

## Life Group Greek

### Lesson 11 – Greek Puns

#### INTRODUCTION

Puns. How do you feel about them? It seems to me, they are much like people. They can be clever and witty. They can be mundane and boring. They can make you think, “a-ha!” or make you moan, “Ughhh.” They can be full of surprises or be expected.

Puns are “plays on words.” Oscar Wilde was famous for his puns. He was known to be able to pun off most anything said. Reportedly he was at a party in London when he challenged the other guests with the claim that he could make a pun of any subject. Someone shouted out, “The Queen of England!” to which he immediately retorted, “The queen is not a subject!”

My father was a punster. He had a love for words, and puns were one manifestation of that love. Some were true puns on words, others were simply using words in a manner different than intended. For example, if one asked him whether he put the cat out, the response was automatic, “Put the cat out? I didn’t know he was on fire!”

Perhaps the most famous English book regarding puns is James Joyce’s *Finnegans Wake*. The title itself is loaded with puns as one contemplates the “wake” of one or more Finnegans (or Finn-again?). is it a funeral wake or is it an awakening? Or is it both?

Puns are fun ways to play around with words, and they make things memorable, humorous, interesting and thought provoking. Puns also package two meanings into the same statement. Puns are not an invention of the English language. They have been present for millennia. The Greek language affords many plays on words that are featured in Biblical passages. That is our focus in this class.

#### NEW TESTAMENT PUNS

We will see a variety of ways the New Testament uses the sound of words to make a point often lost in the English translation. Sometimes the plays are more direct than others. Sometimes the plays are in various forms of the same word, simply

keeping it front and center in the text. Other times, the words are simply turned inside out by particularities of how Greek vocabulary worked.

Some of the puns aren't so easily discerned because they seem to have existed in the Hebrew or Aramaic language that was subsequently put into Greek. For example, in Matthew 23:23-24 there are some marvelous puns if we translate the Greek back into Aramaic, a common language Jesus would have known. Jesus is taking the scribes and Pharisees to task, he says,

“Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel!”

The Aramaic word for “camel” is *gamla* (גמלא). The Aramaic word for “swallow” is *gama*’ (גמא).<sup>1</sup> And while we cannot know for certain the word used for “gnat,” a Neo-Aramaic word for an insect we call a “louse” is *qalma*.<sup>2</sup>

The idea that someone might “gama” a “gamla” is absurd, and a delightful play on the words swallow and camel. Jesus set forth a **pun** with **punch**! His indictment was both memorable to his audience, and likely humorous as well.

In this lesson, we set aside consideration of translation puns like that above, and instead focus on the puns that come straight from the Greek. Some will be brief, others a bit more detailed.

#### *Example 1: Matthew 6:16-18*

In the Sermon on the Mount, Jesus instructs his disciples in godly living, including focusing on pleasing God, rather than people. In this regard, he explained,

And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I

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<sup>1</sup> Sokoloff, Michael, *A Dictionary of Jewish Babylonian Aramaic*, (The Johns Hopkins University Press 2002), at 289, 290

<sup>2</sup> Many write up the pun in this passage noting an Aramaic word for “gnat” as *galma* or *qalma*. Try as I might, I cannot verify that Aramaic word for “gnat.” The common Aramaic word for “gnat” is “baqa. I am giving a Neo-Aramaic word for “louse,” recognizing that Neo-Aramaic is spoken by Jews that have inhabited Northern Iraq since the time of Christ. This is my periodic warning against believing everything anyone writes. Even the best intentioned authors often repeat the work of others without tracing back to authenticate the information.

say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you (Mt. 6:16-18).

The pun in this passage lies in the words “disfigure” and “seen.” The puns are rooted in the Greek language use of the letter  $\alpha$  added to the front of a word. The alpha added turns the word into the negative of its original meaning. This is similar to the English preface “im,” which can turn something from being “possible” into being “impossible.” Similarly in English we use “un” before words turning something one “noticed” into something “unnoticed.”

The Greek text uses for the word “seen,” the common Greek word *phaino* (φαίνω). For the Greek word translated “disfigure,” the same Greek word is used, but with an alpha attached to the front ( $a + phaino$ ; αφανίζω).

This pun sets out the concern of Jesus in a graphic way. There were those “hypocrites” who would fast, hiding their own faces behind a mask of discomfort in order to reveal their fasting to others. One common effort to translate the pun is,

They make their faces unsightly that men might have sight of them.

Dr. Terri Bednarz translated it this way,

...do not become like those who muddy up their faces so that they can shine in public.<sup>3</sup>

We don't miss the point in the English, but we do miss the play on words. We are not to let others “see” the fast (verse 18, again, *phaino* - φαίνω).

#### *Example 2 – Luke 4:16-30*

In this passage Jesus is in Nazareth his hometown. He goes into the synagogue where he has a chance to read from Isaiah to the congregants. He read the passage from Isaiah 61:1-2,

The Spirit of the Lord is upon me,  
because he has anointed me

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<sup>3</sup> Bednarz, Terri, “Too Proud to Dig? Peasant Humor in the Parables of Jesus? (Luke 16:1-14),” *R.S.M. Yamauchi Lecture November 15, 2009.*

to proclaim good news to the poor.  
He has sent me to proclaim liberty to the captives  
and recovering of sight to the blind,  
to set at liberty those who are oppressed,  
to proclaim the year of the Lord's favor.

This is a marvelous prophetic passage describing the Lord's work among needy humanity. Isaiah spoke of God placing his Spirit on one who would proclaim good news (literally the "gospel") to the poor and liberty (forgiveness) to the captives. This same one would be proclaiming the year of the Lord's "favor."

The Greek word translated "favor" is *dekton* (δεκτόν). It is not used much in the New Testament, just five times. We have two of those five in this short Nazareth narrative. To find the second usage, we need to track the story further. After Jesus read Isaiah, he rolled up the scroll and sat back down. He then told the congregants that the passage was being fulfilled in their midst.

In the ensuing discussion, the people turned against Jesus and ultimately run him out of town. Before leaving, Jesus explained that,

Truly, I say to you, no prophet is acceptable in his hometown (Lk 4:24).

The second use of *dekton* - δεκτόν is found in verse 24 above. There it is translated as "acceptable." This pun sets up a sad irony.

Viewing the text as hearers on the day of the events, we can experience it this way,

Jesus: The day Isaiah prophesied is here. It is a great day. It is a day when the Spirit of God is has brought the gospel and forgiveness. It is a day when the blind see and those in bondage are freed. Today is a great day when the Lord's favor, his acceptance is *here*.

The people: Clearly moved to not accept Jesus.

Jesus: Even today, when the Spirit of God is here to work great miracles, when the Lord's favor is here, there is no favor among the hometown folks for the Lord's Prophet! The Lord's favor is here, but the people will have none of it because they choose disfavor.

*Example 3 – John 3:1-8*

John is loaded with puns, and chapter three has some of the most well known ones. In John 3:1-8 we are involved in the dialogue between Jesus and Nicodemus, a ruler of the Jews. One of the first puns that draws our attention is in verse 3. Jesus explained to Nicodemus,

Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.

Most Bible translations will drop a footnote informing the reader of the pun on the word translated “again.” The word is *anōthen* (ἀνωθεν). It means either “again” or “from above.” Scholars struggle over which to use in translation, and rightly so. Both are appropriate. John is making a pun, or play on the word *anōthen* - ἀνωθεν and using it to indicate both a birth “from above” (by the Spirit as per verse 5) as well as a birth “again” (as Nicodemus understood it).

John’s relating of the story continues to pun as he describes Jesus’ follow-up comment,

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, “You must be born again.” The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.

Here we see a pun off the Greek word *pneuma* (πνεῦμα). The same Greek word means both “wind,” “Spirit,” and “spirit.” The word is used five times in this short passage. The passage can be rewritten with the Greek word and see if you can decide when Jesus means “wind” or “spirit” or “Spirit” (capitalized if it is referencing the Holy Spirit).<sup>4</sup>

Truly, truly, I say to you, unless one is born of water and the *pneuma* (πνεῦμα), he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the *pneuma* (πνεῦμα) is *pneuma* (πνεῦμα). Do not marvel that I said to you, “You must be born again.” The *pneuma* (πνεῦμα) blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the *pneuma* (πνεῦμα).

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<sup>4</sup> It is worth knowing that while *pneuma* - πνεῦμα can be translated “wind,” it is not the typical Greek word for wind. The normative word is *anemos* (ἄνεμος).

This may seem difficult, but the problem is exasperated by the presence of another Greek play on words in the passage. The word translated “sound” is *phōne* (φωνή) also means “voice.” So the passage could refer to the winds “sound” or the Spirit’s “voice.”

If you struggle with what word means what, then you might like Nicodemus’s reply to Jesus,

How can this be?

We might envision in modern parlance Nicodemus saying, “Say what???”

Jesus had Nicodemus brought deeply into the conversation. It allowed Jesus to explain that there were things the “teacher” needed to be taught. These were things that were not of this world, and the Son of Man was the one to teach. After all, the Son of Man was not only earthly, but was heavenly. These were heavenly matters.

Jesus put the point on the conversation telling Nicodemus that as Moses lifted up the serpent in the wilderness, to the salvation of those who looked upon it, so the Son of Man would be lifted up to bring salvation to those who looked upon him. Those who turn to Jesus in faith would be born again or from above. They would receive eternal life, passing from condemnation and wrath.

#### *Example 4 – John 1:5*

This is the first pun (I find) in John, but it is a great one! It comes on the heels of John explaining that in the Word (Jesus), was “the life” and that life was the “light” of men. John then says,

The light shines in the darkness, and the darkness has not overcome it.

The word play here involves the word “overcome” (*katalambanō* - καταλαμβάνω). *Katalambanō* (καταλαμβάνω) means “to take” or “grasp.” It can mean it in several ways, though. In one sense, we have the light shining into the darkness while the darkness cannot overcome or take the light. In a second sense, the darkness has not been able to “grasp” the light, not simply overcome it.

Other passages readily convey both senses of the word that John uses to a double accord. In John 8:3, the scribes and Pharisees bring to Jesus a woman “caught” (*katalambanō* - καταλαμβάνω) in adultery. In this sense, she was taken or grabbed by the men. Comparatively, in Acts 4:13, the Jewish authorities “saw the boldness

of Peter and John, and perceived (*katalambanō* - καταλαμβάνω) that they were uneducated, common men,” leaving the authorities astonished.

This is the way of the darkness. It doesn't conquer the light, but neither does it understand it. Light pierces darkness, and if darkness *could* grasp light, the darkness would *be* light.

As an aside, John returns to this vocabulary and imagery in John 12:35-36. Shortly before his death, Jesus told the crowd,

The light is among you for a little while longer. Walk while you have the light, lest darkness overtake (*katalambanō* - καταλαμβάνω) you. The one who walks in the darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light.

The people were in the presence of the light, and were urged to believe in the light so it might shine in them and be a part of them. The warning was that those not yet of the light, could be grasped or taken by the darkness instead.

This is the choice people have. When confronted with the truth of Jesus, they have the light before them. Should they choose to believe in the light, they conquer the darkness. Should they let the darkness overtake them, then they are without Christ and the direction and purpose of GOD.

#### *Example 5 - Philemon*

The small book of Philemon is laden with puns. The book is a letter from Paul to Philemon, a slave owner in the area around Colossae (modern Turkey). Philemon had a slave named Onesimus run away. The slave and Paul found each other in Rome where Paul was under arrest. Onesimus became a Christian and Paul sent him back to his owner, Paul's letter in hand. Under Roman law, Philemon had the right to have his slave punished in most anyway, including death. The problem, of course, is that the slave was now Philemon's Christian brother by the laws of God's kingdom, even as he was a runaway slave by the laws of Rome.

Into this quandary Paul wrote a letter calling on Philemon to acknowledge his responsibilities before God and the kingdom. Paul did not do this in an insulting way, as if Philemon would need Paul's apostolic instruction to do what was really the right thing to do anyway. Paul wrote delicately, guiding Philemon into the right thing to do, but doing it in such a way that it would be Philemon's idea and choice, not Paul's.

In verse 11, Paul writes a pun; again in the same delicate way he has written the whole letter. Speaking of the slave Onesimus, Paul writes, “formerly he was useless to you, but now he is indeed useful to you and to me.” The pun is off of the name “Onesimus” (Ὀνήσιμος), which comes from the Greek verb (ὄνησις) meaning “use, profit, or advantage.”<sup>5</sup> Onesimus’s name literally means “useful.” So referencing Mr. Useful, Paul writes that “formerly he was *useless* but now he has become *useful*” both to Paul and Philemon.

What made Onesimus finally true to his name and useful? The transforming work of Jesus Christ! In full confidence of how faith controlled Philemon’s actions, Paul sends Onesimus back to the one who could rightfully punish the runaway with death. Paul writes, “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 by your own accord” (12-14).

Paul’s words are again very delicate. Paul all but asks for Philemon to grant this runaway freedom, when the world would dictate the harshest of punishments. But, Paul does not ask. Paul gives Philemon the chance to do the right thing on his own initiative. Paul sees reason behind the escape that exceeds the mind set, certainly of Onesimus when running, but also Philemon who discovered the slave missing. Paul writes, “For this perhaps is why he was parted from you for a while, that you might have him back forever.” While Onesimus was “dear” to Paul, he should be even dearer to Philemon, “you might have him back forever, no longer as a slave but more than a slave, as a beloved brother – especially to me, but how much more to you, both in the flesh [as a man] and in the Lord” (16). Paul calls Onesimus a “*beloved* brother.” It surely did not go unnoticed by Philemon that Paul uses the very same description for Onesimus as he did for Philemon at the letter’s start! “Paul...To Philemon our *beloved* fellow worker” (v. 1).

With that build up, Paul goes a bit further in his request of Philemon. Paul writes, “So if you consider me your partner, receive him as you would receive me.” You have to figure at this point, Onesimus will not only not be put to death, but probably not beaten either! What about restitution? No doubt Onesimus took food at least, if not much more when he hit the road. Paul covers that as well. Paul writes, “If he has wronged you at all, or owes you anything, charge that to my account” (18). There should be little doubt that Philemon was not going to be issuing a bill to saint Paul!

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<sup>5</sup> “ὄνησις,” Liddel and Scott, *A Greek-English Lexicon* (Oxford 1925), at 1231.

Paul writes his salutation in his own hand (19) adding a last significant “suggestion.” Paul writes a pun once more asking for a “benefit” from Philemon in the Lord (20). The Greek Paul uses for “benefit” is rare. It is the one usage in the New Testament. Paul uses it though, because it is a pun off Onesimus (ὀναΐμην). Paul doesn’t come right out and ask for the granting of freedom for Onesimus, but leaves no doubt as to what should be done! Wanting Philemon to welcome Onesimus as Paul himself, and asking for a forgiveness of all debts, Paul adds, “Confident of your obedience, I write to you, knowing that *you will do even more than I say.*” (21). Then, as if putting a cherry on top of a sundae, Paul explains, “Prepare a guest room for me, for I am hoping that through your prayers I will be graciously given to you...” (22).

#### *Example 6 – Philippians 1:1-9*

I have always loved Paul’s letter to the Philippians. Paul’s letter rightfully enjoys a reputation of being his “joyful letter,” but that doesn’t mean that he wasn’t also dealing with some concerns in the church. He was concerned about a disagreement between two important ministry-minded women, Euodia and Syntyche. In 4:2-3 Paul said,

I entreat Euodia and I entreat Syntyche to agree in the Lord. Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel.

Knowing this was on his heart from the letters inception, it is not surprising to see Paul playing on the word “all” over and over in the opening of the letter. This letter was not written to Eudia and her supporters. Nor was it written mainly to Syntyche and her supporters. It was written to the whole church, to “all” of them. Consider the repetition of “all” in various forms of the Greek as I highlight it below:

Paul and Timothy, servants of Christ Jesus,

To **all** (*pas – πᾶς*) the saints in Christ Jesus who are at Philippi, with the overseers and deacons:

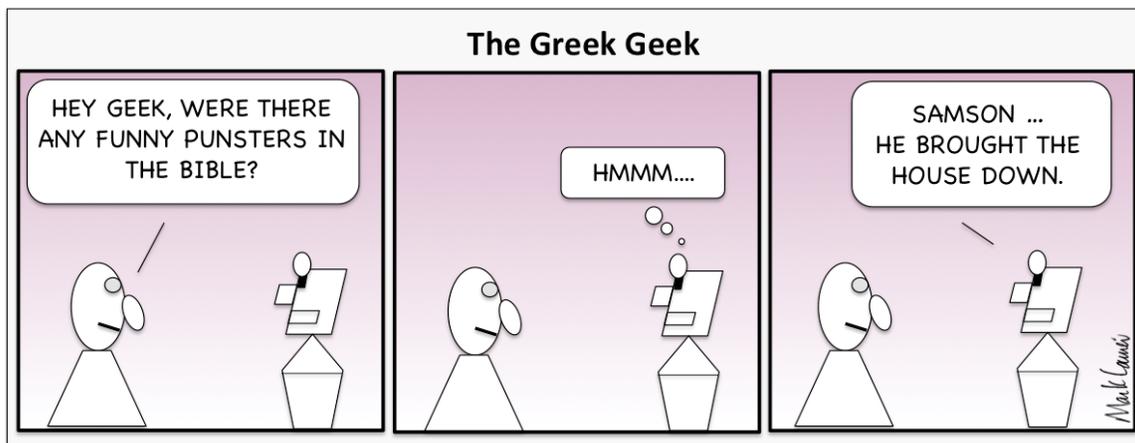
I thank my God in **all** (*pas – πᾶς*) my remembrance of you, always in **every** prayer of mine for you **all** making my prayer with joy,

It is right for me to feel this way about you **all** (*pas – πᾶς*), because I hold you in my heart, for you are **all** (*pas – πᾶς*) partakers with me of grace, both in my imprisonment and in the defense and confirmation of the gospel. For God is my witness, how I yearn for you **all** (*pas – πᾶς*) with the affection of

Christ Jesus. And it is my prayer that your love may abound more and more, with knowledge and **all** (*pas – πᾶς*) discernment.

Now “all” is certainly a common word in the New Testament, but you cannot read Philippians in the Greek without seeing its incessant usage, even in places where it isn’t really needed. It is consistent with Paul’s urging that the Philippians fulfill his joy by being,

of the same mind, having the same love, being in full accord and of one mind (2:2).



## GREEK FOR HOME

1. *“They make their faces unsightly that men might have sight of them”* (Mt. 6:16).

There are lots of options in life. We can live to please ourselves to the disregard of others. We can live to please others to the detriment of what is right. We can decide to ignore others and be abusive as a result. But there is a better option.

We can live to please God. As we live with our focus on pleasing God, rather than others, or ourselves we will not be careless in our behavior, but we will be caring. In pleasing God, we do not seek to impress others; we seek to minister to them. We do not seek self-aggrandizement; we seek to

lift up God. This is the calling of Jesus. This is what I want. To seek first the Kingdom of God and HIS righteousness.

2. “The light shines in the darkness, and the darkness has not overcome it” (Jn. 1:5).

I find this passage empowering. The thought works in my mind. When I go into a dark room and turn on the light, the light wins. I have yet to see a light that doesn't dispel darkness. By definition, darkness is simply a lack of light.

I want to be God's light in this world, dispelling darkness. I want the darkness to turn to light. This will happen if God is at work in me. He *is* the light that will shine. I am simply his lamp! Shine, Jesus, shine! Sour world needs you.

3. “All...all...all...all...all...all...all...all.” (Phil. 1:1-9).

I am not alone. I do not serve God alone. I live in a fellowship that is a family. I am to learn the harmony and love that Jesus has for all his children, and share that same love with others. This is not a burden; it is part of growing up in the Lord. That is a joy. The commonness that Paul called to the Philippians fits well with his letter of joy, because as we grow in unity, we grow in joy.

For that, I plan to be back teaching next week! For the joy and unity of my brothers and sisters in the Lord.

## **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.,  $\grave{\alpha}$ ) 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.