

First John 2:1-2

- 1) John's second purpose—2:1
 - a) His spiritual affection for them—¹ *My little children* [τεκνίων], (“little born ones”)
 - i) Not implying immaturity (cf. John 13:33; Galatians 4:19; 1st John 2:12, 28; 3:7, 18; 4:4; 5:21)
 - b) His spiritual concern for them—*these things* [οὗτος] *I am writing* [pres. act. ind. γράφω] *to you^{pl}*
 - i) Why? *in order that* [ἵνα] *you^{pl} may not sin* [aor. act. subj. ἀμαρτάνω];
(1) i.e. walking in the light as He is in the light (1:7).
 - c) Explanation: sin occurs when our lives are governed by desires and not by truth, when we are not governed by God, that thoughts of God are not at the center of our lives, that we do not ask ourselves, “What would God have me to do to glorify Him?”
- 2) John's realistic expectation—*and if* [ἐάν, 3rd class] *someone* [τις] *should sin* [aor. act. subj. ἀμαρτάνω],
 - a) An act of sin, but not sin as a habitual lifestyle (cf. 3:4-10)
 - b) Fully aware of the fact of human frailty, the seductive power of sin and Satan.
 - c) Question: does a fall into sin destroy your membership in the family of God?
 - d) Sin distorts the fellowship between God the Father and His child.
- 3) John's understanding of theology to assist with dealing with the sins of believers
 - a) Heavenly Court: we possess a personal (not professional) Advocate/friend of the defendant—*we are having* [pres. act. ind. ἔχω] *an Advocate* [παράκλητος] (cf. John 14:16) *with* [πρός] *the Father*,
 - i) We are not left to our own poor efforts to accomplish restoration with the Father.
 - ii) *Jesus Christ the Righteous One* [δίκαιος];
 - (1) He advocates for us in a righteous manner and with righteous character. Our Advocate does not plead our innocence; rather He acknowledges our guilt and presents His vicarious sacrifice as the grounds for our acquittal.
 - (2) Cf. Romans 8:34; Hebrews 7:25
 - (3) The merit to be heard before the Father rests not with us but with our Advocate.
 - b) Heavenly Temple: we have a Propitiation—² *and He Himself* (Jesus Christ) *is* [pres. act. ind. εἰμί] *the propitiation* [ἱλασμός] (to satisfy the demands of God's just & holy wrath) (cf. 4:10)
 - i) Positively; efficiency—*concerning* [περί] *our sins* [ἁμαρτία],
 - ii) Negatively; sufficiency—*and not concerning* [περί] **ours** [ἡμέτερος] (emphatic) *alone* [μόνον]
 - (1) Contrast—*but* [ἀλλά] *also concerning* [περί] *the whole* [ὅλος] *world* [κόσμος].
 - (a) This is not teaching universalism.
 - (b) The propitiation is as wide as the guilt of sin. (cf. John 1:29; 4:42; 1st John 4:14)
 - (c) John uses this term world [κόσμος] (23 x) to refer to the organized system of humanity that stands in rebellion against God.
 - iii) God Himself satisfies His own holy wrath against our sin so that His love may embrace and save the sinner.