

Special Studies of Greek Words in the Seven General Epistles

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A Study in Contrasts

The three epistles of the apostle John show the sharp contrasts between God's way and Satan the devil's way. John uses simple language to make these contrasts clear-cut and easy to understand. His comparisons clearly reveal the fundamental differences between true Christianity and false Christianity. John was inspired to write these words at a time when Christians were being subverted by false prophets and false teachers within the churches of God. These false ministers and teachers were denying the truth of God's Word and were teaching lies in an attempt to turn the early Christians from the true faith and the true teachings of their Savior, Jesus Christ.

In his epistles, the apostle John makes it absolutely clear that there are basic principles that every true Christian should know and be practicing. These spiritual principles were established by God the Father and Jesus Christ and will never change. Throughout all ages, they will remain as the perpetual foundation of God's way of life.

John shows that Christians who are led by the Spirit of truth and are walking in the light will not be drawn away from these spiritual principles by the spirit of deception, but will be faithfully practicing these principles in their daily lives. John makes it absolutely clear that there are only two ways of life--God's way and the devil's way. Those who are truly walking in the light are the children of God. Those who are walking in darkness are the children of the devil. There is no middle ground!

GOD'S WAY

LIGHT--THE SPIRIT OF TRUTH. "God is Light, and there is not any darkness in Him at all....we are walking in the light, as He is in the light" (I John 1:5, 7, *AT*). "By this *means* we know the Spirit of the Truth..." (I John 4:6, *AT*).

THE SPIRIT OF TRUTH-- THE CHILDREN OF GOD IN LIGHT

True Christianity is founded on:

- 1) Light
- 2) Truth
- 3) The love of God
- 4) Faith and hope in Jesus Christ and God the Father
- 5) Repentance and confession of sins, cleansing and forgiveness through Jesus Christ our Advocate
- 6) Receiving the Spirit of God through begetting by the Father
- 7) Living in obedience and commandment-keeping
- 8) Growing in the grace of God and the knowledge of Jesus Christ
- 9) Eternal life

THE DEVIL'S WAY

DARKNESS--THE SPIRIT OF DECEPTION. The one who is not of God "is in the darkness, and is walking in the darkness" (I John 2:11, *AT*). "By this *means* we know...the spirit of the deception" (I John 4:6, *AT*).

THE SPIRIT OF DECEPTION-- THE CHILDREN OF THE DEVIL IN DARKNESS

False Christianity is founded on:

- 1) Darkness
- 2) Deception and lies
- 3) False knowledge that leads to false faith and false hope
- 4) The influence of the devil and counterfeit begetting
- 5) Denial of sinful nature and sinful actions
- 6) Disobedience and commandment-breaking, all sorts of lawlessness and transgression
- 7) Loving the world, and hating God and His children
- 8) Sinking deeper and deeper into error and deception
- 9) Eternal death

The following studies of key Greek words that are used in the *General Epistles* will help the reader to fully understand the contrasts between the true knowledge of God as revealed through the Spirit of Truth, and the false knowledge of the devil as promoted by the spirit of deception.

Special Studies of Key Greek Words

The definitions that are given in these studies of specific Greek words are derived from the following sources: *The Analytical Greek Lexicon* by Wigram, *A Greek-English Lexicon of the New Testament* by Arndt and Gingrich, and *A Critical Lexicon and Concordance of the English and Greek New Testament* by Bullinger.

Things We Are To Know Through Experience

The apostle John, who wrote his epistles much later than James and Peter, was addressing believers who had been converted for a long time. John made it clear that as mature Christians, they should be well grounded in the true teachings of Jesus Christ. John warned them not to allow anyone to draw them away from the truths which they had been taught by him and the other apostles. John's description of "many false prophets" and "many antichrists" shows that a major movement was underway to subvert the early believers and turn them from the true faith. It is evident that John was combating the inroads which Gnostic teachers and philosophers had made in the congregations of God.

The word "Gnostic" comes from the Greek word **γνωσις** (pronounced *gnosis*), which means "knowledge." A Gnostic is, by definition, one who knows, or has knowledge. The pagan theological/philosophical meaning is: one who has been illuminated with secret esoteric knowledge by the "divine one," who is, in reality, Satan--the god of this world.

When John wrote his epistles, a powerful Gnostic movement was infiltrating the churches of God. Many false teachers arose, professing the name of Christ but mixing their pagan religious philosophies with Christian doctrines. They were seeking to gain control over the believers in order to replace the true doctrines of Jesus Christ. Undoubtedly, these Gnostic antichrists were proclaiming their teachings as "new enlightenment" or "new understanding."

To combat these Gnostic teachings, the apostle John wrote to

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the churches to remind the true believers of fundamental spiritual principles that they had not only been taught through the guidance of the Holy Spirit but had come to know and understand by experience. These fundamental teachings of Jesus Christ impart to true Christians the godly knowledge and spiritual insight to differentiate truth from error.

This type of knowledge is expressed by the Greek word **γινωσκω**, pronounced *ginooskoo* (the *oo* is pronounced with an "oh" sound). *Ginooskoo* is defined as follows: to know, to perceive, to obtain knowledge of, to gain insight and understanding through personal experience. Of the thirty-one occurrences of *ginooskoo* in the *General Epistles* twenty-six are found in the epistles of John.

Listed below are all the verses in the *General Epistles* where **γινωσκω**, or *ginooskoo*, is used. The English translation of *ginooskoo* is highlighted by **bold type**. What true believers are specifically to know is underlined.

JAMES

Chapter One

3. **Knowing** that the testing of your faith is producing endurance.

Chapter Two

20. But are you willing **to understand**, O foolish man, that faith without works is dead?

Chapter Five

20. **Let him know** that he who brings back a sinner from the error of his way will save a soul from death, and will cover a multitude of sins.

II PETER

Chapter One

20. **Knowing** this first, that no prophecy of Scripture is of anyone's

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own private interpretation.

Chapter Three

3. **Knowing** this first, that in the last days there will come mockers, walking according to their own personal lusts,

I JOHN

Chapter Two

3. And by this *standard* **we know** that we know Him: if we are keeping His commandments.

4. Anyone who says, "**I know Him**," and is not keeping His commandments, is a liar, and the Truth is not in him.

5. On the other hand, *if* anyone keeps His Word, truly in this one the love of God has been perfected [*made complete*]. By this *means* **we know** that we are in Him.

13. I am writing to you, fathers, because **you have known Him Who is from the beginning**. I am writing to you, young men, because you have overcome the wicked *one*. I am writing to you, little children, because **you have known the Father**.

14. I wrote to you, fathers, because **you have known Him Who is from the beginning**. I wrote to you, young men, because you are strong, and the Word of God is dwelling in you, and you have overcome the wicked *one*.

18. Little children, it is *the* last time; and exactly as you have heard that the antichrist is coming, even now many antichrists have risen up, by which **we know** that it is the last time.

29. If you know that He is righteous, **you also know** that everyone who is practicing righteousness has been begotten by Him.

Chapter Three

1. Behold! What *glorious* love the Father has given to us, that we should be called the children of God! For this very reason, the world **does not know us**, because **it did not know Him**.

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6. Everyone who is dwelling in Him does not *practice* sin; anyone who is *practicing* sin has not seen Him, neither **has known Him**.

16. By this *very act* **we have known the love of God**: because He laid down His life for us; and we ourselves are obligated to lay down our lives for the brethren.

19. And in this *way* **we know that we are of the Truth**, and shall assure our hearts before Him,

20. That if our hearts condemn us, God is greater than our hearts, and **He knows everything**.

24. And the one who is keeping His commandments dwells in Him, and He in him; and by this **we know that He is dwelling in us**: by the Spirit which He gave to us.

Chapter Four

2. By this *test* **you can know the Spirit of God**: every spirit that confesses that Jesus Christ has come in the flesh is from God.

6. We are of God; the **one who knows God** listens to us; the one who is not of God does not listen to us. By this *means* **we know the Spirit of the Truth and the spirit of the deception**.

7. Beloved, we should love one another, because love is from God; and everyone who loves has been begotten by God, and **knows God**.

8. The one who does not love **does not know God**, because GOD IS LOVE.

13. By this **we know that we are dwelling in Him, and He is dwelling in us**: because of His own Spirit *which* He has given to us.

16. And **we have known** and have believed **the love that God has toward us**. GOD IS LOVE, and the one who is dwelling in love is dwelling in God, and God in him.

Chapter Five

2. By this *standard* **we know that we love the children of God**: when we love God and are keeping His commandments.

20. And we know that the Son of God has come, and has given us an

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understanding, so that **we may know** Him Who is true; and we are in Him Who *is* true, *and* in His Son, Jesus Christ. He is the true God, and the eternal Life.

II JOHN

1. The elder to *the* chosen lady and her children, whom I love in truth, and not I alone, but also all those **who have known** the Truth.

Things We Are to Know Through Understanding

The writers of the *General Epistles* used another Greek word to express a different kind of knowledge that Christians are given. This kind of knowledge is combined with the experience that **γινωσκω** (*ginooskoo*) expresses, and constitutes "understanding." "To know" someone or something in this manner is expressed by the Greek verb **εἶδω** (*eidoo*), which means "to know by perception, to acquire knowledge through the thought process, to understand or to comprehend." While the primary meaning of *eidoo* is "to know" or "to perceive," this Greek verb may also be used to express the meaning "to regard with favor," as in I Thessalonians 5:12, or "to visit," as in III John 14.

Eidoo is found thirty-three times in the *General Epistles*. In all but one occurrence, it is used to express the meaning "to know" or "to perceive." In twenty-two of these occurrences, *eidoo* appears in the middle perfect form **οἶδα** (*oida*), which is used to express present knowledge. *Oida* is used fourteen times in the epistles of John, where it is translated into both the present perfect "have known" and the simple present "know." Other forms of *eidoo* are used five times in his epistles. Considering John's nineteen uses of **εἶδω** (*eidoo*) and his twenty-six uses of **γινωσκω** (*ginooskoo*), it is clear that he expected the true believers to have a high level of knowledge and understanding.

Εἶδα (*eidoo*) and **οἶδα** (*oida*) are found in the following verses in the *General Epistles*. The English translation of these Greek verbs is highlighted by **bold type**. The specific things to be known, understood, or comprehended are underlined.

JAMES

Chapter Three

1. My brethren, do not many of you become teachers, **knowing** that we will receive more stringent judgment.

Chapter Four

4. You adulterers and adulteresses, **don't you know** that the friendship of the world is at enmity with God? Therefore, whoever desires to be a friend of the world makes himself an enemy of God.

17. Therefore, to **the one who knows** to do good and does not do it, to him it is sin.

Chapter Five

11. Behold, we call those blessed who are enduring. You have heard of the endurance of Job, and **you have seen** the end result of serving the Lord, that the Lord is very compassionate and full of tender mercies.

I PETER

Chapter One

8. Whom, not **having seen**, you love; on Whom, though at the present time you do not see Him, you are believing, *and* are rejoicing with unspeakable joy, and are praising *Him....*"

18. **Knowing** that you were not redeemed by corruptible things, by silver or gold, from your futile way of living, inherited *by tradition* from your forefathers....

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Chapter Three

9. Not rendering evil for evil, or abuse for abuse; but instead *be* blessing, **knowing** that you were called to this, that you should inherit a blessing.

10. For the one who desires to love life, and **to see** good days, let him restrain his own tongue from evil, and not allow his lips to speak deceit.

Chapter Five

9. Whom RESIST, steadfast in the faith, **knowing** that the same afflictions are being fulfilled among your brethren who are in the world.

II PETER

Chapter One

12. Therefore, I will not neglect to make you always mindful of these things, although *you already* **know** them and have been established in the present truth.

14. **Knowing** that shortly the putting off of my tabernacle will come, exactly as our Lord Jesus Christ *has* also signified to me.

Chapter Two

9. The Lord **knows** how to deliver the godly out of temptation, and to reserve the unrighteous to the day of judgment to be punished.

I JOHN

Chapter Two

11. But anyone who hates his brother is in the darkness, and is walking in the darkness, and **does not understand** where he is going because the darkness has blinded his eyes.

20. But you have *the* anointing from the Holy One, and **you have** knowledge of all things pertaining to salvation.

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21. I did not write to you because **you do not know** the Truth, but because **you have known** it, and *you understand* that not one lie comes from the Truth.

29. If **you know** that He is righteous, you *also* know that everyone who is practicing righteousness has been begotten by Him.

Chapter Three

1. **Behold!** [*See, perceive and comprehend*] What glorious love the Father has given to us, that we should be called the children of God! For this very reason, the world does not know us, because it did not know Him.

2. Beloved, now we are the children of God, and it has not yet been revealed what we shall be; but **we do know** that when He is revealed, we shall be like Him, because we shall see Him exactly as He is.

5. And **you know** that He appeared in order that He might take away our sins; in Him is no sin.

14. **We know** that we have passed from the way of death into the way of life because we love the brethren. The one who does not love his brother is abiding in death.

15. Everyone who hates his brother is a murderer, and **you know** that no murderer has eternal life dwelling in him.

Chapter Five

13. These things I have written to you who are believing in the name of the Son of God, in order that **you may know** that you have eternal life, and that you may *continue to* believe in the name of the Son of God.

15. And if **we know** that He hears us, whatever we may ask, **we know** that we have the requests that we have asked of Him.

16. If anyone **sees** [*perceives*] his brother sinning a sin that is not unto death, he shall ask, and He will give him life for those who are not sinning unto death. There is a sin unto death; concerning that sin, I do not say that he should make *any* supplication *to God*.

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18. **We know** that anyone who has been begotten by God is not practicing sin; but the one who has been begotten by God keeps himself *by the power of God*, and the wicked one does not touch him.

19. **We know** that we are of God, and that the whole world lies in the power of the wicked one.

20. And **we know** that the Son of God has come, and has given us an understanding, so that we may know Him Who *is* true; and we are in Him Who *is* true, *and* in His Son, Jesus Christ. He is the true God, and the eternal Life.

III JOHN

12. We have received testimony from everyone on behalf of Demetrius, and from the Truth itself; and we are also bearing witness, and **you know** that our witness is true.

14. But I am hoping **to see** you shortly, and I will speak with you face to face.

JUDE

5. But I personally want to remind you, though **you** once **understood** this, that the Lord, having saved a people out of the land of Egypt, in the second place destroyed those who did not believe.

10. But these, whatever things **they do not understand**, they blaspheme; but whatever things they understand by instinct, as irrational brute beasts, they are corrupting themselves in these things.

"In This" or "By This"

The expressions "in this" and "by this" are translated from the Greek words **ἐν τούτῳ**, pronounced *en toutoo* (the *oo* is pronounced "oh"). The KJV translates *en toutoo* as "hereby" or "herein." This Greek phrase may be used to emphasize something which leads into a thought, or to summarize a previously written thought, or to express a method or means by which something is measured. Because *en toutoo* does not express a complete thought, its full meaning must be derived from the context of the Scriptures used before and after the phrase.

The Greek phrase *en toutoo* is found in only one of the *General Epistles*--the first epistle of John. John uses this phrase to convey some very profound truths. In the verses below, the words translated from **ἐν τούτῳ** (*en toutoo*) have been highlighted by **bold type**. The ***bold italicized*** words have been added to clarify the meaning of *en toutoo*. The words which complete the thought have been underlined.

I JOHN

Chapter Two

3. And **by this *standard*** we know that we know Him: if we are keeping His commandments.

5. On the other hand, *if* anyone keeps His Word, truly in this one the love of God has been perfected [*made complete*]. **By this *means*** we know that we are in Him.

Chapter Three

10. **By this *standard*** are manifest the children of God and the children of the devil. Everyone who does not practice righteousness is not of God, and neither is the one who does not love his brother.

16. **By this *very act*** we have known the love of God: because He laid

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down His life for us; and we ourselves are obligated to lay down our lives for the brethren.

19. And **in this way** we know that we are of the Truth, and shall assure our hearts before Him.

24. And the one who is keeping His commandments dwells in Him, and He in him; and **by this** we know that He is dwelling in us: by the Spirit which He gave to us.

Chapter Four

2. **By this test** you can know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God.

9. **In this way** the love of God was manifested toward us: that God sent His only begotten Son into the world, so that we might live through Him.

10. **In this act** is THE LOVE--not that we loved God; rather, that He loved us and sent His Son as a propitiation for our sins.

17. **By this spiritual indwelling**, the love of God has been perfected [made complete] within us, so that we may have confidence in the day of judgment; because even as He is, so also are we in this world.

Chapter Five

2. **By this standard** we know that we love the children of God: when we love God and are keeping His commandments.

"Commandments" and Commandment-keeping

Commandment-keeping is an integral part of daily life for the children of God. In his first epistle, the apostle John shows clearly and unmistakably that commandment-keeping is a test which proves whether a person is walking in the light of God or in the darkness of Satan. John declares that those who claim to know God but do not keep His commandments are liars. Moreover, John reveals that those who practice sin as a way of life are the children of the devil, but those who keep the commandments of God are His children. The Greek word that is translated "commandment" is **εντολή** (pronounced *entolee*), which means "a command, a commandment, an order, that which has been enjoined, an injunction, a charge, a moral precept, or a moral prohibition." The apostle John did not use the Greek word **νομος** (*nomos*), which means "law," to define the commandments of God; he used only **εντολή** (*entolee*). In its full application, *entolee* includes God the Father's commands through Jesus Christ, Jesus' personal commandments, and the apostle's commandments as recorded under the inspiration of the Holy Spirit. All these commandments as the new way of life for truly converted Christians are summed up in the phrase "a new commandment," or "the new commandment."

Entolee is found in three of the *General Epistles*---II Peter, and I and II John. In the verses below, the words translated from *entolee* have been highlighted by **bold type**. Accompanying words that clarify the meaning of *entolee* are underlined.

II PETER

Chapter Two

21. For it would have been better for them not to have known the way of righteousness, than, after knowing *it*, to turn back from **the holy commandment** that was delivered to them.

Chapter Three

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2. *In order* for you to be mindful of the words that were spoken before by the holy prophets, and of **the commandment of the Lord and Savior, spoken by us, the apostles.**

I JOHN

Chapter Two

3. And by this *standard* we know that we know Him: if we are keeping His commandments.

4. Anyone who says, "I know Him," and is not keeping His commandments, is a liar, and the Truth is not in him.

7. Brethren, I am not writing **a new commandment** to you but **an old commandment, which you had from the beginning; the old commandment is the message that you have heard from the beginning.**

8. On the other hand, I am writing **a new commandment** to you, which is true in Him and in you, because the darkness is passing away and the true light is already shining.

Chapter Three

22. And whatever we may ask we receive from Him, because we are keeping His commandments and are practicing those things that are pleasing in His sight.

23. And this is His commandment, that we should believe on the name of His Son Jesus Christ, and *that* we should love one another, exactly as He gave the commandment to us.

24. And the one who is keeping His commandments dwells in Him, and He in him; and by this we know that He is dwelling in us: by the Spirit which He gave to us.

Chapter Four

21. And this *is* **the commandment that we have from Him: that the one who loves God should also love his brother.**

Chapter Five

2. By this *standard* we know that we love the children of God: when

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we love God and are keeping His **commandments**.

3. For this is the love of God, that we should keep His **commandments**; and His **commandments** are not burdensome.

II JOHN

4. I rejoiced exceedingly that I have found among your children *those who are* walking in truth, exactly as we received *the* **commandment** from the Father.

5. And now I am beseeching you, lady, not as though I am writing **a new commandment** to you, but that which we were observing from the beginning, that we should love one another.

6. And this is the love *of God*: that we should walk according to His **commandments**. This is **the commandment**, exactly as you heard from the beginning, that you might walk in it.

"The Law"

The English word "law" is translated from the Greek phrase **ο νομος** (*ho nomos*), which means "the law" as the entire set of laws, commandments, statutes and judgments that are found in the Pentateuch. The Divine Law, which has existed from the beginning, was personally taught by God to Adam, and was known and obeyed by Abel, Noah, Abraham, Isaac and Jacob. After Jacob's death, the law of God was recodified and delivered to the children of Israel through Moses.

In its broad application, *ho nomos* refers to all the laws of God contained in the Scriptures--both Old Testament and New Testament. When **νομος** (*nomos*) is used without the definite article **ο**, it is referring to "law" in general.

In the *General Epistles*, only James uses **νομος** (*nomos*) and **ο νομος** (*ho nomos*). The words below that are translated from *nomos* or *ho nomos* are highlighted by **bold type**. Accompanying words that clarify the meaning are underlined.

JAMES

Chapter One

25. But the one who has looked into **the perfect law of freedom**, and has continued in it, this one himself has not become a forgetful hearer, but is a doer of the work. This one shall be blessed in his actions.

Chapter Two

8. If you are truly keeping **the Royal Law** according to the Scripture, "You shall love your neighbor as yourself," you are doing well.

9. But if you have respect of persons, you are practicing sin, being convicted by **the law** as transgressors;

10. Because whoever shall keep **the whole law**, but sin in one aspect, he becomes guilty of all.

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11. For He Who said, "You shall not commit adultery," also said, "You shall not commit murder." Now if you are not committing adultery, but you commit murder, you have become a transgressor of **the law**.

12. In this manner speak and in this manner behave: as those who are about to be judged by **the law** of freedom.

Chapter Four

11. Brethren, do not be talking against one another. The one who is talking against a brother, and is judging his brother, is speaking against **the law**, and is judging **the law**. But if you are judging **the law**, you are not a doer of **the law**; rather, *you are* a judge.

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"Sin" and "Transgression"

The words "sin" and "transgression" are both found in I John 3:4. In the KJV this verse is translated, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." The Greek word that is translated "transgression" is **ανομια** (pronounced *anomia*). I John 3:4 is the only verse in the *General Epistles* where **ανομια** (*anomia*) is used. This Greek word defines sin in the strongest manner possible.

Anomia means more than occasional transgression; it means "anti-law" or "against law." Accordingly, the author has translated it "lawlessness." The author's translation of I John 3:4, which is given below, conveys the precise meaning of the Greek text.

The words of the apostle John clearly define sin as commandment-breaking, which is the direct opposite of commandment-keeping. John goes on to show that those who are living in this state of lawlessness are "the children of the devil" (Verse 10). For them, breaking God's commandments is a daily way of life.

I JOHN

Chapter Three

4. Everyone who is practicing sin is also practicing **lawlessness**, for sin is **lawlessness**.

"Sin"

Our English word "sin" is translated from a number of Greek nouns. Each of these nouns identifies a specific type of sin. One Greek noun that is translated "sin" is **αμαρτια** (*amartia*), which means a sin or transgression that "misses the mark." In other words, *amartia* is any act that falls short of a specific command or duty, whether prescribed by divine law or human law.

Amartia includes every departure from the way of righteousness. This type of sin--falling short of the mark--is often the result of succumbing to the spirit of deception. One who habitually commits *amartia* is walking in darkness. Those who are living and walking in the light of the Holy Spirit and the truth of God's Word will not habitually sin but will be practicing righteousness.

The Greek verb **αμαρτανω** (*amartanoo*) comes from the same root as *amartia*. *Amartanoo* means "to sin; to transgress against the divine, moral laws of God; to transgress human law; to miss the mark." Both *amartia* and *amartanoo* refer to sins that are "not unto death," meaning eternal death (I John 5:16).

The verses below list all the occurrences of *amartia* in the *General Epistles*, followed by the verses in which *amartanoo* occurs. The English translation of these Greek words is highlighted by **bold type**. The words that are underlined give additional information concerning the *amartia* or *amartanoo* that is being described.

"Sin"--the Noun

JAMES

Chapter One

15. Then after lust has conceived, it gives birth to sin; and **sin**, when it is completely finished, brings forth death.

Chapter Two

9. But if you have respect of persons, you are practicing **sin**, being convicted by the law as transgressors.

Chapter Four

17. Therefore, to the one who knows to do good and does not do it, to him it is **sin**.

Chapter Five

15. And the prayer of faith will save the sick one, and the Lord will raise him up; and if he has committed **sins**, they will be forgiven him.

20. Let him know that he who brings back a sinner from the error of his way will save a soul from death, and will cover a multitude of sins.

I PETER

Chapter Two

22. Who committed no sin; neither was guile found in His mouth.

24. Who Himself bore our sins within His own body on the tree, that we, being dead to sins, may live unto righteousness; by Whose stripes you were healed.

Chapter Three

18. Because Christ indeed once suffered for sins, *the* Just for *the* unjust, so that He might bring us to God--on the one hand, having been put to death in the flesh; but on the other hand, made alive by the Spirit.

Chapter Four

1. Consequently, since Christ has suffered in the flesh for us, you also arm yourselves with the same mind; because the one who has suffered in the flesh has finished living in sin.

8. But above all, have fervent love among yourselves, because love will cover a multitude of sins.

II PETER

Chapter One

9. But the one in whom these things are not present is *spiritually* blind--so short-sighted *that* he has forgotten that he was purified from his old sins.

Chapter Two

14. Having eyes full of adultery and that cannot cease from sin, *they are engaged in* seducing unstable souls; having a heart trained in *lustful* craving--cursed children....

I JOHN

Chapter One

7. However, if we are walking in the light, as He is in the light, *then* we have fellowship with one another, and the blood of Jesus Christ His own Son is cleansing us from every sin.

8. If we say that we do not have sin, we are deceiving ourselves, and the Truth is not in us.

9. If we are confessing our own sins, He is faithful and righteous, that He may forgive us our sins, and that He may purify us from all

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unrighteousness.

Chapter Two

2. And He is the propitiation for our sins; and not only for our sins, but also for *the sins of* the whole world.

12. I am writing to you, little children, because **your sins** have been forgiven you through His name.

Chapter Three

4. Everyone who is practicing **sin** is also practicing lawlessness, for **sin** is lawlessness.

5. And you know that He appeared in order that He might take away our sins; in Him is no sin.

8. The one who is practicing sin is of the devil, because the devil *has been* sinning from *the* beginning. For this purpose the Son of God appeared, that He might destroy the works of the devil.

9. Everyone who has been begotten by God is not practicing sin because His seed *of begettal* is dwelling within him, and he is not able to *practice* sin because he has been begotten by God.

Chapter Four

10. In this *act* is THE LOVE--not that we loved God; rather, that He loved us and sent His Son as a propitiation for our sins.

Chapter Five

16. If anyone sees his brother sinning **a sin that is not unto death**, he shall ask, and He will give him life for those who are not sinning unto death. There is **a sin unto death**; concerning that *sin*, I do not say that he should make *any* supplication *to God*.

17. All unrighteousness is sin, and there is **a sin not unto death**.

"Sin"--the Verb

I PETER

Chapter Two

20. For what commendation is there if, **sinning** and being beaten [*punished*], you endure it? But if *while* doing good and suffering, you endure it, this *is* acceptable with God.

II PETER

Chapter Two

4. For if God did not spare the angels who sinned, but, having cast them into Tartarus [*hell*], delivered them into chains of darkness to be kept for *the* judgment....

I JOHN

Chapter One

10. If we say that we have not sinned, we are making Him a liar, and His Word is not in us.

Chapter Two

1. My little children, I am writing these things to you so that you may not sin. And yet, if anyone does sin, we have an Advocate with the Father---Jesus Christ *the* Righteous.

Chapter Three

6. Everyone who is dwelling in Him does not practice sin; anyone who is practicing sin has not seen Him, neither has known Him.

8. The one who is practicing sin is of the devil, because the devil has been sinning from the beginning. For this purpose the Son of God appeared, that He might destroy the works of the devil.

9. Everyone who has been begotten by God is not practicing sin because His seed *of begettal* is dwelling within him, and **he is not able to practice sin** because he has been begotten by God.

Chapter Five

16. If anyone sees his brother **sinning** a sin that is not unto death, he shall ask, and He will give him life for **those who are not sinning unto death**. There is a sin unto death; concerning that *sin*, I do not say that he should make *any* supplication *to God*.

Special Studies of Greek Words in the Seven General Epistles

18. We know that anyone who has been begotten by God **is not practicing sin**; but the one who has been begotten by God keeps himself *by the power of God*, and the wicked one does not touch him.

Special Studies of Greek Words in the Seven General Epistles

"Truth," "True" and "Truly"

From Genesis to Revelation, the Bible proclaims the truth of God. In the Old Testament, all of God's commandments, laws, statutes and judgments are called "truth" or "true" (Psa. 119:142, 151, 160). In the New Testament, Jesus Christ declares, "I am the way, and THE TRUTH and the life..." (John 14:6, *AT*), and, "Your [the Father's] word is truth" (John 17:17).

Throughout the New Testament, the word "truth" is translated from the Greek noun **αληθεια** (*aletheia*). In the *General Epistles*, this Greek word is used a total of twenty-six times. While Peter and James each use it three times, the apostle John uses this word twenty times. In most occurrences in John's epistles, *aletheia* is accompanied by the definite article **η** (*he*). John's repeated use of *he aletheia* demonstrates his earnest desire to strengthen his brethren in the Truth at a time when deception and error were invading the churches. John shows that God's Word draws a sharp line between truth and error, just as a sword cuts in two. John declares, "I did not write to you because you do not know the Truth, but because you have known it, and *you understand* that **not one lie comes from the Truth**" (I John 2:21, *AT*).

John's words make it absolutely clear that true Christianity is based wholly and completely on the truth of God's Word. It is not a mixture of truth and lies. In his three epistles, John shows that there can be no compromise between the spirit of the Truth and the spirit of deception, or error.

In their epistles, John and Peter also write about things that are "true." The word "true" is translated from two Greek words, **αληθης** (pronounced *alethees*) and **αληθινος** (pronounced *aleethinos*). The Greek word for "truly," **αληθως** (*aleethoos*), is used only in one verse by the apostle John.

The following verses list all the occurrences of "truth," "true" and "truly" in the *General Epistles*. These words are highlighted by **bold type**. The words that are underlined show the context of each usage.

"Truth"

JAMES

Chapter One

18. According to His own will He begat us by the Word of Truth, for us to be a kind of firstfruits of all His created *beings*.

Special Studies of Greek Words in the Seven General Epistles

Chapter Three

14. But if you have bitter envying and selfish ambition in your heart, do not be boasting and lying against the Truth.

Chapter Five

19. Brethren, if anyone among you strays from the Truth, and *if* anyone brings him back....

I PETER

Chapter One

22. Having purified your souls by obedience to the Truth unto unfeigned brotherly love through *the* Spirit, be loving one another fervently with a pure heart.

II PETER

Chapter One

12. Therefore, I will not neglect to make you always mindful of these things, although *you already* know them and have been established in the present truth.

Chapter Two

2. And many people will follow *as authoritative* their destructive ways; *and* because of them, the way of the Truth will be blasphemed.

I JOHN

Chapter One

6. If we are proclaiming that we have fellowship with Him, and we are walking in the darkness, we are lying to ourselves, and we are not practicing the Truth.

8. If we say that we do not have sin, we are deceiving ourselves, and

Special Studies of Greek Words in the Seven General Epistles

the Truth is not in us.

Chapter Two

4. Anyone who says, "I know Him," and is not keeping His commandments, is a liar, and **the Truth** is not in him.