

Jesus Christ Our Advocate
1 Jn. 2:1-2

First John chapter one is a hard-hitting chapter concerning sin. Many churches avoid these important truths about what it means to walk in the light and what it means to walk in darkness because they consider them to be too hard or too negative. They want their churches to grow, and they want people leaving church feeling good about themselves. But if we're serious about what God is serious about, then we must take the whole counsel of God's Word seriously. The thing we must understand is that God takes our holiness very seriously. He wants us to live well for him and to represent him well before others. That's why Paul exhorts us to, *look carefully then how you walk, not as unwise but as wise, 16 making the best use of the time, because the days are evil. 17 Therefore do not be foolish, but understand what the will of the Lord is (Eph. 5:15-17).*

Matthew 4:14,16 *You are the light of the world. Let your light shine before men.*

- John tells us that believers are to have nothing to do with **habitual sin** in their lives.

1 Jn. 1:6 *If we claim to have fellowship with him yet walk (peripateo—continual practice) in the darkness, we lie and do not live by the truth.*

What is sin? It is anything that is **contrary** to the nature of God. It is anything that is immoral and unethical. (Rom. 1:24-32; 1 Cor. 6:9-10; Col. 3:5-6)

- It is a **violation** of God's commands, of anything that God calls sin in his Bible.
- It is a **violation** of the Ten Commandments.
- It's a **violation** of anything that Jesus has spoken out against.
- It is something that the Lord makes both the believer and unbeliever aware of.

Romans 2:15 tells us that the requirements of the law are written on the hearts of man.

- There are **two things** that must be understood:
 - 1. First**, God has provided a means for us to be forgiven and set free from sins devastating effect on our lives.
 - 2. Second**, even though he has provided the means for forgiveness through His Son, the responsibility to embrace it falls on our shoulders.
- In other words, he has given us **the power** to determine our destiny. He has given us **the power** to determine how we live. We have been given **the power** to choose his way or our way. Which means that **The consequences** of those decisions **fall** squarely on our shoulders.

Metanoeo, meaning to change one's mind and purpose, as the result of after knowledge. This verb, with (3) the cognate noun *metanoia*, is used of true repentance, a change of mind and purpose and life, to which remission of sin is promised. Evangelical repentance consists of (1) a true sense of one's own guilt and sinfulness; (2) an apprehension of God's mercy in Christ; (3) an actual hatred of

sin (Psalms 119:128; Job 42:5 Job 42:6; 2 Cor. 7:10) and turning from it to God; and (4) a persistent endeavour after a holy life in a walking with God in the way of his commandments. Strong's Concordance

1 John 1:7 Walking in the light means several things:

1.) **First and foremost**, it means trusting in Jesus Christ for salvation and the forgiveness of our sins.

Romans 10:9-11,13 ...if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified and it is with your mouth that you confess and are saved. As the Scripture says, "Anyone who puts their trust in him will never be put to shame." "Everyone who calls on the name of the Lord will be saved."

- **What are we saved from?** The eternal effects of our sin, i.e., from the wrath of God and from hell (Rev. 20:11-15).

Romans 1:18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness.

2.) **Second**, it means that **we are able** to walk in the light because we have had our sins purified by the blood of Christ.

Hebrews 9:22 In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.

3.) **Third**, walking in the light **means living habitually** God's way and not our way.

- The word (walk) **peripateo** means to walk about, indicating the habitual course of the life, outward and inward.

Proverbs 4:18 The path of righteousness is like the first gleam of dawn, shining ever brighter till the full light of day.

- The challenge for believers is, "are we shining ever brighter till the full day of light?"

1 John 1:9 When we choose to walk in the light, we choose the only means available for the forgiveness of our sins.

- Let's break it down. **Confess** here means to say the same thing as another (God), and therefore to admit the truth of an accusation. **Sin** is in the plural and indicates that the confession is to be specific as well as general.

hamartia/sin – to miss the mark The mark is the mark of righteousness.

- **Faithful and Just** **Faithful** -- He said it and he will do it. **Just** – means that he is fair, right, and impartial in his forgiveness of a person's sin.
- To **Forgive**, to send away, dismiss, to remit (abate), as a debt. To **Purify**, some translations have cleanse (**Katharizo** – made free from the defilement of sin, free from the guilt of sin, to consecrate from all Unrighteousness, wrongdoing, sin).

- This is the certainty God gives all believers: forgiveness in advance for any sin that might come into our lives. This certainty of forgiveness is based on the character and blood of Christ.
- Some will say, “*Why worry about committing sin?*” *If God forgives it, the outcome is assured.*
 - What about the consequences? God wants to spare us from the consequences.
 - What about what it does to the Lord? It grieves him.

Ephesians 4:30 *Do not grieve the Holy Spirit with whom you were sealed for the day of redemption.*

- When you think about it, the understanding of such a great love and of such undeserved forgiveness should instill in us a strong desire to not sin. Yet we fail, we fail in our thought life, we fail in what we say, we fail through action, we fail through inaction.

What then? This is where the cleansing power of the blood of Christ (1:7), the promise of forgiveness and cleansing for those who will confess their sins (1:9), and the call to holiness in chapter two are tied together.

1 Jn. 2:1-2 Knowing that we are sinners born with a sin nature doesn't mean that we have an excuse to keep on sinning. Instead, we are commanded to keep from it.

- The question is, what motivates us to want to keep from sinning when we know that there is an assurance of forgiveness?

“This is the principle of 1 John 2:1-2: forgiveness in advance for any sin that might come into our lives. This is God’s promise, and it is given to us precisely that we might not sin. God is not shocked by human behavior, as we often are, for he sees it in advance, including the sins of Christians. Moreover, and in spite of this, he sent his Son to die for the sins of his people so that there might be full forgiveness. Such love is immeasurable. Such grace is beyond human comprehension. But God tells us of that love and grace in order that we might be won by it and determine, God giving us strength, that we will not fail him.” Boice

- The work of Christ **is the basis** on which the Christian may approach God for full forgiveness and cleansing.
- John uses three terms about Christ to describe it: (1) Jesus, our advocate (2) Jesus, the Righteous One (3) Jesus, the atoning sacrifice.

ADVOCATE: Why an advocate? (used only here in 1 John)

- If a believer’s sins are forgiven past, present, and future then why an advocate?

paraklētos *summoned, called to one's side, esp. called to one's aid. One who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate. One who pleads another's cause with one, an intercessor. Of Christ in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins. Strong's Concordance*

Romans 8:31-34 *31 What, then, shall we say in response to these things? If God is for us, who can be against us? 32 He who did not spare his own Son, but gave him up for us all—how will he not*

also, along with him, graciously give us all things? 33 Who will bring any charge against those whom God has chosen? It is God who justifies. 34 Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us.

Rom. 7:25 Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

- We need an advocate, because when we do sin, Satan will immediately point our sin out to God.
- Satan will never acknowledge or accept the power of Jesus' death, burial, and resurrection. He will never accept that our sins are completely forgiven. He's a tempter and an accuser. His goal is to accuse us before God as unworthy of salvation.

Revelation 12:10 Now have come the salvation and the power and the kingdom of God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down. They overcame him by the blood of the Lamb...

- Satan resents that the believer has been wrested from his authority and control. He will make sure that our sins are brought to God's attention. We can only surmise what he says. Perhaps he points out our unfaithfulness, our idolatry, our thought life, what we say, how we ignore God, and even our lack of repentance. (Zech. 2:10-3:10)
- Yet Jesus defends us. He does not defend us on the **basis** of our innocence, nor does he plead for mercy. He pleads on the **basis of his righteousness** and on the basis of **his shed blood**.

JESUS, THE RIGHTEOUS ONE

- As our advocate, Jesus' character assures that he will be faithful to our cause. He will present our case faithfully and perfectly. His righteous character governs the nature of his advocacy for us.

JESUS, THE ATONING SACRIFICE FOR OUR SIN (the whole world meaning gentiles too)

- Our assured forgiveness is based on Jesus' **atoning sacrifice** for our sins. *The word that is defined as atoning sacrifice is **Hilasmus** - the means of appeasing, a propitiation. The word propitiation means to cover over, to put under blood. Strong's Concordance*
- It refers to the Day of Atonement in the Old Testament when the high priest sprinkled the blood of an animal sacrifice on the mercy seat. It was a propitiatory sacrifice, a sacrifice that covered the broken law. John explains that Jesus offered his own blood as a sacrifice to God. His blood is a cover, providing safety and refuge for those under his blood. *"He sacrificed for their sins once for all when he offered himself." (Heb. 7:27b)*

"The conclusion of this train of thought is evident. If Jesus has done so much for us, and not only for us but for men and women scattered throughout the whole world, and if this naturally leads us to praise him, should it not also lead us to holiness? Should it not impel us to fulfill John's desire for his little children that they 'not sin'? Of course it should, and as much today as ever. Indeed, we should say with Paul, 'For Christ's love compels us, because we are convinced that one died for all, that those who live should no longer live for themselves but for him who died for them and was raised again' (2 Cor. 5:14-15)." Boice