

“Our Advocate with the Father”

(1 John 2:1-6)

Introduction

➤ In the sixth century B.C., the Babylonians (led by king Nebuchadnezzar) raided, plundered, and desecrated the temple in Jerusalem. Years later, king Belshazzar used the vessels that were stolen from the temple in a massive sacrilegious and idolatrous celebration.

Dan 5:1-9 ~ “King Belshazzar made a great feast for a thousand of his lords and drank wine in front of the thousand. ²Belshazzar, when he tasted the wine, commanded that the vessels of gold and of silver that Nebuchadnezzar his father had taken out of the temple in Jerusalem be brought, that the king and his lords, his wives, and his concubines might drink from them. ³Then they brought in the golden vessels that had been taken out of the temple, the house of God in Jerusalem, and the king and his lords, his wives, and his concubines drank from them. ⁴They drank wine and praised the gods of gold and silver, bronze, iron, wood, and stone.

⁵Immediately the fingers of a human hand appeared and wrote on the plaster of the wall of the king’s palace, opposite the lampstand. And the king saw the hand as it wrote. ⁶Then the king’s color changed, and his thoughts alarmed him; his limbs gave way, and his knees knocked together. ⁷The king called loudly to bring in the enchanters, the Chaldeans, and the astrologers. The king declared to the wise men of Babylon, ‘Whoever reads this writing, and shows me its interpretation, shall be clothed with purple and have a chain of gold around his neck and shall be the third ruler in the kingdom.’ ⁸Then all the king’s wise men came in, but they could not read the writing or make known to the king the interpretation. ⁹Then King Belshazzar was greatly alarmed, and his color changed, and his lords were perplexed.”

➤ When a hand appeared out nowhere, writing an ominous message on the wall, Belshazzar’s idolatrous party had come to a screeching halt. At that point, the only thing that mattered was finding what the message meant. After initially finding no one, the king called for Daniel to interpret the words written on the wall.

Dan 5:24-31 ~ “Then from [God’s] presence the hand was sent, and this writing was inscribed. ²⁵And this is the writing that was inscribed: Mene, Mene, Tekel, and Parsin. ²⁶This is the interpretation of the matter: Mene, God has numbered the days of your kingdom and brought it to an end; ²⁷Tekel, you have been weighed in the balances and found wanting; ²⁸Peres, your kingdom is divided and given to the Medes and Persians.”

²⁹Then Belshazzar gave the command, and Daniel was clothed with purple, a chain of gold was put around his neck, and a proclamation was made about him, that he should be the third ruler in the kingdom. ³⁰That very night Belshazzar the Chaldean king was killed. ³¹And Darius the Mede received the kingdom, being about sixty-two years old.”

➤ This is truly a dramatic and sobering story describing God’s judgment against the sins of king Belshazzar – God took the kingdom from this king, and took this king from the earth. It offers us an illustrative look into the truth of our utter sinfulness before God.

Ps 130:3 ~ “If you, O Lord, should mark iniquities, O Lord, who could stand?”

Ps 53:2-3 ~ “God looks down from heaven on the children of man to see if there are any who understand, who seek after God. ³They have all fallen away; together they have become corrupt; there is none who does good, not even one.”

Rom 3:10-18 ~ “as it is written: ‘None is righteous, no, not one; ¹¹no one understands; no one seeks for God. ¹²All have turned aside; together they have become worthless; no one does good, not even one.’ ¹³Their throat is an open grave; they use their tongues to deceive.’ ‘The venom of asps is under their

lips.’ ¹⁴“Their mouth is full of curses and bitterness.’ ¹⁵“Their feet are swift to shed blood; ¹⁶in their paths are ruin and misery, ¹⁷and the way of peace they have not known.’ ¹⁸“There is no fear of God before their eyes.’ ... ²³for all have sinned and fall short of the glory of God”

- This is the “bad news” of the Gospel – we are all sinners desperately in need of God’s saving grace and mercy. It is this “bad news” that helps us to truly understand the “Good News” of the Gospel. No one truly wants to be saved, until they know they are dying; no one truly wants to be found, until they know they are lost; no one truly seeks God’s forgiveness, until they know they have sinned against a holy God; no one truly pleads for God’s mercy and grace, until they know they are justly and eternally condemned. No one truly believes the Good News (of the Gospel), until they truly know the bad news of their sinful condition. We all have been weighed in the balances of God’s holiness and justice, and been found wanting.

Thankfully, there is good news – the “Good News” of the Gospel of Jesus Christ!

Ps 130:4 ~ “But with you there is forgiveness, that you may be feared.”

- In the passage before us this morning (1 John 2:1-6), we find the heart of the Gospel (Good News) of Jesus Christ.

1 John 2:1-6 ~ “My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. ²He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. ³And by this we know that we have come to know him, if we keep his commandments. ⁴Whoever says ‘I know him’ but does not keep his commandments is a liar, and the truth is not in him, ⁵but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: ⁶whoever says he abides in him ought to walk in the same way in which he walked.”

- The passage of Scripture identifies three important aspects true salvation.

A. The Aim of our Salvation

- First, it is important to note that the apostle John referred to those who were the original recipients of this book *“My little children”* (vs.1; *teknion*) – this he would do many more times (e.g., 2:18, 28; 3:7, 18; 4:4; 5:21). By this, he is addressing them as believers – as *“children of God.”*

1 John 3:1-3 ~ “See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. ²Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. ³And everyone who thus hopes in him purifies himself as he is pure.”

Rom 8:16-17 ~ “The Spirit himself bears witness with our spirit that we are children of God, ¹⁷and if children, then heirs – heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.”

The point being that while this message is hard-hitting and unapologetic, the apostle is not trying to be harsh and unkind. This book is written with a loving pastor’s heart. John is clearly writing truth – truth that may even convict or offend – but he is writing truth motivated by love (see *“speaking the truth in love”*, Eph.4:15). This love is not a pampering love or a permissive love (telling them whatever they want to hear; cf. 2Tim.4:3), but a perfecting love (telling them the truth of God’s Word; 2Tim.3:16-17; Col.1:28-29).

➤ Specifically, in the main passage before us this morning, John stated one of the purposes as to why he wrote this small book: *“I am writing these things to you so that you may not sin”* (vs.1). John wanted to keep these Christians from making the all-too-common mistake of thinking that since they are saved/forgiven they can continue in sin. That, somehow, grace is a license to sin. This was a popular false teaching in the first century, as it has been ever since.

John 14:15 ~ “If you love me, you will keep my commandments.”

Rom 6:1-2 ~ “What shall we say then? Are we to continue in sin that grace may abound? ²By no means! How can we who died to sin still live in it?”

Rom 6:15 ~ “What then? Are we to sin because we are not under law but under grace? By no means!”

Titus 2:11-12 ~ “For the grace of God has appeared, bringing salvation for all people, ¹²training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age”

1 Peter 1:14-16 ~ “As obedient children, do not be conformed to the passions of your former ignorance, ¹⁵but as he who called you is holy, you also be holy in all your conduct, ¹⁶since it is written, ‘You shall be holy, for I am holy.’” (cf. 1Pet.4:1-2)

1 John 1:6 ~ “If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth.”

1 John 3:4 ~ “Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.”

1 John 3:8-10 ~ “Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. ⁹No one born of God makes a practice of sinning, for God’s seed abides in him, and he cannot keep on sinning because he has been born of God. ¹⁰By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.”

➤ Clearly, as we saw last week, the apostles are not stating that Christians never sin:

1 John 1:8, 10 ~ “If we say we have no sin, we deceive ourselves, and the truth is not in us. ... ¹⁰If we say we have not sinned, we make him a liar, and his word is not in us.”

➤ Christians cannot honestly say that they do not sin, or even that they have never sinned (cf. Jms.3:2). However, true Christians strive to live holy (sinless) lives out of reverence and obedience to God. They do not *“make a practice of sinning”* (i.e., continue in conscious, deliberate, unrepentant sin; cf. Rom.6:1-2), but they seek to *“practice righteousness”* as they walk in the Spirit of God (Gal.5:16-25) and for the glory of God.

B. The Advocate for our Salvation

➤ Thankfully, when the Christian *“does sin”* (vs.1) they *“have an advocate with the Father”* (vs.1). This is good news – in fact, it is the greatest news! The word *“advocate”* (vs.1; *paraklētos*) could literally be translated “to call alongside” or “to call near.” In the New Testament, it is translated “comforter”, “Helper”, or “Advocate” [used five times and only by the apostle John]:

John 14:15-17 ~ “If you love me, you will keep my commandments. ¹⁶And I will ask the Father, and he will give you another Helper, to be with you forever, ¹⁷even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.”

John 14:26 ~ “But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.”

John 15:26 ~ “But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.”

John 16:6 ~ “Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.”

1 John 2:1 ~ “My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.”

➤ So, in 1 John 2:1, we read that we have someone who is our *“advocate with the Father”* (vs.1) – someone who can help us with our sin problem. This is amazing news! For the consequence of our sin is God’s just and eternal wrath (Rom.1:18; 2:4; Eph.2:3); our sin has cut us off from God, making a separation between us and God (Is.59:2; Col.1:21); our sin has made God our enemy (Rom.8:7; Jms.4:4); the wages of our sin is spiritual/eternal death (Rom.6:23).

Furthermore, there is literally/absolutely nothing we (in and of ourselves) can do to remedy our sinful condition, or in any way be reconciled to God on our own. We, therefore, are desperately in need of someone to intervene for us to God. John’s statement that *“we have an advocate with the Father”* (vs.1) must not be overlooked or quickly discarded.

1. Who He is

➤ But who is this Advocate? Who will intervene/intercede for us with God? Who could possibly advocate for our righteousness? Who would be able to stand before God and mediate for our forgiveness? Who is it that has the authority to redeem us, atone for our sins, before a Holy God? Who could appease and satisfy God’s just wrath toward us? Who is it that can rightly defend us against all the accusations of the devil (Rev.12:10)? Who could do – who would do – such a thing?

➤ Thankfully, God’s Word provides us with the answer: *“... But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous”* (vs.1). Here we find the identity of our Advocate in three descriptive designations. First, He is known simply as *“Jesus”* (vs.1). The word *“Jesus”* (*Iēsous*) means Savior, and it is a derivative of the Hebrew word “Joshua” which means “Yahweh is salvation.” God (as told to Joseph through an angel) commanded that this be the name given to Jesus: *“[Mary] will bear a son, and you shall call his name Jesus, for he will save his people from their sins”* (Matt.1:21; see Lk.1:31; 2:21).

The second designation is actually a title more than it is a name: *“Christ”* (vs.1). This word (*Christos*), which means anointed or chosen one, is a direct reference to God’s Messiah. It too is deeply rooted in the Old Testament (see 2Sam.7:5-16; Ps.110:1-4; Is.9:6-7; cf. Matt.16:16; Jn.1:41). In the New Testament, the word “Christ” appears over 500 times. It reveals Jesus as the chosen one of God – the Messiah of whom the prophets declared would come to save His people and reign forever and King of kings and Lord of lords.

The third designation is more of a description than it is a name or title: *“the righteous”* (*dikaios*). As the perfect sinless Savior, Jesus is absolutely righteous. He is not only righteous in His deeds, but He personifies the righteousness of God. He is not only righteous, but the Righteous One.

Acts 3:13-15 ~ [Peter speaking in Solomon’s Portico]: “The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered over and denied in the presence of Pilate, when he had decided to release him. ¹⁴But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, ¹⁵and you killed the Author of life, whom God raised from the dead. To this we are witnesses.”

Acts 7:51-53 ~ [Stephen speaking to the Sanhedrin]: “You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. ⁵²Which of the prophets did

your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, ⁵³you who received the law as delivered by angels and did not keep it.”

Acts 22:14 ~ [Paul speaking to the people in Jerusalem]: “And he said, ‘The God of our fathers appointed you to know his will, to see the Righteous One and to hear a voice from his mouth’”

➤ The fact that Jesus Christ is identified as “The Righteous One” helps us to understand how He can be our *“advocate with the Father”* (1Jn.2:1). Since Jesus is the only one without sin, and He being the one and only Son of God, He is the only one who could die for sinners. If Jesus were to commit even one sin, He could not be our Savior because He Himself would need a Savior. As the Righteous One, Jesus was the only sufficient and appropriate sacrifice for our sin. He died paying the penalty for our unrighteousness, and by faith in Him we receive the reward of His righteousness.

2 Cor 5:21 ~ “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”

1 Peter 3:18 ~ “For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit”

Isa 53:4-6 ~ “Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. ⁵But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. ⁶All we like sheep have gone astray; we have turned – every one – to his own way; and the Lord has laid on him the iniquity of us all.”

➤ As our *“advocate”* (vs.1), Jesus acts as our heavenly defense attorney, and there is no Advocate better than Jesus Christ – for He has *never* lost a case, nor will He *ever* lose a case. He is in heaven, seated at the right hand of the Father, advocating for those He has redeemed. In other words, Christ is in the courtroom of heaven speaking on behalf of all those who believe. He is in heaven advocating for all those who are in Christ – all those who He has personally redeemed.

Matt 10:32 ~ “So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven”

1 Tim 2:5-6 ~ “For there is one God and one mediator between God and men, the man Christ Jesus, ⁶who gave himself as a ransom for all men – the testimony given in its proper time.”

Heb 7:23-25 ~ “Now there have been many of those priests, since death prevented them from continuing in office; ²⁴but because Jesus lives forever, he has a permanent priesthood. ²⁵Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.”

2. What He has done

➤ After describing Jesus as our only *“advocate with the Father”*, as the *“Christ”*, and as *“the righteous”* one, the apostle declared that *“He is the propitiation for our sins, and not for ours only but also for the sins of the whole world”* (vs.2).

The Greek word translated *“propitiation”* (*hilasmos*) refers to the atoning sacrifice of Christ. That is, the act of Him – through His substitutionary and sacrificial death on the cross – becoming a sin-offering for us. This (exact) word is only used twice in the New Testament – both by the apostle John and both in the book of 1 John.

1 John 4:10 ~ “In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.”

➤ As we have already seen, the teaching of Christ being our the only means of our salvation – the only means of God’s saving grace – is all throughout Scripture (see Jn.3:16-18; 14:6; Rom.3:24-25; Heb.2:17). God’s forgiveness is not a mere overlooking of sin; nor are we to presume that God has changed His view of sin. God does not change, and His holiness is never diminished. There is a cost to be paid for our sin – a cost that was paid – and it is the crucifixion of God’s one and only Son. Jesus literally paid the price, endured the suffering, for our sin.

Theologians refer to Christ’s crucifixion as His substitutionary or vicarious death. Which simply means that He died in our place, for our sins. He did not die for His own sins, because He was sinless (2Cor.5:21; Heb.7:26; 1Pet.2:22-24; 1Jn.3:5). Christ’s death on the cross completely and perfectly satisfied God’s wrath against our sin, for “*the wages of sin is death*” (Rom.6:23). This has been called “the great exchange” – Christ bearing the punishment and death for our unrighteousness while we receive the glory and reward for His righteousness.

➤ Sometimes “all”, or here “*whole*”, can mean “all without exception” (absolutely everyone, everything, or everywhere) or “all without distinction” (not restricted or limited to any category or group). That latter understanding helps us rightly interpret what is meant by the phrase “*for the sins of the whole world*” (vs.2). For the Scriptures clearly teach that everyone – every single person who ever lived/lives – will not be saved (Jn.3:18, 36; 2Thess.1:8-9; Heb.10:27).

Rather, we find in God’s Word that salvation is for the “*whole world*” in that it is not only for the Jews, or only for those who were the original recipients of this book. John is writing here describing that God’s gracious offer of salvation extends to everyone in the world.

Gal 3:27-29 ~ “For as many of you as were baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. ²⁹And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.”

Rev 7:9-10 ~ “After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, ¹⁰and crying out with a loud voice, ‘Salvation belongs to our God who sits on the throne, and to the Lamb!’”

C. The Assurance of our Salvation

➤ God’s Word teaches us that the true Christian’s salvation is secure in Christ. As the Christian is not saved by good works, so too they cannot secure their salvation by good works. Thankfully, the Christian’s justification, sanctification, and glorification are all secure in the sovereign love and saving grace of Almighty God, through Christ and by the Holy Spirit given as a deposit guaranteeing their inheritance (see 2Cor.1:22, 5:5; Eph.1:14; 1Pet.1:4-5).

John 10:28-30 ~ “I give them eternal life, and they will never perish, and no one will snatch them out of my hand. ²⁹My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand. ³⁰I and the Father are one.”

Rom 8:1, 38-39 ~ “There is therefore now no condemnation for those who are in Christ Jesus. . . . ³⁸For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.”

Phil 1:6 ~ “And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.”

Jude 24-25 ~ “Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, ²⁵to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.”

➤ The assurance of salvation is one reason why the apostle (writing words inspired by the Holy Spirit of God) wrote this book: *“And by this we know that we have come to know him, if we keep his commandments”* (vs.3).

1 John 5:13 ~ “I write these things to you who believe in the name of the Son of God that you may know that you have eternal life.”

➤ Since the believer has security of salvation in Christ, they can enjoy the assurance of that salvation in Christ [the “security” of our salvation is the objective reality, the “assurance” of our salvation is the subjective certainty]. However, this should not produce unfaithfulness or unrighteousness in the true believer. We are to regularly examine ourselves, and our faith in Christ, to see if we are truly saved (see 1Cor.11:28; 2Cor.13:5). For we know that we can be deceived and self-deceived. We may (at times) doubt the sincerity of our faith in Christ, but we must never doubt the sufficiency of the saving work of Christ!

➤ In this, all “Christians” can be divided into two categories.

1. False Profession

➤ The truth is, *“Whoever says ‘I know him’ but does not keep his commandments is a liar, and the truth is not in him”* (vs.4). Merely calling yourself a Christian does not mean that you are truly a follower of Christ. Saying you are saved does not mean that you are saved. A person can profess Christ and not possess Christ; a person can be in church and not in Christ; a person can know about God and not know God.

1 John 1:6 ~ “If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth.”

1 John 4:20 ~ “If anyone says, ‘I love God,’ and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen.”

➤ The truth is, God knows those who truly belong to Him (2Tim.2:19), He is neither ignorant nor deceived (Gal.6:7). Those who are truly in Christ, are in the kingdom of God. All pretenders, all idolaters, will not be able to enter the kingdom of God.

Matt 7:21-23 ~ “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. ²²On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ ²³And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’”

Matt 7:24-27 ~ “Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. ²⁵And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. ²⁶And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. ²⁷And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

2. True Possession

➤ Again, a person is not saved by good works but unto good works (see Eph.2:5; 8-9; 2Tim.1:9; Tit.3:5). To put it another way, salvation is the root and good works are the fruit (see Jn.14:15; 15:14; Jms.2:17). Those who truly love Christ, are saved by Christ, and strive to *“keep His commandments”* (1Jn.2:3, 4).

➤ There is a twofold reality for those who truly possess Christ, and not merely profess Christ.

a) **Internal reality**

The one who truly keeps the Word of God, the one who is truly seeking to be obedient to God, is the one – rather than the other – in whom *“truly the love of God is perfected”* (vs.5). God loves all people. His general (or “beneficent”) love extends to everyone (Matt.5:45)

But His specific (or “salvific”) love is only for those who believe; only for those who receive His Son as Lord and Savior. Only Christians are God’s children, and to them He is not only Lord and God but also Redeemer and Father.

b) **External reality**

This indwelling and perfected love of God produces in the true Christian a progressive sanctification, where (by the work of the Holy Spirit) he/she grows to be more and more like Jesus Christ.

Our faithfulness to Christ is our greatest assurance of salvation. This assurance, however, ought not to come from confidence in ourselves – our religious works, moral goodness, self-righteousness, personal holiness, etc. Rather, it is incredible confidence in the person and work of Jesus Christ. It is the unshakable trust that God’s Word is true, and all His promises will come true. Nor should it come from our feelings or experiences. The assurance of our salvation must not come from a past experience, but from a present-day obedience.

This is why John wrote: *“...By this we may know that we are in him: ⁶whoever says he abides in him ought to walk in the same way in which he walked”* (vs.5-6). The word “walk” (*peripateō*) is a metaphor for life (e.g., 1:7; see Jn.8:12; 12:35; Rom.6:4; 8:4; 1Cor.7:17; 2Cor.5:7; Gal.5:16; Eph.2:10; 4:1; 5:2, 8; Col 1:10; 2:6; 1Thess.2:12; 4:1; 2John 6).

The sense here is of one’s daily life – every step that is taken as you live your life. To be faithful to Christ in every endeavor, in every situation, with every relationship, in every thought, action, attitude, motive, and desire. This is the ultimate goal of every true believer, though we all-too-often falter and fail. There is no nominal, hypocritical, or false believer in the kingdom of God.

✓ Illust: “To walk as Christ walked is to live, not by rules, but by an example. It is to follow him, to be his disciple. Such a discipleship is personal, active, and costly. It is personal because it cannot be passed off to another. ...

To walk as Christ walked is also active because the Lord himself is active. To be inactive is to be left behind.

Finally, it is costly as well, because the path that Jesus walked is the path to crucifixion. It leads to glory, but before that it leads to the cross. Such a path can be walked only by the one who has died to self and who has deliberately taken up the cross of Christ to follow him”

(James M. Boice; *The Epistles of John*; 1Jn.2:6).

➤ The assurance of our salvation must only come from our confidence in God (His character, attributes, and promises), and in the substitutionary atonement of Jesus Christ (His life, death and resurrection).

Conclusion

➤ To be sure, we have been weighed in the balances of God’s justice and holiness, and we have all been found absolutely wanting. Thankfully, out of His sovereign love and saving grace, God sent His Son to be the propitiation for our sins – to live the life that we could not live, and to die the death that we deserved to die. Therefore, all those who are truly in Christ are truly (eternally) saved in Christ!