

**Intro:**

XIII. The Children of the Devil in Contrast to the Children of God

A. Love, the Mark of a Christian - vs 11

1. For this is the message that you heard from the beginning,
  - a. though taught in the OT as well
    - i. Le 19:18 'You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.
    - ii. De 11:13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,
  - b. the beginning of the proclamation of the Gospel
2. that we should love one another
  - a. Jo 13:34-35 "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. "By this all will know that you are My disciples, if you have love for one another."
  - b. Jo 15:12-13 "This is My commandment, that you love one another as I have loved you. "Greater love has no one than this, than to lay down one's life for his friends.

B. Satan's Children Murder God's Children - vs 12, 14

1. murder is the ultimate act of hate - **Nu 35:20-21; Mt 5:21-22**

2. Cain - the first murderer - **Ge 4:2b-8**

- a. only NT reference to him
- b. as a worshipper of God
  - i. offered a sacrifice - Ge 4:3-5
  - ii. Offering was not accepted - vs 5; Heb 11:4
    - not according to the prescribed sacrifice - vs 7
    - first mention of a self-styled religion
- c. "murdered his brother" revealing that he "was of the wicked one"
  - i. *sphazo* - to butcher, to slaughter, to maim (violently):--kill, slay, wound.
  - ii. belonged to the kingdom of darkness
  - iii. *poneros* - calamitous; ill, diseased; morally culpable, derelict, vicious, facinorous; mischief, malice, guilt; the devil, sinners:--bad, evil, grievous, harm, lewd, malicious, wicked(-ness).
    - denotes determined, aggressive, and fervent evil that actively opposes what is good
    - extends beyond basic evil or corruption to include malignant sinfulness that pulls other down into ruin
- d. And why did he murder him?
  - i. John's answer deals with the basic character of Cain
  - ii. Because his works were evil and his brother's righteous.

3. Conclusion -

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

C. Satan's Children Hate God's Children - vs 13, 15

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

a. though believers have been transformed to love other believers and even unbelievers - My 5:44; Ro 12:14; 1 Pe 3:9

b. the World has not been transformed, therefore - *thaumazo* - to wonder; to admire, have in admiration, marvel, wonder.

i. Pres. Active Imp

ii. We shouldn't be surprise but expect it. - **Jo 15:18-19, 23-24**; 17:14

2. by their hatred they reveal their true character

a. Whoever hates his brother is a murderer, - **Mt 5:21-22**

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

i. dealing with character (way of life), not sin

ii. Believers are capable in the flesh of any sin in the book, even murder - **Mt 5:21-22; Ga 5:21; Re 21:7-8**

D. Satan's Children Are Indifferent Toward God's Children - vs 16-18

1. By this we know love,

a. affirming genuine love as an outstanding mark of the believer - **Php 2:25-30**

b. because He laid down His life for us

i. phrase is unique to John - Jo 10:11,15,17-18; 13:37-38; **15:13**

ii. Christ laying down His life is the supreme example of selfless love - Jo 15:12-13; **Ph 2:5-8**; 1 Pe 2:19-23

b. And we also ought to lay down our lives for the brethren. - **1 Jo 2:6**

2. But whoever

a. has this world's goods, - **Mt 19:23; 1 Ti 6:6-12**

b. and sees his brother in need, - **Mk 2:43-44; De 15:7**

c. and shuts up his heart from him,

i. why do the rich unbelieving even give to charity?

ii. Usually to pacify their own conscience, satisfy their own emotions, or bring honor to themselves

d. how does the love of God abide in him?

3. My little children,

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

i. professing love is not enough

ii. It is the same as professing faith - **Lk 6:46; Jas 2:18-26**

b. but in deed and in truth. - **Mt 25:34-40**

i. Ro 12:9 Let love be without hypocrisy. Abhor what is evil. Cling to what is good.

ii. Eph 4:15 but, speaking the truth in love, may grow up in all things into Him who is the head--Christ-