe the office and work of the Holy Spirit, and translated Comforter, i.e. (see margin of Revised Version). Advocate, Helper, Intercessor. This use of the word is derived from the fact that the Jews, being largely ignorant of the Roman law and the Roman language, had to employ Roman advocates in their trials before Roman courts. Applied to Christ in John 2:1.

Vine's Expository Dictionary of New Testament Words

A-5 Noun Strong's Number: G3875

Greek: parakletos

Comfort, Comforter, Comfortless:

lit., "called to one's side," i.e., to one's aid is primarily a verbal adjective, and suggests the capability or adaptability for giving aid. It was used in a court of justice to denote a legal assistant, counsel for the defense, an advocate; then, generally, one who pleads another's cause, an intercessor, advocate, as in 1Jo 2:1, of the Lord Jesus. In the widest sense, it signifies a "succorer, comforter." Christ was this to His disciples, by the implication of His word "another (allos, "another of the same sort," not heteros, "different") Comforter," when speaking of the Holy Spirit, Jhn 14:16. In Jhn 14:26; 15:26; 16:7 He calls Him "the Comforter." "Comforter" or "Consoler" corresponds to the name "Menahem." given by the Hebrews to the Messiah.

Lexicon :: Strong's G3875 - paraklētos

Aa

παράκλητος

Outline of Biblical Usage [?]

- l. summoned, called to one's side, esp. called to one's aid
- A. one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate
- B. one who pleads another's cause with one, an intercessor
 - of Christ in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins
- C. in the widest sense, a helper, succourer, aider, assistant
 - i. of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of the gospel truth, and give them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom

Strong's Definitions [?]

(Strong's Definitions Legend)

παράκλητος paráklētos, par-ak'-lay-tos; an intercessor, consoler:—advocate, comforter.

God now speaks to us by His SON Prophetically Fulfilled Scripturally Illustrated Experientially Know

Thayer's Greek Lexicon [?]

(Jump to Scripture Index)

STRONGS NT 3875: παράκλητος



παράκλητος, παρακλητου, ὁ (παρακαλέω), properly, **summoned, called to one's side,** especially called to one's aid; hence,

- 1. "one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant; an advocate": Demosthenes, p. 341, 11; (Diogenes Laërtius 4, 50, cf. Dio Cassius, 46, 20.
- 2. universally, one who pleads another's cause with one, an intercessor: Philo, de mund. opif. § 59; de Josepho § 40; in Flaccum §§ 3 and 4; so of Christ, in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins, 1 John 2:1 (in the same sense, of the divine Logos in Philo, vita Moys. iii. § 14).
- 3. in the widest sense, a helper, succorer, aider, assistant; so of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of gospel truth, and to give them the divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom: John 14:16, 26; John 15:26; John 16:7, cf. Matthew 10:19; Mark 13:11; Luke 12:11f (Philo de mund. opif. § 6 at the beginning says that God in creating the world had no need of a παράκλητος, an adviser, counsellor, helper. The Targums and Talmud borrow the Greek words מַּלְילִילָּ and שַּׁבְּקְלִיטָא and use them of any intercessor, defender, or advocate; cf. Baxtorf, Lex. Talm., p. 1843 ((edited by Fischer, p. 916)); so Targ. on Job 33:23 for מֵלְלָּאָךְ מֵלִילִי, i. e. an angel that pleads man's cause with God; (cf. πλουσίων παρακλητοι in 'Teaching' etc. 5 [ET] under the end; the Epistle of Barnabas 20, 2 [ET]; Apostolic Constitutions 7, 18)). Cf. Knapp, Scripta varii Argumenti, p. 124ff; Düsterdieck on 1 John 2:1, p. 147ff; (Watkins, Excursus G, in Ellicott's N. T. Commentary for English Readers; Westcott in the Speaker's commentary Additional Note on John 14:16; Schaff in Lange ibid.).

Dictionary/Lexicon





God now speaks to us by His SON

Prophetically Fulfilled

Scripturally Illustrated

Experientially Know

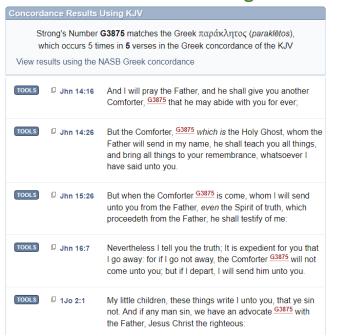
Context: Verse Usage

Concordance Results Using KJV		
Strong's Number G3875 matches the Greek παράκλητος (<i>paraklētos</i>), which occurs 5 times in 5 verses in the Greek concordance of the KJV View results using the NASB Greek concordance		
TOOLS	□ Jhn 14:16	And I will pray the Father, and he shall give you another Comforter, G3875 that he may abide with you for ever;
TOOLS	□ Jhn 14:26	But the Comforter, G3875 which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
TOOLS	☐ Jhn 15:26	But when the Comforter G3875 is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:
TOOLS	□ Jhn 16:7	Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter G3875 will not come unto you; but if I depart, I will send him unto you.
TOOLS	□ 1Jo 2:1	My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate G3875 with the Father, Jesus Christ the righteous:

Dictionary/Lexicon



Context: Verse Usage





God now speaks to us by His SON **Prophetically Fulfilled** Scripturally Illustrated **Experientially Know**

Context: 1 John Global Usage - Staging

heard we proclaim also to you, so that you may ning. I write to you, young men, because you have fellowship with us; and our fellowship is are strong, and the word of God abides in you, with the Father and with his Son Jesus Christ. and you have overcome the evil one. 4 And we are writing this that our joy may be complete.

if we walk in the light, as he is in the light, we God abides for have fellowship with one another, and the blood say we have no sin, we deceive ourselves, and heard that antichrist is coming, so now many the truth is not in us. 9 If we confess our sins, he antichrists have come; therefore we know that of God, nor he who does not love his brother. is faithful and just, and will forgive our sins and it is the last hour. 19 They went out from us cleanse us from all unrighteousness. 10 If we but they were not of us; for if they had been of say we have not sinned, we make him a liar, and us, they would have continued with us; but they his word is not in us.

2:1 My little children, I am writing this to you so the whole world.

if we keep his commandments. 4 He who says denies the Son has the Father. He sho confesses ught to lay down our lives for the brethren. 17 But if any one has the world's goods and sees his borner to say the son has the father. He sho confesses ught to lay down our lives for the brethren. 17 But if any one has the world's goods and sees his borner to say the son has the father. He sho confesses ught to lay down our lives for the brethren. 17 But if any one has the world's goods and sees his borner to meet, yet closes his heart against him, how does ever keeps his word, in him truly love for God. You heard from the beginning abides in you, God's love abide in him? 18 Little children, letus not know and believe the love God has for us. God is perfected. By this we may be sure that we are then you will abide in the Son and in the Father. in him: 6 he who says he abides in him ought to 25 And this is what he has promised us, eternal walk in the same way in which he walked.

and the true light is already shining. 9 He who in him. says he is in the light and hates his brother is in ness has blinded his eyes

that you may not sin; but if any one does sin, we 20 But you have been anointed by the Holy righteous, 13 Donot wonder, brethren, that the world one another, 12 No man has ever seen God; if have an advocate with the Father, Jesus Christ One, and you all know. 21 I write to you, not hates you. 14 We know that we have passed out of we love one another, God abides in us and his the righteous; 2 and he is the expiation for our because you do not know the truth, but because death into life, because we love the brethren. He who love is perfected in us. sins, and not for ours only but also for the sins of you know it, and know that no lie is of the truth. does not love abides in death. 15 Any one who hates 3 And by this we may be sure that we know him, denies the Father and the Son. 23 No one who know love, that he laid down his life for us; and we 14 And we have seen and testify that the Father know that he hears us in whatever we ask, we

the darkness still. 10 He who loves his brother 28 And now, little children, abide in him, so that 24 All who keep his commandments abide in him, seen, cannot love God whom he has not seen, and has given us understanding to know him abides in the light, and in it there is no cause for when he appears we may have confidence and and he in them. And by this we know that he abides stumbling. If But he who hates his brother is in not shrink from him in shame at his coming. 29 in us, by the Spirit which he has given us. the darkness and walks in the darkness, and does If you know that he is righteous, you may be not know where he is going, because the dark- sure that every one who does right is born of

1:1 That which was from the beginning, which 12 I am writing to you, little children, because 3:1 See what love the Father has given us, that we 4:1 Beloved, do not believe every spirit, but 5:1 Every one who believes that Jesus is the we have heard, which we have seen with our your sins are forgiven for his sake. 13 I am should be called children of God; and so we are. The test the spirits to see whether they are of God; Christ is a child of God, and every one who eves, which we have looked upon and touched writing to you, fathers, because you know him reason why the world does not know us is that it did for many false prophets have gone out into the loves the parent loves the child. 2 By this we with our hands, concerning the word of life—2 who is from the beginning. I am writing to you, not know him. 2 Beloved, we are God's children world. 2 By this you know the Spirit of God: know that we love the children of God, when with our hands, contenting the work of the life was made manifest, and we saw it, and testify to it, and proclaim to you the fund a cyling. I write to you, children, because you have overcome the manifest to us—3 that which was with the Father and vesting the father. 14 I write to you, fathers, we shall be like him, for manifest to us—3 that which we have been as the sum of God. This is the love of God, that we keep his commandments are manifest to us—3 that which we have been as the sum of God. This is the spirit of antichrist, of which does not confess Jesus is not of God. This is the spirit of antichrist, of which does not confess Jesus is not of God. This is the spirit of antichrist, of which does not confess Jesus is not of God. This is the spirit of antichrist, of which does not confess Jesus is not of God. This is the spirit of antichrist, of which does not confess Jesus is not of God. This is the spirit of antichrist, of which does not confess Jesus is not of God. This is the spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which does not confess Jesus is not of God. This is the spirit of antichrist, of which does not confess Jesus is not of God. This is the spirit which does not confess Jesus is not of God. This is the spirit of Antichrist of Wellow and Work Per whether the account of the function of God and obey the confesses that Jesus Christ we love the function of God and obey the confesses that Jesus Christ we love the function of God and obey the confesses that Jesus Christ we love the function of God and obey the confesses that Jesus Christ we love the function of God and obey the confesses that Jesus Christ we love the function of God and obey the confesses that Jesus Christ we love the function of God and obey the confesses that Jesus Christ we love the function of God and obey the confesses that Jesus Christ we love the function of God and obey the confess that Jesus Christ we love the function of the function of the function of the function of the funct

ness; sin is lawlessness. 5 You know that he apmits sin; for God's nature abides in him, and he cannot sin because he is born of God. 10 By this it may of Jesus his Son cleanses us from all sin. 8 If we 18 Children, it is the last hour; and as you have be seen who are the children of God, and who are the children of the devil: whoever does not do right is not knows God. 8 He who does not love does not believes in the Son of God has the testimony

> us, they would have continued with us; but they went tout, that it might be plain that they all are not of us.
>
> from the beginning that we should love one another, went out, that it might be plain that they all are not of us.
>
> from the beginning that we we the should love one another, went out, that it might be plain that they all are not of us.
>
> from the beginning that we should love one another, went out, that it might be plain that they all are not of us.
>
> from the beginning that we should love one another, went that we loved God but that he loved us and sent that we loved God but that he loved us and sent on the should love of the who has not the Son of love us, we also ought to love God has not life; he who has not the Son of God has not life; of God has not life; he who has not the Son of love us, we also ought to love 22 Who is the liar but he who denies that Jehis brother is a murderer, and you know that no mursus is the Christ? This is the antichrist, he who derer has eternal life abiding in him. 16 By this we in us, because he has given us of his own Spirit. love in word or speech but in deed and in truth.

19 By this we shall know that we are of the truth, and reassure our hearts before him 20 whenever our 17 In this is love perfected with us, that we may 7 Beloved, I am writing you no new command- 26 I write this to you about those who would hearts condemn us; for God is greater than our hearts, have confidence for the day of judgment, bement, but an old commandment which you had deceive you; 27 but the anointing which you and he knows everything, 21 Beloved, if our hearts cause as he is so are we in this world. 18 There sin, but He who was born of God keeps him, from the beginning; the old commandment is the received from him abides in you, and you have do not condenn us, we have confidence before is no fear in love, but perfect love casts out fear. and the evil one does not touch him. word which you have heard, 8 Yet I am writing no need that any one should teach you; as his God; 22 and we receive from him whatever we ask. For fear has to do with punishment, and he who you a new commandment, which is true in him anointing teaches you about everything, and is because we keep his commandments and do what fears is not perfected in love. 19 We love, beand in you, because the darkness is passing away true, and is no lie, just as it has taught you, abide pleases him. 23 And this is his commandment, that cause he first loved us. 20 If any one says, "I we should believe in the name of his Son Jesus Christ love God," and hates his brother, he is a liar; for and love one another, just as he has commanded us. he who does not love his brother whom he has 20 And we know that the Son of God has come

1 John RSV

you heard that it was coming, and now it is in overcomes the world; and this is the victory that 4 Every one who commits sin is guilty of lawless- the world already.

peared to take away sins, and in him there is no sin. 6 4 Little children, you are of God, and have over- Jesus is the Son of God? 15 Do not love the world or the things in the No one who abides in him sins; no one who sins has come them; for he who is in you is greater than world. If any one loves the world, love for the either seen him or known him. 7 Little children, let he who is in the world. 5 They are of the world, 6 This is he who came by water and blood, 5 This is the message we have heard from him Father is not in him. 16 For all that is in the no one deceive you. He who does right is righteous, therefore what they say is of the world, and the Jesus Christ, not with the water only but with and proclaim to you, that God is light and in him and proclaim to you, that God is light and in him and proclaim to you, that God is light and in him is no darkness at all. 6 If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; 7 but and the bust of the eyes and the price of God appeared was to destroy in the work of the devil and the bust of the given the work of the devil and the bust of the spirit is the truth. 8 to the work of God appeared was to destroy in the work of God does not listen to us. By the price of God

11 For this is the message which you have heard sent his only Son into the world, so that we the testimony that God has borne to his Son. 11

is love, and he who abides in love abides in God, and God abides in him.

21 And this commandment we have from him. that he who loves God should love his brother

overcomes the world, our faith, 5 Who is it that overcomes the world but he who believes that

7 Beloved, let us love one another, for love is God is greater, for this is the testimony of God of God, and he who loves is born of God and that he has borne witness to his Son. 1θ He who know God; for God is love. 9 In this the love in himself. He who does not believe God has of God was made manifest among us, that God made him a liar, because he has not believed in

> 13 I write this to you who believe in the name of the Son of God, that you may know that you have eternal life. 14 And this is the confidence which we have in him, that if we ask anything according to his will he hears us. 15 And if we know that we have obtained the requests made of him. 16 If any one sees his brother committing what is not a mortal sin, he will ask, and God will give him life for those whose sin is not mortal. There is sin which is mortal; I do not say that one is to pray for that. 17 All wrongdoing is sin, but there is sin which is not mortal.

> 18 We know that any one born of God does not

who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life. 21 Little children, keen vourselves from idols

© 2006 OTC Publishing All rights reserved.

Module 1: *Meanings Expiation*



God now speaks to us by His SON Prophetically Fulfilled Scripturally Illustrated Experientially Know

Notes

International Standard Bible Encyclopaedia

Expiation:

eks-pi-a'-shun: This word represents no Hebrew or Greek word not rendered also by "atonement." In Nu 8:7 it is employed in the Revised Version (British and American) to translate chaTath and in De 32:43, kipper. This version also employs "expiate" in the margin of several passages, eg. Ps 65:3; 79:9. Always its use in English Versions of the Bible is somewhat more narrow and specific than "atonement" and has especial reference to specific uncleanness or sin.

See ATONEMENT See SACRIFICE

See PROPITIATION

Easton's Bible Dictionary

Expiation:

Guilt is said to be expiated when it is visited with punishment falling on a substitute. Expiation is made for our sins when they are punished not in ourselves but in another who consents to stand in our room. It is that by which reconciliation is effected. Sin is thus said to be "covered" by vicarious satisfaction.

The cover or lid of the ark is termed in the LXX. hilasterion, that which covered or shut out the claims and demands of the law against the sins of God's people, whereby he became "propitious" to them.

The idea of vicarious expiation runs through the whole Old Testament system of sacrifices. (See PROPITIATION.)

2. Theological Implication:

The basal idea in Hebrew terms is that of covering what is offensive, so restoring friendship, or causing to be kindly disposed. The Greek terms lack the physical reference to covering but introduce the idea of friendliness where antagonism would be natural; hence, graciousness. Naturally, therefore, the idea of expiation entered into the concept. It is especially to be noted that all provisions for this friendly relation as between God and offending man find their initiation and provision in God and are under His direction, but involve the active response of man. All heathen and unworthy conceptions are removed from the Christian notion of propitation by the fact that God Himself proposed, or "set forth," Christ as the "mercy-seat," and that this is the supreme expression of ultimate love. God had all the while been merciful, friendly, "passing over" man's sins with no apparently adequate, or just, ground for doing so. Now in the blood of Christ in is condemned and expiated, and God is able to establish and maintain His character for righteousness, while He continues and extends His dealing in gracious love with sinners who exercise faith in Jesus. The propitiation originates with God, not to appease Himself, but to justify Himself in His uniform kindness to men deserving harshness. Compare also as to reconciliation, as in Ro 5:1-11: 2Co 5:18 ff.

LITERATURE.

Besides the comms., the literature is the same as for ATONEMENT, to recent works on which add Stalker, The Atonement; Workman, At Onement, or Reconciliation with God; Moberly, in Foundations, Christian Belief in Terms of Modern Thought.

International Standard Bible Encyclopaedia

Propitiation:

pro-pish-i-a'-shun:

1. Terms and Meaning:

The word is Latin and brings into its English use the atmosphere of heathen rites for winning the favor, or averting the anger, of the gods. In the Old Testament it represents a number of Hebrew words-ten, including derivatives-which are sufficiently discussed under ATONEMENT (which see), of which propitiation is one aspect. It represents in Septuagint the Greek stems hilask- (hile-), and katallag-, with derivatives; in the New Testament only the latter, and is rarely used. Propitiation needs to be studied in connection with reconciliation, which is used frequently in some of the most strategic sentences of the New Testament, especially in the newer versions In Heb 2:17, the English Revised Version and the American Standard Revised Version have both changed "reconciliation" of the King James Version to "propitiation," to make it correspond with the Old Testament use in connection with the sacrifice on the DAY OF ATONEMENT (which see). Lu 18:13 ("God, be thou merciful (margin "be propitiated") to me the sinner" (the American Standard Revised Version margin)); Heb 8:12 (quoted from the Septuagint); and Mt 16:22 (an idiomatic asseveration like English "mercy on us") will help in getting at the usage in the New Testament. In Septuagint hilasterion is the term for the "mercy-seat" or "lid of the ark" of the covenant which was sprinkled with blood on the Day of Atonement. It is employed in exactly this sense in Heb 9:5, where later versions have in the margin "the propitiatory."

Elsewhere in the New Testament this form is found only in Ro 3:25, and it is here that difficulty and difference are found extensively in interpreting. Greek fathers generally and prominent modern scholars understand Paul here to say that God appointed Christ Jesus to be the "mercyseat" for sinners. The reference, while primarily to the Jewish ceremonial in tabernacle and temple, would not depend upon this reference for its comprehension, for the idea was general in religious thought, that some place and means had to be provided for securing friendly meeting with the Deity, offended by man's sin. In Hebrews particularly, as elsewhere generally, Jesus Christ is presented as priest and sacrifice. Many modern writers (compare Sanday and Headlam), therefore, object that to make Him the "mercy-seat" here complicates the figure still further, and so would understand hilasterion as "expiatory sacrifice." While this is not impossible, it is better to take the word in the usual sense of "mercy-seat." It is not necessary to complicate the illustration by bringing in the idea of priest at all here, since Paul does not do so; mercy-seat and sacrifice are both in Christ, hilasmos, is found in the New Testament only in 1 Joh 2:2; 4:10. Here the idea is active grace, or mercy, or friendliness. The teaching corresponds exactly with the tin Romans. "Jesus Christ the righteous" is our "Advocate (margin "Helper") with the Father." because He is active mercy concerning (peri) our sins and those of the whole world. Or (Ro 4:10), God "loved us, and sent his Son to be the propitiation for (active mercy concerning) our sins." This last passage is parallel with Ro 3:25, the one dealing with the abstract theory, and so Christ is set forward as a "mercy-seat," the other dealing with experience of grace, and so Christ is the mercy of God in concrete expression.

B-2 Noun Strong's Number: G2434

Greek: hilasmos

Propitiation:

akin to hileos ("merciful, propitious"), signifies "an expiation, a means whereby sin is covered and remitted." It is used in the NT of Christ Himself as "the propitiation," in 1,lo 2.2; 4:10, signifying that He Himself, through the expiatory sacrifice of His Death, is the Personal means by whom God shows mercy to the sinner who believes on Christ as the One thus provided. In the former passage He is described as "the propitiation for our sins; and not for ours only, but also for the whole world." The italicized addition in the AV, "the sins of," gives a wrong interpretation. What is indicated is that provision is made for the whole world, so that no one is, by Divine predetermination, excluded from the scope of God's mercy; the efficacy of the "propitiation," however, is made actual for those who believe. In 1,30 4:10, the fact that God "sent His Son to be the propitiation for our sins," is shown to be the great expression of God's love toward man, and the reason why Christians should love one another. In the Sept., Lev 25:9; Num 5:8; 1Ch 28:20; Psa 130:4; Eze 44:27; Amo 8:14.

Outline of Biblical Usage [?]

- I an appeasing, propitiating
- //. the means of appeasing, a propitiation

Strong's Definitions [?]

(Strong's Definitions Legend)

ίλασμός hilasmós, hil-as-mos'; atonement, i.e. (concretely) an expiator:— propitiation.

Thayer's Greek Lexicon [?]

(Jump to Scripture Index)

STRONGS NT 2434: ἱλασμός

ίλασμός, -οῦ, ὁ, (ἱλάσκομαι);

- **1. an appeasing, propitiating,** Vulg. propitiatio, (Plutarch, de sera num. vind. c. 17; plural joined with καθαρμαι, Plutarch, Sol. 12; with the genitive of the object τῶν θεῶν, the Orphica Arg. 39; Plutarch, Fab. 18; θεῶν μῆνιν ἱλασμοῦ καὶ χαριστηρίων δεομένην, vit. Camill. 7 at the end; ποιεῖσθαι ἱλασμόν, of a priest offering an expiatory sacrifice. 2 Macc. 3:33).
- 2. in Alex. usage **the means of appeasing, a propitiation**: Philo, alleg. leg. 3 § 61; προσοίσουσιν ἱλασμόν, for מְלִיקָה, Ezekiel 44:27; περὶ τῶν ἀμαρτιῶν, of Christ, 1 John 2:2; 1 John 4:10 (κριὸς τοῦ ἱλασμοῦ, Numbers 5:8; [cf. ἡμέρα τ. ἱλασμοῦ, Leviticus 25:9]; also for סְלִיקָה, forgiveness, Psalm 129:4 (Ps. 130:4); Daniel 9:9, Theodotion). [Cf. Trench § 77.]

Module 1: *Meanings Expiation*

Dictionary/Lexicon





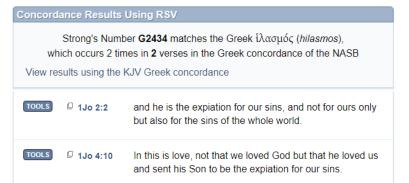
Context: Verse Usage

w	_	ber G2434 matches the Greek ἱλασμός (<i>hilasmos</i>), mes in 2 verses in the Greek concordance of the NASB
View re	esults using the	KJV Greek concordance
TOOLS	☐ 1Jo 2:2	and he is the expiation for our sins, and not for ours only but also for the sins of the whole world.
TOOLS	☐ 1Jo 4:10	In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins.

Module 1: *Meanings* **Expiation**

Dictionary/Lexicon







God now speaks to us by His SON **Prophetically Fulfilled** Scripturally Illustrated **Experientially Know**

Context: 1 John Global Usage - Staging

heard we proclaim also to you, so that you may ning. I write to you, young men, because you have fellowship with us; and our fellowship is are strong, and the word of God abides in you, with the Father and with his Son Jesus Christ. and you have overcome the evil one. 4 And we are writing this that our joy may be complete.

if we walk in the light, as he is in the light, we God abides for have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. 8 If we is faithful and just, and will forgive our sins and it is the last hour. 19 They went out from us his word is not in us.

2:1 My little children, I am writing this to you so the whole world.

if we keep his commandments. 4 He who says denies the Son has the Father. He sho confesses ught to lay down our lives for the brethren. 17 But if any one has the world's goods and sees his borner to say the son has the father. He sho confesses ught to lay down our lives for the brethren. 17 But if any one has the world's goods and sees his borner to say the son has the father. He sho confesses ught to lay down our lives for the brethren. 17 But if any one has the world's goods and sees his borner to meet, yet closes his heart against him, how does ever keeps his word, in him truly love for God. You heard from the beginning abides in you, God's love abide in him? 18 Little children, letus not know and believe the love God has for us. God is perfected. By this we may be sure that we are then you will abide in the Son and in the Father. in him: 6 he who says he abides in him ought to 25 And this is what he has promised us, eternal walk in the same way in which he walked.

and the true light is already shining. 9 He who in him says he is in the light and hates his brother is in ness has blinded his eyes

say we have no sin, we deceive ourselves, and heard that antichrist is coming, so now many the truth is not in us. 9 If we confess our sins, he antichrists have come; therefore we know that of God, nor he who does not love his brother. cleanse us from all unrighteousness. 10 If we but they were not of us; for if they had been of say we have not sinned, we make him a liar, and us, they would have continued with us; but they

that you may not sin; but if any one does sin, we 20 But you have been anointed by the Holy righteous, 13 Donot wonder, brethren, that the world one another, 12 No man has ever seen God; if have an advocate with the Father, Jesus Christ One, and you all know. 21 I write to you, not hates you. 14 We know that we have passed out of we love one another, God abides in us and his the righteous; 2 and he is the expiation for our because you do not know the truth, but because death into life, because we love the brethren. He who love is perfected in us. sins, and not for ours only but also for the sins of you know it, and know that no lie is of the truth. does not love abides in death. 15 Any one who hates 3 And by this we may be sure that we know him, denies the Father and the Son. 23 No one who know love, that he laid down his life for us; and we 14 And we have seen and testify that the Father know that he hears us in whatever we ask, we

7 Beloved, I am writing you no new command- 26 I write this to you about those who would hearts condemn us; for God is greater than our hearts, have confidence for the day of judgment, bement, but an old commandment which you had deceive you; 27 but the anointing which you and he knows everything, 21 Beloved, if our hearts cause as he is so are we in this world. 18 There sin, but He who was born of God keeps him, from the beginning; the old commandment is the received from him abides in you, and you have do not condenn us, we have confidence before is no fear in love, but perfect love casts out fear. and the evil one does not touch him. word which you have heard, 8 Yet I am writing no need that any one should teach you; as his God; 22 and we receive from him whatever we ask. For fear has to do with punishment, and he who you a new commandment, which is true in him anointing teaches you about everything, and is because we keep his commandments and do what fears is not perfected in love. 19 We love, beand in you, because the darkness is passing away true, and is no lie, just as it has taught you, abide pleases him. 23 And this is his commandment, that cause he first loved us. 20 If any one says, "I

abides in the light, and in it there is no cause for when he appears we may have confidence and and he in them. And by this we know that he abides stumbling. If But he who hates his brother is in not shrink from him in shame at his coming. 29 in us, by the Spirit which he has given us. the darkness and walks in the darkness, and does If you know that he is righteous, you may be not know where he is going, because the dark- sure that every one who does right is born of

1:1 That which was from the beginning, which 12 I am writing to you, little children, because 3:1 See what love the Father has given us, that we 4:1 Beloved, do not believe every spirit, but 5:1 Every one who believes that Jesus is the we have heard, which we have seen with our your sins are forgiven for his sake. 13 I am should be called children of God; and so we are. The test the spirits to see whether they are of God; Christ is a child of God, and every one who eves, which we have looked upon and touched writing to you, fathers, because you know him reason why the world does not know us is that it did for many false prophets have gone out into the loves the parent loves the child. 2 By this we with our hands, concerning the word of life—2 who is from the beginning. I am writing to you, not know him. 2 Beloved, we are God's children world. 2 By this you know the Spirit of God: know that we love the children of God, when with our hands, contenting the work of the life was made manifest, and we saw it, and testify to it, and proclaim to you the fund a cyling. I write to you, children, because you have overcome the manifest to us—3 that which was with the Father and vesting the father. 14 I write to you, fathers, we shall be like him, for manifest to us—3 that which we have been as the sum of God. This is the love of God, that we keep his commandments are manifest to us—3 that which we have been as the sum of God. This is the spirit of antichrist, of which does not confess Jesus is not of God. This is the spirit of antichrist, of which does not confess Jesus is not of God. This is the spirit of antichrist, of which does not confess Jesus is not of God. This is the spirit of antichrist, of which does not confess Jesus is not of God. This is the spirit of antichrist, of which does not confess Jesus is not of God. This is the spirit of antichrist, of which does not confess Jesus is not of God. This is the spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which does not confess Jesus is not of God. This is the spirit of antichrist, of which does not confess Jesus is not of God. This is the spirit which does not confess Jesus is not of God. This is the spirit of Antichrist of Wellow and Work Per whether the account of the function of God and obey the confesses that Jesus Christ we love the function of God and obey the confesses that Jesus Christ we love the function of God and obey the confesses that Jesus Christ we love the function of God and obey the confesses that Jesus Christ we love the function of God and obey the confesses that Jesus Christ we love the function of God and obey the confesses that Jesus Christ we love the function of God and obey the confesses that Jesus Christ we love the function of God and obey the confesses that Jesus Christ we love the function of God and obey the confess that Jesus Christ we love the function of the function of the function of the function of the funct

ness; sin is lawlessness. 5 You know that he ap-15 Do not love the world or the things in the No one who abides in him sins; no one who sins has come them; for he who is in you is greater than It is the message we have near from mind and proclaim to you, that Go do is light and in him word, the last of the flesh and the lust of the eyes and the pride of life, is not of the Father but level in the word, it is not of the Father but level in and do not live according to the truth; 7 but and the lust of you have fellowship with him while we walk in darkness, we lie and do not live according to the truth; 7 but and the book and the spirit is the truth. 8 the words of the devil. 9 No one born of God does not listen to us. By the read the blood, and the spirit is the truth. 8 the words of the devil. 9 No one born of God does not listen to us. By the read of God does not listen to us. By the word knows God listens to us. By the read of God does not listen to us. By the word listens to us. By the word listens to them. 6 We are an of God when the word listens to us. By the word listens to them. 6 We are a for God does not listen to us. By the word listens to them. 6 We are a for God does not listen to us. By the word listens to them. 6 We are a for God does not listen to us. By the word listens to us. By the word listens to us. By the word liste mits sin; for God's nature abides in him, and he cannot sin because he is born of God. 10 By this it may 18 Children, it is the last hour; and as you have be seen who are the children of God, and who are the children of the devil: whoever does not do right is not knows God. 8 He who does not love does not believes in the Son of God has the testimony

> us, they would have continued with us; but they went tout, that it might be plain that they all are not of us.
>
> from the beginning that we should love one another, went out, that it might be plain that they all are not of us.
>
> from the beginning that we we the should love one another, went out, that it might be plain that they all are not of us.
>
> from the beginning that we should love one another, went out, that it might be plain that they all are not of us.
>
> from the beginning that we should love one another, went that we loved God but that he loved us and sent that we loved God but that he loved us and sent on the should love of the who has not the Son of love us, we also ought to love God has not life; he who has not the Son of God has not life; of God has not life; he who has not the Son of love us, we also ought to love 22 Who is the liar but he who denies that Je- his brother is a murderer, and you know that no mur- 13 By this we know that we abide in him and he sus is the Christ? This is the antichrist, he who derer has eternal life abiding in him. 16 By this we in us, because he has given us of his own Spirit. love in word or speech but in deed and in truth.

> > 19 By this we shall know that we are of the truth,

1 John RSV

you heard that it was coming, and now it is in overcomes the world; and this is the victory that 4 Every one who commits sin is guilty of lawless- the world already.

peared to take away sins, and in him there is no sin. 6 # Little children, you are of God, and have over- Jesus is the Son of God? world. If any one loves the world, love for the either seen him or known him. 7 Little children, let he who is in the world. 5 They are of the world, 6 This is he who came by water and blood, 5 This is the message we have heard from him Father is not in him. 16 For all that is in the no one deceive you. He who does right is righteous, therefore what they say is of the world, and the Jesus Christ, not with the water only but with

Beloved, let us love one another, for love is

11 For this is the message which you have heard sent his only Son into the world, so that we the testimony that God has borne to his Son. 11

is love, and he who abides in love abides in God, and God abides in him.

and reassure our hearts before him 20 whenever our 17 In this is love perfected with us, that we may we should believe in the name of his Son Jesus Christ love God "and hates his brother he is a liar; for and love one another, just as he has commanded us. he who does not love his brother whom he has 20 And we know that the Son of God has come the darkness still. 10 He who loves his brother 28 And now, little children, abide in him, so that 24 All who keep his commandments abide in him, seen, cannot love God whom he has not seen. and has given us understanding, to know him 21 And this commandment we have from him. that he who loves God should love his brother

overcomes the world, our faith, 5 Who is it that overcomes the world but he who believes that

of God, and he who loves is born of God and that he has borne witness to his Son. 1θ He who know God; for God is love. 9 In this the love in himself. He who does not believe God has of God was made manifest among us, that God made him a liar, because he has not believed in

> 13 I write this to you who believe in the name of the Son of God, that you may know that you have eternal life. 14 And this is the confidence which we have in him, that if we ask anything according to his will he hears us. 15 And if we know that we have obtained the requests made of him. 16 If any one sees his brother committing what is not a mortal sin, he will ask, and God will give him life for those whose sin is not mortal. There is sin which is mortal; I do not say that one is to pray for that. 17 All wrongdoing is sin, but there is sin which is not mortal.

18 We know that any one born of God does not

who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life. 21 Little children, keep yourselves from idols

© 2006 OTC Publishing All rights reserved.

CONTEXT

CONTEXT

CONTEXT

Context: 1 John Global Usage - Staging



Advocate

Keeping the Law Keeping the Faith



Context: 1 John Global Usage - Staging

God now speaks to us by His SON

Prophetically Fulfilled

Scripturally Illustrated

Experientially Know

- 1. God's Eternal Purpose
- 2. His Ruling Self Expression
 - 1. His House
 - 2. His Reign
 - 3. His Rule
 - 1. Creation
 - 2. His Man
 - 1. Birth
 - 2. New Birth
 - 3. Re-created in Christ Jesus
 - 4. Participation

In 1 John

How did I become a Child of God

What occurred

How did it occur

What's up with God the Father

What is 'the Faith'

Wrath

God's Eternal Purpose

Context of 'Blood'

1 JN 2.1 Need to deal with sin



Who is this FATHER? God Manifest
And
How is HE ADVOCATED by Jesus HIS SON?

- Genesis 1
- God Created
- <u>God's Eternal Purpose; Man Created</u> Birthed Worked Reign

