



MPLS
Aug 10, 2020



The Sabbath Rest Experiential Christianity

God now speaks to us by His SON

Prophetically Fulfilled
Scripturally Illustrated
Experientially Know

John's Faith Block Challenges

- Open
- Web Site Materials
 - Resources, PDF, Video & Sessions
- Overview of Study
 - Meanings: Advocate & Expiation
 - Context: Advocate & Expiation

1/ That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—2 the life was made manifest, and we saw it, and testify to it, and proclaim to you, the little children, manifest to us—3 that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. 4 And we are writing this that our joy may be complete.

5 This is the message which we have heard from 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 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 the truth is not in us. 9 If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. 10 If we say we have not sinned, we make him a liar, and his word is not in us.

2/ 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.

3 And by this we may be sure that we know him, if we keep his commandments. 4 He who says "I know him" but disobeys his commandment is a liar, and the truth is not in him; 5 but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him: 6 he who says he abides in him ought to walk in the same way in which he walked.

7 Beloved, I am writing you no new commandment, but an old commandment which you had from the beginning; the old commandment is the word which you have heard. 8 Yet I am writing you a new commandment, which is true in him and in you, because the darkness is passing away and the true light is already shining. 9 He who says he is in the light and hates his brother is in the darkness still. 10 He who loves his brother abides in the light, and in it there is no cause for stumbling. 11 But he who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

12 I am writing to you, little children, because your sins are forgiven for his sake. 13 I am writing to you, fathers, because you know him who is from the beginning, I am writing to you, young men, because you have overcome the evil one. 14 I write to you, children, because you know him who is from the beginning. I write to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.

15 Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him. 16 For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. 17 And the world passes away, and the lust of the world with it; but he who does the will of God abides forever.

18 Children, it is the last hour; and as you have heard that antichrist is coming, so now many antichrists have come; therefore we know that it is the last hour. 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that it might be plain that they all are not of us.

20 But you have been anointed by the Holy One, and you all know. 21 I write to you, not because you do not know the truth, but because you know it, and know that no lie is of the truth. 22 Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. 23 No one who denies the Son has the Father. He who confesses the Son but not the Father who sent him, he is a liar and his testimony is false. 24 Let what you hear and what you see, let that abide in you. If what you hear and what you see does not abide in you, then you will abide in the Son and in the Father. 25 And this is what he has promised us, eternal life.

26 I write this to you about those who would deceive you; 27 but the anointing which you received from him abides in you, and you have no need that any one should teach you; as his anointing teaches you about everything, and is true, and is no lie, just as it has taught you, abide in him.

28 And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming. 29 If you know that he is righteous, you may be sure that every one who does right is born of him.

3/ See what love the Father has given us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. 2 Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. 3 And every one who thus hopes in him purifies himself as he is pure.

4 Every one who commits sin is guilty of lawlessness; sin is lawlessness. 5 You know that he appeared to take away sins, and in him there is no sin. 6 No one who abides in him sins; no one who sins has either seen him or known him. 7 Little children, let no one deceive you. He who does right is righteous, as he is righteous. 8 He who commits sin is of the devil; for the devil has sinned from the beginning. 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 of God, nor he who does not love his brother.

11 For this is the message which you have heard from the beginning, that we should love one another, 12 and not be like Cain, who was of the same one and murdered his brother. Ask why he murdered him? Because his own deeds were evil and his brother's righteous. 13 Do not wonder, brethren, that the world hates you. 14 We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. 15 Any one who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. 16 By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. 17 But whoever confesses that Jesus is the Son of God, and does not love his brother who has seen his brother in need, yet closes his heart against him, how does God's love abide in him? 18 Little children, let us not 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 hearts condemn us; for God is greater than our hearts, and he knows everything. 21 Beloved, if our hearts do not condemn us, we have confidence before God; 22 and we receive from him whatever we ask, because we keep his commandments and do what pleases him. 23 And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. 24 All who keep his commandments abide in him, and he in them. And by this we know that he abides in us, by the Spirit which he has given us.

1 John RSV

4/1 Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world. 2 By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God. 3 and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming, and now it is in the world already.

4 Little children, you are of God, and have overcome them; for he who is in you is greater than he who is in the world. 5 They are of the world, therefore what they say is of the world, and the world listens to them. 6 We are of God, who ever knows God listens to us, and who does not listen to us. By this we know the Spirit: the water, and the blood, and these three agree. 9 If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God that he has borne witness to his Son. 10 He who believes in the Son of God has the testimony in himself. He who does not believe God has made him a liar, because he has not believed in the testimony that God has borne to his Son. 11 And this is the testimony, that God gave us eternal life, and this life is in his Son. 12 He who has the Son has life; he who has not the Son of God has not life.

7 Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. 8 He who does not love does not know God; for God is love. 9 In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. 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. 11 Beloved, if God so loved us, we also ought to love one another. 12 No man has ever seen God; if we love one another, God abides in us and his love is perfected in us.

13 By this we know that we abide in him and he in us, because he has given us of his own Spirit. 14 And we have seen and testify that the Father has sent his Son as the Savior of the world. 15 Whoever confesses that Jesus is the Son of God abides in him, and he in him, and we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.

17 In this is love perfected with us, that we may have confidence for the day of judgment, because as he is so are we in this world. 18 There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. 19 We love, because he first loved us. 20 If any one says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. 21 And this commandment we have from him, that he who loves God should love his brother also.

5/1 Every one who believes that Jesus is the Christ is a child of God, and every one who loves the parent loves the child. 2 By this we know that we love the children of God, when we love God and obey his commandments. 3 For this is the love of God, that we keep his commandments. And his commandments are not burdensome. 4 For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. 5 Who is it that overcomes the world but he who believes that Jesus is the Son of God?

6 This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. 7 And the Spirit is the witness, because the Spirit is the truth. 8 There are three that testify: the Spirit, the water, and the blood; and these three agree. 9 If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God that he has borne witness to his Son. 10 He who believes in the Son of God has the testimony in himself. He who does not believe God has made him a liar, because he has not believed in the testimony that God has borne to his Son. 11 And this is the testimony, that God gave us eternal life, and this life is in his Son. 12 He who has the Son has life; he who has not the Son of God has not life.

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 he hears us in whatever we ask, 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 sins 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 sin, but He who was born of God keeps him, and the evil one does not touch him.

19 We know that the Son of God has come into the world in the power of His grace, and the whole world is in the power of His grace.

20 And we know that the Son of God has come and has given us understanding, to know him 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.

□ The SON – God’s Full Revelation



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

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
- Life/Death
- Light/Darkness
- Truth/lie
- Love/hatred

1/ That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—*2* the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was declared to us—*3* the which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with His Son Jesus Christ. *4* And we are writing this that our joy may be complete.

5 This is the message we have heard from 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 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 the truth is not in us. *9* If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. *10* If we say we have not sinned, we make him a liar, and his word is not in us.

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3 And by this we may be sure that we know him, if we keep his commandments. *4* He who says “I know him” but disobeys his commandments is a liar, and the truth is not in him; *5* but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him: *6* he who says he abides in him ought to walk in the same way in which he walked.

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1 John RSV

What?

Why?

Who?

When?

How?

5/1 Every one who believes that Jesus is the Christ is a child of God, and every one who loves the parent loves the child. *2* By this we know that we love the children of God, when we love God and obey his commandments. *3* For this is the love of God, that we keep his commandments. And his commandments are not burdensome. *4* For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. *5* Who is it that overcomes the world but he who believes that Jesus is the Son of God?

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

John’s Faith Block Challenges

*Challenge Listing
Belief /Unbelief*

the blood
of Jesus his Son



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;
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advocate

Definition of *advocate*

- 1: one who pleads the cause of another *specifically* : one who pleads the cause of another before a [tribunal](#) or judicial court
- 2: one who defends or maintains a cause or proposal *an 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 [expiating](#) 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

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Module 1: *Meanings*

The screenshot shows a web browser window with the URL `blueletterbible.org`. The navigation menu includes: SEARCH, STUDY, DEVOTIONALS, HELP, PRODUCTS, MINISTRIES, ABOUT, DONATE, and WELCOME, Marc (Logout). The main content area features the Blue Letter Bible logo and a search box. A hand icon with the number 1 points to the 'SEARCH' menu item. The search box contains the word 'advocate' (hand icon with number 2) and the version 'RSV' (hand icon with number 3). A hand icon with number 4 points to the search button. Below the search box, there are examples: 'John 3:16', 'Jesus faith love', and '"God of my salvation"'.

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SEARCH STUDY DEVOTIONALS HELP PRODUCTS MINISTRIES ABOUT DONATE LOGIN

BLUE LETTER BIBLE

HELP QUICKNAV ADV. OPTIONS

Verse or Word(s) RSV

RSV CLICK TO CHANGE

LINK CITE THIS SHARE FOLLOW PRINT

COPY COPY OPTIONS STRONG'S RED-LETTER

Search Results Aa

PRIMARY DICTIONARIES 5 LEXICONC 1 FAQs 25

WORD SEARCH Advocate RSV Adv. Options

"Advocate"
occurs 2 times in 2 verses in the RSV, including 2 exact phrases shown first.

TOOLS Act 16:21 They advocate customs which it is not lawful for us Romans to accept or practice."

TOOLS 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;

Sponsors

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Search Results in Other Versions

(Notes)

KJV (1)	NKJV (1)	NLT (8)	NIV (6)	ESV (2)
CSB (2)	NASB (3)	NET (9)	RSV (2)	ASV (1)
YLT (1)	WEB (1)			

Search Results by Book

(Notes)

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The screenshot shows the Blue Letter Bible website interface. At the top, there is a navigation bar with links for SEARCH, STUDY, DEVOTIONALS, HELP, PRODUCTS, MINISTRIES, ABOUT, and DONATE. A search bar contains the text 'Verse or Word(s)' and 'RSV'. Below the navigation bar, there are buttons for COPY, COPY OPTIONS, STRONG'S, and RED-LETTER. The main content area is titled 'Search Results' and shows a search for 'Advocate' using the RSV version. The results are displayed in a list of dictionaries, with a red box highlighting the first result: 'Easton's Bible Dictionary'. A hand icon with the number '1' points to this result. Other results include 'International Standard Bible Encyclopaedia', 'Nave's Topical Bible', 'Vine's Expository Dictionary of New Testament Words', and 'Smith's Bible Dictionary'. On the right side of the page, there are sections for Sponsors, BLB Searches, Multi-Verse Retrieval, and Let's Connect.

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Verse or Word(s) KJV

LINK CITE THIS SHARE FOLLOW PRINT

STUDY RESOURCES :: DICTIONARIES :: ADVOCATE

Dictionaries :: Advocate

Below are articles from the following dictionary:

- Easton's Bible Dictionary

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.

Sponsors

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BLB Searches

Search the Bible

Verse, Word(s) or Topic KJV

Advanced Options

Other Searches

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Multi-Verse Retrieval

For example: Gen 1:1-15; Rev 3; 4; Jer 21:10

Module 1: *Meanings* *Advocate*

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Easton's Bible Dictionary

Advocate:

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BLUE LETTER BIBLE

VERSE OR WORD(S) KJV

STUDY RESOURCES :: DICTIONARIES :: ADVOCATE

Dictionaries :: Advocate

Below are articles from the following dictionary:

- International Standard Bible Encyclopaedia

International Standard Bible Encyclopaedia

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Written by E. Y. Mullins

See PARACLETE
See COMFORTER
See HOLY SPIRIT

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BLB Searches

Search the Bible

Verse, Word(s) or Topic KJV

Advanced Options

Other Searches

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Multi-Verses Retrieval

For example: Gen 1:1-15; Rev 3; 4; Jer 21:10

KJV Retrieve Adv. Options

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HELP QUICKNAV ADV. OPTIONS

Verse or Word(s) KJV

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STUDY RESOURCES :: DICTIONARIES :: ADVOCATE

Dictionaries :: Advocate Aa

Below are articles from the following dictionary:

- Nave's Topical Bible

Nave's Topical Bible

Advocate: Tertullus
Act 24:1-9

Advocate: Figurative
1Jo 2:1

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BLB Searches

Search the Bible

Verse, Word(s) or Topic KJV [?]

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- Easton's Bible Dictionary Advocate 
- International Standard Bible Encyclopaedia Advocate 
- Nave's Topical Bible Advocate 
- Vine's Expository Dictionary of New Testament Words Advocate **Doing Vines Last**
- Smith's Bible Dictionary Advocate 

On the right side of the page, there are several sidebar sections: 'Sponsors' with two entries for 'PARTNER WITH THE BLB (DISCLAIMER)'; 'BLB Searches' with a search input field containing 'Advocate' and a dropdown menu set to 'RSV'; 'Multi-Verse Retrieval' with a text area containing 'For example: Gen 1:1-15; Rev 3; 4; Jer 21:10' and buttons for 'RSV', 'Retrieve', and 'Adv. Options'; and 'Let's Connect'.

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VERSE OR WORD(S) KJV

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STUDY RESOURCES :: DICTIONARIES :: ADVOCATE

Dictionaries :: Advocate Aa

Below are articles from the following dictionary:

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Smith's Bible Dictionary

Advocate:
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Sponsors
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BLB Searches

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Verse, Word(s) or Topic KJV [?]

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Other Searches

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VERSE OR WORD(S) KJV

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STUDY RESOURCES :: DICTIONARIES :: ADVOCATE

Dictionaries :: Advocate Aa

Below are articles from the following dictionary:

- Vine's Expository Dictionary of New Testament Words

Vine's Expository Dictionary of New Testament Words

Advocate:
For ADVOCATE see COMFORTER 

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Verse, Word(s) or Topic KJV [?]

Advanced Options

Other Searches

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The screenshot shows the Blue Letter Bible website interface. The main content area displays the definition for the Greek word 'parakletos' (Strong's Number: G3875). The definition is circled in red, and a hand icon with the number 1 points to it. The definition reads: "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 'Merchan' given by the Hebrews to the Messiah."

Module 1: *Meanings* *Advocate*

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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.

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BLUE LETTER BIBLE HELP QUICKNAV ADV. OPTIONS RSV CLICK TO CHANGE RETURN TO TOP LINK CITE THIS SHARE FOLLOW PRINT

COPY COPY OPTIONS STRONG'S RED-LETTER

Search Results Aa

PRIMARY DICTIONARIES 5 LEXICONC 1 FAQs 25

WORD SEARCH: Advocate RSV Adv. Options

"Advocate"
occurs 2 times in 2 verses in the RSV, including 2 exact phrases shown first.

TOOLS Act 16:21 They advocate customs which it is not lawful for us Romans to accept or practice."

TOOLS 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;

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Search Results in Other Versions
(Notes)
KJV (1) NKJV (1) NLT (8) NIV (6) ESV (2)
CSB (2) NASB (3) NET (9) RSV (2) ASV (1)
YLT (1) WEB (1)

Search Results by Book
(Notes)

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BLUE LETTER BIBLE RSV Verse or Word(s) COPY COPY OPTIONS STRONG'S RED-LETTER

Search Results

PRIMARY 2 DICTIONARIES 5 LEXICONC 25 FAQs

WORD SEARCH: Advocate RSV

Exact Match
 Beginning of the Word
 Any Part of the Word

Below are the results of the LexiConc search using your criteria. [\(More Info\)](#)

There are 1 LexiConc entries that match Advocate.

- 0 Hebrew/Aramaic Results
- 1 Greek Results

Strong's #	Hebrew	Transliterated	English Equivalent
Old Testament (Hebrew) for " <u>Advocate</u> "			
No Hebrew/Aramaic Results			
Strong's #	Greek	Transliterated	English Equivalent
New Testament (Greek) for " <u>Advocate</u> "			
G3875	παράκλητος	paraklētos	comforter, <u>advocate</u>

Sponsors

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BLB Searches

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Other Searches

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RSV Retrieve Adv. Options

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- I. 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

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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 - *paraklētōs*

Aa

παράκλητος

Outline of Biblical Usage [?]

- I. 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



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

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Scripturally Illustrated
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John’s Faith Block Challenges

The screenshot shows the Blue Letter Bible website interface. The main content area displays the Strong's and Thayer's definitions for the Greek word παράκλητος (paraklētos). A red circle highlights the Strong's and Thayer's definition sections. Two hand icons with numbers 1 and 2 point to the respective definition sections.

Strong's Definitions [?] (Strong's Definitions Legend)

1. **παράκλητος** **paraklētos**, par-ak'-lay-tos; an intercessor, consoler.—advocate, confeder.

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,

- "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.
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The right sidebar contains sections for "Let's Connect" (social media icons and newsletter subscription), "Daily Devotionals" (listing various devotional readings), "Daily Bible Reading Plans" (listing one-year and two-year plans), and "Recently Popular Pages" (listing various study resources).

Module 1: Meanings Advocate



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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.

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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 - *paraklētōs*

Aa

παράκλητος

Outline of Biblical Usage [?]

- summoned, called to one's side, esp. called to one's aid
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Dictionary/Lexicon

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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, <i>even</i> 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:

1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—2 the life was made manifest, and we saw it, and testify to it, and proclaim to you the real life which was with the Father and made manifest to us—3 that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with His Son Jesus Christ. 4 And we are writing this that our joy may be complete.

5 This is the message we have heard from 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 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 the truth is not in us. 9 If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. 10 If we say we have not sinned, we make him a liar, and his word is not in us.

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.

3 And by this we may be sure that we know him, if we keep his commandments. 4 He who says "I know him" but does not his commandments is a liar, and the truth is not in him; 5 but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him: 6 he who says he abides in him ought to walk in the same way in which he walked.

7 Beloved, I am writing you no new commandment, but an old commandment which you had from the beginning; the old commandment is the word which you have heard. 8 Yet I am writing you a new commandment, which is true in him and in you, and because the darkness is passing away and the true light is already shining. 9 He who says he is in the light and hates his brother is in the darkness still. 10 He who loves his brother abides in the light, and in it there is no cause for stumbling. 11 But he who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

12 I am writing to you, little children, because your sins are forgiven for his sake. 13 I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have overcome the evil one. I write to you, children, because you love the Father. 14 I write to you, fathers, because you know him who is from the beginning. I write to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.

15 Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him. 16 For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. 17 And the world passes away, and the lust of the world with it; but those who do the will of God abide for ever.

18 Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come; therefore we know that it is the last hour. 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that it might be plain that they all are not of us.

20 But you have been anointed by the Holy One, and you all know. 21 I write to you, not because you do not know the truth, but because you know it, and know that no lie is of the truth. 22 Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. 23 No one who denies the Son has the Father. He who confesses the Son but does not confess the Father who sent the Son into the world, he brings his Father and the Son into judgment. 24 And what you heard from the beginning abides in you, then you will abide in the Son and in the Father. 25 And this is what he has promised us, eternal life.

26 I write this to you about those who would deceive you; 27 but the anointing which you received from him abides in you, and you have no need that any one should teach you; as his anointing teaches you about everything, and is true, and is no lie, just as it has taught you, abide in him.

28 And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming. 29 If you know that he is righteous, you may be sure that every one who does right is born of him.

3:1 See what love the Father has given us, that we should be called children of God, and so we are. The reason why the world does not know us is that it did not know him. 2 Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. 3 And every one who thus hopes in him purifies himself as he is pure.

4 Every one who commits sin is guilty of lawlessness; sin is lawlessness. 5 You know that he appeared to take away sins, and in him there is no sin. 6 No one who abides in him sins; no one who sins has either seen him or known him. 7 Little children, let no one deceive you. He who does right is righteous, as he is righteous. 8 He who commits sin is of the devil; for the devil has sinned from the beginning. 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 of God, nor he who does not love his brother.

11 For this is the message which you have heard from the beginning, that we should love one another, 12 and not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. 13 Do not wonder, brethren, that the world hates you. 14 We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. 15 Any one who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. 16 By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. 17 But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? 18 Little children, let us not 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 hearts condemn us; for God is greater than our hearts, and he knows everything. 21 Beloved, if our hearts do not condemn us, we have confidence before God; 22 and we receive from him whatever we ask, because we keep his commandments and do what pleases him. 23 And this is his commandment, that we should believe in the name of his Son, Jesus Christ and love one another, just as he has commanded us. 24 All who keep his commandments abide in him, and he in them. And by this we know that he abides in us, by the Spirit which he has given us.

1 John RSV

4:1 Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world. 2 By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God. 3 and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming, and now it is in the world already.

4 Little children, you are of God, and have overcome them; for he who is in you is greater than he who is in the world. 5 They are of the world, therefore what they say is of the world, and the world listens to them. 6 We are of God, who ever knows God listens to us, and he who does not know God does not listen to us. By this we know the spirit of truth and the spirit of error.

7 Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. 8 He who does not love does not know God; for God is love. 9 In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. 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. 11 Beloved, if God so loved us, we also ought to love one another. 12 No man has ever seen God; if we love one another, God abides in us and his love is perfected in us.

13 By this we know that we abide in him and he in us, because he has given us of his own Spirit. 14 And we have seen and testify that the Father has sent his Son as the Savior of the world. 15 Whoever confesses the Son of God abides in him, and he in him, and the Father who has sent the Son abides in him, and he in him. 16 If we love, we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.

17 In this is love perfected with us, that we may have confidence for the day of judgment, because as he is so are we in this world. 18 There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. 19 We love, because he first loved us. 20 If any one says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. 21 And this commandment we have from him, that he who loves God should love his brother also.

5:1 Every one who believes that Jesus is the Christ is a child of God, and every one who loves the parent loves the child. 2 By this you know that we love the children of God, when we love God and obey his commandments. 3 For this is the love of God, that we keep his commandments. And his commandments are not burdensome. 4 For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. 5 Who is it that overcomes the world but he who believes that Jesus is the Son of God?

6 This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. 7 And the Spirit is the one who testifies to us, because he hears the voice of God and does not listen to us. By this we know the spirit of truth and the spirit of error. 8 We receive the testimony of men, the testimony of God is greater; for this is the testimony of God that he has borne witness to his Son. 10 He who believes in the Son of God has the testimony in himself. He who does not believe God has made him a liar, because he has not believed in the testimony that God has borne to his Son. 11 And this is the testimony, that God gave us eternal life, and this life is in his Son. 12 He who has the Son has life; he who has not the Son of God has not life.

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 he hears us in whatever we ask, 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 sin, and he who does not sin does not touch him.

19 We know that the Son of God has come into the world in the power of his Spirit.

20 And we know that the Son of God has come and has given us understanding, to know him 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.

How?

Module 1: Meanings Expiation



The Sabbath Rest Experiential Christianity

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 propitiation 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 sin 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 "mercy-seat" 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 that in 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 1Jo 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 1Jo 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
- II. the means of appeasing, a propitiation

Strong's Definitions [?]

(Strong's Definitions Legend)

ἵλασμός *hilasmos*, hil-as-mos'; atonement, i.e. (concretely) an expiator.—propitiation.

Thayer's Greek Lexicon [?]

(Jump to Scripture Index)

STRONGS NT 2434: ἵλασμός

ἵλασμός, -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 μὴν 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 ἱλάσθη, Ezekiel 44:27; περὶ τῶν ἁμαρτιῶν, of Christ, 1 John 2:2; 1 John 4:10 (κρίσις τοῦ ἱλασμοῦ, Numbers 5:8; [cf. ἡμέρα τ. ἱλασμοῦ, Leviticus 25:9]; also for ἠῆλιζῆ, forgiveness, Psalm 129:4 (Ps. 130:4); Daniel 9:9, Theodotion). [Cf. Trench § 77.]

CONTEXT

CONTEXT

CONTEXT

Module 1: *Meanings* *Advocate*



The Sabbath Rest Experiential Christianity

God now speaks to us by His SON

*Prophetically Fulfilled
Scripturally Illustrated
Experientially Know*

Context: 1 John Global Usage - Staging

What?
[Small text block]

Why?
[Small text block]

Who?
[Small text block]

When?
[Small text block]

How?
[Small text block]

Context?
[Small text block]

1 John - RSSV

Context: 1 John Global Usage - Staging

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

Advocate

Keeping the Law
Keeping the Faith



Who is this FATHER?

God Manifest

And

How is HE ADVOCATED by Jesus HIS SON?

- [Genesis 1](#)
- [God Created](#)
- [God's Eternal Purpose; Man Created
Birthed Worked Reign](#)

