

1 John Chapter 3

1. Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.

A. Behold what manner of love the Father has bestowed on us,

1. **Behold-** Gr. **eido-** *to see, to know*

- a. We need to see and know the love of God that has been given to us.

2. **manner-** Gr. **potapos-** lit. *from what soil, from what country, what sort, that which is foreign*

- a. God's love is foreign to this world. His love is totally different than any human love on earth. It is an exotic love. It is other worldly.
- b. God love towards us is tied to His Son and what He has done for us. [John 3:16](#), [1 John 4:9](#), [Rom. 5:5-8](#) It is not tied to our feelings or performance. Many people struggle with believing and receiving the love of God because of this. That is because they are trying to relate to God's love based upon them. We must see God's love in relation to Christ and the cross. That is the only foundation for God's love to be understood and received.
- c. The worst barometer for how God feels towards us is our circumstances. The only accurate and safe one is the cross of Christ where He died for us.

3. **love-** Gr. **agape**

- a. God's love is difficult to define. It can't be explained, it must be experienced.

4. **Father-** Gr. **pater**

- a. The deepest need of all humans is love of a father.

5. **bestowed-** Gr. **didomi-** *to give*

- a. This verse is in the perfect tense which means it is an abiding possession.
- b. We can't do anything to make God's love go away or even decrease. It can't do anything to make God love us more. God's love is totally dependent upon God and His own nature of love.

B. that we should be called children of God

1. **called**- Gr. *kaleo*
2. **children**- Gr. *teknon*

- a. It is a common notion that all mankind are children of God. This is not true. You must be born of God to be His children.
- b. This verse differentiates between the children of God and those of the world.
- c. God have given only those who believe upon the name of Jesus the authority and right to be called the children of God.
John 1:12 Not everyone has the right to call themselves children of God.
- d. God could have merely saved us, but His love went far beyond this. His love saved us and then made us His own children!

C. Therefore the world does not know us,

1. **world**- Gr. *kosmos*
 - a. The world and the children of God are not the same category of people. The world are comprised of those who have not been born again.
2. **know**- Gr. *ginosko*- *to know by experience or by relationship with*
 - a. We only know God through faith in Jesus Christ.
 - b. This word know means to know by experience or relationship. We enter into a relationship with God by the new birth.
 - c. Jesus will say to many on that day, "*Depart from me, I never knew [Gr. ginosko] you*". He is not saying he did not know who they were but that they were never in a relationship with Him.
 - d. The world does not know us by relationship or experience because they are not born again. They are not related to us.

D. because it did not know Him

1. **know**- Gr. *ginosko*
 - a. We know Christ by faith and by the new birth. He knows those that are His. 2 Tim. 2:19
2. **Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.**

A. Beloved- Gr. *agapetos*

1. We need to know and believe that we are loved by God. We are His beloved. You need to personalize this for yourself- "I am God's beloved." You need to put a magnifying lens over your heart by personalizing the Word of God. The sun shines over all the blades of grass, but if you put a magnifying lens over one blade of grass that same sunlight can have much more impact. We need the truth of the Word to burn its imprint into our heart.

B. now we are children of God,

1. now- Gr. nun

- a. I am glad John used the word "now". This means we are not waiting until we die to become a child of God in heaven. No, we are a child of God here and now on earth.
- b. Through the new birth we are ready and qualified for heaven right now. God has left us here though to complete the Great Commission.

2. children- Gr. teknon

- a. We are offspring of God through the seed of the Word of God and the Holy Spirit.
- b. All three members of the Godhead bear witness that we are the children of God. 2 Cor. 6:18, Heb. 2:11, Rom. 8:16

C. and it has not yet been revealed what we shall be,

1. revealed- Gr. phaneroo- to make manifest

- a. Right now we might not look like much of a child of God. However, we are. We should not look at other Christians according to the flesh. 2 Cor. 5:16 This also goes for how we view ourselves. We are our own worst critics many times. We need to regularly acknowledge and verbalize that we are right now a child of God.

2. shall be

- a. This speaks of us in resurrection. We shall be like Jesus spirit, soul, and body in resurrection.

D. but we know that when He is revealed,

1. know- Gr. eido

2. revealed- Gr. phaneroo

- a. We can't be revealed until Jesus is revealed. We are revealed in Him.
- b. As Jesus is revealed to us, we find our true identity in Him

revealed.

E. we shall be like Him,

1. **like**- Gr. **homoios**- *of the same kind, like*

a. This is the law of beholding. What we focus on we will manifest. One day we shall behold Jesus as He is, and we will become just as He is.

2. This principle is seen in the OT with Jacob and the sheep.

[Gen. 30:39](#) The sheep gave birth to what they beheld!

3. Now we become like Him as we behold Him through faith in the Word. Then we shall become fully like Him by seeing Him face to face.

4. Those who have fallen asleep in Jesus will be satisfied when they awake with His likeness. [Ps. 17:15](#)

F. for we shall see Him as He is

1. **see**- Gr. **optanomai**

a. This word means to see with the physical eye, not just with the mind or heart. One day Jesus will physically return and we shall see Him with our eyes.

b. We find our identity in Him. By beholding Him we find His identity being ours.

c. We shall see His face, and His name shall be upon our foreheads. [Rev. 22:4](#)

2. **as He is**

a. We need to see Jesus as He is. To the degree we see Him as He is, we see how we are now in Him. [1 John 4:17](#)

3. And everyone who has this hope in Him purifies himself, just as He is pure.

A. And everyone who has this hope in Him purifies himself,

1. **hope**- Gr. **elpis**- *confident expectation*

a. Confident expectation of God's goodness is a wonderful motivator.

b. The return of Jesus is the blessed hope of the church. [Titus 2:13](#)

2. **purifies**- Gr. **hagnizo**- *to cleans, to purify*

a. Knowing that Jesus is coming back and we will give an account for our lives should cause us to seek to be purified from the contamination of our past.

- b. We are purified by the water of the Word and by faith.
- c. This speaks of our soul and lifestyle. Our spirit has been washed and sanctified already. [1 Cor. 6:11](#)
- d. We purify ourselves by drawing near to God who not only is purity, but is a purifier to all that come in contact with Him.

[James 4:8](#)

3. himself

- a. We can't purify ourself in and of ourselves. It takes the water of the Word, the faith God gives us, and the power of God. However, we must choose to submit ourselves to be cleaned and receive the cleansing from God. God does not automatically cleanse and purify his children. We must cooperate with God.
- b. We need to decide to spend daily time in God's Word and in prayer. Many Christians are being bathed in the filthy muddy water of the world rather than spending time washing in the pure water of the Word.
- c. If you know a special guest is coming to your house you will take a bath or shower and put on nice clothes in order to greet them and entertain them when they arrive. Jesus is coming over folks! Get ready!

B. just as He is pure

1. **pure**- Gr. **hagnos**- *pure, chaste, modest, innocent, blameless; pure, purity, clean*
 - a. Jesus is completely pure. We are the same in our born-again spirit.
 - b. Our purity is just a result of receiving and partaking of the Lord's purity. The Spirit of the Lord is joined to our spirit. We receive of His purity by faith in the Word of God.

4. Whoever commits sin also commits lawlessness, and sin is lawlessness.

A. **commits**- Gr. **poieo**- *to practice*

1. This is present tense in the Greek. It is a habitual practice.

B. **lawlessness**- Gr. **anomia**- *the condition of without law, contempt and violation of law, iniquity, wickedness*

1. Grace frees us from the Mosaic Law, but it does not free us to be lawless. We are to be governed by the higher laws of grace- the law

of love- [John 13:34](#), the law of faith- [Rom. 3:27](#), and the law of the Spirit of life in Christ Jesus- [Rom. 8:2](#). All three are resources given by grace from God to us- love, faith, and the Spirit of life, that empower us to a supernatural life that pleases God and serves others. We tap into these resources by faith.

2. If the laws of grace do not govern us then we will walk in the flesh and sin.

C. **sin**- Gr. **hamartia**- *to miss the mark*

5. **And you know that He was revealed that He might take away our sins, and in Him is no sin.**

A. **know**- Gr. **eido**- *to know by perception*

B. **revealed**- Gr. **phaneroo**

1. This word carries with it an element of a surprise appearance of what was hidden or unknown. Mankind had tried everything to free itself from sin's dominion. At this point of utter weakness and hopelessness, Jesus was manifested in a joyful surprise to humanity that there was a way to get free from sin. It was by faith in Christ Jesus.

2. Jesus is the revelation of God's nature of love. Jesus was not revealed to punish sins, but to take them away. This is different than any other god in other religions.

C. **take away**- Gr. **airo**- *to lift off and away*

1. Jesus did not just forgive the guilt of sins, but removed them entirely from us. He took them away as the scapegoat of God. In the OT the scapegoat bore the sins of Israel and then took them with him outside of the camp. [Lev. 16:10](#)

2. John the Baptist exclaimed- Behold the Lamb that takes away the sin of the world. [John 1:29](#)

3. Our sins have been blotted out, purged, washed away, and taken away from us. [Col 2:14](#), [Heb. 1:3](#), [Rev. 1:5](#)

D. **sins**- Gr. **hamartia**

1. There is the singular sin, which is the sin nature and there are sins that the sin nature produces. Jesus died to sin and for sins. [Rom. 6:10](#), [1 Cor. 15:3](#)

2. Jesus bore our sins in His own body on the cross. [1 Pet. 2:24](#)

E. **in Him**

1. Spiritually speaking we are in Him. There is no sin in Christ. Our born-again spirit is in Him, which means it is in union with Him. In our reborn spirit there is no sin.

F. no sin

1. *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.”*- Believer's Bible Commentary

6. Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

A. Whoever abides in Him does not sin

1. abides- Gr. **meno**

a. This is a word Jesus used. John is fond of using the vocabulary of Jesus. This is a good pattern for us.

2. sin- Gr. **hamartano**

B. Whoever sins has neither seen Him nor known Him

1. seen- Gr. **horao**

a. This word can mean to see inwardly with the eyes of the heart. If the physical eyes were meant here, John would have used the specific word **optanomai**. Most Christians have not seen Jesus with their physical eyes. This word means to see Jesus with our heart.

b. Looking unto Jesus is a key to not sinning. Looking unto Jesus is the key to walking in the Spirit and not fulfilling the lusts of the flesh. [3 John 1:11](#)

c. If you are sinning your eyes on not on Jesus.

2. known- Gr. **ginosko**- to know by experience or relationship

a. If you are sinning you do not have your eyes on Jesus or are you partaking of your relationship with Him.

7. Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous.

A. Little children- Gr. **teknion**

1. Little children are easily deceived. We need grow up in the Word of God in order not to be deceived.

B. let no one deceive you

1. **deceive**- Gr. *planao*- *to wander from the truth*

C. He who practices righteousness is righteous

1. **practices**- Gr. *poieo*

1. Present tense in the Greek

2. **righteousness**- Gr. *dikaiosune*

a. We are righteous by faith. To practice righteousness is to walk in and put into practice our faith. Those who walk in faith will live truly holy.

b. This is not speaking of mere outward actions. There are many unsaved religious people that outwardly do many good and noble deeds but that does not save them or make them righteous.

3. **righteous**- Gr. *dikaios*

a. This is the root of righteous deeds. Being righteous is a gift from God by placing one's faith in Jesus Christ. Walking in righteousness is no more than walking in faith in the Lord and His Word. One can't walk in true righteousness unless they have been born again and become truly righteous in Jesus.

Eph. 4:24

b. The difference between the life of a religious person and a truly born-again person is the supernatural fruit of the Holy Spirit that is manifested in adverse situations.

c. Some unbelievers can act quite kind until they get crossed by someone and then what is under the thin veneer comes out. I am careful around those who put out a lot of honey. There are always stingers near a lot of honey! A believer can be kind to the most unkind people, an unbeliever can't. It is supernatural fruit of the Holy Spirit that an unbeliever simply cannot reproduce.

d. It is much like the Egyptian magicians that came against Moses. They could copy some of what Moses did but they could not reproduce everything Moses did. It is the same with an unbeliever and a believer. They can't reproduce the supernatural fruit of the Holy Spirit.

D. just as He is righteous

1. A believer is in union with Christ and is the source of righteousness

for a believer to draw from by faith. He is the Vine and we are the branches. [John 15:5](#)

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.

A. He who sins is of the devil,

1. **sins**- Gr. **poieo hamartia**- *to practice sin*

a. This speaks of a lifestyle of sin.

2. **devil**- Gr. **diabolo**- *one who throws in order to divide, the accuser*

a. Just because you sin that does not make you of the devil.

You can sin as a Christian. This is talking about a lifestyle characterized by sin. You can't be born again and have a life characterized by sin. If your life is, then it shows that you have not been born again and you are of the devil. Just because you call yourself a Christian does not make you one. A Christian is a little Christ. A Christian should act like Christ. Some people act like a little devil because they are of the devil.

b. Jesus said the religious men of his day were of their father the devil. [John 8:44](#)

B. for the devil has sinned from the beginning

1. **sinned**- Gr. **hamartano**

a. The original sin was pride. Satan is the Father of sin. He was the first to sin. He is the author and finisher of sin. Sin will be eradicated from the earth when the devil is thrown into the Lake of Fire after the Millennial reign of Jesus. [Rev. 20:10](#) Jesus is the author and finisher of faith.

2. **beginning**- Gr. **arche**

a. This beginning was before Adam and Eve were created. He sinned as Lucifer and became Satan. [Eze 28:14-15](#); [Eze 28:17](#)

C. For this purpose the Son of God was manifested,

1. **purpose**- Gr. **touto**

2. **manifested**- Gr. **phaneroo**

a. The devil was having a quite the good time before Jesus appeared and started wrecking up his work.

D. that He might destroy the works of the devil

1. **destroy**- Gr. **luo**- *to loosen, to destroy, e.g., buildings, to demolish*
 - a. When people flip houses they will take a house that someone had previously occupied and demo it and start over. Jesus came to demo the works of the devil and build up his works in people and the earth.
 - b. Demo is usually fun. I believe Jesus is having a great time demolishing the devil's works!
2. **works**- Gr. **ergon**
 - a. These works are built upon the foundation of lies.

9. Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

A. **Whoever has been born of God does not sin,**

1. **born**- Gr. **tikto**
 - a. Not all people are children of God. You must be re-born into God's family. [John 3:3](#)
2. **sin**- Gr. **poieo hamartia**- *to practice sin*

B. **for His seed remains in him,**

1. **seed**- Gr. **sperma**
 - a. The sperm of God imparts His DNA into our reborn spirit.
 - b. The sperm of God is the Word of God. [1 Peter 1:23](#), [James 1:18](#)
 - c. The Word of God is seed. [Luke 8:11](#)

2. **remains**- Gr. **meno**

- a. God's DNA is in each believer and will remain forever.

3. **in him**

- a. The sperm of God remains in our born-again spirit. This phrase helps us to understand the next phrase.

C. **and he cannot sin,**

1. **cannot sin**- Gr. **dunamai ou hamartano**

- a. This is present tense in the Greek. He cannot continue to or habitually sin.
- b. How do you reconcile this with the fact that all Christians sin now and then?
- c. In our born again spirit we cannot sin. When we sin we sin in our soul and with our body. Our reborn spirit is sealed by the Holy Spirit and no sin or contamination can enter into it.

d. This verse can't be used for teaching sinless perfection in a believer's life. *There is no state of grace in which sin becomes an impossibility; neither is there a state of grace in which sin becomes compatible with the Christian life.* - Ultimate Cross Reference Library notes

D. because he has been born of God

1. Our reborn spirit has never sinned and never will.

**10. In this the children of God and the children of the devil are manifest:
Whoever does not practice righteousness is not of God, nor *is* he who does not love his brother.**

A. In this the children of God and the children of the devil are manifest

1. **children**- Gr. *teknon*- *child, offspring*

2. **devil**- Gr. *diabolos*

a. This verse proves that not all of mankind are children of God. Here we see there are children of the devil and also there are children of God. If you are not a child of God, then you are a child of the devil, no matter how nice and sweet you look or sound.

3. **manifest**- Gr. *phaneros*

a. John uses this word eight times in this letter. Those of God and the devil are made evident and plain by the fruit they produce.

B. Whoever does not practice righteousness is not of God,

1. **practice**- Gr. *poieo*

2. **righteousness**- Gr. *dikaiosune*

a. This means to walk in and practice using your faith in Jesus.
b. What it means to practice righteousness will be described in a few verses when John uses Cain and Abel as examples of those doing works of evil and righteousness.

C. nor is the he who does not love his brother

1. **love**- Gr. *agapao*

a. Apparently, two things the Gnostics did not manifest was faith in the Lord and love and concern for others. Children of the devil do not trust God and they are only concerned for themselves or what concerns themselves. If they show concern for others it is usually to look good in front of others or to

make their consciences feel better by doing something good.

2. **brother**- Gr. **adelphos**

a. The command of the Lord is to believe upon the Lord Jesus and to love others as Jesus as loved us. [1 John 3:23](#) Practicing righteousness is believing on Jesus which is the first part of the Lord's command and here we see the second part of the Lord's command which is to love our brother.

11. For this is the message that you heard from the beginning, that we should love one another,

A. **For this is the message that you heard from the beginning,**

1. **message**- Gr. **aggelia**- *announcement, pronouncement*

2. **heard**- Gr. **akouo**

3. **beginning**- Gr. **arche**

a. From the beginning of the Word of God in the Law. [Lev.](#)

[18:19](#) This was not anything new that God wants us to love others. However, in the NT Jesus commanded us to love with the love He give us first. Under grace we are resourced with the love to love people with.

b. John wanted to let these saints know that no matter what the Gnostics were teaching that the instructions given them from God had not changed. There was no updates to what they had already been taught so they needed to stick with what they already been taught.

c. This goes for us today. God is not given out new and different instructions than what has been recorded in the Bible. Teachers will arise in the last days proclaiming new and novel teachings. We should stick with what we already have from God, there are no new updates!

B. **that we should love one another**

1. **love**- Gr. **agapao**

a. The law commanded love, and Jesus taught on it and provided God's resource to actually do it.

12. not as Cain *who* was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous.

A. **not as Cain who was of the wicked one and murdered his brother.**

1. **Cain**- Gr. means- possession, acquired
2. **wicked one**- Gr. **poneros**- evil in active opposition to the good
 - a. A *kakos (evil) man is willing to perish in his own corruption. But a ponēros (pernicious) person, seeks to drag every one else down with himself into the corruption and destruction that awaits him. That is Satan.* - Wuest Word Studies
3. **murdered**- Gr. **sphazo**- to slay by cutting the throat, to slay, slaughter, butcher
 - a. *The word "slew" is sphazō, "to slay, slaughter, butcher, by cutting the throat." It was used in classical Greek of slaughtering victims for sacrifice by cutting the throat, also of animals tearing by the throat, of any slaughter by knife or sword. It is used in the LXX (Greek translation of the Old Testament), of the slaying of the Levitical sacrifices ([Lev 1:5](#)). The usual word meaning "to kill" is apothnēskō. The inspired writer goes out of his way to use a specialized word to describe the murder of Abel by Cain. The latter cut his brother's throat. God said to Cain, "What hast thou done? The voice of thy brother's blood crieth unto Me from the ground" ([Gen 4:10](#)). The method Cain used to kill his brother was one in which much blood would be shed. The cutting of the jugular vein would fit that description. The human race learned how to kill when it was taught to slay a sacrificial animal as it approached a holy God ([Gen 3:21](#)).* -Wuest Word Studies
4. **brother**- Gr. **adelphos**
 - a. This is Abel.

B. And why did he murder him?

1. **murder**- Gr. **sphazo**
 - a. Cain was jealous of Abel because His blood sacrifice was accepted by God and his vegetables were rejected. He had watched Abel slit the throat of lambs in order to worship God, and imitated that by slitting Abel's throat.

C. Because his works were evil and his brother's righteous

1. **works**- Gr. **ergon**
 - a. The only work recorded about Cain was he offered the best of the produce of the ground to God. Here we see that was considered evil. Why? It was because God had communicated

that he wanted a blood sacrifice in worship of Him. How do we know this. Because it says in [Hebrews 11:4](#) that by faith Abel offered a better sacrifice than Cain. Faith comes by hearing and hearing by the Word of God. [Rom. 10:17](#) Since Abel offered by faith he had to have heard that God required a blood sacrifice in approaching and worshipping Him. Cain disregarded this and decided to approach and worship God another way. He offered the fruit of the cursed ground from the sweat of his own brow. This was considered evil by God.

2. evil- Gr. poneros

a. It is evil to do things out of self-righteousness and pride even on the surface they are noble and attractive. I am sure Cain worked very hard in the field to produce the crops he gave God. I am sure they were the very biggest and best of his labor and work. However, they represented his own works to obtain God's approval and acceptance instead of faith in the shed blood of an innocent substitute.

3. righteous- Gr. dikaios

a. What Abel did he did in and by faith. He offered a blood sacrifice that was a type of Jesus Christ, the Lamb of God, sacrificed for us. This is the only work recorded for us that Abel did. Here we see that this was considered a righteous work. Here we see that in 1 John when John talks about practicing righteousness that it means to act in and by faith in the Lord, not just outward good deeds in which many in the world try to do to earn salvation like Cain.

13. Do not marvel, my brethren, if the world hates you.

A. Do not marvel,

1. marvel- Gr. thaumazo- wonder at

a. Sometimes it is shocking that the world hates us because we have done nothing against them and we have tried to do good things. We need to realize that they don't hate us for doing good things, but because that the things we are doing are connected to and in the name of Jesus Christ. [Luk 21:17](#) That is there real issue. There issue is with God and Jesus, not you. They don't want to be accountable to God for what they do,

neither do they want to submit themselves to the rulership of God and Christ.

B. my brethren,

1. brethren- Gr. adelphos

a. Here we see the difference between those called "brethren" and those called the "world". You are either in brethren or in the world. There is no such thing as "the brotherhood" of all mankind.

C. if the world hates you

1. world- Gr. kosmos

a. These are those who have not been born again. They are not saved. They are unbelievers.

2. hates- Gr. *miseo*- hatred, usually implying active ill will in words and conduct, a persecuting spirit

a. This Greek word is not a mere hatred in the heart but an active aggression in word or deed.

14. We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death.

A. We know that we have passed from death unto life,

1. know- Gr. *eido*- to know by perception

2. passed- Gr. *metabaino*- to walk or cross over

a. We pass over by the new birth. We live over in this new realm by faith and drawing upon the Spirit inside of us. When we do this the fruit of love is manifested in and through us.

3. death- Gr. *thanatos*

a. This is spiritual death.

4. life- Gr. *zoe*

a. This is spiritual life.

b. Most people only think of passing from death to life when it comes to dying physically and going to heaven. This actually takes place spiritually when we are born again. We pass over from the realm of spiritual death to spiritual life. Joh 5:24, Col 1:13, 1 Pet. 2:9

B. because we love the brethren

1. love- Gr. *agape*

a. One of the signs that we have been born again and are

- joined to Jesus is that we start bearing the fruit of love.
- b. Love in our heart is our birth certificate that proves we have been born anew into the kingdom of God's dear Son.

2. brethren- Gr. *adelphos*

- a. This is fellow believers. If we can't love believers, then how will we ever love unbelievers.

C. He that does not love his brother abides in death

1. abides- Gr. *meno*

- a. If we are not loving our brother we are walking in the flesh which is a hold over from our life in darkness as an unregenerate unbeliever. If we are not walking in love we are walking like an unbeliever. An unbeliever does not have love in their heart to love others with, but we believers have no excuse because the love of God has been shed abroad in our heart by the Holy Spirit and just needs to be drawn upon.

15. Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

A. Whoever hates his brother is a murderer,

1. hates- Gr. *miseo*- hatred; usually implying active ill will in words and conduct, a persecuting spirit

- a. This word would encompass slander.

2. brother- Gr. *adelphos*

3. murderer- Gr. *anthropoktonos*- a man slayer

- a. You can kill someone's reputation with words.

B. and you know that no murderer has eternal life abiding in him

1. know- Gr. *eido*

2. eternal life- Gr. *aionios zoe*

- a. This is not so much a duration of life but a quality of life.

John 17:3 It is the God-kind of life.

- b. This does not include negligent homicide, self-defense, or killing during times of war.

- c. Both Moses and David committed murder in the OT.

- d. The thought here is the murder in the heart and not the actual physical act. John is saying here that if someone has habitual hatred in his hearts toward others it shows they are not born again.

e. Apparently, the Gnostics were persuasive teachers but had no personal regard for others around them. John was pointing out their lack of fruit as proof that they did not know God or where they born again.

3. abiding- Gr. meno

- a. John uses this word 24 times in this letter! Manifesting the fruit of the Spirit has everything to do with abiding in Jesus by faith.
- b. John really got what Jesus was saying in [John 15](#) in one of his last teachings to the disciples in which Jesus stressed the importance of abiding in Him and His Word. John did not let this teaching go but kept abiding in it. Jesus' teachings took root in John and it came out when he taught others.

16. By this we know love, because He laid down His life for us. And we also ought to lay down *our* lives for the brethren.

A. By this we know love,

1. **know-** Gr. *ginosko*- *to know by experience or by relationship*
 - a. How do you know God loves you? Many go by their feelings or their personal worthiness. This is sinking sand. The only way we can gage God's love for us is that Jesus came and died for us at our worst. [Rom 5:8](#), [Joh 3:16](#), [Joh 15:13](#), [1Jn 4:9](#); [1Jn 4:10](#) His love for us has nothing to do with us, but it has everything to do with Him. God is love. [1 John 4:8](#)
 - b. You can only really know God's love by experiencing it in the confines of a relationship with Him.

2. love- Gr. agape

B. because He laid down His life for us

1. **laid down-** Gr. *tithemi*- *to place, to set, lay, deposit*
 - a. The Shepherd laid down His life for the sheep, by becoming the Lamb of God. [Joh 10:11](#); [Joh 10:15](#)
2. **life-** Gr. *psuche*- *soul, a human individual*
 - a. Jesus laid His life down voluntarily. No one took His life. [Joh 10:17-18](#)
 - b. In the previous verse we see someone is a life taker is not of God. God is love and love is a life giver. Jesus gave His life for ours.

c. The word for life here is the Greek word for soul. This word can mean the mind, will, and emotions but also it can mean the entire individual. Jesus laid down his own thoughts, will, and desire to do God's will, which was to give His life for ours. Jesus gave of Himself for all of us.

C. And we also ought to lay down our lives for the brethren

1. **ought**- Gr. **opheilo**- *to be due or fitting*

2. **lay down**- Gr. **tithemi**

a. When God's love is operating in us we will be a life giver as well and not a life taker.

3. **lives**- Gr. **psuche**

a. Loving others will involve us laying down our souls for others.

4. **brethren**- Gr. **adelphos**

a. There is no greater love than to lay down your life for your brother. [Joh 15:13](#)

17. But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?

A. But whoever has this world's goods,

1. **world's**- Gr. **kosmos**

2. **goods**- Gr. **bios**- *what pertains to this natural life, living*

B. and sees his brother in need,

1. **sees**- Gr. **theoreo**- *to be a spectator, to gaze on, contemplate; to behold, view with interest and attention*

a. This is not the normal word for "see" or "look". It is a word that means to "look very closely". We get our English word theater from it. It takes a close examination to see if there is a true need present for life's necessities or a cover up for some other activity that money would be used for instead of the necessities of life, such as purchasing drugs and booze. Many beggars use the money they receive for drugs and booze. This helps them stay in addiction.

2. **brother**- Gr. **adelphos**

a. Here we see the word "brother" which means a fellow believer. It takes knowing a person to know if they are a brother or someone that is unsaved. This does not mean we

don't help unbelievers of course, but here this verse is speaking of helping out a fellow believer.

3. need- Gr. chreia

- a. In context this need is a necessity of life- food, clothing.
- b. With these necessities of life we should be content. [1 Tim. 6:8](#)

C. and shuts up his heart from him,

1. shuts up- Gr. kleio- to close

2. heart- Gr. kardia

- a. The heart can be opened or shut. [2 Cor. 6:11](#)
- b. Some people want to receive from God and others but their heart is shut. They need to open their heart to receive.
- c. A shut heart causes a selfish existence. They are shellfish- all clammed up and live to themselves.
- d. Some shut their heart so that bad can't get in, but they also shut out all good things from getting in as well.
- e. You will not feel satisfied in life with a shut heart. A giving and receiving heart is a healthy satisfied heart.

D. how does the love of God abide in him

1. love- Gr. agape

- a. *What is the limit to this kind of love? The only limit is the one that love itself imposes. When giving to a person, meeting their perceived or immediate need, does them harm instead of good - then the loving thing to do is to not give them what they ask for, but to give them what they really need instead.- Guzik Commentary*

- b. In our modern day there are a lot of beggars on the street. Many of them are young men who are able to work but choose not to. They ask for handouts and turn around and use what they get for drugs or booze. This is not helping them. Often it is better to give to agencies set up to help feed the poor but also work with them to get them off of the street and into housing and a job.

2. abide- Gr. meno

18. My little children, let us not love in word or in tongue, but in deed and in truth.

A. My little children,

1. little children- Gr. teknon

- a. The NT writers are known to use familial terms in bring exhortation or correction. This lets them know that they cared for. This helps them receive what is said afterwards. This is a good lesson for every Christian leader to follow.

B. let us not love in word or in tongue,

1. love- Gr. agape
2. word- Gr. logos
3. tongue- Gr. glossa

- a. In other words don't just give lip service about loving others. Our theology needs to work its way down from our head and heart to our hands and feet.

C. but in deed and in truth

1. deed- Gr. ergon
2. truth- Gr. aletheia

- a. This implies that what we do should be done with a pure motive and not out of hypocrisy or a mere outward show to gain acceptance or praise. [1Pe 1:22](#)

19. And by this we know that we are of the truth, and shall assure our hearts before Him.

A. And by this we know that we are of the truth,

1. know- Gr. ginosko- to know by experience or relationship

- a. We will progressively know by experience that we are of Jesus when we start bearing His fruit more and more.
[Joh 13:35](#) When His supernatural fruit manifests in our life then it is proof to others and to ourselves that we are joined to the Vine, who is Jesus.
- b. This phrase of this verse looks refers to the previous verse.

2. truth- Gr. aletheia

- a. Jesus is the Word and the Truth. [John 1:1, 14:6](#)

B. and shall assure our hearts before Him

1. assure- Gr. peitho- to persuade, to appease, render tranquil, to quiet

- a. We know we are of Jesus when we bear His fruit, but there are times we don't bear His fruit and our heart will condemn

us. Satan will try to tell us that we aren't of God when we sin or miss it.

- b. This phrase of the verse refers to the next verse.
- c. Our heart can only be persuaded, appeased, and quieted by the knowledge of Christ's work for us on the cross the efficacy of His blood on our behalf.

2. hearts- Gr. kardia

- a. The heart is the inward man comprised of the spirit and soul. You must see the context of each verse where the heart is mentioned to see if it is referring to our spiritual heart or soulish heart. Here it is speaking of our soulish heart.

3. before Him- Gr. emprosthen autos

- a. It does not matter how others view us or even how we view ourselves. It only matters what God's thinks.[1Co 4:4](#)

Sometimes our heart will condemn us when we sin or miss it and our hearts need to be assured by the fact that God is greater than our heart and knows all things.

20. For if our heart condemns us, God is greater than our heart, and knows all things.

A. For if our heart condemns us,

1. heart- Gr. kardia

- a. This speaks of our soulish heart. It is based upon what we know about yourself and what we have done.
- b. Our soulish heart is very limited. It only has limited knowledge to go on.

2. condemns- Gr. kataginosko- *to personally know something against yourself*

B. God is greater than our heart,

1. greater- Gr. meizon

- a. *The rest of [1Jn 3:19](#) and all of [1Jn 3:20](#) are difficult in the original, but probably should be translated, "And we shall persuade our hearts before Him that, if our hearts condemn us, God is greater than our hearts, and knows all things." It is precisely in the sphere of a believer's love for other Christians, in which Christ has set him so high a standard, that he may feel deeply his own inadequacy and failure. But if his heart*

condemns him, he can remind himself that God takes account of those things which at the moment his heart ignores. If he has been engaged in the kind of practical acts of love which John enjoined, his guilt-ridden heart can be persuaded by realizing that God is well aware of his fundamental commitment to the truth. The passage clearly recalls Peter's response to the Lord's final query, "Do you love Me?" Peter replied, "Lord, You know all things; You know that I love You" ([Joh 21:17](#)). -Expositors Commentary

2. God is greater than our heart and our sin. His greater heart sent Jesus to die for us and His blood is greater than all our sin.

2. heart- Gr. kardia

- a. God has an infinite heart and knowledge. He knows everything about us and what and why we did what we did.

C. and knows all things

1. knows- Gr. ginosko- to personally know

a. Yes, God knows everything about what we have done, but we don't know fully everything Jesus has done for us! God knows all these things and takes them into account even if we don't.

b. *Even when our hearts are unsure of our true position in Him, God knows the truth of our right standing with Him. If we aren't in agreement with His opinion, then there will not be a manifestation of our benefits that right standing could bring. As [1 John 3:21](#) explains, it's when we agree with God and purge our hearts from this condemnation that our confidence toward God produces its fruit.* -Andrew Wommack's Living Commentary.

21. Beloved, if our heart does not condemn us, we have confidence toward God.

A. Beloved- Gr. agapetos

1. Again, John uses this term of endearment in communicating to these saints.

B. if our heart does not condemn us,

1. heart- Gr. kardia

2. condemn- Gr. kataginosko- to know something against

- a. Paul used to kill Christians, but he reached a point where his

conscience was entirely purged by faith in the blood of Jesus, to where he could say, I don't know anything against myself. [1 Cor. 4:4](#) We need to get to that place where nothing we have done in our past will register upon our conscience and hinder our faith. [Job 27:6](#)

C. we have confidence toward God

1. **confidence**- Gr. *parrhesia*- *out-spokeness, boldness, freedom in speaking, confidence, assurance*
 - a. Having our conscience purged by faith in the blood of Jesus is not so God will give to or bless us, but it is for the purpose of having confidence to receive from Him. [Heb 10:19; Heb 10:22](#)
If our conscience has been troubled or defiled it will hinder our faith in receiving God's grace.

22. and whatever we ask we receive from him, because we keep his commandments and do what pleases him.

A. and whatever we ask we receive from him,

1. **ask**- Gr. *aiteo*
 - a. This brings out the fact that we must ask God for what we need and for what we want. God will not supersede our will with His will.
2. **receive**- Gr. *lambano*
 - a. Jesus promised this right before He left His earthly ministry. [Joh 14:13](#)
 - b. Asking and receiving is governed by asking in His name. This means asking according to who He is and what He has done. It is also governed by asking according to God's will. [1 John 5:14-15](#)
 - c. It is possible to ask and not receive because it is not asked in Jesus name and it is out of God's will and Word. [James 4:3](#)

B. because we keep his commandments and do what pleases him

1. **keep**- Gr. *tereo*
2. **commandments**- Gr. *entole*
 - a. John in the next verse specifies what commandments. The commandments John will specify are to believe on Jesus, and love others.
3. **please**- Gr. *arestos*

- a. It is impossible to please God apart from faith. [Heb. 11:6](#)
- b. We will receive every time we ask from God because of our faith in Jesus, and loving others by drawing on the love of God deposited in our hearts. Love keeps our heart open to receive what is given. If our heart is filled with unbelief or bitterness it will be closed and can't receive grace.

23. 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.

A. And this is His commandment

1. commandment- Gr. entole

- a. Here we see the singular commandment although John will list two. This shows us that the two are connected and are really one because the second command is dependent on the first.
- b. We can only love others by exercising faith in Jesus and His Spirit that is in us. It is by drawing on the love of Christ in us by faith that we can truly love others.
- c. What does this mean? It means when are trusting Jesus you will end up loving others. It is a natural by-product of trusting Christ.
- d. Believing on the name of Jesus is abiding in the Vine. [John 15:5](#) Walking in love is the fruit from that abiding. This is why John mentions commandments in the previous verse and here puts them together as one commandment.

B. that we should believe on the name of His Son Jesus Christ and love one another,

1. believe- Gr. pisteuo- *rely on, trust*

- a. This is the vertical command.

2. name- Gr. onoma

- a. A person's name spoke of their character, accomplishments, and value of His Word.

3. Son- Gr. huios

4. love- Gr. agapao

- a. This is the horizontal command that proceeds from the vertical.

C. as He gave us commandment

1. **gave**- Gr. **didomi**
2. **commandment**- Gr. **entole-**
 - a. This is singular.

24. Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.

A. Now he who keeps His commandments abides in Him,

1. **keeps**- Gr. **tereo**
2. **commandments**- Gr. **entole**
 - a. This needs to be read in context. What commandments is John referring to? Is it the commandments of the Mosaic Law? No, it is the commandments he just listed- believe upon the name of Jesus, and love one another. Again, John combines these two into one law because the second is dependent upon the first.
3. **abides**- Gr. **meno**
 - a. How do we abide in Jesus? Believe in Him.
 - b. 1 John 4:15 says we abide in Him and He abides in us when we confess that Jesus Christ is the Son of God. The title Son of God speaks of the deity of the Lord Jesus.
 - c. [Rom. 10:9-10](#)- we confess Jesus is the Lord [He is the Son of God].

B. and He in him,

1. How does Jesus abide in us. It is by us believing in Him. When we believe upon Jesus, the Spirit of Christ comes and abides with us.

C. And by this we know that he abides in us,

1. **know**- Gr. **ginosko**- *to know by experience or relationship*
 - a. We can only abide in Jesus and He is us by a vital relationship of faith in Him.

D. by the Spirit whom He has given us

1. **Spirit**- Gr. **pnuema**
 - a. This is the Spirit of Christ who endwells us when we accept Jesus by faith. He abides with us forever.
2. **given**- Gr. **didomi**