

## 1: What Does 1 John Mean?

*He that committeth sin is a child of the devil; for the devil sinneth from the beginning - That is, was the first sinner in the universe, and has continued to sin ever since. The Son of God was manifested to destroy the works of the devil - All sin.*

Parallel Translations The Amplified Bible [But] he who commits sin [who practices evildoing] is of the devil [takes his character from the evil one], for the devil has sinned violated the divine law from the beginning. The reason the Son of God was made manifest visible was to undo destroy, loosen, and dissolve the works the devil [has done]. The Complete Jewish Bible The person who keeps on sinning is from the Adversary, because from the very beginning the Adversary has kept on sinning. It was for this very reason that the Son of God appeared, to destroy these doings of the Adversary. American Standard Version he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. And the Son of God was seen on earth so that he might put an end to the works of the Evil One. English Revised Version he that doeth sin is of the devil; for the devil sinneth from the beginning. English Standard Version 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. To this end the Son of God has been manifested, that he might undo the works of the devil. Easy-to-Read Version The devil has been sinning since the beginning. The person who continues to sin belongs to the devil. The Son of God Christ came for this: The Geneva Bible He that comitteth sinne, is of the deuill: For this purpose appeared the sonne of God, to loose the workes of the deuyll. King James Version He that committeth sinne, is of the deuill, for the deuill sinneth from the beginning: Contemporary English Version Anyone who keeps on sinning belongs to the devil. He has sinned from the beginning, but the Son of God came to destroy all that he has done. New Revised Standard Everyone who commits sin is a child of the devil; for the devil has been sinning from the beginning. The Son of God was revealed for this purpose, to destroy the works of the devil. New Century Version The devil has been sinning since the beginning, so anyone who continues to sin belongs to the devil. The Son of God came for this purpose: James Murdock Translation of the Peshitta And he that committeth sin, is of Satan; because Satan was a sinner from the beginning: George Lamsa Translation of the Peshitta He who commits sin is of the devil; because the devil has been a sinner from the beginning. For this purpose the Son of God appeared, that he might destroy the works of the devil. Douay-Rheims Bible He that committeth sin is of the devil: Good News Translation Whoever continues to sin belongs to the Devil, because the Devil has sinned from the very beginning. The Son of God appeared for this very reason, to destroy what the Devil had done. Holman Christian Standard The one who commits sin is of the Devil, for the Devil has sinned from the beginning. The Son of God was revealed for this purpose: Miles Coverdale Bible He that commytteth synne, is of the deuell: For this purpose appeared the sonne of God, to lowse the workes of the deuell. Mace New Testament he that lives in sin, imitates the devil; for the devil was a sinner from the beginning. Green Literal Translation The one practicing sin is of the devil, because the devil sins from the beginning. For this the Son of God was revealed, that He might undo the works of the devil. New King James 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. New Living Translation But when people keep on sinning, it shows they belong to the Devil, who has been sinning since the beginning. But the Son of God came to destroy these works of the Devil. New International Version The one who does what is sinful is of the devil, because the devil has been sinning from the beginning. New American Standard Version the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. New Life Version The person who keeps on sinning belongs to the devil. The devil has sinned from the beginning. But the Son of God came to destroy the works of the devil. Hebrew Names Version He who sins is of the devil, for the devil has been sinning from the beginning. To this end the Son of God was revealed, that he might destroy the works of the devil. International Standard Version The person who practices sin belongs to the evil one, because the devil has been sinning since the beginning. The reason that the Son of God was revealed was to destroy the works of the devil. John Etheridge Translation

of the Peshitta And he who doeth sin is of Satana, because that from the commencement Satana was a sinner. And for this cause did the Son of Aloha appear, that he might destroy the works of Satana. The Emphasised Bible He that is committing sin, is, of the adversary, because, from the beginning, the adversary is sinning. To this end, was the Son of God made manifest, in order that he might undo the works of the adversary. Revised Standard Version He who commits sin is of the devil; for the devil has sinned from the beginning. Tyndale Bible He that comitteth synne is of the devill: For this purpose appered the sonne of god to lowse the workes of the devill. Updated Bible Version 1. The Webster Bible 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. World English Bible He who sins is of the devil, for the devil has been sinning from the beginning. Weymouth New Testament He who is habitually guilty of sin is a child of the Devil, because the Devil has been a sinner from the very beginning. The Son of God appeared for the purpose of undoing the work of the Devil. The Wycliffe Bible He that doith synne, is of the deuel; for the deuel synneth fro the bigynnyng. In this thing the sone of God apperide, that he vndo the werkis of the deuel. Lexham English Bible The one who practices sin is of the devil, because the devil has been sinning from the beginning. For this reason the Son of God was revealed:

### 2: 1 John NKJV - He who sins is of the devil, for the - Bible Gateway

*Alphabetical: appeared because been beginning destroy devil devil's does for from God has He is of one practices purpose reason sin sinful sinned sinning Son the this to was what who work works NT Letters: 1 John He who sins is of the devil (1J iJ 1Jn i jn 1 jo) Christian Bible Study Resources, Dictionary, Concordance and Search Tools.*

For this purpose the Son of God was manifested, that he might destroy the works of the devil. It is the hope of hypocrites, not of the sons of God, that makes allowance for gratifying impure desires and lusts. May we be followers of him as his dear children, thus show our sense of his unspeakable mercy, and express that obedient, grateful, humble mind which becomes us. Sin is the rejecting the Divine law. In him, that is, in Christ, was no sin. All the sinless weaknesses that were consequences of the fall, he took; that is, all those infirmities of mind or body which subject man to suffering, and expose him to temptation. But our moral infirmities, our proneness to sin, he had not. He that abides in Christ, continues not in the practice of sin. Renouncing sin is the great proof of spiritual union with, continuance in, and saving knowledge of the Lord Christ. He that doeth righteousness is righteous, and to be a follower of Christ, shows an interest by faith in his obedience and sufferings. But a man cannot act like the devil, and at the same time be a disciple of Christ Jesus. Let us not serve or indulge what the Son of God came to destroy. To be born of God is to be inwardly renewed by the power of the Spirit of God. Renewing grace is an abiding principle. Religion is not an art, a matter of dexterity and skill, but a new nature. And the regenerate person cannot sin as he did before he was born of God, and as others do who are not born again. There is that light in his mind, which shows him the evil and malignity of sin. There is that bias upon his heart, which disposes him to loathe and hate sin. There is the spiritual principle that opposes sinful acts. And there is repentance for sin, if committed. It goes against him to sin with forethought. The children of God and the children of the devil have their distinct characters. The seed of the serpent are known by neglect of religion, and by their hating real Christians. He only is righteous before God, as a justified believer, who is taught and disposed to righteousness by the Holy Spirit. In this the children of God are manifest, and the children of the devil. May all professors of the gospel lay these truths to heart, and try themselves by them. Is of the devil - This cannot mean that no one who commits any sin, or who is not absolutely perfect, can be a Christian, for this would cut off the great mass, even according to the belief of those who hold that the Christian may be perfectly holy, from all claim to the Christian character. But what the apostle here says is true in two senses: His object here is to show that those who sinned, in the sense in which it would seem some maintained that the children of God might sin, could have no real evidence of piety, but really belonged to Satan. For the devil sinneth from the beginning - The beginning of the world; or from the first account we have of him. It does not mean that he sinned from the beginning of his existence, for he was made holy like the other angels. The meaning is, that he introduced sin into the universe, and that he has continued to practice it ever since. The word sinneth here implies continued and habitual sin. He did not commit one act of sin and then reform; but he has continued, and still continues, his course of sin. This may confirm what has been already said about the kind of sin that John refers to. He speaks of sinning habitually, continuously, willfully; and anyone who does this shows that he is under the influence of him whose characteristic it has been and is to sin. For this purpose the Son of God was manifested - Became incarnate, and appeared among people, 1 John 3: Compare the notes at 1 Timothy 3: That he might destroy the works of the devil - All his plans of wickedness, and his control over the hearts of people. Compare the Matthew 8: The argument here is, that as the Son of God came to destroy all the works of the devil, he cannot be his true follower who lives in sin. Not everyone that sins, or commits acts of sin, then every man is of the devil, because no man lives without the commission of sin; but he who makes sin his constant business, and the employment of his life, whose life is a continued series of sinning, he is of the devil; not as to origin and substance, or by proper generation, as some have literally understood the words; but by imitation, being like him, and so of him their father, doing his lusts, living continually in sin, as he does, and so resemble him, as children do their parents; and hereby also appear to be under his government and influence, to be led captive by him at his will, and so to belong to him, and such as will have their part and portion with him in the lake

which burns with fire and brimstone, so living and dying: Therefore on the other side, whoever resists sin, is the son of God, being born again of his Spirit as of new seed, in so much, that by necessity he is now delivered from the slavery of sin. Sinneth The present tense indicates continuousness. He sinned in the beginning, and has never ceased to sin from the beginning, and still sinneth. The Son of God For the first time in the Epistle. Hitherto the title has been the Son, or His Son. See on 1 John 1: They show a kind of solid front. But Christ, by His coming, has revealed them in their complete unsubstantiality. Jamieson-Fausset-Brown Bible Commentary 8. He that committeth sin is of the devilâ€”in contrast to "He that doeth righteousness," 1Jo 3: He is a son of the devil 1Jo 3: John does not, however, say, "born of the devil. From the devil there is not generation, but corruption [Bengel]. He seems to have kept his first estate only a very short time after his creation [Bengel]. Since the fall of man [at the beginning of our world] the devil is ever sinning this is the force of "sinneth"; he has sinned from the beginning, is the cause of all sins, and still goes on sinning; present. As the author of sin, and prince of this world, he has never ceased to seduce man to sin [Luecke]. John argues, Christians cannot do that which Christ came to destroy. He who committeth sin is a child of the devil, and shows that he has still the nature of the devil in him; for the devil sinneth from the beginning - he was the father of sin, brought sin into the world, and maintains sin in the world by living in the hearts of his own children, and thus leading them to transgression; and persuading others that they cannot be saved from their sins in this life, that he may secure a continual residence in their heart. He knows that if he has a place there throughout life, he will probably have it at death; and, if so, throughout eternity. See on 1 John 3: The Son of God was manifested to destroy the works of the devil - All sin. And will he not perform this in all that trust in him?

### 3: How did Jesus destroy the works of the Devil? - What Do The Scriptures Say?

*Q. I need help understand some of the things that John says about sin, Jesus, and the works of the devil in 1 Jn. , particularly the last part which reads: "The Son of God appeared for this purpose, to destroy the works of the devil."*

Pulpit Commentary Verse 8. From the beginning of what? From the beginning of sin. The devil was the first sinner, and has never ceased to sin. Some of these are scarcely in harmony with Scripture; none, perhaps, fit the context so well as the explanation adopted. If the devil committed the first sin, and has sinned unceasingly ever since, then whoever sins is akin to him, is morally his offspring John 8: There is the kingdom of God and the kingdom of the evil one, and man cannot find or make a third domain; if he is not in the one he is in the other. This verse, like John 8: Both should be personal or neither. John speaks so confidently of a devil because he was a Jew and was filled with Hebrew opinions. For once that the devil is introduced in the Law, the Psalms, and the Prophets, he is spoken of twenty times in any Gospel or Epistle" Maurice , and not least in the Gentile Luke. With the latter half of verse 8. Matthew Henry Commentary 3: It is the hope of hypocrites, not of the sons of God, that makes allowance for gratifying impure desires and lusts. May we be followers of him as his dear children, thus show our sense of his unspeakable mercy, and express that obedient, grateful, humble mind which becomes us. Sin is the rejecting the Divine law. In him, that is, in Christ, was no sin. All the sinless weaknesses that were consequences of the fall, he took; that is, all those infirmities of mind or body which subject man to suffering, and expose him to temptation. But our moral infirmities, our proneness to sin, he had not. He that abides in Christ, continues not in the practice of sin. Renouncing sin is the great proof of spiritual union with, continuance in, and saving knowledge of the Lord Christ. He that doeth righteousness is righteous, and to be a follower of Christ, shows an interest by faith in his obedience and sufferings. But a man cannot act like the devil, and at the same time be a disciple of Christ Jesus. Let us not serve or indulge what the Son of God came to destroy. To be born of God is to be inwardly renewed by the power of the Spirit of God. Renewing grace is an abiding principle. Religion is not an art, a matter of dexterity and skill, but a new nature. And the regenerate person cannot sin as he did before he was born of God, and as others do who are not born again. There is that light in his mind, which shows him the evil and malignity of sin. There is that bias upon his heart, which disposes him to loathe and hate sin. There is the spiritual principle that opposes sinful acts. And there is repentance for sin, if committed. It goes against him to sin with forethought. The children of God and the children of the devil have their distinct characters. The seed of the serpent are known by neglect of religion, and by their hating real Christians. He only is righteous before God, as a justified believer, who is taught and disposed to righteousness by the Holy Spirit. In this the children of God are manifest, and the children of the devil. May all professors of the gospel lay these truths to heart, and try themselves by them.

## 4: WHY DID JESUS COME TO EARTH | Purpose Jesus Came

*1 John New King James Version (NKJV). 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.*

Does the Bible teach in 1 John we no longer sin when we become believers? Everyone still sins or you are denying the very reason Jesus died for us. Paul writes in Rom 7: For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that it is good. But now, it is no longer I who do it, but sin that dwells in me. 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. For the good that I will to do, I do not do; but the evil I will not to do, that I practice. Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me. As believers we all still have various degrees of sin because of our weakness of the flesh but God looks at us by the blood of Jesus, the person of Christ who took our place. As the Passover lamb we are passed over in judgment. The blood is applied when it is needed, by our confession of sin and repentance, it continues to cleanse us. A mature Christian does not claim they are sinless but is one that repents quickly when he does sin. Linear present linear menon NT: John is saying that one does not continue to sin. The born again believer has no compulsion to sin over and over as He once had, being driven by a fallen nature. As free moral agents we have a choice to obey or not; a true believer will want to be obedient and choose not to sin. Whosoever sinneth- ho NT: Present linear active articular participle like menon NT: To this end was the Son of God manifested, that he might destroy the works of the devil. He sinned in the beginning, and has never ceased to sin from the beginning, and still sinneth. Linear progressive present active indicative, "he has been sinning from the beginning" of his career as the devil. The Devil operates with pride and self-seeking and the strength of man without God. Humility defeats the Devil as one puts their trust in Christ they are willing to be conformed to His nature. Linear present active indicative as in 1 John 3: The child of God does not have the habit of sin. This is a wrong translation, for this English naturally means "and he cannot commit sin" as if it were kai NT: The present active infinitive hamartanein NT: For the aorist subjunctive to commit a sin see hamartete NT: A great deal of false theology has grown out of a misunderstanding of the tense of hamartanein NT: This cannot be what it means because it would contradict what he said in chapter one about our sin and confessing it. If this scripture meant absolute perfect holiness, it would prove not that some Christians MAY be perfect, but all of them are. We know this to not be so, sin is still active, we are continually fighting against it so it no longer rules over us, but we are to rule over it. But the deposit of the new nature does not have complete control over us. The sinner who does not possess the regeneration of the Spirit will always gravitate toward sin. He cannot choose not to sin but only what kind of sin he will do. We have to see sin as our enemy not just the devil. It may be more of an enemy as we have it with us all the time. The old sinful nature is not yet completely dead and still causes us to sin. We may occasionally give in to sin, but Sin now becomes the exception and not the rule. If sin is ruling a person's life, that person is probably not redeemed Rom 6. In fact the way to tell that we are saved is how we feel when we sin, do we have a conviction or is our conscience seared. And if done there is Godly remorse for it. What was once easy to do is hard, we continually fight against it. The Holy Spirit works, through the word of God, to sanctify us or to make us holy this is why it is so important to be continually in the word and not the world. Continual sinning with no change in affection or life shows that a new birth has not occurred. Again the meaning is a changed lifestyle, where sin does not dominate but by faith and self control, obeying the word sin has become the lesser influence on the believer. Sinless perfection is beyond our reach for the time being because the old nature is not eradicated, John and Paul writes about practical holiness and obedience that we might not sin. But if any man sins God has given us a provision, the blood of Christ and an advocate "Jesus Christ himself 1 Jn. Matthew Henry writes "All who walk near to God, in holiness and righteousness, are sensible that their best days and duties are mixed with sin. God has given testimony to the sinfulness of the world, by providing a sufficient, effectual Sacrifice for sin, needed in all ages; and the sinfulness of believers themselves is shown, by requiring them continually to confess their sins, and to apply by faith to the blood of

that Sacrifice. That we have no sin. Even the apostle John does not exclude himself from the universal if we say" Ebrard. The same verb as applied to deceivers of various kinds, this would be one of the worst deceptions, to tell people they do not have to be concerned with sin any longer because they cannot sin. A denial of the continual cleansing that is offered to us by the crucifixion of Jesus. Copyright c No portion of this site is to be copied or used unless kept in its original format in the way it appears. Articles can be reproduced in portions for ones personal use, any other use is to have the permission of the author first. To Support Ministries We would like to hear from you. Our time is valuable just as yours is. Please keep in mind, we only have time to answer sincere inquiries. We will use discretion in answering any letters.

### 5: Wicked People | The Unsaved | UNrighteous | Lost

*He that works sin is of the devil, for the devil sins from the beginning: for this purpose was the son of God manifested, that he might destroy the works of the devil. Bible in Basic English The sinner is a child of the Evil One; for the Evil One has been a sinner from the first.*

Posted on by Mike Scott Q. The Son of God appeared for this purpose, to destroy the works of the devil. Most people understand the statements in verses four and five. Almost everyone agrees that to practice sin is to practice lawlessness and that the reason Jesus came to this earth was to take away sin, he himself being the sinless one. Look at what John says in 1 Jn. What is indicated here in 1 Jn. The instant we forget His presence in our lives and begin to seek our own will we commit sin. John has already said that we have sin 1Jn. According to the apostle John righteousness is not a theory but a practice. Whoever does righteousness is righteous. A number of very interesting things are said in verse eight. Paul says in 2 Cor. We know that Jesus was never rich while on this earth so He must have existed previous to his life on earth. Jesus, a member of the Godhead, left heaven and came to earth to take on the form of a man Philippians 2 , that through death in the form of a man he might destroy the works of the devil. Here is how the Hebrew writer puts it: The devil began his work against man in the garden of Eden when he tempted Eve. Every sin that has ever been committed may be looked upon as the work of the devil. Every evil committed in the world can be traced to the plans and purposes of the devil. The devil wishes to lead all men to rebel against God. Look at Hebrews 2: Look at Romans 5: The apostle Paul says that death is the last enemy that is to be destroyed: He has no power over the Christian. Posted in Demons Tagged devil permalink Post navigation.

### 6: 1 John Commentary | Precept Austin

*1 THE WORKS OF THE DEVIL DESTROYED NO. might destroy the works of the devil." 1 John enemy of God and man. Do not laugh at sin, then, do not dare.*

We know that He did, we know the story of the first coming of Christ and the events that surrounded that special birth. Today, I want us to think about why He came. He Came to be Our Sin-Bearer. Every man, woman, and child born on this earth has a problem with sin. It is a problem that we can do nothing about ourselves. But God took care of the problem by sending His Son into the world to become a sacrifice for our sin. He Came to Destroy the Works of the Devil. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Satan is the originator of sin. But Jesus came to destroy the works of the devil Satan is a defeated enemy One day Jesus will come again, and then He will cast Satan into the lake of fire and He will be done with him for ever! Satan is like a roaring lion now, but he will be no match for the Lion of the tribe of Judah! Without it man is faced with eternal separation from God in hell! How do we get eternal life? He that hath the Son hath life; and he that hath not the Son of God hath not life. It is in the person of Jesus Christ. When we receive Jesus as our Lord and Savior, He gives us eternal life! He Came to Be the Savior of the World. God is not willing that any should perish. Potentially, anyone and everyone can be saved! This is what the angels announced to the shepherds on that first Christmas night. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. Yes, He came to be the Savior of the world, but we must accept Him personally. We know that Jesus came, and we have looked at the Scriptures to see why he came. The question is have we received Him? Have we said yes to Jesus, and put our faith and trust in Him? Why not trust Him today and find eternal life? If you are saved today, why not take time to thank God for His marvelous gift to us.

### 7: Five Reasons that Jesus Came I John

*The nature of man is sinful, for man is a sinner who was born dead in trespasses and sins, but Christ came into the world to save sinners and to rescue them from the clutches of the Evil One - and by His sacrificial death and glorious resurrection, Christ has destroyed the works of the devil and put an end to his wicked ways.*

How did Jesus destroy the works of the Devil? Posted on by Mike Scott Q. I need help understand some of the things that John says about sin, Jesus, and the works of the devil in 1 Jn. The Son of God appeared for this purpose, to destroy the works of the devil. Most people understand the statements in verses four and five. Almost everyone agrees that to practice sin is to practice lawlessness and that the reason Jesus came to this earth was to take away sin, he himself being the sinless one. Look at what John says in 1 Jn. What is indicated here in 1 Jn. The instant we forget His presence in our lives and begin to seek our own will we commit sin. John has already said that we have sin 1Jn. According to the apostle John righteousness is not a theory but a practice. Whoever does righteousness is righteous. A number of very interesting things are said in verse eight. Paul says in 2 Cor. The Word became flesh We know that Jesus was never rich while on this earth so He must have existed previous to his life on earth. John tells us in John chapter 1 John 1: Jesus, a member of the Godhead, left heaven and came to earth to take on the form of a man Philippians 2 , that through death in the form of a man he might destroy the works of the devil. Here is how the Hebrew writer puts it: The devil began his work against man in the garden of Eden when he tempted Eve. Every sin that has ever been committed may be looked upon as the work of the devil. Every evil committed in the world can be traced to the plans and purposes of the devil. The devil wishes to lead all men to rebel against God. Look at Hebrews 2: Look at Romans 5: The apostle Paul says that death is the last enemy that is to be destroyed: He has no power over the Christian.

### 8: 1 John - KJV - He that committeth sin is of the devil;

*The point of this morning's message is taken from 1 John , "The reason the Son of God appeared was to destroy the works of the devil." Christmas is the celebration of the appearing on earth of God's eternal Son.*

Jesus came to earth to cause family divisions: Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me. But I have a baptism to undergo, and how distressed I am until it is completed! Do you think I came to bring peace on earth? No, I tell you, but division. From now on there will be five in one family divided against each other, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law. That amazing truth has brought comfort to many Christians who have experienced serious family divisions and persecutions over the gospel. Such division is a test and the norm, not the exception. That is especially important to pass on to new Christians. To love Jesus more than our natural family members so we can be worthy of him means you will obey him and do his will rather than theirs if it is not the same. That is a very important early test, which we must face. Many buckle under that pressure, go back and become a backslider. Jesus came to earth to save lost mankind and call them to repentance: For the Son of Man came to seek and to save what was lost. The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus. Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. He sent his one and only Son into the world that we might live through him. Though the Lord Jesus wants everyone saved, man has free will to repent or not. Many in our day misuse 1 Tim. That verse is not saying Paul, as a Christian, was the chief of sinners! To believe he was the worst of sinners, as a Christian, is both a shocking display of Scriptural ignorance and an attack on the holy image of a Christian at the same time. The eternal security crowd, who say he was, is guilty of both as they spread their poison and mere form of godliness. Jesus came to earth to testify to the truth: In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me. It is vital to know. Such reflects why false teachers are so dangerous and why the devil our enemy is always trying to deceive. He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The humanity of Christ is taught there plus much more. The devil is still an excellent deceiver. Paul wrote that Christians need the full armor of God: Jesus came to earth to taste death for everyone: But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone. What Jesus is shown there to have done for us is an aspect of grace, which few in our day seem to have ever noticed. All we need to do is just do what he says. Also, since Jesus tasted death for everyone, and not just for the elect as Calvinism says, then the Calvinism tulip is flawed! He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. Jesus came to earth so that mankind could have life to the full: The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. For example, the Apostle Paul had life to the full, yet at times was dressed in rags 1 Cor. Paul was a man of great faith and lived a holy life, but was hungry and thirsty sometimes as he faithfully served God—often risking his life to do that. If someone cites John Do not be deceived. Jesus came to earth to preach in various places: That is why I have come. Jesus traveled about teaching and healing people. That was an important part of his mission too. He wanted to take himself and his message directly to the crippled, diseased, poor, aged, oppressed, etc. Jesus came to earth to fulfil the Law and Prophets: Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. Jesus perfectly obeyed the Father and lived a sinless life. He was perfect in every way including fulfilling the Law and the Prophets. Jesus came to earth to serve and give his life as a ransom: The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. Among many other things, the Lord Jesus was also a servant! When he washed the feet of the disciples we see the humble Lord, God in the flesh, doing something no earthly king

would ever think about doing. Yet servant Jesus is also the king of kings Rev. He died so we could live. Jesus came to earth as a light and not to judge the world: I have come into the world as a light, so that no one who believes in me should stay in darkness. As for the person who hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it. Jesus is the one mediator between God and man 1 Tim. Mary, the mother of Jesus, is not a mediator, according to Scripture. He came to save it and was even willing to die in such a horrible way to do it and was successful. He did it for us. Jesus shed his blood on the cross for us: But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility Eph 2: That blood is spiritually contacted at the point of a trusting and submitting faith in Jesus. It is then, that the repentant one is set free from his sin addictions and made into a new creation in Christ. Such a blessed person becomes the immediate recipient of eternal life. He will then have to sow to please the Spirit of God to reap eternal life and not destruction Gal. Furthermore, he must endure and hold firmly to the end to be saved Mt He must hold firmly to the gospel. Otherwise, he has believed in vain 1 Cor If what he heard from the beginning remains in him, he too will remain in the Son and in the Father 1 John 2: Remember also Heb In your struggle against sin, you have not yet resisted to the point of shedding your blood. So if someone asks you, why did Jesus come to earth, you could answer with any of the above and be correct. Corporately, they will all help us better understand what the Lord Jesus did for us, the battle against sin, the defeated devil and our current intense spiritual war. Remember why Jesus came to earth.

### 9: 1 John 3 Commentary - Spurgeon's Verse Expositions of the Bible

*Works of the Devil -- Abusing the Grace of God (Chapter Outline / Navigation Bar) a c) Operating His grace through religion verses Mat 3, Gal ,21 Phi 1,*

Pulpit Commentaries Verses 1 John 3: Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: Behold it, wonder at it, and never cease to admire it. Is it not one of the greatest marvels that even God himself has ever wrought that we should be called the sons of God? Therefore the world knoweth us not, because it knew him not. It does not know the Father, then how should it know the children? It did not know the elder Brother, "the firstborn among many brethren," and as it did not know him, how should it know us? Beloved, now are we the sons of God, and it doth not yet appear what we shall be: And that vision will be transforming and transfiguring. The pure in heart see God, and they are pure because they see God. There is both action and reaction, when God has purified us we shall see Christ and when we see Christ as he is, our purification will be complete. When will that day arrive? Oh, for the blessed vision! Meanwhile, let us be content to look at him by faith, and to be ever growing more and more prepared for that brighter vision which is yet to be ours. And every man that hath this hope in him purifies himself, even as he is pure. It is the nature of this divine hope, "this hope of being like Christ" that it helps us to grow day by day more like him; and so we purify ourselves, as Christ is pure. Whoever committeth sin transgresseth also the law: And there will never be a better definition of sin than this. However men may philosophically try to mar it, this simple statement will be better than any that they can give us: And ye know that he was manifested to take away our sins; and in him is no sin. What a marvellous thing it was for Christ to bear sin as he did, and yet to have upon him or within him no taint arising from it. Whoever abideth in him sinneth not: Little children, let no man deceive you: You must judge a tree by its fruit; if it brings forth good fruit, it is a good tree, and if it brings forth evil fruit, it is an evil tree. Do not be deceived about that matter, for there have been some, who have dreamed of being righteous, and of being the children of God, yet they have lived in sin as others do. They have been self-deceived; it has been a mere dream on which they have relied. Practical godliness is absolutely needful to a true Christian character, and a man is not righteous unless he does that which is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. Ever since he became a devil, he has continued to sin. It was sin that changed the angel into a devil, and a sinner he has always remained. For the purpose the Son of God was manifested; that he might destroy the works of the devil. Whoever is born of God doth not commit sin; That is to say, this is not the course, and habit, and tenour of his life; there is sin in much that he does, but he hates it, loathes it, and flees from it. For his seed remaineth in him: 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. For this is the message that ye heard from the beginning, that we should love one another. Love is the essential mark of the true child of God. Hatred, envy, malice, uncharitableness, "these are not the things to be found in the children of God; if they are found in you, you are not one of his children. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Marvel not, my brethren, if the world hate you. This hatred is too old for you to wonder at it. If it began with the first man who was born into the world, even with Cain, do not marvel if it should spend some of its fury upon you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: What a warning this is against the evil spirit of hate, revenge, and all that kind of feeling! These things are not compatible with the possession of the life of God. Where hatred lives, there is no life of God in the soul. That evil must be shot to the very heart, by the arrows of almighty grace, or else we are not free from the dominion of the devil. Every man who hates another has the venom of murder in his veins. He may never actually take the deadly weapons into his hand and destroy life; but if he wishes that his brother were out of the way, if he would be glad if no such person existed, that feeling amounts to murder in the judgment of God. It is not the lifting of the dagger, nor the mixing of the poison, that is the essence of the grime of murder, it is the hate that prompts the commission of the deadly deed; so, if we never commit the crime, yet, if the hate be in our heart,

we are guilty of murder in the sight of God, and eternal life cannot be abiding in us. Hereby perceive we the love of God, because he laid down his life for us and we ought to lay down our lives for the brethren. Indeed, it cannot be there at all; he has the love of himself, and not the love of God, dwelling in him. My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. You notice how the apostle constantly writes about knowing. He is not one of those who suppose, or fancy, or imagine, or have formed a certain hypothesis; but he knows, and he tells us what he knows, in order that we also may know. Love hath a knowledge which is peculiarly her own, a full assurance which none can take from her. For if our heart condemn us, God is greater than our heart, and knoweth all things. If you, with your narrow knowledge of right and wrong, your imperfect understanding of your own motives, if you find reason to condemn yourself, what must be your position before the bar of the all-seeing, heart-reading God? That little flutter in thy bosom, my friend, that trembling, that uneasiness, what means it? Is not this a forewarning of the sounding of the trumpet of the great assize, when thou wilt have to stand before the Judge of all the earth, and answer for thyself to him? It is easy to deceive thy fellow-man, but it is impossible to deceive thy God. Beloved, if our heart condemn us not, then have we confidence toward God. Other people may condemn us, but that does not matter; they may impute to us wrong motives, and misrepresent us, but that is no concern of ours so long as we have confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. Notice the link between confidence as to our rightness and power in prayer. But if you and I know that we have endeavored with all our heart to love the Lord and our fellow-men and to act righteously in all things, we have a saved confidence which enables us to speak with God as a man speaketh with his friend; and this kind of confidence God greatly loves and he listens to those who possess it. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. Oh, to be more and more under the saved influence of that blessed Spirit! Verses 1 John 3: In this the children of God are manifest and the children of the devil: For this is the message that ye heard from the beginning that we should love one another. Some people try to deceive us with the notion that all men are the children of God; but John, writing under the inspiration of the Holy Spirit, shows how false that idea is. Holiness and love distinguish the children of God from the children of the devil. As Cain hated Abel, so worldlings hate the saints, whose holiness is a continual rebuke to the ungodly. Hereby perceive we the love of God, because he laid down his life for us: My little children, let us not love in word, neither in tongue; but in deed and in truth. Love that consists only of words is utterly worthless, if it is true love, it must prove itself by kind deeds and gracious actions. The love that will pass this test will bring a restful assurance of peace to the heart. For if our heart condemn us, God is greater than our heart, and knoweth all things. And whatsoever we ask, we receive of him, because we keep his commandments. And do these things that are pleasing in his sight. It is not everyone who can have whatever he chooses to ask of God in prayer. Faith and love-faith in Christ, and love to one another, are here most happily joined together; let us never put them asunder. Though this great truth of our dwelling in God, and God dwelling in us, is a great mystery, it is a mystery concerning which we need not be in doubt if we will learn of the Holy Spirit what he delights to teach us.

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