

# Followers of God and followers of the Devil (3:10-15)

## 1 John 3:10-15

<sup>10</sup> By this is the children of God and the children of the Devil manifested: whosoever is not doing righteousness is not from God and whosoever is not loving his brother. <sup>11</sup> For this is the message that you heard from [the] beginning, that we should love one another. <sup>12</sup> Not as Cain, he was from the evil one, and he slaughtered his brother. And on why [did] he killed him? Because his works were evil but his brother's righteous. <sup>13</sup> Do not marvel my brothers if the world hates you. <sup>14</sup> We have known that we have passed over from death to life, because we are loving the brethren. He who does not love the brother remains in death. <sup>15</sup> Whosoever hates his brother is a murderer, and you have known that every murderer does not have eternal life abiding in him.

<sup>10</sup> ἐν τούτῳ φανερα ἔστιν τα τέκνα τοῦ και τα τέκνα τοῦ διαβολου· πας ὁ μη ποιῶν δικαιοσυνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, και ὁ μη ἀγαπῶν τον ἀδελφον αὐτοῦ. <sup>11</sup> ὅτι αὕτη ἔστιν ἡ ἀγγελια ἠκουσατε ἀπ' ἀρχῆς, ἵνα ἀλληλους, <sup>12</sup> οὐ καθως Καιν ἐκ τοῦ πονηποῦ ἦν και ἔσφαξεν τον ἀδελφον αὐτοῦ· και χαριν τινος ἔσφαξεν αὐτον; ὅτι τα ἔργα αὐτοῦ πονηρα ἦν τα δε τοῦ ἀδελφοῦ αὐτοῦ δικαια. <sup>13</sup> μη θαυμαζετε, ἀδελφοι, εἰ μισεῖ ὑμᾶς ὁ κοσμος. <sup>14</sup> ἡμεῖς οἶδαμεν ὅτι μεταβεβηκαμεν ἐκ τοῦ θανατου εἰς την ζωην, ὅτι ἀγαπῶμεν τους ἀδελφους· ὁ μη ἀγαπῶν μενει ἐν τῷ θανατῳ. <sup>15</sup> πᾶς ὁ μισῶν τον ἀδελφον αὐτοῦ ἀνθρωποκτονος ἔστιν, και οἶδατε ὅτι πᾶς ἀνθρωποκτονος οὐκ ἔχει ζωην αἰωνιον ἐν αὐτῷ μενουσαν.

## Introduction

This section introduces the outworking of the spiritual condition. The contrast between the child of God and the child of the Devil is presented by the prominent words of love and abiding in eternal life which is contrasted with murder, hatred, and death. John links a murder to a spiritual condition using Cain's murder of his brother as an illustration of how sin lies at the door, and its desire is for you" (Gen. 4:7). This is a lesson of hatred that is left unchecked for an extended period leads to misery. It builds up, overtaking the individual as it grows in intensity to the point where it must exhibit itself. It will be manifested – it produces rotten fruit, possibly leading to murder.

Have you known or heard of someone that you thought would never be capable of murder? Everyone is shocked by the crime, but it involved an offence and hatred which had built up inside of him for an extended period. This is why Paul advises, "do not let the sun go down on your anger, and do not give the devil a place [foothold]." (Eph. 4:26). Sin is like a crouching lion, it lies at the door waiting to pounce, and for those who have been transformed and possess the Holy Spirit and do right in the situation, they will overcome the test and sin will not overtake them. As God tells Cain, "if you do well, will you not be accepted?" (Gen. 4:7)

## Two types of children identified?

**3:10.** ἐν τούτῳ φανερα ἔστιν τα τέκνα τοῦ και τα τέκνα τοῦ διαβολου (By this is the children of God and the children of the devil manifested). This has been called "The evidence of Divine sonship, viz., human brotherhood."<sup>1</sup> One is known by what one says and does. One is either a follower of God and, hence, says and does the things of God, or he is a follower of the devil (see John 8:38).

The prepositional phrase ἐν τούτῳ "in this" (ἐν prep., "in, by, with"; οὗτος (houtos) dem. pron. d.n.sg., "this") identifies the method by which (instrumental case) one can see and identify the source one follows. The adjective is placed at the head of the phrase and is the plural of φανερός (phaneros) adj.n.n.pl., "manifests," "appears," or "known," and comes from the verb φαίνω (phaino) "to bring forth into the light," or "to appear." The adjective is distributed to the two distinct groups. That is to say, the importance of the phrase is found in how to identify the

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<sup>1</sup> David Smith, in Robertson Nicol, ed., *The Expositor's Greek Testament* (Grand Rapids: Eerdmans Publishing, 1990), vol. 5, p. 185.

source – by observing the difference between the two groups and by what a person says and does.

The plural of φανερός points to the two groups as they are very different manifestations. One could translate “by this is, the manifested ones, the children of God and of the devil.” Two contrasting characteristics identify the person. The characteristics are visibly seen as one: (1) commits lawlessness; and (2) does not practice righteousness. In essence sin and unrighteousness are synonymous. Sin is to miss the mark, to do unrighteousness, whereas, righteousness is the character or quality of the revealed will of God of things that are just and true. “Perhaps we most often think of sin as wrongdoing or transgression of God’s law. Sin includes a failure to do what is right. But sin also offends people; it is violence and lovelessness toward other people, and ultimately, rebellion against God.”<sup>2</sup>

Chapter three places lawlessness and sin into the category of lovelessness. That is to say, in the sense that sin is an active violation of the love commandment given by God to man. As a result, God places a legal aspect to one’s position: a child of God is declared righteous, the legal act of God declaring a person legally acquitted. This is a legal act giving a verdict of righteousness. The grounds for the verdict have always been the same – one is declared righteous by faith just as by faith Abraham was declared righteous by the grace of God (Gen. 15:6; Rom. 4:3). Abraham believed God and it was accredited to him as righteousness. In the dispensation of the Church, both Jew and Gentile trust in the shed blood of Jesus on the cross and on that ground is the child of God justified. This is the good news of Christ (1 Cor. 15:1-5), and being saved from the punishment to come means we have a new life, a new identity, and with our new identity, a new family and a new way of life.

The verb *εimi* (eimi) is singular pointing to the method “by this *is* [known].” The subjects are found in the common word *τεκνον* (teknon) n.n.pl., with def. art., “children,” “offspring,” The singular “is,” is almost universally translated as a plural “are” but the sense is better understood by the singular demonstrative that points to the method of identification. In other words, sin and unrighteousness are seen as one and it is through observation that the two groups are identified.

This identification of a child of *θεος* (theos) g.m.sg., with def. art., “the God,” speaks of a genitive of source or origin and the metaphor *τεκνον* (teknon) n.n.pl., with def. art., is used to mean one is a possession, and hence, possesses an attribute of the progenitor, so it is that the two groups are distinguished – the son of God and the son of the *διαβολος* (diabolos) adj.g.m.sg., with def. art., devil should be identifiable.

## **The negative: Those that are not from God**

*πας ὁ μη ποιῶν δικαιοσυνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, και ὁ μη ἀγαπῶν τον ἀδελφον αὐτοῦ.*  
(whosoever is not doing righteousness is not from God and whosoever is not loving his brother). This statement answers the question, how does one know one is not from God? The answer is anyone not actively performing what is righteous is not from God, and moreover, loving one’s brother or sister in Christ is tightly related to what is righteous. Abiding in Christ and His word has an active influence on a person and the result of love and fellowship with both God and the

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<sup>2</sup> Walter Elwell, gen. ed., Baker *Theological Dictionary of the Bible* (Grand Rapids: Baker Books, 1996), p. 736

brethren. This is the result of 2:29: “If you know that He is righteous, you know that everyone who practices righteousness is born of Him.”

The subject is the adjective *πας* (*pas*) adj.n.m.sg., “everyone,” and most older translations use “whosoever.” The negative *μη* (*me*) part., “not” modifies the participle *ποιεω* (*poieo*) Pres. Act. Part. n.m.sg., with def. art., “the one that is not doing” righteousness. This is a person who continues to act this way. The word *δικαιοσυνη* (*dikaiousune*) a.f.sg., righteousness, is used here in a broad sense meaning, “the state of one who is as he ought to be, namely, in a condition acceptable to God.” How does one become acceptable to God? By believing God sent His only begotten Son that whosoever believes in Him should not perish but have everlasting life. The use of the two negatives is significant as they point out the negative condition where a child of God is not, that is, *ουκ εστιν εκ του θεου* “he is not from God.”

And further (*και*) this person is not *ο μη αγαπων τον αδελφον αυτου* “one that currently loves his brother.” The participle with the definite article of *αγαπαω* (Pres. Act. Part. n.m.sg., with def. art.) speaks of “one that is currently not loving his brother.” That is, the present tenses speak of a person who is characterized right now as one that has no love for his brother. The metaphoric use of the object of the phrase, *αδελφος* (*adelphos*) a.m.sg., with def. art., “the brother” means those who are in the Church as the definite article points out their unique association. This person is in the Church, but is described as hating those in the Church. This person does not act the part but rather, stands out as one who hates his brothers and sisters in Christ. It is hard to love some people in the church sometimes, but we are to love our brother, even our enemies, this is the unique mark of the Christian.

Ποιων Present Active Participle – “a person known as one that continues to practice”		
Object	Offspring of the devil	Offspring of God
sin	Commits sin (3:4)	Abides in Him (3:6)
righteousness	Does not do righteousness (3:10)	Practices righteousness (3:7)
love	Has goods but does not share (3:17)	Lay down our lives for the brethren (3:16)

### The command from the beginning: Love one another

**3:11.** *οτι αυτη εστιν η αγγελια ηκουσατε απ’ αρχης, ινα αγαπωμεν αλληλους*, (For this is the message that you heard from [the] beginning, that we should love one another). John reminds them of the command previously given. That command has now turned to motivation for loving the other as the subjunctive “we might love” is used. This phrase is introduced with a *hoti* clause “for,” introducing an objective clause after verbs of knowing, saying and seeing. The fact concerns the message that has been consistent all along as the present tense is used and the demonstrative pronoun is feminine matching the word message - *αυτη εστιν η αγγελια*. The message *αγγελια* (*aggelia*) n.f.sg., with def. art., “the message,” “the announcement,” or “the proclamation,” was heard at some point in the past as the aorist of *ακουω* (*akouo*) Aor. Act. Ind. 2pl., “to hear” is used. This message further points to the past and is consistent with the

prepositional phrase απ αρχης (αρχη (arche) g.f.sg., “beginning, origin”) “from the beginning.” There is nothing new presented here, the command to love was there from the start.

The next clause is a purpose clause exhorting the reader to act - ινα αγαπωμεν αλληλους “that we should love one another.” The *hina* with the subjunctive of αγαπαω (agapao) Pres. Act. Subj. 1pl.,” we might love” communicates a strong exhortation. Since there is no first person imperative the first person plural is used with the subjunctive and the result is like an imperative and is usually translated “let us love one another.” Notice John includes himself in this exhortation and enhances the use of reciprocal αλληλων (a.m.pl.) “one another.” John means to tell the believer in the Church that there are enemies of the Church active in the Church, but that we are to love them anyway – that is our defense against the devil – God’s word plus *agape* love serves as an adequate defense. What is *agape* love? It is a giving love where God’s word of truth is cherished and spoken in love, suffering long, is kind, does not envy, is not puffed up, but rejoices in the truth not sin (cf. 1 Cor. 13:4-7). It is the business of the believer to love the brethren in truth, remember, “hatred stirs up strife, but love covers all sins,” (Prov. 10:12) and,

A soft answer turns away wrath, But a harsh word stirs up anger. The tongue of the wise uses knowledge rightly, But the mouth of fools pours forth foolishness. (Prov. 15:1-2)

## A Example of Hatred That Abides

**3:12.** οὐ καθως Καιν εκ του πονητου ην και εσφαξεν τον αδελφον αυτου (Not as Cain, he was from the evil one, and he slaughtered his brother). John provides an example by referring to Old Testament story of Cain and Abel of Genesis chapter four. The apostle moves from the description of the devil in the garden to the first description of sin involving the offspring of Adam and Eve. The description here is a contrast of two types of worship. Cain does not bring an acceptable offering and becomes upset when God calls him on it. As a result he murders his brother. Cain’s actions are unrighteous and linked to the wicked one. The contrast is one of a progenitor or of a type. A type (Greek meaning, “patterned after a person or thing”) of the devil verses a type of God.

The illustration is stunning in its depth. First, John gives an illustration of biological brothers; the idea of one brother murdering another of the same flesh and blood is shocking enough, but if that can happen between biological brothers, how much more easily would it be for a Christian brother? This emphasizes the deep spiritual hold that sin and the devil can have on a person. The intense influence he can have upon a situation as he seeks to destroy Christian fellowship, especially, Churches. Saved people can often times exhibit the same characteristics as the unsaved.

The message continues from the previous verse and answers the question, how do we love one another? The response is ου καθως Καιν “not like Cain!” The negative ου “not,” is used in direct questions expecting an affirmative answer, but in this case no question is directly asked, but the absolute negative is still used. The simile καθως (kathos) adv., “even as,” describes the nature of the action that results from not truly loving another, that is, there does not

seem to be a middle ground in God's love; one either loves or hates the brethren. The reaction of Cain (Καὶν of Hebrew origin "to acquire [a spear]) is linked to the wicked one, the devil, as the adjective πονηρός (poneros) adj.g.m.sg., with def. art., "the evil one," or "the wicked one," is the leader of the kingdom of evil (Eph. 2:2). In fact, the Greek moves the action of Cain from a past, completed act, to a past, progressive event by use of the imperfect of *εἰμι*. That is to say, a lack of godly love has always and will continue to result in a reaction like Cain's, though maybe not to the extreme of physical harm that Cain did, but murder in the heart is still a sin and seen as evil.

Notice what Paul says, "For the commandments, 'You shall not commit adultery; you shall not murder; you shall not steal; you shall not bear false witness; you shall not covet,' and if there is any other commandment, are all summed up in this saying, namely, 'you shall love your neighbor as yourself.' Love does no harm to a neighbor; therefore love is the fulfillment of the law." (Rom. 13:9-10)

The reaction of Cain is expressed in the aorist as a one time event in history by the word σφαζω (sphazo) Aor. Act. Ind. 3sg., "to slay," "slaughter," or "butcher," and means, "to put to death by violence." In fact, this is a simple complete statement of fact, "he slaughtered his brother." The spiritual fruit of true worship results in a right attitude, but when the right attitude is not present, and the child of God is corrected, the result should be repentance on the part of the believer. This is the method of getting right with God and is seen as bringing an appropriate offering - confessing the wrong, and turning away from that sin, this is the acceptable offering for the Christian. The child of the devil will not bring an appropriate offering, and when corrected, will produce evil fruit – unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, strife, deceit, evil-mindedness, etc (Rom. 1:29-30). The use of σφαζω highlights the sin due to the sacrificial contrast between the two offerings. The word has to do with the sacrificial "slitting of the throat" and is only used here and the book of Revelation (Rev. 5:6, 9, 12' 6:4, 9; 13:3).

**και χαριν τινος ἔσφαζεν αὐτον; ὅτι τα ἔργα αὐτοῦ πονηρα ἦν τα δε τοῦ ἀδελφοῦ αὐτοῦ δικαια.**  
(And why [did] he killed him? Because his works were evil but his brother's righteous). The translators have to change the singular verb "was" to a plural "were" to make this read well in the English, but notice how the verb points to the collective "works" of the person. That is how we are known, not only by who it is we know and worship, that is, Jesus who came in the flesh, but we also acknowledge what He did in the flesh on our behalf and our knowledge and love for Him is reflected in our deeds. When we bring our free-will offering we should do so in a manner that is sincere and true. This results in true worship. This is why John points out the Old Testament story of Cain and Abel. The Old Testament stories serve as examples to us today for what not to do and what to do (1 Cor. 10:6-11). John brings up an example of worship that is pre-Mosaic law. The free-will offering before the law formalized it. What is the result of the fall in Genesis chapter three? The evil works of the devil also moves in the heart of the world, the fruit of the wicked one is envy, strife, evil suspicions, lust, and hate (1 Tim. 6:4; Tit. 3:3).

John continues his argument, saying indeed "on account of which," *χαριν τινος*, where the adverb *χαριν* (charin) "for the sake of," "on account of," and the pronoun *τις* (tis) pron. g.n.sg., "that," or "which," is usually translated "for what reason," or "why," and gives us the reason, or rather the result clause – the result of being aligned with the devil. The verb σφαζω (sphazo) Aor. Act. Ind. 3sg., "to slay," "kill," or "butcher," speaks of the single act of Cain that

resulted from the fruit of Cain's source, that is to say, wickedness produces wickedness. Wickedness cannot produce kindness and mercy unless the Holy Spirit transforms the person, breaking the bondage of sin and the devil, reconciling one to the One who is good, full of mercy and righteous. Does this mean that an unsaved person cannot show mercy? Of course an unsaved person can show mercy. However, this reaction has to do with the True God and a true response to the True God. This serves to demonstrate a difference between the wicked one and the Righteousness One. This section intends to help the true son of God recognize those in the Church that manifest love for the brethren, versus those in the Church that manifest hatred for the brother. This contrast is related by John to an actual murder that happened in history to a biological brother. This event moves to the metaphor, as the brethren are not brothers from the same father, but brothers and sisters in a common belief of who Christ is and what He did on the cross. Likewise, murder moves from the removal of physical life to hatred and the removal of genuine love and fellowship.

This metaphor, however, has a common result as the *hoti* clause brings out that the *εργον* (*ergon*) n.n.pl., with def. art., "the works," or "deeds" are *πονηρος* (*poneros*) adj.n.n.pl., "evil." Notice the plural subject and accompanying adjective "evil works" is placed with the singular verb *εimi* (*eimi*) Impf. Ind. 3sg., "it was," expressing the collective nature and unity of the works of Cain with the wicked one. The plural works associated with this one act of murder gives us insight into what it was that was so wrong with Cain's offering. Cain's offering was not like his brother's. The Greek screams out this fact in the grammar as the contrastive conjunction *δε* (*de*) "but," is used, contrasting Cain's works with the works of his *αδελφος* (*adelphos*) g.m.sg., with def. art., "brother." Abel's works were *δικαιος* (*dikaios*) adj.n.n.pl., "righteous," or "just." The adjective righteousness is placed all by itself at the end of the sentence. It is as if the author wants to highlight the contrast between the two type of works, there is a separation between that which is evil and that which is righteous, and the picture is made of a straight line where evil is at one end of the line and righteousness at the other; the difference is black and white, darkness verses light. This is the same thing Paul addresses in his letters to the Churches:

Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, to malign no one, to be peaceable, gentle, showing every consideration for all men. For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to the hope of eternal life. This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men. But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless. Reject a factious man after a first and second warning, knowing that such a man is perverted and is sinning, being self-condemned. (Tit. 3:1-11; cf. 1 Tim 6:1-5)

## Hate: The Contrast Between Life and Death

**3:13.** μη θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. (Do not marvel my brothers if the world hates you). It should be no surprise to those that belong to God, that the world hates them, since the world is under the powerful spell of the devil. So it is that John places the imperative at the head of the phrase instead of the vocative “brothers.” The negative μη (me) neg. part., “no” modifies the imperative θαυμάζω (thaumazo) Pres. Act. Impv. 2pl., “to wonder,” or “marvel,” making this a prohibition of a question they did not ask. John says *when* you experience hatred from the world not *if*. The strong pleading is found in the noun of address, the call of the vocative of ἀδελφοί (ἀδελφος (adelphos) v.m.pl., “brothers”) that John aligns with them as he adds the genitive of ἐγώ (ego) pers. pron. 1g.sg., “my brothers.”

The conditional particle εἰ (ei) “if,” points out their wonderment, but as Dr. Robertson adds the “present imperative here with *mē* means ‘cease wondering.’”<sup>3</sup> The stress is placed upon the present action with μισέω (miseo) Pres. Act. Ind. 3sg., “to hate,” “pursue with hatred,” as the world, the subject, is placed at the end, even before the object “you”. This is translated in its original placement something like this: “Do not marvel, my brothers, if it hates you - the world.”

**3:14.** ἡμεῖς οἶδαμεν ὅτι μεταβηκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς (We have known that we have passed over from death to life because we are loving the brethren). The argument goes something like this, since we are born again, we have a new life in Christ, and as such, we possess a new nature to love as Christ has loved. At least that is the ideal, but the born again person still has the old self that can live fleshly, the devil can still get a foothold (1 Chron. 21:1; Matt. 16:23; Acts 5:3; 2 Cor. 2:11; Eph. 6:11; 1 Thes. 3:5), but we have the ability to abide in Christ which serves to protect the believer from the devil and not let him get a foothold. The fact is the believer can, and at times does exhibit the ungodly hatred of the old man but Paul says we should put it off.

*We have known* is emphatic as the personal pronoun is placed with the verb ἡμεῖς οἶδαμεν. The verb εἶδω (eido) Perf. Act. Ind. 1pl., “to see,” or “to know,” has the meaning in the perfect tense that we have the complete picture in the past and that knowledge continues to be there today. John is seeking to emphasize the completeness of their knowledge – they are equipped with all they need, they have the Holy Spirit and the word of God to help them.

The thing that is known is ὅτι (hoti) conj., “that,” we have passed from death to life. The perfect is again used for μεταβαίνω (metabaino) Perf. Act. Ind. 1pl., “to pass over from one place to another,” “to remove,” and means the action is complete, so that we have completely passed over from death to life. Nicol writes, “have migrated, the word is used of transition from one place to another (John 7:3, 8:1), of passing from one form of government to another (Plat. Rep. 550 D), of the transmigration of souls (Luc. Gall. 4).”<sup>4</sup> This transition is emphasized by the preposition ἐκ (ek) prep., “from” which highlights the point of separation (ablative of separation) from θάνατος (thanatos) g.m.sg., with def. art., “death.” We have been separated from death and the group that is dead.

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<sup>3</sup> A.T. Robertson, p. 224

<sup>4</sup> Nicol., p. 186

Those addressed here by John are those in the Church, those who were dead, but have passed (the previous verb is perfect), εις την ζωην “into the life.” This life is a particular life as the definite article is added to ζωη (zoe) a.f.sg., “life.” This statement presents a proof text for the argument “once saved always saved” as the act of God in saving someone is a perfected act, a completed act. Do all those in the Church possess eternal life? Of course not, that is the point of John’s letter – that there are antichrists in the Church causing division, and there are those who are saved who ‘walk in darkness,’ making the devil’s work easy. Both groups are influenced by the world, both groups influenced by the Word of God, but it is the Christian that possesses the Holy Spirit, and the world does not abide in the Word. The idea of the definite article for life is not insignificant as it indicates that this new life, as defined by Jesus, starts at the point of conversion - at the point of passing from death to a new life that is everlasting. This new life is one that is characterized by both knowledge and deed, it is defined by love.

The last phrase “because we are loving the brothers” forms the proof that one has life and is again given by a visible sign as an expression of one’s love for the brethren. The conjunction οτι (hoti) is translated “because” and reflects the reason or outward response to our new life experience. We should be characterized by a genuine αγαπαω (agapao) Pres. Act. Ind. 1pl., “love,” and, in fact, the present tense means we “continue loving” the αδελφος (adelphos) a.m.pl., with def. art., “the brethren.” Love for the brethren is the evidence that we belong to God. Oh, how unloving some Christians can be at times, but it is their responsibility to abide in Christ so the devil cannot get a foothold in the situation (Eph. 4:25-32).

**ὁ μη ἀγαπῶν μενει ἐν τῷ θανατῷ.** (He who does not love the brother remains in death). The argument continues by use of a present participle of αγαπαω (agapao) Pres. Act. Part. n.m.sg. with def. art., “the one that does not love,” or one could say, this person is known as someone who does not express love for the brethren, a habitual unlover. The singular of αδελφος (adelphos) a.m.sg., with def. art., “the brother” is now used to narrow the argument to an individual. The previous plurals expressed the general principle, now the focus is further narrowed, most likely, the meaning is to narrow the point down to one of self-examination. “If we...,” expresses self-examination to a general point; whereas, “The one that does not love...,” defines a specific characteristic or a definition of someone that remains dead. Do you have this characteristic? Are you known as a person that does not love a brother within the Church for some reason? Do you cause division and strife because of envy and hatred?

Someone might ask when is hatred ever justified? Scripture explains very clearly that hatred is an acceptable response to sin (Heb. 1:9), but, notice here, continuous hatred, as the present tense highlights, is not characteristic of the true child of God. The following proverb sheds some light on this:

An ungodly man digs up evil, And it is on his lips like a burning fire. A perverse man sows strife, And a whisperer separates the best of friends. A violent man entices his neighbor, And leads him in a way that is not good. (Prov. 16:27-29)

Notice the use of the present tense for the person not loving his brother – he continues to remain in death. The verb μενω (meno) Pres. Act. Ind. 3sg., “to remain,” or when used of a state of being “to abide,” in θανατος (thanatos) d.m.sg., with def. art., “the death,” a specific death. This is a person that remains in a state of spiritual death, not born again, and as such, does not, and cannot pass over to life and a state of spiritual living. What a statement this is! John means to

have each member of the Church examine oneself and if found guilty of not loving a brother or sister, then it is urged they get right with God – confess the sin, repent, and live a spirit filled life. Of course one who is not a true child of God will never examine himself, because that is not in their character for the things of God are foolishness to them that are not born again.

**3:15.** *πᾶς ὁ μισῶν τον ἀδελφον αὐτοῦ ἀνθρωποκτονος ἔστιν,* (Whosoever hates his brother is a murderer). Verse fifteen narrows the focus of the hatred of verse thirteen “the world hates you” to the hatred of the individual towards another. The world hates you because it hates God and His Word. The world is made up of individuals and some have moved into the Church. John associates the love of the brethren with God, and the hatred of his brother with the devil, since the devil is their father and indeed a murderer from the beginning (John 8:44). The contrast is brought out in chapter two, associating darkness with hatred, and light with love (1 John 2:9,11). The association is now given of eternal life with love, and death with hatred.

The apostle starts the phrase with the normal universal “whosoever,” the singular adjective *πας* (*pas*) adj.n.m.sg., “every one” which translators of the past have translated “whosoever” when used with the participle, thus becoming a beloved standard for a universal statement. Whosoever *μισεω* (*miseo*) Pres. Act. Part. n.m.sg., with def. art., “hates,” “pursues with hatred,” the brother of him is a manslayer! The present participle with the definite article defines the person as one who is characterized by hatred. This hatred is directed toward the *αδελφος* (*adelphos*) a.m.sg., with def. art., “the brother of him.” The metaphor used for brother is naturally meant to be those in the family of Christ - the Church brethren. And the use of the adjective *ανθρωποκτονος* (*anthropoktonos*) adj.n.m.sg., “a manslayer,” “a murderer,” from the compound of *ανθρωπος* (*anthropos*) man, and *κτενε* (*ktene*) to kill, links a real physical murder to a spiritual condition that leads to the murder as Cain is used as the prime example. Hatred that is left in the person for an extended period of time leads to no good. It builds up, overtaking the individual, growing in intensity to the point where it must exhibit itself in a visible manifestation – it produces bad fruit, even possibly leading one to physical murder.

*και οἶδατε ὅτι πᾶς ἀνθρωποκτονος οὐκ ἔχει ζωην αἰωνιον ἐν αὐτῷ μενουσαν.* (and you have known that every murderer does not have eternal life abiding in him). It is at this point that the high point of the argument is reached. The conjunction *και* (*kai*) conj., “and,” or “indeed,” serves as a conclusion marker, “and by the way, you know that...” The perfect tense of *ειδω* (*eido*) Perf. Act. Ind. 2pl., “to see,” or “know” serves to remind them of the knowledge that (*οτι* conj., “that”) every murderer (*πας ανθρωποκτονος*), those who continuously hate, do not possess eternal life. The present tense of *εχω* (*echo*) Pres. Act. Ind. 3sg., “to have,” or “possess” speaks of their current state of a lack of eternal life (*ζωη* (*zoe*) a.f.sg., “life;” *αιωνιος* (*aionios*) adj.a.f.sg., eternal, everlasting). Notice, John adds the participle of *μενω* (*meno*) Pres. Act. Part. a.f.sg., to “remaining,” or “abiding” to the end of the phrase. Lack of eternal life is an abiding presence in the hater. This language is a contrast between those who possess eternal life and those who do not possess eternal life. Lack of eternal life continues in the person and it continues to abide in the individual.

The quality of eternal life in Christ that abides in man depends upon how a man abides in Christ. That is the way it works, one might say, that is the law of abiding. A born again person possess eternal life, but that person grows in time, maturing in Christ, and maturity depends upon one’s abiding in God’s word and yielding to His Spirit. The family of God is in all stages of

development, whether a little child, young lad, or a mature father, we must love the brethren because we are the family of God, that is the characteristic of the Father and the Son.

## Detailed Analysis

**3:10** – εν τούτω φανερα εστιν τα τεκνα του θεου και τα τεκνα του διαβολου (By this is the children of God and the children of the devil manifested) : εν (en) prep., in, by, with; ουτος (houtos) dem. pron. d.n.sg., this; φανερος (phaneros) adj.n.n.pl., manifest, apparent, evident, known, from the verb φαινω (phaino) to bring forth into the light, appear; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; τεκνον (teknon) n.n.pl., with def. art., child, offspring; θεος (theos) g.m.sg., with def. art., god, God; και (kai) conj., and, even, also, indeed; τεκνον (teknon) n.n.pl., with def. art., offspring, child; διαβολος (diabolos) adj.g.m.sg., with def. art., devil, slanderous, false accuser.

πας ο μη ποιων δικαιοσυνην ουκ εστιν εκ του θεου και ο μη αγαπων τον αδελφον αυτου (whosoever is not doing righteousness is not from God and whosoever is not loving his brother) : πας (pas) adj.n.m.sg., all, every; μη (me) part., not; ποιεω (poieo) Pres. Act. Part. n.m.sg., with def. art., to make, do: he who is doing; δικαιοσυνη (dikaiosune) a.f.sg., righteousness; ου (ou) part., not; ειμι (eimi) Pres. Ind. 3sg., he/she/it is; εκ (ek) prep., form, out of, away from; θεος (theos) g.m.sg., with def. art., god, God; και (kai) conj., and, even, also, indeed; μη (me) part., not; αγαπαω (agapao) Pres. Act. Part. n.m.sg., with def. art., love: he who is loving; αδελφος (adelphos) a.m.sg., with def. art., brother; αυτος (autos) pers. pron. 3g.m.sg., him.

**3:11** – οτι αυτη εστιν η αγγελια ην ηκουσατε απ αρχης ινα αγαπωμεν αλληλους (For this is the message that you heard from [the] beginning, that we should love one another) : οτι (hoti) conj., that, because, since; ουτος (houtos) dem. pron. n.f.sg., this; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; αγγελια (aggelia) n.f.sg., with def. art., message, announcement, news, proclamation; ος (hos) rel. pron. a.f.sg., who, which, what, that; ακουω (akouo) Aor. Act. Ind. 2pl., to hear: you heard; απο (apo) prep., from, out of; αρχη (arche) g.f.sg., beginning, origin, first in place; ινα (hina) conj., that, in order that, so that; αγαπαω (agapao) Pres. Act. Subj. 1pl., love: we might love; αλληλων (allelon) a.m.pl., one another, themselves.

**3:12** – ου καθως καιν εκ του πονηρου ην και εσφαξεν τον αδελφον αυτου (Not as Cain, he was from the evil one, and he slaughtered his brother) : ου (ou) neg. part., not; καθως (kathos) adv., as, even as, a compound of κατα (kata) prep., down from, through out, according to and ως (hos) as, like; Καιν (Kain) pr.n., Cain of Hebrew origin; εκ (ek) prep., out of, from; πονηρος (poneros) adj.g.m.sg., with def. art., full of labours, annoyances, bad, evil, wicked; ειμι (eimi) Impf. Ind. 3sg., to be, exist: he/she/it were; και (kai) conj., and, eve, also, indeed; σφαζω (sphazo) Aor. Act. Ind. 3sg., to slay, slaughter, butcher, to put to death by violence, kill: he/she/it slaughtered; αδελφος (adelphos) n.m.sg., with def. art., brother; αυτος (autos) pers. pron. 3a.m.sg., him.

και χαριν τινος εσφαξεν αυτον οτι τα εργα αυτου πονηρα ην τα δε του αδελφου αυτου δικαια (And why [did] he killed him? Because his works were evil but his brother's righteous) : και (kai) conj., and, even, also, indeed; χαριν (charin) adv., for, for the sake of, on this account; τις (tis) pron. g.n.sg., who, which, what; σφαζω (sphazo) Aor. Act. Ind. 3sg., to slay, kill, butcher: he/she/it killed; αυτος (autos) pers. pron. 3a.m.sg., him; οτι (hoti) conj., that, because, since; εργον (ergon) n.n.pl., with def. art., business, employment, work, deed; αυτος (autos) pers. pron. 3g.m.sg., him; πονηρος (poneros) adj.n.n.pl., full of labors, evil, wicked; ειμι (eimi) Impf. Ind. 3sg., to be, exist: he/she/it was; δε (de) conj., but, moreover, and; αδελφος (adelphos) g.m.sg., with def. art., brother; αυτος (autos) pers. pron. 3g.m.sg., him; δικαιος (dikaios) adj.n.n.pl., righteous, just.

**3:13** – μη θαυμαζετε αδελφοι μου ει μισει υμας ο κοσμος (Do not marvel my brothers if the world hates you) : μη (me) neg. part., no; θαυμαζω (thaumazo) Pres. Act. Impv. 2pl., to wonder, marvel: wonder!; αδελφος (adelphos) v.m.pl., brother; εγω (ego) pers. pron. 1g.sg., I, me; ει (ei) cond. part., if, whether; μισεω (miseo) Pres. Act. Ind. 3sg., to hate, pursue with hatred, detest: he/she/it hates; συ (su) pers. pron. 2a.pl., you; κοσμος (kosmos) n.m.sg., with def. art., world.

**3:14** – ημεις οιδαμεν οτι μεταβεβηκαμεν εκ του θανατου εις την ζωην (We have known that we have passed over from death to life because we are loving the brethren) : εγω (ego) pers. pron. 1n.pl., I, me; ειδω (eido) Perf. Act. Ind. 1pl., to see, know: we have known; οτι (hoti) conj., that, because, since; μεταβαινω (metabaino) Perf. Act. Ind. 1pl., to pass over from one place to another, to remove, depart: we have passed over; εκ (ek) prep., from; θανατος (thanatos) g.m.sg., with def. art., death; εις (eis) prep., into; ζωη (zoe) a.f.sg., with def. art., life.

οτι αγαπωμεν τους αδελφους ο μη αγαπων τον αδελφον μενει εν τω θανατω (He who does not love the brother remains in death) : οτι (hoti) conj., that, because, since; αγαπαω (agapao) Pres. Act. Ind. 1pl., love: we are loving; αδελφος (adelphos) a.m.pl., with def. art., brother; μη (ne) part., not; αγαπαω (agapao) Pres. Act. Part. n.m.sg. with def. art., love: he who loves; αδελφος (adelphos) a.m.sg., with def. art., brother; μενω (meno) Pres. Act. Ind. 3sg., to remain, abide, dwell: he/she/it remains; εν (en) prep., in, by, with; θανατος (thanatos) d.m.sg., with def. art., death.

**3:15** – πας ο μισων τον αδελφον αυτου ανθρωποκτονος εστιν (Whosoever hates his brother is a murderer) : πας (pas) adj.n.m.sg., all, every; μισεω (miseo) Pres. Act. Part. n.m.sg., with def. art., to hate, pursue with hatred, to be hated, detested: he who hates; αδελφος (adelphos) a.m.sg., with def. art., brother; αυτος (autos) pers. pron. 3g.m.sg, him; ανθρωποκτονος (anthropoktonos) adj.n.m.sg., a manslayer, murderer, from the compound of ανθρωπος (anthropos) man, and κτενε (ktene) to kill; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is.

και οιδατε οτι πας ανθρωποκτονος ουκ εχει ζωην αιωνιον εν αυτω μενουσαν (and you have known that every murderer does not have eternal life abiding in him) : και (kai) conj., and,

even, also, indeed; ειδω (eido) Perf. Act. Ind. 2pl., to see, know: you have known; οτι (hoti) conj., that, because, since; πας (pas) adj.n.m.sg., all, every; ανθρωποκτονος (anthropoktonos) adj.n.m.sg., a manslayer, murderer, from the compound of ανθρωπος (anthropos) man, and κτενε (ktene) to kill; ου (ou) neg. part., not; εχω (echo) Pres. Act. Ind. 3sg., to have, hold: he/she/it has; ζωη (zoe) a.f.sg., life; αιωνιος (aionios) adj.a.f.sg., eternal, everlasting; εν (en) prep., in, by, with; αυτος (autos) pers. pron. 3d.m.sg., him; μενω (meno) Pres. Act. Part. a.f.sg., to remain, abide, dwell: those who remaining.