

1 John 3:5

by John Gill

Jesus Christ's manifestation in the flesh was to take away our sins, and we should imitate him in purity of life and conversation.

Scripture: Isaiah 53:5, Romans 6:1-2, 2 Corinthians 5:21, Galatians 2:20, Ephesians 2:10, Titus 2:14, Hebrews 9:26, 1 Peter 2:24, 1 John 1:7, 1 John 3:5

Topics: "The Sacrifice of Christ", "Living Righteously"

Description

John Gill emphasizes the manifestation of Jesus Christ as the Son of God, who took on human nature to take away the sins of humanity through His sacrificial death. He explains that Christ, being sinless, was the perfect sacrifice, fulfilling the requirements of the law and providing reconciliation for believers. This act of love and sacrifice should compel Christians to live righteously and avoid sin, as Christ's purity serves as a model for their lives. Gill also highlights the importance of understanding that Christ bore our sins, which should motivate believers to pursue holiness and good works.

Transcript

Ver. 5. And ye know that he was manifested,.... This is a truth of the Gospel the saints were well instructed in and acquainted with; that Jesus Christ, the Word and Son of God, who is here meant, who was with the Father, and lay in his bosom from all eternity, was in the fulness of time made manifest in the flesh, or human nature, by assuming it into union with his divine person; in which he came and dwelt among men, and became visible to them: the end of which manifestation was,

to take away our sins; 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:

and in him is 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 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: 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.

{} Sepher Tikkunim, fol. 112. 1. apud Rittangel, de ver. Rel. Christ, p. 68.

Source: <https://sermonindex.net/speakers/john-gill/1-john-35/>

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