

The First Epistle of John

...so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ (1John 1:3)

1John 2:1-2

“My little children”

Why does John address his readers this way?

Tender care he feels for his spiritual “children”.
His advanced age.

It calls to mind the famous story of John the Elder visiting one of his flock who had fallen into sin:

In the story a young convert became a robber. It is related that the aged apostle repaired to the robber's haunt, and that the young man, on seeing him, took to flight. John, forgetful of his age, ran after him, crying: “O my son why dost thou fly from me thy father? Thou, an armed man, - I, an old, defenseless one! Have pity upon me! My son, do not fear! There is still hope of life for thee. I wish myself to take the burden of all before Christ. If it is necessary, I will die for thee, as Christ died for us. Stop! Believe! It is Christ who sends me.” (Vincent's *Word Studies*, Robertson's *Word Pictures*).

“That you may not [practice] sin”

Why does John return to this point?

It virtually sums up the scriptures. Sin not - do not run into ruin; live not so as to promote your own misery; be happy, for it is the will of God that ye should be so; therefore he wills that ye should be holy: holiness and happiness are inseparable; sin and misery are equally so.

Deut 4:40

“If anyone sins...”

There are 3 classes of conditionals in Biblical Greek:
1st Class – If (more or less the equivalent of ours)
2nd Class - If, and you probably won't
3rd Class – If, and you probably will

Which class do you think this falls in?

“Advocate with the Father”

Paraklēton – literally, “one who comes along beside to help.” Some common translations:

NASB, NET, ESV: Advocate; Wuest’s: One who pleads our cause we constantly have facing the Father; NIV: One who speaks in our defense.

This term is applied to what other member of the Trinity? By whom? In which book?

Jn 14:16 (26; 15:26; 16:7) Interestingly, though it is the same Greek word, the NASB translates it “Helper”

Another Comforter - The word παρακλητος signifies not only a comforter, but also an advocate, a defender of a cause, a counsellor, patron, mediator. Christ is thus termed, [1Jo 2:1](#), where the common translation renders the word advocate. Christ is thus called, because he is represented as transacting the concerns of our souls with God; and for this cause, he tells us, he goes unto the Father, [Joh 14:12](#). The Holy Spirit is thus called, because he transacts the cause of God and Christ with us, explains to us the nature and importance of the great atonement, shows the necessity of it, counsels us to receive it, instructs us how to lay hold on it, vindicates our claim to it, and makes intercessions in us with unutterable groanings. As Christ acted with his disciples while he sojourned with them, so the Holy Ghost acts with those who believe in his name. (A Clarke, Commentary on the Bible)

Consider for a minute what this means!

We have the perfect mediator between a Holy God and man in Jesus Christ (Jesus as Man; Christ = Messiah).

1Tim 2:5

Jesus set aside His Divinity and relied wholly on the Father and The Spirit to do everything for us – He gave us the

Father's Words, worked miracles, died for us, and was resurrected for us, and was glorified by His Father for us, so that we might stand beside Him in Glory!

"The righteous"

It is because He lived a righteous life that enables Him to sit at the right hand of the Father and plead our case, and petition our Father for forgiveness.

The NWT translates it "helper, a righteous one" Why?

He died on behalf of the unrighteous so the He might bring them to God. He can plead His own righteousness before God and ask that sinners be forgiven on the basis of his righteous act.

Someone read verse 2.

Someone define "propitiation." (NASB, ESV, NET, KJV)
Satisfy divine wrath

Contrast this with "expiation" (RSV)
Annul divine wrath.

Both are possible renderings of the Greek *hilasmos*

There is a difference – one has to do with atonement to appease, the other has to do with a remedy that opens the way for reconciliation and forgiveness.

Which do you think fits the context better?

Both concepts are in view. The true meaning if *hilasmos* may not be conveyed adequately by a single English word.

Here, the NIV might well be the truest to the original:
"Atoning Sacrifice"

Atonement is something made for sin; a sacrifice is something offered to God.

E.g., v 1:7,9

Keep in mind that the Father desperately wants to forgive us, and it is all of Him (his Grace). We bring absolutely nothing to the table.

Read v2 again.

“Not for ours only”

Who is “ours”

“But also for the whole world”

What does the phrase “whole world” mean?

There are several possibilities:

1. It is exhaustive (universalism)
 - a. But see Mat 25:46; Rev 14:11, etc
2. Some from every nation – Jews and Gentiles
 - a. Possible, but doesn't really do justice to the word “whole” (Greek *holou*).
3. The elect
 - a. Also possible, but entails Limited Atonement
 - i. T-U-L-I-P
 1. Total Depravity
 2. Unconditional Election
 3. Limited Atonement
 4. Irresistible Grace
 5. Preservation of the Saints
 - ii. Limited Atonement
 - iii. Jesus died only for the elect. Though Jesus' sacrifice was sufficient for all, it was not efficacious for all. Jesus only bore the sins of the elect. Support for this position is drawn from such scriptures as Matt. 26:28 where Jesus died for 'many'; John 10:11, 15 which say that Jesus died for the sheep (not the goats, per Matt. 25:32-33); John 17:9 where Jesus in prayer interceded for the ones given Him, not those of the entire world; Acts 20:28 and Eph. 5:25-27 which state that the Church was purchased by Christ, not all people; and Isaiah 53:12 which is a prophecy of Jesus' crucifixion where he would bore the sins of many (not all).
4. Jesus sacrifice was sufficient for all; he truly bore the sins of the “whole world,” but is only applied to believers.
 - a. See Isa 53:6, 1 Tim 2:4-5; 2 Peter 3:9; 2 Cor 5:14