



Date: 10/19/2025

Text: 1 John 3:11– 24 NLT

Sermon: This is Who You Are

Review:

1 John 3:11–13 NLT

This is the message you have heard from the beginning: We should love one another. We must not be like Cain, who belonged to the evil one and killed his brother. And why did he kill him? Because Cain had been doing what was evil, and his brother had been doing what was righteous. So don't be surprised, dear brothers and sisters, if the world hates you.

Notes:

1 John 3:14–15 NLT

If we love our brothers and sisters who are believers, it proves that we have passed from death to life. But a person who has no love is still dead. Anyone who hates another brother or sister is really a murderer at heart. And you know that murderers don't have eternal life within them.

Notes:

Walking in the _____ means that we _____ people.

1 John 3:16–19a NLT

We know what real love is because Jesus gave up (tithēnai) his life for us. So we also ought to give up (tithēnai) our lives for our brothers and sisters. If someone has enough money to live well and sees a brother or sister in need but shows no compassion—how can God's love be in that person?

Dear children, let's not merely say that we love each other; let us show the truth by our actions. Our actions will show that we belong to the truth,

Notes:

John 10 - The parable of the good Shepard

John 10:17 NLT

"The Father loves me because I sacrifice (tithēnai) my life so I may take it (lambanein) back again.

John 10:18 NLT

No one can take my life from me. I sacrifice (tithēnai) it voluntarily. For I have the authority to lay it (tithēnai) down when I want to and also to take it (lambanein) up again. For this is what my Father has commanded."

John 13 - Washing the disciples' feet

John 13:4 NLT

So he got up from the table, took off (tithēnai) his robe, wrapped a (lambanein) towel around his waist,

John 13:12 NLT

After washing their feet, he put on (lambanein) his robe again and sat down and asked, “Do you understand what I was doing?”

Two words:

Lay Down

Τίθημι – tithēnai – put; place; lay ; set

Pick Up

Λαμβάνω – lambanein – Receive; take

John 13:15 NLT

I have given you an example to follow. Do as I have done to you.

**Loving people means laying down my _____ and
_____ up the heart of a servant.**

1 John 3:19b–22 NLT

so we will be confident when we stand before God. Even if we feel guilty, God is greater than our feelings, and he knows everything. Dear friends, if we don't feel guilty, we can come to God with bold confidence. And we will receive from him whatever we ask because we obey him and do the things that please him.

Notes:

Genesis 4:15 NLT

The Lord replied, “No, for I will give a sevenfold punishment to anyone who kills you.” Then the Lord put a mark on Cain to warn anyone who might try to kill him.

We can trust that God shows us exceeding _____.

1 John 3:23–24 NLT

And this is his commandment: We must believe in the name of his Son, Jesus Christ, and love one another, just as he commanded us. Those who obey God’s commandments remain in fellowship with him, and he with them. And we know he lives in us because the Spirit he gave us lives in us.

Notes:

Matthew 22:37–40 NLT

Jesus replied, “ ‘You must love the Lord your God with all your heart, all your soul, and all your mind.’ This is the first and greatest commandment. A second is equally important: ‘Love your neighbor as yourself.’ The entire law and all the demands of the prophets are based on these two commandments.”

Understanding our _____ in Christ and _____ others produces a deep relationship with God.

Next Steps: Lay Down & Pick Up

Following Christ means laying down my rights and picking up His towel.

- Lay down your agenda (what you think you deserve).
- Pick up the heart of a servant (what Christ modeled).
- Let love become your evidence that you've passed from death to life.

Life Group Questions:

Get to Know You

Question: If you could trade jobs or responsibilities with anyone for a day — just to see life from their perspective — who would it be and why?

Digging Deeper in the Bible

Read 1 John 3:11-24; John 13:1-17; Phillipians 2:1-11 and write down any questions, observations or things that stood out to you.

Question: In Philippians 2:5–11, Paul describes Jesus as laying down His rights and taking up the form of a servant. How does this mindset contrast with Cain’s heart in Genesis 4 and align with John’s command to “love one another”?

What does this teach us about *the nature of true love*?

Do you think believers are *commanded* to imitate Christ’s humility, or is it a *natural overflow* of being united with Him?

How does understanding our identity in Christ (2 Cor. 5:17) affect our ability to lay down our rights and serve others?

Question:

Jesus said, “*I have given you an example to follow*” (John 13:15). This week, what is one specific way you can **lay down your agenda** and **pick up the heart of a servant** — at home, at work, or in church? How could your obedience in that area reflect your identity as a child of God?

BROTHERLY LOVE [Gk. *philadelphía*] (He. 13:1); also **BROTHERLY AFFECTION** (Rom. 12:10; 2 Pet. 1:7); **LOVE OF THE BRETHREN** (1 Thess. 4:9); AV also BROTHERLY KINDNESS (2 Pet. 1:7); NEB LOVE FOR OUR BROTHERHOOD, BROTHERLY KINDNESS, “love your fellow-Christians.” These terms, more than any others, set forth the distinctive character of the relationship between Christians. Whereas the term “love” (Gk. *agápē*) can be used for the attitude of believers both toward one another (Jn. 15:12) and toward society in general (1 Thess. 3:12; cf. Mt. 5:44), *philadelphía* is restricted to love of the brotherhood of believers (*adelphótēs*). This is especially apparent when the two terms occur in the same context, as in 2 Pet. 1:7. See LOVE III.

The insistence that all men are children of God simply by virtue of creation tends to depreciate or even obliterate the distinctiveness of *philadelphía*. All are indeed the offspring of God (Acts 17:28) and by virtue of that fact can be regarded as potential children of God, but the new birth is necessary for this to become a reality (Jn. 1:12f).

The Mosaic law made its demand, “You shall love your neighbor as yourself” (Lev. 19:18), which was to be realized not merely in sentiment but in seeking the neighbor’s good, by refusing to lie to him or bear false witness against him, and by resisting the temptation to covet his possessions. The term “neighbor” was understood to apply in a local or at most a national sense. Jesus broadened the frame of reference to include anyone who is near and in need of help. In similar fashion He enlarged the content of the word “brother,” refusing to restrict it to fellow Israelites, but instead giving it a spiritual dimension by acknowledging that His brethren were those who did the will of God (Mt. 12:50). The Church is heir to this reinterpretation, for while the term “brother” continues to be used in the familiar nativistic sense it is far more often used of both men and women (“brethren”) who have become believers.

A high note in the use of terminology is sounded when the NT records Jesus’ willingness to speak of His followers as His brethren (Jn. 20:17; cf. Rom. 8:29; He. 2:11, 17). This is love in magnificent condescension, calculated to remove all barriers of station and attainment in the exercise of mutual love among His followers.

Apostolic teaching frankly acknowledges the danger that brotherly love may be allowed to degenerate into a profession of word unsupported by the reality of deed (1 Jn. 3:18; cf. 1 Cor. 6:8). One’s refusal to give aid to a brother in need raises a serious question as to whether God’s love really dwells in him (1 Jn. 3:17). On the other hand true brotherly love produces a willingness even to sacrifice one’s life for another (1 Jn. 3:16).

At times one detects a deliberate use of “brethren” in direct address when an apostle or church leader feels the need of admonishing his readers and wishes to assure them in so doing that he loves them and has their best interests at heart (e.g., 1 Cor. 1:11; Jas. 2:1, 5, 14). This serves to soften the sharpness of necessary criticism.

According to Jesus, brotherly love is the badge of true discipleship and has the potential to reflect His love for the world even to those who have not known Him or seen Him (Jn. 13:34f). No wonder Paul challenged his converts to love one another more and more (1 Thess. 4:9f). The manifestation of this Christian virtue amazed pagan society, as Tertullian testifies: “See, they say, how they love one another ... how they are ready even to die for one another” (*Apol.* 39).

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