

1 John 3:5 Commentary

PREVIOUS

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FELLOWSHIP WITH GOD AND HIS CHILDREN
Click chart to enlarge

Charts from [Jensen's Survey of the NT](#) - used by permission
Another Overview Chart - [1 John](#) - [Charles Swindoll](#)

BASIS OF FELLOWSHIP		BEHAVIOR OF FELLOWSHIP	
Conditions of Fellowship	Cautions of Fellowship	Fellowship Characteristics	Fellowship Consequences
Meaning of Fellowship 1 Jn 1:1-2:27		Manifestations of Fellowship 1 Jn 2:28-5:21	
Abiding in God's Light		Abiding in God's Love	
Written in Ephesus			
circa 90 AD			
From Talk Thru the Bible			

STUDY GUIDE 1 JOHN 3

What is this? On the photograph of the Observation Worksheet for this chapter you will find handwritten 5W/H questions (Who?

What? Where? When? Why? How?) on each verse to help you either personally study or lead a discussion on this chapter. The questions are generally very simple and are stated in such a way as to stimulate you to observe the text to discern the answer. As a reminder, given the truth that your ultimate Teacher is the Holy Spirit, begin your time with God with prayer such as Psalm 119:12+ "Blessed are You, O LORD; Teach me Your statutes." (you can vary it with similar prayers - Ps 119:18, 26, 33, 64, 66, 68, 108, 124, 135, 171, etc) The questions are generally highlighted in yellow and the answers in green. Some questions have no answers and are left to your observations and the illuminating/teaching ministry of the Holy Spirit. Some qualifying thoughts - (1) Use "As is" - these are handwritten and will include mistakes I made, etc. (2) They may not be the best question for a given verse and my guess is that on some verses you will think of a far superior 5W/H question and/or many other questions.

Dr Howard Hendricks once gave an assignment to his seminary students to list as many observations as they could from Acts 1:8. He said "So far they've come up with more than 600 different ones! Imagine what fun you could have with 600 observations on this passage. Would you like to see Scripture with eyes like that?" (P. 63 [Living by the Book](#) - borrow) With practice you can! And needless to say, you will likely make many more observations and related questions than I recorded on the pages below and in fact I pray that the Spirit would indeed lead you to discover a veritable treasure chest of observations and questions! In Jesus' Name. Amen

Why am I doing this? **Mortimer Adler** among others helped me develop a questioning mindset as I read, seeking to read actively rather than passively. Over the years I have discovered that as I have practiced reading with a 5W/H questioning mindset, it has yielded more accurate interpretation and the good fruit of meditation. In other words, consciously interacting with the inspired Holy Word of God and the illuminating Holy Spirit has honed my ability to meditate on the Scripture, and my prayer is that this tool will have the same impact in your spiritual life. The benefits of meditation are literally priceless in regard to their value in this life and in the life to come (cf discipline yourself for godliness in 1Ti 4:8+.) For some of the benefits - see Joshua 1:8+ and Psalm 1:2-3+. It will take diligence and mental effort to develop an "inductive" ([especially an "observational"](#)), interrogative mindset as you read God's Word, but it bears repeating that the benefits in this life and the rewards in the next will make it more than worth the effort you invest! Dear Christian reader let me encourage you to strongly consider learning the skills of [inductive Bible study](#) and spending the rest of your life practicing them on the Scriptures and living them out in your daily walk with Christ.

Although Mortimer Adler's advice is from a secular perspective, his words are worth pondering...

Strictly, all reading is active. What we call passive is simply less active. Reading is better or worse according as it is more or less active. And one reader is better than another in proportion as he is capable of a greater range of activity in reading. (Adler's classic book [How to Read a Book is free online](#))

[John Piper](#) adds that "Insight or understanding is the product of intensive, headache-producing meditation on two or three verses and how they fit together. This kind of reflection and rumination is provoked by asking questions of the text. And you cannot do it if you hurry. Therefore, we must resist the deceptive urge to carve notches in our bibliographic gun. Take two hours to ask ten questions of Galatians 2:20+ and you will gain one hundred times the insight you would have attained by reading thirty pages of the New Testament or any other book. Slow down. Query. Ponder. Chew.... (John Dewey rightly said) "People only truly think when they are confronted with a problem. Without some kind of dilemma to stimulate thought, behavior becomes habitual rather than thoughtful."

"Asking questions is the key to understanding."

--Jonathan Edwards

That said, below are the [5W/H questions](#) for each verse in this chapter (click page to enlarge). This is not neatly typed but is handwritten and was used for leading a class discussion on this chapter, so you are welcome to use it in this "as is" condition...



1 John 3:5 You know that He appeared in order to take away sins; and in Him there is no sin:kai oidate (2PRAI) hoti ekeinos ephanerothe (3SAPI) hina tas hamartias are (3SAAS) kai hamartia en auto ouk estin (3SPAI).

KJV 1 John 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

BGT 1 John 3:5 κα ο δατε τι κε νος φανερ θη, να τ ς μαρτ ας ρ , κα μαρτ α ν α τ ο κ στιν.

NET 1 John 3:5 And you know that Jesus was revealed to take away sins, and in him there is no sin.

CSB 1 John 3:5 You know that He was revealed so that He might take away sins, and there is no sin in Him.

ESV 1 John 3:5 You know that he appeared in order to take away sins, and in him there is no sin.

NIV 1 John 3:5 But you know that he appeared so that he might take away our sins. And in him is no sin.

NLT 1 John 3:5 And you know that Jesus came to take away our sins, and there is no sin in him.

NRS 1 John 3:5 You know that he was revealed to take away sins, and in him there is no sin.

NJB 1 John 3:5 Now you are well aware that he has appeared in order to take sins away, and that in him there is no sin.

NAB 1 John 3:5 You know that he was revealed to take away sins, and in him there is no sin.

YLT 1 John 3:5 and ye have known that he was manifested that our sins he may take away, and sin is not in him;

MIT 1 John 3:5 You know he was revealed to remove sins. In him there is no sin.

GWN 1 John 3:5 You know that Christ appeared in order to take away our sins. He isn't sinful.

BBE 1 John 3:5 And you have knowledge that he came to take away sin: and in him there is no sin.

RSV 1 John 3:5 You know that he appeared to take away sins, and in him there is no sin.

NKJ 1 John 3:5 And you know that He was manifested to take away our sins, and in Him there is no sin.

ASV 1 John 3:5 And ye know that he was manifested to take away sins; and in him is no sin.

DBY 1 John 3:5 And ye know that *he* has been manifested that he might take away our sins; and in him sin is not.

Wuest - And you know absolutely that that One was manifested in order that He might take away our sins; and sin in Him does not exist.

- **He** - 1Jn 1:2, 4:9-14 John 1:31 1Ti 3:16 1Pe 1:20
- **To take away** - 1Jn 1:7 Isa 53:4-12 Hos 14:2 Mt 1:21 John 1:29 Ro 3:24-26 Eph 5:25-27 1Ti 1:15 Tit 2:14 Heb 1:3 9:26,28 1Pe 2:24 Rev 1:5
- **No sin** - 1Jn 2:1 Lu 23:41,47 John 8:46 14:30 2Co 5:21 Heb 4:15 7:26 9:28 1Pe 2:22 3:18
- [1 John 3:5 Sermon by Charles Simeon - Christ Manifested to Take Away Sin](#)
- 1 John 3 Resources - Multiple Sermons and Commentaries

Related Passages:

2 Timothy 1:9-10+ (INCARNATION) has been revealed by the **appearing** ([phaneroo](#)) of our Savior Christ Jesus, Who **abolished** (make of no effect) **death**, and brought life and immortality to light through the gospel."

Hebrews 9:26+ (INCARNATION) The writer of Hebrews says that "now once at the consummation of the ages He **has been manifested** ([phaneroo](#)) to **put away sin** (athetesis) by the sacrifice of Himself."

1 John 3:5 (INCARNATION) And you know that He **appeared** ([phaneroo](#)) in order to take away sins; and in Him there is no sin.

1 John 3:8 (INCARNATION) the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God **appeared** ([phaneroo](#)) for this purpose, that He might destroy the works of the devil.

Hebrews 10:12+ but He, **having offered one sacrifice for sins for all time** (forever), **SAT DOWN AT THE RIGHT HAND OF GOD**,

John 1:29+ (JOHN BAPTIST DECLARED PURPOSE OF JESUS' INCARNATION) The next day he *saw Jesus coming to him, and *said, "Behold, the Lamb of God Who **takes away** ([airo](#)) the sin of the world!

Hebrews 9:26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to **put away sin** by the sacrifice of Himself.

1 John 3:6 No one who abides in Him sins; no one who sins has seen Him or knows Him

WHY BELIEVERS DO NOT HAVE TO PRACTICE SIN

John has just stated that the practice of sin is lawlessness (1Jn 3:4) and now he explains why believers do not have to live under the reign and rule of sin and continually practice lawlessness. Then in the following verse John emphasizes that one who continually abides in Jesus does not practice sins, and conversely the one who continually sins does not know (intimately, personally) Jesus. John's point in 1Jn 3:5 is that followers of Christ cannot practice sin as their lifestyle, the bent of their life, because to do so would be utterly incompatible with the work of Christ Who died to **take away** the power sin had previously exerted over us in our unregenerate state, spiritually dead in our trespasses and sins. To live a lifestyle continually committing sins is contrary to Christ's work of taking away sins on the Cross.

You know ([eido/oida](#)) **that He appeared** ([phaneroo](#) - aorist tense) **in order to** ([hina](#)) **take away** ([airo](#) - aorist tense) **sins** ([hamartia](#)); **and in Him there is** (present tense - continually) (ou = absolutely) **no sin** ([hamartia](#)) - John begins with an appeal to knowledge the readers already possessed. They knew the facts of the truth he was about to expound, specifically Jesus' incarnation and crucifixion. **You know** ([eido/oida](#)) speaks of beyond a shadow of a doubt knowledge and the perfect tense speaks of it as their permanent possession.

He appeared ([phaneroo](#)) of course refers to Jesus' incarnation. **In order** ([hina](#)) identifies the purpose for Jesus' incarnational mission which was to be the sacrifice for sins. The implication as alluded to above is that one who practices lawlessness scorns Christ's work on the Cross or alternatively supposes that he can sin with impunity and turn the grace of God into licentiousness (cf Jude 1:4+).

Take away ([airo](#)) has 3 meanings - to lift up from the ground; to lift up in order to bear and to carry or take away, the third meaning being the sense in this passage, as it was in John 1:29 where John identified Jesus as the "the Lamb of God Who **takes away** [airo](#) the sin of the world!" **Take away** in aorist tense depicts a past historical event that took place at a point in time, specifically referring to the crucifixion of Christ where "He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed." (1Pe 2:24+) Alford adds on the aorist tense also signifies He took sins "away by one act and entirely." **Sins** (lit = "the sins") in plural means not just certain sins were taken away but all **sins** with no exceptions. **Sins** plural also calls attention to the individual acts of sin. When Jesus declared "It is finished" (or "Paid in Full") He meant that the price was fully paid for every sin committed since the Garden of Eden!

Christ's mission was to **take away** sins and in the active voice reflects a decision of His will.

"I lay down (active voice) My life for ([huper](#) = speaks of [substitutionary sacrifice](#)) the sheep." (Jn 10:15+)

"He **gave** (aorist tense, active voice) Himself for ([huper](#) = speaks of [substitutionary sacrifice](#)) our sins, that He might deliver us out of this present evil age, according to the will of our God and Father." (Gal 1:4+).

Christ loved us "and **gave** (aorist tense active voice) Himself up for ([huper](#) = speaks of [substitutionary sacrifice](#)) us, an offering and a sacrifice to God as a fragrant aroma." (Eph 5:2+).

In order to ([hina](#) introduces a purpose clause) - Whenever you see this term of purpose or result, take a moment to ponder "What is the purpose or result?" Jesus became a Man that He might die a Redeemer, paying the price to set us free from the power of sin, Satan, and death (Ro 6:7,11+, 1Cor 15:55, Heb 2:14-15+). Under the power of sin, we could do nothing but sin, but now we have a choice and a power to not sin (Ro 6:12-14+). Therefore if one says they know Jesus and yet continue to practice sin (not occasional sins all believers commit, but a lifestyle dominated by sin), they don't really know Him. Their very lifestyle contradicts the reason for which He appeared! How many today call themselves Christians and yet (hypocritically) they live like the devil, because they are of his family.

John MacArthur - The primary reason for Jesus' coming to earth was in order to take away sins. Therefore, it is absolutely inconsistent with Jesus Christ's redeeming work on the cross for anyone who claims to be a Christian (one who shares the very life of Christ) to continue in sin. To do so utterly ignores the reality of the sanctifying element of salvation, whereby believers are set apart from sin to righteousness (1 Cor. 6:11; Eph. 5:7-9; cf. 1 Thess. 1:5-9). (See [1-3 John MacArthur New Testament Commentary - Page 124](#))

Gary Derickson - This truth (take away sins) becomes the motivation for purifying ourselves as we anticipate being like Jesus. If we are trying to be like Him, we must identify with His purpose in coming. That should be our motivation for removing sin from our lives

John Calvin - He shows by another argument how much sin and faith differ from one another; for it is the office of Christ **to take away sins**, and for this end was he sent by the Father; and it is by faith we partake of Christ's virtue. John means in this place that Christ really, and, so to speak, actually takes away sins, because through Him our old man is crucified (Ro 6:6), and His Spirit, by means of repentance, mortifies the flesh with all its lusts (Ro 8:13). For the context does not allow us to explain this of the remission

of sins; for, as I have said, he thus reasons, "They who cease not to sin, render void the benefits derived from Christ, since he came to destroy the reigning power of sin." This belongs to the sanctification of the Spirit.

W E Vine - the fact that His having become incarnate in order to take them away shows that sin is incompatible with the divine relationship of being children of God; in other words, not the nature of the atonement is here in view but the effect of it in the life. ([Collected Writings](#))

A T Robertson - In Isaiah 53:11 ("By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities") we have anaphero for bearing sins, but airō properly means to lift up and carry away (John 2:16). So in Hebrews 10:4- we find aphaireo and Hebrews 10:11+ periaireo to take away sins completely (the complete expiation wrought by Christ on Calvary).

Adam Clarke - He came into the world to destroy the power, pardon the guilt, and cleanse from the pollution of sin. This was the very design of his manifestation in the flesh. He was born, suffered, and died for this very purpose; and can it be supposed that he either cannot or will not accomplish the object of his own coming?

Matthew Poole - Implying how great an absurdity it were, to expect salvation and blessedness by our sinless Saviour, and yet indulge ourselves in sin, against his design.

Justin Edwards - two reasons why God's children cannot allow themselves in sin. It is contrary to both the work of Christ, and his character. Christ takes away our sin by expiating it, and cleansing our hearts from its pollution.

Cambridge Greek Testament - That sin is incompatible with Divine birth is further enforced by two facts respecting the highest instance of Divine birth. The Son of God [1] entered the world of sense in order to put away sin; and therefore those who sin thwart His work: [2] was Himself absolutely free from sin; and therefore those who sin disregard His example. John's "argument is that the Son's having become incarnate in order to abolish sin shows that sin is inconsistent with sonship."

David Jackman - This verb ([airo](#)) can mean "to lift up," "to bear," or "to remove." While all three meanings **have** some connotation in the translation, the context seems to point to the expiatory nature of Christ's sacrifice. The aorist tense denotes the finality of this sacrificial act. (borrow [The message of John's letters](#))

Jamieson notes that here John gives "Additional proof of the incompatibility of **sin** and **sonship**; the very object of Christ's manifestation in the flesh was to take away (by one act, and entirely, aorist) all sins, as the scapegoat did typically (**Ed**: The Day of Atonement - Lev 16:7-10+)."

Steven Cole - In 1Jn 2:28+ and 1Jn 3:2+, John used the word "appears" to refer to the second coming of Jesus Christ. Here, he uses it twice (1Jn 3:5, 8) to refer to His first coming. Jesus Christ did not come to this earth primarily to give us moral teaching or an example, although He did those things. His main reason for coming was to take away sins by bearing the penalty that we deserved in His own body on the cross.

*Sin may rebel,
it cannot reign in a saint.*

John Trapp - Shall sin live that killed Christ? Shall I drink the blood of these men? said David of those that but ventured their lives for him. Oh that each Christian would turn Jew to himself, and kill the red heifer, etc.; present himself a whole burnt sacrifice to God (Lev 1:3+, Ro 12:1+); not going about to frustrate the end of Christ's incarnation and passion, by retaining that sin that He came to take away, lest that doleful sentence be passed upon him, that was once upon the stubborn Jews, "You shall die in your sins," John 8:21; John 8:24. Sin may rebel, it cannot reign in a saint. He sins not sinningly; there is no way of wickedness in him, Ps 139:23-24, he loves not sin, he lies not in it, but rises again by repentance, and is restless till that be done, and done to purpose.

THOUGHT - Are you "restless" after you knowingly commit a sin against God? Does your "restlessness" drive you toward confession and repentance (1Jn 1:9)? If not, then look in the "mirror" of 2Co 13:5+.

*He came to "abolish" sins,
and not only to "bear" them*

David Guzik on to take away sins - This is the work of Jesus in our life. It is a work we must respond to, but it is His work in us. We cannot **take away** the **penalty** of our own sin. It is impossible to cleanse ourselves in this way. We must instead receive the work of Jesus in taking away our sin. We cannot **take away** the **power** of sin in our lives. This is His work in us, and we respond to that work. Someone who comes to Jesus does not have to clean himself up first, but he must be willing to have Him take away his sin. We cannot **take away** the **presence** of sin in our lives. This is His work in us, ultimately accomplished when we will be glorified with Him.

To go on in sin, therefore, is to live

in utter disregard of the reason for His Incarnation.

--William MacDonald

Hiebert - The fact that "he was manifested to take away our sins" (ekeinos ephanerōthē hina tas hamartias arē) stamps the practice of sin as contrary to Christ's mission

A man who has professed to accept Christ as his Savior, to have been justified by faith through His atoning blood, and yet goes on living in the world and liking the world, shows that he has never had a renewed nature.

H A Ironside - Here John declared more than he did in his Gospel. In John 1:29 John the Baptist exclaimed as he pointed to the Lord Jesus Christ, "Behold the Lamb of God, which takes away the sin of the world." In his Gospel John directed us to Christ's work on the cross. There He settled the sin question and because of that finished work He is able to show grace to all men everywhere. But here in the Epistle, we have deliverance from the practice of sin for those who are already saved: "He was manifested to take away our sins." "Sin shall not have dominion over you: for ye are not under the law, but under grace" (Romans 6:14). The Word says, "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matthew 1:21). Our blessed Lord not only saves us from the guilt of sin through the work of His cross, but He has provided the means whereby He may save us from the power of sin (Ro 6:11). He takes away the habit of sinning through the indwelling Holy Spirit (Ro 8:13) after the new nature has been communicated to us through the new birth (Jn 3:7, Ezekiel 36:27- note = God's part, Our part!). People who loved to sin and go their own way, now delight in holiness and find their joy in doing His will. This is the characteristic mark of a Christian. A man who has professed to accept Christ as his Savior, to have been justified by faith through His atoning blood, and yet goes on living in the world and liking the world, shows that he has never had a renewed nature. He is simply a hypocrite because he is pretending to be what he is not. A real Christian is one who has been born again, one who has a new life and a new nature and is indwelt by the Holy Spirit, and therefore has learned to hate the sin in which he once lived... And now this absolutely sinless One, who in grace became sin for us that we might be reconciled to God, dwells by the Spirit in the believer. Our new nature is really His very life imparted to us. It is in the power of this life that we triumph over sin. There is a friend of mine who has been for a long time a confirmed addict to the disgusting cigarette habit. He has tried to free himself from this habit, and wants to be free, but this thing has such a hold on him that unfortunately physicians have told him it would be best to continue smoking. I cannot tell you how many times I have looked at him and said, "Oh, how I wish it were possible for me in some way to get control of your will so that this habit would go away, because I detest it so! If I could only get within you so that my mind could control yours, and my feelings toward this thing would take possession of you, then you would never smoke again." That is exactly what the Lord does for those who trust Him. He dwells within us, and as we yield to Him, He takes full control. He dominates the believer so that he lives to His praise and to His glory....There was a little boy who when his Sunday school teacher asked him this question, said, "I think it is anything you like to do." That is not far from wrong, because in our natural state we are so utterly out of touch with God that we like to do those things that are contrary to His holy will.

"[Sin] is a deliberate rejection of God's standards and a resort to one's own desires."

-- Guthrie

Jon Courson - We need to remind those who claim to be believers yet habitually, continually practice sin that, in the life of a true believer, the Lord came to take away sin. (See [Jon Courson's Application Commentary: Volume 3](#))

Matthew Henry - He came therefore to take away our sins, to take away the guilt of them by the sacrifice of himself, to take away the commission of them by implanting a new nature in us (for we are sanctified by virtue of his death), and to dissuade and save from it by His own example, and (or for) in Him was no sin; or, He takes sin away, that He may conform us to Himself, and in Him is no sin. Those that expect communion with Christ above should study communion with Him here in the utmost purity. And the Christian world should know and consider the great end of the Son of God's coming hither: it was to take away our sin: And you know (and this knowledge should be deep and effectual) that he was manifested to take away our sins.

John Gill on **to take away our sins** - as the antitype of the scapegoat (Lev 16:1-34+), making reconciliation and satisfaction for them, through the sacrifice of Himself; which was doing what the blood of bulls and goats, or any legal sacrifices or moral performances, could never do (Heb 10:4+); and this he did by taking the sins of His people upon Himself (Isa 53:4-6), by carrying them up to the cross, and there bearing them, with all the punishment due unto them, in His body; by removing them quite away (cp Lev 16:21-22+), and utterly destroying them, finishing and making an end of them: and by causing them to pass away from them, from off their consciences, through the application of his blood by his Spirit:

**OUR SINLESS
SAVIOR**

In Him there is (present tense - continually) (ou = absolutely) **no sin** ([hamartia](#)) (literally = "sin in Him not exists") - Note that "is" is in the present tense which emphasizes that sinlessness is characteristic of Jesus' eternal nature -- sinless in His preexistence, in His life in the flesh, and in His eternal position as Son. In other words Jesus is essentially and forever without sin. This is an emphatic declaration of the sinlessness of the sin Remover! In Jn 7:18 Jesus referring to Himself said "there is no unrighteousness in Him." Jesus claimed that He always pleased God (Jn 8:29+), which is a testimony to his sinlessness, because that would be the only way He could always please God. Jesus **knew no sin** (2Cor 5:21+), **committed no sin** (1Pe 2:22+), was **holy, innocent, undefiled, separated from sinners** (Heb 7:26+), and was **without sin** (Heb 4:15+). Peter adds that the blood of the Lamb was **unblemished and spotless** (1Pe 1:19+).

There is another practical application of this truth that there was **no sin** in Jesus. How so? Recall that in 1Jn 2:6+ those who professed to abide in Jesus must "walk in the same manner as He walked." He walked sinless, but while we cannot ever attain that goal, in our walk and growth in holiness, we should imitate Jesus and sin less (and less). (See [Walking Like Jesus Walked!](#))

Hiebert adds that "As such (sinless) He is the perfect Pattern of what the child of God should be." Not that Christians will be sinless in this life, but that they should sin less than before they were born again." ([1 John 2:29-3:12](#))

Daniel Akin - John maintains that Christ is the Righteous One (1Jn 2:29), the Pure One (1Jn 3:3), and the Sinless One (1Jn 3:5). He is our atonement and advocate (1Jn 2:1-2), and he is the supreme example and pattern of what his children should be and can be by abiding in him [1, 2, 3 John - Page 142](#)

Related Resource:

- Jesus' sinless state qualified Him to be our **Kinsman Redeemer** ([see discussion](#)).

Steven Cole - Jesus' virgin birth through the Holy Spirit preserved Him from original sin (Luke 1:35). He lived in complete obedience to God, so that even His enemies could not convict Him of sin (John 8:46). He offered Himself as a lamb unblemished and spotless (1Pet 1:19+), the final and complete sacrifice for our sins (Heb. 10:10+, Heb 10:14+, Heb 10:18+). If you know these truths, then John's conclusion is inescapable: true Christians do not live in sin (see 1Jn 3:6-7).

William MacDonald - This is one of the three key passages in the NT dealing with the sinless humanity of the Lord Jesus Christ. Peter tells us that He **did** no sin." Paul tells us that "He **knew** no sin." Now John, the disciple who knew the Lord in an especially intimate way, adds his testimony, "In Him **is** no sin." (BORROW [Believer's Bible Commentary](#))

A T Robertson on **in Him is no sin** - "And sin (the sinful principle) in Him is not." As Jesus had claimed about himself (John 7:18; John 8:46) and as is repeatedly stated in the NT (2Co 5:21; Hebrews 4:15+; Hebrews 7:26+; Hebrews 9:13+).

John Gill on **no sin** - neither original, nor actual; no sin inherent; there was sin imputed to Him, but none in Him, nor done by Him; and hence He became a fit person to be a sacrifice for the sins of others, and by His unblemished sacrifice to take the sin away; and answered the typical sacrifices under the law, which were to be without spot and blemish: and this shows that he did not offer Himself for any sins of His own, for there were none in Him, but for the sins of others; and which consideration, therefore, is a **strong dissuasive from sinning**, and as such is mentioned by the apostle; for, since sin is of such a nature that nothing could atone for it but the blood and sacrifice of Christ, an innocent, as well as a divine person, **it should be abhorred by us**; and since Christ has taken it away by the sacrifice of Himself, **it should not be continued and encouraged by us**; and since in Him is no sin, **we ought to imitate him in purity of life and conversation**; the end of Christ's bearing our sins was, that we might live to righteousness, and to purify to Himself a peculiar people, zealous of good deeds (Titus 2:14+); and His love herein should constrain us to obedience to Him: so the Jews speak of a man after the image of God, and who is the mystery, of the name Jehovah; and in that man, they say, there is no sin, neither shall death rule over him; and this is that which is said, Ps 5:4; neither shall evil dwell with thee.

*If you're a follower of Jesus,
you'll want to be like Him.*

Ligon Duncan summarizes 1Jn 3:5-6 - He reminds us there that Jesus came not only to forgive sin, but **totake away** sin, and that He Himself was pure, perfect, and without sin. 'And so,' (1Jn 3:6) he says, 'the person who lives a life practicing sin, bent towards sin, a life characterized by a rejection of Christ's norms and God's word, a life characterized by deciding "we're going to do it our own way" over against what God has said in His word—that person shows that they do not know Christ. You see, John is speaking to people who were teaching in the Christian church that they were Christians but that you didn't have to follow God's word. Friends of mine, yesterday, who were meeting to foster Christian publications were speaking about a person who had come up to speak to a major Christian speaker who you would know if I'd mention today. That Christian speaker had been speaking about what it meant to be a disciple of Christ. And this young couple came up to him fairly consternated after his message, and they said to him, "*It seems*

to me that you're saying that if we want to be disciples of Jesus, we have to follow Him." They just didn't think that that was very reasonable. And the speaker responded by saying, "That's exactly what I'm saying." If you're a follower of Jesus, you'll want to be like Him. You'll want to do what He says in His word. You'll want to love the things that He loves, and if we live a life that contradicts, that shows that we really don't know Jesus, even if we claim to know Him. ([1 John 2:29 - 3:10 The Test of Righteousness](#))

Appeared (has been revealed) ([5319](#))(**phaneroo** from [phanerós](#) = manifest, visible, conspicuous in turn from **phaino** = give light; become visible in turn from **phos** = light) is literally "to bring to light" and primarily means "to make visible" or to cause to become visible. The basic meaning of **phaneroo** then is to make known, to reveal clearly, to manifest, to cause to be seen or to make something clear. "While it (phaneroo) can mean simply to be evident or manifest, as in 1Jn 2:19 (cf. John 3:21; 7:4), it more often suggests divine revelatory activity apart from which a truth would not be redemptively appropriated and perhaps not even seen. Things "revealed" in 1 John include eternal life (1Jn 1:2) and God's love in his Son (1Jn 4:9). In 1Jn 3:5 (and 1Jn 3:8) John uses the same verb to speak of the incarnation." (Yarbrough [1-3 John](#))

PHANEROO IN FIRST JOHN - 1 Jn. 1:2; 1 Jn. 2:19; 1 Jn. 2:28; 1 Jn. 3:2; 1 Jn. 3:5; 1 Jn. 3:8; 1 Jn. 4:9 to describe the manifestation of Jesus in the Incarnation (1Jn 1:2; 3:5, 8), and at the parousia or Second Coming (1Jn 2:28; 3:2).

Marvin Vincent on **He appeared** (was manifest) speaks of "Christ's whole life on earth and its consequences. The idea of manifestation here assumes the fact of a previous being. John uses various terms to describe the incarnation. He conceives it with reference to the Father, as a sending, a mission. Hence He that sent me (John 4:34; John 6:38; John 9:4; John 12:44, etc.): the Father that sent me (John 5:37; John 8:18; John 12:49, etc.): with the verb *apostello* = to send as an envoy, with a commission; God sent His Son (John 3:17; John 10:36; 1 John 4:10; compare John 6:57; John 7:29; John 17:18). With reference to the Son, as a coming, regarded as a historic fact and as an abiding fact. As a historic event, He came (John 1:11); this is He that came (1 John 5:6). Came forth (John 8:42; John 16:27, John 16:28; John 17:8). As something abiding in its effects, am come, hath come, is come, marked by the perfect tense: Light is come (John 3:19). Jesus Christ is come (1 John 4:2). Compare John 5:43; John 12:46; John 18:37). In two instances with *eko* (from) - I am come, John 8:42; 1 John 5:20. Or with the present tense, as describing a coming realized at the moment: whence I come (John 8:14); compare John 14:3, John 14:18, John 14:28; also Jesus Christ coming (2 John 1:7). With reference to the form: in flesh (*sarx*) see Jn 1:14; 1 John 4:2; 2 John 1:7. With reference to men, Christ was manifested (1John 1:2; 1John 3:5, 1John 3:8; John 1:31; John 21:1, John 21:14).

Know ([1492](#))(**eido** - used only in the perfect tense = **oida**) means in general to know by perception. Literally *eido/oida* refers to perception by sight (perceive, see) as in Mt 2:2 (Where is He who has been born King of the Jews? For we **saw** (*eido*) His star in the east, and have come to worship Him.) **Eido/oida** suggests fullness of knowledge, intuitive knowledge, or absolute knowledge (that which is without a doubt), rather than a progress in knowledge (cp *ginosko*). Ultimately **eido/oida** is not so much that which is known by experience as a perception, an awareness of, an understanding, an intuitive knowledge which in the case of believers is given by the Holy Spirit. Unbelievers do not know this life-saving truth about Jesus for "a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised." (1Cor 2:14+) Believers know beyond a shadow of the doubt the efficacious work of Jesus in taking away sins (penalty and power)

EIDO/OIDA - JOHN'S REPEATED USES IN FIRST JOHN - ALL ARE IN THE PERFECT TENSE - 1 Jn. 2:11; 1 Jn. 2:20; 1 Jn. 2:21; 1 Jn. 2:29; 1 Jn. 3:2; 1 Jn. 3:5; 1 Jn. 3:14; 1 Jn. 3:15; 1 Jn. 5:13; 1 Jn. 5:15; 1 Jn. 5:18; 1 Jn. 5:19; 1 Jn. 5:20;

Sins ([266](#))(**hamartia**) originally conveyed the idea of missing the mark as when hunting with a bow and arrow and missing the mark or falling short of any goal, standard, or purpose. See literal use of similar Hebrew word (Jdg 20:16). In Homer some hundred times *hamartia* is used of a warrior hurling his spear but missing his foe. Later **hamartia** came to mean missing or falling short of any goal, standard, or purpose. **Hamartia** in the Bible signifies a departure from God's holy, perfect standard of what is right in word or deed (righteous). It pictures the idea of missing His appointed goal (His will) which results in a deviation from what is pleasing to Him. In short, sin is conceived as a missing the true end and scope of our lives, which is the Triune God Himself. As Martin Luther put it "Sin is essentially a departure from God." The law is like a ruler and sin is like a crooked line - Anyone can detect a crooked line (cp sin) when a perfectly straight line (cp law) is drawn next to it!

Hiebert adds that "In classical Greek the word "**sin**" denoted "to miss, to fail, to fall short," but in the New Testament this negative meaning is largely lost sight of and sin is viewed as positive and active, a deliberate deviation from the standard of right. It is a willful rebellion, arising from the deliberate choice of the sinner."

GREEK WORD STUDY

To take away (142)(airo) literally means to lift up something (Mt 17:27) and to carry it (Lxx - Ge 44:1, Ex 25:28 = the Ark). In the first Septuagint use of **airo** in Ge 35:2 Jacob told his household "**Put away** (airo) the foreign gods." Jesus used **airo** figuratively when He declared "**Take** (aorist imperative) My yoke" (Mt 11:29+) and again when he said "**Take** (aorist imperative) up (your) cross." (Mk 8:34) Figuratively in this passage **airo** speaks of the taking away of sins. John used this same verb (airo) in John 1:29 writing "The next day (John the Baptist) saw Jesus coming to him, and said, "Behold, the Lamb of God Who **takes away** (airo) the sin of the world!

To take up, to lift up, to raise (Jn 8:59, Acts 27:3, Rev 10:5, "lift up My hand" = Dt 32:40, Isa 49:22); figuratively to raise one's eyes (Jn 11:41, Ps 121:1, 123:1), one's voice (cry out, sing - Lk 17:13, Acts 4:24, Jdg 21:2, 1Sa 11:4). "Keep (hold) us in suspense" (Jn 10:24)

Friberg's summary of airo - (1) literally, as lifting up something take up, pick, raise (Mt 17:27; Rev 10:5); absolutely, of a ship weigh anchor, depart (Acts 27:13); hyperbolically, of a mountain arise (Mt 21:21); idiomatically literally raise one's eyes, i.e. look up (Jn 11:41); literally take up the cross, i.e. be prepared to suffer to the point of death (Mt 16:24); literally lift up someone's soul, i.e. keep someone in suspense without being able to come to a conclusion (Jn 10:24); (2) as lifting up and carrying something away remove, carry off, take away (Jn 11:39); idiomatically = literally take from, i.e. cause to no longer experience (Mt 21:43); (3) of removing by force; (a) do away with, kill, execute (Jn 19:15); (b) sweep away as with a flood (Mt 24:39); (c) destroy, do away with (Jn 11:48); (d) as a religious technical term, of the effect of Christ's paying the complete penalty for sin remove, take away (Jn 1:29)

Airo (summarized from BDAG)

(1) To raise to a higher place or position = lift up, take up, pick up

(a) Literally, of stones (Jn 8:59), Mt 17:27, hand (Rev 10:5), hands in prayer (1Clement 29:1); withdraw one's hand from someone=renounce or withdraw from someone; pick up (your bed - Mt 9:6, your stretcher - Lk 5:24, your pallet Mk 2:9, 11-12, Jn 5:8); hoisted up (the boat) Act 27:17; Of a spirit that carries a person away; by faith say to a mountain "be taken up" (Mt 21:21, Mk 11:23); Eutychus "picked up dead" (Acts 20:9)

(b) Figuratively, "raised his eyes" (in prayer) Jn 11:41, raise one's voice, cry out loudly (1Sa 11:4, 30:4, 2Sa 3:32, Lk 17:13, Acts 4:24).

(2) to lift up and move from one place to another

(a) Take/carry (along) - literally, take up one's cross - Mt 16:24; 27:32; Mk 8:34; 15:21; Lk 9:23, "take My yoke" (Mt 11:29), "bear You up" (Mt 4:6, Lk 4:11 - from Ps 91:12); Passive - "carried by" Mk 2:3; "should take nothing" Mk 6:8, Lk 9:3; "what each man should take" (of gambler's winnings) Mk 15:24; "you shall not claim (take) glory for yourself" Epistle of Barnabas 19:3.

(b) Carry away, remove - literally - "take these things away" (to moneychangers) Jn 2:16, Crucified body of Jesus Jn 19:38; "took away the body" of John the Baptist Mt 14:12; Mk 6:29. "Remove the stone" from grave Jn 11:39, 41; "saw the stone take away" - Jn 20:1. "picked up what was left over" = Mt 14:20; 15:37; cp. Lk 9:17. Mk 8:8.; Mk 8:19f. "he took Paul's belt and bound his own feet and hands" Acts 21:11; "Take what is yours and go your way" Mt 20:14; "get anything out of his house" Mk 13:15; taken away the body of Jesus from tomb Jn 20:2, 13, 15; "I do not ask Thee to take them out of the world, but to keep them from the evil [one.]" Jn 17:15.

(3) to take away, remove, or seize control without suggestion of lifting up, take away, remove By force, even by killing: Jn 19:15 "Lift up your hands to Him" = La 2:19; "Away with this man" = Lk 23:18; cp. Acts 21:36; 22:22; sweep away = "the flood came and took them all away" = Mt 24:39; "whoever takes away your coat" = Lk 6:29; all his weapons Lk 11:22; "he takes away from him all his armor" = Mt 25:28; "Take the mina away from him" = Lk 19:24. **Figuratively** - "you have taken away the key of knowledge" = Lk 11:52. "he has shall be taken away from him" = Mt 13:12; Mk 4:25; Lk 8:18; 19:26. Conquer, take over - "No one has taken it away from Me" = Jn 10:18; **Passive** "FOR HIS LIFE IS REMOVED FROM THE EARTH." = Act 8:33b ("By oppression and judgment He was taken away;" = Isa 53:8). "the kingdom of God will be taken away from you" = Mt 21:43.—Of Satan - "Satan comes and takes away the word" = Mk 4:15; cp. Lk 8:12. "no one takes your joy away from you" = Jn 16:22. "might be removed from your midst" = 1 Cor 5:2; a bond, note, certificate of indebtedness destroy - "having canceled out the certificate of debt" = Col 2:14. Of branches cut off Jn 15:2. the patch takes something away from the garment - "for the patch pulls away from the garment" = Mt 9:16; cp. Mk 2:21. Remove, take away, - "the Lamb of God who takes away the sin of the world!" = Jn 1:29.; "take away sins" 1Jn 3:5 (Is 53:12 Aq., s. PKatz, Vetust 8, '58, 272; cp. "please pardon (take away, remove) my sin" 1Sa 15:25; 25:28). Passive - "IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY" = Acts 8:33a; "Let all bitterness and wrath and anger and clamor and slander **be put away**

from you, along with all malice." = Eph 4:31. Figuratively - take, in order to make something out of the object - "Shall I then take away the members of Christ and make them members of a harlot?" 1Cor 6:15.

(4) to make a withdrawal in a commercial sense withdraw, take, Lk 19:21-22 - in **banking** this was a technical term

(5) to keep in a state of uncertainty about an outcome, keep someone in suspense, "keep us in suspense" Jn 10:24

(6) to raise a ship's anchor for departure, weigh anchor, depart, Acts 27:13

Airo in **NAS Usage**: away(5), bear(4), carried(1), carry(1), get(4), hoisted(1), keep(1), lifted(2), pick(9), picked(11), pulls away(2), put away(1), raised(2), remove(1), removed(3), suspense*(1), take(13), take away(5), take... away(4), taken(3), taken... away(1), taken away(12), takes away(7), taking(1), took(2), took... away(1), took away(3), weighed anchor(1).

Airo - 101x in 97v -

Matt 4:6; 9:6, 16; 11:29; 13:12; 14:12, 20; 15:37; 16:24; 17:27; 20:14; 21:21, 43; 24:17f, 39; 25:28f; 27:32;
Mark 2:3, 9, 11f, 21; 4:15, 25; 6:8, 29, 43; 8:8, 19f, 34; 11:23; 13:15f; 15:21, 24; 16:18; Luke 4:11; 5:24f; 6:29f;
8:12, 18; 9:3, 17, 23; 11:22, 52; 17:13, 31; 19:21f, 24, 26; 22:36; 23:18; John 1:29; 2:16; 5:8ff; 8:59; 10:18, 24;
11:39, 41, 48; 15:2; 16:22; 17:15; 19:15, 31, 38; 20:1f, 13, 15; Acts 4:24; 8:33; 20:9; 21:11, 36; 22:22; 27:13,
17; 1 Cor 5:2; 6:15; Eph 4:31; Col 2:14; 1 John 3:5; Rev 10:5; 18:21

Airo - 230v in the **Septuagint** -

Gen 35:2; 40:16; 43:34; 44:1; 45:23; 46:5; 47:30; Exod 25:14, 27f; 27:7; 30:4; 37:4, 13; 38:4; Lev 10:4f; 11:25,
28, 40; 15:10; Num 1:50; 2:17; 4:15, 24f, 31f, 47, 49; 7:9; 10:17, 21; 11:12; 13:23; Deut 10:8; 31:9, 25; 32:40;
Josh 3:3, 6, 8, 13ff, 17; 4:5, 9f, 16, 18; 6:12; 8:30; Jdg 8:28; 9:48, 54; 19:17; 21:2; Ruth 2:18; 1Sa 2:28; 4:4;
6:13; 10:3; 11:4; 14:1, 3, 6f, 12ff, 17f; 15:25; 16:21; 17:7; 22:18; 24:16; 25:28; 30:4; 31:4ff; 2Sa 2:22, 32; 3:32;
4:4; 6:3, 13; 13:34; 15:24; 18:15; 19:42; 23:37; 24:12; 1Kgs 2:26, 35; 4:27; 5:9, 15, 17; 8:3; 10:2, 11; 13:29;
14:28; 15:22; 18:12; 2Kgs 2:16; 4:4, 19f; 5:23; 7:8; 9:26; 14:20; 19:22; 23:16; 25:13; 1Chr 5:18; 10:4f; 11:39;
12:8; 15:2, 26f; 21:10; 23:26; 2Chr 9:1; 14:8; 35:3; Neh 4:17; 13:19; Esther 4:1; 5:1f; Job 6:2; 15:25; 21:3; Ps
24:7, 9; 25:1; 28:2; 63:4; 83:2; 86:4; Ps 91:12; 96:8; 119:48; 121:1; 123:1; 126:6; 143:8; Pr 1:12; Song 5:7; Isa
5:23, 26; 8:8; 10:14f; 11:12; 13:2; 15:9; 16:4, 10; 17:1; 18:3; 26:10, 14; 30:14; 32:13; 33:8, 23; 37:23; 45:20;
46:1, 3, 7; 48:14; 49:18, 22; 51:6, 13; 53:8; 57:1f, 14; 58:13; 59:15; 60:4; 66:12; Jer 3:2; 6:1; 10:5; 17:21, 27;
31:24; 43:10; 51:12, 27; Lam 2:19; 3:27f; Ezek 10:15; 12:12; 20:28, 42; 23:27; 36:7; 44:12; 47:14; Dan 6:16;
7:4, 14, 17; 8:3, 13; 9:25, 27; 10:5; Jonah 1:12; Mic 2:1, 3; Zech 1:18, 21; 2:1; 5:1, 9; 6:1

ILLUSTRATION - Warren Wiersbe - Sin is basically a matter of the will. For us to assert our will against God's will is rebellion, and rebellion is the root of sin. It is not simply that sin reveals itself in lawless behavior, but that the very essence of sin is lawlessness. No matter what his outward action may be, a sinner's inward attitude is one of rebellion. Little Judy was riding in the car with her father. She decided to stand up in the front seat. Her father commanded her to sit down and put on the seat belt, but she declined. He told her a second time, and again she refused. "If you don't sit down immediately, I'll pull over to the side of the road and spank you!" Dad finally said, and at this the little girl obeyed. But in a few minutes she said quietly, "Daddy, I'm still standing up inside." Lawlessness! Rebellion! Even though there was constraint from the outside, there was still rebellion on the inside; and this attitude is the essence of sin. But after a person has become a child of God, born again by faith in Jesus Christ, he cannot practice lawlessness! (1Jn 3:4) ([Bible Exposition Commentary](#))

QUESTION - [Was Jesus sinless? | GotQuestions.org](#)

ANSWER - Yes, Jesus was sinless, and it is because Jesus was sinless that we have hope of an eternity in heaven. If Jesus were not sinless, there would be no sacrifice for sin. Adam and Eve's disobedience to God in the Garden of Eden ushered sin into this world (Genesis 3:6). With their sin came death, just as God had warned (Genesis 2:17). As a result, mankind is now born with a sin nature (Romans 5:12-19), and it is with us from the time we are conceived (Psalm 51:5). The Bible makes it clear, however, that Jesus Christ, though tempted in every way just as we are (Hebrews 4:15), never committed a sin (2 Corinthians 5:21; 1 John 3:5). The apostle Peter stated it clearly: "He committed no sin and no deceit was found in His mouth" (1 Peter 2:22). Indeed, as Jesus Christ is God, He has no capacity to sin.

In addition to putting a barrier between us and our Creator, our inherited sinful nature subjected all of us to physical and eternal death because "the wages of sin is death" (Romans 6:23). Now, to be reconciled with God there needed to be forgiveness, and "without the shedding of blood there is no forgiveness" (Hebrews 9:22). After Adam and Eve sinned, God clothed them with "garments of skin" (Genesis 3:21) by shedding the blood of an animal. However, the many subsequent animal sacrifices, although

perfectly illustrating that sin requires death, provided only a temporary covering of sins, as the blood of those animals could never completely take away sin (Hebrews 10:4, 11).

The Old Testament sacrifices were a foreshadowing of the perfect, “once for all” sacrifice of Jesus Christ (Hebrews 7:27; 10:10). The only way we could be reconciled to a holy and perfect God was with a holy and perfect offering, which we would not have had if Jesus Christ was not without sin. As Peter declared, “For you know that it is not with perishable things such as silver or gold that you were redeemed . . . but with the precious blood of Jesus Christ, a lamb without blemish or defect” (1 Peter 1:18–19). Indeed, it was the sinless blood of Christ alone that was able to bring peace between God and mankind (Colossians 1:20). And with this reconciliation, we can be “holy in [God’s] sight, without blemish and free from accusation” (Colossians 1:22).

The sinless Christ’s death on the cross at Calvary paid the full penalty for the sin of all who believe in Him. Thus, what was lost at the fall was given back at the cross. Just as sin entered the world through one man (Adam), God was able to redeem the world through one man—the sinless Jesus Christ.

Henry Mahan - Christ was sent to take away sin and, in Christ, the believer has no sin. But the main thought of this verse is that Christ did not come to put away the penalty of sin only but also the power of sin over his sheep. Sin shall not reign over you. We are, therefore, servants of Christ and not servants of Satan or sin.

EDWARD B. PUSEY. - To choose sin is to reject Christ; to be ashamed, for fear of man, to do what Christ commands, is to deny Christ; to do, for fear of man, what Christ forbids, what is it but, with Pilate, to condemn Christ? For a Christian to be guilty of willful deadly sin, what is it, but to crucify Christ afresh, and put Him to an open shame? Do what ye know to be pleasing to God, and avoid, by the grace of God, what ye know will displease Him, and God will enliven your penitence, and enlarge your faith, and brighten your hopes, and kindle your love. Only be very diligent, not knowingly to do anything, which displeases God; be very diligent not to tamper with your conscience and do what you suspect may displease God.

William Aitken - We can never cling to a besetting sin with one hand, and grasp Jesus Christ with the other. Until thou art content to reckon thyself dead indeed to every known form of sin, whether thou thinkest it small or great, thou never canst follow Jesus.

Daily Light on the Daily Path - “You shall call his name Jesus, for he will save his people from their sins.”

You know that he appeared in order to take away sins.—That we might die to sin and live to righteousness.—Consequently, he is able to save to the uttermost those who draw near to God through him.

But 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. . . . The Lord has laid on him the iniquity of us all.—“Thus it is written, that the Christ should suffer . . . and that repentance and forgiveness of sins should be proclaimed in his name to all nations.”—He has appeared . . . to put away sin by the sacrifice of himself.

“God exalted him at his right hand as Leader and Savior, to give repentance.”—“Through this man forgiveness of sins is proclaimed to you, and by him everyone who believes is freed from everything from which you could not be freed by the law of Moses.”—Your sins are forgiven for his name’s sake.

Matt. 1:21; 1 John 3:5; 1 Pet. 2:24; Heb. 7:25; Isa. 53:5–6; Luke 24:46–47; Heb. 9:26; Acts 5:31; Acts 13:38–39; 1 John 2:12

Daily Light on the Daily Path -

The serpent said to the woman, “You will not surely die. . . . Your eyes will be opened, and you will be like God, knowing good and evil.”

But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ.

Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the schemes of the devil. . . . Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, and, as shoes for your feet, having put on the readiness given by the gospel of peace. In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God.—So that we would not be outwitted by Satan; for we are not ignorant of his designs.

Daily Light on the Daily Path -

“I have set before you life and death, blessing and curse. Therefore choose life.”

“‘For I have no pleasure in the death of anyone,’ declares the Lord God; ‘so turn, and live.’”—“If I had not come and spoken to them, they would not have been guilty of sin, but now they have no excuse for their sin.”—“And that servant who knew his master’s will but did not get ready or act according to his will, will receive a severe beating.”

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.—Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.—Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?—“If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.”

Deut. 30:19; Ezek. 18:32; John 15:22; Luke 12:47; Rom. 6:23; John 3:36; Rom. 6:16; John 12:26

John Stott - The Challenge of John

YOU KNOW THAT HE APPEARED SO THAT HE MIGHT TAKE AWAY OUR SINS. 1 John 3:5

We come at the end of this week to one more response to Christmas, that is, one more reaction to the coming of Christ. It takes us back to the first letter of John and to what he wrote about the purpose of Christ’s appearing.

The passage concerned is 1 John 3:4–9, in which John makes some extraordinary statements. He writes that the Christian does not sin and even cannot sin. On these words some have constructed a doctrine of sinless perfection. And all commentators have been perplexed by these statements, because they are not consistent with our experience. The fact is that we do sin, even after we have come to know Christ.

A careful examination of this text, however, suggests not that Christians do not and cannot commit sin but that we do not and cannot persist in it. So, whenever we do sin, we grieve and repent, for the whole tenor of our life is against sin and toward holiness. As Alfred Plummer wrote in his commentary, “Although the believer sometimes sins, yet not sin, but opposition to sin, is the ruling principle of his life.”

But what will motivate us to forsake sin and pursue righteousness? John’s answer is clear: it is to remember the purpose of Christ’s appearing. He says so twice. “You know that he appeared so that he might take away our sins” (v. 5). Again, “The reason the Son of God appeared was to destroy the devil’s work” (v. 8). If, therefore, Christ came in order to deal with our sin, it is inconceivable that we should continue to toy with it. Our response to Christmas is to live a life that is fully compatible with the reason he appeared on earth.

For further reading: 1 John 3:4–9 [Through the Year With John Stott: Daily Reflections from ... - Page 34](#)

Horatius Bonar - THE TAKER AWAY OF SIN

‘And ye know that He was manifested to take away our sins, and in Him is no sin’—1 JOHN 3:5.

THIS is one of the apostle’s many arguments in this epistle against sin, and in favour of holiness,—the great reason by which we are urged to purify ourselves, to be holy and without blame. ‘Be holy, for Christ came to take away sin; be holy, for Christ was holy.’—This is the meaning of the passage.

How different this from the use which many have made of Christ’s work, and of the grace of God! They have said (some in practice, some even in words), Christ has come, we need not be so careful about shunning sin. Let us continue in sin, seeing grace is so abundant. The apostle presents to us Christ’s coming and work as the death-stroke to sin; as the consummating reason for hating it and longing to be holy.

Consider, then, the following points here: (1) The manifested One; (2) the manifestation; (3) the purpose of the manifestation; (4) the knowledge of it by us.

I. The manifested One.—His name is ‘the Word,’ the Son of God, the Only-begotten of the Father, the Wisdom of God, the Life, the Light, the Truth But the special character in which He is here presented to us is that of sinlessness. He is the Holy One,—‘in Him sin is not;’ He is the Holy One,—‘that holy thing;’ holy, harmless, undefiled. It is specially as the Holy One that He has been manifested.

Nothing of sin was found in Him. He was the Righteous One; He who was made sin was He who knew no sin.

II. The manifestation.—He who was invisible became visible; the far-off became nigh; the divine became human; the Word was made flesh; the Life was manifested; He who was rich, for our sakes became poor. It was a manifestation of God: 'No man hath seen God at any time: the only-begotten Son, who is in the bosom of the Father, He hath declared Him.' When it was said to Him, 'Show us the Father' the answer was, 'He that hath seen Me hath seen the Father.' His person was a manifestation of God; His life, His words, His doings, His death, were all manifestations of God. This manifestation was something very palpable: there was something to be seen, touched, heard, and handled. It was no phantom nor idea,—all was real and true. In it there was no mistake; it was a plain revelation, such as men could at once apprehend as well as see,—'God manifest in flesh.

III. The purpose of the manifestation.—'To take away our sins.' It was a manifestation connected with the evil, the sin of our world, springing out of the introduction of evil and the fall of the race. It was not the like drawing to the like, but the like and the unlike coming together. It was not God coming down to our world (as shall yet be) because it is so good; it is God coming down to it because it is so evil.

The expression, 'to take away our sins,' has a twofold meaning; as the word means either to bear sin or to take it away, though more generally the latter. In the present case both senses are included.

(1.) He was manifested to bear sin.—He came as the sin-bearer, the sacrifice, the substitute He was made sin for us; the Lord laid our iniquities upon Him. For this the Father sent Him into the world; for this He lived, died, rose again. It was as the sin-bearer that He was seen on earth. He did not come merely to display the wisdom, or power, or love of Godhead,—to be the model of a noble and self-sacrificing life. He came to bear sin; and now the sin-bearing work is done.

(2.) He was manifested to take away sin.—This is the complete sense of the word. Only in this does the sin-bearing find its consummation; without this it is of no avail,—it has failed in its design. He bore sin that He might bear it away from us; and this in two ways or senses: First, He takes away its guilt; secondly, He takes away its defilement and power. In both of these senses He is the Lamb of God that taketh away the sin of the world. He takes it away from each one who believes on Him, pardoning and purifying.

He takes it away from the Church; delivering, and purifying, and perfecting it, making it without spot. He will yet take it away from our earth, making all things new.

He offers to take it away this hour from each one of you. Through this man is preached the forgiveness of sins; through Him also is preached deliverance from sin, and restoration to the image as well as the favour of God.

IV. The knowledge of this manifestation by us.—We know that He was manifested; and in knowing this, we have life and holiness; in knowing this, we know that which cleanses from all sin. 'By His knowledge shall my righteous servant justify many.' The object of the manifestation is a great and blessed one; the means of effecting it in us personally is very simple,—THE KNOWLEDGE OF WHAT HE HAS DONE. This knowledge is life, light, pardon, holiness; this knowledge lets in peace and joy, nay, all heaven; 'for this is life eternal, that they might know Thee, the only true God.' The truths and facts that go to make up this knowledge are so gladdening, that in knowing them we rejoice; and our joy comes not from the excellency of our act of knowing, but from the preciousness of the things known. Know the Lord, and all is well; know His Christ, and all His fulness is poured into you.

Don Fortner - 'He was manifested to take away our sins'

Read Leviticus 16:1–34

The Lord Jesus Christ bore all our sin in his own body on the cross (1 Peter 2:24). Whatever my sins are, that I have committed in the past, that I am committing now, or that I ever shall commit in the future, Christ bore them all in his own body on the cursed tree. The blood of Christ is infinite. It is a boundless ocean, which swallows up and drowns all our sins. Many seem to think that some of our sins are under the blood, but others must be answered for by us at some future judgment. It is not so. All our sins were judged, condemned, punished and washed away at the cross.

Christ so completely bore our sins that he bore them away. He carried them up to the cross on his mighty shoulders and bore them until he bore them away. When his great work of redemption was done, our Lord had effectually put away the sins of his elect people. He annihilated them, so that they ceased to be. It is written: Christ has 'forgiven you all trespasses, blotting out the handwriting of the ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross' (Col. 2:13–14). 'And ye know that he was manifested to take away our sins: and in him is no sin' (1 John 3:5).

The Lord Jesus Christ bore our sins alone. It was Christ alone, 'who his own self bare our sins in his own body on the tree'. In order to redeem his elect and make atonement for our sins, Christ took our sins upon himself and bore them until he cried with a loud voice, 'It is finished!' Then and there our souls were redeemed. When the Son of God had finished his work, he had put away the

sins of his people by the sacrifice of himself. 'This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified' (Heb. 10:11–14). Our sins were put away. And Christ had done it all alone. Nothing is needed and nothing can be added to the finished work of Christ. His one sacrifice for sin is sufficient and effectual.

James Smith - O sad spectacle of misery, grief, and woe!

"Jesus came to take away our sins!" 1 John 3:5

Here notice the end of His coming: "To take away our sins!"

Our sins were committed against Himself.

They deserved His everlasting displeasure.

They called aloud for His vengeance to awake and punish us.

He foresaw the whole of them — in all their variety, enormity, and aggravation. He knew that they would be sins against His law, His love, and His tenderest mercy — sins against light, out of bitter enmity, and perpetrated over and over again. He knew the whole amount of our vileness — and yet (Oh, the greatness of His love!) "Jesus came to take away our sins!"

Sin had . . .

incensed Divine justice against us,
exposed us to Jehovah's wrath, and
brought us under the dreadful curse of His violated law.

Therefore Jesus came and took away our sins, and at the same time . . .

satisfied the claims of divine justice,
appeased the Father's wrath,
and bore our curse Himself!

O wondrous love!

O marvelous grace!

O astonishing mercy!

But more wondrous, more marvelous, more astonishing — is Jesus Himself — who did this for us, and did it freely, without solicitation, or anything in us to induce Him to do it!

But how could Jesus take away our sins? "God made Him to be sin for us."

He bore the weight of them,
He endured their merited punishment,
and He suffered the shame they procured.

He was . . .

despised by men,
tormented by devils,
smitten with the sword of divine justice,
forsaken by His Father,
mocked by His creatures,
overwhelmed with grief,
torn with anguish, and
His heart was broken with reproach and agony
— all for a poor, sinning, sorrowing, Hell-deserving creature like me!

Sin lay upon Him,

the wrath of God was endured by Him,

the most fearful terrors surrounded Him,

Heaven, earth, and Hell, appeared as though leagued against Him!

Men grossly insulted Him,

devils tried all in their power to destroy Him,

and God was pleased to bruise Him, and then leave Him to languish in heart-breaking sorrow.

John Henry Jowett - TAMPERING WITH THE LABEL 1John 3:4-10

SIN is transgression. It is the deliberate climbing of the fence. We see the trespass-board, and in spite of the warning we stride into the forbidden field. Sin is not ignorance, it is intention. We sin when we are wide-awake! There are teachers abroad who would soften words like these. They offer us terms which appear to lessen the harshness of our actions; they give our sin an aspect of innocence. But to alter the label on the bottle does not change the character of the contents. Poison is poison give it what name we please. "Sin is the transgression of the law."

Let us be on our guard against the men whose pockets are filled with deceptive labels. Let us vigilantly resist all teachings which would chloroform the conscience. Let us prefer true terms to merely nice ones. Let us call sin by its right name, and let us tolerate no moral conjuring either with ourselves or with others. The first essential in all moral reformation is to call sin "sin." "If we confess our sin He is faithful and just to forgive us our sin."

Moravian Daily Texts - You know that the Son of God was revealed to take away sins. 1 John 3:5

We who here together are assembled,
joining hearts and hands in one,
bind ourselves, with love that's undissembled,
Christ to love and serve alone.
O may our imperfect songs and praises
be well pleasing unto you, Lord Jesus.
Say: "My peace I leave with you."
Amen, amen, be it so.

God of shalom, may our lives be lived as a circle. Instead of "getting ahead," may we always be concerned to walk with others.
Amen.

Ian Paisley - The Manifestation of the Son in Sin's Removal

"And ye know that he was manifested to take away our sins; and in him is no sin." 1 John 3:5

Christ's coming had to do with the SIN QUESTION. Sin is lawlessness. He came on a Law and Order mission.

Sinlessness "in Him was no sin"

Except a sinless man could be found then sin must continue to reign unchallenged and unchallengeable among our race. We must be forever doomed. But a sinless One has been manifested. In Him was no sin. He did no sin. He knew no sin. He is the sinless, stainless, spotless GODMAN. If he had one stain of sin He could not save me from one stain of mine, let alone all my sins.

Sacrifice "manifested to take away our sins"

Those words have a familiar ring, have they not? John heard them first from the lips of another John, "Behold the Lamb of God which taketh away the sin of the world" John 1:29.

"Taketh away" means to bear them, to carry them, expiate them, to purge them. "Who by Himself purged our sins." (Hebrews 1:3) It is knowing Him as our Sinbearer that we lose our sin burden forever

Martyn Lloyd-Jones - TO TAKE AWAY OUR SINS 1 JOHN 3:5

Why did the Son of God ever come into this world? When we think about the Lord Jesus Christ and especially about His death on that cross on Calvary's hill, what is its purpose? Is it just something about which we sentimentalize? What does it represent to us? What is the explanation of it all?

That is the question that John answers here, and let me put the answer in a negative form. Our Lord did not only come to give us a revelation of God, though that is a part of the purpose. He said, "He that hath seen me hath seen the Father" (John 14:9), and we also read, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). But that is not all, though He indeed revealed the Father and has come to do that. In the same way, He has not only come to teach us about God. There is incomparable teaching there, such as the world had never known before and has not known since, but He did not come only to do that. There is also, of course, the example of His life, a matchless one, but He has not come only to give us an example of how we should live in this world. He is not just a teacher or a moral exemplar; He has not come merely to give us some kind of picture as to the nature and being of God. All that is there, but that is not the real reason, says

John.

He has really come, he says, because of our sins, because of the predicament and the position of men and women, because of this whole question of law. He has not come only to instruct us and to give us encouragement in our endeavor and a great example. No; there is a fundamental problem at the back of it all, and that is our relationship to God in the light of God's holy law.

He has not come only to instruct us and to give us encouragement in our endeavor and a great example. [Walking with God Day by Day: 365 Daily Devotional Selections](#)

Martyn Lloyd-Jones - NO SIN In him is no sin. 1 JOHN 3:5

There can be no true view of salvation and of the redemption that is possible for us in the Lord Jesus Christ unless we are right about the person. That is why John used such strong and striking language in 1 John 2 when he talked about those people who were leading them astray by denying the person of our Lord. "Those antichrists," he said in essence, "are liars, and they must be called such because they are robbing us of the whole of our salvation." If we are wrong about the person, we shall be wrong everywhere.

So as we look at this person we are reminded again in this verse that here is one who has been in this world of ours with all its sin and its shame, but who was without sin. He "was in all points tempted like as we are, yet without sin" (Hebrews 4:15). He remains unique and separate. He alone is the Son of God. He is not just a great moral teacher, nor just a great religious genius. He is not one who has gone a little bit further than all others in this quest for God and for truth. No; He is the Son of God incarnate—"in him is no sin."

But not only was there no sin in Him and in His birth—He committed no act of sin. He always honored God's holy law; He obeyed it fully and carried it out perfectly. God gave His law to man. He intended that the law should be carried out, that it should be honored and obeyed. Let me go further and say this: No one can ever be with God and spend eternity with Him unless they have honored the law. God's law must be kept, and without fulfilling it there is no fellowship with Him and no hope of spending eternity with Him. What God has demanded from man, man has failed to do; but here is One who does it.

If we are wrong about the person, we shall be wrong everywhere.

Martyn Lloyd-Jones - DELIVERED 1 JOHN 3:5

When John says that "he was manifested to take away our sins," he is not stopping at the guilt of our sins, for salvation goes beyond that. We are delivered from the guilt—this first thing is essential; but thank God, the process does not stop there. He delivers us also from the power and from the pollution of sin. His work is such that He takes away our sin in a more vital sense. We are growing in grace and in the knowledge of the Lord; we are increasingly being made to conform to the image of His Son. We are being delivered—we have been, we are, and we shall be ultimately. The glorification is coming when He will take away our sin altogether, so that we shall be blameless and faultless and spotless and perfect in His holy presence.

The hymn that tells us, "There was no other good enough to pay the price of sin" also tells us this: "He died that we might be forgiven"; yes, but "He died to make us good" is equally true. The apostle Paul, writing to Titus, says: "[He] gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar [special] people, zealous of good works" (Titus 2:14).

So we must never separate sanctification from justification; we must never talk about a kind of series of separate blessings. It is all one—it all belongs together. And it is all a matter of this law that condemns us and from which Christ delivers us through the cross and by the gift of new life. He went to that cruel death on the cross not only so that you and I might have pardon. Thank God, that does come out of it, that is the first thing. But He did it really to separate, to put aside, a people for Himself as a special treasure and possession who, as Paul puts it, should be "zealous of good works," who should live a holy life.

He delivers us from the power and from the pollution of sin. [Walking with God Day by Day: 365 Daily Devotional Selections](#)

John Butler - CHRIST'S INCARNATION 1 John 3:5 ([Sermon Starters](#))

"Ye know that He was manifested to take away our sins, and in Him is no sin" (1 John 3:5).

The theme of our text is the incarnation of Jesus Christ. It speaks some very important truths, and truths we need to know.

FIRST—THE COGNIZANCE OF THE INCARNATION

"Ye know." One of the things that is impressive about the early church is their knowledge of spiritual matters. Today, with all the

knowledge helps we have, the church is more ignorant than at any other time in its history. I remember in high school, we had a foreign exchange student from Germany who was aghast that we boys could name every starter on the then 16 major league baseball teams, but could not name our senators or representatives. We knew a lot but not a lot that was essential. The church is even worse. It knows much about the world, but little about the Lord. "Ye know" could not be said of us, sorry to say.

SECOND—THE CAUSE FOR THE INCARNATION

"He was manifested to take away our sins." This is the answer to the question, 'Why did Christ come to earth the first time?' He came to take away our sins. Many miss this primary reason for the Incarnation. The Jews, when Christ was on earth, certainly were not interested in Christ as their Savior from sin, but their chief interest was in Christ as their Savior from the rule of the Roman government. One cannot blame the Jews for being upset with the Roman rule. Wanting to be delivered from it was not wrong in itself. But political deliverance is no nearly as important as spiritual deliverance. Jesus was incarnated to do a far greater work for people than to deliver them from the tyranny of Rome. He was incarnated primarily to deliver us from the damnation of sin. Sin can condemn us to an eternity in hell fire, He came to deliver man from that terrible condemnation and give man heaven instead of hell for eternity. Christ was incarnated to meet man's greatest need. But few concern themselves with this problem of the condemnation of sin and so tell us Christ came to teach, or do miracles etc. Our text is plain as to the primary purpose of the incarnation. It was to save us from our sins (Matthew 1:21).

THIRD—THE CHARACTER FOR THE INCARNATION

"In Him is no sin." Christ was impeccable; He was without any sin. That was extremely important. If He had been guilty of sin, He could not take away our sin. In dying on the cross for us. Christ became our substitute. He bore the judgment for us that was due us. He took our place and paid the price we could not pay. Now if Christ was not sinless he could not have done that. He would have to die for Himself. He would be guilty of the same crime we are and would not be qualified to be our substitute. To take our place He could not be guilty of our crime. So His being sinless qualified Him to be our substitute. Thus without Christ we would have no way to escape hell fire.

Andrew Murray - THAT YOU MAY NOT SIN

'In Him is no sin. Whosoever abideth in Him sinneth not.'—1 JOHN 3:5, 6.

'YE know,' the apostle had said, 'that He was manifested to take away our sin,' and had thus indicated salvation from sin as the great object for which the Son was made man. The connection shows clearly that the taking away has reference not only to the atonement and freedom from guilt, but to deliverance from the power of sin, so that the believer no longer does it. It is Christ's personal holiness that constitutes His power to effect this purpose. He admits sinners into life union with Himself; the result is, that their life becomes like His. 'In Him is no sin. Whosoever abideth in Him sinneth not.' As long as he abides, and as far as he abides, the believer does not sin. Our holiness of life has its root in the personal holiness of Jesus. 'If the root be holy, so also are the branches.'

The question at once arises: How is this consistent with what the Bible teaches of the abiding corruption of our human nature, or with what John himself tells us of the utter falsehood of our profession, if we say that we have no sin, that we have not sinned? (see 1 John 1:8, 10). It is just this passage which, if we look carefully at it, will teach us to understand our text aright. Note the difference in the two statements (ver. 8), 'If we say that we have no sin,' and (ver. 10), 'If we say that we have not sinned.' The two expressions cannot be equivalent; the second would then be an unmeaning repetition of the first. Having sin in ver. 8 is not the same as doing sin in ver. 10. Having sin is having a sinful nature. The holiest believer must each moment confess that he has sin within him,—the flesh, namely, in which dwelleth no good thing. Sinning or doing sin is something very different: it is yielding to indwelling sinful nature, and falling into actual transgression. And so we have two admissions that every true believer must make. The one is that he has still sin within him (ver. 8); the second, that that sin has in former times broken out into sinful actions (ver. 10). No believer can say either, 'I have no sin in me,' or 'I have in time past never sinned.' If we say we have no sin at present, or that we have not sinned in the past, we deceive ourselves. But no confession, though we have sin in the present, is demanded that we are doing sin in the present too; the confession of actual sinning refers to the past. It may, as appears from chap. 2:2, be in the present also, but is expected not to be. And so we see how the deepest confession of sin in the past (as Paul's of his having been a persecutor), and the deepest consciousness of having still a vile and corrupt nature in the present, may consist with humble but joyful praise to Him who keeps from stumbling.

But how is it possible that a believer, having sin in him,—sin of such intense vitality, and such terrible power as we know the flesh to have,—that a believer having sin should yet not be doing sin? The answer is: 'In Him is no sin. He that abideth in Him sinneth not.' When the abiding in Christ becomes close and unbroken, so that the soul lives from moment to moment in the perfect union with the Lord its keeper, He does, indeed, keep down the power of the old nature, so that it does not regain dominion over the soul. We have seen that there are degrees in the abiding. With most Christians the abiding is so feeble and intermittent, that sin continually obtains

the ascendancy, and brings the soul into subjection. The Divine promise given to faith is: 'Sin shall not have dominion over you.' But with the promise is the command: 'Let not sin reign in your mortal body.' The believer who claims the promise in full faith has the power to obey the command, and sin is kept from asserting its supremacy. Ignorance of the promise, or unbelief, or unwatchfulness, opens the door for sin to reign. And so the life of many believers is a course of continual stumbling and sinning. But when the believer seeks full admission into, and a permanent abode in Jesus, the Sinless One, then the life of Christ keeps from actual transgression. 'In Him is no sin. He that abideth in Him sinneth not.' Jesus does indeed save him from his sin,—not by the removal of his sinful nature, but by keeping him from yielding to it.

I have read of a young lion whom nothing could awe or keep down but the eye of his keeper. With the keeper you could come near him, and he would crouch, his savage nature all unchanged, and thirsting for blood,—trembling at the keeper's feet. You might put your foot on his neck, as long as the keeper was with you. To approach him without the keeper would be instant death. And so it is that the believer can have sin and yet not do sin. The evil nature, the flesh, is unchanged in its enmity against God, but the abiding presence of Jesus keeps it down. In faith the believer entrusts himself to the keeping, to the indwelling, of the Son of God; he abides in Him, and counts on Jesus to abide in Him too. The union and fellowship is the secret of a holy life: 'In Him is no sin; he that abideth in Him sinneth not.'

And now another question will arise: Admitted that the complete abiding in the Sinless One will keep from sinning, is such abiding possible? May we hope to be able so to abide in Christ, say, even for one day, that we may be kept from actual transgressions? The question has only to be fairly stated and considered,—it will suggest its own answer. When Christ commanded us to abide in Him, and promised us such rich fruit-bearing to the glory of the Father, and such mighty power in our intercessions, can He have meant anything but the healthy, vigorous, complete union of the branch with the vine? When He promised that as we abide in Him He would abide in us, could He mean anything but that His dwelling in us would be a reality of Divine power and love? Is not this way of saving from sin just that which will glorify Him?—keeping us daily humble and helpless in the consciousness of the evil nature, watchful and active in the knowledge of its terrible power, dependent and trustful in the remembrance that only His presence can keep the lion down. O let us believe that when Jesus said, 'Abide in me, and I in you,' He did indeed mean that, while we were not to be freed from the world and its tribulation, from the sinful nature and its temptations, we were at least to have this blessing fully secured to us,—grace to abide wholly, only, ever in our Lord. The abiding in Jesus makes it possible to keep from actual sinning; and Jesus Himself makes it possible to abide in Him.

Beloved Christian! I do not wonder if the promise of the text appears almost too high. Do not, I pray, let your attention be diverted by the question as to whether it would be possible to be kept for your whole life, or for so many years, without sinning. Faith has ever only to deal with the present moment. Ask this: Can Jesus at the present moment, as I abide in Him, keep me from those actual transgressions which have been the stain and the weariness of my daily life? Thou canst not but say, Surely He can. Take Him then at this present moment, and say, 'Jesus keeps me now, Jesus saves me now.' Yield yourself to Him in the earnest and believing prayer to be kept abiding, by His own abiding in you,—and go into the next moment, and the succeeding hours, with this trust continually renewed. As often as the opportunity occurs in the moments between your occupations, renew your faith in an act of devotion: Jesus keeps me now, Jesus saves me now. Let failure and sin, instead of discouraging you, only urge you still more to seek your safety in abiding in the Sinless One. Abiding is a grace in which you can grow wonderfully, if you will, but make at once the complete surrender, and then persevere with ever larger expectations. Regard it as His work to keep you abiding in Him, and His work to keep you from sinning. It is indeed your work to abide in Him; but it is that, only because it is His work as Vine to bear and hold the branch. Gaze upon His holy human nature as what He prepared for you to be partaker of with Himself, and you will see that there is something even higher and better than being kept from sin,—that is but the restraining from evil: there is the positive and larger blessing of being now a vessel purified and cleansed, of being filled with His fulness, and made the channel of showing forth His power, His blessing, and His glory.

NOTE IS DAILY SINNING AN INEVITABLE NECESSITY?

'Why is it that, when we possess a Saviour whose love and power are infinite, we are so often filled with fear and despondency? We are wearied and faint in our minds, because we do not look stedfastly unto Jesus, the author and finisher of faith, who is set down at the right hand of God,—unto Him whose omnipotence embraces both heaven and earth, who is strong and mighty in His feeble saints.

'While we remember our weakness, we forget His all-sufficient power. While we acknowledge that apart from Christ we can do nothing, we do not rise to the height or depth of Christian humility: I can do all things through Christ which strengtheneth me. While we trust in the power of the death of Jesus to cancel the guilt of sin, we do not exercise a reliant and appropriating faith in the omnipotence of the living Saviour to deliver us from the bondage and power of sin in our daily life. We forget that Christ worketh in us mightily, and that, one with Him, we possess strength sufficient to overcome every temptation. We are apt either to forget our nothingness, and imagine that in our daily path we can live without sin, that the duties and trials of our everyday life can be performed and borne in our own strength; or we do not avail ourselves of the omnipotence of Jesus, who is able to subdue all things

to Himself, and to keep us from the daily infirmities and falls which we are apt to imagine an inevitable necessity. If we really depended in all things and at all times on Christ, we would in all things and at all times gain the victory, through Him whose power is infinite, and who is appointed by the Father to be the Captain of our salvation. Then all our deeds would be wrought, not merely before, but in God. We would then do all things to the glory of the Father, in the all-powerful name of Jesus, who is our sanctification. Remember that unto Him all power is given in heaven and on earth, and live by the constant exercise of faith in His power. Let us most fully believe that we have and are nothing, that with man it is impossible, that in ourselves we have no life which can bring forth fruit; but that Christ is all,—that abiding in Him, and His word dwelling in us, we can bring forth fruit to the glory of the Father.’—From *Christ and the Church*. Sermons by Adolph Saphir. The italics are not in the original.