

**REVIEW**

**Issues related to all of 1:5-10**

The purpose of these verses is to serve as a preventative for sin (per 1 John 2:1)

Logically (by itself) this negates any contention that 1:5-10 could describe unbelievers  
(The seminary I attended has a dissertation arguing this view)

The referent of “we.” Cf. 1 John 1:3, 5. It may be profitable to substitute (mentally)  
“the apostles” for “we/us/our” in this passage

**Two Theses: God is without taint of sin, but people (even apostles) have the taint of sin**

Verse 5 states a fellowship-related truth

Verse 3 presents the idea that ordinary-sinful men can have fellowship with God.

Verse 5 poses the issue that God is without any taint whatsoever

How can sinful man (even apostles) have fellowship with a holy God?

Verse 6 would be a false word by an apostle about fellowship.

Verse 7 would be a true word by an apostle about fellowship.

Verse 8 would be a false word by an apostle about sin.

Verse 9 would be a true word by an apostle about sin.

Verse 10 would be a false word by an apostle about sin.

## **NEW EXPOSITION**

**John wrote 1:5-10 as a preventative measure against sin (2:1a)**

**The apostles [and believers] have an advocate (Jesus Christ the Righteous) if they sin (2:1b)**

**Jesus Christ [is an advocate] because He propitiated for the apostles' sins [and believers' sins] as well as for the sins of the whole world (2:2)**

**How different models understand propitiation:**

- 1. Limited and Actual**
  
  
  
  
  
  
  
  
  
  
- 2. Unlimited and Potential**
  
  
  
  
  
  
  
  
  
  
- 3. Unlimited and Actual**

**Objections against Unlimited + Actual**

**Proof of the correct view**

Propitiation is universal and actual: It is why sin is not an issue at the GWT  
Consider John 3:18                      Consider John 5:24                      Consider 2 Cor 5:19-20

**John 3:18      Unbelievers have been judged already**

**John 5:24      Believers receive life apart from a judgment (e.g., GWT)**

**2 Cor 5:19-20 God no longer imputes sin to the world**

**CONCLUSION**