

Divine Love as a Sign of Salvation (vv. 10-11)

VERSE 10 By this the children of God and the children of the devil are obvious

[manifest] (ἐν τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου [*prep en + pro.instr.dat.nt. houtos* “By this” + *adj.nom.nt.s. phaneros* known; “manifest” + *pres.act.ind.3s. eimi* “are” + *d.a.w/noun nom.nt.p. teknon* child + *d.a.w/noun gen.m.s. theos* + *conj kai* + *d.a.w/noun nom.nt.p. teknon* child + *d.a.w/noun gen.m.s. diabolos* devil]: **anyone who does not practice [do] righteousness is not of God, nor [and] the one who does not love his brother** [*πάς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ* [*adj.nom.m.s. pas* “anyone” + *d.a.w/pres.act.part.nom.m.s. poieo* + *neg me* + *noun acc.f.s. dikaiosune* + *neg ouk* + *pres.act.ind.3s. eimi* + *prep ek* + *d.a.w/noun gen.m.s. theos* + *conj kai* + *d.a.w/pres.act.part.nom.m.s. agapao* love + *neg me* + *d.a.w/noun acc.m.s. adelphos* brother + *pro.gen.m.s. autos* his]).

VERSE 11 For this is the message which you have heard from the beginning, that

we should love one another (Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ’ ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους [*conj hoti* for + *pro.nom.f.s. autos* + *pres.act.ind.3s. eimi* + *d.a.w/noun nom.f.s. angelia* message + *rel.pro.acc.f.s. hos* which + *aor.act.ind.2p. akouo* hear + *prep apo* + *noun abl.f.s. arche* beginning + *conj hina* that + *pres.act.subj.1p. agapao* love + *pro.acc.m.p. allelon* reciprocal one another]);

ANALYSIS: VERSES 10-11

1. Love is featured in what follows as an example of doing righteousness.
2. In light of what John has written it is possible to characterize those who are children of God and those who are children of the devil.
3. Both manifest themselves in the Angelic conflict by what they do and by what they do not do (Jn. 8:42).
4. Those who do not do even one act of divine righteousness are not of God.
5. Righteousness is defined as compliance with God’s directive will for mankind.
6. Since the salvation adjustment is based on obedience to a command, believing in Christ is an act of righteousness (cf. v. 23).

7. Morality before salvation does not constitute the righteousness specified here.
8. The path to experiential righteousness begins at the point of saving faith.
9. As a believer grows and applies BD, he manifests in the Angelic conflict that he is a child of God.
10. Again, the cosmos does not acknowledge the believer (3:1), but the believer manifests before God, angels, and humans that he is a child of God when he exhibits divine love for God, believers, and even unbelievers.
11. Stated in terms of love, the child of God loves other believers.
12. At salvation the individual for the first time is not longer antagonistic and in that moment demonstrates love for Christ and by extension all who are His children (Acts 26:9 “So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth.”; Col. 1:21 “And although you were formerly alienated and hostile in mind...”).
13. The imperative to love one another is to do righteousness.
14. Negative volition is by definition an act of hatred.
15. Faith in Christ is an act of righteousness and an act of love.
16. At the moment of saving faith the believer is in agreement with fellow believers and that is divine love.
17. Unbelievers are not of this mind-set and fall into the category of those who are antagonistic.
18. The commandment to love one another was something these believers had been taught from the very onset of their Christian lives (v. 11).
19. This is based in the premise that God is love and God is light.
20. This commandment is not new in the sense that these believers has recently been taught it (1Jn. 2:7).
21. It is new in the sense of its setting in the present dispensation with the universal indwelling of the Holy Spirit (Jn. 13:34 “An new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.”; 15:12 “This is My commandment, that you love one another, just as I have loved you.”; 17 “This I command you that you love one another; 1 Jn. 2:7 & 8; Rom. 13:8 “Owe nothing to anyone, except to love one another, for he who loves his neighbor has fulfilled the law.”; 1 Thess. 4:9 “Now as to the love of the brethren, you have no need for anyone to write to you, for you yourselves are taught by God to love one another.”; 1Pet. 1:22 “Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart.”).
22. Mental attitude sins negate love for fellow believers.
23. Rebound reestablishes the FHS and the law of love (Gal. 5:22; 1 Cor. 13:1-7).
24. John refers to this state as abiding in Him (cf. Jn. 15:9-10)

Illustration: Cain and Abel (vv. 12)

VERSE 12 not as Cain, who was of the evil one and slew his brother (οὐ καθὼς

Κάϊν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαζεν τὸν ἀδελφὸν αὐτοῦ [*neg ou + conj kathos as + noun nom.m.s. Cain + prep ek + d.a.w/adj.gen.m.s. poneros evil + impf.act.ind.3s. eimi “was” + conj kai + aor.act.ind.3s. ophazo slaughter, put to death; “slew” + d.a.w/noun acc.m.s. adelphos + pro.gen.m.s. autos*]).

And for what reason did he slay him (καὶ χάριν τίνος ἔσφαζεν αὐτόν; [*conj kai + prep charin for this reason + interrog.pro.gen.nt.s. tis what? + aor.act.ind.3s. ophazo slay + pro.acc.m.s. autos*])?

Because his deeds were evil, and his brother's were righteous (ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια [*conj hoti because + d.a.w/noun nom.nt.s. ergo work, deed + pro.gen.m.s. autos + adj.nom.nt.p. poneros evil + impf.act.ind.3s. eimi + conj de but + d.a.w/noun gen.m.s. adelphos + pro.gen.m.s. autos + adj.nom.nt.p. dikaios righteous*]).

ANALYSIS: VERSE 12

1. John abruptly inserts the story of Cain and Abel to illustrate the differences between the children of the devil and the children of God.
2. Concrete examples from the stories of Biblical characters are always helpful.
3. The story of Cain and Abel is found in Genesis chapter four verses 1 thru 8.
4. Cain's act of fratricide (one who murders a blood brother or sister) demonstrates in the extreme the conflict between the saved and the unsaved.
5. “Not as Cain” presents the opposite of love for one's brother.
6. “Who was of the evil one” documents his spiritual paternity.
7. Cain, the elder brother, and Abel were sons of Adam and Eve (Gen. 4:1-2a).
8. Cain was the first person born to Adam and Eve (Gen. 4:1).
9. Cain remained in a state of unbelief even though he was taught the difference from a child and saw divine approval of the blood sacrifices offered by Adam.
10. As adults both brothers brought sacrifices to the designated place outside the garden.
11. God had regard for Abel's blood sacrifice (Gen. 4:b), but ignored Cain and his produce sacrifice (Gen. 4:5a).
12. Cain's chosen profession was farming and Abel's was raising sheep (Gen. 4:2b-5a).
13. This infuriated Cain and it was reflected on his countenance (Gen. 5b).
14. The LORD spoke to Cain privately and encouraged him to do the right thing to retain the rights of primogeniture (Gen. 4:7).

15. This required on Cain's part repentance with respect to the way of salvation illustrated in a blood sacrifice.
16. Verse 7 of Genesis chapter four is a tricky verse.
17. Several related things were told Cain by Yahweh (1) the door to salvation was still open v. 4a; (2) Cain's status as primogeniture was still on the table; (3) Yahweh tells him that there is waiting for him at his home a sin offering 4b; (4) but Cain "master it" meaning he must offer the appropriate sacrifice as a token of salvation.
18. Instead, of responding favorable to Yahweh's appeal Cain killed his brother in cold blood (v. 12a).
19. John asks the question as to the 'why' of Cain's radical act (v. 12b).
20. And he immediately tells his readers the reason for Cain's bitter hatred of his brother Abel (v. 12c).
21. Cain's deeds refers to his self-sponsored religion of salvation by works.
22. Genesis four makes it clear that Cain went to considerable effort by selecting top-notch produce from his farm.
23. Salvation is not by the will of man neither is it based on blood lines (Jn. 1:13 "who were born, not of blood nor of the will of the flesh, nor of the will of man, but of God.").
24. Cain remained antagonistic to the faith of his brother (and parents) whose deeds were righteous.
25. He saw God's approval of Abel's deeds (bringing to the designated place a blood offering from his flock) to no avail.
26. So Cain followed in the path of his spiritual father whom he emulated.
27. Throughout human history Satan has inspired hatred of the righteous.
28. Believers who hate (-V) follow this pattern.
29. All hatred is embryonic murder (Matt. 5:21ff.).
30. When Cain slit his brother's throat this began the enmity between positive and negative volition first announced in Gen. 3:15.
31. Even though Abel's life was cut short his Ph 2 won divine approval and he is the first honorable mention in the spiritual hall of fame in Heb 11:4.
32. Most of mankind go the way of Cain which falls under the category of salvation by works (cf. Jude 1:11).
33. Failure on the part of Christians for follow the law of love is to mimic the Cain mentality.
34. Believers in STA sponsored conflicts constitute a form of murder (Jam. 4:2).
35. This would include failure to forgive another believers.