

# Ways God Helps with Sin

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[ 0 : 00 ] All right, I'm going to get into the scripture for a little bit this evening, and boy, that sun just doesn't care. I'd like you to find two places, please.

Find 1 Corinthians 15, and then go to the back of your Bible and find 1 John chapter number 2. 1 Corinthians 15 and 1 John chapter 2.

1 Corinthians 15 and 1 John chapter 2.

I'm just going to read here verses 3 and 4, and this is Paul's declaration of the gospel that he preached to this church at Corinth.

In verse 3 he says, For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures, and that he was seen of Cephas, then of the twelve, and on and on, up to 500 people at one time.

[ 1 : 29 ] They witnessed him alive. Now, I've pointed this out previously at some point in case to say that when people talk about the gospel of Jesus Christ, they quickly say the death, burial, and resurrection.

And Paul makes a point to talk about the death, burial, and resurrection, but there's a little phrase that we don't ever, ever, ever want to omit or gloss over, and that is that Christ died for our sins.

It was our sins that put him on the cross. The payment was being made not for our lives. It was for our sinful lives. Not for our eternal souls, for our sinful souls.

It was the sins that put him there. The payment, the blood, covered the sin. It was all those things had to die in the Old Testament to cover sin, sin, sin. That's the problem. And so we want to remember that and note that.

Now, come to 1 John chapter 2, and God knows us and loves us and cares, and he didn't just leave us in this cursed world to figure it out and to just do your best, knowing that we're flesh, knowing that our parents are sinners and their parents were sinners, and this world is filthy and abominable and full of deceit.

[ 2 : 47 ] He didn't just leave us here to just soak and die in sin. And look at verse number 1 of chapter 2. The Bible says, 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. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

I want to notice in chapter 2 and verse 1, three characters that are in that verse. And in noticing the three characters, I want to notice that there's ways that God helps us with sin.

Our biggest problem. The biggest problem ever. And God doesn't leave us to just figure it out and do our best, like I said. He gives us help.

And in the verse 2, I'll tell you what they are. The author John writes, and he says, these things write I unto you. And I'm going to call John the leader. John the one that we can follow.

[ 3 : 50 ] He's the leader. And then secondly, there's the reader. That would be me and you. He's writing to us to read. And then thirdly is the pleader, the Lord Jesus Christ, the advocate, Jesus Christ, the righteous.

And I want to show you and consider how all three of these can help us with sin. So let's pray and then we'll continue. Lord, please bless the time now in this book and let these words and the truths from it help and speak to us and draw us nearer to you and give us victory over sin.

Help us to be a holy people. Help us to be clean. And Lord, where we're not clean, reveal that to us. You are so much holier than we are. We can't even approach unto you.

And we don't even deserve to be talking to you, much less. But Father, we ask that you'll bless this time, that your Holy Spirit deal with us and help us and convict us if we need it.

We pray in Jesus' name. Amen. Amen. Well, first I told you there's the leader, John. He says this. He says, my little children, these things write I unto you.

[ 4 : 54 ] John, you know John. He's one of the 12. But John's much more than just one of the 12 disciples, isn't he? I mean, if there was three of those inner three, it was Peter, James, and John.

But of those three, there's that one that got so close to Jesus Christ that he even had his head upon the breast of Jesus Christ just inches away from the heartbeat of God on this planet.

It was John. John the Beloved. John the disciple whom Jesus loved. John's not loud. John's not animated like Peter might seem.

Peter puts his foot in his mouth so quickly and rebukes Jesus Christ. Or Peter in the book of Acts is bold and stands up and preaches to the crowds, to the Pharisees, just straight to their face.

But John's not that guy. John's different. John's calm and composed. And he's thoughtful. And when we read John's writings, he's on a different level.

[ 5 : 50 ] While the Lord Jesus Christ was on earth, John's place was as close as anybody ever got to the mind and to the heart of God.

John is the leader. John's the leader. John's the leader. And he's a leader because John has experiences of walking with Jesus Christ. More than most.

Much more than most. Look back at chapter 1 as he opens this epistle in the first chapter. John's the leader and a good one at that because he has experience walking with Jesus Christ.

In chapter 1 and verse 1, he says, That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon in our hands, have handled of the word of life, a reference to Christ.

For the life was manifested, and we have seen it and bear witness and show unto you that eternal life which was with the Father and was manifested unto us. That which we have seen and heard declare we unto you.

[ 6 : 48 ] John has experience walking with Jesus Christ. More than probably any man on this planet. I would even say more than his own parents in the earthly sense that reared him and trained him and taught him along the way.

As much as a parent knows a child, John got an experience with Jesus Christ that was probably more intimate and on a different level than anyone else ever did. And he's a leader because he has experience walking with Jesus Christ.

He's also a leader because he cares for the next generation of believers. As he said in chapter 2, little children. As Paul uses the term son when he deals with his converts.

It seems that these are converts that John's writing to. But at any rate, in verse 3, he said, That which we have seen and heard declare we unto you. Why? That ye also may have fellowship with us.

You haven't heard him. You haven't seen him. Your hands haven't handled him. But I want you to have fellowship with us. And he says in verse 3, Truly our fellowships with the Father and with his Son, Jesus Christ.

[ 7 : 55 ] And these things write we unto you, that your joy may be full. Why is John such a great leader? Because he cares for the next generation of believers. He doesn't say, Boy, that was a good run we had.

Me and those other 11 or 10 that are still around. It was fun while it lasted, boys. And just go on back to it. No. John cares.

He desires to see the next generation get in on the very life that he enjoyed. The very life that he knew of walking in the light. And having fellowship with God.

As a leader, John deems it worthy of his time and of his effort to introduce another generation of believers to what he has experienced. To how Jesus Christ took him from where he was and changed his life.

John's the leader. If you're saved in here tonight. If you've walked with God. If you've experienced a change in your life.

[ 8 : 56 ] Consider that you probably ought to be that leader now. You ought to be concerned about the next generation. Whether it's your children or your co-workers or your immediate family or your neighbor.

Be concerned that they learn to walk in the light as he is in the light. That's what he goes on to talk about. John's a great leader. Because he teaches and exhorts in these matters of truth and in righteousness.

And specifically, sin. Look at verses 5 through the rest of chapter 1. And John really gets hammering on this point here. This then is the message which we have heard of him.

And declare unto you that God is light. And in him is no darkness at all. If we say that we have fellowship with him and walk in darkness. We lie and do not the truth. But if we walk in the light as he is in the light.

We have fellowship one with another. And the blood of Jesus Christ his son cleanseth us from all sin. If we say we have no sin, we deceive ourselves. And the truth is not in us.

[ 9 : 57 ] If we confess our sins, he's faithful and just to forgive us our sins. And to cleanse us from all unrighteousness. If we say that we've not sinned, we make him a liar.

And his word is not in us. John's this leader because he teaches. And he exhorts this next generation in matters of truth and righteousness.

Specifically, sin. And he attempts to clear up some deception that there might be. And make sure everybody knows, look, we are all sinners. Don't deceive yourself. Don't think you've arrived.

Don't think you've gotten it mastered. If you think you're above sin, you're wrong, you're deceived. Get back with God and confess those sins. Walk in the light.

As I said, if you're saved and have that experience that John's had walking with Christ. And have that concern for the next generation, it's time to teach and exhort. It's time to show from a good conversation.

[ 10 : 57 ] John wants others to have a real fellowship with God. He wants them to know it's available. He wants them to know that God's real. That they can walk with him too. Just as he walked with Jesus Christ.

They can know him too. They can please him too. They just need a leader. And John wants to be that leader. There's not enough leaders. There's a lot of followers.

There's not a lot of leaders. A leader that has fought and won some victories over sin in their own life. And can recognize when somebody needs help.

And can pray for them. And can understand what they're dealing with. And what they're fighting. And can come alongside them and help them. Some little children need leaders. They need helpers.

And God's not negligent to leave us. But he gives us leaders. Leaders that have fought some battles. That have fellowshiped with Christ. And have won some victories.

[ 11 : 55 ] And John's that leader here today. In this passage. Secondly, we see the readers. In chapter 2 and verse 1. Catch that again. He says, my little children, these things write I unto you.

Why am I calling them the readers? Well, it's pretty obvious, isn't it? He wrote something. He expected them to read it. He expected them to be the recipients of the material.

And in verse number 1. He said, these things write I unto you. That ye sin not. So John. The leader. And secondly, the reader.

Has the responsibility. Well, to read. To read these things. And to consider what we just read in the previous six verses. The end of chapter number 1.

Dealing with sin. And fellowship with God. And righteousness. And darkness. If we'll consider. If we read what was written. We'll be challenged.

[ 12 : 54 ] To walk in the light. We'll be challenged. To not deceive ourselves. We'll be challenged. To confess our sins. And allow God to bring us back into fellowship with him.

We'll be challenged. To not dare make him a liar. We'll be challenged. To evaluate whether the words in us. We'll be challenged. Not to walk in darkness.

We'll be challenged. With the holiness of God. In verse 5. And our sin. And our darkness. When we read. What is written. We're challenged in all these ways.

And charged. In certain ways as well. But when one neglects to read. They're not confronted with sin. They're not confronted with their darkness.

And how holy God is. And when somebody neglects to read. They start to get deceived. About their sin. In verse 8. They deceive themselves.

[ 13 : 55 ] When somebody neglects to be confronted. From the scriptures. And they live a life in darkness. Feeling okay. Feeling alright. And yet deceived.

And continuing on that way. Minding the things of this life. And the lusts of other things. Minding the things of the world. Minding their own selfish plans.

Minding their own deceitful hearts desires. Desires. They'll see something. They'll be addicted to this. To the internet. They'll see some place. Or something. And say I want that.

Or I ought to go there. And as that stuff just continues to pump into their mind. And other people. And worldly things. They'll just. That's what they desire. That's what they decide. They want to build their life.

Make it about going there. Make it about doing these things. I should be able to do these things. And there's nothing wrong with it. And the whole time they're thinking on themselves.

[ 14 : 51 ] Because they won't crack the pages of this book. And be confronted with their sin. And the holiness of God. Spending time on this Bible. Is going to get your mind back on God.

And less on what I can be doing in this life for myself. It's easy to be deceived about your own sin. It's easy to spot it in others. It's easy to spot sin in others.

But be deceived about your own sin. You can very much be blinded about your personal sin. It's kind of like if you could climb up on a ladder. In a crowd.

And look around and say. Yep. I can see you. See you. I can see all of you. But the one person you can't really see well. Is yourself. But if somebody's up in a helicopter.

At say 10,000 feet. And looking down. They can see the whole thing. And you know the one that's up on the ladder. They all look like ants. The one that's up on the ladder.

[ 15 : 46 ] That's looking at everybody else. You say well. Which one again. Was supposed to be better than the others. They all look the same from up here. You know what would help us to do.

When we get in our Bible. You get a view from a higher source. And you get a better understanding. How unclean. And how much we all are in the same filth. We come to church.

A few times a week. And we can look out and say. Man they are in a mess out there. And forget how dirty and wicked. Inside this own heart is. But the reader has a responsibility to read.

And he'll be confronted with that topic. Right there. Sin. And then the second thing. The reader has a responsibility to do. Is to obey. In chapter 2 verse 1. He said these things. Write I unto you. That ye sin not.

To obey. What he read. The greatest hindrance to. Living a Christian life. Is your sin. And we all have it. Plenty of it.

[ 16 : 44 ] It's absolutely the greatest hindrance. To living a Christian life. To Christianity as a whole. It's sin. Absolutely. It's not politics. It's not not having enough money. You can't put anything else.

Above. Your sin. That's holding you back. From doing right. And serving God. John writes us. To help solve. Your biggest problem. If you'd work on the sin thing.

Those other little issues of life. They'd probably be a whole lot easier. To navigate. Or God will give you the grace. To endure them. And deal with them. But the reader has the responsibility.

To read. He has the responsibility. To obey. What he reads. That he sins not. You know my. Why some won't read. Their Bible. It's not because they're lazy.

It's not because they're too busy. It's because inside of their hard heart. Inside of them is a hard. And a rebellious spirit. And what they don't want to do.

[ 17 : 47 ] Is be confronted. With what's inside of here. It's not about Moses. Parting the Red Sea. Or Noah. It's not about Abraham. It's not about Jesus. Healing some leper.

But it's these living words. That will attack you. And they will not be satisfied. With a life of sin. And lust. And selfishness.

And somebody that doesn't want to. Deal with that. Doesn't want to crack that Bible. Opening that book is hard to do. When sinning is what you want to do. That old phrase.

You've heard it before. Sin. Will keep you from this book. Or this book. Will keep you from sin. You're the reader.

You have the duty to read. To be familiar with what God said to you. And then to obey it. This is God trying to help you. With your sin. He gives you the scriptures.

[ 18 : 43 ] The living scriptures. That confront you. To shame you. To cause you to wake up. To renew your mind. And strengthen you. The Bible is there to reveal your sin.

That what was the law in the Old Testament. Was a schoolmaster to point them to Christ. It was to reveal sin. It was like these two pillars. Standing up in front of all of them.

And when they'd sin. It's like it would just. It's in their face. It's in their face. It's showing them. You sinned. You sinned. You sinned. So your job is to go to the word of God. And get the help you need.

From the book. To keep you from sin. Then third in the passage. We see the pleader. And that's in chapter 2 verse 1. Jesus Christ. It says we have an advocate. If any man sin.

We have an advocate with the Father. Jesus Christ. The righteous. An advocate is one that pleads. The cause of another. If any man sin.

[ 19 : 42 ] He said. We have an advocate. We. John includes himself. With these little children. To say. We that are saved. We have an advocate.

Present tense. Alive today. In heaven. With the Father. We have him. On our side. We have a pleader. Jesus Christ. Pleading on our behalf.

The Bible says. He maketh intercession. The reason the earth. Hasn't opened her mouth. And swallowed us up. As it has some others. Is because of Jesus Christ. The righteous. The reason the poisonous serpents.

Haven't spread a plague. Among us. Is because of Jesus Christ. The advocate. The reason fire. And brimstone. Hasn't fallen out of heaven. And devoured his entire city.

Is because of Jesus Christ. And the reason you're not in hell tonight. Is because of the grace of God. And his love through the Lord Jesus Christ. We have an advocate.

[ 20 : 40 ] Why? Why? Well. In verse 2. It says. He is the propitiation. For our sins. He. The person. Jesus Christ. Is the propitiation. He doesn't have the propitiation. He is the propitiation. Propitiation. That word. Propitiation.

Means. Something that. Can satisfy. Or can appease. In this case. God's wrath. Against our sins. And what is it. That appeases God's wrath. Against all of our sins.

Yours individually. And in the entirety of the world. What is it? The Lord Jesus Christ. Was. He is the propitiation. For our sins. If you take.

Maybe you don't like math so much. But I'm going to give you an equation. Right now. So. Pay attention. Our sins. He is the propitiation. For our sins. Plus.

[ 21 : 36 ] The propitiation. For our sins. Equals. Well. They cancel each other out. It equals. No. Nothing. No. Forgiveness. Atonement.

It's wiped clean. But now. Let's. Subtract the propitiation. For our sins. Out of the equation. And what are we left with? Our sins.

What do you have for that? What are you going to do about that? You don't have a. Something that can satisfy God's wrath. So you're going to take it.

You're going to deal with it. You take away Jesus Christ. Out of the equation. You take away holiness. You take away. Any righteousness. You could ever offer to God.

When he looks down. And sees the Jews. And all their goodness. He says. They say. Our righteousnesses. Are as filthy rags. I don't want your righteousnesses.

[ 22 : 37 ] So we take Jesus Christ. Out of the equation. You take away the only payment. That God accepts. The sacrifice for our sins. You're just left with your sins. He says in chapter 2.

Verse 2. He's the propitiation. For our sins. What would that be? Our sins. Like. Our sins of greed. And covetousness. Our sins of unthankfulness.

Could we put a check beside your name there? Our sins of sowing to the flesh. Our sins of lust. Our sins of lying.

Their sins. God records them. He hasn't forgotten one time. That you've sinned. Our sins of boasting. Our sins of backbiting.

And whispering. And tail bearing. Our sins of evil surmising. And envy. Our sins of grieving. The Holy Spirit. And quenching.

[ 23 : 37 ] The working of God's spirit. And moving in our own life. We've all done that. We've all just said. No more God. I don't want to listen to you anymore Lord.

I don't want you to move me. I don't want you to do. I don't. I'm done. I'm gone. I'm this far enough for me. We've all quenched his working in us. Without Jesus Christ.

The propitiation for our sins. Almighty God has every right. Should he choose to. He would have every single right. To damn every soul in here. To an eternity in the lake of fire.

For our sins. Our sins of pride. Check. Our sins of having a haughty spirit.

Being high minded. Sins of selfishness. Being lovers of our own selves. Our sins of being lovers of pleasure. More than lovers of God. Check.

[ 24 : 36 ] Our sins of pretending. Guilty. Our sins of presumption. Our sins of setting wicked things. Before our eyes.

Our sins of fear. Without faith. Of doing. Without praying. Of fornicating.

And not waiting. Of complaining. And not praising. Of getting. Without giving. Our sins of loving this present world.

Rather than loving his appearing. Oh how badly we need. A propitiation for our sins. Because. They're getting heavy. Just reading a small list to you. You don't want to fathom.

The amount of. The weight. Of your personal sin. Of what it would be. To carry it around. To have God see it all. It would sicken you.

[ 25 : 34 ] You would despise it. You would. You would. Describe yourself as vile. You would repent. In dust and ashes. And beg God for mercy. But not for ours only.

But for the sins of the whole world. He said. And I'm thankful tonight. That. The sacrifice of Christ. Is sufficient. He alone.

Completely alone. Is worthy. To pay for my sins. And his offering to God. Alone. Is sufficient. To cover it. I don't think we can fathom.

The enormity. Of the sin. That. Such a reproach. We are to God. So unacceptable. Such an abomination. To a holy God. Every one of us truly are.

In the inside and out. I don't think we consider. I don't think we care. But. We can understand. That Christ's blood. Is sufficient.

[ 26 : 30 ] To cover it all. Thank God for that. And since that's true. Since he can cover. The sins of the whole world. He can surely cover yours.

He can surely cover the sinners. And he has. And he has. So God hasn't left us. To just. Find a way.

Through our sins. And through the persons. That we truly are. He's given the leader. That will inform us. Of our sin. And how to live a better life.

And to draw us. To fellowship with God. He's given. You the reader. Where you can. Inspect. Your life. Through the word of God. And. And seek. To avoid that sin.

And there's the pleader. That intercedes. On behalf of our sins. Because he's already made. A full payment. For each one. I wanted to challenge you.

[ 27 : 27 ] With something to do. With sin tonight. Because that's why we're here. That's what we're going to do. When we talk on the Lord's Supper. It's not just about. Yep. Those things happened. But you need to make it personal.

And I hope these thoughts. And this message. Help to draw out how. Just how unclean you are. If I say. How wicked you are. Every Sunday. And every Wednesday. It's true.

So don't take offense to it. It's true about every one of you. I was going to pick on Mrs. West there. But. It's true. And so as we.

Transition into this. Next part of the service. Taking and remembering. The Lord's Supper. Consider strongly. That it was for your sins. It was for your sins.

Father. Lord help us tonight. As we receive these elements. And remember the sufferings of Christ. Help each one to understand clearly.

[ 28 : 27 ] Why. And make it personal. Help us to in turn. Display love. Real love to you. Help us to understand that.

We just narrowly escaped. But by your grace. Thank you for loving us. Thank you for being that propitiation.

And being willing. Innocent as you are. Holy as you are. Being willing to pay for it. In full. Yourself. Lord may we appreciate it more tonight.

Than we ever have. I pray these things in Christ's name. Amen. Amen. Alright. Alright. We're going to receive what we call the Lord's Supper.

Or the communion. And what it is. Is an ordinance. It's called an ordinance. In the Bible. It's not a sacrament. It's not. Holy communion.

[ 29 : 25 ] Where it's going to sanctify you in any way. The only thing holy about it. Is that it's. It's sacred to the body of Christ. To remember Jesus Christ. As a memorial service.

Those two terms are really what I want to put in front of you. Memorial service. And an ordinance. It is.

I don't even want to talk about all the other nonsense beliefs about it. I've done that in the past. We're not receiving flesh. We're not receiving blood. We're receiving bread.

And grape juice. As symbols of the broken body. And blood of our Savior. Now before we go forward with this part of it. I want to sing a hymn. There's one in our book that I really like a lot.

And Gary if you don't mind. We'll sing 124. And so join me. In standing as we sing this. And then we'll continue. With that part. Thank you.

[ 30 : 31 ] Competitions.