

# Series: The Confident, Loving Church – week 5

**CDOBC – beginning on 2/14/10**

Title: **“The Solution to Our Sin”**

*1 John 2:1-2 ~ March 21, 2010*

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**OBJECTIVE:** To help us understand our call to holiness and how God has dealt with our sins.

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## **Announcements**

- Welcome / guests – communication cards
- New web-site! [www.cdobaptist.org](http://www.cdobaptist.org)
- Fall Festival Cook Book – Recipes needed! Follow directions on web-site home page – or call the church office
- Women – Beth Moore Conf. – this Friday & Sat. – EVENTS sign-up on Web-site
- All-Church Work Day – March 27<sup>th</sup> – sign-up in courtyard General, plumbing, "finishes" or painting, patching, caulking, and also landscape is the other category – 45 jobs to do so far! Sign-up so lunch can be planned accordingly
- Men's Ministry Golf Outing – April 10<sup>th</sup> – 9 a.m. start! - \$75.00 (includes green fees, cart, lunch, prizes)
- Youth Ministry Fundraiser Lunch – today after 2<sup>nd</sup> service – hamburger / cheeseburger - \$5.00 / person
- Welcome Class 3/24 & 3/31 – 6:30 – 8:00

## Opening Prayer

“The Solution to our Sin” – the sin in our life presents us with a problem...How can we relate to a holy God when we are sinful? Many have tried to find short-cuts as a solution – some have denied the problem exists at all – some have come up with their own solution which never deals with the core problem.

In our passage today, John calls attention to our problem – our sin – but he reminds us of the perfect and complete solution Jesus has offered us.

Turn to 1 John 2:1-2

### **1 John 2:1-2 NIV**

“My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense--Jesus Christ, the Righteous One. <sup>2</sup> He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.”

### **Vs. 1a - “My dear / little children”**

This is a term of endearment – a term of great affection. It speaks of a pastor’s care and concern for his flock.

Note: He doesn't refer to them as God's children – but his (John's) children. That they are God's children is assumed – he's writing to believers – but he is emphasizing his close spiritual relationship with them. His great concern for them is due to their confusion – for their exposure to the false teaching they had experienced.

“...so you won't sin” – Over the past few verses – starting with 1:6, John has talked about the reality of sin in the life of the believer. He now takes a step back, and to make sure he is not misunderstood, he tells us the standard for the believer – to live a pure life – a life without sin. It's to protect against the false belief that we can sin all we want because God's forgiveness and cleansing available to us never-ending. (See also Rom. 6:1-2)

**Vs. 1** – “if anyone sins” – Gr. construction conveys the strong / likely possibility that this will occur. *“if anyone sins, and it will happen...”* – (John MacArthur, p. 45)

**Vs. 1** – “...we have an advocate...”

“...one who speaks to the Father in our defense...” NIV

“...we have an advocate with the Father...” ESV

The root Gr. term is *paraklete* – and it means a comforter – an advocate – someone who comes alongside and gives assistance and needed help.

In his Gospel, John uses this term four times – once referring to Jesus, and the others referring to the Holy Spirit.

What we have here – and when we synthesize other passages in Scripture (Psalm 7:11a; Heb. 12:23; Zech 3:1) – we are given a picture of a heavenly courtroom where

God – Judge

Satan – Accuser – prosecutor

Jesus – Advocate – the believer’s defense attorney

Yes – you heard me right – Jesus – our sinless savior – the pure Lamb of God – the God-man – the Servant-Leader – is pictured as a defense attorney!

I know that some of you may be struggling with the whole idea that Scripture puts Jesus in the same profession as defense attorneys!

Please take note...God is not unaware of your concerns for immediately after John informs us that Jesus is our Advocate, he calms our fears and tells us He is “the Righteous One”.

**Vs. 1b** – “...the Righteous One”

What does this mean? It means that Jesus, our advocate, is not shifty – He does not rely on - or use technicalities or legal loopholes to get us off the hook. He is not an advocate who uses immoral or unethical means to free us from the penalty of our sins.

He is righteous – this describes not only His life and why His death (atonement / propitiation) is able to pay for our sins – but it primarily points to the purity of His activity as our Advocate!

His advocacy is right because He doesn’t deny our sins – but points to the price / penalty that has already been paid.

*“Jesus...the Advocate, or Defense Attorney, for all those who believe savingly in Him...is a most unusual*

*defense attorney, however, since He does not maintain His clients' innocence, but rather acknowledges their guilt. Nonetheless, He has never lost a case – and never will.*” (The MacArthur New Testament Commentary, 1-3 John, p. 44)

How can God be just – and a judge who does not condemn admitted sinners whose own defense attorney does not deny his ‘clients’ guilt?

**Romans 3:26**

“...He did it to demonstrate His justice at the present time, so as to be just and the One who justifies those who have faith in Jesus.”

**Romans 5:1**

“Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ...”

**Vs. 2a** – “He is the atoning sacrifice”

Gr. - Present active – emphasizes the continual effect of Jesus’ sacrifice on our behalf. The forgiveness we have in Christ is still active – it is has not expired – it is not used up or run out!

Other religions and their view of atonement...

Other religions have a theology of atonement – but it is much different than the teaching of Scripture.

In other faiths, it is man who has offended god – and it is up to man to do something to placate or satisfy god’s anger – his wrath.

**Illus.** – “Madagascar II” clip – King Julian calls for a sacrifice...

<http://www.youtube.com/watch?v=gUCENHqr7b4&feature=related>

Outside of the Bible, the Gr. word is normally used with this kind of emphasis – that sinful man must make propitiation – must make some sort of sacrifice or payment to quell the anger of god.

**HOWEVER...IN SCRIPTURE, THE OPPOSITE IS TRUE!**

In Christianity – all humanity is sinful – we are depraved – and as a result of that reality, we can't do anything of ourselves to satisfy the wrath of God toward our sins!

So, holy God, who loves us so much, went into action and placated / satisfied His anger toward our sin by offering Himself as the perfect and all sufficient sacrifice. Because of this, He can have fellowship once again with those who have been redeemed – not because He has to – but because He wants to. His love has motivated the application of His justice.

**1 John 4:10**

“This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.”

**Ephesians 2:13**

“But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.”

(“have been brought near” - Deponent aorist passive indicative verb)

This verse makes it clear that our ‘nearness’ to God is not a result of our own actions, but a result of God bringing us to Himself “...through the blood of Christ.”

It is not our actions that can reconcile us back to God – it was only through what He has done. God does not

accept us on the basis of our goodness – He accepts us on the basis of Jesus’ goodness.

**Vs. 2b** – “but also for the sins of the whole world”

Possible options

Universalism – every person will be saved – everyone goes to heaven.

Problem with this view: It’s not biblical – John’s other writings on this idea: John 13:1; 17:9; 1 John 3:1; Matt. 10:28 (Luke 12:5)

The bible speaks of hell, the lost, eternal damnation, etc. If everyone will be in heaven, there would be no purpose to speak of these things...in fact, if universalism were true, it would damage the credibility of Scripture.

Atonement made for all sin, but only accessed by the elect – those who have faith in Christ.

Atonement made not only for Jews but also for Gentiles.

Atonement made for all sin – not just those who have “secret” knowledge – immediate context and struggles that the churches of Asia Minor were dealing with – Gnostic beliefs.

## **Application**

Be confident in your faith.

Be confident in the forgiveness you have in Christ Jesus. The title of our series is clearly seen in our passage today – “Confident and Loving Church”. Many look at their life and gain confidence and security in their faith from their changed life. This is one good – but what happens when we sin? What happens if we fall into a period of sin – what happens to your confidence then when your life fails to reflect the truth of Christ? Our true confidence comes from the historical reality of Jesus – of His death and His resurrection. Our true confidence comes from the finished work of Christ – the atonement that God has made for us in Christ – that Christ defends us each day before the throne of God...He doesn't declare us innocent – He declares that our crimes – our sins have already been paid for!

In response to God, live a holy life.

What motivates your holiness – attempted holiness?

I try not to sin so that:

I don't cause my wife pain...

I don't ruin my example to my kids...

I don't bring shame upon this church...

I don't cause my family embarrassment...

I don't hurt my witness for Christ...

I don't lose or limit my fellowship with Christ...

All these are good – but they are all negative – all fear based. The greatest motive for holiness in my life should be the work of God – the work of Christ in my life! I try to live an obedient life – not to repay God for

what He has done – but simply in response to what He has done. Out of the great joy His love and forgiveness and continual advocacy on my behalf produces... obedience rooted in joy is a powerful obedience!