

So That You May Know

An Expository Study of the Epistle of **1 John**

Chapter 5- The Call to Holiness

40. Our Advocate and Propitiation- Part 5

WAOY Tuesday 06/19/07; WOSM Friday 11/25/22

Welcome again, my beloved in Jesus Christ. We're continuing our verse by verse "journey" through the Epistle of **1 John**, and today I want to continue to look at what the Apostle John taught about "The Call to Holiness". So, let's read **1John 2: 1&2** again together:

1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

2 and He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world.*

Now on the last broadcast, we were examining the first part of verse 1 and today I want to examine the second part of this verse. Notice in this verse that John calls Jesus first the "**advocate**" and then secondly, John calls Jesus "**the righteous**".

Now not all advocates are righteous. *Some* advocates who plead the cause of others are corrupt and ungodly. They get their clients out of trouble using legal technicalities with no thought of guilt or innocence. But John is telling us here that Jesus is not like that- John says here that Jesus is righteous. And when Jesus pleads to the Great Judge on our behalf- His pleadings are based on absolute Truth- He has given His Own Life to assure the Salvation of every single soul whom God has chosen and there is no sin that can ever be committed by any human that has not already been paid for by the horrific Sacrifice that Jesus made on the Cross.

So, when saved people commit periodic acts of sin- our Advocate pleads our cause to the Great Judge, and we are spared the Wrath of God. So, John is reaffirming the Great Doctrine of the Perseverance of the Saints by telling us that Jesus acts as our Advocate. Not only did

Jesus die to pay for our sins once and for all- but He is busy right now to assure that saved people *stay* saved and go all the way into Glory with God.

Now for many years I actually fought *against* the Doctrine of the Perseverance of the Saints because it seemed to me that it allowed for people to do anything that they were big enough to do and still believe that they were saved. So, I thought that this Doctrine was wrong because it minimized our obligation and responsibility as saved people to pursue Biblical Holiness once we were saved and it seemed to actually *encourage* people to sin with abandon. So, I was a very vocal opponent of this Doctrine for well over 30 years.

To me, the slogans that you hear like, “*Once saved- always saved*” or “*Eternal Security*” were simply a license for people to sin with impunity- so I fought against it. You see, I knew that the Bible taught that saved people will not live and dwell continually in sin as a normal way of life- so I resisted and rejected this Doctrine as being false and ungodly.

But since the beginning of this new Century- I have come to the conclusion that I was wrong about this issue. I began to see that the *reason* that I rejected it- is *not* because there is anything wrong with the Doctrine- there isn't- the Doctrine of Perseverance is Biblical- it is as right as rain.

But two things were wrong. Firstly- this precious and wonderful Truth was not presented to me accurately. Only *half* of this Doctrine was ever presented to me- I think because- most people around the Gulf Coast really don't understand what this Doctrine teaches any more than I did. For the most part- this Great Biblical Truth is *not* taught correctly and therefore- it is *not* learned correctly today and the result of teaching part but not all and the result of hearing part but not all of this Doctrine has brought forth a great perversion of Grace and Salvation and Holiness in many people in our day.

John makes it abundantly clear here in his Epistle that we are studying that saved people walk in paths of righteousness with Jesus Christ. There is absolutely no biblical grounds anywhere to suggest that people can sin with abandon and still be saved. So, I was right about that part.

But we also must defend the fact that works of Righteousness can never save anyone- the Bible teaches that we are saved by Grace

through Faith in Christ alone without any human works at all. But the Bible goes on to teach that after you are saved by Grace through Faith- you are transformed to where you now have both the desire and the ability to bear godly fruit and carry out works of righteousness- not to *obtain* Salvation- but to glorify the God Who has already saved you.

We must understand that true Salvation only occurs when our old “Adamic” nature is replaced by a new “divine” nature- and so bearing godly fruit and doing works of righteousness is the pathway to the fullness of our own joy. So pursuing holiness after Salvation is the goal of every truly saved person because being saved means that two things are true: We now *desire* to serve God and we now have the *power* to serve God.

But in our pursuit of holiness; in our effort to obey Jesus Christ- we fall short- all of us fall short- no one walks sinless before God- not you; not me; not John; and not Paul.

But there is a big difference in someone who is trying with all their heart to obey Jesus and then falling short and someone who lives anyway he wants to and sins with impunity. The first group are saved and are simply manifesting their own human frailties when they sin; but the latter group have never known Calvary.

Now listen- we do not have the right to judge another man’s heart- but we *do* have the right and we have the responsibility to examine fruit and when we see bad fruit- we who lead in the Church have an *obligation* to go to that soul and warn them about their ungodly fruit.

Bearing fruit cannot save you. Performing works of righteousness cannot save you; Good deeds cannot save you- but bearing godly fruit; and doing good deeds and manifesting holy works of righteousness after you are saved- proves that God’s Grace is at work in your life.

Now this may sound confusing to some of you- but it really isn’t. The best way that I have ever heard this put is that Works are not the *root* of Salvation- but they are the *fruit* of Salvation. Works of Righteousness are not the *cause* of Salvation- but they are the *results* of being truly saved.

And this was true back in John’s day and so the Apostle shows us that people who say that they are saved and yet do not walk with God are simply deceived by giving us statements that begin with phrases like “*If we say*”, or “*The one who says*” or “*if someone says*”.

1John 1:6, 8, &10

6 If we say that we have fellowship with Him and *yet* walk in the darkness, we lie and do not practice the truth;

8 If we say that we have no sin, we are deceiving ourselves and the truth is not in us.

10 If we say that we have not sinned, we make Him a liar and His word is not in us.

1John 2:4, 6, & 9

4 The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him;

6 the one who says he abides in Him ought himself to walk in the same manner as He walked.

9 The one who says he is in the Light and *yet* hates his brother is in the darkness until now.

1John 4:20

If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen.

These verses show that John is *not* teaching that these people were actually saved and fell way- but rather that these people only *said* that they were saved and that because they fell away- it proved that they were never really saved at all.

So, there is nothing wrong with the Doctrine of the Perseverance of the Saints- the Bible teaches this glorious Truth. What is wrong is that there are very few people who teach it in both of its parts and there are many, many people who think that they are saved and who say they are saved- but based on John's test here- they are not saved- they are only deceived.

And some of these people go to Church; and some may sing in the choir; and some of them may even preach the Bible. They know the language of the redeemed; they sing the songs of the saved; they sit on the pew- sometimes for years- but there has never been a true transformation of their nature; they have never been born from above; they still retain their old fallen nature and so they sin as a normal and

natural part of their unredeemed nature and so while they are physically *inside* the Church- they are *not* in the Body of Jesus Christ.

Jesus called these people “tares.” And tares are plants that look just like wheat from a distance- but inside there was no germ- no life; no ability to be useful- they were internally hollow and were of no use at all in making bread. And to understand this fully- we need to listen to what Jesus said about this in **Matthew 13:24-30**:

24 Jesus presented another parable to them, saying, **"The kingdom of heaven may be compared to a man who sowed good seed in his field.**

25 **"But while his men were sleeping, his enemy came and sowed tares among the wheat, and went away.**

26 **"But when the wheat sprouted and bore grain, then the tares became evident also.**

27 **"The slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'**

28 **"And he said to them, 'An enemy has done this!' The slaves said to him, 'Do you want us, then, to go and gather them up?'**

29 **"But he said, 'No; for while you are gathering up the tares, you may uproot the wheat with them.**

30 **'Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn."'"**

Now this is one of the few parables that Jesus actually gave the meaning. So, to get all that Jesus was talking about here - we need to go down in the same chapter and read verses **36-43**:

36 **Then He left the crowds and went into the house. And His disciples came to Him and said, "Explain to us the parable of the tares of the field."**

37 **And He said, "The one who sows the good seed is the Son of Man,**

38 **and the field is the world; and *as for* the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*;**

39 **and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels.**

40 **"So just as the tares are gathered up and burned with fire, so shall it be at the end of the age.**

41 "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness,
42 and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.
43 "Then *THE RIGHTEOUS WILL SHINE FORTH AS THE SUN* in the kingdom of their Father. He who has ears, let him hear.

Now notice in verse 38 that Jesus said that the tares were children of the wicked one. So we can plainly see that those who say that they are saved and yet do not bear godly fruit and then later fall away are not saved people who have lost their Salvation- no, no, no, these are simply children of the wicked one who looked very *similar* to true believers from a distance but who had no life within them and who were hollow inside and unproductive for the Kingdom.

Jesus says here that the devil places tares into the Church when the ministry of that church are asleep. When the leaders of the Church are so absorbed with worldly things; when their eyes are clouded over; and when they are unconscious. So, tares are not normal- they are a phenomenon. They should not be.

But when men do not preach the Gospel rightly and fully and fearlessly; when Truth is not taught and not learned; when people are deceived into believing that Christianity is all about making much of us instead of making much of God; when material possessions and financial prosperity mean more to people than being faithful to God – this lulls the people into a spiritual slumber and the enemy moves in and plants tares among the wheat.

But notice that once the devil has placed tares inside the Church- Jesus said to let them both grow together until the time of the harvest. But we must understand that if the leaders of the Church had not fallen asleep at the wheel- the enemy would have never been able to plant the tares to begin with.

So, the answer for the phenomenon of tares; the solution for people who say that they are saved and yet bear no fruit is for ministry to be alert and awake and diligent- guarding the sheep; preaching the Truth; and faithfully teaching the whole counsel of God so that those who are deceived can see themselves and repent.

It used to be that when you had someone in the Church who was not

living godly- those in the Church would go to them and exhort them to repent and serve God. But today when you endeavor to correct people- they just leave and go to a Church that doesn't believe the Bible and they call you mean spirited, cruel; dictatorial; and legalistic- which is simply a smoke screen to hide the fact that they know that they are not truly saved.

Back then these people had nowhere to go- because no matter where they went- the Bible was upheld and preached- so they were forced into a place of repentance- but today people have enormous choices where they can attend Church and even be a member and live any way that they want to and never be convicted and never be corrected and never be confronted with their blatant ungodliness.

The result of this spiritual irresponsibility is that we have millions of tares today- an entire army of deceived people who attend Church and who talk the talk- but who have no intention of ever walking the walk.

Because we were more concerned about how these people thought of us than we were to tell them the Truth- we have Tares who say they are saved and yet walk in darkness; tares who say they are saved and yet hate their brother; tares who say they are saved and yet live continually in unrepentant sin.

So, John is drawing a clear line in the sand by saying that it really does matter what you believe and it really does matter how you live and God really is going to hold us accountable for what we preach and teach.

Well, I have to stop right here, but please join me on the next broadcast as we continue our journey through the Epistle of **1John**. May God help us all.

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