

## Abide pt2

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Abide / 1 John 2:1–6

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Sometimes we need a translator. One of my favorite comedy bits from a few years ago was Keegan Michael Key as then President Obama's "anger translator." The premise of the sketch was that Obama would speak quietly and calmly, and then the "anger translator" would tell you what he really meant, or really wanted to say. The sketches were hilarious and obviously over the top, but they made a really important- sometimes it is hard to say what we really mean or are really thinking...and we have a tendency to down play things that are uncomfortable or not in our best interest.

When we started in 1 John last week, we hit really hard on the reality that if we do not start with God as the author of the truth- especially about us and what's right and wrong- we cannot abide where God is. We cannot live somewhere that we don't think it real! And that requires something to happen- an outside intervention, a translator and even more than that an advocate...and a sacrifice.

Turn with me to [1 John 2:1-6](#) and let's look at how John begins to further explain the beginning of abiding.

(Read passage)

Before we go any further, I do want you to see the way John refers to the people at this church. "My little children." This is not meant to be condescending or insulting. He is not referring to their maturity. This is an affectionate name for these people who he loves. (Talk about the "father" honorific in Ghana)

And he also has a purpose- he does not want them to be held captive by sin. He wants them to be able to leave behind their former sins and walk in holiness- and therefore ABIDE with Jesus- so that they are no longer prisoners, but free.

So in saying this, he also knows we are all going to stumble. There are times where the inner war with sin will win (more on this in a minute) and we will need someone to stand for us so we can receive forgiveness. That someone is Jesus- our advocate.

An advocate is someone who speaks for or pleads the part of someone else. Advocates are appointed by courts to protect and look after those who cannot take care of themselves or to stand in their place when their ability to stand for themselves is compromised. And when it comes to sin, that's what we need.

### **1, 2, 3 John (2) Resist Sin (1:8–2:2)**

**This Jesus can speak in their defense because he himself is the One who reconciles those who believe in him to the Father**

And look at the condition of our Advocate- “the righteous.” He is perfectly righteous. That means He can stand, uncondemned before God- in whom there is no darkness- and plead our part with no guile or excuse or thought for an advantage. He is the PERFECT advocate!

### **1, 2, 3 John (2) Resist Sin (1:8–2:2)**

“The righteous Christ is the Doer of the will of God (his obedience is both passive and active) in the fullest sense,” and therefore he is able to help those less righteous than he. Jesus the Christ certainly is nothing less than the Righteous One par excellence (cf. 1 John 2:29; 3:7), so this view is at least what this term means

Now go on to verse 2. His ability to be our advocate is due to what He has done! Not something He will do, or can do, but has accomplished. And that is all wrapped up in that big 25 cent word- propitiation.

Sadly, this word, this idea, has become controversial in our time. And I will tell you that some of that controversy is justified, because of the way the term has been abused, but some of it is selfish criticism, by those who take a lower view of scripture and a higher view of their own ability to determine right from wrong and to “correct” what they perceive as errors or oversights in God’s revealed words and Word-Jesus Himself. ***I’m not going to dive into that today, but I wanted to mention it so those of you who have been exposed to those criticisms would have them acknowledged, and know you are welcome to ask me about them.***

### **1, 2, 3 John (2) Resist Sin (1:8–2:2)**

Jesus’ “atoning sacrifice” involved the propitiation of God’s wrath by taking on the punishment due for the sins that needed removal (expiation). Fellowship with God is possible because the sins that caused offense to God have been removed through Jesus’ atoning sacrifice, so that God’s wrath no longer abides on those who have fled for refuge in the Lamb of God, who takes away the sin of the world

**Propitiation is an offering- a sacrifice for something. It is paying for something- in this case a lot of somethings- that have been done by another.** Standing in for what should be paid for by another. John is really clear in this case what that “something” is. It is Jesus paying the price for our sins. **A propitiation in this case is tied to a doctrine called “penal substitutionary atonement.” Which means that Jesus took the wrath of God in our place for our sins.** Someone had to answer for them, and Jesus chose to do that on our behalf.

### **1, 2, 3 John (2) Resist Sin (1:8–2:2)**

In order that forgiveness may be granted, there is an action in respect of the sins which has the effect of rendering God favorable to the sinner.”

### **1, 2, 3 John (2) Resist Sin (1:8–2:2)**

Sin has altered the relations between God and man, and expiation cannot be understood apart from the effects of an expiatory act on these relations. Unless we are prepared to say that in expiation all that happens is a subjective change in man, it would seem that we are committed to the view that expiation has a Godward aspect so that God now treats the sinner differently from before. Instead of God's severity the sinner experiences God's grace, which is only another way of saying that propitiation has taken place

And John points out- this is not just for this church or this time, but for the whole world. There is no time or cultural limit placed on this sacrifice. In fact, the writer of Hebrews says not only is this the only sacrifice available, but that it would never be repeated or repeatable ([Hebrews 10:11-14](#))

### **1, 2, 3 John (2) Resist Sin (1:8–2:2)**

*Universal in provision is not to be equated with universal in application*

So Jesus is not only our advocate He is our sacrifice. The perfect Person to stand on our behalf. (Gospel presentation here)

So if that is what Jesus has done for us, what happens to us? What does He ask? Everything. Nothing less than complete, ongoing, ultimately total transformation. The way we live- in every way- changes.

### **1, 2, 3 John (1) Know God and Keep His Commands (2:3–6)**

Real knowledge of God contains an intellectual, moral, and spiritual component that cannot be separated. The "knowledge" of God described throughout the text of Scripture is not only intellectual but also experiential and dynamic. **This knowledge is not gained through abstract speculation but through living life in a spiritual relationship with the one true God**

Look at verse 3 for starters. We “keep His commandments.”

That word “keep” is deep. For starters, **it means to guard**- in context here, in our lives we set a guard over our conduct in keeping with His commands. In other words, we have boundaries.

**It also means and suggests, that we are attentive to them.** We pay attention when Jesus says to do or not do something. It is not a passing, casual head bob to the wishes of Jesus, it is an eyes front moment (what’s a teacher saying here?)

**It also means to observe practically.** In other words, we do them. We do not just know them or memorize them or acknowledge them- where the rubber meets the road we are there.

And that means we are going to have to change- and we will fall short- and we will need to be committed.

### **1, 2, 3 John (1) Know God and Keep His Commands (2:3–6)**

Therefore keeping the commandments is “not a condition” of knowing God “but a sign” that one does know God

We need an advocate and a propitiation because we are going to fall short, but falling short does not mean we give up or become satisfied with a besetting sin.

*“Grace is not opposed to effort it is oppose to earning.”- Dallas Willard*

And this is the key to understanding verse 4-5:

- **Those who say they know Jesus, but do damage to His commands in the name of their preferences, don’t know Him**
- **Those who say they know Jesus, but ignore His calls to repentance, don’t know Him.**
- **Those who say they know Jesus, who make it their practice to do the opposite of what He said to do don’t know Him.**

**In other words, you cannot say you follow Jesus when you are walking in the EXACT opposite direction of where He says to go!**

And I want to make a point here, we have done a terrible job as the American Church about teaching the whole counsel of God. **We have focused on observable, outward moral performance, and not on the inward condition of the heart where what is inside flows out.** And we need to seek to rectify that.

Following Jesus is about more than a sexual ethic, or a certain form of modesty, or using/not using certain words, or abstentionism. **Reducing following Jesus to a short checklist of socially unacceptable sins is not biblical.** And is in fact, dangerous. Because when we accomplish the checklist, we think we have nothing else to work on. (reference back to what people are being worked on by God from last sermon- God is always remaking us and a lot of the work He is doing is invisible!)

### **1, 2, 3 John (1) Know God and Keep His Commands (2:3–6)**

Verse 4 is the converse of 2:3, and it explains that the one who claims to know God but is consistently disobedient is a liar. John implies that this individual will be exposed as a liar by his disobedience to God's commands. What is internal will eventually come to the surface

And John drops the mic in verse 6- abiding is about where you are walking and who you are walking with. If you are not walking in same direction Jesus is walking, you are not going to His address. And His home, His presence is where we want to be.

### **1, 2, 3 John (1) Know God and Keep His Commands (2:3–6)**

The one who claims to abide in God (Jesus) is faced with the obligation (debt) of conforming his life to the example that was set by the historical Jesus in his life. To live (abide) in God one must know God, and ultimate knowledge of God comes only through an intimate knowledge of and relationship with Jesus Christ, the Son of God. **This intensely personal relationship with Jesus that is both permanent and continuous acts as the basis for and provides the power to live ethically**

*So when we walk away from His commandments, we are walking away from the best Home we could have- and we can return there, by returning to Him...and walking where He leads.*