

Life Group Greek

Lesson 10 – Verbal Aspect Part 2

INTRODUCTION

I love horrible weather. I don't mean hot humid Houston summer days. That can be horrible, but it is not the kind I love. I Love the kind of weather that radically transforms your day. I've been this way as long as I remember, going back to childhood in upstate New York, teenage years in Lubbock, Texas, and adulthood in Houston.

When I was young living in upstate New York, I still remember the joys of going to bed expecting a lake effect blizzard to roll in over Lake Ontario and dump massive amounts of snow, squashing any shot at school. In the morning, I would leap out of bed and run to the window to see if the promised blizzard whited out the chances of school.

In Lubbock, we had snow, but our real weather action was the tornado. Massive weather systems would blow in over the high plains and Lubbock was in tornado alley. We would be on tornado alert multiple times each tornado season.

Houston doesn't have many tornados, and the blizzards are only seen on television, but we have our own weather phenomenon. The hurricane. Every summer we have hurricane season, and while they do not often hit land in Houston, we have enough for the weather to be a distraction. It can foul up all the plans you make, when you have to head to higher ground, packing up and storing water and food for days without electricity.

Hurricanes come in handy for more than changing your plans. I think they may help us in understanding “aspects” of Greek verbs. Last week we began this discussion looking at three different “aspects” or “viewpoints” that are found in the Greek verb tenses. This is different than looking at tenses like we do in English. In English, we think of verb tenses as indicators of time. The “past tense” indicates something that happened in the past. The “present tense” indicates something happening at present. While scholars debate the extent to which Greek verb “tenses” convey time, the “time” of Greek verbs is not the purpose of this lesson. We are looking at the “aspect” or viewpoints” of Greek verbs. What does that have to do with a hurricane? The hurricane helps us understand the “aspect” of verbs.

VERBAL ASPECT

Imagine you are living on the coast in a hurricane zone. It is hurricane season, and hurricane “Helena” is about to disrupt your life. To know more, you turn on the television to get an up to date story.

The information might come to you in three different categories, or from three viewpoints. First, you might get the satellite radar view.

When viewed from a satellite orbiting earth, the hurricane is reported as an event seen from above or as a whole. This can be effective for background information or to convey the event somewhat removed from it.



This viewpoint is like that of the Greek verb form we call the “aorist.” It is the most common verb tense in Greek usage by Biblical times, and as such is the default tense. Frequently used in narratives, it conveys background information.

In using our hurricane event, this is the news reporter speaking of the hurricane as “blowing past Cuba and Florida, strengthening in the hot waters of the Gulf of Mexico bearing down on the gulf coast between Houston and New Orleans.” Showing the satellite view, the hurricane is an obvious event taking place on earth.

There is another way to get the report on the hurricane, however. We might turn on the local news channel, and instead of getting the hurricane from the satellite view, we see a reporter standing on the coast, with the winds and rain battering down. The reporter stands in full rain regalia trying not to be swept aside as she or he explains, “The winds are picking up. We can see the waves swelling and the storm surge is starting to build. Homes are boarded up, and the streets are deserted as people have moved to higher ground for safety. We are having trouble standing here as the winds are driving hard.”

This is a different viewpoint of the same hurricane. This viewpoint is providing a blow-by-blow account of the up to the date events. It is that we find in the two Greek verb forms we call “present” and “imperfect.” In Greek, these verb forms stand out from verbs in the aorist tense. They draw you in to the verb’s action in ways that the satellite view doesn’t.

We can also find a third viewpoint of the hurricane. This is one where the reporter is soaked and disheveled. This reporter has endured (or is enduring) the storm and giving the perspective of one whose status or state is apparent and, in a sense, is the story. It is the, “You can tell by looking at me what the storm is (or was). It has left me, the reporter in this state.” For many scholars, this is the aspect of the “perfect” Greek verb form. It gives the viewpoint or aspect of the state of affairs.¹

With this explanation, lets us consider three passages in the New Testament, looking at them through the lens of the verbs’ aspects.

Example 1 – Ephesians 1:3-14

I love the way Paul used the different verb tenses in Ephesians. We will sample his usage in the passage by placing the **aorist** verbs in **bold**, *present* and *imperfect* in *italics*, and the perfect verbs we will underline. That means the **bold** print is the radar reporting of the hurricane, the *italics* are the on-the-scene report, and the underlined is the rain-soaked state of affairs.

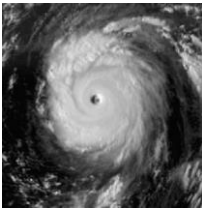
3Blessed be the God and Father of our Lord Jesus Christ, who **has blessed** us in Christ with every spiritual blessing in the heavenly places, 4even as he **chose** us in him before the foundation of the world, that we should be holy and blameless before him. In love 5he **predestined** us for adoption as sons through Jesus Christ, according to the purpose of his will, 6to the praise of his glorious grace, with which he **has blessed** us in the Beloved. 7In him we *have* redemption through his blood, the forgiveness of our trespasses,

¹ There is debate among scholars as to whether the “third category” of aspect, that of “stative verbs” should be folded into the first (“perfective”) or second (“imperfective”) category or not. For folding into the perfective category, see, Fanning, Buist, “Approaches to Verbal Aspect in New Testament Greek: Issues in Definition and Method,” *Biblical Greek Language and Linguistics: Open Questions in Current Research*, (Sheffield Academic Press 1993), at 49-50. For folding into the imperfective category, see Campbell, Constantine, *Basics of Verbal Aspect in Biblical Greek* (Zondervan 2008), at 50-52. Regardless of whether one considers the third a “stative” category by itself or subsumed within another category, the rarity of the verb tense makes it stand out in emphasis, and it undoubtedly at times assumes a stative aspect, hence our usage in this paper.

according to the riches of his grace, 8which he **lavished** upon us, in all wisdom and insight **9making known** to us the mystery of his will, according to his purpose, which he **set forth** in Christ 10as a plan for the fullness of time, **to unite** all things in him, things in heaven and things on earth.

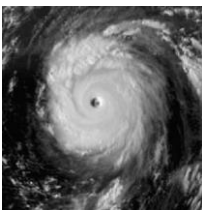
11In him we **have obtained an inheritance, having been predestined** according to the purpose of him who *works* all things according to the counsel of his will,12so that we who were the first to hope in Christ might be to the praise of his glory. 13In him you also, when you **heard** the word of truth, the gospel of your salvation, and **believed** in him, **were sealed** with the promised Holy Spirit, 14who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

We will first consider the **aorist** verbs. They are the default verbs that provide the continuative structure of Paul's writing.



In the first ten verses, we get a big picture that readily works with our example of the satellite view of the hurricane. Each of the aorist verbs denotes something from the hand of God. It is truly the heavenly view/aspect of Paul's text. We read that God has performed a number of things for the believer, all related to the work and person of Christ:

- **blessed** us in Christ with every spiritual blessing
- **chosen** us in Christ before the foundation of the world
- **predestined** us for adoption through Christ
- **blessed** us with his grace in Christ (the "Beloved")
- **lavished** his grace, and **made known** the mystery of his will **set forth** in Christ, and will
- **unite** all things in Christ.



The satellite narrative then shifts to what the whole story looks like to the believer. As believers, we have:

- **obtained** an inheritance
- **been predestined**
- **heard** the word of truth
- **believed** in Jesus, and
- **been sealed** with the Spirit.

With that as the general report of the passage, we can then shift to the *present* and *imperfect* verbs that give the perspective on the on the scene reporter, participating as the hurricane blows ashore. This is the focus on what is unfolding in the here and now.

Our experience in the here and now includes us *having* redemption through his blood and forgiveness of our trespasses. Redemption is not simply a big picture item, but it is also a real moment-by-moment experience. Just as the hurricane winds blow around the on-site reporter, so I am enveloped in the redemption of one whose sins are forgiven, right now, minute-by- minute.

This moment-by-moment viewpoint includes not only what I *have* as a believer, but also what God is doing. God is at *work* right now in my life. What I am experiencing today, this hour, this minute, is nothing short of God himself working all things according to the counsel of his will.

If we examine the perfect verbs, we can look at the status or state of the reporter soaked in the hurricane. There is only one perfect verb in this passage, but it is an important one. Paul wrote of those first believers that, as the first to hope in Christ, the Ephesians and Paul were to the praise of his glory. That is the status of the believer. The believer exists as one who hopes in Christ. The believer is not simply coming in or out of the idea of hoping in Christ. The believer does not bring out hope like a leaf blower, to clean up the driveway from autumn leaves or trash. The believer lives a life of one who confidently expects Christ to be Christ. The loving, sacrificial, redeeming, Son of God who assures us of his care and concern.

We can now continue in Paul's instructive narrative to the Ephesians as we look at the next passage.

Example 2 – Ephesians 1:15-23

We will continue to put the **aorist** verbs in **bold**, the *present* and *imperfect* in *italics*, and the perfect verbs we will underline.

For this reason, because I have **heard** of your faith in the Lord Jesus and your love toward all the saints, 16I *do not cease to give thanks* for you, *remembering* you in my prayers, 17that the God of our Lord Jesus Christ, the Father of glory, **may give** you the Spirit of wisdom and of revelation in the knowledge of him, 18*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, 19and what is the *immeasurable* greatness of his power toward us who *believe*, according to the working of his great might 20that he **worked** in Christ when he **raised** him from the dead and **seated** him at his right hand in the heavenly places, 21far above all rule and authority and power and dominion, and above every name that *is named*, not only in this age but also in the one *to come*. 22And he **put** all things under his feet and **gave** him as head over all things to the church, 23which is his body, the fullness of him who **fills** all in all.

In this passage, let's take the verbs in order, rather than segregate them out. Doing so, will give a good flow, and will allow us to consider a little more the Greek mindset, for they would follow these verbs as spoken, not in segregation. So we will re-talk the passage, loading onto Paul's verbs, the viewpoint directed by the tenses.

Paul first uses an **aorist** to set out some basic core information. Paul has been **hearing** about the Ephesians' faith. He has **heard** about their love for the believers. That is the overview that calls Paul into the *here and now activity of unceasing prayer thanking* God for the Ephesians believers. The Ephesians are on Paul's regular prayer list! He *remembers* them in constant prayer, appreciative to God for who they were and how they lived for Jesus. Moreover, Paul prays regularly for them that God would **give** them the Spirit growing their wisdom and insight/understanding about God and Jesus. That they might grow in the status of believers whose hearts are enlightened. Paul wants them to be people who know intimately and look forward to those things God has in their future. These are true riches, a glorious inheritance.

Paul does not want them to be enlightened and "in the know" only about what is confidently in the future, but he also wants them to know *right now*, God's *immeasurably* great power that is working *today* for the *believer*. This is the same great power that has wrote the mighty historical **work** in Christ when he **raised** him from the dead, when he **seated** him on the throne in heaven at God's own right hand. Jesus sits above any rule, any authority, any power, and dominion. Jesus sits above anyone with any *name alive now* or *at any time*. Caesar is not a close second. No one is. No one ever will be. It is already done. It is viewable as a completed event, even as it projects into the future. God **put** everything under Jesus' feet.

The church especially should see Jesus as the head of all things. God **gave** him this position. The church is the body of Christ, and it is Christ who **fills** the church.

With that, we can consider Ephesians 2:1-10.

Example 3 – Ephesians 2:1-10

1And you were dead in the trespasses and sins 2in which you once **walked**, following the course of this world, following the prince of the power of the air, the spirit that now *is at work* in the sons of disobedience— 3among whom we all once **lived** in the passions of our flesh, *carrying out* the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. 4But God, being rich in mercy, because of the great love with which he **loved** us, 5even when we were dead in our trespasses, **made us alive together with** Christ—by grace you have been saved— 6and **raised** us up with him and **seated** us with him in the heavenly places in Christ Jesus, 7so that in the *coming* ages he **might show** the *immeasurable* riches of his grace in kindness toward us in Christ Jesus. 8For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9not a result of works, so that no one **may boast**. 10For we are his workmanship, **created** in Christ Jesus for good works, which God **prepared beforehand**, that **we should walk** in them.

We will continue to consider Paul's discourse in narrative fashion giving emphasis to the verbs as he uses the various forms, trying to think like we were the first-century Greeks getting his message!

The big picture? There we were, dead in our daily **walk**. Not sick, but dead in trespasses and sins. Dead following the same road as everyone else, following the prince of the power of the air, that spirit *working even right now* in the sons of disobedience.

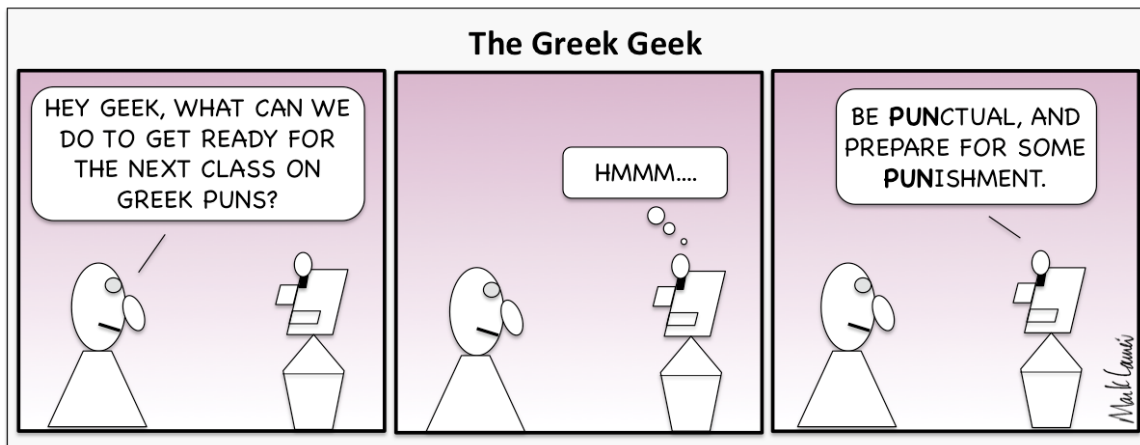
We can see him working right now in the unbeliever who live like we once did, controlled by our flesh's desires. Remember what it was like *carrying out* the desires of the body and mind? It's just who we were. By nature we were children of wrath, just like all the unbelievers. But there is a bigger picture than the present. There is a God who is rich in mercy. A God who **loves** us greatly. This God took us when we were dead in our trespasses, and **made us alive, joined** with Christ! He changed our status! No longer dead, we are saved, by his grace. That is our status now! SAVED! Think of it in big picture again. We are **raised** with Christ. We are **seated** with Christ in the heavenly places.

This is part of God’s plan. He had a reason. This way as *we observe the unfolding age to come*, God **will show** us his *immeasurable riches that we will experience first hand*. These are the riches that come from his kindness, that come in Christ. It is by God’s grace through faith, that we have the status of SAVED. We didn’t get that status by anything we did; God gave it to us. Since we didn’t work for our status, we can’t **boast** about it. God is the one who **made** us thusly, and we need to see this in the big picture. We need to see that he **created** us in Christ so we could do the good works he has already **prepared** for us **to walk** in.

SUMMATION

Verbs are action words. It is great to think of them as portraying action from different perspectives. It is a marvelous feature of the Greek language that we can read it and see an emphasis or viewpoint provided simply by the form of the word. This makes reading Greek even more fun!

Next week – Greek puns!



GREEK FOR HOME

In our Greek For Home, we will maintain our bold print for **aorist** verbs, italics for *present* and *imperfect* verbs and underlining for perfect verbs.

1. “But now in Christ Jesus you who once were far off **have been brought near** by the blood of Christ” (Eph. 2:13).

There is a beauty to the big picture. It is great to see things as the full or complete event. I love the idea of a satellite view of me **brought near** to God in Jesus Christ. I know how far I have wandered. I know how poor my best efforts at finding or drawing near to have been. But, praise God, he has brought me near in Christ! Christ came and found me. And in him, I have found restoration with God.

2. “For through him we both *have access* in one Spirit to the Father” (Eph. 2:18).

This is a really cool aspect of our life as believers. God has not only brought us near to him in Jesus, but God has given us access to the Holy Spirit. This is a present access. It is something we see and experience firsthand. We are to see the aspect of this as access right now. It is ours! Amen!!! The only question for me is why I don’t use that access constantly!

3. “that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge” (Eph. 3:17-19).

I read this in the Greek and think, “Oh, I WANT THAT TO BE ME!!!” I love the “status” Paul gives here. The idea of being so rooted and grounded in God’s love that I might begin to glimpse its breadth, length, height, and depth. Truly, I do see that most when I am resting in the forgiveness and mercies of God through Jesus Christ, when I am reflecting in faith on the hope of God and his love that will not leave nor forsake me. Thank you, Lord, and teach me to show and reflect this love to the world around me.

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

Lower case	Upper case	Name	English
α	Α	Alpha	a
β	Β	Beta	b
γ	Γ	Gamma	g
δ	Δ	Delta	d
ε	Ε	Epsilon	e (short)
ζ	Ζ	Zeta	z
η	Η	Eta	e (long)
θ	Θ	Theta	th
ι	Ι	Iota	i
κ	Κ	Kappa	k
λ	Λ	Lambda	l
μ	Μ	Mu	m
ν	Ν	Nu	n
ξ	Ξ	Xi	x
ο	Ο	Omicron	o (short)
π	Π	Pi	p
ρ	Ρ	Rho	r
σ, ς	Σ	Sigma	s
τ	Τ	Tau	t
υ	Υ	Upsilon	u, y
φ	Φ	Phi	ph
χ	Χ	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 1:1-4:21. This week we add 1 John 5:1-2. We provide all verses below for your help! (Including the past two week when there was no written lesson.)

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. **18** There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love. **19** We love because he first loved us. **20** If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. **21** And this commandment we have from him: whoever loves God must also love his brother.

1John 5 **1** Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him. **2** By this we know that we love the children of God, when we love God and obey his commandments. **3** For this is the love of God, that we keep his commandments. And his commandments are not burdensome. **4** For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—our faith.