

— 1 John —
Lesson #6 Chapter 2:1-11

As you prepare to dive into this week's study, ask the Lord for His help in understanding and applying His Word. Our passage in this lesson ties in closely with the end of 1 John chapter 1. Please read 1 John 1:5-10 and 2:1-11 to get a running start at the text.

1. To whom is John writing according to 1 John 2:1? John uses this term of endearment for this first time in his letter, though he goes on to use it 7 more times. What does John convey by using this name for his readers in 1 John 2:1 and 2:12, 13, 28, 3:7, 18; 4:4; 5:21?

2. If you summed up John's message in 1 John 1:5-10, he's saying, "Y'all are sinners!" With that in mind, what is his purpose in writing according to 1 John 2:1?
 - a. What does his purpose statement in 1 John 2:1 teach us about sin, holiness, and the Christian life? See also Romans 6:1-2, 12-13; 1 Corinthians 15:34; Titus 2:11-13.

3. After stating his purpose in writing his letter in 1 John 2:1, what wonderful news does John give his readers in the rest of verse 1?
 - a. From verse 1 make as many observations as you can about our advocate.

- b. Define *advocate* [Strong's #3875 (NIV *one who speaks to the Father in our defense*)].
4. Why do we *need* an advocate? See John 3:36; John 16:8; 1 Thessalonians 1:10; Hebrews 2:16-18; 1 Peter 3:18; Revelation 12:10.
- “Our Advocate is always in fellowship with the Father in order that if the saint loses fellowship with Him through cherished and unconfessed sin, He might plead our cause on the basis of His precious blood, and bring us back into fellowship again. The word “facing” brings us to this solemn thought, that when we saints sin the Lord Jesus must face the Father with us and our sin. The saint has been saved in His precious blood so that he may be able to keep from sinning, and when he does sin, he wounds the tender heart of the Saviour, and forces Him to face God the Father with that saint whom He has saved in His precious blood. How that should deter us from committing acts of sin!” ~Kenneth Wuest¹
5. John further explains the blessing of having Jesus Christ, the righteous One, as our Advocate in verse 2. What more do you learn about Jesus from 1 John 2:2?
6. What do you learn about *propitiation* from the following texts? See Romans 3:21-26; 5:10; Hebrews 2:17; 1 John 4:10.
- a. Now add to your understanding by defining *propitiation* [Strong's #2434 (NIV *atoning sacrifice*)].

¹ Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament: For the English Reader*, vol. 13 (Grand Rapids: Eerdmans, 1997), 109–110.

7. To maintain doctrinal precision and to understand our text accurately, read the following quotes about Jesus' propitiation for *the whole world* (1 John 2:2).
- a. "This text states that there is a sense in which Jesus is the propitiation for the sins of the elect and non-elect—"the whole world." It is not that Jesus satisfies the sin of the non-elect, for faith is the trigger that fires the gun of propitiation, but He is the satisfaction for sin offered, presented, and available to the whole world. Granted, only the elect believe, but the non-elect have a real gospel preached to them, a gospel that offers satisfaction for sins and reconciliation to God through faith in Jesus Christ. The fact that the non-elect do not believe does not nullify the legitimacy of the offer. The offer is not a mere farce, but is true, Jesus is the propitiation available to the entire world of men, elect and non-elect alike. The elect, through faith, receive propitiation and the non-elect, because of their refusal to believe, do not receive it. The elect are not propitiated before they believe. Satisfaction is available, but not applied until faith in Christ is enacted." ~Jack Hughes²
 - b. "The propitiation is as wide as the sin' (Bengel). If men do not experience its benefit, the fault is not in its efficacy. Düsterdieck (cited by Huther) says, 'The propitiation has its real efficacy for the whole world; to believers it brings life, to unbelievers death.'" ~Marvin Vincent³
 - c. "The pardon for sin is offered to the whole world, but received only by those who believe (cf. 4:9, 14; John 5:24). There is no other way to be reconciled to God." ~John MacArthur⁴
 - d. What do you learn from the following Scriptures about the salvation? See John 1:29; 3:16; 6:51; 1 Timothy 2:6; Hebrews 2:9; 1 John 4:14.
 - e. Now look up the following Scriptures to explain how you can appropriate or gain that offered salvation from Luke 24:46-47; John 1:12-13; 3:16, 36; 20:31; Romans 10:8-9.
 - f. In each of the quotes above in this question, what careful distinction do the authors make? Why is it important to understand that distinction?

² From Jack Hughes' own personal study notes on the passage. Used by permission.

³ Marvin Richardson Vincent, *Word Studies in the New Testament*, vol. 2 (New York: Charles Scribner's Sons, 1887), 325–326.

⁴ John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1965.

8. How can we tell if Jesus has become our advocate and propitiation for our sins according to 1 John 2:3?

9. Twenty-three times in the rest of his letter, John uses the word *know* [*ginosko*, Strong's #1097] except for the 6 times he uses the synonym *oida* [Strong's #1492] in 1 John 3:2; 5:15, 18-20. Using your study Bible notes, a commentary, or online word study resources, explain the difference between the two words. What do you learn?

10. Try rewriting 1 John 2:3 using the *ginosko* definition to replace *know*.

11. John tells us if we have come to know Christ, we will keep His commandments. Define *keep* from verse 3.

12. What do “keeping” Christ’s commandments reveal about our “knowing” Him according to verses 3-5?

Depend on it that the lack of practical obedience to Christ is the root of nine hundred and ninety-nine out of every thousand of our doubts and fears. The roots of our fears are in our sins. Search there, and you shall find the cause of soul-trouble. I believe many a child of God walks in darkness because he does not obey the word of the Lord. Take for your motto the sentence that the mother of Jesus addressed to the servants at the marriage in Cana of Galilee—‘Whatever he says to you, do it!’ (John 2:5) Do you often hear the precept with never a thought of heeding it? Then beware lest you ‘suddenly . . . be broken, and there will not be healing’ (Prov 29:1). ~Charles Spurgeon⁵

⁵ Charles Spurgeon, *Spurgeon Commentary: 1 John*, ed. Elliot Ritzema, Spurgeon Commentary Series (Bellingham, WA: Lexham Press, 2014), 1 Jn 2:3.

13. In verse 5, John writes that *whoever keeps His Word, in him the love of God has been perfected (made complete NIV)*. How is God's love shown to be completed or perfected in us when we keep His commandments?

"The obedient child of God is characterized, not by any representative trait or quality of his own personality, but merely as the subject of the work of divine love: as the sphere in which that love accomplishes its perfect work." ~Kenneth Wuest⁶

14. Another test for whether we have come to know Christ as Savior and Lord is found in verse 6. What do you learn?
15. Define *abide* [Strong's #3306 (NIV *claims to live in Him*)].
16. How do verses 3-6 provide insight about those who "say" they know Christ and those who "keep" His commandments? What's the difference between the two groups based on these verses?
17. In verses 7-8 what do you learn about the new commandment John is writing to his dear friends? What do you learn about the old commandment from verses 7-8?
18. Anytime you might be confused about something John is saying, it's helpful to remember that he frequently repeats the things Jesus said. Our text is one place where it's helpful to review what Jesus taught about a "new command." How do the following verse

⁶ Wuest, Kenneth S. 1997. [*Wuest's Word Studies from the Greek New Testament: For the English Reader*](#). Vol. 13. Grand Rapids: Eerdmans.

references provide insight into verses 7-8? See John 13:34-35; 15:12; 1 John 3:11, 23; 4:21; 2 John 5.

19. What is happening in the lives and hearts of true followers of Jesus Christ according to the end of verse 8? See also John 8:12; 12:46; 2 Corinthians 5:17; Ephesians 5:8.
20. If the true Light is shining in your life and the darkness of sin is passing away (verse 8), then what are the results according to verses 9-11? What do you learn about those who still walk in darkness according to verses 9-11?

“Habitually conducting one’s self in the sphere of darkness is indicative of an unsaved state.” ~Kenneth Wuest⁷

21. Why does living in the light help us with our love problem? See 1 John 4:19-21; 5:1-2. How can that be encouraging when we are struggling to love someone as the Lord commands us?

“He who hates his brother, is both a stumbling-block to himself, and stumbles against himself and everything within and without; he who loves has an unimpeded path” [Bengel]. John has in mind Jesus’ words, John 11:9–10.” ~Robert Jamieson⁸

“Jesus answered, ‘Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him (John 11:9-10).’”

⁷ Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader*, vol. 13 (Grand Rapids: Eerdmans, 1997), 122.

⁸ Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 528.

“Christ stands as our advocate alone before God’s bar and pleads before the Father. Whatever can rightly be charged upon us, He accepts the whole charge upon Himself, acknowledging the crimes to be His own. And this, He must do. If He hides the sin, or lessens it, He is faulty; if He leaves it still upon us, we die. He must then take our iniquity to Himself, make it His own, and so deliver us.” ~John Bunyan⁹

⁹ John Bunyan, *Voices from the Past, Volume 1* (Edinburgh: The Banner of Truth Trust, 2009), 148.