1 John 3:5 Commentary

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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

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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).

- **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 Resources - Multiple Sermons and Commentaries

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.

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

WHY BELIEVERS DO NOT HAVE TO PRACTICE SIN: CHRIST DEALT WITH 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.

John's point in this verse 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 on the Cross.

1 John 3:5 Sermon by Charles Simeon - Christ Manifested to Take Away Sin

You know - As **Marvin Vincent** points out this is "John's characteristic appeal to Christian knowledge. Compare 1Jn 2:20, 21-**note , 1Jn 4:2, 14, 16, 5:15, 18, 3Jn 1:12."**

You 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-**note**) Believers know beyond a shadow of the doubt the efficacious work of Jesus in taking away sins (penalty and power)

He - **He who?** From the context (**always "king" in interpretation**) this is clearly the Son of God. Compare - **He appeared** (1Jn 3:5) … **Son of God appeared** (1Jn 3:8). Clearly this is Jesus.

THE INCARNATION

He 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. As **Wuest** says "It was the invisible God Who in the Person of His Son was made visible to human eyesight by assuming a human body and human limitations."

Phaneroo is used two other times in a similar context…

> **Paul** wrote "but now (God's "own purpose and grace which was granted us in Christ Jesus from all eternity") 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." (2Ti 1:10-**note**)
>
> 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." (Heb 9:26-**note**)

Henry Alford on **appeared** - by His appearing in the flesh, and all that He openly and visibly did and taught in it, or may be known, by the Spirit, to have done and taught. (**1 John 3 Commentary - Greek Testament Critical Exegetical Commentary**)

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; 2John 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). (**1 John 3 Commentary - Vincent's Word Studies**)

Hiebert - The message, "that He appeared in order to take away sins" declared that the practice of sin is incompatible with Christ's mission. (**1 John 2:29-3:12 Online**) (**The Epistles of John- An Expositional Commentary**)

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-**note**, 1Cor 15:55, Heb 2:14-15-**note**). 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-**note**). Therefore if one says they know Jesus and yet continue to practices sin (not the 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.

NET Bible on **in order that** - The **hina** clause gives the purpose of Jesus' self-revelation as he manifested himself to the disciples and to the world during his earthly life and ministry: It was "to take away sins."

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, 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. (**1 John 3 Commentary**)

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.

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-**note**) 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!

Take away is in the **aorist tense** which signifies a past historical event that took place at a point in time, the crucifixion of Christ on the Cross, 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-**note**). Alford adds on the **aorist tense** signifies to "take away by one act and entirely." **Take away** is in the **active voice** which speaks of volitional choice as when Jesus said "I lay down (**active voice**) My life for the sheep." (Jn 10:15) "He **gave** (**aorist tense**, **active voice**) Himself for 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-**note**). Christ loved us "and gave (**active voice**) Himself up for us, an offering and a sacrifice to God as a fragrant aroma." (Eph 5:2-**note**).

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-**note** we find **aphaireo** and Hebrews 10:11(**note**) **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. (**English Annotations on the Holy Bible**)

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. (**ustin Edwards' Family Bible New Testament Notes**)

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. (**Cambridge Greek Testament Commentary**)

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. (**The Message of John's Letters Bible Speaks Today**)

We see a parallel thought in Hebrews 10…

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

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-**note**)." (**Ibid**)

Cole - In 1Jn 2:28-**note** and 1Jn 3:2-**note**, 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.

Cambridge Greek Testament - John's "argument is that the Son's having become incarnate in order to abolish sin shows that sin is inconsistent with sonship." (**Cambridge Greek Testament Commentary**)

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-**note**, Ro 12:1-**note**); 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. (**John Trapp Complete Commentary**)

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. (**1 John 3 Commentary**)

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. He takes away the habit of sinning through the indwelling Holy Spirit 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. (**1 John 3 Commentary - Ironside's Notes on Selected Books**)

Sins - Is plural and literally reads "the sins." **Vincent** says "The plural here regards all that is contained in the inclusive term **the sin**: all manifestations or realizations of sin." **Alford** adds "All sins, not merely certain sins. The object of his manifestation is stated not only categorically, but definitively."

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." (**1 John 2:29-3:12 Online**) (**The Epistles of John- An Expositional Commentary**)

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

Ironside - 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.

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. (**1 John 3 Commentary - Ironside's Notes on Selected Books**)

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 sanctifies 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. (**1 John 3 Commentary**)

John Gill on **to take away our sins** - as the antitype of the scapegoat (Lev 16:1-34-**note**), 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-**note**): 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-**note**), 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: (**1 John 3 Commentary - John Gill's Exposition on the Whole Bible**)

OUR SINLESS SAVIOR

In Him there is no sin (literally = “sin in Him not exists”) - "He is essentially and forever without sin.." (Vincent) 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-**note**) , **committed no sin** (1Pe 2:22-**note**), was **holy, innocent, undefiled, separated from sinners** (Heb 7:26-**note**), and was **without sin** (Heb 4:15-**note**). Peter adds that the blood of the Lamb was **unblemished and spotless** (1Pe 1:19-**note**).

Hiebert remarks 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 Online**) (**The Epistles of John- An Expositional Commentary**)

Note that "**is**" (**is no sin**) 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.

Vine on **in Him there is no sin** - This statement is not put as what believers know in addition to the preceding fact, though that is so; rather it is a truth independently expressed, and by it the apostle confirms his argument that **sin is incompatible with relationship with God**. The members of the heavenly family, so far from **continuing in sin**, as before they became children of God, are united to one who Himself both was the bearer of sins and is essentially sinless.

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

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-**note**), the final and complete sacrifice for our sins (Heb. 10:10-**note**, Heb 10:14-**note**, Heb 10:18-**note**). If you know these truths, then John's conclusion is inescapable: true Christians do not live in sin (see 1Jn 3:6-7). (**Ibid**)

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."

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 (2Corinthians 5:21; Hebrews 4:15-**note**; Hebrews 7:26-**note**; Hebrews 9:13-**note**).

Henry Alford - Sin is altogether alien from Christ. He became incarnate that He might blot it out: He has no stain of it on Himself. (Ibid)

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-**note**); and His love herein should constrain us to obedience to Him: so the Jews2 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. (**1 John 3 Commentary - John Gill's Exposition on the Whole Bible**)

Ligon Duncan summarizes 1Jn 3:5-6 - He reminds us there that Jesus came not only to forgive sin, but to **take away** sin, and that He Himself was pure, perfect, and without sin. 'And so,' 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**)

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-**note**) 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