

—{1}. **1 John 3:3–5** **The Purity of Jesus**

A. The Purity of Jesus

1. Questions

- a. What is the meaning of clean? ... of cleansed?
- b. ... of pure? ... of purified?
- c. are they the same; if not, how do they differ?

2. John has already spoken on the matter of cleansing

- a. as he introduced the subject of walking in the light, of having fellowship with God, he says
- b. ⁸ *If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.* ⁹ *If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.* (1 John 1:8-9 NAS)
- c. the word that John uses for 'to cleanse' is *katharizo* – you probably recognize one of its relatives that we have taken into English: *katharsis* (Eng., catharsis)
- d. that word is literally, 'to take away down or completely' or 'to remove completely' ... let me illustrate this word
- e. if you take a look at the floors in the school where we have our Awana Children's clubs, you will see that they are made of a stone material; but you will also see that they are blotchy with various coloured spots ... some grey, some yellow, and so on. This is the result of putting fresh wax on top of only partially cleaned floors. So over a period of time you have layers of wax and embedded in them patches of dirt and old wax. It is only when the summer comes and they go through the halls and strip off all the old wax and dirt, when they 'take it away down or remove it completely' and then put on fresh wax that it really becomes clean. That is *katharizo*.
- f. the point is that 'cleansing' is always preceded by being dirty, and is the process of removing that dirt – in our case, sin and unrighteousness – and making us clean
- g. This brings us to 'pure' and to 'purify' ... in today's text

3. The Text — ³ *And everyone who has this hope fixed on Him purifies himself, just as He is pure.* ⁴ *Everyone*

who practices sin also practices lawlessness; and sin is lawlessness. ⁵ And you know that He appeared in order to take away sins; and in Him there is no sin. — (1 John 3:3-5 NAS)

a. this text, and what John goes on to say in the first part of the third chapter in this book

(A) which is an exhortation to personal purity

(B) an encouragement to turn from sin

b. is built upon what John has just said:

(A) ²⁹ If you know that He is righteous, you know that everyone also who practices righteousness is born of Him. ^{3:1} See how great a love the Father has bestowed upon us, that we should be called children of God; and such we are. ... ² Beloved, now we are children of God, ... (1 John 2:29-3:2 NAS)

(B) God's children should bear a family resemblance

(C) When the Holy Spirit gives to us new life in Christ, He gives to us a new nature

(D) so when you read this chapter in John, you need to keep in mind that John is primarily dealing with our new spiritual nature as God's children, not that old nature against which we war daily and which Paul describes with these words, "For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not." (Romans 7:18 NAS)

c. now we shall return to this subject in the weeks to come

B. but, this being communion Sunday,

1. I want to centre our thoughts on these two phrases

a. 'just as He {that is, Jesus Christ} is pure' and

b. 'in Him {that is, in Jesus Christ} there is no sin'

c. first, these two phrases are parallel and convey the same idea but use different words

d. secondly, the word, hagnos, meaning 'pure'

(A) includes the same ideas as the word clean

(B) but also includes the ideas of 'pure from every fault, immaculate, innocent'

2. which brings us to the first truth, the difference between the relative and absolute respecting being righteous, pure, holy

C. Relative or Absolute?

1. In the book of Job

- a. we find God's commendation of Job: ... "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil." (Job 1:8 NAS)
- b. yet, at the end of the book, Job when confronted by God is forced to admit, "Behold, I am insignificant; what can I reply to Thee? I lay my hand on my mouth." (Job 40:4 NAS)
- c. Job was relatively righteous when compared to other men, but before God's absolute righteousness he is silenced

2. Or, consider these words from Psalm 24:

- a. ³ Who may ascend into the hill of the Lord? And who may stand in His holy place? ⁴ He who has clean hands and a pure heart, Who has not lifted up his soul to falsehood, And has not sworn deceitfully. ⁵ He shall receive a blessing from the Lord And righteousness from the God of his salvation. ⁶ This is the generation of those who seek Him, Who seek Thy face—even Jacob. Selah. (3-6 NAS)
- b. so those who would come to seek God, to worship Him, are exhorted to purity, just as John does in today's text
- c. but, is this relative or absolute purity? ... well, read the rest of the Psalm to find out:
- d. ⁷ Lift up your heads, O gates, And be lifted up, O ancient doors, That the King of glory may come in! ⁸ Who is the King of glory? The Lord strong and mighty, The Lord mighty in battle. ⁹ Lift up your heads, O gates, And lift them up, O ancient doors, That the King of glory may come in! ¹⁰ Who is this King of glory? The Lord of hosts, He is the King of glory. Selah. (7-10 NAS)
- e. only the King of glory has absolute purity – only Jesus Christ among all mankind is absolutely pure – only He could enter and stand in the holy place – and it is only through Him that we can come to God as our Father – no matter how relatively pure we might be, it is only grace allows us into His Presence.

D. Jesus is Absolutely Pure

1. Absolutely Pure in His Birth

- a. the angel of the Lord: "Joseph, son of David, do not be afraid to take Mary as your wife; for that which has been begotten in her is of the Holy Spirit." (Matthew 1:20)
- b. the angel of the Lord to Mary: "The Holy Spirit will come upon you, and the power of the Most High will

overshadow you; and for that reason the holy Child shall be called the Son of God.” (Luke 1:35 NAS)

c. so, unhampered by the hereditary sin, passed on by Adam upon all of his descendants, Jesus was born pure

2. Absolutely Pure in His Live

a. consider first, that after His baptism which was done in order to fulfill all righteousness, He was led away by the Spirit to face the temptation of the devil. In this He was victorious, so that we read, “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.” (Hebrews 4:15 NAS)

b. or the testimony of Peter which he could give to Cornelius without any fear of contradiction, “You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good, and healing all who were oppressed by the devil; for God was with Him.” (Acts 10:38 NAS)

c. and the judicial declaration of Pilate, “... I find no guilt in this man.” (Luke 23:4 NAS)

3. Absolutely Pure in His Words

a. James states “For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.” (James 3:2 NAS)

b. Consider Jesus: The officers answered, “Never did a man speak the way this man speaks.” (John 7:46 NAS)

c. “for He was teaching them as one having authority, and not as their scribes.” (Matthew 7:29 NAS)

d. and in His death, hanging on the cross, He prayed, ... “Father, forgive them; for they do not know what they are doing.” ... (Luke 23:34 NAS)

E. Yes, in His Death

1. He who was the spotless Lamb of God

a. foreshadowed by thousands upon thousands of lambs

b. chosen with no apparent fault, no known blemish

c. so that even though they were only relatively perfect

d. they might represent the coming absolutely perfect One,

2. Our Saviour

- a. He who was **ABSOLUTELY PURE AND UNDEFILED**
- b. **THIS MAN WAS UTTERLY BEFOULED BY OUR SIN**
- c. He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him. (2 Corinthians 5:21 NAS)
- d. this it the Lord Jesus Christ whom we are remembering this morning in our Communion service

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