

Life Group Greek

Lesson 1 - Vocabulary

INTRODUCTION

I took my first two years of Classical Greek at Texas Tech University in 1978-1980. During those first college years, I was living at home, and occasionally my Dad would pick me up from class and take me home. I vividly remember one day Dad picked me up and asked me what class I had just finished. I told him, “Greek class.”

Now Dad had spent four years in the Navy between high school and college, and also traveled extensively in his job, so he had a good smattering of knowledge in many diverse areas. Still, I was mildly surprised to hear Dad tell me,

“I could never get Greek. In fact, I can say something in most every language in the world, except for Greek!” I should have known better, but I bit.

“Really? Say something in Russian.” I exclaimed.

Dad didn’t miss a beat replying, “That’s Greek to me!”

I still laugh almost forty years later. I miss my dad.

Of course, Dad was quick to go for the joke. But in truth, most anyone who attends church knows *some* Greek, whether they realize it or not. Many of our English church words have just taken on English spellings and Anglicized pronunciations, but otherwise are little changed from their Greek originals. Consider these words that, if written in Greek letters, you would readily recognize once you sounded them out: *Baptism, Christ, Bible, Episcopalian, Presbyterian, anthem, hierarchy, cathedral, liturgy, Pentateuch, Septuagint, atheist, agnostic, apostate, apostle, martyr, neophyte, hypocrite, laity, canon*, and more! Dad spoke some Greek after all!

We will begin this series by looking at certain Greek words that carry a rich contextual meaning that is difficult for translators to convey. This also serves as a nice way to practice the Greek alphabet, something everyone is encouraged to know. The alphabet is attached as an Appendix for those wishing to study it more carefully.

VOCABULARY AND TRANSLATION DIFFICULTY

Our introductory lesson¹, examined the general issues in translating the Greek New Testament into English, with special focus on the approaches used in the better-known versions. Some versions work hard to mirror the Greek as closely as possible in grammar and vocabulary. Others have a goal of the translating so the English affects the reader the way that the original Greek would have in its day. Another way to focus on translations is by unit: Do you translate each word into its corresponding English word? Do you translate each sentence into an English sentence best designed to recreate the same significance in the modern reader/hearer as the ancient? Do you translate each paragraph to convey the context of the original?

Also noted in the introductory lesson were some difficulties that translators face trying to determine the most precise contextual meaning of Greek words used almost 2,000 years ago in Biblical times. Scholars use many resources in



discerning the right understanding of New Testament vocabulary. Four often-used resources are: (1) the New Testament; (2) ancient Greek translations of the Old Testament;² (3) the church fathers; and (4) other ancient writings, particularly ancient papyri and the Dead Sea Scrolls.³ By

¹ All past lessons are available for written download as well as video/audio at www.Biblical-Literacy.org.

² This is frequently called “the Septuagint,” although many scholars do not believe there was “a” Septuagint, as opposed to numerous versions of Greek translations of the Hebrew Scriptures. Some scholars point to these Greek scriptures as a secondary source in understanding New Testament Greek vocabulary, however, since the New Testament church was routinely using these scriptures, the source for vocabulary context must have some level of significance.

³ In the mid-1800’s most scholarship had decided that the language of the New Testament was a special variety of Greek otherwise unknown. It had some unique vocabulary and didn’t follow the careful grammatical rules of Classical Greek. Some called it special “Biblical Greek” and others “Hebrew Greek.” (A few even made bold theological claims that the Bible had “Holy Ghost Greek” specially devised for and unique to the Bible.) Toward the end of the 19th century, the discovery of a great deal of Greek papyri contemporary to the New Testament showed that scholars were wrong. The Bible was written in everyday language of the first century, a kind of Greek termed “Koine” (or “common”) Greek. Adolph Deissman (1866-1937) is the scholar most noted for discovering that New Testament Greek was the ordinary Greek in its day. See, Deissman, Adolph, “Hellenistic Greek with Special Consideration of the Greek Bible,” *The Language of the New Testament: Classic Essays* Stanley Porter, ed. (JSOT Press, 1991), at 39-59.

comparing vocabulary in those different writing sources, scholars are better able to understand the Greek expressed in the New Testament.

For example, when John detailed Jesus' last moments on the cross, he recorded his memory of Jesus' final words.

... he said, "It is finished," and he bowed his head and gave up his spirit (Jn. 19:30).

The Greek verb that is translated "It is finished" is *tetelestai* (τετέλεσται). It is formed from the root verb *teleo* (τελέω), which conveys the idea, "to complete an activity or process, bring to an end, finish, complete."⁴

Reviewing the writings that were close contemporaries to the New Testament show a range of uses of this term in many fields, including religious ones. Consider the following religious usages, and think of their implications:

- An oracle has been fulfilled;⁵
- A divine command has been completed;⁶

Importantly, John has not put *tetelestai* – τετέλεσται only in the mouth of Jesus; he also used the word two verses earlier where he preceded the cry of Jesus with this:

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst" (Jn 19:28).

Here we see John writing that Jesus knew it was "finished" (*tetelestai* – τετέλεσται) before crying such on the cross. Furthermore, in the Greek we see a pun with the related word translated "to fulfill" Scripture – *teleioo* (τελειόω). We can use other ancient writings to help us see that Jesus was not simply crying out that his life was over. He uttered a final cry of fulfillment of purpose, command, and prophetic promise. The work that Jesus was sent to do was done!⁷

⁴ "τελέω," 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), hereafter referred to as "BGAD."

⁵ Diodorus Siculus 20, 26, 2 as referenced *Ibid*.

⁶ Aelius Aristides, *Orations* 48, as referenced *Ibid*.

⁷ A full reading of citations in BADG indicate the usage of the verb root for paying debts as well. Many preachers point to this to explain the cry of Jesus, and it is certainly theologically sound that Jesus paid the debt of sin. It seems the context of John 19:28 points more directly to

With these tools, scholars are generally quite at home in deciphering the uses of the Greek words in the Bible, but that doesn't mean their job of translating into English is easy! Even armed with these resources, there remains the very difficult and sometimes seemingly impossible job referenced earlier of marrying up each Greek word to the closest English equivalent. A number of Greek words really don't carry a simple English translation.

In the introductory lesson we identified four particular vocabulary problem areas for translators:

1. *Limits of a one-to-one translation.* There is often difficulty choosing among English alternatives in an effort to best capture the usage of the Greek word.
2. *Theology.* Often theology enters into a translation and affects both the vocabulary chosen as well as the grammar and structure.
3. *Culture.* The 21st century translator faces challenges in certain passages where the meaning of the Greek is found in idioms and cultural aspects of the 1st century Mediterranean world that are no longer apparent today.
4. *Hebraisms.* Much of the New Testament, and especially the gospels, reflect events and conversations that originated in Hebrew or Aramaic. As a result, the conversations are already translated before they went into the Greek. This means that the English has a second layer of translation and understanding this can heighten the understanding of the passages.

Over a number of lessons, we will explore these various problem areas, beginning in this lesson with the limits of a one-for-one translation.

Limits of a one-for-one translation

As we begin considering how this limitation has affected our translations, we see how a deeper study of the original Greek can enrich our understanding of the English translation.

fulfilling command/prophecy. We find the same sense in Luke 18:31 where the word is used in the same passive voice, but with a future tense rather than perfect tense (*telesthesetai* - τελεσθήσεται). There Jesus spoke of going to Jerusalem so that "everything that is written about the Son of Man by the prophets *will be accomplished* (*telesthesetai* - τελεσθήσεται)." Lest I be perceived to be stripping some mighty sermon material away, the fulfillment of prophecy idea, does still fit with paying debts in full. That is a theological reason *why* the prophecy existed. A debt of sin had to be paid.

IMPORTANT WARNING

In this lesson, I am not quibbling with the translations given by scholars in the mainline versions most of us use. Even with a degree in Greek and 35 plus years of working with it, I am not remotely qualified to do that! Scholars do an amazing job, and we have the fruit of that in our readily available translations. But that doesn't mean that we have nothing to learn from a good old-fashioned context study. In a context/usage study like we are doing here, we get to delve beyond what scholars can give us in translations. We are not limited to a one-word translation with no fuller explanation.

Example: Teleios (τέλειος) – “Perfect,” “Mature,” “Full”

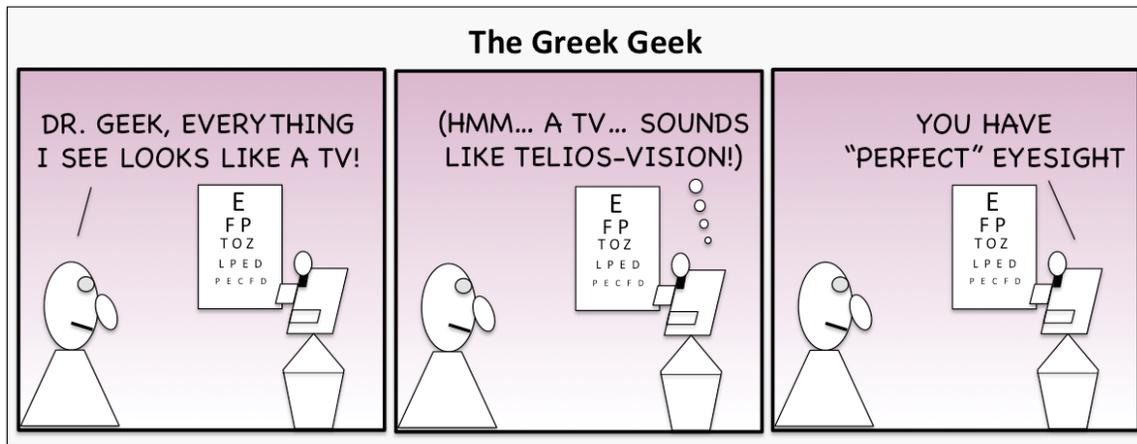
The Greek adjective *teleios* (τέλειος) is a marvelous example of a word that gets translated into English in several different ways, trying to get the range of its usage across. One can readily discern it comes from the same family of words as the verb used in the earlier discussion of Jesus' cry, “It is finished” (*tetelestai* – τετέλεσται).

The English Standard Version uses “perfect,” “mature,” and “full” at different times to translate this one Greek word. These translations are good, but as 21st century English readers, we run a real risk with this word of not really understanding its usage. As a result, in several New Testament passages we may not grasp what is being said, often to our detriment. We may not only miss the meaning of a passage, but sometimes because we misunderstand it, we might subtly disregard the passage.

Consider as an example Matthew 5:48. In what we call the “Sermon on the Mount,” Jesus is quoted telling his followers,

You therefore must be perfect (*teleios* - τέλειος), as your heavenly Father is perfect (*teleios* - τέλειος).

My earliest memories of this passage were when I was a teenager in Lubbock, Texas. This verse told me that my life was to be perfect, to be without sin, just like God's. At that time in my life, sins were a list of black and white do's and don'ts. I wasn't to lie, steal, cheat, cuss, fornicate, disobey my parents, etc. Armed with my list of sins, I figured I was to “be perfect” – i.e., not do them – as God was perfect.



As I grew in wisdom and stature, I learned more of sin. Sin was no longer simply my list. For example, learning that pride and selfishness were sins made my list look simplistic. As Luther said, name an action – any action – that isn’t tainted by at least a little selfishness.

About the same time I learned the deeper impact of Isaiah 64:6.

We have all become like one who is unclean, and all our righteous deeds are like a polluted garment.

My best deeds were filthy compared to God’s perfection. The very best I had to offer could never measure up. I learned Paul’s explanation that we are born under the power of sin, and that we still as believers face the task of living in the Spirit and not after the flesh (Rom. 5-8). It seemed as if Jesus was putting a burden or charge on the people to which no one could live up. He was asking the impossible. How on earth could I, or anyone else for that matter, “be perfect as your heavenly Father is perfect”? Experience and Scripture told me I must be misunderstanding this verse!

So I changed my understanding and decided this was a verse where Jesus was laying down the “legal mandate” of life without grace. We had to be perfect as God was *if we were to merit or earn our way into heaven*. In other words, Jesus was using this absolute truth to drive us to cry out for mercy. So my response to this passage was not to see it as a charge for how I should live, but rather as a prompt to move me to cry out for the righteousness of Christ, one who truly was “perfect” as God is perfect.

These are two prominent choices for English readers of this passage. We either have a simplistic view of perfection, reducing God’s law (and character) to something so small that we can measure up. Or we see the futility of it all, and we cry out for mercy, but never see here an instruction that we are meant to follow.

Once I started working through the Greek New Testament, my understanding of this passage changed yet again. When we understand the contextual range of the word translated “perfect” (*teleios* - τέλειος), we have a radically different understanding of the passage that is important, instructive, and intended for the followers of Christ. It becomes a passage we are to follow.⁸ It becomes a passage we *can* follow.

Let us focus on the Greek word in use (*teleios* - τέλειος). *Teleios* is an adjective in the Greek with centuries of use. It exists not only as an adjective, but also as a noun (*telos* - τέλος) and a verb (*teleo* - τελέω). The adjectival form’s long history goes back to Homer, but we needn’t go back that far to try and understand its usage in the New Testament.⁹ We find it so many times in the New Testament that it readily shows its range of usage. The New Testament usage is consistent to its usage in other Greek writings of the New Testament era.

The idea behind (*teleios* - τέλειος) is one of “full measure,” and “meeting the highest standard.”¹⁰ But the word *teleios* (τέλειος) is not simply setting up a moral perfection, like we might think from reading the English. It doesn’t generally mean “without a moral flaw” or “sinless.” It is instead describing a stage of development that is mature or fully-grown.

In its noun form in ancient Greek, it typically referenced an “achievement,” “fulfillment,” or something complete in its development – something that had reached its goal.¹¹ In its verb form, as we noted earlier, it meant to “carry out” a plan, to “bring to an end” a task, to “fulfill obligations,” or “to carry out religious

⁸ I am leaving out of this discussion an analysis of the verb used by Jesus. The ESV translates the verb *esesthe* (ἔσεσθε) as “You must be.” The verb is a “future imperative,” which can be regarded as what one is instructed to be in the person’s future life. “You must” contains the idea of the imperative, but can be misread by a legalistic person as a requirement to satisfy a very picky God. What the verb actually is conveying is what one should be. We might say, “You are to be...” See, Nolland, John, *The Gospel of Matthew: a Commentary on the Greek Text* (Eerdmans 2005).

⁹ We can’t date Homer or his Greek with great precision, but it precedes the New Testament by as many as 800 years.

¹⁰ “τέλειος,” BDAG, at 995.

¹¹ Delling, G. “τέλος,” vol. 8 of *Theological Dictionary of the New Testament*. Edited by Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964-76, at p. 49.

acts.”¹² The noun and verb are used much the same in the New Testament. We can see it as something that is finished, carried out, fulfilled, accomplished, or ended. (Interestingly it was also used for paid taxes!)

Teleios in the New Testament

Examining the various adjectival usages in the New Testament we readily see that the sense of the word is found in the same contexts as the noun, rather than in a moral perfection like we may think of. In context, the adjective “perfect” denotes a mature or grown up state of being. Consider the word in these passages:

- **1 Cor. 2:6** Yet among the mature (*teleios* - τέλειος) we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away.
- **Eph. 4:11-13** And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature (*teleios* - τέλειος) manhood, to the measure of the stature of the fullness of Christ.
- **Phil. 3:15** Let those of us who are mature (*teleios* - τέλειος) think this way, and if in anything you think otherwise, God will reveal that also to you.
- **Col. 1:28** Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature (*teleios* - τέλειος) in Christ.
- **Col. 4:12** Epaphras, who is one of you, a servant of Christ Jesus, greets you, always struggling on your behalf in his prayers, that you may stand mature (*teleios* - τέλειος) and fully assured in all the will of God.
- **Heb. 5:14** But solid food is for the mature (*teleios* - τέλειος), for those who have their powers of discernment trained by constant practice to distinguish good from evil.

¹² This verb is Jesus’s shout from the cross, “It is finished!”

- **James 1:25** But the one who looks into the perfect (*teleios* - τέλειος) law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.
- **James 3:2** For we all stumble in many ways. And if anyone does not stumble in what he says, he is a perfect (*teleios* - τέλειος) man, able also to bridle his whole body.
- **1John 4:18** There is no fear in love, but perfect (*teleios* - τέλειος) love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected (the verb form *teleo* - τελέω) in love.

These passages were selected because they demonstrate the way in which the same word (*teleios* - τέλειος) is translated differently to get to the root of its usage.¹³ It is a word that communicates the idea of one being grown up in the faith or mature.

Teleios in the Septuagint

The Septuagint uses *teleios* – τέλειος in the sense of “full” or “complete,” as well as in some ways that reflect a mature level of righteousness, though never one without sin.

We can see it in reference to “maturity” in passages like 1 Chronicles 25:8 where we read of the musicians in David’s court casting “lots for their duties, small and great, teacher [*teleios* - τέλειος] and pupil alike.”

Just a few chapters later, *teleios* – τέλειος conveys the sense of completeness in translating the advice David gave his son Solomon.

And you, Solomon my son, know the God of your father and serve him with a whole [*teleios* - τέλειος] heart and with a willing mind, for the LORD searches all hearts and understands every plan and thought. If you seek him, he will be found by you, but if you forsake him, he will cast you off forever (1 Chronicles 28:9).

¹³ The other New Testament usages of the adjective are bolded in the following citations: Mt. 19:21 where the young man is told by Jesus to sell his possessions and then he would be “**perfect**”; Rom. 12:2 where it references testing to determine the will of God, “what is good and acceptable and **perfect**”; 1 Cor. 13:10 as the “**perfect**” that will bring to pass the partial; 1 Cor. 14:20 where Paul challenges the believer to be “**mature**” in thinking rather than childish; Heb. 9:11 where Jesus entered through the “greater and more **perfect** tent”; Jam. 1:4 where steadfastness having its full effect makes one “**perfect** and complete, lacking in nothing”; and, Jam. 1:17 citing “every good gift and every **perfect** gift” as coming from God.

Similarly, Psalm 139:22 uses the word, not for moral perfection, but for a fully developed/mature/complete hatred.

I hate them with complete [*teleios* - τέλειος] hatred; I count them my enemies.

We also read the Septuagint using *teleios* – τέλειος in the sense of a moral maturity, or a life of righteousness (translating the Hebrew word *tzadik* – צַדִּיק “someone who is just or righteous”). Noah is “righteous” or *teleios* – τέλειος (Gen. 6:9).¹⁴

Teleios in the Other Contemporary Writings

The Jewish writer Philo of Alexandria (c20BC-c50AD) wrote in Greek and was a contemporary to those writing the New Testament. Philo used *teleios* – τέλειος this same way, contrasting it as the latest stage of learning. One starts out as a beginner, moving to one who is “making progress,” and finally ripens into being “mature,” or “complete/perfect” in the sense of being at the final stage.¹⁵ This is in line with Paul’s usage in 1 Corinthians 14:20,

Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature (*teleios* - τέλειος).

¹⁴ A handful of times, *teleios* – τέλειος is used to translate the Hebrew word for “blameless” or “unblemished” (*tamim* - תָּמִים), but almost always the Greek word for “blameless” or “spotless” is used there. (*amomos* - ἄμωμος). For *teleios*, see, Ex. 12:15; Dt. 18:13; and 2 Sam. 22:26.

An interesting consistent use of *teleios* – τέλειος in the Septuagint is as a translation of *shalem* (שָׁלֵם), which in Hebrew can mean “whole,” “full,” “uncut,” and “peace.” In a number of passages where one’s heart is to be *shalem* with God, the ESV translates the idea as being “wholly true” or “wholly devoted” to God. The Septuagint describes one’s heart as being *teleios* – τέλειος with God. (See, 1 Kgs. 8:61; 11:4, etc.).

¹⁵ Philo, *On Husbandry*, §165. See, Loeb Classical Library, (Harvard 1930), Vol. 247, at 195. In Philo’s work, *On the Changes of Names*, he writes, “would you have your son become either completely [*teleios* - τέλειος] bad or completely [*teleios* - τέλειος] good,” but *teleios* – τέλειος is not a moral perfection itself. It is coupled with “good” and “bad.” Frequently, Philo would pair *teleios* – τέλειος with words of virtue like “good” (*agatha* - ἀγαθά) to show a “full goodness.” But even where Philo speaks of God as “filled with perfect [*teleios* - τέλειος] forms of good,” Philo specifies that God himself is the “good.” He doesn’t call God simply “perfect” as *teleios* – τέλειος. Philo, *The Special Laws*, Bk 2, at 53. See, Loeb Classical Library edition, (Harvard 1937), Vol. 320, at 341. This is similar to Jesus’ proclamation in Mark 10:18, “Why do you call me good? No one is good except God alone.”

This really is no different than the usage by Aristotle (384-322BC) who defined the word in his *Metaphysics* as “that beyond which no further advance in excellence” could be achieved. Now Aristotle was not referencing perfection in morality. He used it in reference to a doctor, a flutist, or even a thief who had reached the top of their craft.¹⁶ Similarly Plato would write of someone who was “perfectly good” or “perfectly bad.”

CONCLUSION

With this idea, let’s look again at the Matthew passage, along with several others in the New Testament. Jesus instructed his followers to be “perfect,” not as an expectation anyone could live with zero sin, but as a charge to “grow up!” Jesus wanted them to take their lives and behavior seriously. They were not to flounder around like people living lives of their own choosing. They were to mature, to live as those whose compasses were oriented to God, the consummate mature/completed one.¹⁷ Matthew’s writing that the follower’s perfection is to be “as” God is perfect, is not a demand to be an earthly moral equivalent of God. It is a charge to be mature, to take morality and behavior seriously, to live with God as the inspiration and model.

Far from being a passage of futility, this Matthew teaching is very real. It is an instruction to grow up! It is an instruction to model God’s maturity and seek to live accordingly. This certainly includes the idea of living wholly unto the Lord, but not envisioning some achievement of perfection. These are the people that are ready for spiritual meat (Heb. 5:14). Paul was working to get believers to this maturity in this sense (Col. 1:28).

Consider James 1:4 in this light.

And let steadfastness have its full (*teleios* - τέλειος) effect, that you may be perfect (*teleios* - τέλειος) and complete, lacking in nothing.

¹⁶ Aristotle, *Metaphysics*, §1021b. See, Loeb Classical Library, (Harvard 1933), Vol. 271, at 267-269. In his definition, Aristotle does speak of things “having no deficiency in respect of the form of their peculiar excellence.” Even there, though, he is speaking of a doctor or musician.

¹⁷ We must be careful to note that this does NOT mean that God was once immature or that God grew to where he is today. God is perfect and mature, and in that sense our best human comparison is Adam and Eve, made in his image. They were not conceived and grown from single cells. They were fashioned fully grown. From their sin, came the consequences, from which we, their children, must grow.

Here we have the word twice. The translators have used the English “full” the first time and “perfect” the second. Both times, however, the word has its root meaning. James is explaining the maturing process that comes to the believer who is steadfast in the face of trials that test one’s faith. One is mature, and then ready to be used however God has planned!

POINTS FOR HOME

1. *“You therefore must be perfect [teleios – τέλειος], as your heavenly Father is perfect [teleios – τέλειος]” (Mt. 5:48).*

Maturity counts. It is made possible by a God who loves us and seeks to bring us out of spiritual infancy into spiritual adulthood. He does not do that alone. He does that in conjunction with our choices. We are to seek that maturing, knowing it prepares us for the most useful life on this earth as well as eternity. Let us resolve by his power and in his love to seek to live holy as he is holy, doing what is right moment by moment. Then as we fail and fall short, in repentance, we get back on our feet seeking his power to do better!

2. *“And you, Solomon my son, know the God of your father and serve him with a whole [teleios - τέλειος] heart and with a willing mind, for the LORD searches all hearts and understands every plan and thought. If you seek him, he will be found by you, but if you forsake him, he will cast you off forever (1 Chronicles 28:9).*

We are to bring a service to God with our *teleios* heart. A mature, complete, full, dedicated heart that seeks him first and foremost. This is where service and obedience are not just second nature, but a top priority and focus!

3. *“And let steadfastness have its full [teleios – τέλειος] effect, that you may be perfect [teleios – τέλειος] and complete, lacking in nothing (James 1:4).*

Ultimately all that we do is reliant upon the Lord. He grows us as he nourishes us and sustains us. We give him what we can, but he does all that is necessary to bring us into alignment with his good and perfect (*teleios – τέλειος*) will! Thank you, Lord!

APPENDIX

The Greek Alphabet

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

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

The Greek “s” is written as σ, unless it comes at the end of a word, then it is written as ς. Also note that Greek doesn’t have an “h,” but if a word begins with a vowel, it is assigned a “breathing mark.” The breathing mark looks similar to a comma (facing either forward or backward) placed *above* the vowel. When the mark looks like a comma facing backwards, it is called “rough” (e.g., ᾶ), in which event you add an “h” sound. So ᾶ would sound like the English “ha.” If the comma faces normal (e.g., ᾱ), the sound is called “smooth” which makes it irrelevant, and you pronounce the word as if it is not there.¹⁸

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 1:1-4:1. This week we add 1 John 4:2-3. 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

¹⁸ There are, of course, many aspects of Greek words that we will not be covering. For example, words have accents that are readily visible when reading a Greek New Testament. By and large, those accents are not relevant to our discussions.

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

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

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

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

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

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

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

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

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

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

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

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

1John 3:1 See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. **2** Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. **3** And everyone who thus hopes in him purifies himself as he is pure. **4** Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. **5** You know that he appeared in order to take away sins, and in him there is no sin. **6** No one who abides in him

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

11 For this is the message that you have heard from the beginning, that we should love one another. **12** We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. **13** Do not be surprised, brothers, that the world hates you. **14** We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. **15** Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

16 By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. **17** But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? **18** Little children, let us not love in word or talk but in deed and in truth.

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

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