

1 John 2:1-11

Jesus our Advocate

Introduction

- Chapter one has laid the foundation for the rest of the epistle
- We are to have fellowship by walking in the light and practicing truth.
- We are to love one another and confess our sins to one another.
- We are not to say we have not sinned, now or in the past or we make God a liar
- The blood of Christ, continues to cleanse those who do these things

Intorduction

- Now John is going to expand on verse 1-10.
- Walking in the light, what does that look like?
- Having fellowship with the brethren, what does that look like?
- Confession of sins, what does that look like?
- Having Jesus, cleanse us from all sins, what does that look like?

Trust in the Advocate (1-2)

- 1: My little children- there is a close relationship between writer and reader. He admonishes them as a father would his children. He most likely coined this phrase from Christ Himself, while sitting at the table. (John 13:23, 33)
- The continuation of the idea of walking in the light is ever so present here in the first verse, complete and total trust in our advocate Jesus Christ

Trust in the Advocate (1-2)

- I am writing these things so that you may not sin- We need to note that John uses the ingressive aorist. It portrays the idea that John does not want to be guilty of any sin! In context, he already explained that one cannot say they have no sin and so he writes so that they may not sin. We it is the same idea as justification (Just as if I never sinned). Why?
- Because even if we do sin we have an advocate with the Father, Jesus Christ.
- We have is in the “present indicative plural”, it gives the force of, “we keep on having”

Trust in the Advocate (1-2)

- How do we remain sinless?
 - Practice truth
 - Walk in the light
 - Confess our sins
 - Trust in Jesus when we do sin
- John is saying that as long as we remain faithful, no sin that we commit (not a continuous sin) will be accounted against us in the end because of Jesus the righteous!

Trust in the Advocate (1-2)

- 2:And He is the propitiation for our sins- The word propitiation only occurs twice in the NT, here and in 4:10. It occurs other times with different roots (Romans 3:25; Hebrews 9:5; Luke 18:3; Hebrews 2:7)
- The word literally means, “to cause one to be gracious” The RSV uses the word, “expiation” which means to “pay a penalty, atone, make amends or reparation for.” Our sins and our guilt are made ineffective by the offering of Jesus. The sins are set aside in the eyes of God

Walk in Obedience (3-6)

- 3: by this we know that we have come to know him, if we keep His commands
- *Ginosko*- to know. John uses this word 25 times in this epistle alone. The emphasis on this word is not just to know in part but to know in full and have complete understanding. Galatians 2:20
- We can only know, if we keep His commandments (If we walk, confess, say we have not sinned, practice truth, have fellowship, love our brothers) We will see all these play out
- “It involves the complete acceptance of God’s sovereignty and subsequent yielding to His divine will.”

Walk in Obedience (3-6)

- 4: Combat the false idea of incipient Gnosticism. You cannot know Jesus (intimately) without keeping His commands. If you say you do and do not walk in the light, then Jesus is calling you a liar and the truth is not in you.
- Truth not in someone? John is not calling them a liar again but is the truth able to do?
 - John 1:7 → John 14:6 → John 8:32 → John 17:17 → 2 John 4; 3 John 4

Walk in Obedience (3-6)

- Vs 5: Keeping God's Word is equal to keeping God's commands and the truth being in us (2:3-4; 1:8)
- Now John advances from this idea of knowing God, to loving God (1 John 5:3; John 14:23)
- God, love's all His creation (John 3:16), but those who follow His commands are on a deeper level of love with God. It has truly been perfected (NASB). Only those who obey God's commands can abide with Him (John 17). John advances from knowing God, to loving God, to abiding with God.

Walking in Obedience (3-6)

- Vs 6: John always contrast between what a person says and what they actually do. Words are not enough.
- John says one who says, “ought” to walk in the same manner as He walked (Jesus) (1 Cor. 11:1)
- The idea of ought is objective not subjective. It is not based upon personal thoughts or feelings but a principle that is built in the very fibers of Christianity.
- “Ought” in the present indicative shows continuing “oughtness”, a moral obligation or a debt (1 Peter 2:11-21)

Love of the Brethren (7-11)

- 7: The love of God and the love of fellow man has been innate since the beginning of time. Especially those who have a deeper relationship, whether it of been under Judaism or Christianity. Matthew 22:34ff (quoting from the Old Testament); Cain was judged off this principle
- On the other hand it is a new command. John is looking at the same command from different perspectives. Just because something was a command in the OT, does not make it an apparent command in the NT. i.e Sabbath day

Love of the Brethren (7-11)

- John 13:34-35. Two things to note about this new command. It would go beyond any previous love between “beloved” than it ever has before. Jews love Jews because they were Jews. Second this love would be the Christians **badge of identity**
- Darkness is passing away. God is the true light and His disciples are the light shiners. The more light we have the less darkness. (John 8:12)
- Vs 9: This love of the brethren is the how the light is to be seen. It is by our love that we shine bright

Love of the Brethren (7-11)

- Those who hate the brethren, walk in darkness. John is giving yet another test of character, do you really think your like Jesus? Do you walk like He walked?
- Vs 10: The one who loves the brethren, walks in the light. (Look back at all the things that are needed to walk in the light and remain therein)
- The stumbling here, could refer to causing oneself to stumble but also causing others to stumble. By claiming to be a Christian and not behaving like one is a stumbling block to others

Love of the Brethren (7-11)

- Vs 11: This idea of hate, is ill will towards his brother. What could be more blinding? The 2 greatest commands are based upon the principle of love. If love is gone for your neighbor, especially your brother or sister in Christ, then you have by no means what it takes to hang the rest of the law (Matthew 22:40)
- What does it mean to be blind? (2 Peter 1:9)