

Life Group Greek

Lesson 13 – The Greek “Y’all”

INTRODUCTION

One of my early memories is family prayer. We were taught as children to pray before bed and before meals. Mom would pray; Dad would pray, and we children would pray. I can remember Mom’s prayers lasting so long I wondered how anyone could even think of so many things to pray about. Dad’s prayers were always prayers of reverence. It was as if Dad never got over the idea that God would listen to *him*.

Out of reverence, Dad would occasionally pray in King James English. These prayers had “thee’s,” “thy’s,” and “thou’s” in them. For example, “We thank thee for thy love for us...”

Over the decades, I have known many who pray in this way, again generally out of reverence. What these folks may not realize, is that “thee,” “thy,” and “thou” are not really words of reverence. They are words of an English language now existing only in literature of the past.

Historically, the English language used “thou” to indicate the “second person singular” pronoun when the subject of a sentence. One would say, “*Thou* art a beast,” rather than “you are a beast.” In Old and Middle English, if the pronoun was the object of a sentence, you would use the form “thee” when singular. One might say, “I thank *thee*...” Again here we use “you” today. This older English would use “thy” when using a second person singular possessive like, “I thank thee for *thy* many kindnesses.” Today, we use “your” for the second person possessive whether singular or plural.

English has developed different rules and today grammar reduces the number and forms of these words. “You” has taken the place of “thee” and “thou,” while “your” is the modern “thy.” Middle English used the word “you,” but reserved it only for the second person plural. “You” and “ye” were used when referencing more than one.

Since the 1800’s, we now use “you” for the singular and the plural. Inherent in that, however, is a certain level of confusion. Of course, the American South has solved this dialogue difficulty with the marvelous word “y’all,” a word that came

into vogue in the same era when “you” became used as a singular.¹ It has taken the place of “you” in the plural so one can tell whether “you” is referencing one or more. We can say, “I thank you” and it is personal. We can say, “I thank y’all” and we know it is a group.

Unfortunately, modern Bible translators do not yet use the Southern convention, translating the second person plural as “y’all.” As a result, when we read our modern Bible translations, we are never quite sure whether the Greek word translated “you” is referring to a group or an individual.

This feature of translations is our subject for this lesson.

NEW TESTAMENT Y’ALLS

We start this lesson with a WARNING: There are many who, understanding the difference in the Greek between a “you” singular and a “you” plural, assume that when the plural is used, the recipient audience is a group. This has led to some bad exegesis and is something we will need to explain before going too far into this lesson.

Let’s begin with some specific passages:

Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands—remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world (Eph. 2:11-12).

In this passage, we can tell by the context that Paul is writing to a group of Gentiles, and therefore the “you’s” are likely plural. Reading the passage in the Greek confirms that Paul is writing in the plural form. “Remember that *y’all* were at that time...” we might say in Southern English.

We can read the above and correctly understand that the second person plural is truly referencing a group – those who were Gentiles in Paul’s audience. But that does not mean that it always references a group! Sometimes the second person plural is really talking about the individuals within the group. So while it is plural, it is speaking about the individuals within the group, not the corporate whole.

¹ “Y’all” is first traced as a word to the early 19th century. See chapter 73 in Crystal, David, *The Story of English in 100 Words*, (St. Martins 2011).

Here is where that makes a difference. In Ephesians 2:8-9 we read,

For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.

Here the “you” is again plural. Paul says, “*y’all* have been saved through faith...and this is not *y’alls* own doing.” Some sloppy exegetes might think Paul is writing that salvation is a group event – that Paul is emphasizing that the *church* was saved through faith, not the individual.

There is a level of theological truth to that, but it is not a fair reading of the Greek. Often the plural is used because there are a multitude of individuals being addressed at once. We southerners get that because we use “ya’ll” in much the same way. When I tell my family, “I love y’all!” I don’t mean that I love them as a group, but not as individuals. Rather I can look at my family and tell them “I love y’all” because I love each and every one of them. So in John 15:12 where Jesus says, “ya’ll love one another just as I have loved y’all,” he is not referencing one group caring for another group. He means “each of y’all love one another just as he has loved each of y’all.”

So with that WARNING, let’s explore some places in our New Testaments where the “you” is plural, and see how it helps us understand the passage. We will also look at some examples where “you” is singular, as well as some passages where the plural is used, but likely with a singular meaning, like the Southern, “all y’all.” We will insert into the passage a bold “**you**” when singular, but use instead an italicized “*y’all*” when plural so that as English readers we can tell the difference.

Before we get to the specific examples, let’s consider a well-known section from the Sermon on the Mount where Jesus interchanges between the plural and the singular. It gives a good focus on how the plural can address a group while the singular can sharpen the focus onto the individual.

Y’all beware of practicing *y’alls* righteousness before other people in order to be seen by them, for then *y’all* will have no reward from *y’alls* Father who is in heaven.

Thus, when **you** [singular] give to the needy, sound no trumpet before **you**, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to y’all, they have received their reward. But when **you** give to the needy, do not let **your** left hand know what **your** right hand is doing, so that **your**

giving may be in secret. And **your** Father who sees in secret will reward **you**.

And when *y'all* pray, *y'all* must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to *y'all*, they have received their reward. But when **you** [singular] pray, go into **your** room and shut the door and pray to **your** Father who is in secret. And **your** Father who sees in secret will reward **you**.

This shows the great versatility between Jesus using the plural to address the broader concepts to the broader audience, but then individualizing his concerns in plain terms directed to the individuals listening.

We can now consider some examples where the you/y'all difference aids in seeing the focus and understanding the passage.

Example 1: 1Corinthians 3:16-17

Do you not know that *y'all* are God's temple and that God's Spirit dwells in *y'all*? If anyone [singular] destroys God's temple, God will destroy him. For God's temple is holy, and *y'all* are that temple.

In the first several chapters of 1 Corinthians, we read Paul wrote to the Corinthian church addressing problems that are in the church's fellowship. By the time of chapter three, Paul is addressing the divisions in the church, using the second person plural ("y'all") when writing about how he couldn't address the church as "spiritual people," but had to address them as infants. He said, "Y'all are not ready" for solid food, so had to feed them milk. One of the ways this was apparent to Paul was the way the church had fractionalized. Some were "of Paul," while others were "of Peter" or Apollos.

Paul then explained that God was the one behind the church's growth. Paul, Apollos, and others are merely God's vessels. In this sense, Paul laid the foundation for a building, and others came along to build the structure upon Paul's foundation. Anyone building should build with care, however, for the church in Corinth is no ordinary building. Here lies the context for the verses above (3:16-17).

Paul's meaning in 1 Corinthians 3:16-17 is that the group of Corinthians in the church, the audience for Paul's letters, they are together the temple of God. While we can theologically proclaim that God's Spirit lives in each of us individually,

that is *not* the claim Paul is making in this passage. This is the “plural y’all” where Paul is speaking of the church *en toto*. It was important for Paul’s audience in the flow of Paul’s point, to understand that the corporate unit of the church is more than a weekend collection of saved folks. It is a corporate whole. The entire unit matters. The Spirit dwells in the church, and the church is to be treated as holy and special.

Example 2 – Ephesians 1:15-20

For this reason, because I have heard of *y’alls* faith in the Lord Jesus and *y’alls* love toward all the saints, I do not cease to give thanks for *y’all*, remembering *y’all* in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give *y’all* the Spirit of wisdom and of revelation in the knowledge of him, having the eyes of *y’alls* hearts enlightened, that *y’all* may know what is the hope to which he has called *y’all*, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places.

I have a prayer list. For years I tried to pray as God placed things on my heart and mind, but I found that quite insufficient. I forget; I get distracted; I get lazy. I need the list and set times to pray.

If you were to look at my list, you would see mainly names. I have names of people categorized into “prayer categories.” This set of names I pray for their faith. Another set I pray for health, etc. One category I have added of late to my list is groups! This is, in part, a result of reading passages like Ephesians 1:15-20.

Paul is praying for the group he is writing to. He is not indicating that he is praying for each person in the sense of “John,” Suzy,” etc. He is praying corporately. “Lord, thank you for the Ephesians. Thank you for their love and their ministry. Thank you for their faith. Lord, please give them the Spirit of...”

I need to add more groups to my prayer list!

Example 3 – Colossians 1:24-27

Now I rejoice in my sufferings for *y’alls* sake, and in my flesh I am filling up what is lacking in Christ’s afflictions for the sake of his body, that is, the church, of which I became a minister according to the stewardship from God that was given to me for *y’all*, to make the

word of God fully known, the mystery hidden for ages and generations but now revealed to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in *y'all*, the hope of glory.

Here is an interesting passage, well-known among many for the phrase, “Christ in you, the hope of glory.” This is powerful, but the question arises, is Paul talking of the individual or is he speaking of the church as a group?

I have placed the italicized “*y'all*” properly in the text above because Paul is writing using the second person plural. This passage might mean that Paul is referencing the mystery hidden for ages of how the church would be one, Jew and Gentile, by the one Christ in the church, the hope of glory. The passage might be one that was referenced in the WARNING at the start of this paper, however. Paul might mean “each of *y'all*,” or as some in the Deep South say, “all *y'all*.”

Scripture does make it clear that Jesus dwells in the believer. In John 15:5 Jesus spoke of himself abiding in the believer.

Whoever [**singular**] abides in me and I in **him** [**singular**], he [**singular**] it is that bears much fruit, for apart from me *y'all* can do nothing.

We find in Paul’s writings the idea of Christ indwelling the believer. The context of Romans 8:10-11 makes it clear there that Paul is speaking of Jesus in the believers individually, even as he addressed them in the plural.

But if Christ is in *y'all*, although the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in *y'all*, he who raised Christ Jesus from the dead will also give life to *y'alls* mortal bodies through his Spirit who dwells in *y'all*.

Paul surely doesn’t mean that life comes to the mortal bodies only as a collective. Rather Paul means that life comes to the mortal bodies of *all* those in Christ. This could be the equivalent of, “But if Christ is in *all y'all*...”

Still, that we see Paul writing of the individual in Romans 8, we cannot fully assume he used the same convention in Colossians 1. The context of Colossians 1 fits well with the idea of the “*y'all*” meaning the entire group, Christ in the corporate group or church. Yet it also fits to mean each one in the corporate group, or all *y'all*.

I would suggest this ambiguity is not an accident. Both ideas are theoretically true, and both ideas find a home in this passage. I think we do Paul and Scripture justice to speak of Jesus indwelling the church, as the hope of glory for the church. Equally, we do Paul and Scripture justice to speak of Christ indwelling the believer as the hope of the individual's glory.

Example 4 – John 3:5-7; 10-12

Truly, truly, I say to **you**, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to **you**, “*Y’all* must be born again.”

This passage comes from the famous interchange between Jesus and Nicodemus. Nicodemus was a Jewish leader and teacher who came to Jesus in the dark of night for a private unseen conversation. Nicodemus starts the conversation recognizing Jesus was sent from God. After all, no ordinary person could do the miracles Jesus was doing. I dare say if we saw anyone today really doing the miracles that Jesus did, we would certainly acknowledge such a person as otherworldly. By definition, if someone can truly bend the laws of physics, i.e., and if it is not simply some magician's trick, then we would say such a one is otherworldly.

Jesus has told Nicodemus that one needs to be born again from above to see the kingdom of God. This befuddled Nicodemus. He asked Jesus how one could be rebirthed. Jesus replied with the above passage found in John 3:5-7.

Reading the passage, you readily see the conversation is one on one. Jesus is talking to Nicodemus. Jesus uses the singular, “**you**” repeatedly. “I say to **you**.” “I said to **you**.” But in the midst of this one-on-one conversation, Jesus shifts to the “*y’all*” form to say, “*y’all* must be born again.”

This rebirth was not unique to Nicodemus. It was not something that he, as a spiritual leader and teacher of the Jews, was supposed to do. This is a statement Jesus was making for everyone. We can see that this is something that extrapolated to the larger group. Not only did Nicodemus need to be born again, but everyone does!

We see the same shift later in the conversation in John 3:10-12.

Jesus answered him, “Are **you** the teacher of Israel and yet **you** do not understand these things? Truly, truly, I say to **you**, we speak of what we know, and bear witness to what we have seen, but *y’all* do not receive our testimony. If I have told *y’all* earthly things and

y'all do not believe, how can *y'all* believe if I tell *y'all* heavenly things?

The singular “you” again shows this as a dialogue between Jesus and Nicodemus. But like in verse 7, Jesus again quickly points out the larger crowd. In the one-on-one conversation, Jesus speaks of the larger crowd. Nicodemus was one of many who didn’t trust Jesus.

This ties in well with the conversation starter. Nicodemus began with the affirmation, “Rabbi, *we* know that you are a teacher come from God, for no one can do these signs that you do unless God is with him” (Jn. 3:2). Jesus then pulls the conversation back into this “we” Nicodemus spoke of by saying, “*y'all*” are trusting or believing Jesus in his teachings and explanations concerning the earthly matters, There is no wonder Nicodemus and his “we” aren’t believing or trusting Jesus in heavenly matters.

Example 5 – Philemon

Philemon is the textbook example for reading the switch between singular and plural in the Greek. Let’s set out the pertinent parts:

Paul, a prisoner for Christ Jesus, and Timothy our brother,

To Philemon our beloved fellow worker and Apphia our sister and Archippus our fellow soldier, and the church in **your** house:

Grace to *y'all* and peace from God our Father and the Lord Jesus Christ.

I thank my God always when I remember **you** in my prayers, because I hear of **your** love and of the faith that **you** have toward the Lord Jesus and for all the saints, and I pray that the sharing of **your** faith may become effective for the full knowledge of every good thing that is in us for the sake of Christ. For I have derived much joy and comfort from **your** love, my brother, because the hearts of the saints have been refreshed through **you**.

Accordingly, though I am bold enough in Christ to command **you** to do what is required, yet for love’s sake I prefer to appeal to **you**—I, Paul, an old man and now a prisoner also for Christ Jesus—I appeal to **you** for my child, Onesimus, whose father I became in my imprisonment. (Formerly he was useless to **you**, but now he is indeed useful to **you** and to me.) I am sending him back to **you**,

sending my very heart. I would have been glad to keep him with me, in order that he might serve me on **your** behalf during my imprisonment for the gospel, but I preferred to do nothing without **your** consent in order that **your** goodness might not be by compulsion but of **your** own accord. For this perhaps is why he was parted from [you]² for a while, that **you** might have him back forever, no longer as a bondservant but more than a bondservant, as a beloved brother—especially to me, but how much more to **you**, both in the flesh and in the Lord.

So if **you** consider me **your** partner, receive him as **you** would receive me. If he has wronged **you** at all, or owes **you** anything, **you** charge that to my account. I, Paul, write this with my own hand: I will repay it—to say nothing of **your** owing me even **your** own self. Yes, brother, I want some benefit from **you** in the Lord. Refresh my heart in Christ.

Confident of **your** obedience, I write to **you**, knowing that **you** will do even more than I say. At the same time, **you** prepare a guest room for me, for I am hoping that through *y'all's* prayers I will be graciously given to *y'all*.

Epaphras, my fellow prisoner in Christ Jesus, sends greetings to **you**, and so do Mark, Aristarchus, Demas, and Luke, my fellow workers.

The grace of the Lord Jesus Christ be with *y'all's* spirit.

This is one of my favorite letters in the New Testament for so many reasons. One of them is the way Paul interlaces his correspondence between Philemon and the church.

Paul is intent on restoring Onesimus to his owner, Philemon. Paul is also intent on seeing that Onesimus is treated as a Christian brother, not as a slave or chattel. Paul really needs to address Philemon. Philemon holds the power to decide the fate of the runaway. Roman law allowed Philemon to severely punish and even kill Onesimus.

But it was not so simple as writing Philemon. There were many layers that Paul had to handle – Philemon, Onesimus, *and the church*. There was a congregation/church that met in Philemon's home, and they had to know that the slave had run away. They certainly would be aware once the slave returned. They

² I bracket "you" because it is implied in the Greek, but no word is used.

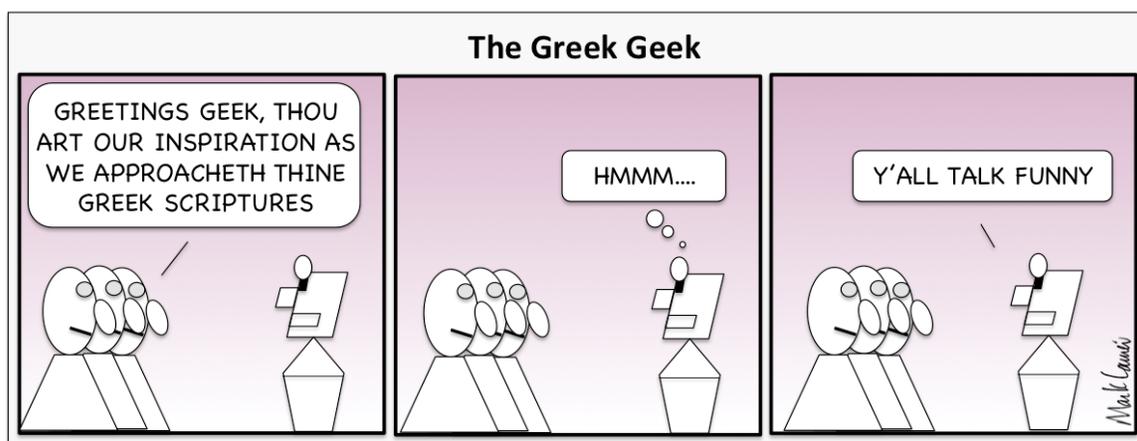
would be watching to see how Philemon dealt with the problem. I suspect if the church was composed of people who had various walks with the Lord (which it obviously was), then some of the church would likely expect Philemon to make an example of Onesimus with some level of punishment. Others would likely want to embrace Onesimus as a born again brother, but might be weary of insulting Philemon.

Paul knew the church was watching Philemon. Paul knew that the church would hold Philemon accountable for how he handled the runaway. Paul solves all these problems with this letter, lacing the letter between the singular directions and concerns given Philemon with some communications to the larger church body. In this way, the letter, and Paul's gentle guidance/instructions, resolves the problem between Philemon and Onesimus in a way that satisfies the church as well.

Paul directs the letter to Philemon as well as the church. The church is to hear the whole letter. The church hears the greeting to them, but then hears the next few paragraphs of instruction and guidance Paul sends directed at Philemon. Paul then lapses back into the plural addressing the church at the end as a body that Paul counted on to be praying for him. When Paul returned, he would stay with Philemon, but he would be coming to the whole church. Paul concludes with a blessing upon the whole church.

We miss this level of interplay if we don't understand the difference in "you" and "y'all"!

SUMMATION



GREEK FOR HOME

1. “I do not cease to give thanks for *y’all*, remembering *y’all* in my prayers.” (Eph. 1:16).

Among the groups I need and want to pray for is this class. Both the class in attendance each Sunday as well as the extended class who read these lessons or watch on the Internet.

Lord, thank you for this class. Each and everyone. Please give them the Spirit of wisdom and of revelation in the knowledge of you, having the eyes of their hearts enlightened, that they may know what is the hope to which you have called them, what are the riches of your glorious inheritance in the church, and what is the immeasurable greatness of your power toward us who believe, according to the working of your great might that you worked in Christ when you raised him from the dead and seated him at your right hand in the heavenly places.

2. “But someone will say, “**You** have faith and I have works.” Show me **your** faith apart from **your** works, and I will show **you** my faith by my works.” (Jms. 2:18).

I like that this is singular. Over and over in his letter James is addressing the plural group he calls the “twelve tribes in the dispersion” (Jms. 1:1). He tells the *group* to “count is all joy” when “*y’all* meet trials of various kinds knowing the testing of *y’alls* faith produces steadfastness” (Jms. 1:2-3). Yet in four select places, James switches to the singular “**you**.” There is something very personal when he does. This is personal. James is not saying we are saved by our works. That is clear throughout the New Testament. James is saying very personally that people will be able to see my faith by my works. No one is able to look at my heart and mind, save God himself. It is fully expected and obvious that people will see my personal faith by my personal life. How I live and what I do mean more than all the words I might proclaim.

3. “But I have nothing definite to write to my lord about him. Therefore I have brought him before you all, and especially before you, King Agrippa...” (Acts 25:26).

Look carefully. I have neither bolded nor italicized the “you’s” above. I didn’t for a reason. The ESV comes *oh so close* to using “y’all.” They have taken the plural “you” and translated it “you all!” All they need now is the contraction! Just turn that “you all” into “y’all,” and they will be on the road to restoring the difference in “you – singular” and “you-plural.”

The second “you” in the Greek above is singular (“**you**, King Agrippa”), so in just a few short words we have the “you” plural and singular.

This is part of the fun and joy of studying the word of God. There are delightful, informative, and inspirational words and concepts around every corner. My personal decision is to be in class next Sunday, ready to study again!

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., $\acute{\alpha}$), in which event you add an “h” sound, or it is “smooth” (e.g., α) 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. **5** Who is it that overcomes the world except the one who believes that Jesus is the Son of God? **6** This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth. **7** For there are three that testify: **8** the Spirit and the water and the blood; and these three agree. **9** If we receive the testimony of men, the testimony of God is greater, for this is the testimony of God that he has borne concerning his Son. **10** Whoever believes in the Son of God has the testimony in himself. Whoever does not believe

God has made him a liar, because he has not believed in the testimony that God has borne concerning his Son.