

Life Group Greek

Lesson 2 – Vocabulary Cont'd

INTRODUCTION

I was deposing the president of an international pharmaceutical company. The central issue in the case revolved around whether a certain drug caused heart attacks. The drug was like a “super aspirin” billed as pain relief for arthritis sufferers.

When the scientific and medical community first expressed concerns about the drug's potential adverse effects on the heart, the investment community took note. Pain relief is important, but not at the risk of a heart attack. So if the drug was genuinely implicated in heart problems, it could devastate the market for the drug. This drug was the blockbuster seller for the company, so if the drug took a marketing hit, it would alter the financial profile of the company.

To counter the concerns, the President had given a speech to a group of investment analysts. I had the typed copy of the speech in front of me as I deposed the president, some three years later. In the speech, the president had told the analysts not to worry over the rumors of heart problems. He explained that the company had done a low-back study comparing the drug to a placebo (a “sugar pill”). He soothed the investors explaining that in the study there were no more heart problems on the drug, than on the fake pill.

After verifying what the president told the investment community, I produced the low-back study. It was a small study, but it still showed 5 heart events on the drug and only 1 on the fake pill. I then pointed out the inconsistency and misrepresentation made by the president. He responded that, “In my world, there is no real difference in five and one.” I couldn't believe what I was hearing.

My hand immediately reached for my billfold, and I pulled out a dollar. I slapped it on the table between us and said, “Here is one dollar. Please give me five.” He said, “What?” And I said, “This is what I've been waiting for all my life! Someone who lives in a world where there is no difference between one and five!” I then told him my plan was to keep trading money, one for five, until he came into my world where those numbers were different.

In fairness to the president, he was trying hard to remember the phrase “statistical significance.” What he wanted to say was, in essence, the finding might have

been only chance. The difference between one and five was not large enough to meet a “95% confidence interval” (i.e., 95% of the time the finding will not simply be chance).

I granted that there are some reasons why one and five can be considered the same, but the bottom line is one and five are different. In any situation where we care about precision, we need to note that difference and be open and upfront about it.

This real life encounter from my legal life reminded me of some of the difficulties involved in translating the Bible from its original languages into modern English. While I don’t think the president was accurate in his counting of injuries from his low back study, I do think in Greek, he might have come closer to being correct!

In Greek, sometimes one *does* equal five! There are Greek words that are used to convey ideas that we really can’t capture in one English word. It leaves the translators with an immensely difficult chore in trying to make the crossover from the ideas in the Greek New Testament into the language and culture of our world today.

Last lesson we considered the general issue of how translators go about trying to derive the contextual *meaning* of the Greek words. This week we focus on an example of where the translators were restricted to one English word when, in fact, one needed to be five!

Hope in the New Testament - elpis (ἐλπίς)

Did you ever buy a lottery ticket? Did you “hope” you would win? I knew a good Christian man once who did not dare believe he would see heaven. He was aware of his own sin and shortcomings, and said the best he could do was “hope.” In a sense, he had his spiritual fingers crossed. One time I pressed him on this and he pointed to the multiple passages that spoke of our “hope” for eternal life. To be “confident” of such a thing, to this dear believer, seemed presumptuous and out of line.

Consider some of the passages that concerned him (I am inserting the Greek word translated hope, *elpis* - ἐλπίς):

- **Acts 23:6** Now when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, “Brothers, I am a Pharisee, a son of Pharisees. It is with respect to the hope (*elpis* - ἐλπίς) and the resurrection of the dead that I am on trial.”

- **Acts 24:15** having a hope (*elpis* - ἐλπίς) in God, which these men themselves accept, that there will be a resurrection of both the just and the unjust.
- **Phil. 1:20** as it is my eager expectation and hope (*elpis* - ἐλπίς) that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death.
- **Tit. 1:2** in hope (*elpis* - ἐλπίς) of eternal life, which God, who never lies, promised before the ages began.
- **Tit. 3:7** so that being justified by his grace we might become heirs according to the hope (*elpis* - ἐλπίς) of eternal life.

If we simply look into a general Greek lexicon (the technical word used for a Greek “dictionary”), one would read entries for *elpis* - ἐλπίς as follows:

ἐλπίς, ἴδος, ἡ, (ἐλπῶ) *hope, expectation*, Od.; in pl., πολλῶν ῥαγισῶν ἐλπίδων after the wreck of many *hopes*, Aesch.;—with gen. both of subject and object, Πελοποννησίων τὴν ἐλπίδα τοῦ ναυτικοῦ *the hope of the P. in their navy*, Thuc.
 2. *the object of hope, a hope*, Ὁρέστης, ἐλπίς δόμων Aesch.
 II. *apprehension, fear*, Id.

1

Scholars have traditionally used the English word “hope” to translate this Greek word, and that is fair, but the one English word doesn’t tell the full story!

The Greek *elpis* (ἐλπίς) denotes “hope,” but not in the sense of a lottery ticket. It is not a dart thrown against a dartboard with “hopes” of a bull’s eye. The Greek word conveys a “confident expectation.” It is not “finger’s crossed;” it is “I am confident it will be there, it just isn’t there yet!”

We can see this more clearly when looking at a well-known lexicon that is tailored to the Greek as used in the New Testament era. This entry sets out the following:

ἐλπίς, ἴδος, ἡ (s. ἐλπίζω; Hom.+ ‘expectation, hope’, also ‘foreboding’ Aeschyl. et al.)
 1. **the looking forward to someth. with some reason for confidence respecting fulfillment, hope, expectation:**

2

¹ “ἐλπίς,” Liddell – Scott, *An Intermediate Greek-English Lexicon*, (Oxford 1945).

We can readily see this idea of “confident expectation” if we look carefully at several illustrative passages in the New Testament.

In Acts 16, we read the account of Paul in Philippi. In Philippi, there was a slave girl possessed by a spirit of divination. By this spirit, the slave was a moneymaking machine for her owners. She was their meal ticket. As the story unfolds, the slave girl begins pestering Paul and his fellow missionaries. Paul was fed up with the girl’s pestering, and he cast the demon out of her. The money train was derailed, and the owners were livid! Here is how Luke wrote it up:

But when her owners saw that their hope (*elpis* - ἐλπίς) of gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers (Acts 16:19).

To get the full thrust of the story and the usage of *elpis* - ἐλπίς, consider the day from the perspective of the girl’s owners. Those owners had no reason to expect the day the possessed slave girl met Paul was going to be any different than any other day. She had made them money before; she would make them money again. But this day changed the future for the girl and the owners.

This plainly illustrates the sense of Greek *elpis* - ἐλπίς (“hope”). It is not a shot in the dark wish on a lottery ticket, but a plain expectation. This slave girl had historically “brought her owners *much gain* by fortune-telling” (Acts 16:16). They had no idea Paul had the power of Jesus to release the slave girl from the demonic influence. This is what got Paul and Silas thrown into the Philippian prison.

What was lost was *not* the lottery hope of making money, but the planned for, expected, confident assurance of income that had proved reliable and dependable. This is (*elpis* - ἐλπίς) – an expectation, not a wish.

A second passage that demonstrates clearly this idea behind the Greek *elpis* - ἐλπίς (“hope”) is found in Acts 27:20. This is Luke’s narrative about Paul’s shipwreck off the coast of Malta.

Early in the narrative, the storm begins raging and the crew works hard to keep things under control. Finally, the crew begins jettisoning cargo, and doing everything possible for survival. This goes on for three days, but without avail. At that point, the confidence they would see their way through the storm vanished.

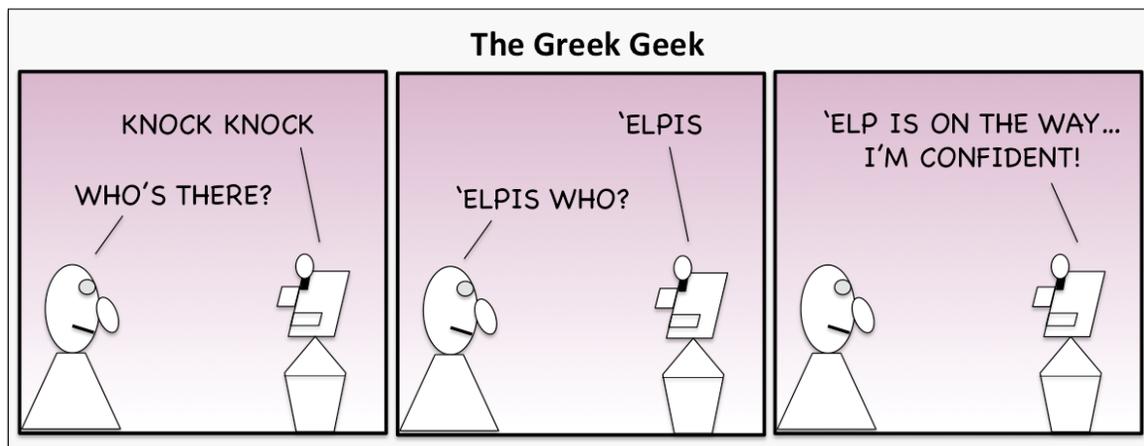
² “ἐλπίς,” Bauer, Gingrich, Arndt, and Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2d Edition (Univ. of Chicago Press, 1979).

The people were petrified. They no longer believed they would see land again. In this context, Luke wrote,

When neither sun nor stars appeared for many days, and no small tempest lay on us, all hope (*elpis* - ἐλπίς) of our being saved was at last abandoned.

Now we are not to believe that the men no longer desired to live. We do not suddenly find them suicidal. For 14 days they fought to survive the storm, and they certainly “hoped” to survive, in the English sense. Yet the Greek “hope” as a confident expectation had vanished.

This helps us with the other New Testament passages that speak of (*elpis* - ἐλπίς) “hope.” We do well to read those passages not with an idea of finger’s crossed, but rather of a confident expectation in something that has not yet arrived, yet is reliably expected to come.



Faith, Hope, and Love

Paul uses hope “Hope” (*elpis* - ἐλπίς) 36 of its 53 occurrences in the New Testament. It is a recurrent theme in his writings, often joining with “faith” and “love.” Consider these passages where the three terms are joined:

- **1 Cor. 13:13** “So now **faith**, **hope** (*elpis* - ἐλπίς), and **love** abide, these three; but the greatest of these is love.”
- **Gal. 5:5-6** “For through the Spirit, by **faith**, we ourselves eagerly wait for the **hope** (*elpis* - ἐλπίς) of righteousness. For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through **love**.”

- **1 Thess. 1:2-3** “We give thanks to God always for all of you, constantly mentioning you in our prayers, remembering before our God and Father your work of **faith** and labor of **love** and steadfastness of **hope** (*elpis* - ἐλπίς) in our Lord Jesus Christ.
- **1 Thess. 5:8** But since we belong to the day, let us be sober, having put on the breastplate of **faith** and **love**, and for a helmet the **hope** (*elpis* - ἐλπίς) of salvation.
- **Rom. 5:1-5** “Therefore, since we have been justified by **faith**, we have peace with God through our Lord Jesus Christ. Through him we have also obtained access by **faith** into this grace in which we stand, and we rejoice in **hope** (*elpis* - ἐλπίς) of the glory of God. Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces **hope** (*elpis* - ἐλπίς), and **hope** (*elpis* - ἐλπίς) does not put us to shame, because God’s **love** has been poured into our hearts through the Holy Spirit who has been given to us.”
- **Col. 1:3-5** “We always thank God, the Father of our Lord Jesus Christ, when we pray for you, since we heard of your **faith** in Christ Jesus and of the **love** that you have for all the saints, because of the **hope** (*elpis* - ἐλπίς) laid up for you in heaven.”

Why do these three words serve so well in Paul’s mind? What is about hope as a confident expectation that elevates it into the same sentence as faith and love? The relationship of the three ideas is easily found by examining the passages. Doing so also further illuminates Paul’s thoughts on the importance of hope.

In 1 Corinthians 13, the famous “love” chapter, Paul spoke of three things “abiding” – faith, hope (*elpis* - ἐλπίς), and love. These three all “remain” or “stay” with us until the “perfect” (see *teleios* discussed in the last lesson) comes. If we consider the “perfect” as the returning of Jesus and the making of all things right, we see why Paul speaks of love as the greatest. Love remains for eternity. Faith and hope remain until the return of Jesus. Then faith is made sight, and hope is fulfilled.

We see that for Paul, this *elpis* - ἐλπίς (hope) in the coming of Jesus and the ultimate redemption is not a pie-in-the-sky fantasy. It is something we confidently expect, and so we orient our lives around the fact he is coming.

Consider the implications as Paul set them forth in Galatians 5:5-6. In Christ, through faith, we have eagerness in our “waiting” on our “*elpis* - ἐλπίς (hope) of righteousness.” We are confidently expecting Jesus to come in righteousness, but even more so to make us righteous. This is more than a good thing; it is a great thing! We are eager for it to happen. It has already begun as a direct result of our faith going to work in love. The result of loving faithfulness is a growing righteousness that will one day be complete. Paul said the same thing, just differently, in Philippians 1:6,

He who began a good work in you will bring it to completion at the day of Jesus Christ.

Paul understood the sin and damage of sin. He was excited over the promise that one day, sin would no longer be affiliated with him in any way.

Paul’s confidence was firmly rooted in the faith that Jesus was not simply a good guy who got beat up and thrown out by the system. That would never offer Paul any *elpis* - ἐλπίς (hope). Paul’s confidence was rooted in the true history of who Jesus was and is. Jesus as Son of God, would not, and did not, simply die for humanity, only to retreat the heaven and finish time with no great concern for people. Paul was convinced that his experiences with Jesus, and his studies of Scripture gave him a promised future in God’s bountiful kingdom.

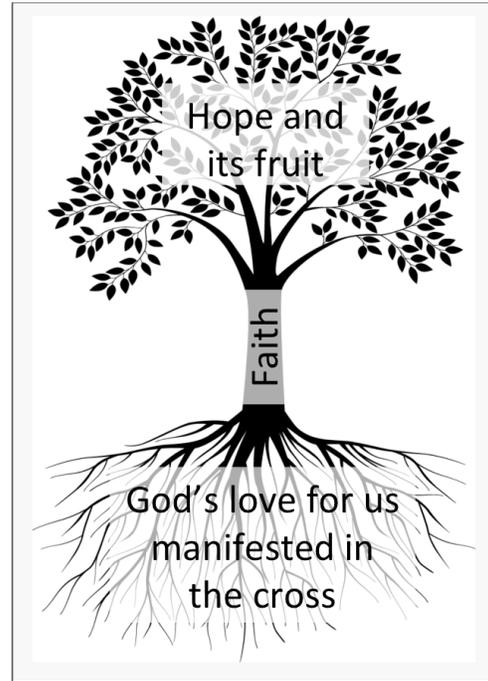
With this confidence, Paul remained steadfast and unchanging. Confidence in God gives an amazing power to withstand suffering, hardship, difficulties, physical maladies, economic disruption, anxiety, broken relationships, and more. We can endure these things with eyes fixed on the God who is in control of the past, the present, and the future. It is in this sense that Paul wrote of the Thessalonians “work of **faith** and labor of **love** and steadfastness of *elpis* - ἐλπίς (hope).” They had confidence based on a promise keeping God.

Even as faith and love were a breastplate, protecting the heart and torso of the believer, it was *elpis* - ἐλπίς (hope) in God’s salvation that capped off the Thessalonian Christians. Paul wrote of the “helmet” of salvation in Ephesians 6:16, but in 1 Thessalonians, he was a bit more specific. He wrote of the Christian wearing “for a helmet the *elpis* - ἐλπίς (hope) of salvation.” One day, salvation will be experienced fully. The believer already has it as a guarantee, and we wear it confidently in protection of our entire being.

We see clearly from Paul’s writings that his *elpis* - ἐλπίς (hope) was built firmly on God’s character as revealed in the actions of Christ’s redemption. Paul would have wholeheartedly joined in singing the refrain,

My hope is built on nothing
less than Jesus blood and
righteousness.

Paul just would have wanted to ensure this hope was a confident expectation! In this sense, he told the Romans that their trust (faith) in God had brought them righteousness and peace. But Paul didn't stop there. He emphasized that in all the events of life our *elpis* - ἐλπίς (hope - confident expectation) allows God to work those trials and times to his own good. This is a direct fruit of *elpis* - ἐλπίς (hope). Confidence in God develops who we are today, as well as giving us a strong anchor in the future. This is a fruit of God's love.



Beyond the “faith,” hope,” and “love” passages, Paul uses “faith” over and over in the sense of a confident expectation. Understanding this, adds a different perspective on many of his passages that, otherwise, might seem to be wishful thinking. Let us consider several, substituting the idea of a confident expectation for pie-in-the-sky hope.

Hope in Suffering

I can't remember meeting anyone who likes suffering. By its very meaning, it is a matter of sorrow. While I know no one who likes it, I also know no one who has managed to avoid it. Suffering happens to all of us. It takes different roads into our lives, but it comes in nonetheless. The suffering might arise via family relationships, sickness and disease, death, financial hardship, social turmoil, or through many other avenues. Regardless of how it comes, it brings pain.

For those who live without faith, suffering is part of a closed system. It is simply there, and one should work to avoid it or at least, to minimize it. For the believer, however, suffering is different. It is not happening in a vacuum, but under the watchful eye of a caring and almighty God. As such, suffering holds promise and purpose. God is able to work through suffering as a sculptor works the chisel through stone.

We can see this clearly in Romans 8 where Paul wrote of suffering for the believer. Beginning in verse 18, Paul set up a comparison between the physical world and its turmoil and the suffering of the believer. In both the physical world, and the life of the believer, present problems and difficulties pale in comparison to the glory and magnificence of what is to come (8:18). Consider the parallels:

THE WORLD

- “The creation waits with eager longing for the revelation of the sons of God” (8:19).

The answers to nature’s problems coincide with the final establishment of believers in the coming age.

- “For the creation was subjected to futility, not willingly, but because of him who subjected it, in *elpis* - ἐλπίς (hope) that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.” (8:20-21).

Paul confidently expects (*elpis* - ἐλπίς) that on that coming day, creation will no longer be “bound to corruption,” but will participate in the freedom and glory of God’s children.

- “For we know that the whole creation has been groaning together in the pains of childbirth until now.”

Until then, we see nature’s travail in famine, natural catastrophes, decay, disease, and more.

THE BELIEVER

- And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

Just as nature groans to be made right, so do we.

- “For in this *elpis* - ἐλπίς (hope) we were saved. Now *elpis* - ἐλπίς (hope) that is seen is not *elpis* - ἐλπίς (hope). For who confidently expects (*elpis* - ἐλπίς) for what he sees? But if we *elpis* - ἐλπίς (hope) for what we do not see, we await for it with patience.”

Here is the summation point for Paul’s parallel. This redemption from suffering and the messes of this world is what we confidently look forward to. It makes suffering the norm for this life, while we focus on the glory of the life to come. Jesus did not simply come to give us an eternity of troubles like we have now. He came to restore us to our fellowship with God, with all that contains. So as we suffer now, we do so confident in our future as his children.

This is the section that Paul ends with the tremendous encouragement that,

for those who love God all things work together for good... Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ... No, in all these things we are more than conquerors through him who loved us (Rom. 8:28-37).

Only this understanding allows Paul to return to the idea of *elpis* - ἐλπίς (hope) in chapter 12 calling on the Roman believers to,

Rejoice in *elpis* - ἐλπίς (hope), be patient in tribulation, be constant in prayer (Rom. 12:12).

Because we are confident of what lies in store for us, we rejoice, we have patience, and we remain in the Father's presence in prayer.³

This same tie of hope in suffering and confidence in the coming redemption is found in other writings of Paul. Like "faith, hope, and love" referenced earlier, "hope, suffering, and coming glory" are also frequent associations for Paul. Consider 2 Corinthians 1:7,

Our hope (*elpis* - ἐλπίς) for you is unshaken, for we know that as you share in our sufferings, you will also share in our comfort.

Paul wrote to the Philippians about a "peace that passes understanding." That is what the believer holds in the midst of suffering. We have assurance that:

- Suffering is not a surprise, but part of the package of this fallen world bound by sin.
- We do not walk through it alone, but with the Spirit of God.
- God doesn't waste the suffering, but uses it to grow and mold us.
- There is a glorious day coming when we know with assurance that this suffering will be over.

³ We are remiss if we fail to go back and note in the Romans 8 section discussed previously, we put ellipses in the extended quotation about God working all things together for good in the lives of the believers. In that ellipses, Paul referenced again prayer, as he does here in Romans 12:12. Paul emphasized that while we are praying we aren't always sure exactly what and how we should be seeking God's intervention in our lives and world. Yet even there, God comes to our aid. He intercedes with utterances beyond our understanding. God is out to make things right, and he will do what is necessary to bring to pass those things that he has told us to confidently expect.

Hope and Personal Failure

I love the Hillsong song, *Scandal of Grace*. In the song, the death of Christ on our behalf is set out in the verses before the chorus,

Oh to be like You
Give all I have just to know You
Jesus, there's no one besides You
Forever the hope in my heart.

I don't know if the writers understand the deep import of "hope" in the Greek sense. I am uncertain if they see it as an assurance or confidence in what is to come, but whether they do or not, these lines move me each time I sing and reflect on them.

I am acutely aware of my failures before the Lord. I have failed him in big ways, and I constantly fail in the small ways. My attention is not what it should be. My attitudes are not what they should be. My obedience falls short of the mark. I come way short of measuring up. All of these inadequacies are in spite of his great mercies, revelations, and promises to me.

Here is another area where hope kicks in. Again, not as some "maybe" hope, but a confident recognition of what is coming for me as I live in the grace of my God. God is not leaving me to my sinful self, but he is at work to purify me and make me like Jesus. I have a confidence he is working righteousness in me. Paul wrote of this confidence, telling the Galatians,

For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness (Gal. 5:5).

This is part of the glorious inheritance we have from our Lord.

...having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints (Eph. 1:18).

This hope and confidence motivates me to work hand in hand with the Lord seeking purity in this life.

And everyone who thus hopes in him purifies himself as he is pure (1 Jn. 3:3).

In the midst of my unrighteousness, I live in confidence that the righteousness of Christ is being worked in me. To get that, as Hillsong says, is worth everything I have!

Where Does Hope Come From?

Now many who are working through this lesson may be asking, “Where do we get hope?” We might have a *desire* for such a glorious future, but where can the confidence come from? Scripture is not silent on that.

I have a mentor in my world of trying cases who is one of the best at “picking juries.” By that I mean he is unusually adept at figuring out how people might vote in a case that they have not yet heard. I was exploring with him his approach for this and he told me, he just needs to know what the people have done before. He explores their history to know their future. In Ernest’s words, “If I can see the road they’ve been walking for the last twenty years, I can tell you what road they will walk for the next two weeks.”

There is an astuteness to Ernest’s idea. It makes sense. It is much what Paul taught about hope. We can get greater hope when we look at the actions of God in the past, both biblically and personally.

For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope (Rom. 15:4).

Scripture tells us God keeps his promises. There is no power or person that can trump what he will assuredly do. Seeing this instills confidence in us.

This confidence comes from an observation of God’s work in the past, but it also comes from God working in us in our lives today. The Romans passage used earlier points to this as Paul explained,

...endurance produces character, and character produces hope, and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us (Rom. 5:4-5).

So we can find our hope in our study and in life journey as we walk in faith and trust. Ultimately, we can see that hope as confidence is something God will grow in us as we live in humble obedience to him. It calls out Paul’s prayer,

May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope (Rom. 15:13).

CONCLUSION

Now I see the drug story I opened with in this lesson in a whole new light. Mathematically, one may not equal five in a drug trial, but in translation, it often takes more than one word to equal the word used in the Greek New Testament. Interestingly, understanding that unusual math actually helps me sustain life better than any human made drug ever put on the market!

PRAYERS FOR HOME

1. *“Rejoice in hope, be patient in tribulation, be constant in prayer.”* (Rom. 12:12).

Thank God for assurance! Thank God for New Testament Greek “hope.” It is rooted in the faithfulness and power of God himself, and as such, it is not misplaced. In it, I can rejoice. In it, I can find patience regardless of the tribulation around me. In it, I remain in prayerful communion with God, trusting him for all that is happening and all that is to come.

2. *“May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope”* (Col. 1:17).

What a marvelous prayer Paul offered for those at Colossae. I am going to pray this for our class, and for my friends and loved ones! I want folks *abounding* in a confident expectation of the work of God in their lives.

3. *“... through the encouragement of the Scriptures we might have hope”* (Rom. 15:4).

I am committed to our study of Scripture together. In the word of God, we will grow in our confidence of his promises, and that has me encouraged!

APPENDIX

The Greek Alphabet

Our main concern is to learn the lower case letters, although we also give the upper case letters for reference. It is useful to recognize the letters, their names, and a core pronunciation. We do not know with great precision how the ancients pronounced their Greek, and it is likely that pronunciation differed in different regions (just as it does in English). For purposes of this study the goal merely needs to be a consistent pronunciation.

Lower case	Upper case	Name	English
α	A	Alpha	a
β	B	Beta	b
γ	Γ	Gamma	g
δ	Δ	Delta	d
ϵ	E	Epsilon	e (short)
ζ	Z	Zeta	z
η	H	Eta	e (long)
θ	Θ	Theta	th
ι	I	Iota	i
κ	K	Kappa	k
λ	Λ	Lambda	l
μ	M	Mu	m
ν	N	Nu	n
ξ	Ξ	Xi	x
\omicron	O	Omicron	o (short)
π	Π	Pi	p
ρ	P	Rho	r
σ, ς	Σ	Sigma	s
τ	T	Tau	t
υ	Υ	Upsilon	u, y
ϕ	Φ	Phi	ph
χ	X	Chi	ch
ψ	Ψ	Psi	ps
ω	Ω	Omega	o (long)

The Greek “s” is written as σ, unless it comes at the end of a word, then it is written as ς. Also note that Greek doesn’t have an “h,” but if a word begins with a vowel, it is assigned a “breathing mark.” The breathing mark looks similar to a comma (facing either forward or backward) placed *above* the vowel. When the mark looks like a comma facing backwards, it is called “rough” (e.g., ᾶ), in which event you add an “h” sound. So ᾶ would sound like the English “ha.” If the comma faces normal (e.g., ᾰ), the sound is called “smooth” which makes it irrelevant, and you pronounce the word as if it is not there.⁴

HOMework

To recap, we are memorizing 1 John this year in the English Standard Version. That amounts to two verses a week. To be current, we need to have memorized 1 John 1:1-4:3. This week we add 1 John 4:4-5. We provide all verses below for your help!

1John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life— **2** the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us— **3** that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ. **4** And we are writing these things so that our joy may be complete.

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. **6** If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. **7** But if we walk in the light, as he is in the light, we

⁴ There are, of course, many aspects of Greek words that we will not be covering. For example, words have accents that are readily visible when reading a Greek New Testament. By and large, those accents are not relevant to our discussions.

have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. **8** If we say we have no sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. **10** If we say we have not sinned, we make him a liar, and his word is not in us.

1John 2:1 My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. **2** He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. **3** And by this we know that we have come to know him, if we keep his commandments. **4**Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him, **5** but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: **6** whoever says he abides in him ought to walk in the same way in which he walked. **7** Beloved, I am writing you no new commandment, but an old commandment that you had from the beginning. The old commandment is the word that you have heard. **8** At the same time, it is a new commandment that I am writing to you, which is true in him and in you, because the darkness is passing away and the true light is already shining. **9** Whoever says he is in the light and hates his brother is still in darkness. **10** Whoever loves his brother abides in the light, and in him there is no cause for stumbling. **11** But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

12 I am writing to you, little children,
because your sins are forgiven for his name's sake.

13 I am writing to you, fathers,
because you know him who is from the beginning.

I am writing to you, young men,
because you have overcome the evil one.

I write to you, children,
because you know the Father.

14 I write to you, fathers,
because you know him who is from the beginning.

I write to you, young men,
because you are strong,
and the word of God abides in you,
and you have overcome the evil one.

15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. **16** For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. **17** And the world is passing away along with its desires, but whoever does the will of God abides forever.

18 Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour. **19** They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. **20** But you have been anointed by the Holy One, and you all have knowledge.

21 I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth. **22** Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. **23** No one who denies the Son has the Father. Whoever confesses the Son has the Father also. **24** Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. **25** And this is the promise that he made to us—eternal life.

26 I write these things to you about those who are trying to deceive you. **27** But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie—just as it has taught you, abide in him. **28** And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming. **29** you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him.

1John 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. **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. **3** And everyone who thus hopes in him purifies himself as he is pure. **4** Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. **5** You know that he appeared in order to take away sins, and in him there is no sin. **6** No one who abides in him

keeps on sinning; no one who keeps on sinning has either seen him or known him. **7** Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. **8** Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. **9** No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. **10** By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.

11 For this is the message that you have heard from the beginning, that we should love one another. **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. **13** Do not be surprised, brothers, that the world hates you. **14** We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. **15** Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

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. **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? **18** Little children, let us not love in word or talk but in deed and in truth.

19 By this we shall know that we are of the truth and reassure our heart before him; **20** for whenever our heart condemns us, God is greater than our heart, and he knows everything. **21** Beloved, if our heart does not condemn us, we have confidence before God; **22** and whatever we ask we receive from him, because we keep his commandments and do what pleases him. **23** And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. **24** Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, by the Spirit whom he has given us.

1John 4:1 **1** Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. **2** By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, **3** and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already. **4** Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world. **5** They are from the world; therefore they speak from the world, and the world listens to them.