

1st John #29

“Our Atoning Sacrifice”

1st John 2:1-2

If we are positive and start out as babies and move to adolescence; eventually we’re going to become spiritually mature adults in the faith but if we’re negative, we’ll go through various stages of rebellion and play into Satan’s hands, Luke 22:31; Phil 3:18.

At the cross, the love of God was eclipsed by the justice of God when God the Father had to and place Jesus Christ on that cross charge our sins to Him.

In our so great salvation in imputing our sins to Jesus Christ on the cross, it was the justice of God that saw our sins in Christ when He bore them in His body on that tree and it was the righteousness of God that rejected those sins.

The Father actually forsook the Son because God is holy and it’s His holiness or integrity; not His love that’s always the basis for His consistency.

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Our Advocate is with the Father in His immediate presence; perfectly positioned to mediate whenever we’re overtaken by any failure.

Our Advocate is Jesus Christ the righteous; so every time we act unrighteously in sin, our Advocate who by the way was our Substitute, is forever righteous and He’s ideally located with the Father and ideally qualified by being righteous to make our case before God.

John’s use of ‘Advocate’ refers to Jesus Christ as our appointed legal counsel who’s defending us as His clients in response to certain charges brought against us; so it’s a legal definition of the function of our Lord in Heaven.

What the righteousness of God approves, the justice of God blesses and what the righteousness of God rejects, the justice of God condemns.

When we approach the bench of God the Father, Supreme Court Judge of Heaven with confession, we’re acknowledging that we acted in a way that comes under His condemnation but we already know that the act was paid for at the cross.

At the cross when all of our sins were imputed to Jesus Christ, God the Father in His righteousness could not approve of His Son during last 3 hours when His suffering was beyond anything we could ever possibly imagine; that’s when the justice of the Father executed the penalty for our sins on His Son, yet He remained sinless; Jesus Christ did not commit any sins, He just bore the penalty of our sins.

Mankind has 3 problems that would keep him out of Heaven: 1. Sin and its penalty and there has to be a death for that sin; 2. Man is born spiritually dead without God's life 3. Man is relatively righteous, not absolutely righteous.

Since we can't achieve perfect righteousness, we have to receive it; so at instant of faith alone in Christ alone, God credits the perfect righteousness of Jesus Christ to our account and that's imputation.

Now as believers, we have perfect righteousness so when God's righteousness looks at us, His justice approves of us and is free to bless us.

God declares us to be righteous and therefore justified; then He gifts us with eternal life so through faith alone in Christ alone, we receive God's righteousness and His eternal life.

God the Father's satisfaction with Jesus Christ is the basis for God being merciful and gracious to us.

God always remains satisfied by His Son, so His integrity demands are always met for all time and eternity in all believers; therefore our sins, even post-salvation sins, are no longer a positional issue.

Our Lord's sacrificial death is in view here but note that it's not His atoning sacrifice that's the subject of the sentence but Jesus Christ Himself is.

It's our Advocate that stands before God the Father as the One and only visible, personal satisfaction for our sins.

So, in the very presence of God the Father is His marvelous victorious Son whom He can constantly view with complete satisfaction for 2 reasons; not only because of what He is in being righteous but also because of what He's done at the cross which is forever displayed by the wounds which are still visible in His resurrected body!

The removal of the sin barrier between man and God by His saving grace doesn't automatically regenerate the world and guarantee eternal life for all.

God's righteous requirement for sin's judicial punishment is fulfilled at the cross but the sinner remains spiritually dead until he expresses faith alone in Christ alone.

In order to experience relationship with God, one must have his sins removed or paid for on the negative side and he also must be as righteous as God is on the positive side.

John teaches of Jesus' unlimited atonement here to assure us that any guilt remaining after confession is made, is unfounded.

The accuser of the brethren doesn't stop with an innocent verdict from the Father after hearing our Advocate's defense when Satan indicts us.

It's comforting to be reminded of the unlimited scope of our Lord's sacrificial work because God the Father sees Him as the perfect atonement for every human being who'll ever live on earth and in John's day, this meant Nero and Caligula and in our day, Hitler and Osama bin Laden and for these too; Jesus paid it all!

God would not give life to anyone at birth unless He had provided a salvation for them in which they could choose to accept or reject it.

Condemnation at birth is a great benefit along with being selected to receive human life.

All God's rational creatures have had the opportunity to become elect.

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Unlimited Atonement is also compatible with the fact that man manufactures his own problems through his own free-will and only God can solve those problems through His sovereign will and His policy of grace.