

Colleyville Presbyterian Church

1 John 2:1-14

April 23, 2023

1 My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. 2 He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

Calvin: “John means that we are not only called away from sin by the Gospel, in that God invites us to himself and offers us the Spirit of regeneration, but that provision is made for wretched sinners, so that they may have God always propitious to them and that the sins which bind them do not stop their being righteous, for they have a Mediator to reconcile them to God...Christ’s intercession is the continual application of His death to our salvation. The reason why God does not impute our sins to us is because He looks upon Christ the intercessor...we receive great consolation when we hear that Christ not only died once to reconcile us to the Father but also continually intercedes for us, so that in His name an entry to God lies open to us.”

Calvin: “Christ suffered sufficiently for the whole world, but effectively only for the elect...Although I allow the truth of this, I deny that it fits the passage. For John’s purpose was only to make this blessing common to the whole Church. Therefore, under the word ‘[whole]’ he does not include the reprobate, but refers to all who would believe and those who were scattered through various regions of the earth.”

Yarbrough: “There is a universal dimension to Christ’s death for sins, in the same sense that God’s promise to Abraham has a universal horizon: ‘All peoples on earth will be blessed through you’...Christ’s death should be seen as for “the whole world” in the sense that it provides the basis throughout all human history for God the Father to extend patience and forbearance to those who merit his rejection (i.e., every person since the fall) until the day Christ reappears. The reason God can temporarily overlook human sin (cf. Acts 17:30), so to speak, not judging it eschatologically on the spot, is that the cross carves out a place for the exercise of divine long-suffering, with not only the already saved but also those yet to be saved in view...It is hard to separate God’s stay of execution on the nations (and at times on his own wayward people) from the rich store of mercy accruing from Christ’s death, even if that death is clearly not ultimately redemptive for those who reject the gospel call based on it.”

3 And by this we know that we have come to know him, if we keep his commandments. 4 Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, 5 but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: 6 whoever says he abides in him ought to walk in the same way in which he walked.

Calvin: “Knowledge of God conceived from the gospel is not idle but obedience proceeds from it..the commonest evil in all ages has been an empty profession of God’s name...The knowledge of God leads us to fear and love Him. For we cannot know our Lord and Father as He shows Himself without on our side showing ourselves dutiful children and obedient servants.”

“John does not mean that those who wholly satisfy the Law keep His commandments (and no such instance can be found in the world), but those who strive, according to the capacity of human infirmity, to form their life in obedience to God...Godliness and holiness of life distinguish true faith from a fictitious and dead knowledge of God.”

“For if it is the end of the Gospel to be united with God, and there can be no communion without love, then only he really progress in faith who heartily cleaves to God...A likeness in life and actions will prove that we abide in Christ.”

7 Beloved, I am writing you no new commandment, but an old commandment that you had from the beginning. The old commandment is the word that you have heard. 8 At the same time, it is a new commandment that I am writing to you, which is true in him and in you, because the darkness is passing away and the true light is already shining. 9 Whoever says he is in the light and hates his brother is still in darkness. 10 Whoever loves his brother abides in the light, and in him there is no cause for stumbling. 11 But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

John 14, 15: *“If you keep my commandments, you will abide in my love.” “Whoever has my commandments and keeps them, he it is who loves me.” “This is my commandment, that you love one another as I have loved you.”*

Calvin: *“The love of God prepares us to love men and in fact we also testify our dutifulness to God by loving men at His command. However this may be, it is always certain that love is the aim to which our life should be directed. And this should be the more carefully observed in that nearly all choose almost anything rather than this one commandment of God...Fictitious sanctity dazzles the eyes of almost all, whereas love is neglected or at least put in a corner.”*

*12 I am writing to you, little children,
because your sins are forgiven for his name's sake.*

*13 I am writing to you, fathers,
because you know him who is from the beginning.*

*I am writing to you, young men,
because you have overcome the evil one.*

*I write to you, children,
because you know the Father.*

*14 I write to you, fathers,
because you know him who is from the beginning.*

*I write to you, young men,
because you are strong,
and the word of God abides in you,
and you have overcome the evil one.*