

# ***1 John 3:10-19***



We Love The Brethren

## Two Opposing Trends



	Characterized by	Typified by	Fathered by	Results in
EVIL	HATE	CAIN	DEVIL	DEATH

	Characterized by	Typified by	Fathered by	Results in
EVIL	HATE	CAIN	DEVIL	DEATH
RIGHT- EOUS- NESS	LOVE	CHRIS T	GOD	LIFE

## Love is Not Naturally Human (vs. 10-11)



**3:10 By this is the children of God and the children of the devil knowable: everyone who isn't doing righteousness is not out of God, neither is the one who is not loving his brother. 11 For this is the message (αγγελια) which you heard from the start, in order that (ἵνα) we might love one another,**

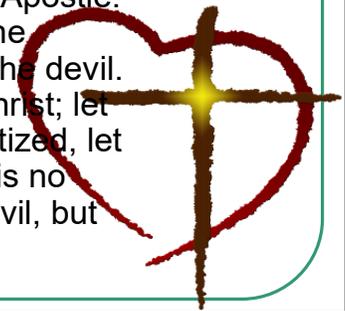
- † Our natural state is not to abide in love, thus it took the Gospel message to change us into lovers.
- † Just as the "seed" makes us so we "cannot sin," so the "message" makes us so we can "love."
- † Loving others is fundamental in the first understanding of the life of Christ and His Gospel message, but it is as ancient as the second-greatest commandment, and, before that, to the life of Cain and the two separate genealogies traced in the earliest chapters of Genesis of the children of God through Seth, and the sons of men through Cain.

## Love is God's Characteristic (vs. 10-11)



**3:10 By this is the children of God and the children of the devil knowable: everyone who isn't doing righteousness is not out of God, neither is the one who is not loving his brother. 11 For this is the message which you heard from the start, that we might love one another,**

† “[L]ook well to the heart... let a man see whether he have charity, and then say, ‘I am born of God.’ If however he have it not... [then even if he has been baptized] he roams as a deserter. Let him have charity; otherwise let him not say that he is born of God... Hear the Apostle: ‘If I ... have not charity, I am nothing.’ ...[L]ove alone puts the difference between the children of God and the children of the devil. Let them all sign themselves with the sign of the cross of Christ; let them all respond, ‘Amen;’ let all sing ‘Alleluia;’ let all be baptized, let all come to church, let all build the walls of churches: there is no discerning of the children of God from the children of the devil, but only by charity.” ~Augustine



Augustine continued: “...let each return to his own heart: if he find there brotherly love, let him set his mind at rest, because he is “passed from death unto life.” Already he is on the right hand: let him not regard that at present his glory is hidden: when the Lord shall come, then shall he appear in glory. For he has life in him, but as yet in winter; the root is alive, but the branches, so to say, are dry: within is the substance that has the life in it, within are the leaves of trees, within are the fruits: but they wait for the summer.”

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EVIL	HATE	CAIN		
RIGHT- EOUS- NESS	LOVE	CHRIST		

## The Negative Type/Example (v.12)



**3:12 not as Cain [who] was of the evil one and slaughtered his brother-- and for what reason did he slaughter him? Because his works were evil, but those of his brother, good.**

- † The positive example awaits us in v. 16, where we are reminded that our love should be like that of Christ.
- † Cain and his murderous act are associated with "the evil one," just as John has already associated the sinner with the devil in v.8.
- † Is there any 'Abel' who provokes in me a kind of Cainish spirit?



## **World characterized by hate (v.13)**



**3:13 [Also] do not marvel, brothers, if the world is hating you.**

† Cf. v.1 "...the world... did not know Him"

† 1 Peter 4:12-14 Loved ones, don't keep being wierded out by the fire coming among y'all to test you, as though it were something strange coming among y'all, but rather, just as y'all have fellowship with the sufferings of Christ, keep rejoicing, in order that also in the unveiling of His glory, y'all may rejoice while jumping for joy . When y'all are being taunted using the name of Christ, you are [happily] blessed because the Spirit of glory – even the [Spirit] of God is resting upon y'all. [According to them He is being blasphemed, but according to y'all He is being glorified!]

† Est. 159,000 Christians martyred each year

† Hatred toward God is natural to man and intensified by the devil's influence.

- If you find that the world hates you, be encouraged--it is a sign that you are a Christian.
- If you seek to be loved by the world, give it up; avoid the heartache!

We shouldn't get bent out of shape if the world hates us

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## Result of Hate is Death (v.14)



**3:14 As for us, we know that we have moved out of death into the life because we are loving the brothers. The one who doesn't love [his brother] stays in death.**

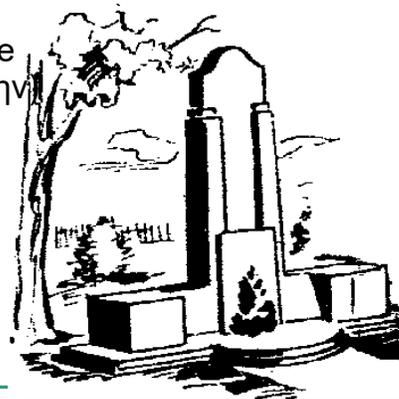
† "Active love is the sign of life, not the ground of life" ~Westcott

† Main verb is "we know" (οιδαμεν)

† What we Know: we have moved out of death into the life  
(μεταβεβηκαμεν εκ του θανατου εις την ζωην)

† We fellowship with death when we become indifferent!

† John 5:24 "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life." (NKJV)



The main verb here is "know," not "moved/passed," so the verse does NOT mean that we are saved by our good works.

Step 1 is "moved out of death into life. Step 2 is "love brothers." So if you see you've taken step 2, then that means you've taken Step 1.

The Greek text also appears to me a little more graphic in the description of "passed from death to life" (NIV). The verb "moved/passed" can be literally broken down to mean "with-having gone." We are active in this process, and it is an event that happened in the past which has continuing results. Since it is an active verb, I translated it with a more active English word "moved" than "passed." The verb indicates that we were in fellowship with death, then the prepositions state that we came "out" of the death and got "into" the life. This is a graphic picture of salvation! And we can be assured that we have it when we see in our lives a pattern of loving the brothers.

The world hates and ends in death, but we, we have gotten out of death and are in the life! However, Candlish (309-311) gives us pause to think; active "hating" is the same as passive "not loving." We are fellowshipping with death when we become indifferent! "Not to love with a love that yearns to save and weeps for the lost, is to hate, and to hate is to murder." Is there anyone to whom your love has grown cold?

## Hating brothers is Murder (v.15)

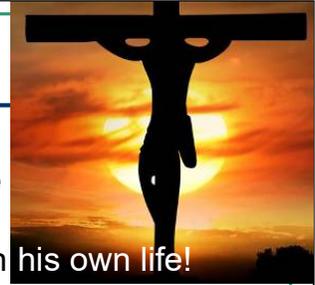


**3:15 Everyone who hates his brother is a manslayer, and you know that every manslayer does not have eternal life abiding in himself.**

- † Matt. 5:21 “Y’all heard that it was declared to the men of old, “Do not murder,” and “Whoever murders will be guilty in the judgment.” 22. And I myself am saying to you, every one who is enraged toward his brother will be guilty in the judgment, and whoever says to his brother, ‘Racca,’ will be guilty in the court, and whoever says, ‘Moron,’ will be guilty in the hell of fire.”
- † Lack of love, bondage to Satan, Death, and Hell are inextricably linked. Challenge it at the beginning of that spectrum when you see it in yourself; don’t play around with it. Beg God for His love!
- † “[E]ternal life must... be a continuous power... ‘abiding’ ...” ~Westcott

The participle "abiding" "brings out the thought that eternal life must... be a continuous power..." (Westcott 113). If that life were to stop abiding in us at any moment, we might become murderers too!

## The Positive Type: Christ (v.16)



**3:16 In this we have known love, because He, on our behalf, laid down His own life, and we ourselves, on behalf of the brothers, are obliged to lay down [our] lives.**

- † The murderer takes the life of others; the righteous lays down his own life!
- † "That person, on behalf of us... laid down" (εκεινος υπερ ημων ... εθηκεν )
- † "Greater love has no man than this, that he lay down his life for a friend" (John 1)
- † "Husbands, love your wives as Christ loved the Church & gave Himself..."(Eph. 5)
- † "Consider others as more important than yourself" (Phil. 2)
- † 'ημεις οφειλομεν "'obligation/duty' is included in the knowledge of love...That which constrains us is not only His example, but the truth which that example reveals." ~Westcott
- † "'God demonstrates His own love to us in that while we were yet sinners, Christ died for us" (Rom. 5:8).
- † "It is not good enough to control our negative reaction toward our brethren - HATE; we must apply our positive action to them - LOVE" ~Sublett

There is a vast difference between love and hate, between the archetypes of Cain and of Christ. For one thing, the murderer takes the life of others, whereas the righteous lays down his own life! Love goes far beyond simply not hating or simply doing nice things, and calls for something downright catastrophic to us! This is how we have known love to be.

We came to know that love when we first heard the Gospel--how Christ died for us, and we who have believed this Gospel continue to know that love. (This is the sense of the Perfect tense.) I tried to follow the word order and emphasis in my translation because the emphasis in the Greek text is on the "in behalf of" rather than the "laid down."

The Greek text also puts emphasis on the "He" (literally "that One") and the "we" ("we ourselves"). Just as HE was consumed with love for us and laid down His life, WE ourselves, like Him, should be consumed with love for others and laying down our lives. This is taught throughout the Scriptures:

- "Greater love has no man than this, that he lay down his life for a friend" (John 1),
- "Husbands, love your wives as Christ loved the Church and gave Himself up for it" (Eph. 5),
- "Consider others as more important than yourself" (Phil. 2).

This is the essence of love. If we claim to be Christians, we must walk like Jesus walked. Jesus walked to the cross, so it is our "debt/ obligation" (Pershbacher) to lay down our lives out of love for the brethren. This "obligation/duty" is included in the knowledge of love itself. "Ought" is one of the main verbs in this sentence. "That which constrains us is not only His example, but the truth which that example reveals."

"God demonstrates His own love to us in that while we were yet sinners, Christ died for us" (Rom. 5:8). Christ's love brings a new intensity to the word "love." The next time you tell one of your brethren that you love them, think about what you are saying... would you die for [him]?! It is not good enough to control our negative reaction toward our brethren - HATE; we must apply our positive action to them - LOVE" (Sublett 85) – Following the example of Christ!

## Love isn't just talk; it is also actions (v.17)



**3:17 But whoever might have the worldly means and might be taking a long look at (θεωρη) his brother when he is having a need, yet shuts off his affections toward him, how can the love of God remain in him?**



Three conditions:

1. If we have stuff
2. If we "notice/see/get a good look at" a brother
3. While he is experiencing a need

**Matt. 25:42-43** "I was hungry and you gave me nothing to eat"

† "The true test of our love is found in giving" ~Sublett

There may be times we don't notice a need, but the verb here, θεωρη which I translated "take a long look" means more than just "seeing," it involves noticing. Also, there may be times when the brother does not have a need, but "in need" is another temporal participle here, indicating that the brother is currently "having" a need. If we have means, if we are thinking about a brother, and if they are having a need, what will we do? "Shut off our affections" so that we can forget about him and carry on with our own business?

"The phrase 'to shut the heart from' expresses the interposition of a barrier between the sufferer and the tender feelings of his brother" (Westcott 115). The KJV uses the literal meaning of heart/pity/ affections, translating it straight as "bowels" (intestines). Eastern thought places the spirit and emotions in the stomach or intestines rather than in the heart like the European tradition does, or the more modern scientific community the mind.

"I was hungry and you gave me nothing to eat" (Matt. 25:42-43). As we treat those in this life, so we treat Christ. Even though Christ does not [necessarily] command us to sell everything we have and share it with [others, nevertheless], as the need arises, we sell what we have and give it to the brethren (House, car, etc.)... The true test of our love is found in giving" (Sublett 86).

The love of God does not abide in someone who refuses to give to a needy brother, and eternal life does not abide in a murderer (v.15). Do you see that John is equating the two? Neither the murderer nor the indifferent man has God's life and love. Active hate carried out in murder results in the same consequence as passive unresponsiveness. Indifference is as bad as murder. Oh God, make my heart tender and responsive to the needs of my brethren and generous to them! The opposite of indifference, hate, and murder is love in "deed and in truth" (NASV).

## Love isn't just talk; it is also actions (v.18)

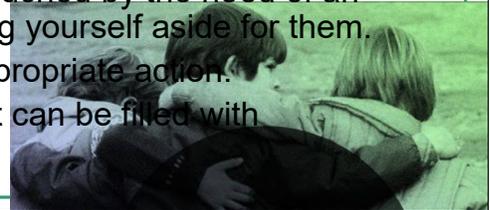


**3:18 [My] dear children, let us neither love in word nor in talk, but rather in work and truth.**

**James 2:15-17** "If a brother or sister is naked and destitute of daily food, and one of you says to them, 'Depart in peace, be warmed and filled,' but you do not give them the things which are needed for the body, what *does it* profit? Thus also faith by itself, if it does not have works, is dead." (NKJV)

- This kind of love comes from God: 2 Thess. 2:16-17 "Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given *us* everlasting consolation and good hope by grace... establish you in every good word and work." (NKJV)
- Love involves allowing your emotions to be touched by the need of another person and then doing the work of laying yourself aside for them.
- Love needs "truth" to assess real needs & appropriate action.

"When our love is in accordance with truth, our heart can be filled with assurance based on truth" ~Sublett



James 2:15ff also deals with this concept of empty words--James approaches the hypothetical situation of a needy brother from the angle of faith whereas John here is approaching it from the angle of love (but faith and love are related, as we shall see in v.23). The contrast is between words and talk--literally "tongue"--and action governed by truth. The word which other English versions translate "action/deeds" is the same Greek word for "work." Love is WORK! It is not a squishy feeling nor is it romantic words; it is work. It is laying down yourself for the sake of another.

“Perchance thou sayest, ‘What concerns it me? Am I to give my money, that he may not suffer trouble?’ If this be the answer thy heart makes to thee, the love of the Father abideth not in thee. If the love of the Father abide not in thee, thou art not born of God. How boastest thou to be a Christian? Thou hast the name, and hast not the deeds. But if the work shall follow the name, let any call thee pagan, show thou by deeds that thou art a Christian.” ~Augustine

This kind of love comes from God - read 2 Thess. 2:16-17 above

It also involves opening ourselves up to the needs and hurts of another person, as is implied in the negative example of the previous verse. But when we allow our emotions to be touched by the plight of another person, we run the risk of either feeling guilty because we cannot meet every need we see or feeling burdened about "needs" which are not legitimate needs. That's why our love must be tempered with TRUTH

- first, truth combats error: "If a friend is doing something illegal... love governed by truth would demand that the person be confronted with the offence," and
- second, truth is consistent: "If I tell my brother that I love him, but am not willing to die for him and sell all that I have for him, I have become a hypocrite."

Is YOUR love being shown in work? Is your love governed by truth? "When our love is in accordance with truth, our heart can be filled with assurance based on truth" (Sublett).

## By this we will know (v.19)

**3:19 And by this we will know that we are of the truth, and, in front of Him, we will assure our hearts**

† "By this" reaches back to v.14:

- V.14 As for us, we know that we have moved out of death into the life because we are loving the brothers
- "the fruit of love is confidence" ~Westcott

† "By this" reaches forward to the 2<sup>nd</sup> coming scenario:

- Cf. 2:28 And now, dear children, stay in Him, so that whenever He is revealed, we may have an open conversation and not be embarrassed by Him in His presence.
- Future tense in oldest mss: "will know"
- "before Him/in His presence"
- Our hearts will need the strong assurance of God's word to keep from bolting in terror on that day!

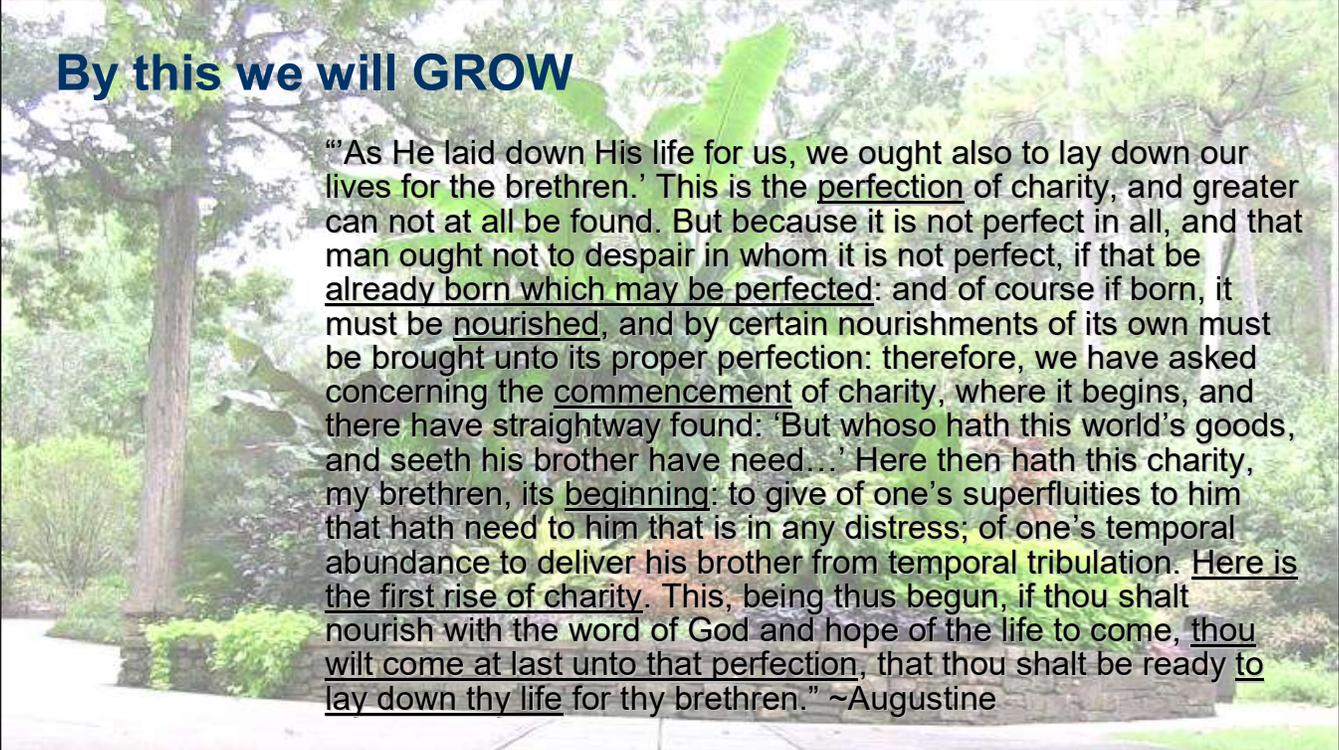
† Not self-confidence in our *own* righteousness, but confidence in *God*.

There are two ways of interpreting this verse. The first is to look at previous verses and to say that the grounds for knowing that we are of the truth and the grounds for assuring our hearts are that we love our brothers, or, as Westcott puts it, "the fruit of love is confidence" (115). The other way of interpreting the passage is to look at the following verse and say that the ground for assurance is that a great, omniscient God assures us. Most commentators seem to favour the former interpretation, and it certainly makes sense, since John has made a similar statement in 3:14, "We know that we have passed out of death into life because we love the brethren" (NASV).

But I think John is going back to the scene he painted in 2:20 of the second coming of Christ and what happens to us on that day. Three things point to this:

1. The use of the future tense in all of the oldest-known Greek manuscripts, which the NASB translates: "we will know... we will assure." The Majority of later Greek manuscripts notwithstanding, this seems to point to an event in the future,
2. The use of the phrase "in front of Him/before Him/in His sight." This is an event that will take place in God's presence, and
3. The use of the word "hearts." (Only two significant manuscripts out of thousands render "heart" singular, and although those two are ancient, there are just as many others of equal antiquity which render "hearts" plural, so I'm siding with the KJV and NIV here.) When we "stand before the judgement seat of Christ to give account for every deed done in the flesh, whether good or bad," (2 Cor. 5) it will be a harrowing experience. We must have confidence and know where proper confidence lies to survive the experience! As we stand there trembling, we will have this hope to cling to and can use it to calm the fear in our heart, then speak boldly with our Lord Jesus!

The word for "assure" also means "persuade, appease, quiet, pacify" (Pershbacher). This is not self-confidence in our *own* righteousness, but confidence toward *God*. (Candlish)



## By this we will GROW

“As He laid down His life for us, we ought also to lay down our lives for the brethren.’ This is the perfection of charity, and greater can not at all be found. But because it is not perfect in all, and that man ought not to despair in whom it is not perfect, if that be already born which may be perfected: and of course if born, it must be nourished, and by certain nourishments of its own must be brought unto its proper perfection: therefore, we have asked concerning the commencement of charity, where it begins, and there have straightway found: ‘But whoso hath this world’s goods, and seeth his brother have need...’ Here then hath this charity, my brethren, its beginning: to give of one’s superfluities to him that hath need to him that is in any distress; of one’s temporal abundance to deliver his brother from temporal tribulation. Here is the first rise of charity. This, being thus begun, if thou shalt nourish with the word of God and hope of the life to come, thou wilt come at last unto that perfection, that thou shalt be ready to lay down thy life for thy brethren.” ~Augustine

<b>IJn 3:11</b> <i>οτι αυτη εστιν η αγγελια ην ηκουσατε απ αρχης ινα αγαπωμεν αλληλους</i>	3:11 For this is the message which y'all heard from the start, in order that we might love one another,
<b>IJn 3:12</b> <i>ου καθως καιν εκ του πον-ηρου ην και εσφαξεν τον αδελφον αυτου και χαριν τινος εσφαξεν αυτον οτι τα εργα αυτου πονηρα ην τα δε του αδελφου αυτου δικαια</i>	3:12 not as Cain [who] was of the evil one and slaughtered his brother--and for what reason did he slaughter him? Because his works were evil, but those of his brother, good.
<b>IJn 3:13</b> <i>μη θαυμαζετε αδελφοι [μου<sup>Maj</sup>] ει μισει υμας ο κοσμος</i>	3:13 [Also] do not marvel, [my] brothers, if the world is hating you.
<b>IJn 3:14</b> <i>ημεις οιδαμεν οτι μεταβηκαμεν εκ του θανατου εις την ζωην οτι αγαπωμεν τους αδελφους ο μη αγαπων [τον αδελφον<sup>C+Maj+Sy</sup>] μενει εν τω θανατω</i>	3:14 As for us, we know that we have moved out of death into the life because we are loving the brothers. The one who doesn't love [his brother] stays in death.
<b>IJn 3:15</b> <i>πας ο μισων τον αδελφον αυτου ανθρωποκτονος εστιν και οιδατε οτι πας ανθρωποκτονος ουκ εχει ζωην αιωνιον εν [ε<sup>B</sup>]αυτω μενουσαν</i>	3:15 Everyone who hates his brother is a manslayer, and you know that every manslayer does not have eternal life abiding in himself.
<b>IJn 3:16</b> <i>εν τούτω εγνωκαμεν την αγαπην οτι εκεινος υπερ ημων την ψυχην αυτου εθηκεν και ημεις οφειλομεν υπερ των αδελφων τας ψυχας θεναι<sup>Maj,TR=Present instead of Aorist</sup></i>	3:16 In this we have known love, because He, on our behalf, laid down His own life, and we ourselves, on behalf of the brothers, are obliged to lay down [our] lives.
<b>IJn 3:17</b> <i>ος δ αν εχη τον βιον του κοσμου και θεωρη τον αδελφον αυτου χρειαν εχοντα και κλειση τα σπλαγγνα αυτου απ αυτου πως η αγαπη του θεου μενει εν αυτω</i>	3:17 But whoever might have the worldly means and might be taking a long look at his brother when he is having a need, yet shuts off his affections toward him, how can the love of God remain in him?
<b>IJn 3:18</b> <i>τεκνια [μου<sup>Maj,TR</sup>] μη αγαπωμεν λογω μηδε τη γλωσση αλλ εν εργω και αληθεια</i>	3:18 [My] dear children, let us neither love in word nor in talk, but rather in work and truth.
<b>IJn 3:19</b> <i>[και<sup>A,B,Int</sup>] εν τούτω γνωσο-μεθα<sup>Maj&amp;TR=Present</sup> οτι εκ της αληθειας εσμεν και εμπροσθεν αυτου πεισομεν τας καρδιας<sup>A,B=singular</sup> ημων</i>	3:19 And by this we will know that we are of the truth, and, in front of Him, we will assure our hearts,