

## Better Than Johnnie Cochran

1 Jn 2:1-6

OJ Simpson had one of the most famous criminal cases in modern history. He was smart enough and rich enough to hire a crack defense team. The crowning moment was when Johnnie Cochran one of the defense lawyers had him try on one of the gloves found at the scene. It didn't fit. And the famous line came into existence. "If it doesn't fit, you must acquit." It was enough of a doubt to get the jury to find OJ not guilty.

We have an advocate that's even better than Johnnie Cochran. Jesus has never lost a single case. When he stands before the judge on our behalf, there is never any question that Christ will win the case for us. No one can do what our advocate does for us.

### PRAYER

#### I. What Jesus Does For Us.

##### A. Life is action and reaction

1. If someone does something to me, I react.
2. Sometimes it is a good reaction, but sometimes it is not.
3. Our spiritual lives have the same cause and effect
4. God put into motion a plan to save us from sin.
5. Our reaction can be to love and obey him, or reject him.
6. Before you make that decision, understand what God has done for you.

##### B. Jesus is our Advocate

1. God doesn't want us to sin, but he knew it was going to happen, so Christ became our advocate to plead our case before God.
2. The idea of an advocate is one who can plead our case better than ourselves and does it.
3. There is an organization called CASA – here is their mission statement from the Fulton County web site: Court Appointed Special Advocates or CASA of Fulton County are individuals from all walks of life that have received

training to advocate for children of Fulton County. CASA's are a child's voice in court

4. Someone's voice in court. Advocate.
5. I am sure you have seen courtroom dramas, if not actually been in court.
  - a) Could you imagine having to go into court and defend yourself?
  - b) Not only that, but trying to wade through all the legal red tape that goes on.
  - c) That alone has given rise to all kinds of lawyers advertising in TV to be your advocate against the insurance companies and all their red tape.
6. In the spiritual realm, it is different; You are either guilty or innocent.
7. No plea bargains, no reduced sentences, no immunity
8. None of the options we have in earthly courts.
9. Guilty and innocent before God means we are sinful or sinless.
10. We cease being sinless as soon as we commit our first sin.
11. Going back to last week's text: 1 John 1:8 (ESV) — 8 If we say we have no sin, we deceive ourselves, and the truth is not in us.

Romans 3:23 (ESV) — 23 for all have sinned and fall short of the glory of God,

12. So, we are guilty. We are sinful. We are condemned
13. There's no wiggle room. God has us on tape committing our sins.

C. Our advocate steps in.

1. He pleads case in a way no other lawyer could or would.
2. Jesus becomes our voice in God's court.
3. He tells the judge, put Jim's sins on my shoulders.
4. He also becomes our atoning sacrifice.
  - a) The sacrifice that removes our sins by paying the price for us.
  - b) Propitiation is the big word.
  - c) He became the perfect and only acceptable sacrifice for our sins.
  - d) Now that is love, people.
5. In a cursory study of world religions, I found that Christianity is the only major religion with forgiveness at its core.
6. Most other religions demand a pound of flesh.
7. I read a story about a tribe in Iran, who threw a little girl into a river to die because she innocently walked into the holy ground of their god. The only restitution available was to sacrifice the girl to appease their god.
8. Aren't you Glad the real and true God has given us a way to escape the death we deserve?
9. I read an incredible story of Franciszek Gajowniczek and Maximillian Kolbe:

"In February 1941, Maximillian Kolbe was incarcerated at Auschwitz. He was a Franciscan priest. In the harshness of the slaughterhouse he maintained the gentleness of Christ. He shared his food. He gave up his bunk. He prayed for his captors. he was soon given the nickname 'Saint of Auschwitz.'

"In July of that same year there was an escape from the prison. It was the custom at Auschwitz to kill ten prisoners for every one who escaped. All the prisoners would be gathered in the courtyard, and the commandant would randomly select ten names from the roll book. These victims would

be immediately taken to a cell where they would receive no food or water until they died.

"The commandant begins calling the names. At each selection, another prisoner steps forward to fill the sinister quota. The tenth name he calls is Gajowniczek. As the SS officers check the numbers of the condemned, this last one begins to sob. 'My wife and my children,' he weeps.

"The officers turn as they hear movement among the prisoners. The guards raise their rifles. The dogs tense, anticipating a command to attack. A prisoner has left his row and is pushing his way to the front.

"It is Kolbe. No fear on his face. No hesitancy in his step. 'I want to talk to the commander,' he says calmly. Kolbe stops a few paces from the commandant, removes his hat, and looks the German officer in the eye.

"Herr Kommandant, I wish to make a request, please." "I want to die in the place of this prisoner.' He points at the sobbing Gajowniczek. The request is presented without stammer. 'I have no wife or children. Besides, I am old and not good for anything. He's in better condition.' Kolbe knew well the Nazi mentality.

"Who are you?' the officer asks. "A Catholic priest.'

"The block is stunned, the commandant uncharacteristically speechless. After a moment, he barks, 'Request granted.'

"Prisoners were never allowed to speak. Gajowniczek says, 'I could only thank him with my eyes. I was stunned and could hardly grasp what was going on. The immensity of it: I, the condemned, am to live and someone else willingly and voluntarily offers his life for me--a stranger. Is this some dream?'

"The Saint of Auschwitz outlived the other nine. In fact, he didn't die of thirst or starvation. He died only after the camp doctor injected phenol into his heart on August 14, 1941. Gajowniczek survived the Holocaust. He made his way back to his hometown, but every year he went back to

Auschwitz. Every August 14 he goes back to say thank you to the man who died in his place. And did so until his own death 53 years later.”

10. Now think about how Jesus became our substitute. We were condemned and he stepped in and said, I will die for them.
11. He didn't suffer in a prison camp.
12. He suffered being cut off from God. Something that had never happened in all eternity.
13. He took your sins for you, he paid your price for you, he suffered your fate for you.
14. Not the sins of the world, but the sins for each individual person in the world.
15. You're not a number, you're a face, a friend, a loved one.
16. He knew exactly what was going to happen to him and did it so you wouldn't have to suffer that fate.
17. That's what God did for us. Jesus stepped forward and said let me die in his place. The Judge granted his request.

## II. What We Must Do For Him

A. Our reaction is simple - If we love him, we will obey him.

1. John 14:22–24 (ESV) — 22 Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” 23 Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. 24 Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.
2. The reality of our response to God's love must be obedience to him.
3. Do the works save us? No, of course not, God's grace does.
4. Can we be saved without obeying Him? No.
5. Can we continue in a saved state and not obey him? No, plain and simple no.
6. 1 John 2:4–6 (ESV) — 4 Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, 5 but whoever keeps his word, in him truly the love of God is perfected. By this we may know that

we are in him: 6 whoever says he abides in him ought to walk in the same way in which he walked.

B. Claiming to be a Christian without obeying him is hypocrisy

1. We all make mistakes as we grow as Christians.
2. What I am talking about is those who play at being a Christian.
3. People say, My family was always a part of this church so I guess I should be as well.
  - a) It doesn't matter what your family does; only what you do.
  - b) You won't be saved on anyone coattails.
4. Then we have people who come most every Sunday, but that is all they do is show up at church.
5. They never really worship; they go through the motions.
6. If they don't get their way, they are the first to make a fuss.
7. Yet, so often these are the very people who think they are just fine.
8. They think I am preaching to someone else.
9. Guess what, you are not fine, and I am preaching to you!
10. Others have justified their sins and don't feel the need to seek forgiveness.
11. When people of this congregation are not living right, and I include myself, it bothers me.
12. But it really gets to me when we start making excuses for attitudes and actions we know are wrong.
13. We can deny it all we want, we can make any excuse we want, we can cover it up from most of the people in the church,
14. But the one who is going to judge you, knows your heart.
15. You cannot hide from God. You cannot fool God.
16. And most of the time you don't fool anyone else either.

C. In vs 6, John writes this: 1 John 2:6 (ESV) — 6 whoever says he abides in him ought to walk in the same way in which he walked.

1. I cannot say this plainly enough, there are some of you simply not doing that.
2. You may not like to hear that, but it's the truth.
3. Only you can do something about it.
4. You can obey the Christ who gave everything so you don't have to burn in hell for all eternity, or you can reject him and keep on heading down the path of eternal damnation.
5. Jesus has pled your case. He has paid the price for your sin. All you need to do is obey him and walk in the same way he walked.
6. Will you?