
An Advocate with the Father

The Accusers, the Accused, and the Advocate

1 John 2:1 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.

As we contemplate this subject, knowing one overanalyze or misanalyze any earthly illustration or parabolic concept, bear with me, to the end, to hear the final conclusions, and hopefully, at the end of our time, we can stand in awe of our Advocate the Lord Jesus Christ.

We enter here into the setting of an analogous courtroom, if you will, of heaven, at the bar of God. The plaintiffs' attorney with all his accusations brought before God the Father, the Judge of all the earth. The defendants, or the accused, have for their defense the Lord Jesus Christ Who is their Advocate, Attorney, and Intercessor. This similitude represents heavenly matters in a fashion that we can grasp being that the courtroom is a scenario most people are at least somewhat familiar with. In this portrayal, however, we have, also, unique and blessed elements that bring great comfort to the accused.

In earthly courtrooms there is typically a somber atmosphere, especially when serious and solemn charges are being brought forth with heavy consequences hanging in the balance.

The courtroom of heaven, in that regard, is no different, except that the solemnity is far greater, as the eternal death penalty is the sentence which our adversary, the accusers' attorney, would ultimately desire, but would settle, as it were, for an extended disfellowship of the accused.

We observe a similar scenario in the Book of **Job** as Satan would appear before God and make derogatory statements about Job.

As we deal with the subject of *An Advocate with the Faither*, we want to look at *The Nature of our Advocacy*; then, *The Necessity of our Advocacy*; and finally, *The Nobility of our Advocacy*.

I. *The Nature of our Advocacy*

- A. The question that comes to mind here as we examine the nature of our advocacy is: *Does this text refer to Christ's ministry to His children in the matter of their justification, or Christ's ministry to His children in the matter of sanctification?*
- B. You might say, *Well, preacher, I don't know the lingo you are putting forth here, English spoken here!* That is a legitimate response.
- C. In a nutshell, does this text refer to Christ ministry to His children that rescues them from their sins and the judgment resulting from their sins, or does this refer to Christ's ministry to His children that involves our being set apart to serve Him after our conversion?
- D. Another may ask, *What difference does it make, it sounds like we are splitting hairs?*
- E. It makes a lot of difference, for if we are speaking of our justification then one may conclude that we don't sin, or that our justification depends on our works. It is speaking of something that happened in the past whereas this issue is a presently happening.
- F. As one of our Baptist forefathers, A.T. Robertson, a renowned Greek scholar, said of this passage, *John has no patience with professional perfectionists (I John 1:8-10), but he has still less with loose-livers like some of the Gnostics who went to all sorts of excesses without shame (I John 2:1).* (The Antinomians as they are called, anti-law).
- G. The difference is, therefore, that we don't want to go to the unbiblical extremes of the legalists (salvation by works) nor to the extremes of the antinomians (salvation with a license to sin).

- H.** One may refer to other references in other places, in particular, Christ's intercessory ministry on the cross prior to our salvation, and that we are positionally and presently justified, and positionally sanctified, but not presently or rather, fully sanctified in this sinful body. With this in mind we will stay within the confines of this context.
- I.** The aged Apostle John writes to those who had been under his ministry for some time, as he mentions, he calls them, **little children**, not that they were infants, toddlers, or children physically, but they were his children in the faith.
- J.** With that in consideration, this epistle, as with all the Scriptures, are written essentially to those who are saved, yes, the lost need to hear the law and the gospel, but the natural man cannot rightly, of himself, appreciate God's Word, until they have been born again of the Spirit of God.
- K.** ***I John 1:3-4 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 4 And these things write we unto you, that your joy may be full.***
- I.** The very beginning of this epistle indicates that John is speaking to fellow-believers; otherwise, he would speak of *relationship*, as opposed to **fellowship**.
- 2.** Fellowship with Christ must always be preceded by a relationship with Christ.
- L.** It is evident, also, that Christians do sin; otherwise, there is no need of mentioning one who would intervene for them. See the context of the previous verses in ***I John 1:8-10 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to***

forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us. The great and loving Apostle John sinned as a believer and needed the help of our Great Intercessor as well as we do.

- M.* The Great Apostle Paul bewails this fact in ***Romans 7***, those who act like they are so perfect and holy are liars and are pharisaical at best and their pride will bring them down sooner or later, hopefully sooner before they die and go to hell.
- N.* All believers commit sin; otherwise, we wouldn't have the Model Prayer whereby we ask for forgiveness of our trespasses and sins. In God's eyes we are pure, but God looks beyond what we call time, but we must repent of sin presently or it proves that we are not true believers at all, for it is part of the salvation package that God gives, and He gives no cheap gifts of salvation whereas lives are not changed.
- O.* Before we leave this point, let me reiterate that legalism in the form of the New Perspective on Paul is not the right perspective.
- P.* *It is like a potter making his pottery, his vessels. The ones he has determined to make unto honor, though presently not too honorable to look at, he sets aside from those who are made unto dishonor. Then, the potter works on those set aside with the goal of perfecting them in time. This potter is so good, he never drops one vessel to where it breaks into so many pieces that he cannot put it back together again. Rather, he perfects them over time knowing that in time they will be perfected in His eyes, though the reality of that fact is in process and is not made fully manifest at present.*

II. The Necessity of our Advocacy

- A. The necessity of our advocacy is based on the fact that we are accused of iniquity. We've all heard of the saying that if you point a finger at someone, you have three fingers pointing back at you. We always have fingers pointing at us, our accusers, those who would accuse us, justly and unjustly. But, I would say, it doesn't matter, so much, that I or any other mortal would point a finger at you, but if God points His finger at you through His Word,...that matters...for eternity, and His fingers pointing back says, "Because I said so, God the Father, God the Son, and God the Holy Spirit".
- B. Paul affirms this in ***1 Corinthians 4:3-4 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. 4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.***
- C. As we journey through this analogy let us clarify that some are labeled 'accusers' and with no legitimate accusations.
- I. Satan accuses us: ***Revelation 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.***
- a) If Satan can't convince us that we aren't sinning, he will seek to convince us that our sin is so bad that our salvation is lost or our fellowship can never be restored, so we might as well give up.

- b) We are then, apprehensive about coming to God.
2. People wrest the Scriptures to bring unjust accusations against us: ***Galatians 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: Those who believe sinning Christians lose their salvation.***
 3. A weak conscience condemns us: ***1 Corinthians 8:7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.***
 4. When we accuse someone in our minds, or behind their backs, we are in league with Satan if it is no evidence you have seen firsthand. If you don't pray for them, love them, befriend them, and go to them if there is substantial evidence that you have seen with your own two eyes and you would have something against them, you are sinning because you are not loving them as you should and are being proud against them and God, which thing God hates. This person is either not saved or immature in the faith.
 5. The world falsely accuses us—***Acts 24:10-15, Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: 11***

Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. 12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: 13 Neither can they prove the things whereof they now accuse me. 14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: 15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

- D.** The Law, our hearts and our conscience accuses us: ***Romans 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;***)
- E.** The beams in our eyes are a testimony against us.
- F.** We need to avail ourselves of our Advocate our Lord Jesus Christ because our fellowship, as our text indicates, is the issue here, and our need here. It is a need because when we sin our fellowship is adversely affected:
- 1.** The name of Christ is reproached because of our sin.
 - 2.** Our consciences smites us because Jesus died for that sin.
 - 3.** The Holy Spirit is grieved within us when we sin, and therefore, our joy, peace and

fellowship will be diminished towards God and towards others.

4. Our testimony is damaged because of our sin.
 5. The world is encouraged to go on in their in when we sin.
 6. Our time is forever wasted when we sin.
 7. We bring leaven into the church when we have unconfessed and unrepented of sin.
 8. We discourage our brothers and sisters in Christ when we sin.
 9. Our prayers are hindered because of our sins, and thus, the answers and blessings of answered prayer are hindered.
 10. We bring upon ourselves the grievous chastisement of God when we sin.
- G. *There are two ways to keep a vehicle running, and two ways to keep our fellowship with God running smoothly. The first is called, “trouble-shoot and repair” and involves waiting for a breakdown and then trying to fix the problem. It involves so much down-time and major expense, that the wise and prudent use, rather, the “preventative maintenance” approach, instead, in which, problems are anticipated, and thus solved before they occur.*

III. *The Nobility of our Advocacy*

- A. Our advocacy or defense, is no better than our defense attorney in God’s court. So, advocates that advocate for the believer, self-righteousness, selfishness, pride, blame shifting, excuse making, Scripture wresting, law breaking, etc...don’t help the believer to regain fellowship with Christ.
- B. Though, calling a fellow believer, sharing our burdens with them, voicing our concerns, is

good, it can never and should never seek to take the place of our Advocate Jesus Christ, because they can't and they won't be able to. We must come to our Advocate Jesus Christ the Righteous.

- C. Thus, the saints have but one advocate, and that is enough for them; the apostle does not say we have advocates, but "an advocate"; not angels, nor saints departed, but far more nobler, we have an Advocate with the Father Who is Jesus Christ the Righteous.
- D. **Advocate**, *paraklhtov parakletos par-ak'-lay-tos*, AV-comforter 4, advocate 1; 5 1) summoned, called to one's side, esp. called to one's aid 1a) one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate 1b) one who pleads another's cause with one, an intercessor 1b1) of Christ in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins 1c) in the widest sense, a helper, succourer, aider, assistant 1c1) of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of the gospel truth, and give them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom
- E. Jesus Christ is the only and all-sufficient Advocate, who is the one Mediator between God and man, #1Ti 2:5: and he is a continual one, he ever lives to make intercession; his blood is always speaking, and he always pleading; and therefore it is said "we have," not we have had, or we shall have an advocate and he is a prevalent one, he is always heard, he thoroughly pleads the cause he undertakes, and ever carries it; which is owing to the dignity of

his person, his interest with his Father, and the virtue and value of his sacrifice: and he every way fit for such a work, for he is "righteous"; not only in his natures, both divine and human, but in his office, as Mediator, which he faithfully and righteously performs; he is a very proper person to plead for guilty persons, which he could not do if he himself was guilty; but he is so holy and righteous that nothing can be objected to him by God; and it need not be doubted by men that he will act the faithful part to them, and righteously serve them and their cause; and it is moreover his righteousness which he has wrought out, and is imputed to them, that carries the cause for them.

F. Like Christ was alongside, paraclete, in love and compassion, the two diswrought and discouraged disciples on the way to Emmaus.

G. In order that an earthly advocate or attorney could qualify he must be long to the law which is the rule for him in practice. They must pas the Bar Exam to be admitted into the American Bar Association to practice law. Christ satisfied the Law perfectly Himself and for His people interceded for them at the cross as to relationship and ever lives to make intercession as to fellowship.

H. It is not to be supposed, however, that he manages our cause in the same way, or on the same principles on which an advocate in a human tribunal does. An advocate in court is employed to defend his client. He does not begin by admitting his guilt, or in any way basing his plea on the conceded fact that he is guilty; he seeks to show that he is not guilty, or, if he be proved to be so, to see that no injustice shall be done him with an unjust punishment that doesn't fit the crime.

- I.* Satan who is our tempter, then turns around and becomes our accuser when we succumb to his temptations...Jesus, Who knows this, do you think He is going to turn His back on His repentant child that He died for and turn to Satan and listen to him? I don't think so.
- J.* Do you think Christ would go through the trouble, the pain, and eternal torment for His children's salvation that there may be an eternal loving relationship with God for them, and then not be willing to restore the lesser of reinstated fellowship? No way.
- K.* ***Jesus Christ the righteous.*** One who is eminently righteous himself, and who possesses the means of rendering others righteous.
- 1.* That we come pleading the merits of one who is eminently righteous, and on account of whose righteousness we may be justified and saved. "We have an Advocate with the Father, Jesus Christ the righteous." This never changes.
 - 2.* The place which we have with God abides there, because Christ, the righteous One, is there. "And he is the propitiation for our sins." So that the advocacy of Christ with the Father is founded upon this acceptance, first of His Person, and then of His work for us. We are accepted in the Beloved,
 - 3.* And yet the Lord does not allow anything contrary to Himself. Sin is not passed over. "We have an advocate." And yet if He is the Advocate for these persons who have failed, it is because He is the propitiation for their sins. There is perfect acceptance. Having met all requirements about sin on the cross, we are put in the

presence of God in the acceptance of Christ Himself.

4. John says, "**we have an advocate,**" &c. but then Christ is not an advocate for sin, though for sinners; he does not vindicate the commission of sin

L. We have an Advocate with the Father, Jesus Christ the righteous; implying our need of Christ for renewed as well as first pardon; and not of his death only, but continual intercession; and represents the advantages Christ hath for success in his interposing for us, in respect both of his relation to God as his Father

M. Have you committed murder or adultery as David, or denied the Lord three times publicly like Peter, or anything like that as a believer?

N. Jesus our Advocate has never and will never lose a case or client.

O. He knows the Law like nobody's business, He knows our case like no else does, and He knows the Father, the Judge in this case like no other.

P. This decision of a restoration of fellowship can never be overturned by a higher court, because there is no court higher or more supreme or everlasting as this court.

Q. This court or its laws never change to the degenerate ways of man, nor to the so-called progressive laws, whims, fads, and fashions of man.

We conclude by asking: How do I avail myself of such an advocate? For the Christian, we have Him Who ever liveth to make intercession for us, but to enjoy that sweet fellowship with our God we must as John tells us, confess our sins and God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness and the blood of Jesus Christ cleanses us from all sin, and our fellowship is restored and all the benefits therefrom.

Those of you who may be here today and you have no real or recognized Advocate, you are left to defend yourself with no defense, utterly condemned by God, His Word, His Law, your conscience,...condemned and damned to eternal misery in the prison house of hell.

May it be said of all here, as it was said of Joshua the high priest in ***Zechariah 3:1-5*** ***And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. 2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? 3 Now Joshua was clothed with filthy garments, and stood before the angel. 4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. 5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.***

Come to this great Saviour Who saves to the uttermost them that come to Him for salvation, trusting in Him alone, in His work at Calvary alone.

You may say as I said prior to my conversion, "I can't live the Christian life". It is true, we can't, but when we are born again, we are enabled by the Holy Spirit and by Christ to have power to become the children of God. And when, not if, we sin as believers, we have an Advocate with the Father, Jesus Christ the Righteous Who interceded at the cross for us, and ever lives to make intercession for us that we may enjoy fellowship with our Creator and Saviour.

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