

Life Group Greek

Lesson 6 – Balancing (μέν, δέ)

INTRODUCTION

Decisions...decisions. We all have to make them. For some people, decisions come easy. For others, they come hard. We have two daughters approaching college, and they each have a decision in front of them: where to go?

I am reminded of when our oldest daughter Gracie was faced with that decision. She ultimately decided to go to Pepperdine University in Malibu, California. The following year, our second oldest daughter Rachel was faced with the same decision on where to go to college. She had narrowed her choices to two schools, one of which was Pepperdine.

I suggested to Rachel that she draw up two columns and list all the pro's of going to Pepperdine in one column, and then list all the cons of going to Pepperdine in the second column. Once she was done, we were going to sit down together and work through the pros and cons.

She worked diligently on her list for a good while. Then coming back to me she had list in hand as she declared, "I'm ready to talk about college choices!" She gave me her list. The very first "pro" for going to Pepperdine was the fact that her older sister Gracie was there. I then glanced at her number one con of going to Pepperdine. It was the same thing! Her sister Gracie was there. I chuckled, but appreciated her insight.

On the one hand, having Gracie there was a marvelous thing. A trail had already been blazed, she was assured of a certain group of friends, greater knowledge of the "system," and certainly a cure against any home sickness that might creep into her life. On the other hand, however, Rachel would be deprived of the opportunity to fully blaze her own trail, find friends entirely on her own, learn the system through trial and error, and experience full-on homesickness, trying to live life without the family system readily available as it had been the entire 18 years of her life.

Decisions are one area where the contrasts of options are readily apparent. Of course we find contrasts in lots of ways in life, not simply choices and decisions. Contrasts are apparent in our beliefs, in experiences, and even in our health. It is

that way now, and it has been that way as long as literate people have existed. Not surprisingly then, language has always had ways of communicating contrast. English does, and Ancient Greek did as well.

This week we focus on the contrast that was explained in the Greek language through the use of two Greek words, *men* and *de* (μέν, δέ).

PARTICLES

Anyone trying to read the Greek language almost immediately comes into contact with a group of words called “particles.” The classic Greek text on particles defines a particle as,

A word expressing a mode of thought, considered either in isolation or in relation to another thought, or a mood of emotion.¹

Put a little less precisely, but perhaps more understandably, one might call a Greek particle a word that is often not translated, but was meant to convey attitude or emotion or the relationship of one set of thoughts to another. Not surprisingly, there are points of debate among Greek academia over what emotions are contained in which particles, and over the contours of the relationships expressed when particles are in use.² Our study does not dig into those discussions. We are going to stay in a field of general knowledge and understanding as we consider two Greek particles used in tandem: *men* (μέν) and *de* (δέ).

As a first-year Greek student, one is taught to look for *men* (μέν) and *de* (δέ) in tandem. When you see the *men* (μέν) you translate it as “one the one hand...” and then the *de* (δέ) is translated as “on the other hand....” These two words generally set up a contrast, balancing one idea with another. The first idea is introduced with a *men* (μέν), and the reader (or listener) is alerted that a second clause or idea is going to follow. The second idea will generally stand in contrast or some other coordinated sense to the first one. Often, this second idea is introduced by the particle *de* (δέ).³

¹ Denniston, J.D., *The Greek Particles*, 2d ed. (Oxford 1954), at xxxvii.

² As with most of our discussions about Greek grammar, the Greek itself changed over time so that what we might read in Plato, for example, demonstrates a different usage than that of the New Testament, some four hundred years later.

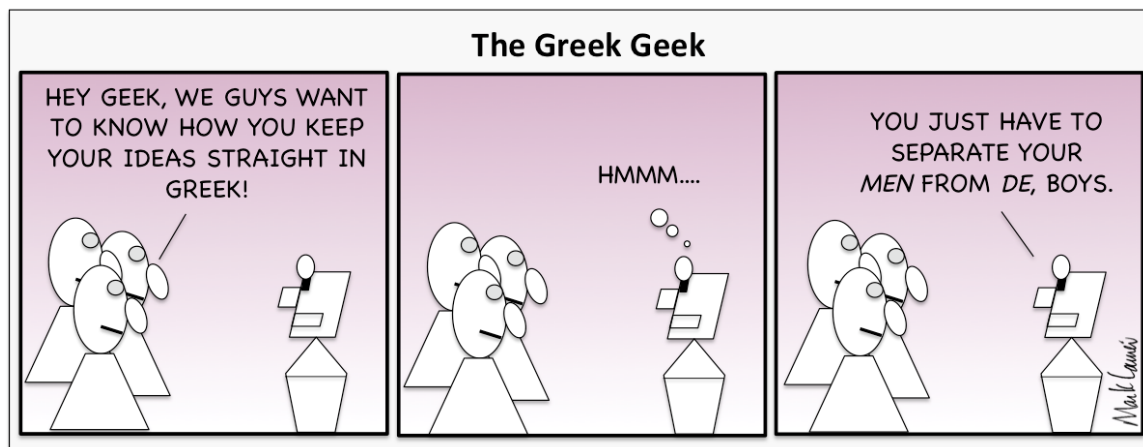
³ Sometimes the second clause/idea is more strongly antithetical to the first idea than other times. The range of contrast can vary widely.

Because English doesn't so readily set out antithetical ideas in this way, the *men* (μέν) is often not translated, and the *de* (δέ) is given a translation like "but" or "although," trusting that the reader will see the contrast between the two ideas. There are times where our New Testament translators actually use the first-year idea of "on the one hand... on the other hand..." but it is rare. Hebrews 7:18-19 reads,

For on the one hand (*men* - μέν), a former commandment is set aside because of its weakness and uselessness (for the law made nothing perfect); but on the other hand (*de* - δέ), a better hope is introduced, through which we draw near to God.

Most often, however, a clear contrast is cloaked in translation.

In this lesson, we will look at a number of *men* (μέν) and *de* (δέ) constructions in the New Testament, and explore how seeing the ideas related in varying degrees of contrast or relation help us better understand the Scripture as written.



CONTRAST SHOWN IN *men* AND *de* (μέν, δέ) IN THE NEW TESTAMENT

Many examples of *men* (μέν) and *de* (δέ) usage in the New Testament are marvelous illustrations of the contrast or relationship that the two terms can set in the writing. Some are quite easy to see, even though the *men* (μέν) is often not translated. Consider Matthew 9:37.

Then he said to his disciples, "*men* (μέν) The harvest is plentiful, *de* (δέ) but the laborers are few."

We could give effect to the words using a modern English expression as, “On the one hand, the harvest is plentiful. On the other hand, the laborers are few.” This is not really necessary, however, because the idea is already conveyed without translating the *men* (μέν), and then translating the *de* (δέ) as “but.” We can see the contrast between the plentiful harvest and the few laborers. The thrust of the passage is not lost on the English reader.

Similarly, when Jesus is sending his twelve apostles to evangelize villages and towns he gave them a set of instructions in dealing with various hosts. Matthew used *men* (μέν) and *de* (δέ) to express the contrast in these instructions.

And if *men* (μέν) [on the one hand] the house is worthy, let your peace come upon it, but if *de* (δέ) [on the other hand] it is not worthy, let your peace return to you (Mt. 10:13).

Seeing these plain examples we see the extent of the contrast can vary widely. In the first example, the emphasis lies on the difference in quantity between the harvest (plentiful) and the harvesters (few). In the second example, we have a contrast that is in antithesis to each other (opposites). A worthy house gets peace; an unworthy house doesn't.

Some contrasts are not opposites, but are contrasting things that are quite similar.⁴ In Matthew 21:33-41, Jesus told the story of a vineyard owner who had disloyal and dishonest tenants. When trying to collect the owner's rent, the tenants beat and finally killed the various people sent for collecting the owner's share. Matthew uses *men* (μέν) and *de* (δέ) to tell what happened to a group of servants sent to collect the owner's share:

And the tenants took his servants and *men* (μέν) [on the one hand] beat one, *de* (δέ) [on the other hand] killed another, and *de* (δέ) [on the other hand] stoned another (Mt. 21:35).

The matters contrasted are not opposites, but are quite similar. We read the contrast as alerting that different things happened - beating, killing, and stoning.

⁴ Some scholars do not like to use the word “contrast” in measuring the effect of the *men* (μέν) and *de* (δέ) construction. New Testament Greek Scholar Steven Runge simply speaks of *men* (μέν) as “anticipatory in nature, creating the expectation that another related point will follow.” *Discourse Grammar of the Greek New Testament*, (Hendrickson 2010), at 74. To some degree, this is a semantic argument. “Contrast” as used here is not always setting out opposites or one thing juxtaposed to another. It is “contrasting” in terms of calling out a relationship between the two (or more) ideas.

Understanding this usage of contrasts helps us more fully understand other passages as we set out examples below. We begin easy and work up to those more challenging. With each example, we will put the Greek on the left, underlining *men* (μέν) and *de* (δέ), and the English on the right. The *men* (μέν) and *de* (δέ) will also be added in brackets to the English side.

Example 1 – 1 Cor. 1:18, 23

1 Corinthians 1:18, 23	
Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς <u>μέν</u> ἀπολλυμένοις μωρία ἐστίν, τοῖς <u>δέ</u> σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.	For the word of the cross is folly to [μέν*] those who are perishing, but to [δέ] us who are being saved it is the power of God.
ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις <u>μέν</u> σκάνδαλον, ἔθνεσιν <u>δέ</u> μωρίαν,	but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles,
*For the hyper-observant, do not be distracted by the shifting direction of the accent mark on μέν and δέ. When another word follows without punctuation, the direction of the accent on the last syllable shifts from an “acute” (´) to a “grave” (`) accent.	

Here in rapid succession we see two *men* (μέν) and *de* (δέ) constructions that help us easily see the way they set apart two contrasts.

In 1 Corinthians 1:18 Paul sets out a very parallel passage in the Greek that we do not so readily see in English. The Greek charts nicely between two reactions to the gospel. If we follow the word order, and insert for *men* (μέν) and *de* (δέ) we read:

The word of the cross:
on the one hand [μέν] to those perishing, foolish it is;
on the other hand [δέ] to us being saved, the power of God it is.

This is a classic usage of *men* (μέν) and *de* (δέ). Paul sees here two types of people in the response to the historical events we call the gospel. The gospel is the most powerful event in the history of our planet. It is the greatest demonstration of love that could ever be shown. It effectuated the salvation of anyone who comes under it. Yet some see it as foolish.

At the risk of denigrating Paul’s piercing insight, it reminds me of the classic movie, *The Good, the Bad, and the Ugly*. Toward the end of the movie, Clint Eastwood’s character (“Blondie”) has a faceoff with Eli Wallach’s character

(“Tuco”). There is treasure in the ground. It becomes readily apparent, one of them will dig up treasure and the other will take the treasure. Once both figure out Tuco’s gun is out of bullets, while Eastwood’s is loaded, we have the famous line uttered by Eastwood,

You see, in this world there's two kinds of people, my friend: Those with loaded guns and those who dig. You dig.

For Paul, there were two types of people in the world- those who experienced the power of God in salvation, and those who responded in foolishness.

The second *men* (μέν) and *de* (δέ) expression is five verses later in verse 23. Again the Greek is well balanced in its word order as we can see if we break it up focusing on word order rather than English readability:

We preach Christ crucified –
to the Jews, on one hand [μέν], a stumbling block
to the Gentiles, on the other hand [δέ], foolishness.

This is again a classic, easy to see usage of *men* (μέν) and *de* (δέ) to set up two contrasts. This time the contrasts are not opposites, but are two distinct reactions of the groups that rejected the gospel. For one group, the Jews, they couldn’t seem to get past it. It actually offended them. For the other group, the Gentiles, it just seemed ridiculous.

Example 2 – Phil. 3:13

Philippians 3:13	
ἀδελφοί, ἐγὼ ἑμαυτὸν οὐ λογίζομαι κατελιγμένον· ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος,	Brothers, I do not consider that I have made it my own. But one thing I do: [μέν] forgetting what lies behind and [δέ] straining forward to what lies ahead,

This passage comes in the context of Paul asserting his earthly achievements and status as nothing in light of the greater value of knowing Jesus and being made like him. Paul clarifies that he has not yet achieved being like Jesus, but he still pursues it. Explaining how he was pursuing it, Paul uses a very typical *men* (μέν) and *de* (δέ) construction. It sets out two contrasting approaches of Paul to the goal of making it his own.

One approach [*men* - μέν] concerns the past, the other [*de* - δέ] the future. As to the past, Paul works on forgetting it. For many, the sins and mistakes of the past serve as a anchor that ties them from the frame of mind and activity level necessary for growth. We often confuse true moral guilt with shame. True moral guilt is sin. Repentant sin is not counted to the righteous person in Christ. Once forgiven, the moral guilt is gone. Any shame that remains is not godly shame; it is the tool of the accuser (Rev.12:10). Paul won't be weighed down by the shame of forgiven sin. Instead, Paul walks looking forward.

Paul's eye is toward the future, "straining forward to what lies ahead" Paul says,

I press on toward the goal for the prize of the upward call of God in Christ Jesus (Phil. 3:14).

Paul uses the present tense here, and as we will see in a later lesson, that tense emphasizes a constant ongoing action. This is what Paul was doing day in and day out. We can easily translate it as "I keep pressing on" or "I am pressing on," denoting a continuing or repeated action.

Here is Paul's contrast: He doesn't live mired down in the sin of his past. His present reality is one of straining forward to what God is going to do in his life.

Example 3-6: The Book of Hebrews

The book of Hebrews is chock full of meaningful *men* (μέν) and *de* (δέ) constructions. The book itself is a call to those Christian Jews thinking of retreating from their faith in Christ and returning to the comforts of a well-known Judaism. The writer uses *men* (μέν) and *de* (δέ) repeatedly to show the graphic choices being faced by the readers.

Example 3 – Heb. 3:5-6

Hebrews 3:5-6

καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς
θεράπων εἰς μαρτύριον τῶν λαληθησομένων,
Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἴκος
ἐσμὲν ἡμεῖς, ἐάν[περ] τὴν παρρησίαν καὶ τὸ
καύχημα τῆς ἐλπίδος κατὰσχῶμεν.

Now Moses [μὲν] was faithful in all God's house
as a servant, to testify to the things that were to
be spoken later, [δὲ] but Christ is faithful over
God's house as a son. And we are his house if
indeed we hold fast our confidence and our
boasting in our hope.

Understanding this *men* (μὲν) *de* (δέ) in Hebrews 3:5-6 helps us better focus on the ongoing assertion of the writer of Hebrews. Hebrews warns those Jews who might want to return to a form of Judaism as opposed to an embrace of Jesus as Messiah, that they are making the wrong choice. The option is between one who was marvelous (Moses) and one who is beyond marvelous (Christ, the Son of God). In one of many places, the writer points to the contrast in Moses and Jesus using a *men* (μὲν) *de* (δέ) construction.

Yes, on the one hand [*men* - μὲν], we can see Moses' faithfulness *in* God's house as a servant. But on the other hand [*de* - δέ], we need to see that Jesus is *over* God's house as a son! Moreover, this is the house where we belong!

The choice is set out clearly in the *men* (μὲν) *de* (δέ): Do the readers want to follow a servant in the house or the master over the house?

Example 4 – Hebrews 7:23-24

Hebrews 7:23-24

Καὶ οἱ μὲν πλείονες εἰσιν γεγονότες ἱερεῖς διὰ τὸ
θανάτῳ κωλύεσθαι παραμένειν· ὁ δὲ διὰ τὸ μένειν
αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν
ἱερωσύνην·

The [μὲν] former priests were many in number,
because they were prevented by death from
continuing in office, but he [δὲ] holds his
priesthood permanently, because he continues
forever.

Here the writer of Hebrews is contrasting Jesus not to Moses, but to the priestly system God set up through Moses. Many priests were necessary under the Mosaic law because they would each die. Every male in the tribe that descended from Levi was made a priest (the "Levitical priesthood"). You would need ones to take over from those that passed on. With Jesus, however, you have an eternal priest. He will not die, rather he conquered death with his resurrection. Jesus lives eternally. As such, he never needs someone to take his place as priest. His priesthood exceeds that of the Levites.

On one hand [*men* - μέν], you have the Levites, temporary and limited priests. But on the other hand [*de* - δέ], you have an eternal, permanent priest without limitation. The Hebrew writer wonders why anyone would want the former over the latter.

Example 5 – Hebrews 8:4-7

Hebrews 8:4-7	
<p>εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα· οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεχηρμάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνὴν· ὅρα γάρ φησιν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει· νυν δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσῳ καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἣτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμειπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος</p>	<p>Now if [μέν] he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern that was shown you on the mountain." But as it is [δέ], Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. For if that first covenant had been faultless, there would have been no occasion to look for a second.</p>

In this Hebrews 8:4-7 passage, we see a bit more complicated and challenging *men* (μέν) *de* (δέ) construction. Even without an ability to read Greek, one glimpse at the Greek on the left shows that a lot of words transpire between the *men* (μέν) and the *de* (δέ). That doesn't invalidate the function of those words in Greek. It just helps guide one in understanding the passage for how it is linked together. It again contrasts the work of Christ as a priest to that of the Jewish priestly system.

The first idea for contrast is given by the *men* (μέν). Jesus alive on earth would not be a priest. The priests were chosen by the Law from the tribe of Levi. (Jesus was from the tribe of Judah.) Priests were serving a copy or pattern of something else. Moses was even told to make things precisely from a pattern shown him on the mountain.

This *men* (μέν) idea is then contrasted with the *de* (δέ). The second point is that Christ's ministry is much better than that of the Law. The passage tells us why in two ways – expressly and by implication of the *men* (μέν) *de* (δέ). Expressly we read that the covenant being mediated by Christ is better because it is built on better promises and is faultless. By implication, however, we can scan the *men* (μέν) for more. The *men* (μέν) set out that the earthly priests were selected by the Law. We can fairly infer that Christ's priesthood is greater both because he is not

earthly and because he was selected or chosen not by the genetics stemming from the Law, but by God. God chose Christ as the priest. Furthermore, the earthly priests serve a copy; therefore the implication is that Christ serves the original.

This *men* (μέν) *de* (δέ) sets up in a grammatical fashion, the choice that the people have: follow a defective copy or the perfect original.

Example 6 – Hebrews 10:11-12

Hebrews 10:11-12

Καὶ πᾶς μὲν ἱερεὺς ἕστηκε καθ' ἡμέραν
λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων
θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν
ἁμαρτίας, οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν
προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν
δεξιᾷ τοῦ θεοῦ,

Now if [μέν] And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But [δέ] when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God,

Here again the *men* (μέν) *de* (δέ) sets up a contrast between the Levitical priesthood and that of Christ.

On the one hand [*men* - μέν], the priests stand each day to do the same thing over and over. They offer sacrifices that don't really remove the death penalty of sin. On the other hand [*de* - δέ], Christ offered a sacrifice one time and then sat down. The *men* (μέν) *de* (δέ) implies that Christ's sacrifice was fully sufficient to satisfy the penalty of sin. It does not need to be repeated. Once was enough. Jesus stands to sacrifice no more, but has taken his seat because the work is done. Jesus now reigns as God, seated at the right hand of the Father.

The charge of Hebrews weighs the decision again in the readers mind. Would you rather embrace the *men* (μέν), the inadequate unsatisfactory sacrifice or would you choose the fully sufficient one?

Example 7 – Acts 12:5

Acts 12:5

ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ·
προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς
ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ.

[μέν] So Peter was kept in prison, but [δέ] earnest prayer for him was made to God by the church.

Men (μέν) and *de* (δέ) work very well in discourse and stories. Luke uses them to great effect in the narrative of Acts. This example sets up the challenge between the true God of heaven and Herod, who claimed to be a god on earth. Herod has

imprisoned Peter and was severely persecuting the church. The show down between God and Herod will play out in the coming verses of Acts 12, but the two sides are set up by the *men* (μέν) and *de* (δέ) in Acts 12:5.

Edward Fudge likens this to the announcer before a boxing match. “In this corner [*men* - μέν], Herod, who has Peter in prison. But in the other corner [*de* - δέ], God who is being petitioned by the prayers of the saints!” The narrative then unfolds detailing the two camps. God send an angel to release Peter from Herod’s chains. God’s angel leads Peter out through Herod’s jail and locked gates. Peter returns to the church while Herod’s guards search futilely for him. Herod tries to move on in life, and accepts the praise of his minions as a god. The end of the *men* (μέν) and *de* (δέ) confrontation is given in verses 23 and 24. God in heaven strikes Herod dead, and the word of God increased and multiplied!

GREEK FOR HOME

1. “*The word of the cross:*
on the one hand [μέν] to those perishing, foolish it is;
on the other hand [δέ] to us being saved, the power of God it is.”
(1 Cor. 1:18).

In Paul’s letter to the Corinthians, he clarified that everything he taught was centered on “Jesus Christ and him crucified” (1 Cor. 2:2). It wasn’t just “good news,” it was “*the* good news” (aka “gospel”) (1. Cor. 15:1-4). Observant as he was, Paul saw multiple reactions to this news. Some embraced it; others scorned it. Paul’s observations about the reactions of people to the cross seem quite contemporary.

men (μέν) - A lot of people who hear or think about Jesus as resurrected and risen God, consider it all a bunch of silliness and superstition. It seems ridiculous to many in this modern, “Gee, we know so much now” world.

de (δέ) - Yet for those of us acutely aware of our sins and shortcomings, those of us who know that we are insufficient to stand before an awesome and holy God, even one of love, the cross is not foolish at all. It is the miracle answer. It is the resurrection to death. It is the solid ground that gives life meaning and purpose.

Lord, *men* (μέν) open the eyes of the blind, and *de* (δέ) lead me to the cross.

2. “So
*On the one hand [μέν] Peter was kept in prison,
but on the other hand [δέ] earnest prayer for him was made to God by
the church” (Acts 12:5).*

The Herod/God contest places squarely into this life the choices I have:

*men (μέν) - I can confront problems on my own or,
de (δέ) – I can confront problems faithfully through prayer.*

I think I am going for the prayer option!

3. “Now
*On the one hand [μέν], Moses was faithful **in** all God’s house as a
servant...
But on the other hand [δέ], Christ is faithful **over** God’s house as a
son” (Heb. 3:4-5).*

Choices, choices, choices: Which house do I live in and whom do I follow?

men (μέν) – Moses was a good man. In some ways, he was the best of men. God spoke through him, delivered the Law through him, used him to lead his people from bondage, and more. He was faithful in God’s house, serving God. I can choose to live following some really good thing, some really good system. There are several in the world! Or...

de (δέ) – Jesus Christ was not simply a good man. He is (not “was”) the Son of God. He is faithful over all of God’s house. He is faithful to God, and he is faithful to us who live in that house. We can rely on him 100% and will never be put to shame.

I am going to live in Jesus’ house following the faithful Son.

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 1:1-4:11. This week we add 1 John 4:12-13. 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 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** If 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. **6** We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error. **7** Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. **8** Anyone who does not love does not know God, because God is love. **9** In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. **10** In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. **11** Beloved, if God so loved us, we also ought to love one another. **12** No one has ever seen God; if we love one another, God abides in us and his love is perfected in us. **13** By this we know that we abide in him and he in us, because he has given us of his Spirit.