

First John 3:1-3

First John 3:1 – “See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him.”

3708 [e]	4277 [e]	26 [e]	1325 [e]	1473 [e]	3588 [e]	3962 [e]	2443 [e]	5043 [e]	2316 [e]
Idete	potapēn	agapēn	dedōken	hēmin	ho	Patēr	hina	tekna	Theou
1 Ἴδετε	ποταπήν	ἀγάπην	δέδωκεν	ἡμῖν	ὁ	Πατήρ	, ἵνα	τέκνα	Θεοῦ
See	what	love	has given	to us	the	Father	that	children	of God
V-AMA-2P	Pro-AFS	N-AFS	V-RIA-3S	PPro-D1P	Art-NMS	N-NMS	Conj	N-NNP	N-GMS

perfect tense = *permanent results*

2564 [e]	2532 [e]	1510 [e]	1223 [e]	3778 [e]	3588 [e]	2889 [e]	3756 [e]	1097 [e]	1473 [e]
klēthōmen	kai	esmen	dia	touto	ho	kosmos	ou	ginōskei	hēmas
κληθῶμεν	καὶ	ἐσμέν	διὰ	τοῦτο	ὁ	κόσμος	οὐ	γινώσκει	ἡμᾶς
we should be called	and	are	because of	this	the	world	not	knows	us
V-ASP-1P	Conj	V-PIA-1P	Prep		Art-NMS	N-NMS	Adv	V-PIA-3S	PPro-A1P

3754 [e]	3756 [e]	1097 [e]	846 [e]
hoti	ouk	egnō	auton
ὅτι	οὐκ	ἔγνω	αὐτόν
because	not	it knew	him
Conj	Adv	V-AIA-3S	PPro-AM3S

1. “See” or “Behold” from *idete* (not in NIV) means John is calling attention to this fact and wants readers to reflect on this amazing thing he is about to say.
2. “how great” (NIV) or “what” (above) from *potapēn* which originally was an adjective used to say “of what country” which meant the thing was from somewhere else. *Potapēn* is used 7x in the NT always calling for astonishment and usually admiration. See verses:
 - a. Matt. 8:27 – “And the men marveled, saying, ‘What sort of man is this, that even winds and sea obey him?’ ”
 - b. Mark 13:1 (2x) – “And as he came out of the temple, one of his disciples said to him, ‘Look, Teacher, what wonderful stones and what wonderful buildings!’ ”
 - c. Luke 1:29 – “But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be.”
 - d. Luke 7:39 – “Now when the Pharisee who had invited him saw this, he said to himself, ‘If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner.’”
 - e. 2 Peter 3:11 – “Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness.”
 - f. 1 John 3:1 – (here)
3. This love originates with the Father and can only come from the Father.
 - a. Since this love comes from the Father it is the Father seeking to benefit others. He is not drawn to them because of themselves. The Father’s love draws him to man to seek to benefit man.

4. "has given" or "has lavished" is *dedoken* which means "to offer, to give, to put, to place, to deliver". Here it is perfect tense which supports the fact that this is a past act with permanent results
5. Note we "are called" and we "are" the "children of God"
6. The first "because of" (*dia*) is referring back to the fact that now we are children of God. The results being that the world (*kosmos*) does not know/understand/interpret/realize/experience us. We are unperceived by the *kosmos*.
7. *Kosmos* is the organized system of this age that in rebellion towards God. It is under the control of Satan and the people in the *kosmos* are puppets with a sin nature incapable of serving or understanding God.
8. Jesus said there would be conflict between the children of God and the *kosmos*:
 - a. John 15:18-16:4 – "If the world hates you, keep in mind that it hated me first. ¹⁹ If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you... They will treat you this way because of my name, for they do not know the one who sent me... they have seen, and yet they have hated both me and my Father...."

First John 3:2 – "Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is."

27 [e]	3568 [e]	5043 [e]	2316 [e]	1510 [e]	2532 [e]	3768 [e]	5319 [e]	5101 [e]	1510 [e]
Agapētoi	nyn	tekna	Theou	esmen	kai	oupō	ephanerōthē	ti	esometha
2 Ἀγαπητοί	νῦν	τέκνα	Θεοῦ	ἐσμεν	, καὶ	οὐπω	ἐφανερώθη	τί	ἐσόμεθα ;
Beloved	now	children	of God	are we	and	not yet	has been revealed	what	we will be
Adj-VMP	Adv	N-NNP	N-GMS	V-PIA-1P	Conj	Adv	V-AIP-3S	IPro-NNS	V-FIM-1P

"now,...but, not yet..."

1492 [e]	3754 [e]	1437 [e]	5319 [e]	3664 [e]	846 [e]	1510 [e]	3754 [e]	3708 [e]	846 [e]
oidamen	hoti	ean	phanerōthē	homoioi	autō	esometha	hoti	opsometha	auton
οἶδαμεν	ὅτι	ἐὰν	φανερωθῆ	, ὅμοιοι	αὐτῷ	ἐσόμεθα	, ὅτι	ὀψόμεθα	αὐτὸν
we know	that	when	he appears	like	him	we will be	for	we will see	him
V-RIA-1P	Conj	Conj	V-ASP-3S	Adj-NMP	Pro-DM3S	V-FIM-1P	Conj	V-FIM-1P	Pro-AM3S

from **ephanerothe**, used 3x in 2:28-3:3, refers to a public display, "an appearing"

2531 [e]	1510 [e]
kathōs	estin
καθὼς	ἐστὶν .
as	he is
Adv	V-PIA-3S

1. *Agapetoi* should be "beloved" as in beloved of God (His children), not "dear friends" as in friends of John (NIV).
2. John identifies himself with the "beloved" when he says "we"
3. "we know", *oidamen*, even though it is "not yet" that:
 - a. Jesus will appear
 - b. we will be like him when he does
4. "Like" in "like him" does not mean we will be "gods" for he is finite and we are infinite.

First John 3:3 – "And everyone who thus hopes in him purifies himself as he is pure."

2532 [e]	3956 [e]	3588 [e]	2192 [e]	3588 [e]	1680 [e]	3778 [e]	1909 [e]	846 [e]	48 [e]	1438 [e]
kai	pas	ho	echōn	tēn	elpida	tautēn	ep'	autō	hagnizei	heauton
3 καὶ	πᾶς	ὁ	ἔχων	τὴν	ἐλπίδα	ταύτην	ἐπ'	αὐτῷ	, ἀγνίζει	ἑαυτὸν
And	everyone	-	having	the	hope	this	in	him	purifies	himself
Conj	Adj-NMS	Art-NMS	V-PPA-NMS	Art-AFS	N-AFS	DPro-AFS	Prep	PPro-DM3S	V-PIA-3S	RefPro-AM3S

2531 [e]	1565 [e]	53 [e]	1510 [e]
kathōs	ekeinos	hagnos	estin
καθὼς	ἐκεῖνος	ἀγνός	ἐστίν .
even as	he	pure	is
Adv	DPro-NMS	Adj-NMS	V-PIA-3S

1. This all has an ethical and moral response.
2. A test: **pas ho** or “everyone who” indicates that some are in this classification and will respond this way. Others, do not qualify and will not respond this way.
 - a. The key being “having this hope in him”
 - b. If a person has this hope they will purify themselves in life Here in this verse “purifies himself” is present active indicative, meaning:
 - i. It is being done now
 - ii. It is being done by themselves to themselves
 - iii. It is a fact
3. Note:
 - a. In 1:7, Jesus purifies or cleanses us
 - b. Here, we purify ourselves in preparation for the day our hope is manifested.
4. John uses this phrase **pas ho** 7x in 2:29-3:10 indicating that though he is speaking to his readers to build their hope and confidence, he still has in the background the purpose of distinguishing them from those who have left the Truth. Note especially 3:4-10.
5. Purification of yourself with the power of the Word and Holy Spirit is found:
 - a. 2 Cor. 7:1
 - b. 1 Tim. 5:22
 - c. James 4:8
 - d. 1 Peter 1:22