

- I. John's Third Purpose for Writing: That You May Not Sin (2:1a)
 - A. The Sin of Denying Your Sin - Confession is Necessary (1:5-10)
 - B. The Sin of Unbelief - True Belief is Necessary (1:10; 4:15; 5:11-13)
 - C. The Sin of Disobedience - Obedience is Necessary (2:3-6)
 - D. The Sin of Lovelessness - Love for God and Neighbor is Necessary (4:7-8; 4:20-21)
- II. Jesus Christ's Twofold Ministry: Advocate and Propitiation (2:1b-2)
 - A. Our Advocate: Jesus Christ, the Righteous (2:1b; John 14:16, 26; 15:26; 16:7; Rom 8:33-34; Heb 7:25)
 - B. The Propitiation for Our Sins (2:2)
 1. Defining Propitiation: The satisfaction of God's wrath against us for our sin, by turning it away from us and placing it on an acceptable substitute, with the result of rendering God favorable toward us. (4:10; John 1:29; Rom 3:23-26)
 2. What John Is Not Teaching Here: Universalism--the salvation of all without distinction
 3. What John Is Teaching Here: the Universal Free Offer of the Gospel--the salvation of ALL who trust in Christ

“Christ’s intercession is the continual application of his death to our salvation.” —Calvin

"In paganism, man propitiates his gods, and religion becomes a form of commercialism and, indeed, of bribery. In Christianity, however, God propitiates his wrath by his own action. He set forth Jesus Christ, says Paul, to be the propitiation of our sins." —J. I. Packer

“Incomprehensible and immutable is the love of God. For it was not after we were reconciled to him by the blood of his Son that he began to love us, but he loved us before the foundation of the world, that with his only begotten Son we too might be sons of God before we were any thing at all. Our being reconciled by the death of Christ must not be understood as if the Son reconciled us, in order that the Father, then hating, might begin to love us, but that we were reconciled to him already, loving, though at enmity with us because of sin. To the truth of both propositions we have the attestation of the Apostle, ‘God commendeth his love toward us, in that while we were yet sinners, Christ died for us,’ (Rom. 5:8). Therefore, he had this love towards us even when, exercising enmity towards him, we were the workers of iniquity. Accordingly, in a manner wondrous and divine, he loved even when he hated us. For he hated us when we were such as he had not made us, and yet because our iniquity had not destroyed his work in every respect, he knew in regard to each one of us, both to hate what we had made, and love what he had made.” —Augustin

“In the ancient world, the gods were parochial and had geographically limited jurisdictions. In the mountains, one sought the favor of the mountain gods; on the sea, of the sea gods. . . . Against that kind of pagan mentality, John asserts that the efficacy of Jesus Christ’s sacrifice is valid everywhere, for people everywhere, that is, ‘the whole world.’ The Christian gospel knows no geographical, racial, ethnic, national, or cultural boundaries.” —Karen Jobes

“Under the word ‘all’ he does not include the reprobate, but refers to all who would believe and those who were scattered through various regions of the earth.” —Calvin

Reflection and Application Questions (for personal reflection and family conversation):

1. What is John’s third purpose for writing, highlighted in this passage?
2. What does it mean for Jesus to be your advocate? How does this give assurance?
3. What is the meaning of propitiation? How did Christ become the propitiation for us?