

## Love Manifests God's Children (3:10b-15)

Water of Life

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### REVIEW OF 1 JOHN 1:1ff

### REVIEW OF 1 JOHN 2:29-3:10a

#### EXPOSITION

Remember, we argued that “In this” (3:10a) refers back to 2:29–3:9. That makes 3:10a the conclusion to the prior discussion. Verse 3:10b is a transition to a new topic, from righteousness to love. Therefore, 3:10b is best seen as part of the following paragraph.

**Any [believer] not doing righteousness is not of God [in his actions], nor is any [believer] not loving his [spiritual] brother [is not of God in his actions (3:10b)], because this is the message that you have heard from the beginning: we should love one another, unlike Cain (3:10b-12a)**

Before discussing what it means, let us see the common misinterpretation. Note the NIV.

*This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not God's child, nor is anyone who does not love their brother and sister. For this is the message you heard from the beginning: We should love one another. [NIV]*

The NIV has paraphrased *are manifest* as *we know... are*. It assumes that John seeks to distinguish *true* believers from *self-deceived* unbelievers.

The NIV has inserted the word *child* in 10n because it assumes that John seeks to distinguish *true* believers from *self-deceived* unbelievers.

Guess why so many think works *prove* salvation.

Guess why so many say, “He didn’t *really* believe.”

Guess why so many say, “No fruit; no root.”

Eternal life is a gift. What part of *gift* don’t they get?

They convert it into a mere *good deal*.

How we know that *his brother* = a fellow believer

Verse 11 starts with *For*, so verse 11 explains verse 10b.

Since verse 11 explains verse 10b, his brother = one another (John 13:34).

Certainly, John does not say, “An unbeliever must love his **FELLOW**-believer”!?

John is rebuking believers who do not love their fellow-believers.

We will consider 1 John 3:14, that is part of the misunderstanding.

His point is that not all believers act righteously and not all love the brethren, but the believer who acts unrighteously or w/o love is not of God in his actions.

Was Cain a believer or an unbeliever? Consider Genesis 4

Does any passage specifically say that Cain was an unbeliever?

What about 1 John 3:15 (in this context)? What does abiding mean?

Cf. 1 Peter 4:15

Can we infer this from Abel offering animals, but Cain brought produce? (4:4a)

What can we infer from God respecting Abel’s sacrifice, but not Cain’s (4:4b-5)

How do we explain Genesis 4:7, if Cain were an unbeliever?

What about 1 John 3:12?

**Cain murdered Abel because Cain's works were evil, but Abel's were righteous (3:12b)**

Surely, the evaluation here is of character, not status as believer versus unbeliever.

Consider the logic of 1 Corinthians 11:19

**[In light of hatred of fellow-believers existing] the readers should not be surprised that the world hates them (3:13)**

*World* appears to speak about the *antichrists* of 1 John 2:18, 22; and 4:3. John focuses upon the antichrists both before and after this passage.

**We [the apostles] recognized [experientially] our passing from death to life, because we love the brethren—any [believer] who does not love [fellow-believers] abides in death (3:14)**

Clearly, John is alluding to John 5:24:

“Amen, amen, I tell you•, the *one* who listens to My word and believes the *One* who sent Me has everlasting life, and does not come into judgment, but has passed from death to life.”

Does John mean that his assurance that he is a believer comes from loving fellow-believers? Absolutely not!!!!!!!!!!!!!!!!!!!!!! Unfortunately, that is what many teach. In addition, the NIV nuances their translation to reinforce such a wrong impression:

*We know that we have passed from death to life, because we love each other. Anyone who does not love **remains** in death.*

The NIV renders *menō* as *remain*, but John uses it for *abide*.

*To remain in death* conveys an idea of *remaining dead*.

The NIV denies that an unloving person could be a John 5:24 believer (possessing everlasting life).

If rendered *abide* (John's usage of the word), he means *abiding in death*.

Believers either *abide* in Christ (have fellowship with Christ) or they *abide* in death. (the following are the uses within 1 John:

2:6, 10, 13, 17, 19, 24, 27f; 3:6, 9, 14f, 17, 24; 4:12f, 15f.

Continuation of 3:14: **We [the apostles] recognized [experientially] our passing from death to life, because we love the brethren—any [believer] who does not love [fellow-believers] abides in death (3:14)**

There was a noticeable change for John himself that resulted from abiding in Christ.

John believed either at the time of John 1:35 or prior to that (Fall of AD 29).

Mark 3:17 (which was soon after Mat 12:1-8 // Mark 2:23-28 // Luke 6:1-5), we learn that Jesus nicknamed the sons of Zebedee (James and John) the Sons of Thunder (*Boanerges*), because of their hot tempers.

Why is the fact that this is soon after Luke 6:1 important? In the Majority Text of that verse, the sabbath when the disciples plucked grain was introduced as *en sabbatō deuteroprōtō* (on the second-first sabbath). From Qumran we learn that this refers to the counting of sabbaths after Passover to determine the date of Pentecost (the Feast of Weeks). Pentecost was fifty days after the sabbath during Passover. Thus, there would be the first sabbath, the second after the first, the third after the first, etc.

Therefore, we can date the plucking of barley to April 8, AD 31  
John was nicknamed Son of Thunder 1½ years(+?) after believing.

In Luke 9:54 (late in AD 32) James and John wanted to call down fire from heaven upon a Samaritan village that was unfriendly toward Jesus.

After the Transfiguration in Mark 9:1-11 (witnessed by Peter, James, and John) who do you think were the main people arguing over who was greatest (Mark 9:34-35)—especially in light of Mark 10:35-37?

John does not seem to have been a particularly loving man in they years while he was with Christ. Pentecost changed things.

**Whoever hates his brother (fellow-believer) is a murderer and no murderer has everlasting life ABIDING in him (3:15)**

**CONCLUSION**