

The Letters of John: The Power to Walk in the Light

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Series Focus Point: *The truth of God fuels right living for God. Is this truth affecting how I live? If so how and if not, why?*

Text: 1 John 1:5-2:2

Introduction: There are two errors we need to avoid regarding sin as Christians: 1) Defeated by sin and 2) Condemned by guilt.

Today's Focus Point: *Our response to sin should always be based on the cross of Christ.*

1. How We Should Deal with Sin

- a. Not defeated – Possible confusion when John says “...so that you may not sin”.
 - Power of sin is broken – How do we know this? Because of “these things” he has written – specifically because of the cross
 - We have “Freedom **to walk** in the light”
- b. Not condemned – John states reality “if anyone does sin”
 - The influence of sin is still real
 - We don’t have to carry the guilt/ there is hope because of the cross
 - We have “Freedom **from guilt.**”

2. How God Dealt with Sin

- a. Picture of three people
 - The Father –
 - Guilty –
 - The Advocate –
- b. The Advocate - Helper/ Friend

- Jesus' Name – Save the people from their sins
- Christ – Anointed Messiah – Speaks of His office and power to save from sin
- The righteous – His life of obedience

c. The Propitiation (Atoning Sacrifice)

- Atoning Sacrifice – The blood of Jesus (1:7) to make or put the sinner in right standing
- Propitiation – To appease wrath
 - Historic references –
 - OT Scriptures – Ex. 30:12; 32:30; Num. 8:19; 35:31; Is. 47:11 – the word “ransom” or “atonement” - Specifically **Gen. 32:20** “I may appease him”
 - Deals with God’s justice, God being “made right”
 - Jesus in the Garden and the cup
 - 1:9 “God is faithful and **just**”
- The sins of the whole world – able to forgive the worst of sin and sinner

Application: For those who feel **defeated** Rom. 6:1-6 – remember the power of sin is broken. You can appeal to the cross to say “no” to sin. For those who feel **condemned** Rom. 8:1 – there is no guilt. You can pray the Gospel to yourself. No bellybutton theology; look up to Christ, to His cross because you are forgive.

1 John 1:5-2:2

The Power to Walk in the Light

Series Focus Point:

The truth of God fuels right living for God. Is this truth affecting how I live? If so, how and if not, why?

⁵ This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. ⁶ If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. ⁷ But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. ⁸ If we say we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰ If we say we have not sinned, we make him a liar, and his word is not in us.

2 My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. ² He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

Introduction

John had just dealt with 3 claims of the false teachers, their ramifications and their remedy.

However, John gives no remedy for v.10 because this claim rejects God's view of sin and His solution to it.

Introduction

2:1 John addresses his readers as “my little children” – this shows his love, care, and fatherly affection for them.

His concern is that they might respond to what he has just said incorrectly; to fall into either of two errors regarding how they need to avoid sin:

Introduction

- 1) Error of being defeated by sin – I do sin and no matter how hard I try, I fail, so might as well give up!
- 2) Error of being condemned by guilt – Since I do sin, there must be something wrong with me. I cannot serve God because I'm guilty.

Today's Focus Point:

Our response to sin should always be based on the cross of Christ.

1. How We Should Deal with Sin

a. Not defeated – Possible confusion when John says “...so that you may not sin” – some might think “not sinning” is impossible because of what John wrote about the false teachers in chapter 1.

- Power of sin is broken – you do not have to give into sin! How do we know this? Because of “these things” he has written – specifically the cross
 - Each remedy he gave in chp. 1 (vv.7&9)
 - What he is about to write in 2:1-2

- We have “Freedom to walk in the light”
 - This is because of what Jesus has done
 - What He accomplished on our behalf on the cross (as John is about to reveal)

b. Not condemned – John states the reality of sin “if anyone does sin”. Why does he say this?

- The influence of sin is real – even though the power of sin is broken, our minds are still fallen and temptation to sin still exists

- We don't have to carry the guilt/
there is hope because of the cross
 - What Jesus secured for us in His death forgives us of sin and removes the guilt of our transgressions
- We have “Freedom from guilt.”

2. How God Deal with Sin

a. Picture of three people

- The Father – The emperor

He is not a judge, but supreme ruler.

He stands not on behalf of the Law, but on behalf of Himself. He personally has been offended.

2. How God Deal with Sin

a. Picture of three people

- The Guilty – Us as sinner. We are guilty of personal sin specifically against God/Emperor.

We have offended not a law of the land, a government, but the King of the Universe. We have committed cosmic treason.

2. How God Deal with Sin

a. Picture of three people

- The Advocate – Jesus is pleading for mercy for the guilty . Typically this pleading would be based on the Advocate supporting the “good character” of the guilty and why they should receive mercy.

b. The Advocate – Helper/Friend

We see in Scripture how the Holy Spirit is our Advocate on earth.

- He is promised (Jn. 16:7)

- With us forever (Jn. 14:16)

- Recall what Christ had said (Jn. 14:26)

- Speaks of Christ (Jn. 15:26)

In this case Jesus is appealing on the basis of His work and character

- Jesus' Name – Save the people from their sins – Matt. 1:21 *“You are to name him Jesus, for he will save his people from their sins”*
- Christ – Anointed Messiah –
Speaks of His office and power to save from sin

- The righteous – His life of obedience.

Whenever this word is used “righteous” in 1 John, it is always referring to righteous behavior. John is appealing to the righteous behavior or Jesus’ life

- The righteous – His life of obedience.

Jesus never sinned, but also He kept the Laws of God.

This means He “accrued righteousness”.

He takes us from spiritual bankruptcy and puts us “in the black” by imputing His righteousness.

Jesus as our advocate, is pleading our case on behalf of His character, or works or righteous life **AND**

He is also appealing to His death, specifically His shed blood.

Heb. 12:24 *“Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.”*

c. Propitiation (Atoning Sacrifice)

- Atoning Sacrifice – this speaks of His death on the cross.
“The blood of Jesus” (1:7) to make or put the sinner in right standing. This is the forgiveness of sin and the removal of guilt.
Stain of sin is removed for the sake of the sinner.

- Propitiation – To appease wrath
 - Historic references: Non-biblical literature, this was man appeasing the gods.
The gods were petty and their wrath was often arbitrary. They were satisfied, appeased or propitiated by the sacrifices of the person.

- Propitiation – To appease wrath
 - Historic references:

This is why some don't like the word. They feel as if it insinuates God must be bribed.

John redeems this word both in motivation and cause.

- OT Scriptures: Ex. 30:12; 32:20; Num. 8:19; 35:31; Is. 47:11 – the word “ransom” or “atonement”
Specifically **Gen. 32:20** “I may appease him”
 - The biblical idea is to appease the wrath of God.
 - Motivation is love (1 John 4:10); not bribery.

- Deals with God's justice, God being "made right" – by this we don't mean God is in the wrong, but rather His relationship with us is broken because of sin and it needs to be restored or "made right"
 - Atonement deals with the sinner being made right.
 - Propitiation deals with God being made right or restored to us.

□ Deals with God's justice, God being
"made right"

Sin must be punished, it must be dealt
with otherwise God is not just.

We inherit this trait from God when we
see sins of one person committed
against another.

We demand justice and rightfully so! So
it is with God, His justice **MUST** be
satisfied.

- Jesus in the Garden and the cup
It is not the pain of torture (whip, beatings, cross).
It is not the humiliation of suffering naked in public as a criminal.
It was drinking the FULL cup of God's wrath.
Why He prayed "Father if you are willing, take this cup from me...".

- 1:9 “God is faithful and **just**” – He is faithful to forgive sin and cleanse us based on the death of Jesus.

He is JUST to forgive us because His wrath has been satisfied.

He is no longer angry with us for our sin!

It would be unjust to not forgive those to whom the work of Christ has been applied because the debt has been paid.

- The sins of the whole world – able to forgive the worst sin and sinner. To those who wrongly think their sin is “not that bad”, it required His death.

To those who wrongly think their sin is “too great”, His death satisfied fully the wrath of God.

Application:

For those who feel **defeated**

Rom. 6:1-6:

What shall we say then? Are we to continue in sin that grace may abound? ² By no means! How can we who died to sin still live in it? ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶ We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.

Application:

For those who feel **defeated** you can appeal to the cross and say “no” to sin.

When tempted, confess the temptation, but also confess that Jesus has given you power over it and for help from Him to resist it!

Application:

For those who feel **condemned**

Rom. 1:8 “There is therefor now no condemnation for those who are in Christ.”

There is no guilt! You can pray the Gospel to yourself.

Application:

No bellybutton theology; look up to Christ, to His cross because you are forgiven.

By looking to Him you can see where you are going, breath in His grace and be used by Him because you are no longer paralyzed by guilt.