

03 - 1 John 2:1-2 - 2018-04-22

Call to Worship: Psalm 25:4-7

Scripture Reading: Exodus 25:8-22

Sermon: "Advocate and Propitiation" 1 John 2:1-2

Benediction: Micah 7:18-19

Romans 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

1 John 4:9-10 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. (10) Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

## INTRODUCTION

What we have read together so far shows us a beautiful presentation of the gospel of Jesus Christ. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us with the blood of Jesus Christ His Son.

To keep us from going the wrong direction with that precious gospel, John goes on to teach us how we are to walk in the light.

**We who walk in the light of God, in fellowship with each other, with the apostles, and with the Lord Jesus Himself, being cleansed of sin by the blood of Jesus, now are taught not to sin, and, when we do sin, to look to Christ to deal with the guilt of sin for us.**

## TEXT

1 John 2:1-2 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. (2) And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

## BODY

**We who walk in the light of God, in fellowship with each other, with the apostles, and with the Lord Jesus Himself, being cleansed of sin by the blood of Jesus, now are taught not to sin, and, when we do sin, to look to Christ to deal with the guilt of sin for us.**

- I. The Gospel of Jesus Christ Teaches Us Not to Sin (2:1a)
  - A. We who trust in Christ are addressed as John's little children
    1. we are dear to the apostles
    2. they merely follow Jesus Christ, to whom we are very dear
    3. we are those who are weak
    4. we are those who need instruction
    5. we are those who need comforting
  - B. The gospel is not a message that sin is okay with God
  - C. Everything in the bible, everything in God's dealings with us, is directed at us living in holiness; God says, "Be holy, as I am holy."
  - D. APPLICATION:
    1. Do not mistake forgiveness of sin for license to sin.
    2. When you think of how nice is it to be cleansed from the guilt of sin, remember that the cleansing agent is the blood of our dear Savior, Jesus Christ, shed for you on the cross; do not despise that blood, and the Savior who shed it for your sins
- II. Yet Our Sin Is Dealt with By Jesus Christ
  - A. John presents the case of the disciple of Jesus Christ who sins; and indeed each of us Christians does sin (2:1b)
  - B. This presents an enormous potential problem for us, because the Father is just, and punishes every sinner
  - C. Jesus Christ is our advocate with the Father (2:1c)
    1. an advocate in an earthly court speaks to the court on behalf of the accused, and seeks
      - a) to make the court propitious toward the accused;
      - b) to make the court, which would look unfavorably upon the accused, instead to look favorably upon him;
      - c) to make the court, which would be ready to punish the accused, be instead ready to forgive or excuse the accused;
      - d) to make the court, which would be displeased with the accused, instead be pleased with him
    2. Jesus Christ is the believers's advocate with God the Father; He deals with the Father on behalf of the believer who sins, and seeks
      - a) to have God be propitious toward the believer who sins
      - b) to have God look favorably on the believer who sins
      - c) to have God, who would be ready to punish, be ready to forgive
      - d) to have God, who would be displeased, instead to be pleased
    3. an advocate in a human court seeks this favor from the court for the accused on certain grounds
      - a) he did not do anything against the law
      - b) he is not deserving of punishment

- (1) he did break the law, but the law was not really a good law, and what he did was not actually wrong
- (2) he did it, but there were extenuating circumstances, such as
  - (a) extreme provocation
  - (b) dire necessity
- (3) he did only that one thing, and has an otherwise spotless record
- (4) he has received some punishment already, and it is sufficient for the offense to satisfy the court's justice
- 4. what if Jesus Christ sought to advocate for you, for us, on that basis before the judgment seat of God the Father?
  - a) he did not do anything against the law
  - b) he is not deserving of punishment
    - (1) he did break the law, but the law was not really a good law, and what he did was not actually wrong
    - (2) he did it, but there were extenuating circumstances, such as
      - (a) extreme provocation
      - (b) dire necessity
    - (3) he did only that one thing, and has an otherwise spotless record
    - (4) he has received some punishment already, and it is sufficient for the offense to satisfy the court's justice
- 5. but, God be praised, Jesus Christ does not advocate for us before God on the basis of our law-keeping, nor on the basis of our having been punished; instead, Jesus Christ the righteous is Himself the propitiation for our sins! (2:2a)
  - a) He pleads His righteousness
  - b) He pleads His punishment
- 6. illus. the cover on the Ark of the Covenant
  - a) inside was the Law, which they had broken
  - b) God would be above, and would see
    - (1) law unkept
    - (2) guilt unpunished
  - c) the pure gold cover, sprinkled with blood
    - (1) law kept in perfect righteousness
    - (2) guilt punished by an infinitely satisfactory punishment
- 7. Jesus Christ is that propitiation for those John included with himself
  - a) believing Jews, probably
  - b) those who believed already, maybe
- 8. but Jesus Christ is the propitiation for all others who are in Christ, also (2:2b)

- a) those who were not of the Jews, to whom salvation came first, but are of the whole world
  - b) those who had not believed yet in the time of John, but who would believe in the future, all over the world
9. do not imagine Jesus Christ as the propitiation for those who are not in Him by faith

Romans 3:20-26 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. (21) But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, (22) even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; (23) for all have sinned and fall short of the glory of God, (24) being justified freely by His grace through the redemption that is in Christ Jesus, (25) whom God set forth as a **propitiation by His blood, through faith**, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, (26) to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

ESV: "to be received by faith" is from Moffatt and the RSV, and was not previously used, nor subsequently accepted

## CONCLUSION

**We who walk in the light of God, in fellowship with each other, with the apostles, and with the Lord Jesus Himself, being cleansed of sin by the blood of Jesus, now are taught not to sin, and, when we do sin, to look to Christ to deal with the guilt of sin for us.**

Romans 8:33-34 Who shall bring a charge against God's elect? It is God who justifies. (34) Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

Hebrews 8:12 FOR I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."

In Owen, the material on this passage is found in Book IV, chapter III, page 199

### **My little children**

Gill:

it might serve to put them in mind of their weakness in faith, in knowledge, and spiritual strength, that they might not entertain high notions of themselves, as if they were perfect and without infirmities; and it is easy to observe, that this is one of Christ's expressions, Joh\_13:33, from whose lips the apostle took it, whose words and phrases he greatly delighted in

### **these things I write to you, so that you may not sin**

Gill:

concerning the purity and holiness of God, who is light itself; concerning fellowship with him, which no one that lives in sin can have; concerning pardon and cleansing from sin by the blood of Christ, and concerning sin being in them, and they not without it

Barnes:

To wit, the things stated in 1Jo\_1:1

JFB:

My purpose in writing what I have just written is not that you should abuse them as giving a license to sin but, on the contrary, “in order that ye may not sin at all”

Ellicott:

First comes the principle that we must not sin; second, the admission that we do sin; third, the consolation for actual sin when it is in spite of sincere zeal for sanctification.

Spurgeon:

He is anxious that they should not sin, he knows they do, and that if they say they do not, they lie. Still the Christian’s object is sinless perfection, and though he will never have it till he gets to heaven, that is all the better because he will always then be pressing forward, and never reckoning that he has attained.

### **if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous**

Calvin:

The conditional particle, if, ought to be viewed as causal; for it cannot be but that we sin.

Owen:

Doubtless, all these are true of every believer, and of no one else in the whole world. For them the apostle affirmed that Christ is a propitiation; that he might show from whence ariseth, and wherein chiefly, if not only, that advocacy for them, which he promiseth as the fountain of their consolation, did consist, — even in a presentation of the atonement made by his blood.

He is also a propitiation only by faith, Rom. iii. 25; and surely none have faith but believers: and, therefore, certainly it is they only throughout the world for whom alone Christ is a propitiation.

Wesley:

Not a guilty person, who stands in need of pardon for himself; but Jesus Christ the righteous; not a mere petitioner, who relies purely upon liberality, but one that has merited, fully merited, whatever he asks.

Barnes:

As all are liable, with hearts as corrupt as ours, and amidst the temptations of a world like this, to do. This, of course, does not imply that it is proper or right to sin, or that Christians should have no concern about it; but the meaning is, that all are liable to sin

JFB:

He is speaking of a BELIEVER’S occasional sins of infirmity through Satan’s fraud and malice. The use of “we” immediately afterwards implies that we all are liable to this, though not necessarily constrained to sin.

VWS:

By the we have, John assumes the possibility of sinful acts on the part of Christians, and of himself in common with them, and their common need of the intervention of the divine Advocate.

JRY:

It has been established in chapter 1 that only those walking in the light are willing to confess their sins.

### **He Himself is the propitiation for our sins, and not for ours only but also for the whole world**

Owen:

I might answer the objection from hence very briefly, and yet so solidly as quite to cut off all the cavilling exceptions of our adversaries, — namely, that as by the world, in other places, men living in the world are denoted, so by the whole world in this can nothing be understood but men living throughout the whole world, in all the parts and regions thereof (in opposition to the inhabitants of any one nation, place, or country, as such), as the redeemed of Christ are said to be, Rev. v. 9

To make out the sense of this place, three things are to be considered:

1. To whom the apostle writes: it was intended to the Jews, or believers of the circumcision
  - a. John was in a peculiar manner...an apostle to the Jews
  - b. He frequently intimates that those to whom he wrote were of them who heard of and received the word from the beginning
  - c. The opposition that the apostle makes between us and the world in this very place is sufficient to manifest unto whom he wrote. As a Jew, he reckoneth himself with and among the believing Jews to whom he wrote, and sets himself with them in opposition to the residue of believers in the world
  - d. The frequent mention and cautions that he makes and gives of false teachers, seducers, antichrists (which in those first days were, if not all of them, yet for the greatest part, of the Circumcision, as is manifest from Scripture and ecclesiastical story; of whom the apostle said that “they went out from them,” 1 John 2:19), evidently declare that to them in especial was this epistle directed, who lay more open, and were more obnoxious to, the seducements of their countryment than others.
2. What is his purpose and aim in this particular place: to give consolation to believers against their sins and failings. The very order and series of the words, without farther enlargement, proves this to be so. That they were believers only to whom he intended this consolation . . . is no less evident: for
  - a. First, They only have an advocate; it is confessed that believers only have an interest in Christ’s advocacy
  - b. Secondly, Comfort, in such a case, belongs to none but them; unto others in a state and condition of alienation, wrath is to be denounced, John 3:36
  - c. Thirdly, They are the “little children” to whom he writes, 1 John 2:1, whom he describes, verses 12-13, to have “their sins forgiven them for his name’s sake,” and to “know the Father.”

So that the aim of the apostle being to make out consolation to believers in their failings, he can speak of none but them only. And if he should extend that whereof he speaks, namely, that Christ was a propitiation to all and every one, I cannot conceive how this can possibly make any thing to the end proposed, or the consolation of believers; for what comfort can arise from hence to them, by telling them that Christ died for innumerable that shall be damned? Will that be any refreshment unto me which is common unto me with them that perish eternally?

3. The meaning of these two expressions:

a. Christ being a “propitiation”

- i. the meaning of the word “propitiation,” which Christ is said to be, is that whereby the law is covered, God appeased and reconciled, sin expiated, and the sinner pardoned; whence pardon, and remission of sin is so often placed as the product and fruit of his blood-shedding, whereby he was a “propitiation” Mt 26:28; Eph 1:7; Col 1:14; Heb 9:22; Rom 3:25; 5:9; 1 John 1:7; 1 Peter 1:2; Rev 1:5
- ii. the sense of the place is evident to be, that Christ hath so expiated sin, and reconciled to God, that the sinner is pardoned and received to mercy for his sake, and that the law shall never be produced or brought forth for his condemnation. Now, whether this can be tolerably applied to the whole world (taking it for all and every man in the world), let all the men in the world that are able judge.

b. “the whole world”

- i. First, That whereas, with that which is equivalent unto it, all the world, it is used seven or eight times in the New Testament, it cannot be made appear, clearly and undeniably, that in any place (save perhaps one, where it is used in re necessaria) it compriseth all and every man in the world; so that unless some circumstance in this place enforce that sense (which it doth not), it will be a plain wresting of the words to force that interpretation upon them: Rev 3:10; Col 1:6; Rom 1:8; Luke 2:1, etc.
- ii. Secondly, The *whole world* can signify no more than *all nations, all the families of the earth, all flesh, all men, all the ends of the world*. These surely are expressions equivalent unto, and as comprehensive of particulars as the whole world; but not all these expressions we find frequently to bear out believers only, but as of all sorts, and throughout the world. And why should not this phrase also be affirmed to be, in the same matter, of the same and no other importance? We may instance in some places:

1. Ps 98:3
2. Ps 22:27
3. Ps 72:11
4. Joel 2:28
5. Acts 2:17
6. Is 2:2; 66:18



7. Titus 2:11
- iii. Thirdly, The whole world doth sometimes signify the worser part of the world; and why may it not, by a like synecdoche, signify the better part thereof?
  1. Rev 12:9-10
  2. 1 John 5:19
  3. Col 1:6

This, then, being spoken, to clear the signification of the expression here insisted on, will make it evident that there is nothing at all in the words themselves that should enforce any to conceive that all and every man in the world are denoted by them, but rather believers, even all that did or should believe, throughout the whole world, in opposition only to believers of the Jewish nation

which, that it is the meaning of the place, besides what hath been clearly demonstrated, I prove by these reasons

1. First, This place treateth not of the ransom of Christ in respect of *impetration*, but of *application*; for it affirms Christ to be that by his death which he is only by faith, as was manifested from Rom 3:25. Also, from application only ariseth consolation; now, never any said that the application of the death of Christ was universal: therefore, this place cannot have regard to all and every one.
2. Secondly, Christ is here said to be a propitiation only for such as are intended in the lace, which is apparent; but not believers only are here intended, for it is to give them consolation in their failings (in which case consolation belongeth to them alone): therefore, it is believers only, though of all sorts, times, places, and conditions, for whom Christ is said to be a propitiation.
3. Thirdly, This kind of phrase and expression in other places cannot possibly be tortured to such an extension as to comprehend all and every one, as was apparent from the places before alleged; to which add Mt 3:5 among whom, notwithstanding, the Pharisees rejected his baptism. Why, then, should it be so understood here, especially all circumstances (as hath been showed) being contrary to such an interpretation?
4. Fourthly, The most clear parallel places in the Scripture are opposite to such a sense as is imposed. See Col 1:6; John 11:51-52
5. Fifthly, If the words are to be understood to signify all and every one in the world, then
6. is the whole assertion useless as to the chief end intended, — namely, to administer consolation to believers; for what consolation can arise from hence unto any believer, that Christ was a propitiation for them that perish? Yea, to say that he was a sufficient propitiation for them, though not effectual, will yield them no more comfort than it would have done Jacob and his sons to have heard from Joseph that he had corn enough, sufficient to sustain them, but that he would do so was altogether uncertain; for had he told them he would sustain them sufficiently, though not effectually, they might have starved notwithstanding his courtesy.

“The whole world,” then, in this place, is the whole people of God (opposed to the Jewish nation), scattered abroad throughout the whole world, of what nation, kindred, tongue, or family soever, who are some of all sorts, not all of every sort. So that this place makes nothing for general redemption.

Some few objections there are which are usually laid against our interpretation of this passage of the apostle, but they are all prevented or removed in the explication itself; so that it shall suffice us to name one or two of them:—

Obj. 1. “It is the intention of the apostle to comfort all in their fears and doubts; but every one in the world may be in fears and doubts: therefore, he proposeth this, that they all may be comforted.”

Ans. The all that may be in fears and doubts, in the business of consolation, must of necessity be restrained to believers, as was before declared.

Obj. 2. “All believers are comprehended in the first branch, ‘For our sins;’ and, therefore in the increase and extension of the assertion, by adding, ‘For the sins of the whole world,’ all others are intended.”

Ans. 1. In the first part, the believing Jews alone are intended, of whom John was one; and the addition is not an extending of the propitiation of Christ to others than believers, but only to other believers. 2. If it might be granted that in the first branch all believers then living were comprehended, who might presently be made partakers of this truth, yet the increase or accession must be, by analogy, only those who were to be in after ages and remoter places than the name of Christ had then reached unto, — even all those who, according to the prayer of our Saviour, John xvii. 20, should believe on his name to the end of the world. (bottom of page 206)

JRY:

When the angered party receives the propitiation, he then looks and that and things about that, instead of looking at the offense and thinking about that

“He Himself” It is usual for an advocate to present some propitiation, but not *himself* as propitiation

Hebrews 8:12 FOR I WILL BE MERCIFUL [propitious G2436 *hileos*] TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."

- I. We Have an Advocate with the Father
- II. He is the Propitiation for Our Sins

Timothy J. Worrell

John expresses his affection, having a fatherly relation to these saints  
Who accuses?

our sin Gen 4:10, 18:20

John 5:45 the law

Rev 12:10 Satan

Rom 2:15 our conscience

Romans 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Not only for those who already have believed, but also for the whole world

Where is he going with this?

Some would suggest John is referring to the sufficiency of Christ's atonement, but I don't believe that's

see John 17:9

I'm interceding

what John Murray calls "ethnic universalism" every tribe, kindred, tongue

not just us Jews

those who have yet to come to faith, who will come from the whole world

Calvin: extends to all who by faith embrace the gospel

Acts 15:34-35

Prelude: Grace 60 "God of Grace"

Noah - trumpet - see attached in E

Anna - piano 1

Sarah - piano 2

Trinity 133 "O for a Thousand Tongues to Sing"

Noah - trumpet - see attached in Bb

Anna - piano 1

Sarah - piano 2

Grace 173 "Though I Was a Child of Darkness"

Noah - sing

Anna - piano 1

Sarah - piano 2

Trinity 223 "Arise, My Soul, Arise"

Noah - trumpet - see attached in B

Anna - piano 1

Sarah - piano 2

Trinity 698 "Only a Sinner Saved By Grace"

Noah - trumpet - play from hymnal in C

Anna - piano 1 - see attached in Bb

Sarah - piano 2 - see attached in Bb