

Life Group Greek

Lesson 8 – Vocabulary: Theological Language

INTRODUCTION

I am uncertain, but I think it was 5th or 6th grade. The teacher gave us three terms to learn: synonym, antonym, and homonym. She defined synonyms, as two words with the same or similar meanings, like “teacher” and “instructor.” Antonyms were two words with opposite meanings, like “up” and “down.” Then she defined for us “homonyms.” She said that a homonym was a word with two or more meanings. She was thinking of words like “seal,” which can mean an animal, a stamp (as in the “Good Housekeeping Seal of Approval.”), or even a closure on a jar. She then gave us an assignment. We were to make a list of homonyms, with the one getting the greatest number the class homonym champion.

I readily confess that I have a competitive streak and the idea of a contest or competition has always revved my engines. I looked long and hard at her definition of “homonym,” a word that had previously been unknown to me, and thought, “this is silly.” I grabbed a dictionary, and almost *every* word had at least two meanings. Even “apple” has two: the “firm round fruit with a central core” and “somebody or something very much loved and favored by another person.” (E.g., “You are the ‘apple’ of my eye!”)

So I went back to class with my list of one hundred words. The closest student was so far back it wasn’t funny. I turned in my list and waited for the Homonym Championship trophy I knew must be waiting for me.

A matter of days later, my paper was returned. The teacher had struck almost all of my answers. It seems I was simply listing multiple definitions for single words, not truly listing homonyms. I went up to her desk and protested. She explained that I was not listing “homonyms,” and it was a good thing I was learning the difference. I countered that *I had not* messed up. It was her definition that was lacking. By her definition, I had certainly won the trophy!

Somewhere during all of this, I found out there was no trophy anyway. Her idea of “class champion” simply meant, “you had the most.” No trophy? Well, at that point, it hardly seemed worth arguing, so I let this one slide.

It does come to mind now, as we consider the portion of last week’s lesson we did not have time to cover in class. We will pull that section into this written lesson,

but because we have some additional time, we will add to it with a bit more Greek!

THEOLOGICAL TRANSLATIONS

Grace (*charis* - χάρις)

Last lesson we focused on words that have a developed theological meaning in our 21st century world, even though they also had a non-theological meaning in the world of the New Testament era. Some of these words get translated by terms conveying a theological idea; others are translated by more secular terms.

The example that we started, but failed to complete, was the Greek word *charis* - χάρις. This word has a wide range of semantic meaning, as set forth by one of the recognized lexicons of New Testament Greek, that by Bauer, Gingrich, Arndt, and Danker (“BGAD”).¹

Here are the relevant sections of BGAD:

χάρις, ἱστος, ἡ

- 1. a winning quality or attractiveness that invites a favorable reaction, *graciousness, attractiveness, charm, winsomeness***
- 2. a beneficent disposition toward someone, *favor, grace, gracious care/help, goodwill***
- 3. practical application of goodwill, (*a sign of*) *favor, gracious deed/gift, benefaction***
- 4. exceptional effect produced by generosity, *favor*.**
- 5. response to generosity or beneficence, *thanks, gratitude***

With such a wide range, it is not surprising that we find a number of English words used in translation. Of course, most times we read the English “grace.” But many times we find other words including:

“Favor” as in “favorable”

- **Luke 1:30** And the angel said to her, “Do not be afraid, Mary, for you have found favor [*charis* - χάρις] with God.

¹ “χάρις,” 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).

- **Luke 2:40** And the child grew and became strong, filled with wisdom. And the favor [*charis* - χάρις] of God was upon him.
- **Luke 2:52** And Jesus increased in wisdom and in stature and in favor [*charis* - χάρις] with God and man.

“Favor” as in doing one a “favor”

- **Acts 24:27** When two years had elapsed, Felix was succeeded by Porcius Festus. And desiring to do the Jews a favor [*charis* - χάρις], Felix left Paul in prison.
- **Acts 25:3** asking as a favor [*charis* - χάρις] against Paul that he summon him to Jerusalem—because they were planning an ambush to kill him on the way.
- **Acts 25:9** But Festus, wishing to do the Jews a favor [*charis* - χάρις], said to Paul, “Do you wish to go up to Jerusalem and there be tried on these charges before me?”

“Benefit”

- **Luke 6:32, 33** “If you love those who love you, what benefit [*charis* - χάρις] is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what benefit [*charis* - χάρις] is that to you? For even sinners do the same.

“Thanks”

- **Luke 17:9** Does he thank [*charis* - χάρις] the servant because he did what was commanded?
- **Rom. 6:17** But thanks [*charis* - χάρις] be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed,
- **Rom. 7:25** Thanks [*charis* - χάρις] be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

- **1Cor. 10:30** If I partake with thankfulness [*charis* - χάρις], why am I denounced because of that for which I give thanks [*not charis* - χάρις]?

“Gift”

- **Rom. 4:4** Now to the one who works, his wages are not counted as a gift [*charis* - χάρις] but as his due.
- **Rom. 12:6** Having gifts [*charis* - χάρις] that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith

“Grateful”

- **Heb. 12:28** Therefore let us be grateful [*charis* - χάρις] for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe,

“Gracious”

- **1Pet. 2:19, 20** For this is a gracious [*charis* - χάρις] thing, when, mindful of God, one endures sorrows while suffering unjustly. For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious [*charis* - χάρις] thing in the sight of God.

This is just a sampling of the many verses in the New Testament that use a variety of English words. The Greek *charis* - χάρις is used 155 times in the New Testament.

Importantly, we should see that *charis* - χάρις is not a “homonym.” We are not seeing two or more different words in the Greek, but simply one word with a wide range of meaning.

Last week, we set out a number of passages that illustrate the Greek and English corresponding to the range of meaning by BGAD.

1. The character trait of graciousness.

Luke 2:52

Καὶ Ἰησοῦς προέκοπτεν
[ἐν τῇ] σοφία καὶ ἡλικία
καὶ χάριτι παρὰ θεῶ καὶ
ἀνθρώποις.

And Jesus increased in
wisdom and in stature
and in favor with God
and man.

Here the translation is “favor,” carrying the idea of a winsomeness or appreciation.

2. The gracious disposition of one to another.

This is a usage of the word in Acts when Luke described Stephen’s work among the people. Stephen did great signs out of a gracious disposition and desire to help, as well as from the resource of God’s mighty power.

Acts 6:8

Στέφανος δὲ πλήρης
χάριτος καὶ δυνάμεως
ἐποίει τέρατα καὶ σημεῖα
μεγάλα ἐν τῷ λαῷ.

And Stephen, full of grace
and power, was doing
great wonders and signs
among the people.

3. A gift or gracious (undeserved) favor.

A good example of this is found in the Acts narrative where Felix held Paul in custody and decided not to release Paul as a “favor” to the Jews.

Acts 24:27

Διετίας δὲ πληρωθείσης
ἔλαβεν διάδοχον ὁ Φῆλιξ
Πόρκιον Φῆστον, θέλων
τε χάριτα καταθέσθαι
τοῖς Ἰουδαίοις ὁ Φῆλιξ
κατέλιπε τὸν Παῦλον
δεδεμένον.

When two years had
elapsed, Felix was
succeeded by Porcius
Festus. And desiring to do
the Jews a favor, Felix left
Paul in prison.

The interesting part of this word is working to understand it in the contexts that Paul uses for salvation. A key verse is Ephesians 2:5 and 8.

Eph. 2:5, 8

καὶ ὄντας ἡμᾶς νεκροὺς
τοῖς παραπτώμασιν
συνεζωοποίησεν τῷ
Χριστῷ, χάριτί ἐστε
σεσωσμένοι.... ἵνα
ἐνδείξηται ἐν τοῖς αἰῶσιν
τοῖς ἐπερχομένοις τὸ
ὑπερβάλλον πλοῦτος τῆς
χάριτος αὐτοῦ ἐν
χρηστότητι ἐφ' ἡμᾶς ἐν
Χριστῷ Ἰησοῦ. Τῇ γὰρ
χάριτί ἐστε σεσωσμένοι
διὰ πίστεως·

Even when we were dead
in our trespasses, made us
alive together with Christ
—by grace you have been
saved.... so that in the
coming ages he might
show the immeasurable
riches of his grace in
kindness toward us in
Christ Jesus. For by grace
you have been saved
through faith.

This passage speaks of “grace” and from the context it is readily apparent that Paul is using what we have set out as the third set of ideas behind the word. This “grace” by which we are saved is a gift or underserved favor God did on our behalf. Paul contrasts this “gift” from what one would get by “working,” not only in the Ephesians passage, but also in other passages like Romans 4:4, where he relates that there is no grace if man works to get it.

Rom. 4:4

ὃ δὲ ἐργαζομένῳ ὁ
μισθὸς οὐ λογίζεται κατὰ
χάριν ἀλλὰ κατὰ
ὀφείλημα,

Now to the one who
works, his wages are not
counted as a gift but as
his due.

Understanding these passages make a difference in a core issue of salvation. Does the salvation of man come about simply because God is gracious? Does God just decide to overlook sin because he is a kind and caring soul, and so lets the sins go for certain folks? No. That is Paul's point of using the "grace" of God in the sense of a gift.

The grace of God ([*charis* – χάρις]) that brings salvation to man is a historical action God took that became a gift to humanity. That historical action is the death, burial, and resurrection of Jesus as one who carried the penalties of humanity's sin on his own shoulders. As the perfect one who had no cause to carry sin's curse, Jesus took those curses on our behalf. *That* was the gift. That was the grace. That is the means by which humanity finds forgiveness before a God who is undoubtedly "gracious," but also fiercely holy!

4. The effect produced by an act of generosity.

Now that we see Paul's usage of grace [*charis* – χάρις] as a gift, we can more readily see its usage in a passage where it references the effect of the generosity, or we might say, "the grace of the grace!" Paul puns off this effect well in Ephesians 1:6-7.

Eph. 1:6-7

εἰς ἔπαινον δόξης τῆς
χάριτος αὐτοῦ ἧς
ἐχαρίτωσεν ἡμᾶς ἐν τῷ
ἠγαπημένῳ. ⁷ Ἐν ᾧ
ἔχομεν τὴν ἀπολύτρωσιν
διὰ τοῦ αἵματος αὐτοῦ,
τὴν ἄφεσιν τῶν
παραπτωμάτων, κατὰ τὸ
πλοῦτος τῆς χάριτος
αὐτοῦ

...to the praise of his
glorious grace, with which
he has blessed us in the
Beloved. In him we have
redemption through his
blood, the forgiveness of
our trespasses, according
to the riches of his grace,

Here God's gracious gift calls forth praise of his "graciousness" even as the effect of the graciousness is proclaimed as "riches."

5. A "thank you" response.

As Jesus was explaining the reaction of a master to his servant doing his normal course of work we read:

Luke 2:52

Καὶ Ἰησοῦς προέκοπτεν
[ἐν τῇ] σοφίᾳ καὶ ἡλικίᾳ
καὶ χάριτι παρὰ θεῶ καὶ
ἀνθρώποις.

And Jesus increased in
wisdom and in stature
and in favor with God
and man.

In 2 Timothy 1:3, *charis* – χάρις is even translated "thanks": "I thank [*charis* – χάρις] God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day."

This week, we add a perplexing passage on which scholars differ in an effort to see if we can assimilate a fair rendering based on the Greek study of "grace," combined with an analysis of another Greek word – the preposition *anti* - ἀντί. First the verse:

John 1:16

ὅτι ἐκ τοῦ πληρώματος
αὐτοῦ ἡμεῖς πάντες
ἐλάβομεν καὶ χάριν ἀντὶ
χάριτος.

For from his fullness we
have all received, grace
upon grace.

We can readily see in the underlined verses set out both the two occurrences of “grace” (*charin* – χάριν and *charitos* – χάριτος), as well as the word *anti* (ἀντί). Before we explore the Greek of the verse, it might help to consider what the phrase means from the English: “grace upon grace.” Does that mean, “grace piled upon grace” or, as we might have said growing up, “heaps of grace”?

Consider some alternate translations:

NIV 2011: “grace in place of grace already given.”

ASV (1901) and KJV: “grace for grace.”

The Message: “gift after gift after gift.”

New Jerusalem Bible: “one gift replacing another.”

RSV: “grace upon grace.”

We can see some replacing “grace” with “gift,” but we also see a difference in opinion in whether *anti* expresses the idea of “in place of” and the related “replacing” or whether it is more of more and more grace.

The opinions differ based on the word “anti,” but beyond that simple preposition lays the context. That context dictates the meaning of both “anti” and “grace.” Furthermore, “anti” and “grace” add to the context of each other in ways that help us determine the passages meaning.

WARNING: Fair warning here, I am not remotely the credentialed scholar with formally qualified to critique many of the excellent commentators on this passage with whom I disagree. Even so, it is fully appropriate to study the text, the context, the expert opinions, the original language, and then prayerfully consider and form opinions on what the text means. So boldly venturing into territory I might should leave alone, I set forth the major readings for the passage citing for each, some of the more prominent commentaries. I then consider some additional factors that bear on the interpretation, explaining in the process what I believe the passage is saying:

All scholars recognize the need to understand the passage within its immediate context. If we go back to John 1:14 and pace the passage through verse 18, it gives us some necessary additional material:

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace [*charis* – χάρις] and truth. (John bore witness about him, and cried out, “This was he of whom I said, ‘He who comes after me ranks before me, because he was before me.’”) For from his fullness we have all received, grace [*charis* – χάρις] upon [*anti* – ἀντί] grace [*charis* – χάρις]. For the law was given through Moses; grace [*charis* – χάρις] and truth came through Jesus Christ. No one has ever seen God; the only God, who is at the Father’s side, he has made him known.²

1. “In place of”

Johanine scholar Leon Morris, in *The New International Commentary of the New Testament*, said that “grace upon grace” “probably” means,

that as one piece of divine grace (so to speak) recedes it is replaced by another. God’s grace to his people is continuous and is never exhausted. Grace knows no interruption and no limit.³

2. “The Holy Spirit”

Johanine scholar J. Ramsey Michaels sees in this a reference to the Holy Spirit and his gifts.

the phrase “grace upon grace” locates the gift of the Spirit within a series of divine “graces” or gifts.⁴

3. “In addition to”

Recognizing that scholars differ on the meaning of this phrase, John Calvin wrote it as meaning a deluge of grace.

² Interestingly, John uses “*charis* – χάρις” four times in rapid succession in these verses. Yet in the 22 chapters of his book, he never uses the term again!

³ Morris, Leon *The Gospel of John* (Eerdmans, 1995), at 98.

⁴ Michaels, J. Ramsey, *The Gospel of John* (Eerdmans, 2010), at 89.

I agree with the opinion of those who say that we are watered with the *graces* which were poured out on Christ.⁵

Modern scholar D.A. Carson sets out common alternate views, but then suggests an alternative that also gets scholastic recognition from others. This is the view that I believe makes most sense for both the context and the language (“*charis* – χάρις” and “*anti* – ἀντί”).

4. “One gift in place of an earlier gift”

Carson writes,

It appears that the grace and truth that came through Jesus Christ is what replaces the law; the law itself is understood to be an earlier display of grace.⁶

Carson points to the tight link between verse 16 and verse 17, which reads,

For the law was given through Moses; grace [*charis* – χάρις] and truth came through Jesus Christ.

Carson then adds the three common objections to the view that the law of Moses was the first “grace” while in Christ we find the “grace upon grace” or “grace instead of grace.”

While Carson addresses those objections well, I suggest there are some supplemental supports for his view that we can add in light of our studies on “grace” as well as some additional information on the Greek *anti* we will consider below.

OBJECTION 1: “Grace” did not come by Moses, the Law did.

This objection fails to consider the full range of meaning of the Greek “grace” (*charis* – χάρις). Inherent in the Greek is the idea of “gift.” Moses did not write the Law, it was given to Israel through him. In this sense it was a “gift,” and an incredibly special one at that. It was so viewed that when Paul wants to recount

⁵ John Calvin, *John Calvin's Commentaries – John*, trans. John King, (Calvin Translation Society, 1847).

⁶ Carson, D. A., *The Gospel According to John* (Eerdmans, 1991), at 132.

the advantages God gave the Jews as his chosen people, the first he cites is that God gave and entrusted the Jews with the Law (Rom. 3:1-2).

This idea of the Law as a “grace/gift” makes even more sense as we note John’s tightly linked follow up verse 17. The Law was a “gift,” it was “given through Moses.”⁷ Implied in the sentence is that grace and truth were also “given,” coming through Jesus Christ. Jesus, after all, was himself “full of “grace and truth.”

OBJECTION 2: John is “deeply opposed to the Law.”

Carson does a strong job of pointing out that this view is misshaped from a misperception of two citations to “your Law” where Jesus is using it to make a point. It hardly makes John “anti-law.”

We can add to Carson’s reasoning something more subtle about John, that shows that rather than opposing the Law, he was deeply attached to it, using it to further his point about Jesus being the Christ. In John, an overarching theme is that Jesus is the fulfillment of many Old Testament prototypes, including the festivals and other events. John singles out seven miracles/signs, one for each day of the creation account of Genesis, noting they were chosen, in spite of Jesus doing many other signs, for the faith of his readers (Jn. 20:30-31). The final miracle of John is the resurrection of Jesus, echoing Jesus as a new Adam. In the post-resurrection scene, Jesus is even mistaken for a “gardener,” Adam’s original occupation (Jn. 20:15).

We see these allusions back to Genesis over and over, including the calling of Nathaniel, where Jesus relates back to Bethel and the stories of Isaac (Jn. 1:43-51). In that magnificent story, not only is the calling of Nathaniel related to Isaac, with Jesus as the ultimate staircase spanning from earth to heaven, but also we read the beautiful acclamation of Jesus as the one “of whom Moses in the Law wrote” (Jn. 1:45).

While some might dismiss this constant echoing of Genesis, as “non-Law,” we know such is an artificial distinction. The Law given to Moses was the Torah, the first five books of the Old Testament. In Jesus’ day, and even today, Genesis is just as much a part of the “Law” given to Moses as are the many festivals and dietary laws, etc. handed down on Sinai.

⁷ For “given,” John uses the verb “give” (*didōmi* - δίδωμι), the standard word for giving a gift. This helps us understand that the contextual meaning of *charis* – χάρις in verse 16 fits well within the idea of a “gift.” The Law was “given” and as such was a “gift” or “grace.”

OBJECTION 3: Jesus can't replace the Law because John saw the Law as still in force (i.e., NOT replaced).

As Carson points out well, John does not argue that Jesus simply scooted the Law over and replaced it with his own grace/gift. Instead, Jesus *fulfilled* the Law, and so we have the grace/gift of Jesus now rather than the grace/gift of the Law. The Law is subsumed in Jesus.

So where does the Greek word anti (ἀντί) come in?

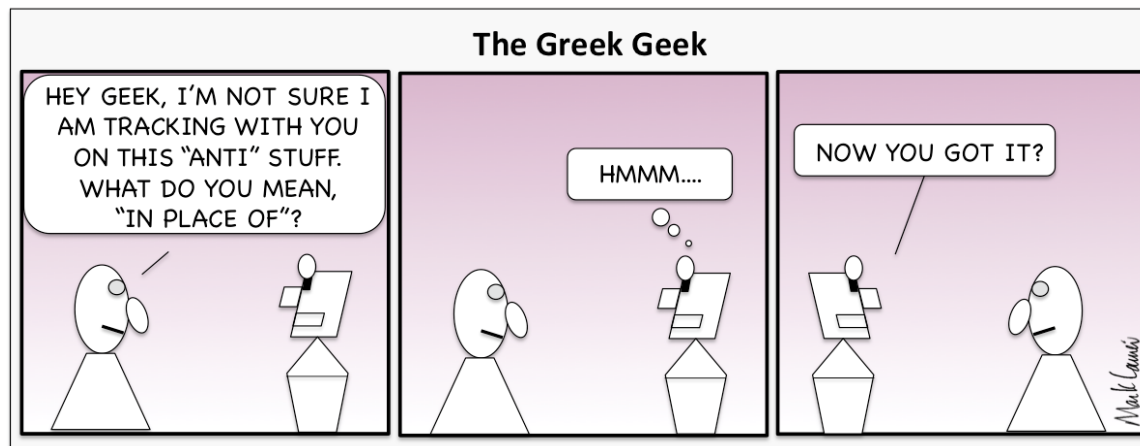
The Greek word *anti* (ἀντί) is a preposition. In early Greek, it carried the idea of “in front of,” but by New Testament times that meaning is largely gone. In the New Testament and other period writings, it has a few different uses:

(1) It can mean “as the equivalent of.” (We find it thus in the Greek of Ex. 21:23-25 where you take an “eye for [*anti* - ἀντί] an eye” or “tooth for [*anti* - ἀντί] a tooth.”)

(2) It can mean “in return for” in the sense of “for the price of.” (We find it thus in Hebrews 12:16 where Esau sold his birthright “in return for [*anti* - ἀντί] a single meal.”)

(3) A third common usage of *anti* - ἀντί is “instead of,” using it as a word of substitution. We find this in many passages in the Greek Old Testament (God gives Eve the son Seth “in place of [*anti* - ἀντί] Abel” (Gen. 4:25). Abraham offers a ram as the sacrifice “instead of [*anti* - ἀντί] Isaac” (Gen. 22:13). Judah offers to stay as collateral in Egypt “instead of [*anti* - ἀντί] the boy [Benjamin]” (Gen. 44:33).

This third sense is a likely reading for the John passage, and why several translations use the idea of “grace instead of grace.” We would not understand the “grace *anti*-ἀντί grace” as “grace for the equivalent of grace.” Nor would it make sense to read of “grace in return for grace.” But the idea of “grace instead of grace” certainly fits the passage well, especially if we consider the “graces” as “gifts,” the first of the Law given through Moses and the second of the truth and grace in Christ. Now we can see that the “grace” in Christ as “truth” is instead of the “Law” because, as we noted earlier, Christ both fulfilled the Law and exceeded the Law’s ability to make humanity right with God.



SUMMATION

This may seem like a lot to take in, but we can break it down into bite –size morsels and perhaps make this sense of things. Greek language is rich and full. It carries a wide range of meanings and usage, depending on the context. If we examine it carefully, if we consider the larger contexts of Scripture, we can find all sorts of nuggets that enhance the color and texture of our faith and understanding. For example, in Jesus, we find the gift from God that replaced the marvelous gift of the Law. Jesus is a gift of life and truth, that draws us into right standing with God, as we place our faith in the death and resurrected Lord.

GREEK FOR HOME

1. *“For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”* (Mk. 10:45).

See the “for” in “for many”? It is our Greek friend *anti* - ἀντί! It is another example of it meaning “in place of.” Jesus die in our place, yours and mine! This should stir up in us deepest gratitude and praise.

2. *“I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel”* (Gal. 1:6).

The gift that is in Christ *is* the good news. It *is* the gospel. That we have Jesus as our substitute is the difference between life and death. I will stand on the righteousness of Christ, and never my own!

3. *“What shall we say then? Are we to continue in sin that grace may abound?”* (Rom. 6:1).

Have you heard the expression, “Don’t look a gift horse in the mouth?” Perhaps you’ve heard, “Don’t be an ingrate!” Who when given a gift, would ever ask for more? Who when given a gift of great price, would ever look at the giver and say, “Gee, I want more of this for my own selfish reasons!” I trust no one with any sense of propriety would! In that sense, Paul asked the astonishing question, “would anyone suggest that we continue in sin so God’s gift in Jesus can be magnified even greater? So that God would be giving us an even greater gift?” We can join Paul in his reply, “By no means!”

APPENDIX ONE

The Greek Alphabet

Our main concern is with the lower case letters, although we also give the upper case letters for reference. It is useful to know the letters, their names, and a core pronunciation. We do not know with great precision how the ancients pronounced the letters, however, and it is likely that pronunciation differed in different regions (just as it does in English). The key for anyone is to use a consistent pronunciation.

Notice that 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. This mark is “rough” (e.g., ᾱ), in which event you add an “h” sound, or it is “smooth” (e.g., ᾰ) which makes it silent.

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	Y	Upsilon	u, y
ϕ	Φ	Phi	ph
χ	X	Chi	ch
ψ	Ψ	Psi	ps
ω	Ω	Omega	o (long)

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 1:1-4:15. This week we add 1 John 4:16-17. 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. **14** And we have seen and testify that the Father has sent his Son to be the Savior of the world. **15** Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. **16** So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God

abides in him. **17** By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world.