

Christ Our Advocate

2:1-2

2 :1 My little children, I am writing these things to you that you may not sin. And if [when] anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

1. "Little children" [tekni'on] is diminutive of the Greek "tek'non" (children).
 - a. It is expression of affection John had for his readers. See 1 John 2:18; 5:21.
 - b. It might suggest John was old, but this is not necessarily the force of the words.
 - c. Regardless of John's age at this time, he felt great affection for his readers, and was immensely concerned about their welfare.
 - d. He uses the more personal "I" here rather than the "we" of 1 John 1:4.
2. "Sin" must be avoided because it breaks fellowship with God and dishonors Him. (Isa. 59:1,2).
 - a. It leads to spiritual death. (Rom. 6:23).
 - b. John knew his readers would sin. (1 Jn. 1:8, 10).
 - 1) The "if" is not a doubtful or hypothetical "if," but means "when."
 - 2) See Rom. 3:10,11,23 - All men sin before and after becoming a Christian.
 - c. The fact sin is inevitable and the fact it can be forgiven (1 Jn. 1:7, 9) does not minimize its seriousness.
 - d. John was doing all he could to help his readers to avoid sin and keep God's commandments.
 - e. Though we cannot live sinlessly, we must seek to live above sin.
 - 1) We are not to deliberately continue in sin. See Rom. 6:1.
 - 2) We are not to deliberately sin just because we cannot live without sin.
3. "parakle'tos" means "one called alongside to help."
 - a. He is our "Helper." NIV has "one who speaks to the Father in our defense."
 - b. It has the idea of "advocate, attorney, mediator, intercessor."
 - c. Jesus does not plea our innocence, but pleas our guilt.
 - d. He asks God to forgive us because of what He has done. See Matt. 26:28

Note:

- The word is used of the Holy Spirit in John 14:16 where He is called “another” “Comforter” or “Advocate.”
 - The idea is “Helper.” McCord, NASB
 - The NIV has “Counselor.”
4. “We have” [e’chomen] is present tense showing Jesus is continuously “our Advocate.”
- a. Jesus never takes a day off.
 - b. He always stands before the throne of God to make intercession for His followers. (Heb. 7:25).
5. “Jesus” is His name, and “Christ” is a title. (Matt. 1:21; Jn. 1:41).

MAT 1:21 "And she will bear a Son; and you shall call **His name Jesus**, for it is He who will save His people from their sins."

JOH 1:41 He found first his own brother Simon, and said to him, "We have found the Messiah" (which translated means Christ).

6. “righteous” - see 1 Jn. 1:9 where the attribute is used of God the Father.
- a. See Acts 3:14 "But you disowned the Holy and Righteous One, and asked for a murderer to be granted to you,
 - b. NIV has “the Righteous One.” Greek has simply “di’kaion.” “Jesus Christ [the] righteous.”
 - c. Jesus is “the Holy and Righteous One” because of His sinlessness and because He is God’s Son. (1 Pet. 2:22; Heb. 4:15; 1 Jn. 3:5).

1PE 2:22 who committed no sin, nor was any deceit found in His mouth;

HEB 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

1JO 3:5 And you know that He appeared in order to take away sins; and in Him there is no sin.

- d. Jesus is qualified to plead our case and to enter the Father's presence. (Heb. 2:18).

2:2 **and He Himself is the propitiation** [sacrifice, atonement, payment, means of forgiveness] **for our sins; and not for** [lit concerning] **ours only, but also for those of the whole world.**

- The Greek “for” is from “pe’ri” meaning “concerning, relating.”
1. “Propitiation” (Gk. hilasmos’) means a sacrifice to satisfy God’s justice. See 1 Jn. 4:10.
- a. “Expiate” means “to make complete satisfaction for, to atone for.”
 - b. “Propitiation” means “atoning sacrifice”
 - c. The death of Jesus satisfied the divine justice of God and brought man into a state of reconciliation with God.

- d. Without the death of Christ no one could be in fellowship with God.
2. Jesus voluntarily made atonement for our sins. (Jn. 10:18; Isa. 53:6).
 - a. No one forced Jesus to die for us.
 - b. He gave His life because of His great love for man. (Jn. 15:13).
 3. Jesus died for “the whole world,” that is, for all. (Jn. 3:16; Rom. 5:8; Heb. 2:9).
 - a. “The whole world” does not teach universalism. (Matt. 7:13, 14; 7:21).
 - b. It teaches Christ died for all, but men must accept Christ. (Jn. 3:36; 14:6).

- The verb “hilas’komai” is used to mean “propitious, merciful.” (Lk. 18:13).

LUK 18:13 "But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!'"

- Used in a transitive sense it means “atone for sins.”
- Used in transitively it means “to be propitious, be merciful.
- It has the idea of mercy in Hebrews 2:17.

HEB 2:17 Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

It does not mean to appease the unrighteous or arbitrary anger of God - for He has none.

World:

1. “World is used of **all humanity**. (Jn. 3:16; 1 Jn. 1:14; John 4:42; 12:47).
2. It is used of the **material world** and the **world of humanity**. (Jn. 1:10).

JOH 1:10 He was in the [physical] world, and the [physical] world was made through Him, and the world [of humanity] did not know Him.

3. It is used of the **wicked, unbelieving world of humanity**. (Jn. 7:7).

JOH 7:7 "The world cannot hate you; but it hates Me because I testify of it, that its deeds are evil.

4. It is used of the **evil, base things** which exist in the world. (1 Jn. 2:15).

1JO 2:15 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him.

Note: Christ did not die for animals nor fallen angels, but for all humans who will accept Him. (Heb. 2:16; Jn. 14:6; 3:36).

HEB 2:16 For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.

JOH 14:6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me.

JOH 3:36 "He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him."

Knowing God

2:3-11

2:3 And by this we know that we have come to know Him, if we keep His commandments.

1. "We know" reveals that Christians can be very confident of their salvation.

a. This confidence is not based on merit. (Rom. 6:23; 11:6; Eph. 2:5, 8, 9).

ROM 11:6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

EPH 2:5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),

EPH 2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;

EPH 2:9 not as a result of works, that no one should boast.

b. It is noteworthy that knowing God is not based on subjective feeling or race or education or some deed or experiences, etc

c. It is based on the blood of Jesus, walking in the light, confessing our sins, keeping the commandments. (1 Jn. 1:7, 9; 2:1, 3).

d. Even doing great works without obedience will not save us. (Matt. 7:21; Lk. 6:46; Heb. 5:9).

e. The Gnostics falsely boasted of their superior knowledge of Christ, but John challenges this is how we know God. All who obey know God.

f. True knowledge and love of God means obedience. (1 Jn. 2:3-5). 1 John 5:3.

First Boast

2:4 The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him

1. It is relevant that John affirms that knowing God is associated with God's word, that is, "the truth." (1 Jn. 2:4,5).

• "the truth is not in us" - (1 Jn. 1:8).

• "His word is not in us." (1 Jn. 1:10).

2. John is often called "the apostle of love" because he wrote so much about it.

3. He did not, however, hesitate to use strong language in exposing false brethren. (1 Jn. 1:6, 10, 2:4, 22; 4:20).

4. Harsh language must, at times, be used. (Lk. 17:3; 2 Tim. 4:2; 1 Thess. 5:13,14).

2:5 but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him:

1. “perfected” means completed, reached its end. Gr. “teleio’o”
2. “God’s love” in us compels us to keep His commandments.
 - a. It has only been completed, reached its end or goal when it leads us to obey and glorify God.
 - b. 1 John 5:3 reveals how “the love of God” is demonstrated.
 - c. See also Rom. 11:22
 - 1) Love is not the only motivation for obedience, but it should be the primary motivation. (Jn. 14:15; 15:14; 1 Jn. 5:3).
 - 2) Fear is also a motivation. (Matt. 10:28; Heb. 10:31).
3. "whoever keeps on keeping His word" is present subjunctive active and means continuous action.
4. One who continuously keeps God’s word [walks in the light] has the love of God “perfected” in himself.
5. Keeping God’s word also reveals that one is in God
 - a. “We know that we are in Him.”
 - b. This means we are God’s children and we are in fellowship with Him.

Second Boast

2:6 the one who says he abides in Him ought himself to walk [live] in the same manner as He walked [lived].

1. The words “to walk” mean (1) walking in the light (2) being in fellowship with God (3) keeping the commandments.
2. “ought” [ophei’lo] is not an option, but an obligation.
 - a. "Himself also to keep on walking," a continuous performance, not a spasmodic spurt.
 - b. We are obligated to live as Jesus did.
 - c. We are living under a different covenant, but we are obligated to obey the laws of the new covenant.
 - d. Christ is “the Mediator” of this new covenant. (Heb. 8:6,7).

2:7 Beloved, I am not writing a new (kainos’) commandment to you, but an old (palaian’) commandment which you have had from the beginning; the old (palaia’) commandment is the word which you have heard.

- 2 John 5 reveals that the old/new commandment is “love.”
1. John is writing a commandment that was both old and new. (Lev. 19:18).

LEV 19:18 'You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the Lord.

- a. It was old in the sense they had heard it “from the beginning” of their Christian experience, and was a part of the first covenant.
 - b. It was “new” in the sense that it was new in quality.
 - c. We are to love as Jesus loved which is more than life. (Jn.13:34, 35; 1 Jn. 3:16).
2. “from the beginning” - Gr. “ap’ arches”
- a. The words means “from eternity.” (1:1) See 2:13, 14. See Deut. 33:27; Psa. 90:2; 1 Tim. 6:16.
 - b. The words here mean from the time they became Christians. (2:7). See 2:24; 3:11; 2 Jn. 1:5,6.
3. The devil has sinned “from the beginning,” that is from his fall. (1 Jn. 3:8).
- a. Satan is not eternal.
 - b. He is a created being, but he was not created evil.
4. The time of the devil’s fall is not revealed in scripture, but it preceded the fall of man and most likely creation of the material universe.
5. He was “the serpent” who tempted Adam and Eve in the garden of Eden. (Gen. 3:1, 2, 4).

2:8 On the other hand, I am writing a new [kainos’] commandment to you, which is true in Him and in you, because the darkness is passing away, and the true light is already shining

1. The word “new” (Gr. kainos’) means new in quality. See Verse 7.
2. The “true light” is Jesus.
 - a. See John 8:12.
 - b. Gr. “the light the true [real, genuine] already shines.”
 - c. “The true light” is Jesus and His revelation, teachings, commandments.
3. “Darkness” means “sin.”
 - a. The Greek for darkness here is “skoti’a.”
 - b. “Sin” is from “hamarti’a.”
4. “darkness is passing away” is another way of saying “the world is passing away.” (1 Jn. 2:17).
 - a. The world is temporal. (Matt. 24:35; 2 Pet. 3:10-13).
 - b. The one who abides in God’s word “abides forever.”

Third Boast

1JO 2:9 The one who says he is in the light and yet hates his brother is in the darkness until now.

- See John 1:5-7 for a discussion of walking in the light.
- 1. The claim to be in the light is nullified by hating a brother.
- 2. The words “even until now” (Gr. he’os ar’ti) mean “Up until this moment”.
- 3. In spite of his own boast he is “in the darkness “ of sin if he hates his brother.
- 4. The Christian remains in darkness as long as he hates his brother.
- 5. Hate can be overcome and with the help of God the Christian can overcome hate.

2:10 The one who loves his brother abides in the light and there is no cause for stumbling in him.

1. The word “brother” is used generically for a “brother” or “sister” in Christ. See James 2:15.
2. All men are our brothers, but Christians are our brothers in a special sense.
3. We have God as our Father and we are His spiritual children. (Gal. 3:26, 27).
4. The church is the family of God. (1 Tim. 3:15; Gal. 6:10).
5. “no cause for stumbling in him” refers to the one loving his brother.
 - a. Love leads to faithfulness toward God, and keeps us from seeking the harm of others.
 - b. Love of God and man keeps us from abiding “in the darkness” of sin.
 - c. Love is the great motivation force leading to a life of righteousness.
 - d. These words do not mean the Christian does not sin. (1 Jn. 1:8, 10; 2:1-2).

2:11 But the one 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

1. John gives a three-fold description of the one “who hates his brother”: (1) He is “in the darkness” (2) “walks in the darkness” (3) “does not know where he is going.”
2. The one “who hates his brother” does not realize where the sin will lead him.
3. He leads to: (1) criticism (2) envy (3) indifference (4) bitterness (5) anger, and all sorts of evils.
4. One could not even begin to name all the horrible things done because of hate.
5. “Hate” is a great enemy of the Christian, as well as, all men.
6. It is so easy to hate those who harm or mistreat us.

7. We must do good to others rather than hate them, and forgive them. (Matt. 5:38-48; 6:14, 15; Rom. 12:18-21).
8. We must follow the example and teachings of Christ and the apostles.

Overcoming The Evil One
John's Readers - dear children (fathers and young men)
 2:12-14

1JO 2:12 I am writing to you, **little children** [tekni'a], because your sins are forgiven you for His name's sake. 2:1 the same word 'tekni'a' is used as a term of endearment for Christians. He had earlier spoken of the forgiveness of sins. (1 Jn. 1:7, 9; 2:1,2). It is because of the atoning death of Christ on the cross that our sins are forgiven.

1JO 2:13 I am writing to you, **fathers**, because you know Him who has been from the beginning. I am writing to you, **young men**, because you have overcome the evil one. I have written to you, **children** [paidi'a, little, young, dear children], because you know the Father. Knowing God explained. (1 Jn. 2:3-5).

1JO 2:14 I have written to you, **fathers**, because you know Him who has been from the beginning. I have written to you, **young men**, because you are strong, and the word of God abides in you, and you have overcome the evil one.

The young men (women) were living victorious lives. (Eph. 6:10). See Psa. 119:11

tekni'a is diminutive of teknon - child, son	1 Jn. 2:1, 12, 28; 3:7, 18; 4:4; 5:21
paidi'a is diminutive of pais - boy, child	1 Jn. 2:13, 18 - Little children, young, dear

Little Children	Young Men	Fathers
1. Sins Forgiven (2:12)	1. Overcome the evil one (2:13).	1. Known Him who is from beginning (2:13)
2. Know the Father (2:13)	2. Strong and God's word was in them. They had overcome the evil one. (2:14).	2. Known Him who is from beginning (2:14).

Verse 12-14.

1. Some think the three groups mention represent **differ stages of maturity** among his readers, but there seems to be no real evidence of this.
 2. He may be writing 3 different age groups.
 - a. This would be a natural way of understanding this passage.
 - b. It poses the problem of the identity of the "little children."
 - c. It may refer to the readers under 20 years of age who were accountable and who had become Christians.
 - d. See definition of "youth."
2. It most likely represents two different age groups that John addresses with specific assurances.
 - a. "Little children" (verses 12, 13) likely refers to all of John's readers as in 1 John 2:1, 18; 5:21.

- These words are used for all his readers elsewhere in this epistle. (1 Jn. 2:1, 18, 28; 3:7; 4:4; 5:21).
- See Matthew 18:3,4,6.
- b. “Fathers” would then refer to those who were older.
- c. “Young men” would refer to his readers younger than the fathers.
- neanis’kos - Youth (under 40), young men. (1 Jn. 2:13, 14).

See also Matt. 19:20, 22; Mk. 14:51; 16:5; Lk.7:14; Acts 23:18; 23:22.	See plural (Acts 2:14; 5:10).
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- See 1 Tim. 4:12.

Timothy was probably between 30 and 40 when 1 st Timothy was written. See Acts 16:1-2 - About 50 A.D.	“Youth” - Gr. “neo’tes” [neo’tace] - Matt. 19:20; Mk. 10:20; Lk. 18:21; Acts 26:4.
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- d. His readers are divided into two classes - “young men” and “fathers.” See 1 Tim. 5:1,2.

1TI 5:1 Do not sharply rebuke an older man, but rather appeal to him as a father, to the younger men as brothers,

1TI 5:2 the older women as mothers, and the younger women as sisters, in all purity.

Older men - 1 Tim. 5:1	Older women - Tit. 2:3; 1 Tim. 5:2
Younger men - 1 Tim. 5:1	Younger women - Tit. 2:3; 1 Tim. 5:2

3. John reminds the “little children” [all the Christian believers] that their sins have been forgiven. (1 Jn. 2:12). See 1 Jn. 1:7, 9; 2 Jn.2:1-2.

- a. This is an immense blessing
- b. It comes to us through the blood of Jesus. (1 Jn. 1:7).
- c. See Heb. 9:22; Rev. 1:7; Matt. 26:28.

Verse 13

1. The words “ton’ poneron” mean “the wicked one, evil one.”
 - a. The word “one” is understood as an ellipsis by many translators.
 - b. It most likely refers to the devil.
2. The words can mean “the evil” or “evil.” See Matt. 6:13 “the evil (one).”
3. Since the devil is the father of evil (sin), it is saying the same thing.
4. To overcome “evil” is to overcome “the evil one.” (Jas. 4:7; 1 Pet. 5:8; Eph. 6:11, 12).

Verse 14

1. The words “from the beginning” mean from eternity. (1 Jn. 1:1).
2. “I have written” (Gr. e grap’sa) is an epistolary aorist.
 - a. John is writing from the viewpoint of his readers.
 - b. The writing would be a past action once the letter was received.
 - c. The NIV and NRSV give the modern meaning by simply translating “I write.”

“Do Not Love The World”

2:15-17

1JO 2:15 Do not love [agapa’o] the world [kos’mos], nor the things in the world. If anyone loves the world, the love of the Father is not in him.

1JO 2:16 For all that is in the world [kos’mos], the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world [kos’mos].

1JO 2:17 And the world [kos’mos] is passing away, and also its lusts; but the one who does the will of God abides forever.

Verse 15

1. “Do not love the world” is literally “Stop loving” the world implying this was a problem with some or all of his readers.
 - a. Gr. me’ agapa’te - “Stop loving” is an imperative.
 - b. See Notes on “world” - 1 Jn. 2:2.
2. Christians must not love the evil things of this world. (Jas. 4:4; Rom. 12:2; Col. 3:1,2).
 - a. Christians must not seek to hang on to the world and evil people. (2 Cor. 6:17).
 - b. Christians must not conform to this world, but transform the world. (Rom. 12:1,2).
3. **How do we overcome the love for evil things?**
 - a. We must set our hearts and minds on heavenly things. (Col. 3:1,2).
 - b. We must recognize that the evil of the world leads to separation from God and condemnation. (Isa. 59:1,2; Rom. 6:23).
 - c. We must seek fellowship with God and His people. (1 Cor. 15:33).
 - d. We must meditate on God’s holy word. (Psa. 1:1).

- e. We must constantly use the knowledge we have. (Jas. 4:17).
- f. We must think on good, positive things. (Phil. 4:8).
- g. We must “fear” [reverence] God. (Prov. 1:7; Eccles. 12:13). See Rom. 11:22
- h. We must recognize the temporal and eternal consequences of sin. (Gal. 6:7; Rom. 6:23).
- i. We must recognize our time on earth is short (1 Pet. 2:11), and heaven is our real home. (Jn. 14:1-3; Matt. 5:10-12).

Verse 16

1. This verse shows three ways Satan tempts men in every age.

- He has no new tricks or methods.
- He has used the same tricks or methods over and over again.
- The wise person learns these tricks and methods that he may be able to resist the wiles of the devil.

a. “The lust of the flesh.” Gal. 5:19-21 Gr. epithumi’a

b. “The lust of the eyes.” Gr. epithumi’a - See Matt. 5:28

c. “the boastful pride of life” - See NIV interpretation “the boasting of what he has and does”

Gr. (he’ alazonei’a tou’ bi’ou) - the vainglory of life.

1) “Life” (bi’os) is earthly life, the goods of this world - not the divine life (zoe’) of 1 John 1:2.

2) It is trusting in self and material things rather than God.

3) See Matt. 6:19-21.

2. Examples

a. **Adam and Eve** (Gen. 3:1-6)

GEN 3:6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make {one} wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

1) “Good for food” denotes “lust of the flesh.”

2) “Delight to the eyes” corresponds with the “lust of the eyes.”

3) “Desirable to make {one} wise” would be the “the boastful pride of life.” See what Satan told Eve. (Gen. 3:5).

b. **Jesus** (Matt. 4:1-13).

1) 1st temptation - Turning stones to bread - “lust of the flesh”

2) 2nd temptation - Casting himself down from the pinnacle of the temple - “boastful pride of life”

3) 3rd temptation - Worshiping Satan - “lust of the eyes” and “boastful pride of life”

Verse 17

1. The words “is passing away” reveal the world and its lust will not last forever.
 - a. The world is destined for destruction. (2 Pet. 3:10; Matt. 24:35).
 - b. In a practical way it will end for us at death.
 - c. Our bodies will be in the graves, but our spirits will be in “Abraham’s bosom” [Paradise] (Lk. 16:19-25).
 - d. We will be raised from the grave before the world is destroyed (Jn. 5:28, 29; 1 Cor. 15:51-53), and then we will ascend to be with Jesus. (1 Thess. 4:13-18; Jn. 14:1-3).
2. “The one who does the will of God abides forever.” See Matt. 7:21; Heb. 5:9.
 - a. The one who keeps on doing present active participle of “poie’o” the will of God "abides for ever"
 - b. “abides forever” denotes “everlasting life.”
 - c. Heaven is “forever.” (Matt. 25:46; Tit. 1:2; Rev. 22:5).
 - d. “And so we shall always be with the Lord” (1 Thess. 4:17).
 - e. See 1 John 5:12; 2:11.

Note: “agapa’o” and “phile’o” are often used interchangeably.

<p>“agapa’o”</p> <p>LUK 11:43 "Woe to you Pharisees! For you love the front seats in the synagogues, and the respectful greetings in the market places.</p>	<p>“phile’o”</p> <p>MAT 6:5 "And when you pray, you are not to be as the hypocrites; for they love to stand and pray in the synagogues and on the street corners, in order to be seen by men. Truly I say to you, they have their reward in full. MAT 23:6 "And they love the place of honor at banquets, and the chief seats in the synagogues, LUK 20:46 "Beware of the scribes, who like to walk around in long robes, and love respectful greetings in the market places, and chief seats in the synagogues, and places of honor at banquets,</p>
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1. The words are used of **God’s love for His Son.**

JOH 3:35 "The Father loves [agapa'o] the Son, and has given all things into His hand.

JOH 5:20 "For the Father loves [phile'o] the Son, and shows Him all things that He Himself is doing; and greater works than these will He show Him, that you may marvel.

2. The words are used in reference to **Jesus love for others.**

Rich Young Ruler -agapa'o

MAR 10:21 And looking at him, Jesus felt a love for him, and said to him, "One thing you lack: go and sell all you possess, and give to the poor, and you shall have treasure in heaven; and come, follow Me."

Martha - agapa'o

JOH 11:5 Now Jesus loved Martha, and her sister, and Lazarus.

Lazarus - phile'o

JOH 11:3 The sisters therefore sent to Him, saying, "Lord, behold, he whom You love is sick.
JOH 11:36 And so the Jews were saying, "Behold how He loved him!"

3. The words are used of **John the apostle.**

agapa'o

JOH 19:26 When Jesus therefore saw His mother, and the disciple whom He loved standing nearby, He said to His mother, "Woman, behold, your son!"
JOH 21:7 That disciple therefore whom Jesus loved said to Peter, "It is the Lord." And so when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea.
JOH 21:20 Peter, turning around, saw the disciple whom Jesus loved following them; the one who also had leaned back on His breast at the supper, and said, "Lord, who is the one who betrays You?"

phile'o

JOH 20:2 And so she ran and came to Simon Peter, and to the other disciple whom **Jesus loved**, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."

4. The words are used for love of brethren.

agapa'o

1PE 2:17 Honor all men; love [agapao] the brotherhood, fear God, honor the king. .

Philadelphi'a

ROM 12:10 Be devoted to one another in brotherly love; give preference to one another in honor;
1TH 4:9 Now as to the love of the brethren, you have no need for anyone to write to you, for you yourselves are taught by God to love one another;
HEB 13:1 Let love of the brethren continue.
1PE 1:22 Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,

5. The words are used of **God's love**.

JOH 3:16 "For God so loved [agapa'o] the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.

JOH 16:27 for the Father Himself loves [phile'o] you, because you have loved Me, and have believed that I came forth from the Father.

6. The words are used of **love for Jesus**.

JOH 14:24 "He who does not love [agapa'o] Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

1CO 16:22 If anyone does not love [phile'o] the Lord, let him be accursed. Maranatha. .

7. The words are used **when Jesus questioned Peter**.

JOH 21:15 So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love [agapa'o] Me more than these?" He said to Him, "Yes, Lord; You know that I love [phile'o] You." He said to him, "Tend My lambs."

JOH 21:16 He said to him again a second time, "Simon, son of John, do you love [agapa'o] Me?" He said to Him, "Yes, Lord; You know that I love [phile'o] You." He said to him, "Shepherd My sheep."

JOH 21:17 He said to him the third time, "Simon, son of John, do you love [phile'o] Me?" Peter was grieved because He said to him the third time, "Do you love [phile'o] Me?" And he said to Him, "Lord, You know all things; You know that I love [phile'o] You." Jesus said to him, "Tend My sheep."

8. Some other uses of "phile'o"

- a. It is used for love of family.

MAT 10:37 "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.

- b. It is used in reference to loving one's life. (Jn. 12:25).

JOH 12:25 "He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal.

- c. A form of the word is used to mean "to cherish, or to desire something inordinately." (1 Tim. 6:10). Gr. "philarguri'a."

- d. A form of the word is used for "lovers of God." (2 Tim. 3:4). Gr. "philo'theos"

2TI 3:4 treacherous, reckless, conceited, lovers of pleasure rather than lovers of God;

- e. It means "kiss." (Matt. 26:48; Mk. 14:44; Lk. 22:47).

- f. It is used to the world's love for its own. (Jn. 15:19).

JOH 15:19 "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

- g. It is used of those who love us in the faith. (Tit. 3:15).

TIT 3:15 All who are with me greet you. Greet those who love us in the faith. ¶ Grace be with you all.

h. It is used for those the Lord disciplines. (Rev. 3:19).

REV 3:19 'Those whom I love, I reprove and discipline; be zealous therefore, and repent.

i. It is used of those who habitually lie. (Rev. 22:15).

REV 22:15 Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.

j. The word “philedelphi’a” is rendered “brotherly kindness.” (2 Pet. 1:7).

2PE 1:7 and in your godliness, brotherly kindness, and in your brotherly kindness, love.

k. “kataphile’o” means “kiss.” (Matt. 26:49; Mk. 14:45; Lk. 7:38, 45; 15:20; Acts 20:37).

l. It is used of the love of a wife is to have for her husband. (Tit. 2:4). Gr. “philan’dros” - a wife loving her husband.

m. It is used for His love for mankind or loving kindness. (Tit. 3:4).

TIT 3:4 But when the kindness of God our Savior and His love [philanthropi’a] for mankind appeared,

- Gr. philanthropi’a - Love of mankind, loving kindness
- ACT 28:2 And the natives showed us **extraordinary kindness**; for because of the rain that had set in and because of the cold, they kindled a fire and received us all.
- **Acts 28:2** And the barbarians showed us **no common kindness**; for they kindled a fire, and received us all, because of the present rain, and because of the cold. ASV

Comments

1. It is not certain that one word is stronger than the other.
2. It is not certain they are exactly synonyms.
3. Both words are used to describe God’s love, Christ’s love, and the love we should have for one another.
4. It is a mistake to make false differences.

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