

First John 3:11-18

- This may begin the second major section of this letter.
 - The first, 1:5-3:10 focused on “God is light”
 - “God is love”, is the focus/theme for 3:11-5:12.
 - Notice the parallel verses:
 - 1:5 – “This is the **message** we have heard from him and proclaim to you, that **God is light**, and in him is no darkness at all.”
 - 3:11 – “For this is the **message** that you have heard from the beginning, that **we should love** one another.”
- *pas ho* (“anyone”, “everyone”) only appears once in 3:15. In the previous section it was a focal point.
- This section establishes the third of John’s triad of Christian character presented in this book:
 - Righteousness
 - Avoiding Sin
 - Love for one another

First John 3:11 – “For this is the message that you have heard from the beginning, that we should love one another.”

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| 3754 [e] | 3778 [e] | 1510 [e] | 3588 [e] | 31 [e] | 3739 [e] | 191 [e] | 575 [e] | 746 [e] | 2443 [e] |
| hoti | hautē | estin | hē | angelia | hēn | ēkousate | ap’ | archēs | hina |
| 11 ὅτι | αὕτη | ἐστὶν | ἡ | ἀγγελία | ἦν | ἠκούσατε | ἀπ’ | ἀρχῆς | , ἵνα |
| For | this | is | the | message | that | you have heard | from | [the] beginning | that |
| Conj | DPro-NFS | V-PIA-3S | Art-NFS | N-NFS | RelPro-AFS | V-AIA-2P | Prep | N-GFS | Conj |

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| 25 [e] | 240 [e] |
| agarōmen | allēlous |
| ἀγαπῶμεν | ἀλλήλους ; |
| we should love | one another |
| V-PSA-1P | RecPro-AMP |

1. *hoti* (“because”, “for”) connects this transition of thought with the previous section/verse. This is not an abrupt change, but a building transition.
2. *aggelia* (“message”) same Greek word used in First John 1:5
3. “Beginning” is again the beginning of the Christian message presented by Jesus Christ (or, the beginning of the church, or the beginning of their Christian faith). As used here this is not the beginning as in John 1:1, the beginning of angels (Satan), the beginning of the universe, the beginning of humanity, etc.
4. “we should love one another” is directed at loving the members of the Christian community who stand at odds with the “world” or *kosmos* that will be mentioned in 3:13.

First John 3:12 – “We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous.”

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| 3756 [e] | 2531 [e] | 2535 [e] | 1537 [e] | 3588 [e] | 4190 [e] | 1510 [e] | 2532 [e] | 4969 [e] | 3588 [e] | 80 [e] |
| ou | kathōs | Kain | ek | tou | ponērou | ēn | kai | esphaxen | ton | adelphon |
| 12 οὐ | καθὼς | Καῖν | ἐκ | τοῦ | πονηροῦ | ἦν | , καὶ | ἔσφαξεν | τὸν | ἀδελφὸν |
| not | as | Cain [who] | of | the | evil [one] | was | and | slew | the | brother |
| Adv | Adv | N-NMS | Prep | Art-GMS | Adj-GMS | V-IIA-3S | Conj | V-AIA-3S | Art-AMS | N-AMS |

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| 846 [e] | 2532 [e] | 5484 [e] | 5101 [e] | 4969 [e] | 846 [e] | 3754 [e] | 3588 [e] | 2041 [e] | 846 [e] | 4190 [e] |
| autou | kai | charin | tinou | esphaxen | auton | hoti | ta | erga | autou | ponēra |
| αὐτοῦ ; | καὶ | χάριν | τίνοσ | ἔσφαξεν | αὐτόν ? | ὅτι | τὰ | ἔργα | αὐτοῦ | πονηρὰ |
| of him | and | because of | what | he slayed | him | because | the | works | of him | evil |
| PPro-GM3S | Conj | Prep | IPro-GNS | V-AIA-3S | PPro-AM3S | Conj | Art-NNP | N-NNP | PPro-GM3S | Adj-NNP |

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| 1510 [e] | 3588 [e] | 1161 [e] | 3588 [e] | 80 [e] | 846 [e] | 1342 [e] |
| ēn | ta | de | tou | adelphou | autou | dikaia |
| ἦν ; | τὰ | δὲ | τοῦ | ἀδελφοῦ | αὐτοῦ , | δίκαια . |
| were | those | moreover | of the | brother | of him | righteous |
| V-IIA-3S | Art-NNP | Conj | Art-GMS | N-GMS | PPro-GM3S | Adj-NNP |

1. If God is love, then the anti-god (Satan) would be anti-love (hate)
2. Cain is used as an example. This is John's only OT example in this book
3. In Genesis 4:7 God speaks to Cain saying, "If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to [is toward] you, but you must rule over it."
 - a. "the evil one" or *tou ponerou*, was working on Cain, desiring to use Cain.
 - b. Cain sided with the Evil One and did the work of the Evil One
 - c. John 8:44, "You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies."
4. "slew the brother of him"...the Greek word *esphaxen* translated "slew" or "murdered" literally means "to cut the throat", and is translated "to butcher", "slay", "murder".
5. John asks a rhetorical question in this verse: "Why did he murder him?" The answer being:
 - a. Cain compared himself to Able and was jealous, envious or convicted. He knew Able was right and he was wrong.
 - i. Jealousy, or unrepented conviction leads to hatred which leads to murder
 - ii. **CONVICTION → HATRED → MURDER**
 - Or,
 - TRUTH → PERSECUTION → MARTYRDOM**
 - iii. Thus, the next verse:

First John 3:13 – “Do not be surprised, brothers, that the world hates you.”

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| 2532 [e] | 3361 [e] | 2296 [e] | 80 [e] | 1487 [e] | 3404 [e] | 4771 [e] | 3588 [e] | 2889 [e] |
| kai | Mē | thaumazete | adelphoi | ei | misei | hymas | ho | kosmos |
| 13 [καὶ] | Μὴ | θαυμάζετε | , ἀδελφοί | , εἰ | μισεῖ | ὑμᾶς | ὁ | κόσμος . |
| and | not | be surprised | brothers | if | hates | you | the | world |
| Conj | Adv | V-PMA-2P | N-VMP | Conj | V-PIA-3S | Pro-A2P | Art-NMS | N-NMS |

1. The verb *thaumazete* meaning “to wonder”, “to marvel” in this form (imperative, voice of command) means John’s readers were confused and wondering, “Why are we being rejected?”
2. John’s answer is do not be amazed that the world (*kosmos*) is not running to you for answers and for help! This is the basic operational procedures in this world.
3. Here is the only place John uses the term “brothers”...he is focusing on their unity in this situation in the *kosmos*. Other verses that support this obvious conclusion are:
 - a. John 15:18-21
 - b. 1 Peter 4:13
4. This first class condition of “if the world hates you” means this is not a possible result, but instead this is a reality, and more, it is a current, ongoing reality that is not going to change.

First John 3:14 – “We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death.”

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| 1473 [e] | 1492 [e] | 3754 [e] | 3327 [e] | 1537 [e] | 3588 [e] | 2288 [e] | 1519 [e] | 3588 [e] | 2222 [e] |
| hēmeis | oidamen | hoti | metabebēkamen | ek | tou | thanatou | eis | tēn | zōēn |
| 14 ἡμεῖς | οἶδαμεν | ὅτι | μεταβεβήκαμεν | ἐκ | τοῦ | θανάτου | εἰς | τὴν | ζωὴν , |
| We | know | that | we have passed | from | - | death | to | - | life |
| Pro-N1P | V-RIA-1P | Conj | V-RIA-1P | Prep | Art-GMS | N-GMS | Prep | Art-AFS | N-AFS |

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| 3754 [e] | 25 [e] | 3588 [e] | 80 [e] | 3588 [e] | 3361 [e] | 25 [e] | 3306 [e] | 1722 [e] | 3588 [e] |
| hoti | agapōmen | tous | adelphous | ho | mē | agapōn | menei | en | tō |
| ὅτι | ἀγαπῶμεν | τοὺς | ἀδελφούς | . ὁ | μὴ | ἀγαπῶν | , μένει | ἐν | τῷ |
| because | we love | [our] | brothers | the [one] | not | loving | abides | in | - |
| Conj | V-PIA-1P | Art-AMP | N-AMP | Art-NMS | Adv | V-PPA-NMS | V-PIA-3S | Prep | Art-DMS |

2288 [e]
 thanatō
 θανάτῳ .
 death
 N-DMS

1. “we” includes John in this
2. “we have passed” from *metabebekamen* means literally “to take steps over,” “to pass over,” “to move from one place to another.”
3. They have stepped out of the sphere of death into the sphere of eternal life

4. The construction is clear that first, we have eternal life, then, second, we have love for the brothers. It is not the other way around. If you have love for the brothers then you get eternal life.

First John 3:15 – “Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.”

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| 3956 [e] | 3588 [e] | 3404 [e] | 3588 [e] | 80 [e] | 846 [e] | 443 [e] | 1510 [e] | 2532 [e] | | | |
| pas | ho | misōn | ton | adelphon | autou | anthrōpoktonos | estin | kai | | | |
| 15 | πᾶς | ὁ | μισῶν | τὸν | ἀδελφὸν | αὐτοῦ | , | ἀνθρωποκτόνος | ἐστίν | ; | καὶ |
| Everyone | - | hating | the | brother | of him | a murderer | is | and | | | |
| Adj-NMS | Art-NMS | V-PPA-NMS | Art-AMS | N-AMS | PPro-GM3S | N-NMS | V-PIA-3S | Conj | | | |

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| 1492 [e] | 3754 [e] | 3956 [e] | 443 [e] | 3756 [e] | 2192 [e] | 2222 [e] | 166 [e] | 1722 [e] | 846 [e] | |
| oidate | hoti | pas | anthrōpoktonos | ouk | echei | zōēn | aiōnion | en | autō | |
| οἴδατε | ὅτι | πᾶς | ἀνθρωποκτόνος | , | οὐκ | ἔχει | ζωὴν | αἰώνιον | ἐν | αὐτῷ |
| you know | that | any | murderer | | not | has | life | eternal | in | him |
| V-RIA-2P | Conj | Adj-NMS | N-NMS | Adv | V-PIA-3S | N-AFS | Adj-AFS | Prep | PPro-DM3S | |

3306 [e]
menousan
μένουσαν .
abiding
V-PPA-AFS

1. *Anthropoktonos* is literally “man-killer”

First John 3:16 – “By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers.”

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| 1722 [e] | 3778 [e] | 1097 [e] | 3588 [e] | 26 [e] | 3754 [e] | 1565 [e] | 5228 [e] | 1473 [e] | 3588 [e] | | |
| En | toutō | egnōkamen | tēn | agapēn | hoti | ekeinos | hyper | hēmōn | tēn | | |
| 16 | Ἐν | τούτῳ | ἐγνώκαμεν | τὴν | ἀγάπην | , | ὅτι | ἐκεῖνος | ὑπὲρ | ἡμῶν | τὴν |
| By | this | we have known | - | love | because | he | for | us | the | | |
| Prep | DPro-DNS | V-RIA-1P | Art-AFS | N-AFS | Conj | DPro-NMS | Prep | PPro-G1P | Art-AFS | | |

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| 5590 [e] | 846 [e] | 5087 [e] | 2532 [e] | 1473 [e] | 3784 [e] | 5228 [e] | 3588 [e] | 80 [e] | 3588 [e] | 5590 [e] | | |
| psychēn | autou | ethēken | kai | hēmeis | opheilomen | hyper | tōn | adelphōn | tas | psychas | | |
| ψυχὴν | αὐτοῦ | ἔθηκεν | ; | καὶ | ἡμεῖς | οφείλομεν | ὑπὲρ | τῶν | ἀδελφῶν | , | τὰς | ψυχὰς |
| life | of him | laid down | and | we | ought | for | [our] | brothers | [our] | lives | | |
| N-AFS | PPro-GM3S | V-AIA-3S | Conj | PPro-N1P | V-PIA-1P | Prep | Art-GMP | N-GMP | Art-AFP | N-AFP | | |

5087 [e]
theinai
θεῖναι .
to lay down
V-ANA

1. *Egnokamen* “we have known” means a knowledge gained through contemplation. It is an acquired understanding.
2. This is referring to the historical example of Jesus demonstrating love by giving up his life. Now, we know Jesus death was substitutionary and no one will or can repeat it. Jesus death was more than a good example, but here John is using Jesus work on the cross as an example.

First John 3:17 – “But if anyone has the world’s goods and sees his brother in need, yet closes his heart against him, how does God’s love abide in him?”

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| 3739 [e] | 1161 [e] | 302 [e] | 2192 [e] | 3588 [e] | 979 [e] | 3588 [e] | 2889 [e] | 2532 [e] | 2334 [e] | 3588 [e] |
| hos | d' | an | echē | ton | bion | tou | kosmou | kai | theōrē | ton |
| 17 ὅς | δ' | ἄν | ἔχη | τὸν | βίον | τοῦ | κόσμου , | καὶ | θεωρή | τὸν |
| whoever | moreover | anyhow | might have | the | goods | of the | world | and | might see | the |
| RelPro-NMS | Conj | Prtcl | V-PSA-3S | Art-AMS | N-AMS | Art-GMS | N-GMS | Conj | V-PSA-3S | Art-AMS |

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| 80 [e] | 846 [e] | 5532 [e] | 2192 [e] | 2532 [e] | 2808 [e] | 3588 [e] | 4698 [e] | 846 [e] | 575 [e] |
| adelphon | autou | chreian | echonta | kai | kleisē | ta | splanchna | autou | ap' |
| ἀδελφὸν | αὐτοῦ | χρεῖαν | ἔχοντα , | καὶ | κλείση | τὰ | σπλάγχνα | αὐτοῦ | ἀπ' |
| brother | of him | need | having | and | might close up | the | heart | of him | from |
| N-AMS | PPro-GM3S | N-AFS | V-PPA-AMS | Conj | V-ASA-3S | Art-ANP | N-ANP | PPro-GM3S | Prep |

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| 846 [e] | 4459 [e] | 3588 [e] | 26 [e] | 3588 [e] | 2316 [e] | 3306 [e] | 1722 [e] | 846 [e] |
| autou | pōs | hē | agapē | tou | Theou | menei | en | autō |
| αὐτοῦ , | πῶς | ἡ | ἀγάπη | τοῦ | Θεοῦ | μένει | ἐν | αὐτῷ ? |
| him | how | the | love | - | of God | abides | in | him |
| PPro-GM3S | Adv | Art-NFS | N-NFS | Art-GMS | N-GMS | V-PIA-3S | Prep | PPro-DM3S |

1. An extreme example is giving up one’s life, but how about simply giving up something from your life.
2. Few are called upon to give their life, but everyone is called up on to give

First John 3:18 – “Little children, let us not love in word or talk but in deed and in truth.”

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| 5040 [e] | 3361 [e] | 25 [e] | 3056 [e] | 3366 [e] | 3588 [e] | 1100 [e] | 235 [e] | 1722 [e] | 2041 [e] |
| Teknia | mē | agapōmen | logō | mēde | tē | glōssē | alla | en | ergō |
| 18 Τεκνία , | μὴ | ἀγαπῶμεν | λόγῳ , | μηδὲ | τῇ | γλῶσση , | ἀλλὰ | ἐν | ἔργῳ |
| Little children | not | we should love | in word | nor | in | tongue | but | in | deed |
| N-VNP | Adv | V-PSA-1P | N-DMS | Conj | Art-DFS | N-DFS | Conj | Prep | N-DNS |

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| 2532 [e] | 225 [e] |
| kai | alētheia |
| καὶ | ἀληθεία . |
| and | in truth |
| Conj | N-DFS |