

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

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- [0 : 00] Law courts has found that the way of transgressors is hard. Maybe even he, hardened as he might be, might be glad to advocate.
- But have we found that the way of transgressors is hard? And you will have to look at that yourself. Transgressing the law, discarding the precious things that God has provided.
- When the light shines, then we see how wicked we are. Or shall I say, how wicked I am.
- And then you can say, how wicked I am too. But what a blessing that we have an advocate with the Father.
- There is a distinction between Jesus Christ the righteous in his advocacy with the Father, and the advocacy of a mere man.
- [1 : 21] Because the advocacy of Jesus Christ with his Father is what we may call authoritative. And if we turn to the 17th chapter of John again, we have this remarkable word, Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, for thou hast given me before the foundation of the world.
- As we have just sung, with authority, he asks, enthroned in glory now. And so, this may cheer our hearts this evening, to realize and to be fully persuaded, that we have an advocate who speaks with authority.
- What kind of authority is this? It is an authority which has been based upon his victory over sin, over death, over hell and over the grave.
- When the people of God come to die, death has not conquered them. It is so with the wicked. But death has not conquered them.
- Because that which is written in the chapter that we read last, Lord's Day, is absolutely true. Death, where is thy sting?
- [3 : 07] Grave, where is thy victory? If any man sin, we have an advocate with the Father.
- We may notice also, that the advocate here referred to, is on an equal level with the Father.
- This advocate does not have to look up. He can speak, as a person in the Trinity, might speak having all equality, and therefore, all agreement.
- When the Lord Jesus speaks to his Father, there is no question of his Father not agreeing with him. It is worth our pondering, to think about the Trinity, and the complete unity, which is felt amongst those three persons.
- If the Lord Jesus says, I will, we may be assured that the Father says, I will also. And therefore, we have an advocate, who can speak with authority, on that high level, of the Godhead himself, itself.

[4 : 42] Now, if the sentence has come forth, and the psalmist says, let my sentence come forth from thee, if we are to meet, and to receive a foolish charge, our matter must be referred, to the highest court.

such a court, that can never be overruled, and such a court, we have before us. We have an advocate, speaking then, in the highest court, preferring our case, in the highest court, and therefore, whatever the decision is, it will never be gainsaid, cannot be overturned by anybody.

Whatever men may say, with regard to our future, well, their words are but, so many words, immediately drop into the ground.

And if Satan himself, should question our future, what is that? If our case has been put forth, and preferred, in the highest court possible, and the decision has been taken.

We may notice, from the thirty-third psalm, a sweet and blessed attitude, of a petitioner. And there we read, plead my cause, O Lord, with them that strive with me.

[6 : 25] Fight against them, that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them, that persecute me.

Say unto my soul, I am thy salvation. And there's one thing for us to hold, how shall we put it, a doctrine, concerning the office of our Lord Jesus Christ.

But how differently is the case, how full is the case, when, where our plea may be, that the Lord will say to us, I am thy advocate.

I am the almighty God, no less, one that has no need to rely upon any other person. I am thy advocate.

And if any man sin, how glad we shall be, if our sins have been heinous. And I'm not referring to outward sins, just at the moment.

[7 : 34] I'm referring to inward sins, the sins that others know nothing about. Heinous sins, which is known in the heart.

And we have a need of an advocate, with the Father, Jesus Christ the righteous. And then, how precious will Jesus Christ be?

Because not only is this matter referred to the highest court, that he is such an advocate, that will speak to his poor person, that is pleading, that he will intercede.

So we see two sides to Jesus Christ the righteous. One that is able to put his hand upon us both. One that is able to give assurances to us that all will be well.

One that is able to speak equally, on an equal level with the Father, and say, this one I have died for.

[8 : 55] this one I have shed my blood for. And that's the end of it. The Father is absolutely satisfied.

There will be no questioning, because standing before the Father, so to speak, is the Son, even the truth, for he says, I am the way, the truth, and the light.

Now if any man sin, we have an advocate with the Father, one that will be successful. Successful.

Now we do know, if we are really in deep distress about our sins, if we are to commit our case to anybody, then surely we shall want to have some confidence that that person will be successful.

Found it on right, thy prayer avails. The Father smiles on thee. And the dying thief that was saved had this view.

[10 : 13] Given to his faith. How quickly faith may come. The Word of God tells us, faith cometh by hearing. And hearing by the Word of God.

Through the preaching of the Word. And sometimes, there have certainly been those, some of us amongst them, that have come into the house of God in deep distress.

And have said, where can I find a hiding place? Would not this be, consoling word to any that might be in such a place this evening?

We have an advocate. John could say, I have an advocate. And I'm speaking to you. And I'm persuaded that since your fellowship is with the Father and with his Son, that we have an advocate.

We may think of the Apostle Paul's words and the complete agreement of the teaching of the Spirit when we read in the 8th chapter to the Romans, who is he that condemneth?

[11 : 32] It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Condemnation is very real and is not easily brushed aside. We may think of Joshua the High Priest where Satan stood at his right hand to resist him and would endeavor to bring all sorts of charges against him.

And these were perfectly true. Where do you stand and where do I stand when Satan tells the truth? Not for our benefit, but in order that he might bring us into consternation and distress.

Sometimes, have we not known it, Satan has spoken to us and told us about our sin. We couldn't deny it. How should we overcome this?

There are two lines in our hymn book which are beautiful indeed under such circumstances. others, I may my fierce accuser face and tell him thou hast died.

[13 : 12] Now this is our advocate and therefore we should be able on this ground to answer our enemies.

But this evening we're not so much concerned about that as to know that we have an advocate who will answer all the charges.

And you know though it is spoken here that we have an advocate with the father, yet you see it was this same advocate that spoke in the behalf of Joshua the high priest.

And to Satan's consternation he commanded that the filthy garment should be removed and Joshua should be clothed with change of raiment.

But if any man sin we have an advocate with the father, the holy father. notice how the 17th chapter of John begins, and now oh holy father.

[14 : 33] Plenty of people somewhat loosely come before their God and say heavenly father. But our advocate is he approaches unto the father, he speaks of him as holy father.

What a wonderful advocate is ours, who can approach into, shall I call it, the personification of holiness. Holiness embodied in a person losing from him.

with all its devastating fire of burning up everything that is unholy. And here we have an advocate who is filled with holiness as well.

What a sight to see the holy son approaching unto the holy father with the interest of his bride in hand holiness.

O Israel, thou hast destroyed thyself, but for me is thy fruit found. And therefore we have an holy advocate approaching unto a holy father.

[16 : 02] Have we seen the need of holiness? holiness? Now you see, we need sanctification. Without holiness, no man shall see the Lord.

God. No, it will not be sufficient for us merely to say, well, Christ is my righteousness and my holiness.

We cannot see this holiness without, without feeling the sanctifying power of the spirit of God within. sin. sin.

We need to feel the workings of a holy nature, which God gives in order that we can see holy things.

to the pure, all things are pure. Equally to the impure, even every pure thing is impure. So what a blessing to be the subject of the grace of God, whereby the spirit works in our heart, the spirit of holiness that breathes after holy things, that desires and appreciates and rejoices in, seeing Christ in all his holiness, approaching on their behalf into the presence of the Holy Father.

[17 : 36] Now this is the advocate which we have if we are the children of God and come within the concept of these words, my little children.

We have said before us, Jesus, Christ the righteous. Now we may look upon Jesus Christ the righteous.

Does he attract us? Does his purity attract us? God this is what we have to come to.

You see, the kind of mind, the worldly professor, can never see or glory in or rejoice because of the purity that is in Jesus Christ.

I've sometimes looked at those two lines. in him the father never saw the least transgression of his law. Purity.

[18 : 48] And you know my soul has sometimes been attracted to Jesus Christ in all the depth and glory of his purity. Now that could not be my natural eyes.

That could not be my nature that we receive at birth. But it was a natural, indeed a natural desire, but the natural desire produced by the spirit of holiness.

So that I could rejoice in the holiness of Christ. And I desired to fix my eyes of faith upon him.

and at the same time became aware of all the filth and wretchedness around me and in the rest part of me.

But nevertheless it is quite something if we are able to feel a drawing to a pure Christ. It is a favour indeed because without any doubt Christ is absolutely pure.

[20 : 05] Can we say pure in depth? If the father's penetrating eye looked upon him then it was in depth, looked right into his heart and all the father saw was purity.

Now does this mean anything to us? you may say, well this is high, but nevertheless it is necessary. Well we read that there are those that shall see God.

Who are they? Well the Lord in his teaching on the Sermon on the Mount he says, blessed are the pure in heart, for they shall see God.

And we may well say that this is requisite even to behold our advocate. Because when we behold our advocate we are seeing God.

And we must consider the scriptures. Blessed are the pure in heart, for they shall see God. God. Now let not this discourage us, because we so often feel our heart to be so impure.

[21 : 34] Do not forget that the children of God have two natures. They have the nature with which they were born, and they have the nature also which is given to them when they are born again of the spirit.

And that nature is pure in its conception, is pure in its desires, and therefore is able to see God, and to rejoice in God, and to see the perfection that is in God.

Though this may be indeed limited, because we are limited here below, we have an advocate with the Father, feeling the workings of sin within us.

What a blessing to have the witness in our souls that there is that in us which is pure, and therefore looks after Jesus Christ and rejoices in Christ who is pure, holy, undefiled, separate from sinners, and yet there is some attraction in him.

And this is the man, the God man, Jesus Christ the righteous, who lived a holy life, and died a sacrificial death, in order that his advocacy might be based upon a good foundation.

[23 : 09] So therefore, if your sins, so to speak, are set before the high court of heaven, how quickly they will be cast to one side.

Oh, Mr. Hart says it before us very beautifully, thus saith the Lord, to those that stand and wait to hear his great command.

I have a sinner to renew, and lo, this charge I give to you. Pull his polluted garments off, hear soul, hear his raiment, rich enough, clothe thee with righteousness divine, not creatures' righteousness, but mine.

Satan have gone, stand off ye foes, in vain he rail, in vain oppose, your cancelled claim, no more obtrude, he's mine.

I bought him with my blood. And therefore, we shall see in our advocate, the depth of love that is in his heart. I've bought them, bought him, or her, as the case may be, with my blood.

[24 : 39] And there's no answer to the blood of Jesus Christ. Sinner, thou standst in me complete. Though they accuse thee, I acquit.

I bore for thee the avenging ire, and pluck thee burning from the fire. And this is the basis upon which the advocacy of Jesus Christ is laid.

So, we may be assured of this, that it is fearless of rejection. We have an advocate with the Father, Jesus Christ the righteous.

Now, the advocate will work according to what we refer to as the covenant of grace. I sometimes think that we do not often enough refer to that covenant which is ordered in all things and sure.

It is so because it is in the hands of a mediator. And there is one mediator between God and man, the man and man, the man Christ Jesus.

[25 : 57] And this is the advocate. We have an advocate with the Father, Jesus Christ the righteous. and so, in the court of heaven, may we hear the echoes coming down so to speak to us and hearing the blessed plea, a prevailing plea with the Father that I am the salvation of this poor person.

His or her sins I have washed away and there's no case. Wonderful for the judge to be able to say there's no case.

But look at the list, look at the charge list, look at the sins there minutely detailed. But the advocate has said there's no case because these sins have been washed away in blood.

Not only sins past but also sins to come. But oh my soul with one of you for sins to come there's pardon too.

But we must take another look at these words. You know an advocate will not only be in close association with the Holy Father in this case but he will also convey to his poor dependent upon him what has taken place.

[27 : 51] you know this advocacy will not take place in heaven when you come into the experience of it without your being told that it has taken place.

Now we cannot possibly lay down any line of how God will work in this matter but he will certainly tell you give you some indication that will cause you to hope that his advocacy has prevailed.

Now what does this mean? Well it means that our pardon is sealed. Our pardon is sealed. When the Lord Jesus Christ spoke to some of those in the days of his flesh and said some thy sins have forgiven thee. That was one side of his advocacy.

It may be said that in some respects he had not actually executed his office in all its greatness and glory because at that point he had not died.

[29 : 09] But we do have to remember that what Jesus did upon Calvary was as sure before he accomplished it as it was afterwards.

When the covenant was made before the world came into being there was no question that Christ would fail. There was no question that salvation would be abortive.

And so the blessed advocate could say to his poor fearful son thy sins which are many are all forgiven. Because he knew that his advocacy in heaven would prevail.

But in the respect of these words in our day we may look at it in relation to that blessed scripture he ever liveth to make intercession for us.

Now do we know he ever lives? there's no cessation. It's engaged in perpetuity.

[30 : 20] We'll continue. Continue. He ever liveth to make intercession for us. But we should want to know the benefits of the intercession.

We should want to know if Christ has pleaded our cause. Has he been successful? you may say well the scripture tells you so. You must believe it. Can you believe it without some gracious application of the truth from the spirit of God?

But if the Lord says thy sins are put away. If he says as we have it so blessedly in the 43rd chapter of Isaiah speaking to those addressed like this but now thou saith the Lord that created thee of Jacob and he that formed thee O Israel fear not for I have redeemed thee.

I have called thee by thy name thou art mine. We may look at this as your blessed advocate in heaven giving you the result of his successful plea and of his successful application.

I have redeemed thee. I have called thee by thy name. What a blessing it is to have this conveyed to us that when our advocate speaks for us we're not a non-entity.

[31 : 59] We're not just a number. He says I've called it by thy name. We're not in a position to know just what name God may know us by.

From some points of view from the scriptures we may understand that he knows us by the name that we're known amongst men. But be that as it may. It is a consoling thought to think that our advocate has called us by our name in the presence of the Father in heaven.

And here therefore we have this conveyed to us from our advocate with the Father that he has appealed righteously, properly, and he has obtained a true and proper discharge from all our debts.

But then the apostle goes on to speak in the next verse and he is the propitiation for our sins. how important it is for us to observe that it is he that is the propitiation.

It is through him that we obtain mercy. Because a propitiation in its finer meaning will mean this, that God has been merciful and he is the propitiation for our sins.

[33 : 44] By him it has been possible for mercy to be shown. We are familiar with the words of the publican God being merciful to me a sinner.

He was appealing to his advocate and he had the witness or from his advocate that he was justified. Justified through the death of another.

Justified through the death of the God man Jesus Christ and he is the propitiation for our sins.

We may look at this word propitiation again as the atonement for our sins. for surely it is he and through the Lord Jesus Christ that we have atonement.

It has sometimes been observed furthermore he is the propitiation for our sins that we are reconciled to God and there have been some that have made this point with regard to the word atonement that it can be broken up like this at one meant or in other words reconciliation we are made at one with God there is nothing in between and he is the propitiation for our sins and by this every hindrance is broken down and we are able to approach unto God still through this mediator still through this advocate now not only may we observe the advocate to be active in what we may call our case in full how many times day by day are we in need of one to speak for us how many times day by day do we need our faith to be fixed upon this that God was in

[36 : 18] Christ reconciling the world unto himself that is the world of sinners both Jews and Gentiles whose names are written in heaven and he is the propitiation for our sins I've often mentioned to you the clear and decisive wording of the scriptures of truth and he is the propitiation for our sins he hath nailed them to his cross taking them out of the way the handwriting that was against us now you see the handwriting when things are taken down in handwriting they may be referred to again and people are warned to be careful what they say to the policemen because what they say will be taken down as evidence against them or maybe how much evidence has been taken down the word of God makes it clear that there's a record but then is it possible that that record base and wretched as it is can be overridden it is indeed for the blood of

Jesus Christ cleanses us from all sin now we would value the blood but let's just remember what it says here he is he is Jesus Christ himself he is the propitiation in the fifth chapter of this epistle we read for there are three that bear record in heaven the father the word and the holy ghost and these three are one and there are three that bear witness in earth the spirit and the water and the blood and these three agree in one in heaven the word Jesus Christ the righteous is the witness on earth from this scripture we may feel the power of the blood of sprinkling when to me if we may well say slightly altering the line that blood supply is then it does me good because we feel that we are cleansed cleansed inside that's the point though the outside be kept clean we feel the filth within now that will have to be personal to you and to me

I cannot feel what you feel within and therefore the application of the blood of Jesus Christ will also have to be personal and how wonderful that will be when you feel that the blood of Jesus Christ has cleansed your soul from sin that's the witness that we look up and do we see the Lord Jesus Christ in heaven seated on his mediatorial throne upon which he is a continual advocate he is the propitiation the atonement standing standing continually in the presence of the father a lamb slain from before the foundation of the world this is why we make our petitions through Jesus Christ because it is he instead of we are seen when we approach to God and sometimes we may feel that our prayers are quite inadequate that they are permeated with sinful thinking but then we have an advocate one that is able to cleanse even our petitions and hand them in in all their purity purity of desire now we behold that he is that great and glorious person that brings us into agreement with

God how can two walk together except they be agreed and so the apostle goes on to say and not for ours only but also for the sins of the whole world and as I said this morning this must not be understood to be a common salvation that will reach to all but the whole world is the whole world of the Jews and also the Gentiles that mystery that was hidden for ages has now been made manifest the blessed advocacy of Jesus Christ is now to be preached to all and what a blessing if in that preaching to all there are some that will know it for a truth who will say yes

Christ is my advocate he speaks to me speaks for me in heaven truthfully and powerfully and he speaks to me on earth powerfully and truthfully for we read that all power is given unto me in heaven and on earth so then if we are to feel the power of his advocacy in heaven we must surely know something about the power of that advocacy felt in our own hearts and then we should be satisfied how anxious a person would be if they were not present at the court proceedings to know whether they had been convicted or discharged surely it would be a matter that would produce in them an anxiety and may there not be a persistence to seek that they might know what the result had been now you see speaking strictly there's no question about the result but you see when poor people look at their sins and they see that they are so great and they see that they are so deep and so extensive there is this great question in their mind and they're under the power of temptation from satan as well who may sometimes say but your sins are too great now the only way in which that matter can be settled is to know first of all that

[43 : 54] Jesus is the advocate with the father and is able to present a prevailing plea and secondly that he is the propitiation in other words that he has put away your sin by the death of his cross now these words and the truth that we have tried to look at today will be very important to us in our dying minute here we shall find peace otherwise there will be a sad lack of peace peace and Jesus himself is the prince of peace and by his cross he brings peace and through this propitiation peace is realized and by his advocacy also there is peace brought into the soul oh then may it be our favored lot for the spirit of god to make this these verses real to us because if we have an advocate in heaven then you say our sins are pardoned we shall feel secure and we could look death in the face now that's wonderful so accurately as one said who can look this monster in the face except

Jesus shine within well now our advocate in bringing our discharge will convey the news of it and if you have to wait till the last few minutes of your life what a message to come from the mediatorial throne to say that sin is pardoned or is forgiven you're clothed in righteousness divine not preacher's righteousness but mine if we are aware of the inadequacy of our own righteousness then how thankful we shall be to know that the righteousness of Christ is put upon us as we mentioned this morning no righteousness of mine a shelter can afford but when

I stand before the throne answer for me my Lord and he will answer in the fullness of the truth that is set before us in these words today that which has been a miss forgive and may the Lord be pleased to grant us his blessing even life forevermore to 2 for pon to una sh