

- B. God's love reaching its purpose in us (5)
- i. 1 John 4:12
  - ii. God's love for us "is perfected" (ESV) or "is truly made complete" (NIV); *reaches the end for which it was intended.*
  - iii. "Whoever claims to live in him must live as Jesus did."
    - a) "The one who says he abides in him is obligated to walked just as He walked."
    - b) Paul says it another way (Gal. 2:20).

### LIVE THE STORY

*The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.*

- Does John's purpose expressed in 2:1 for writing surprise you?
- How might that purpose be similar to another purpose expressed in 1 John 5:13? How do we need to understand "eternal life"?
- Have you experienced a version of Christianity in which how you live is of no real consequence? How is John's message both different and grace-filled?
- Despite John's goal that we do not sin, what does he draw our attention to for those times when we do?
- What would be wrong with a forgiveness that didn't also involve "satisfaction" to the injured party? How is that addressed in this passage?
- How does John use the term world in his writings?
- How is it that God can be at war with sin but not with us? What does it mean that Jesus is our "advocate" (*paraclete*)?
- How do John and Paul say essentially the same thing in 1 John 2:6 and Galatians 2:20?
- What does it mean to say that God's love for us reaches its goal (is perfected) when we obey his commands? What are his commands?

## Light, Life, Love: the Gospel we heard from Him

### *God's War on Sin*

Jerry Cisar — September 13, 2020

Text: 1 John 2:1-6

### Introduction

John aims to keep us from putting nails in the board, gives us hope when we do, and calls us to join God in the task of restoring the board to a place in which its holes are filled.

### I. A Key Purpose (1a)

A. My little children.

B. John's Purpose(s) in Writing 1 John

- i. John doesn't excuse sin; his purpose is to eliminate it!

Augustine: "Lest by occasion of this sentence, any one should sin with deadly security, and should allow himself to be carried away, as though his sins were soon by easy confession to be blotted out, [John] straightway added, 'My little children, these things have I written unto you, that ye sin not....' Let no one therefore depart from sin as though about to return to it...."

Bonhoeffer: "Cheap grace is the mortal enemy of our church. Our struggle today is for costly grace. Cheap grace means grace as bargain-basement goods, cut-rate forgiveness, cut-rate comfort, cut-rate sacrament; grace as the church's inexhaustible pantry, from which it is doled out by careless hands without hesitation or limit. It is grace without a price, without costs."

- ii. In another place John says that he writes that we might know that we have eternal life.

- a) To have *the life of the coming age* is certainly not having a life dominated by sin but by righteousness.
- b) When the life of the coming age is manifest in us and we are being transformed from unjust living to just living, then the overarching purpose of having “our joy full” (1:4) will be achieved.

## II. The Contingency Plan (1b-2)

- A. God is not mad at us!
  - i. *Paraclete*: After sacrifice and **satisfaction to the injured party** (*propitiation*), The guilty party was to go to the temple to ask God for forgiveness, taking an irreproachable *paraclete* with him (Philo).
  - ii. Jewish thought: one’s own good works were often thought to function as a *paraclete* before God’s judgment.
- B. God is at war on sin/Sin, but not with us.
  - i. ESV: “He is the **propitiation** for our sins, and not for ours only but also for the sins of the whole world.”
    - a) “after sacrifice and *satisfaction to the injured party*”

Fleming Rutledge: “There is a widespread impression that Christian forgiveness can be construed separately from the question of justice — that, in fact, forgiveness can be offered without reference to justice. However, forgiveness is by no means as simple or expeditious as is often suggested; it is a complex and demanding matter.”

Desmond Tutu: “Forgiveness is not cheap, is not facile (superficial). It is costly. Reconciliation is not an easy option. It cost God the death of his Son.”

*Sin leaves holes! Cheap grace doesn’t deal with the holes. Continued sin keeps making holes, harming or destroying people. Just pulling nails won’t do!*

ii. “but also for the sins of the whole world.”

- a) Jesus is not some local deity... neither Jewish, nor Ephesian... but Jesus is the propitiation for the sins of the whole world.
- b) John saw the world in cosmic terms. It is the system of fallen humanity and all that it erects. It is Babylon in opposition to God. It is that which is totally opposed to God and all that belongs to him.
- c) Isaiah 13:11-13
  - God’s wrath against the world is his war both on your nails and on hole-making!
  - 2 Cor. 5:19-21

## III. The Cardinal Plan (3-6)

- A. The promised new covenant of Jeremiah 31:31-34.