

33 - 1 John 3:5-10 - 2019-01-13

Call to Worship: Psalm 103:1-4

Scripture Reading: Leviticus 16:3-22

Sermon: "To Take Away Our Sins" 1 John 3:5-6a

Benediction: Psalm 103:15-17

INTRODUCTION

If you know that He is righteous, you know that everyone who practices righteousness is born of Him. That's 1 John 2:29, and the introductory statement to the section of 1 John we're not studying. John refers to something we know about our Lord Jesus, "that He is righteous," to teach us what else may be known from that: "you know that everyone who practices righteousness is born of Him."

A few lines later, in the middle of 1 John 3:2, we found that same method, John pointing out something we know, "we know that when He is revealed, we shall be like Him," and showing us what else we can know based on that, 1 John 3:3, "everyone who has this hope in Him purifies himself, just as He is pure."

John is just about to develop that them even further for us, but he is going to make very important use of the word "sin," so he first laid out the plainest, best definition of sin, 1 John 3:4: "sin is lawlessness."

Now, today, in verse 5 and the first part of verse 6, we hear that familiar theme again, see that familiar structure, and learn more of what the Holy Spirit is teaching us through John: based on what we already know, what else can we know about the disciples of Jesus Christ?

TEXT

NKJV And you know that He was manifested to take away our sins, and in Him there is no sin.
(6) Whoever abides in Him does not sin...

BODY

- I. What We Already Know About the Lord Jesus and Sin
 - A. Jesus Christ was manifested, He appeared, to take away our sins
 1. Robertson: the Greek word meaning “to lift up and carry away”
 2. here we are greatly helped by the OT ceremony of the scapegoat
 - a) 1 John 2:2 referred to the work of the first goat
 - b) but 1 John 3:5 refers to the work of the second goat
 3. it is not that the Lord Jesus died to gain pardon for our sins, and did no more; he also carries our sins away
 4. this refers to the work of sanctification which our Lord Jesus does by His Holy Spirit;
 - B. In Jesus Christ there is no sin
 1. no lawlessness of any kind
 - a) no devotion to any false God, but only to God
 - b) no unacceptable, man-made worship, but only the worship God has ordained
 - c) no taking the name of the Lord in vain
 - d) no failing to remember the Sabbath day, to keep it holy
 - (1) neither in neglecting to work six days
 - (2) nor in neglecting to set apart one for rest and worship
 - e) no failing to honor his father and mother
 - f) no murder, nor hatred in the heart
 - g) no adultery, nor lust in the eyes
 - h) no theft, but hard work with his hands
 - i) no false witness, nor any lying or falsehood, but only the truth told in love
 - j) no coveting anything that is His neighbor’s, but only contentment with what God the Father has given Him, and seeking His neighbor’s good
 2. oh, what a man! the pure man, the holy man, the one good man, the one excellent man!

What we already know about the Lord Jesus and Sin

-Jesus Christ was manifested, He appeared, to take away our sins

-In Jesus Christ there is no sin

II. What That Tells Us About His Disciples: Since Jesus Christ has no sin, and came to take away sin, anyone who abides in Him does not sin

A. The phrase “whoever abides in Him” refers to the disciple of Jesus Christ; the disciple of Jesus Christ is known to abide in Him

1. 1 John 2:23-24 Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also. (24) Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will **abide in the Son and in the Father.**
2. John 8:31 Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed.
3. John 15:4-10 Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. (5) "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. (6) If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. (7) If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. (8) By this My Father is glorified, that you bear much fruit; so you will be My disciples. (9) "As the Father loved Me, I also have loved you; abide in My love. (10) If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

[I reject any interpretation that says the disciple of Jesus Christ sometimes does and sometimes does not abide in Christ.]

B. Abiding in Him, the disciple does not sin

1. not meaning that the disciple of Jesus Christ never sins at all
 - a) 1 John 1:8-9 If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
 - b) 1 John 2:1-2 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. (2) And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.
2. not referring to one act (Jonathan Edwards)
 - a) not one act in 1 John 2:29
 - b) not one act in 1 John 3:7
 - c) not one act in 1 John 3:8
 - d) not one act in 1 John 3:9
 - e) so what John means is not one act of sin

3. instead, it means that the disciple of Jesus Christ, abiding in Christ, does not sin as the course he has set for his life; does not sin as his constant practice
 - a) Some of the Puritan expressions of this
 - (1) Geneva: “does not give himself to sin”
 - (2) Cotton: “does not live in sin”
 - (3) Trapp: “he lies not in sin, but riseth again by repentance”
 - (4) Edwards: he does not make “wickedness his trade”
 - b) Some of the 19th century expressions of this
 - (1) Barnes: He who is born again does not sin habitually, or is not habitually a sinner. If he does wrong, it is when he is overtaken by temptation, and the act is against the habitual inclination and purpose of his soul.
 - (2) Spurgeon: He who walks with God endeavors with all his might to be free from sin, and he is sanctified by abiding in Christ.

4. Paul explains this to us from his own understanding and experience: the disciple of Jesus Christ is born again on the inside; in that inner man, the regenerate soul, it is not his will to sin; and so whatever sin he commits is not what he wills to do, but what he does in his flesh against his will:

Romans 7:15-25 For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. (16) If, then, I do what I will not to do, I agree with the law that it is good. (17) But now, **it is no longer I who do it**, but sin that dwells in me. (18) For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. (19) For **the good that I will to do**, I do not do; but the evil I will not to do, that I practice. (20) Now if I do what I will not to do, **it is no longer I who do it**, but sin that dwells in me. (21) I find then a law, that evil is present with me, **the one who wills to do good**. (22) For **I delight in the law of God** according to the inward man. (23) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. (24) O wretched man that I am! Who will deliver me from this body of death? (25) I thank God--through Jesus Christ our Lord! So then, **with the mind I myself serve the law of God**, but with the flesh the law of sin.

III. APPLICATION

A. Again, strengthen your conscience

1. you know the principle that if much strength is needed for doing a certain thing, that strength must be built up little by little with repeated exercise of the muscles
 - a) to lift 500 pounds in a competition, the weightlifter must lift lesser weight many times to build up the necessary strength
2. so the strength of conscience needed to reject the many antichrists of this age when you encounter one is gained little by little, week by week, by spiritual exercise such as we are doing right now
3. Hebrews 5:13-14 For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. (14) But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.

B. If you are not in Jesus Christ, consider Him again

1. as the one in whom there is no sin
 - a) do you admire those who do not have your same weakness
 - b) do you admire those who do not have your same flaws?
 - c) He is the only Man who is truly worthy of such admiration
2. do you need your sin atoned for before God?
3. do you need your sin taken away?
4. place your hands on Him by faith; repent of your sins and lay them upon the head of the Scapegoat, Jesus Christ, who will carry them far away

C. You who abide in Christ

1. be moved to more fervent devotion to Him by His excellence
2. be reminded that You are His disciple largely because you want to be like Him

CONCLUSION

We already know some things about our Lord Jesus Christ and sin

We know that our Lord and Savior Jesus Christ was manifested to take away sins!

We know that in Him there is no sin!

So we also can know this about His disciples: whoever abides in Him does not sin, but purifies himself even as He is pure.

JRY (from Edwards):

In verse 7 “doeth righteousness” does not mean one act of righteousness. Likewise, “sinneth” and “sinneth not” in verse 6 do not mean one act of sin.

5 And you know that He was manifested to take away our sins

to take away G142 *airo*

RWP:

airō properly means to lift up and carry away

Matthew 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Calvin:

He shews 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. Then he who believes in Christ is necessarily cleansed from his sins. But it is said in Joh_1:29, that Christ takes away sins, because he atoned for them by the sacrifice of his death, that they may not be imputed to us before God: John means in this place that Christ really, and, so to speak, actually takes away sins, because through him our old man is crucified, and his Spirit, by means of repentance, mortifies the flesh with all its lusts. 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.

Geneva:

An argument taken from the material cause of our salvation: Christ in himself is most pure, and he came to take away our sins, by sanctifying us with the Holy Spirit, therefore whoever is truly a partaker of Christ, does not give himself to sin, and on the contrary, he that gives himself to sin does not know Christ.

Poole:

not only to expiate our sins, but make us sinless like himself.

Gill:

as the antitype of **the scape goat**, 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: and this he did by taking the sins of his people upon himself, 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, 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:

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?

Barnes:

the Lord Jesus saw sin to be so great an evil, that he came into our world, and gave himself to the bitter sorrows of death on the cross, to redeem us from it.

The essential argument here is, that the whole work of Christ was designed to deliver us from the dominion of sin, not to furnish us the means of indulgence in it; and that, therefore, we should be deterred from it by all that Christ has done and suffered for us. He perverts the whole design of the coming of the Saviour who supposes that his work was in any degree designed to procure for his followers the indulgences of sin, or who so interprets the methods of his grace as to suppose that it is now lawful for him to indulge his guilty passions.

The argument essentially is this:

- (1) That we profess to be the followers of Christ, and should carry out his ends and views in coming into the world;
- (2) that the great and leading purpose of his coming was to set us free from the bondage of transgression;
- (3) that in doing this he gave himself up to a life of poverty, and shame, and sorrow, and to a most bitter death on the cross; and,
- (4) that we should not indulge in that from which he came to deliver us, and which cost him so much toil and such a death. How could we indulge in that which has brought heavy calamity upon the head of a father, or which has pierced a sister's heart with many sorrows? Still more, how can we be so ungrateful and hardhearted as to indulge in that which crushed our Redeemer in death?

JFB:

as **the scapegoat** did typically

Ellicott:

The very object of Christ's coming was to take away our sins by atonement, and their power in us by reformation.

The idea of sacrificial substitution was uppermost in 1Jn_2:2. Here it is rather that of sanctification; but the other is not excluded.

5 and in Him there is no sin

1 John 3:3 He is pure

1 John 3:7 He is righteous

Gill:

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 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 unto righteousness, and to purify to himself a peculiar people, zealous of good works; and his love herein should constrain us to obedience to him:

Wesley:

So that he could not suffer on his own account, but to make us as himself.

Clarke:

therefore he is properly qualified to be the atoning sacrifice for the sins of men.

Barnes:

An additional consideration to show that we should be holy. As he was perfectly pure and spotless, so should all his followers aim to be; and none can truly pretend to be his who do not desire and design to become like him.

Ellicott:

He is Himself sinless. Those who really rest firm in Him cannot be habitual sinners, nor, on the other hand, can habitual sinners be really in Him.

The fact that Christ is perfectly sinless is dwelt on because He is the vital element of the Christian's being, and if present in him must produce a result like Himself.

6 Whoever abides in Him

John 15:4-10

Cotton:

To abide in Christ implies two things: communion with Christ and continuance in it
We have fellowship with Christ

-first by the free donation of God. We are members of Christ by God's counsel and purpose; our sins are imputed to Christ, and His righteousness is imputed to us (John 16:14)

-second, we have fellowship by a communication of His Spirit, causing us to receive Him, and thus we are joined to Him by faith and love

This communion with Christ is indissoluble and everlasting (John 8:31-32). Those who continue not, never had fellowship with Christ as his disciples (Jer 31:34)

Poole:

Seeing and knowing intend inward union, acquaintance, and converse; such as abode in him implies:

Gill:

As the branch in the vine, deriving all light, life, grace, holiness, wisdom, strength, joy, peace, and comfort from Christ; or dwells in him by faith, enjoys communion with him as a fruit of union to him; and stands fast in him, being rooted and grounded in him, and abides by him, his truths and ordinances, takes up his rest, and places his security in him, and perseveres through him:

Clarke:

By faith, love, and obedience.

Barnes:

In the passage before us, as in his writings generally, it refers to one who lives the life of a Christian, as if he were always with Christ, and abode with him. It refers to the Christian considered as adhering steadfastly to the Saviour, and not as following him with transitory feelings, emotions, and raptures.

meaning that there is a life of continued faith in him. It is of a person thus attached to the Saviour that the apostle makes the important declaration in the passage before us, that he does not sin.

JFB:

as the branch in the vine, by vital union living by His life

VWS:

To abide in Christ is more than to be in Him, since it represents a condition maintained by communion with God and by the habitual doing of His will.

6 does not sin.

Cotton:

1. he never sins to death (1 John 5:18). He does not commit the sin against the Holy Ghost
2. He does not live in sin. He does not make it his course and employment. He may slip and go astray, but he turns into the way again. Living in sin is made all one with continuing in sin (Romans 6:1-2)
3. His judgment and conscience do not allow sin, but abhor it; therefore it is not his sin, but the sin of his rebellious and carnal part (Romans 7:14-15). He judges and condemns himself and grieves for it, and hates what he does; and therefore he is said not to sin.

If the judgment and heart are with God and against sin, God looks at them as not sinning.

Calvin:

They are said not to sin, because they consent not to sin, though they labor under the infirmity of the flesh; but, on the contrary, they struggle with groaning, so that they can truly testify with Paul that they do the evil they would not.

Christ is never dormant where he reigns, but the Spirit renders effectual his power.

Geneva:

He is said to sin, that does not give himself to purity, and in him sin reigns: but sin is said to dwell in the faithful, and not to reign in them.

Trapp:

Sin may rebel, it cannot reign in a saint. He sinneth not sinningly; there is no way of wickedness in him, Psa_139:23-24, he loves not sin, he lies not in it, but riseth again by repentance, and is restless till that be done, and done to purpose.

Psalm 139:23-24 Search me, O God, and know my heart: try me, and know my thoughts: (24) And see if there be any wicked way in me, and lead me in the way everlasting.

Edwards:

the Apostle says, 1Jn_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." And this is a confirmation that the Apostle has not only respect to sins that were committed before regeneration. In the words immediately foregoing, "If we say that we have not sinned, we make Him a liar, and his word is not in us." Again, it is by the new birth by which Christians are born of God, this epistle speaks of the brethren as liable to sin: 1Jn_5:16, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." And yet in the next verse but one, respects that saying that we are upon: "We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not," which confirms that the Apostle means, when he says, "He sinneth not," is not that he never is guilty of any sinful act.

Such expressions in Scripture as this in the text, "sinneth" and "sinneth not," are not always to be taken for committing a particular act of sin, as that in Job, the draught and heat, etc. By them that have sinned, is not intended them that are guilty of a particular act of sin. That in Eph_2:3, "Fulfilling the desires of the flesh and of the mind," in the original p????te?, doing the desires of the flesh - that is, making a trade of this. 1Pe_3:10, "If thou wouldst see good days, refrain thy tongue from evil, and thy lips that they speak no guile." It is not meant that to do one good action is the way to be happy, but a man's setting himself in such a course, making a practice and business of doing good. How often is the wickedness of the king of Israel and Judah expressed by that, "That they did evil in the sight of the Lord."

"He that doeth righteousness is righteous, even as He is righteous." There is no more reason to understand the Apostle of committing only one act of sin by the expression "sinneth," or committeth," or "doeth sin," than to understand of one single act of righteousness, when by the expression, "doth righteousness," and so to understand the next verse thus, "He that doeth any righteousness at any time is righteous even as God is righteous," whereas by doing righteousness the Apostle plainly means practicing righteousness, or making that his practice in the course of his life. So there is equal reason when he speaks here of committing sin to understand him of practicing sin, or making wickedness his trade or practice.

Gill:

not that he has no sin in him, or lives without sin, but he does not live in sin, nor give up himself to a vicious course of life; for this would be inconsistent with his dwelling in Christ, and enjoying communion with him:

Clarke:

Because his heart is purified by faith, and he is a worker together with God, and consequently does not receive the grace of God in vain.

Barnes:

he is not characteristically a sinner; that he is a good man; that he does not commit habitual and willful transgression. Such language is common throughout the Bible, when it is said of one man that he is a saint, and of another that he is a sinner; of one that he is righteous, and of another that he is wicked; of one that he obeys the law of God, and of another that he does not. John expresses it strongly, but he affirms no more in fact than is affirmed elsewhere

He who is born again does not sin habitually, or is not habitually a sinner. If he does wrong, it is when he is overtaken by temptation, and the act is against the habitual inclination and purpose of his soul. If a man sins habitually, it proves that he has never been renewed.

That he who is born again does not do wrong deliberately and by design. He means to do right. He is not willfully and deliberately a sinner. If a man deliberately and intentionally does wrong, he shows that he is not actuated by the spirit of religion. It is true that when one does wrong, or commits sin, there is a momentary assent of the will; but it is under the influence of passion, or excitement, or temptation, or provocation, and not as the result of a deliberate plan or purpose of the soul. A man who deliberately and intentionally does a wrong thing, shows that he is not a true Christian;

He who is born again will not sin finally, or will not fall away. "His seed remaineth in him," 1Jo_3:9. See the notes at that verse. There is a principle of grace by which he will ultimately be restrained and recovered. This, it seems to me, is fairly implied in the language used by John; for if a person might be a Christian, and yet wholly fall away and perish, how could it be said with any truth that such a man "sinneth not;" how that "he doth not commit sin;" how that "his seed remaineth in him, and he cannot sin?" Just the contrary would be true if this were so.

Spurgeon:

That is to say, if sin is the habitual course of our life, we do not truly know the Lord. He who walks with God endeavors with all his might to be free from sin, and he is sanctified by abiding in Christ.

The man who dwells in Christ is the holy man; but the man who lives in sin is no child of God, for he proves by his evil conduct that he has no vital union with Christ. The fruit of Christianity is holiness; and if thy life be a sinful one, if that be the main run and tenor of thy life, thou art none of his.

If this declaration related to any one act of sin, none of us could ever say that we have seen or known him, but it relates to the habit of sin, — if we love sin, and live in sin, if the main course of our life is sinful, then we have "not seen him, neither known him."

VWS:

John does not teach that believers do not sin, but is speaking of a character, a habit. Throughout the Epistle he deals with the ideal reality of life in God, in which the love of God and sin exclude each other as light and darkness.

JFB:

In so far as he abides in Christ, so far is he free from all sin. The ideal of the Christian. The life of sin and the life of God mutually exclude one another, just as darkness and light. In matter of fact, believers do fall into sins (1Jo_1:8-10; 1Jo_2:1, 1Jo_2:2); but all such sins are alien from the life of God, and need Christ's cleansing blood, without application to which the life of God could not be maintained. He sinneth not so long as he abideth in Christ.

Ellicott:

See Rom_7:17. Although the Christian does not always do what is best, he does not willingly commit sin; his real self is on the side of God's law.

Bengel:

In him the good of righteousness is not overcome by the evil of sin

Carroll:

John's own explanation (1Jn_3:6; 1Jn_3:9), must be interpreted in harmony with the rest of his letter. He must not be interpreted as inconsistent with himself and put in square contradiction with both previous and subsequent statements. Let us look at some of these statements:

In 1Jn_1:8 he says, "If we say we have no sin, we deceive ourselves and the truth is not in us." This is said of the Christian He is not referring to our state before regeneration, for that is separately expressed in 1Jn_1:10 : "If we say we have not sinned, we make him a liar, and his word is not in us." He is telling what to do with sins committed after justification. "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. . . . My little children) these things write I unto you that ye may not sin. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

We have already seen his treatment of the progress in sanctification (1Jn_3:3). In 1Jn_5:17 he declares every act of unrighteousness to be sin, no matter by whom committed) regenerate or unregenerate. And he specifically exhorts us to pray for the forgiveness of a sinning brother (1Jn_5:16).

It would contradict every book in the Bible, and the experience of every Christian that ever lived to affirm that no regenerate man ever sins at all. It would deny the need of the continuous intercession of the high priest, our Advocate with God. It is suggested for due consideration that John explains himself in 1Jn_5:13-18. Here we have the object of the whole letter, that we may know we have eternal life. While every act of unrighteousness is sin, not every one excludes from eternal life. A Christian may sin, but not unto death, the opposite of the eternal life. These sins are pardonable, and are pardoned even at the intercession of the saints. There is a sin unto death. It is unpardonable and not the subject of intercession.

And now to put the matter beyond doubt, he repeats his former words: "We know that whosoever is born of God sinneth not," i.e., sinneth not unto death, as the context demands. Which is further evident from what he continues to say: "but he that was born of God keepeth himself, and the evil one toucheth him not."

This is the author's answer to the question raised. It means that no regenerate man sinneth in a way, or to the extent, that his eternal life is disturbed. He sinneth not unto death.

John's idea of the unpardonable sin agrees with our Lord's teaching at Mat_12:32; Mar_3:29-30, and Paul's teaching in Heb_10:26-29. It is rejection of the Spirit's witness to our Lord, 1Jn_5:8-11.

RWP:

active indicative of hamartanō, “does not keep on sinning.”

Scapegoat - Leviticus 16

Spurgeon:

These two goats were not for himself, but for the people. You must regard them as if they were but one offering, for it needed both of them to set forth the divine plan by which sin is put away; one was to die, and the other was typically to bear away the sin of the people.

One goat was to show how sin is put away in reference to God by sacrifice, and the other goat was to show how it is put away in reference to us, God's people, by being carried into oblivion.

Notice the “all” in this twenty-first verse: “Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.” This was the second part of the atonement showing, not sacrifice, but the effect of sacrifice, and explaining what becomes of sin after the sacrifice has been accepted, and the blood has been presented within the veil.

Barnes:

It was, as much as the slain goat, a figure of Him who bore our griefs and carried our sorrows, on whom the Lord laid the iniquity of us all

Hawker:

The presentation of the two goats before the LORD is striking. The one which was to be slain, and the other that was to escape; both significantly set forth the different state respecting sin to be expiated and the sinner to be pardoned. And was not JESUS represented in both? Did not the slain goat, typify JESUS slain for our sins? Did not the scape goat, represent his carrying our sins away into the land of everlasting forgetfulness?

There needed two goats, in order to represent both offices of JESUS; the one dying for our sins: the other rising again, and ascending to glory for our justification.

And the dismissal of the goat, thus typically laden, with the sins of Israel into the wilderness; carried with it this idea, that when the LORD forgives sin, he is said to remember it no more.

Henry:

In one sin there may be many transgressions, from the several aggravating circumstances of it; and in our confessions we should take notice of them, and not only say, I have sinned, but, with Achan, "Thus and thus have I done."

The goat was then to be sent away immediately by the hand of a fit person pitched upon for the purpose, into a wilderness, a land not inhabited; and God allowed them to make this construction of it, that the sending away of the goat was the sending away of their sins, by a free and full remission: The losing of the goat was a sign to them that the sins of Israel should be sought for, and not found, Jer_50:20

Poole:

Into the wilderness; which signified the removal of their sins far away, both from the people, and out of God's sight, or from the place of his presence.

MacLaren:

had it been possible, the same goat that was sacrificed would have been sent into the desert. As that could not be done, an ideal unity was established between the two: the one sacrificed represented the fact of expiation, the one driven away represented the consequences of expiation in the complete removal of sin. The expiation was made 'within the veil'; but a visible token of its completeness was given to help feeble faith, in the blessed mystery of the unseen propitiation. What was divided in the symbol between the twin goats is all done by the one Sacrifice, who has entered into the holiest of all, at once Priest and Sacrifice, and with His own blood made expiation for sin, and has likewise carried away the sin of the world into a land of forgetfulness, whence it never can return.

The one which is slain represents the sacrifice for sin. The other represents the effects of that sacrifice. It is never heard of more. 'The Lamb of God taketh away the sins of the world.' 'As far as the east is from the west, so far hath He removed our transgressions from us.'

The two goats represent Christ's work; the one in its essence, the other in its effect.

JFB:

there seems to be a typical reference to Christ who bore away our sins [Heb_10:4; 1Jo_3:5]

NKJV And you know that He was manifested to take away our sins, and in Him there is no sin. (6) Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him. (7) Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous. (8) He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. (9) Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God. (10) In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother.

ESV You know that he appeared to take away sins, and in him there is no sin. (6) No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. (7) Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. (8) Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. (9) No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. (10) By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.

KJV And ye know that he was manifested to take away our sins; and in him is no sin. (6) Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. (7) Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. (8) He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. (9) Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. (10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

5a And you know that He was manifested to take away our sins

5b and in Him there is no sin

6a Whoever abides in Him does not sin.

6b Whoever sins has neither seen Him nor known Him.

Calvin:

faith in Christ and knowledge of him are vainly pretended, except there be newness of life. For Christ is never dormant where he reigns, but the Spirit renders effectual his power.

Barnes:

That is, as explained above, habitually, deliberately, characteristically, and finally. - Doddridge. "Who habitually and avowedly sinneth."

Has had no just views of the Saviour, or of the nature of true religion. In other words, cannot be a true Christian.

7a Little children, let no one deceive you.

JRY: If you think someone might be deceiving you, do not just ignore it or think it couldn't be.

Carroll:

The outsider cannot know our inner experiences of faith, hope, love, joy, and peace. He hears our professions, and holds them credible only so far as manifested in the life. Our Lord himself fixed that standard: "A tree is known by its fruits." So, of professed children of God it may be said, "By their fruits shall ye know them." Hence our letter says, "My little children, let no man lead you astray. He that doeth righteousness is righteous, even as he is righteous; he that doeth sin is of the devil. . . . Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever that doeth not righteousness is not of God, neither he that loveth not his brother."

From these passages it is evident that no man should be fellowshipped as a preacher, or even retained as a church member, who denies the essential deity of Jesus Christ, his incarnation, his vicarious death as a propitiation for sin; nor one whose profession of these doctrines does not bear fruit unto love and holiness.

A mere verbal orthodoxy is hypocrisy, and is more hateful to God and more hurtful to man than avowed infidelity. I am quite sure that a strict application of this test would empty thousands of pulpits, hundreds of professors' chairs in Christian schools, and deplete thousands of church rolls. This emptying and depleting would not be deplorable but helpful. It would amount to a great revival. As they depart from us, we could say with this letter: "They went out from us, but they were not of us, for if they had been of us they

would have continued with us; but they went out, that they might be made manifest that they all are not of us."

7b He who practices righteousness is righteous, just as He is righteous.

8a He who sins is of the devil,

8b or the devil has sinned from the beginning.

8c For this purpose the Son of God was manifested, that He might destroy the works of the devil.

9 Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

10a In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God . . .

Trinity 143 "Majestic Sweetness"

Trinity 735 "Psalm 17 - Hear, O My Lord"

Grace 77 "I Shall Be Whiter Than Snow"

Grace 23 "Blessed Assurance"

Psalm 103:10-12 He has not dealt with us according to our sins, Nor punished us according to our iniquities. (11) For as the heavens are high above the earth, So great is His mercy toward those who fear Him; (12) As far as the east is from the west, So far has He removed our transgressions from us.

Psalm 103:1-2 A Psalm Of David. Bless the LORD, O my soul; And all that is within me, bless His holy name! (2) Bless the LORD, O my soul, And forget not all His benefits:

Psalm 103:15-17 As for man, his days are like grass; As a flower of the field, so he flourishes. (16) For the wind passes over it, and it is gone, And its place remembers it no more. (17) But the mercy of the LORD is from everlasting to everlasting On those who fear Him, And His righteousness to children's children,

1 John 3:5-6a

NKJV And you know that He was manifested to take away our sins, and in Him there is no sin. (6) Whoever abides in Him does not sin...

ESV You know that he appeared to take away sins, and in him there is no sin. (6) No one who abides in him keeps on sinning...

KJV And ye know that he was manifested to take away our sins; and in him is no sin. (6) Whosoever abideth in him sinneth not...