only an apparent and superficial one.  
The reference of this exhortation to the  
*unconverted* among them, and rendering  
*“that ye abide not in sin,”* maintained by  
Socinus and his followers, need only be  
mentioned to be refuted. The past tense  
“*have sinned*,” may serve to shew its  
utter untenableness). **And if any man  
have sinned** (have committed an act of  
sin: still speaking of those spots of sin  
which owing to the infirmity of the flesh  
remain even in those who are walking in  
the light. By this there is not any doubt.  
expressed that all do occasionally sin, but  
the hypothesis is made, as ever by this  
formula, purely and generally. The resumption  
of the first person immediately,  
makes it evident that the hypothesis is  
in fact realized in us all), **we have an  
Advocate with** (towards, as\_pleading in  
His presence) **the Father, Jesus Christ**(the principal word requiring elucidation  
here is **Advocate** (Paraclete). There are  
two classes of interpretations of it, which,  
as already remarked [on John xiv. 16], by  
no means exclude one another. Of these,  
that one which may be summed up under  
the meaning “COMFORTER,” has already  
been treated, on John, in the place quoted.  
With the other we have now to deal.  
ADVOCATE is the commoner sense of the  
word, and that which it certainly bears  
here. There is no discrepancy between  
this passage, where the Son is our **Paraclete**,  
and John xiv. 16, where the Holy  
Spirit is called by the same name: rather  
is there the closest accordance, seeing that  
there our Lord says He will pray the  
Father and He will send us “**another**  
*Paraclete:*” He himself, the Son of God,  
being thus asserted to hold this office in  
the first place, and the Holy Spirit to be  
His Substitute in His absence) [**being**]  
**righteous** (“in that He is righteous,” as  
a contrast to “*if any man sin.*” In a  
strict rendering, this force should be kept,  
and pointed out in explanation: in an  
English version, it is hardly possible to  
render it otherwise than our translators  
have done, “the righteous,” though it is  
not absolutely correct. “The righteousness  
of Christ stands on our side: for  
God’s righteousness is, in Jesus Christ,  
ours.” Luther):

**2.] and He is a  
propitiation** (the word implies that Christ  
has, as our sin-offering, reconciled God and  
us by nothing else but by His voluntary  
death as a sacrifice: has by this averted  
God’s wrath from us. According to the  
constant usage of Scripture, God is in so  
far *propitious* in regard to the sins of  
men, as He suffers His *mercy* to prevail  
instead of his *wrath*. See Septuagint  
in 2 Chron. vi. 25, 27; Jer. xxxviii.  
[xxxi.] 34, xliii. [36], 3; Numb. xiv. 18 ff.)  
**for** (concerning, i. e. in behalf of) **our sins:  
yet not for ours only, but also for the  
whole world** (in the latter clause there is  
an ellipsis very common in ordinary speech  
in every language: “*for the whole world*”  
is equivalent to “for the sins of the whole  
world.” “As broad as the sin extends,  
so broad the propitiation.” Bengel. But,  
this has been misunderstood or evaded by  
many interpreters. Cyril and Œcumenius  
explain **our** to refer to the Jews, **of the  
whole world** to the Gentiles. Aud many  
others, taking the former in its true  
sense, yet limit the latter, not being able  
to take in the true doctrine of universal  
redemption. So Bede, holding that **our**applied to those then living, **of the whole  
world** to those that were to come after.  
But this unworthy and evasive view is  
opposed by the whole mass of evangelical  
expositors.—The reason of the insertion  
of the particular here, is well given by  
Luther : “It is a patent fact that thou too  
art a part of the whole world: so that thine  
heart cannot deceive itself and think, The  
Lord died for Peterand Paul, but not for me”).

**3—11.**] *This communion with God consists,  
secondly, in keeping His commandments,  
and especially the commandment  
to love one another.* No new division of  
the Epistle begins: ver. 3 is closely joined  
to ch. i. 5, 6, which introduced the first  
conditional passage, i. 7—ii. 2. The great  
test of communion with God, walking in  
the light, first requires that we confess