

INTRODUCTION

1. Please take God's Word and turn with me to 1 John chapter 2.
2. We come now to the reason for what John has written in the first chapter.
3. Read 1 John 2:1-2
4. The world today has been enamoured with courtroom tv.
5. So much so, that this reality drama has brought thousands of viewers.
6. There are even cable stations that devote all their programming time to this setting.
7. In 1 John 2:1-2, John brings us to this scene.
8. With the use of words like advocate which means defense lawyer and propitiation with means appeasement, we are brought before the Judge in regards to sin.

9. As we said last time, sin, was missing the mark.
10. It's falling short of a divine standard.
11. John defines it in chapter 3 verse 4 by saying that "sin is lawlessness."
12. It's living as if there is no law.
13. But as John so vividly points out in this letter, there is not only sin but there is a Savior who cleanses all believers from sin because they have entered into a fellowship with the Father and with His Son Jesus Christ.
14. Now as we come to chapter two, we are hearing the conclusion of John's arguments regarding what the Gnostics taught about sin.
15. Remember they said that the body is evil and the spirit is good and the spiritual was not affected by the physical.
16. Therefore, they treated sin as a non issue.
17. But as John says in chapter 1, it is an issue and if you say you have no sin or have not sinned you're nothing more than a liar who has defamed a Holy God.

18. So John begins chapter two as a climax to what he has already said in chapter 1:5-10.

Notice...

I. The Address (v.1a)

A. He refers to those who are in the fellowship as “my little children”

1. It’s personal - “my”
2. He uses this personal address in 3:13 and 18

B. It also reflects the spiritual

1. He refers to them as “my little children”
2. In 3:13 he calls them “my brethren,” and 3:18 again “my little children”
3. This could either refer to his advance in age or them as his spiritual children - meaning, they are the fruit of His ministry of the Gospel.
4. Paul referred to Timothy as “my true son in the faith” (1 Tim.1:2).

5. He also referred to Titus in the same way as “my true son in our common faith” (Tit.1:4).
6. They were the spiritual fruit of his preaching, converts, followers of Jesus.
7. John refers to his converts in this letter as “children” 12 times (2:1, 12, 18, 28; 3:1, 2, 7, 10, 18; 4:4; 5:2, 21)
8. To refer to them as “my little children” is to use a term of endearment.
9. This is “the address of an affectionate father to children whom he tenderly loves” (Adam Clarke).

Notice next...

II. The Purpose in Writing (v.1b)

“These things I write to you”

- A. This is referring back to what he wrote in 1:5-10 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 (John Gill).

B. John says all that I have just stated has a purpose--"that you may not sin"

1. Don't say you have fellowship with Him and then walk in darkness.
2. Don't say you have no sin and deceive yourselves.
3. Don't say you have not sinned and make God a liar.
4. Instead walk in the light as He is in the light and keep on confessing your sin because God's will is that you not sin.

AT Robertson says, "John has no patience with professional perfectionists (1 John 1:8-10), but he has still less with loose-livers like some of the Gnostics who went to all sorts of excesses without shame" (Word Pictures in the NT).

5. Romans 6 tells us that "our old man was crucified with Him, that the body of sin might be done

away with, that we should no longer be slaves of sin” (v.6).

6. Verses 12 and 13 says, “Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.”
7. In other words, you are no longer a slave to sin so don't yield your members to sin.
8. You are now a slave of righteousness.

Verse 22 says, “But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.”

9. This is the contrast of 1 John chapter 1:
10. There are those who walk in darkness. They are liars. They do not practice the truth. They are self-deceived and the Word is not in them.

11. On the other hand, there are those who are in the light and walk in the light and they continually confess their sin because they still sin.
12. John continues in 1 John 2:1, “And if anyone sins.” This conveys the strong probability of actual occurrence.
13. John mentions the words “sin, sins, sinned, sinning” 25 times in 1 John.
14. If believers ceased altogether sinning, there would be no need to mention sin. It would be gone.
15. That’s why it is foolish to say you have “no sin” or have “not sinned” (1:8, 10) because believers still have sin and therefore sin but now it is a choice. You are no longer enslaved to sin but to righteousness. That’s why we are to “reckon [ourselves] to be dead indeed to sin, but alive to God in Christ Jesus our Lord” (Rom.6:11).
16. So John says in 1 John 2:1, “And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.”

That brings us to...

III. The Defense Lawyer (v.1c)

A. If anyone sins we have a lawyer in defense who is Jesus Christ the righteous.

B. Jesus is the only One qualified to defend us because He is righteous.

1. The word “advocate” translates *paraklētos* (“one who comes alongside”) and denotes in legal settings the defender or counselor who comes to aid his client. (In his gospel, John used the same term, translated there as “Helper” or “Comforter” [14:16, 26; 16:7] to refer to the support given to each believer by the Holy Spirit.)
2. Christ is the perfect Advocate, since the Judge is His Father and they are always in perfect harmony (cf. Matt. 26:39; John 4:34).
3. Further, the Son completely understands the saints’ human weaknesses because He came to earth as the fully human Son of Man (Heb. 4:14–15; cf. Gal. 4:4; Phil. 2:5–8).

4. He accepts as clients only those who confess their guilt and their desperate need to receive Him as Savior and Lord (cf. Matt. 7:21–23; 25:31–46; John 6:37; 10:3, 14–15); and He becomes for them the incomparable intercessor who always gains acquittal for those who trust in Him. In Old Testament language, He is their great High Priest (Heb. 7:25–28). (MacArthur, John. 1,2,3 John)

Not only is Jesus the defense lawyer but He is also...

IV. The Satisfaction to God (v.2)

“And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.”

“He” is emphatic making Jesus the emphasis of the verse.

- A. He is the defense lawyer because He made “propitiation” to God for our sins.

The word “propitiation” (hilasmos) means “appeasement or satisfaction.” Two lexicons says it refers to the “means of forgiveness” (Louw-Nida, DBL Greek).

B. Propitiation is necessary because of sins.

Sinners continually shatter God's perfect law and He, as the righteously offended Creator, must react justly in holy anger, wrath, and judgment.

1. God's justice must be satisfied.
2. Every sin ever committed by every person who has ever lived will be punished in one of two ways:
3. Either God's wrath will be satisfied when all unrepentant and unbelieving sinners suffer eternally in hell, or for all who, by the convicting and regenerating power of the Spirit, repent and believe savingly in Jesus, God's wrath is satisfied by the punishment of Christ Himself on the cross.
4. But for God to be satisfied with sacrifice of Jesus on the cross, Jesus had to be "in the law's requirement of a lamb without blemish (Num. 6:14)."
5. Jesus "had to be sinless...otherwise He would not have been acceptable to the Father (cf. Heb.

9:14) and would have been subject to the judgment of God for His own sins.

6. But He is righteous (Isa. 53:11), holy (Rev. 3:7), innocent (John 8:46; 18:37–38), undefiled (Heb. 7:26), and separate from sinners—not merely the agent who made propitiation for sinners, He is the propitiation. (MacArthur, 1,2,3, John)
7. So “The sacrifice of Jesus on the cross satisfied the demands of God’s holiness for the punishment of sin. So Jesus propitiated or satisfied God” (The MacArthur, The MacArthur Study Bible).
8. John uses this word again in 1 John 4:10:

In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.
9. So John says our goal is not to sin but if we do we have a lawyer in our defense Jesus Christ who appeased the wrath of His Father.
10. Notice that Jesus is not only the satisfaction to God for our sins but “also for the whole world.”

11. The “whole world” is a generic expression that refers to humanity throughout the earth, but not necessarily to every individual” (MacArthur)
12. It is clear in Scripture that Jesus “suffered sufficiently for the whole world, but efficiently only for the elect” (Calvin) or those who would believe.
13. Christ’s death satisfied fully and eternally the demands of God’s wrath for those who believe.

CONCLUSION

1. Have you believed on the Lord Jesus Christ?
2. What He did on the cross only applies to those who would believe.
3. Jesus is our advocate and satisfaction to God.
4. Let’s thank and praise Him for His indescribable gift.