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5-31-1978

### Christ Died for Every Sin of Mankind

W. O. Vaught

*Ouachita Baptist University*

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#### Recommended Citation

Vaught, W. O., "Christ Died for Every Sin of Mankind" (1978). *Vaught Sermon Notes: John*. 33.  
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## CHRIST DIED FOR EVERY SIN OF MANKIND

A STUDY OF THE BOOK OF 1 JOHN  
NUMBER 6  
1 JOHN 2:1-2

Dr. W. O. Vaught  
Immanuel Baptist Church  
Little Rock, AR

1 JOHN 2:1-2 "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."

You must remember, as we begin this study in chapter 2, that there are two kinds of fellowship with God at the point of salvation. The moment you believe in Christ you have eternal life. This means that you will have a relationship with God forever and ever, a relationship that will never end. You also have temporal fellowship here in this earth, and this fellowship continues until you get out of the bottom circle by committing some sin. You recall from our study of 1 John 1:9 that sin is handled through confession. We name our sins to God and he forgives us. When we name our sins we are at that moment forgiven and restored to fellowship and the Holy Spirit is again in full control of our lives. The sin we committed was paid for at the cross and when we confess the sin, God restores us at once to fellowship.

### Look At The Top Side

Now on the top side up in heaven something is going on also. There is a courtroom up there and this is an extension of the Angelic Conflict. Because of this, while we are confessing down here, the trial of that sin is going on up in heaven. We have an advocate, a lawyer who represents us up there. This lawyer is the same one who died for us on the cross. Because of the fact that he was judged for our sins, if we name those same sins to him, he forgives us those sins and restores us to perfect fellowship. Our confession down here in 1 John 1:9. The action going on up there is described here in 1 John 2:1-2. Both passages refer to the same act, one is viewed from our standpoint down here and the other is viewed from God's vantage point in heaven. From this upper vantage point we will get a view of this upper court, the courtroom in heaven where our sins are tried and cared for by none other than the Lord Jesus Christ. Expiation, atonement and propitiation are all involved here.

ROMANS 12:1 "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Now presenting your bodies a living sacrifice simply means that you use 1 John 1:9 every day so you can stay in fellowship and be filled with the Holy Spirit.

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:" "My little children" is from the word teknon. Teknon is a little child who isn't growing up and isn't making any progress. This is a child who brings back a bad report card and needs correction. A preacher from Scotland trying to explain this passage said it means "my little bairns" and this to them is a title of endearment. Well, that is just what this doesn't mean. This is a title to call attention to the fact that this little baby Christian is at a standstill and needs to start learning some doctrine so he can begin to grow again. This expression "My little children" is used to chew

them out and shake them up so they will start thinking. Ignorance of doctrine is their trouble and this will be brought out in verse 4 of this chapter. "These things" refers back to the doctrine John had given them in verses 6-10 of the previous chapter. "I write" is a present, active indicative of grapho and it is a dramatic present. "Unto you" is a dative of advantage and it is to their advantage that they heed what John was writing to them. "That" introduces a purpose clause. "Ye not sin" is an aorist, active, subjunctive of hamartano. It means to miss the target. The target is the perfect righteousness of God. The subjunctive mood means whether the believer sins or not depends on the use of the divine operating assets that are available to him.

#### THE CYCLE OF SUCCESS OR FAILURE REGARDING SIN

##### 1. WE MUST UNDERSTAND WHAT TEMPTATION IS.

There are three sources of temptation--the world, the flesh, and the Devil. It is not sin to be tempted. "The world" means that we live in an evil world system and this temptation comes to us through an evil thought pattern. The flesh means the old sin nature. The Devil is the ruler of this world, and he is the most brilliant angel God created, the most beautiful creature that ever came from the hand of God. Many times the world and the flesh does such a good job on us that the Devil doesn't have to bother with us. The world and the flesh take up the slack very well for most of us.

##### 2. ONE SOURCE OF SIN.

Though there are three sources of temptation, there is just one source of sin and that is the old sin nature. When a believer sins he is said to be grieving the Holy Spirit.

##### 3. THE POINT OF CARNALITY.

At the time when you succumb to the sin, you are said to be carnal. 1 Cor. 3:1-3, Romans 7:14

##### 4. OUR POSITION OUT OF FELLOWSHIP.

Once the old sin nature controls the life, the believer continues to be out of fellowship until he uses rebound according to 1 John 1:9. Some believers never get back into fellowship because they substitute other things for rebound. They make vows and dedicate themselves and do a thousand and one things instead of the one thing God told them to do. The only mechanics for restoration is rebound. There is not a more important verse in the Bible for daily Christian living than 1 John 1:9. These are the ones called "my little children."

##### 5. HOW TO PRODUCE HUMAN GOOD.

The believer under the control of the old sin nature produces a lot of human good. This comes from the area of strength of the old sin nature. No human good is ever acceptable to God. ISAIAH 64:6 "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

6. THE ONLY ROAD BACK.

The only way the believer can get out from under the control of the old sin nature is by the rebound technique. Abiding in fellowship is the most gratifying and satisfying experience of the Christian life. It is like living here in a little heaven on this earth. Now you have to do something to get out of fellowship, but you can't do anything to get back into fellowship. You confess, but remember that confession is a non-meritorious verb just like believe. You get no credit for doing either and God gets all the credit. You can't do anything to be saved and you can't do anything to get back in fellowship. In believing and in confession, God does all the work for you.

7. THE REBOUND TECHNIQUE INVOLVES THREE PRINCIPLES.

- a. The principle-- In Romans 6:13 the word "yield" is in the aorist tense in the latter part of the verse, but in the first part of the verse, it is in the present tense. It means stop doing something you have been doing and start doing the right thing. Yield in the aorist tense means the principle of rebound. In a point of time, rebound and get back in fellowship. So the principle is yield.
- b. The practice. The practice of the principle is rebound.
- c. The restoration. This means you must also forget.  
PHILIPPIANS 3:13 "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before," Forget your own and other people's sins. The whole rebound technique is based on the perfect work of Christ. You name the sin which he has already paid for on the cross. When you confess a sin, you are not telling God anything new or anything that he didn't already know. He knew about it a million years before you did it.  
 (No such thing as pre-confession--it is always post-confession.)

8. YOU ARE FILLED AGAIN.

The moment you confess your sins you are forgiven and you are filled again with the Holy Spirit. You again walk in the light. The amount of doctrine you have determines the amount of light you have.

Every Person Sins Deliberately

Now be sure of this, you and every other person in the world sins deliberately. We are all little children with bad report cards. This verse says "any man" but it refers to both men and women, boys and girls. Man does not have a corner on sin. Women sin too. "If any man sin" is an aorist, active, subjunctive of hamartano, and it means to miss the mark of God's perfect righteousness. Transgression is to violate a known standard of God. You do your own sinning and you must do your own confessing. No one can confess for you. This term "any man" refers to believers only. "We have" is a present, active, indicative of echo and it means we keep on having a parakletos, and this means a defense attorney. We have a parakletos on this earth which is the Holy Spirit, and we have a parakletos in heaven which is The Lord Jesus Christ. Satan is the accuser. The word diabalos, translated Devil, means accuser. Lucifer, The Son of the Morning, is his name. The

reason he is doing all this accusing is that he knows he is losing the battle in the Angelic Conflict. He has a card file on every Christian and he knows where to hit you the hardest. Jesus Christ is our defense attorney and he stands up for us and reminds Satan that those sins have already been judged. Jesus Christ is our perfect advocate and he is always there and Satan will not get one sin by Jesus Christ. Satan may have an occasion to mention your name but don't sweat it-- Christ is there looking after your interest. Why do you always have this wonderful adequate defense attorney? Because of his work on the cross.

### CHRIST'S DEFENSE OF THE BELIEVER

1. CHRIST BORE OUR SINS ON THE CROSS.

This is our defense every time. Christ was judged for our sins on the cross.

1 PETER 2:24 "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

2 CORINTHIANS 5:21 "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

REVELATION 1:5 "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,"

COLOSSIANS 2:14 "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;"

HEBREWS 9:27-28 "And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

2. GOD THE FATHER JUDGED OUR SINS AT THE CROSS.

1 PETER 3:18 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:"

3. SINS CAN'T BE JUDGED TWICE.

Since the believer's sins have been judged once at the cross, they cannot be judged again.

ROMANS 6:10 "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." The law of double jeopardy

4. SATAN PROVED TO BE FALSE.

Therefore, Satan's accusation was proved to be false by Christ's work on the cross, and the case is thrown out of court. The penalty has been paid already.

ZECHARIAH 3:1-2 "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. 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?"

5. SIN A FAMILY MATTER.

The sin of the believer therefore is a family matter and the Father administers the right discipline.

HEBREWS 12:6 "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

The verse goes on to say "face to face with the father." Then his name is given--JESUS CHRIST THE RIGHTEOUS. He is no shyster lawyer. He is perfect righteousness and he is not going to come up with some inadequate defense. His defense for us is based on perfect righteousness. 2 Cor. 5:21. Christ must represent us in a way that is compatible with the Angelic Conflict.

1 JOHN 2:2 "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." "He is" is a present, active, indicative of eimi and it means he keeps on being our propitiation. The word for propitiation is hilasmos and it means satisfaction, it means payment. In dying for our sins, he satisfied the righteousness and justice of God. Because of this, love and eternal life can flow through God's grace pipe to us. God can forgive us and still be consistent with his own character. In the Angelic Conflict God, in his grace, found a way and his way we call propitiation. God's love is not a sentimental love and not an emotional love. Emotional love comes and goes but God's love is constant and lasts forever. God's love never changes. It is constant at all times. Propitiation means satisfaction and payment. Then it says, "For our sins" and the word is hamartia. This is where we get the doctrine of unlimited atonement. Not only did he pay for our sins, but he paid for the sins of every man in the whole world, believers and unbelievers.

THE DOCTRINE OF UNLIMITED ATONEMENT

1. Scripture For Unlimited Atonement.

ROMANS 5:6 "For when we were yet without strength, in due time Christ died for the ungodly."

2 CORINTHIANS 5:14 "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:"

5:15 "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

5:19 "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

1 TIMOTHY 2:6 "Who gave himself a ransom for all, to be testified in due time."

4:10 "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."

TITUS 2:11 "For the grace of God that bringeth salvation hath appeared to all men."

HEBREWS 2:9 "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

2 PETER 2:1 "But there were false prophets also among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

1 JOHN 2:2 "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

2. Christ died for the entire world, not just the believer.
3. Sin not mentioned at the last judgment.  
Revelation 20:12-15  
This is for unbelievers and no mention of sin is made. The believer will not be there, only unbelievers. The unbeliever is standing at the great white judgment throne because he has not believed in Christ. John 3:18 and John 3:36.
4. Christ did not die for the good deeds performed by the old sin nature. This is taught in Romans 6.
5. Believers stand at the judgment seat of Christ (which is in heaven) not to be judged, but to be cleansed and to be prepared for eternal existence with a perfect God. Unbelievers stand at the great white judgment throne.
6. The application of unlimited atonement to the believer is propitiation.
7. Propitiation means that from the moment of your salvation onward God's love toward you will never change. You may not be a faithful follower and may fail God many times, but his love will never change toward you.