

The Epistles of John

Week 24: 1 John 2:2

Jesus' propitiation/
expiation does not
produce regeneration.
Actual salvation is
accomplished by Jesus'
sacrifice and the believer's
response of faith.

1 John 2:1-2

1 John 2:1–2 (HCSB)

My little children, I am writing you these things so that you may not sin. But if anyone does sin, we have an advocate with the Father —Jesus Christ the Righteous One.

He Himself is the propitiation for our sins, and not only for ours, but also for those of the whole world.

1 John 2:2

1 John 2:2 (HCSB)

He Himself is the propitiation for our sins, and not only for ours, but also for those of the whole world.

This verse get's us into some deep water that we must wade through slowly. We have two questions that must be addressed:

- What is Propitiation?
- What does it mean “not only for ours, but also those of the whole world”?

1 John 2:2

The word translated here as Propitiation is the Greek word *hilasmos* which can be translated as both propitiation and as expiation.

Propitiation - an acceptable sacrifice. A sacrifice which turns away the wrath of God.

Expiation - a cleansing or removing the taint of the offense (sin)

1 John 2:2

While Jesus's death certainly has the effect of expiating sin (wiping away its penalty), it is difficult to avoid the impression that it also propitiates (turns away the wrath of) God's promised punishment of sin and sinners whose transgressions are not atoned for on the last day

Hebr 2:17

Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people

1 John 2:2

Hebrews 4:14-16 HCSB

Therefore, since we have a great high priest who has passed through the heavens-Jesus the Son of God-let us hold fast to the confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but One who has been tested in every way as we are, yet without sin. Therefore let us approach the throne of grace with boldness, so that we may receive mercy and find grace to help us at the proper time.

1 John 2:2

Now, the hard question:

Did Christ die for all or only for the elect? In light of the variegated biblical data, the question so formulated begs the question. First John 2:2 indicates that there is a sense in which he did both.

What is the nature and scope of Jesus' "atoning sacrifice" in light of the expression "for the whole world"? Some insist, and with good reason, that this phrase means that "the scope of divine salvation is ultimately regarded as all-inclusive." These kinds of statements, however, need some kind of qualification. Universal in provision is not to be equated with universal in application.

1 John 2:2

John affirms that Jesus is the propitiation for the sins of the whole world. Since universal salvation is not an option, this propitiation does not itself guarantee the actual salvation for the whole world. The provision for all has been accomplished. The reception and application of that provision is appropriated by faith.

The efficacy of Jesus' propitiation/expiation for salvation personally and individually is dependent on one believing in Jesus.

Jesus' propitiation/expiation does not produce regeneration. Actual salvation is accomplished by Jesus' sacrifice and the believer's response of faith

1 John 2:2

In popular Christian religion of modern times, the impression is sometimes given that:

- sin is in the end not intrinsic to the person (“God hates the sin but loves the sinner”)
- sin is compulsory by God’s design (“that’s just the way God made me”)
- salvation alters the destiny of the soul someday but not necessarily the behavior of the body today (“Christians aren’t perfect, just forgiven”; “I’m just a sinner, saved by grace”)
- tolerance mandated by Scripture forbids ethical distinctions of any kind (“judge not lest you be judged”)

1 John 2:2

While John would no doubt recognize the element of truth in some of these slogans in appropriate contexts, he would also decry their misuse.

He writes to commend a higher road: liberation from the compulsion to believe, behave, and love in ways that fall short of God's glorious and transforming light. He writes to commend a full, satisfying, and efficacious knowledge of God.

Application for This Week

We are told by John that the purpose of his writing is that we should not sin.

Jesus is our lawyer, our advocate, our comforter and counselor. He stands before God on our behalf.

Jesus is the reason that God can accept us as his children: forgiven and cleansed of sin because of Jesus' sacrifice on our behalf.

Homework

My blog with past lessons is:

www.UnapologeticallyJohn.com

Thank you for coming!

See you back next week