

# Our Advocate with the Father - Jesus Christ the righteous (ii) (Quality: Very good)

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[ 0 : 00 ] My little children, these things write I unto you that ye sin not.

And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

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And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

It is perhaps necessary to make it clear, before we embark on the subject itself, that this latter clause, but also for the sins of the whole world, is not intended to indicate that Christ died for everybody.

[ 1 : 34 ] Very often, in these early stages of the Christian church, the whole world is used in order that both Jews and Gentiles may be embraced.

Until this time, until the New Testament time came, generally speaking, the Lord's favor was restricted to only part of the world, that is, the Jewish nation.

But even during those times, there were occasions to which the Lord himself subsequently referred in his teaching, when there were those that were called and saved and saved in the Lord with an everlasting salvation.

But after Christ had risen from the dead, then was the gospel sent forth into the whole world.

And there was preached to Jew and Gentiles, and from this, from this whole world, the whole world of the elect would be saved therefrom, from that world which lies in wickedness.

[ 3 : 07 ] I just mentioned these few points to make it quite clear that from this text, there can never be any support from what may be termed as the salvation of all.

There are those that are saved by the sacrifice of our Lord Jesus Christ, and the rest are lost.

Now, to come to the words of the verse in their order, my little children, these things write I unto you that ye sin not.

We find the apostle writing here in a pastorly tone, so to speak as the head of a family looking upon his children, giving them gracious advice, warning them against such things that might come, and which might even overcome them.

The family of God will not be offended by being referred to as little children. If they are rightly taught of the Spirit, they will remember that the Lord himself said, except ye become as a little child, ye can in no wise enter the kingdom.

[ 4 : 59 ] Now, this is a miracle, and yet we may stand in a relationship at times to see a person well-educated, well-instructed, holding a position in life, and yet in the things of God made as a little child.

Now, this is necessary to all the people of God. It matters not where we are, whether we are rich or whether we are poor, whether we are illiterate, or whether we are filled with knowledge.

In regard to the things of God, we must become as little children, and therefore we shall not be offended, though some may, that these words nigh little children.

These words also convey unto us, do they not? A feeling of love and affection towards those to whom John wrote.

And in writing to some immediately, he wrote also to us who were to come after, my little children.

[ 6 : 33 ] God, God, we shall be dependent upon God, we shall be dependent upon God, and we shall want to learn from God, and we shall seek continual counsel from God, and many times shall we have to say, Lord, what wilt thou have me to do?

because we should be aware that we are not our own and we are bought with a price.

My little children will bring forcibly into our souls as the spirit may work a reminder of our adoption.

And if we are adopted then we are bought with a price. And if we are bought with a price we are loved with an everlasting love.

And if we are loved with an everlasting love then undoubtedly Christ died for us. And if Christ died for us we shall be deeply humbled because by his death it was possible for poor wretched sinners to be adopted into the family.

[ 8 : 03 ] Raised up. How great blessed is that word concerning the beggar. I will lift the beggar out of the dunghill and set him among princes even the princes of his people.

And in just a few words that's what it really means. He takes the rich and makes him know the love of his father in doing that which was necessary to lift him up of her out or her out of their lost estate and bring them onto the level of princes.

Because the children of God being the children of God are princes of God. we read it in the case of the Lord's testimony concerning Jacob for as a prince has thou power with God and with men and hast prevailed.

My little children how shall we feel this morning? Will the love of God communicated to us by these words also move in our hearts love to him?

We shall be quite content for the Lord to be our father and us to be little children we to be little children if we are possessors of the grace of God and if we are born by the spirit of God.

[ 10 : 12 ] The teaching of the spirit is a teaching of humility and we shall certainly know it because it will be so distinct from that which is natural which is pride.

We shall certainly be aware then when we are taught by the spirit of God and when we feel that we are humble before him.

Now if God speaks to us in these terms my little children oh how wonderful it would be for any church to be numbered with those people who without exception could receive such a word and feel that the Lord even the father your father my father was speaking and giving gracious instruction and leading into the truth.

Now here is a letter thee my little children these things write I unto you. A letter is of greater permanency than the spoken word.

We may have conversation which is good. We may feel our hearts warm by that conversation by which we may remember up to a point that conversation.

[ 12 : 01 ] But a letter an epistle as we have it in the scriptures we may refer to again and again. and how refreshing it may be to remember what the writer said and John here writes under the inspiration of the eternal God and he says my little children these things write I unto you.

So the letter is personal the message is direct and we may therefore give due attention to it. What may be so surprising in this particular epistle is this that in the initial stage it is not directed to any particular person.

Usually when we write a letter and most of the other epistles begin with an address so that we may rightly regard it as the true recipient of it or otherwise.

But we find in this epistle that John sets forth some things blessed truth first. And almost in the second chapter it is as though we begin the letter but John refers back to that which is already penned as a penultimate item to the letter itself.

Now he says my little children these things write I unto you that ye sin not. sin not.

[ 14 : 03 ] There is such a thing as adding sin to sin. And we may not always realize that there can be and is a sinning in disregarding that which is true.

now we shall have to refer back briefly to this first chapter to see why he has written that ye sin not.

Now you see in this chapter we read if we say that we have fellowship with him and walk in darkness we lie and do not the truth.

But if we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ cleanses us from all sin.

Now this may surprise us that being in fellowship with him it should ever be necessary for this to be recorded and the blood of Jesus Christ his son cleanses us from all sin.

[ 15 : 25 ] Now he comes to a point if we say that we have no sin we deceive ourselves and the truth is not in us.

Now this verse seems to stand out as it were when the apostle writes to my little children these things that ye sin not.

Sin not in thinking that you have no sin. How much we need the power of God's grace and sanctification continually.

The holiness of Christ and being in his presence may sometimes make us feel how sinful we are.

When have you felt most sinful? When Jesus has been near, you've been conscious of the blackness of yourself because of the whiteness of himself.

[ 16 : 43 ] But how easily we may be misguided and we may hear some that would say, yes, I've never sinned for 40 years since I've known the Lord.

Well, now the word is solemn because it says if we say that we have no sin, we deceive ourselves and the truth is not in us.

We should make the point, however, here, that later on in this same epistle, the apostle says that that which is born of God sinneth not.

Now, this is not contradictory because that which is born of God, which is of the spirit, which is in the divine nature communicated, that sinneth not.

But we are conscious, are we not, that we carry about with us a body of sin and death. We are conscious, that we are sold under sin.

[ 18 : 02 ] The great apostle to the Gentiles, he speaks along these lines, he says, I am sold under sin. The result of this was that the good that he would, he did not, and the evil that he would not, that he did.

It was not so much transgression of the law, that concerned him, as the paralyzing effect of sin.

Not everybody recognizes sin by its paralyzing effect. If you come to the place where you find it difficult sometimes to pray, well, why?

why? Why? Must you not come to a conclusion that it is because sin has paralyzed your powers?

you're not able to do that that you would. Then again, another spiritual exercise is regarded in reading the word of God.

[ 19 : 22 ] When you put up your hand, put out your hand, or endeavor to apply your mind to read the word of God, and you seem to be paralyzed so that you're not able to do the thing that you would, what causes the paralysis?

It is sin in our members. And a consciousness of this will make us realize that we are sinful.

We are sinful in our natures. we do not have to exert ourselves or apply any specific pressure in order that we may sin.

Now, sin, you see, may affect our faith when you won't believe. Do you ever find it seems that faith is paralyzed when our faith isn't paralyzed?

but it is your ability to believe by the power of sin dwelling in you that's paralyzed. And therefore, if we say we have no sin, we must be considered to be unacquainted with the disease of sin, and with the paralyzing effect of sin.

[ 20 : 53 ] sin, and yet, you see, sometimes we may meet those that do not appear to know anything about the paralysis of sin.

And what shall we hear them saying? That they have no sin, or very little. Well, now, let us come to this solemn point.

If we say that we have no sin, and I should go so far as to say this, if we say that we have little sin, we deceive ourselves, and the truth is not in us.

Now, you see, John was well acquainted with his own frailty, infirmity, and weakness. And he writes then to the church in general, throughout all ages, graciously, lovingly, tenderly, my little children, these things write I unto you, that ye sin not, in adding sin to sin, in saying that you have no sin.

And we may then refer to the verse before this, which otherwise will astonish us, if we have not this kind of thinking, but if we walk in the light, as he is in the light, we have fellowship one with another.

[ 22 : 47 ] Now we come to these astounding words, and the blood of Jesus Christ, his son, cleanses us from all sin. Now shall we find here fellowship one with another?

And this is good, and this is important, that we should have fellowship one with another. do we find sin mixed even within our closest fellowships, when we might be truly favoured, and that we should need the blood of Jesus Christ, his son, to cleanse us from all sin, all sin, of thought and word and deed.

I'm sure some of you would be aware that in the, what we might call favoured moments of fellowship with the people of God, it would not be wanting that sin was in it.

As a pointer, I would bring your attention to the thought of foolishness is sin.

I would bring your attention to that which speaks of charity thinketh no evil. And sometimes, even in the sweet exchanges, which may obtain in fellowship with the people of God, we find an evil heart working.

[ 24 : 34 ] And though the outside may appear so clean, yet we feel the filth within and we need and deeply require the blood of Jesus Christ to cleanse us from that sin.

Now, the apostle highlights these one or two points, in order that he may warn us against them.

My little children, these things write I unto you that ye sin not. That ye guard against these things. And then there is this blessed exhortation, if we confess our sins.

He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar and his word is not in us.

[ 25 : 39 ] if we say. Now, actions speak louder than words. If we say that we have no sin.

The Pharisees had no need to open their mouths. Their very actions spoke loud enough that everybody knew their thinking that they had no sin.

Now, if we say that we have not sinned, we make him a liar and his word is not in us. And if his word is not in us, then Christ Jesus is not formed in our hearts, the hope of glory.

We are not born again of the spirit. We are dead in our sins and we make God a liar. It is with these preparatory remarks that John begins his epistle and then writes, in all tenderness and kindness, my little children, these things write I unto you.

They were necessary that I should write them unto you, that ye sin not. That ye had not sinned or sin.

[ 27 : 03 ] every word of the scripture must be taken particularly in the context of it. And having said that, the apostle now returns to the point again.

And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. Is it not important for us to be concerned that we do not sin for the sake of sinning?

You see, some are unrestrained. They sin and sin and sin again and think nothing of it. But the people of God will ever seek that their propensity to sin may be restrained.

Hence, we have those cheering words in the prophecy of Micah where he says, Who is a God like unto thee that pardoneth iniquity and passeth by the transgression of the remnant of his heritage?

He retaineth not his anger forever because he delighteth in mercy. He will turn again. He will have compassion upon us.

[ 28 : 43 ] He will subdue our iniquities. Now, do we not find here a great consolation if we are the children of God as to what God will do?

Being fully conscious of our great weakness and the power of sin that dwells in us, we have this, he will. Oh, have we this confidence of faith to trust his firm decrees.

He will subdue our iniquities and thou wilt cast all their sins into the depths of the sea.

So, John, having warned the little children to sin not and knowing his meaning in respect of these words, he goes on to say, if any man sin, as any man will sin, yet this is not the end.

sin, we are not to despair, we are not to be overcome, because we have sinned. How shall we know that we have sinned?

[ 30 : 06 ] sinned. God's law will tell us that we have sinned. And if that law is written in our hearts, then we shall know that we have sinned, whether it be outwardly or inwardly.

you will remember the king, I think it was King Josiah, who in his early days was very humble.

But in the days of his prosperity, he went beyond his field. And he went and took the incense and engaged in that which it was the priest's prerogative to engage in.

And this despite the attempt by the priest and the Levites to restrain him. But no sooner had he taken the incense than the leprosy appeared upon his forehead.

And we read that he hastened to go out. Though the others attempted to thrust him out, when he saw the leprosy upon his forehead, he hastened to go out, for he knew that he had sinned.

[ 31 : 41 ] The psalmist says, Thy law have I hid in my heart that I might not sin against thee. There's something wrong in our life, in our heart, if we are willing to sin.

We're anxious to know this and that that we might not sin. But we may sin unwillingly, it's perfectly and sadly true. that the psalmist looked at the law.

He wanted to know what God would have him to do and what God would have him not to do. But then, we've only to read through the book of Psalms to discover that David found that he was a sinner and he needed the mercy of God.

God, and if any man sin. Wonderful is the expression of scripture, if any man sin.

It doesn't describe a particular character. It doesn't set before us a standard that has to be attained or descended to. But if any man sin, that is, if any man feel the burden of sin, if any man feel that they're on the edge of the pit, if any man feel they must surely go to hell, if any man sin.

[ 33 : 17 ] We have an advocate with the Father, Jesus Christ the righteous. I believe it is through and by the teaching of the Spirit of God God, that we value and advocate.

Have you ever thought about the necessity of an advocate in your life? Do you think you can speak well? You see, there are some people, even in our law courts, who feel that they are so master of their defense, that they dispense for an advocate, and they take the case themselves.

This doubtless, of course, may apply to the prosecution as well. Now, you're in a wrong place, and you're lacking in the true knowledge of truth, if you feel that you can manage your affairs before God at the great day yourself.

And if any man sin, you've sinned, we've all sinned, but have we sinned in such a way that we felt the need of one to speak for us?

If any man sin, whether it be a small sin or a great sin, whether it be a hidden sin or a sin that's come to light, whether it be a sin in the mind or whether it be a sin in the action, whether it be a sin that we've even forgotten about, if any man sin, and we trifle with it at the time and forgotten all about it or smothered it up, when it comes to mind, as it will do, if any man sin, whether rich or poor, whatever state we are in, in our lives, whatever level or plane we live in, if any man sin, if he sins the sins of childhood, or the sins of youth and maidenhood, if he sins of the sins of old age, and some of you have lived long enough to know that the sins of old age are different from the sins of youth, the sins of old age are such that you never conceived or even thought about when you were young, but if any man sin, we have an advocate with the father.

[ 36 : 16 ] Now this introduces us to the important point that there was a knowledge of God, even the father, in his holy character.

It is when we come into contact, with a person of a holy character, that we should be aware of our sin. Shall I put it like this?

If we should be in our garden clothes, and someone comes to the door, a friend of ours, who is well-dressed, if we are trained to tall, we shall be obliged to make an apology for our being in our garden clothes.

Whilst we were in our garden clothes as no one was about, we didn't think much about it. But now someone has appeared in what we might call immaculate dress, we are reminded of our personal lack.

that is a poor illustration but may point us to this, that when the Lord himself appears, he's setting before us his immaculate conception, setting before us his holiness, in every aspect, we shall be aware of our uncleanness, we shall be aware that we need to make a confession, we shall need to confess how lacking we are, and how we need to be clothed with a righteousness not our own.

[ 38 : 11 ] Now if any man sins, and is aware of that sin, and confesses that sin, and mourns over that sin, then we have an advocate with the Father, Jesus Christ, the righteous.

Now you see, the Father hath committed all judgment into the hand of the Son, and the throne of judgment will be covered with brightness, and we shall stand in the brightness, and if we stand in the brightness, then everything will be made known.

Shall we not tremble? Have we stood in the brightness of the glory of heaven? You know when Saul of Tarsus was on the road to Damascus, there was a light and a brightness brightness, that was brighter than the sun itself, the midday sun, shining in all its strength.

And Paul fell to the ground, the lightness and the brightness, not only shined round about him, but shone into his heart, and made him feel, for the first time, that he was a sinner.

Now if any man sin, and may this be ours this morning, to rejoice in this truth, if any man sin, and there is none that sin is not, says the apostle in the Romans, and I think it's also in the Psalms as well, there's none that sin is not, if any man sin, we have an advocate with the father.

[ 40 : 15 ] Now we all need an advocate with the father, but do we all feel that need of having an advocate with the father? Mine's indeed a hopeless case, such it would be, must be, but for grace.

when a person is convicted in our law courts, if their case is hopeless, as it sometimes is, that is, they're guilty, then they will need an advocate, and they'll need someone to speak for them, and if it is possible to put forth a good case, well, but at least, they are aware of this, that their case is hopeless.

Now with those that are not born again of the spirit, of course sin may mix with all they do, they are quite willing if their advocate should bevaricate and not always tell the truth.

But when we stand in the presence of the father in all his holiness, we shall also have this point made home to us in our quickened spirit, that the truth must be told, and the punishment must be accepted, and yet, is there a case of mercy, is there a possibility that we might be saved?

saved. Now it will be wonderful for a wretched, sinful person, not in the sight of other people, but in the sight of themselves, to have this word, I'm the man that has sinned.

[ 42 : 21 ] The word came from the lips of Nathan, thou art the man. And David was quick to respond, I am the man. man. And if any man said, we have an advocate with the father, there is one that can take up our hopeless case, Jesus Christ the righteous.

Now are we willing? Are we willing for God to take up our case? Do we think our case is hopeless? it will be wonderful and an evidence of the grace of God in us if we are willing to submit with all humility to hand our hopeless case over into the hand of our advocate with the father, Jesus Christ the righteous.

us. And it will be good for us if our terms of expression may be something like this.

Answer for me, my Lord. here we have an evidence of complete submission.

My Lord. Wonderful it is to feel that we have an advocate who is also our Lord. This is not wonderful, not just a person on our level, but one who is our Lord, who should be our advocate.

[ 44 : 09 ] great. And since we have been addressed as little children, we may come and say, answer for me, my Lord.

he can give the complete answer. He is the complete answer. Jesus Christ has gone to the end of the law of righteousness to everyone that believe it.

Shall we have faith then in our advocate? As we may say, answer for me, my Lord. on thee, my cause I lay.

I dare not stand and plead myself. Answer for me, I pray.

Have we come to that point where we say, I dare not stand and plead myself. plead ourselves.

[ 45 : 24 ] Answer for me, I pray. And if any man sin to such an extent and in such a way, others may not see it.

Or we dare not stand and plead ourselves. us. Because our lips are filled with sin. And we are guilty all over.

Condemned beneath the law. I hear its awful sound. The soul that sinneth it shall die. Have we heard that word?

Can we answer it ourselves? Or must we come to this? Answer for me, my Lord. This brings us to repeat what we have said.

That Jesus Christ has gone to the end, gone to, is the end of the law, is the end of the law, to everyone that believeth.

[ 46 : 34 ] Without the spotless lamb, without the blood outpoured, there is no pardon for my soul. answer for me, my Lord.

Have we come to that conclusion? Do we need the blood of Christ to cleanse us from all sin? Is it effective? Answer for me, till life hath loosed her silver cord, and as I sink in depth of embrace.

Answer for me, my Lord. Lord. We shall need the advocacy of our Lord Jesus Christ throughout our life and in death itself.

No righteousness of mine a shelter can afford. But when I stand before thy throne, answer for me, my Lord.

My little children, these things write I unto you that ye said not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous.

[ 48 : 03 ] Amen. Amen.