

S#748 = 1 John 3:1-3 4th SUNDAY OF EASTER Series B
Good Shepherd Sunday, Mother's Day 5/14/2000

S#1409 = 1 John 3:1-3 4th SUNDAY OF EASTER Series B 4/29/2012

Context: The disciple whom Jesus loved wrote three epistles after his Gospel account – all by inspiration of the Holy Spirit. The link to the first chapter of John's Gospel and the first verse of the Bible is the opening words of 1 John 1:1 – “That which was from the beginning...” What otherwise would be an abstract concept called “life,” John proclaims as the personal “Word of life” which he and the other apostles looked at and touched. Faith in Him means fellowship with the Father and with the apostles who proclaimed the Father's Son as Lord and Savior. (1:1-4)

Against emerging Gnosticism, John proclaimed the truth of life with God that trusts the cleansing of sin by Christ's blood and lives life in the light. We cannot deny, but want to confess our sins honestly and faithfully, trusting in the forgiveness Christ secured on Calvary's cross. (1:5-10) He is “the atoning sacrifice for our sins” whenever we fail to live the righteous life He and we desire. (2:1-2)

Enjoying the knowledge of experience with God shows in our treasuring and guarding God's Word. To do otherwise is calling God a liar and trying to live without the truth. (2:3-6)

God's command to love is the heart of God's law from the very beginning. In that sense it is chronologically an “old command.” But it is ever “new” because it receives life from God and gives that life of love to others, constantly renewing and invigorating us in the Gospel of forgiveness and light. Darkness exists outside this command of God to love – darkness and blind ignorance. (2:7-11)

The holy apostle then applies the truth of life in Christ to children, fathers, young men, then again to children and young men. (2:12-14)

He warns against loving the world instead of doing God's will while living life eternal with God here and now, then fully forever in heaven. (2:15-17)

He warns against both “the antichrist” and the “many antichrists” that have come to afflict the world in its last hour. Sadly, they begin with believers, but then forsake the assembly, as if possessing some special anointing of the Holy Spirit. Yet believers need no power beyond what they already have by faith, “an anointing from the Holy Spirit” that makes us “know the truth.” Denying Jesus, means denying the Father too. *The one who keeps saying the same thing* (ὁ ὁμολογῶν) as Jesus, also personally possesses the Father. Keeping God's Word inside keeps us safe with God and the eternal life He promised. “The anointing” of the Holy Spirit through Word and sacrament teaches all we need to know of God's truth to continue on to the Judgment unashamed and confident of God's righteousness by our rebirth in Him. (2:18-29)

Our text expands on the wonderful blessings we enjoy now and forever with God in heaven. We live in such a way that we avoid sin and anyone who tries to lead us into it. We are not children of the devil, but children “born of God.” Our lives express this rebirth by loving our brother. (3:1-10)

[M.C. 1/25/2018]

1 John 3:1 (NA27)

Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἔσμεν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. ¹

3:1 - Behold <1492> (5628), what manner <4217> of love <26> the Father <3962> hath bestowed <1325> (5758) upon us <2254>, that <2443> we should be called <2564> (5686) the sons <5043> of God <2316>: therefore <1223> <5124> the world <2889> knoweth <1097> (5719) us <2248> not <3756>, because <3754> it knew <1097> (5627) him <846> not <3756>. ²

01492 εἶδω eido *i'-do* or οἶδα oida *oy'-da*

a root word; TDNT-5:116, 673; v

AV - know 281, cannot tell + 3756 8, know how 7, wist 6, misc 19, see 314, behold 17, look 6, perceive 5, vr see 3, vr know 1; 667

- 1) to see 1a) to perceive with the eyes
 1b) to perceive by any of the senses
 1c) to perceive, notice, discern, discover
 1d) to see 1d1) i.e., to turn the eyes, the mind, the attention to anything
 1d2) to pay attention, observe
 1d3) to see about something
 1d31) i.e., to ascertain what must be done about it
 1d4) to inspect, examine
 1d5) to look at, behold
 1e) to experience any state or condition
 1f) to see, i.e., have an interview with, to visit
- 2) to know 2a) to know of anything
 2b) to know, i.e., get knowledge of, understand, perceive
 2b1) of any fact
 2b2) the force and meaning of something which has definite meaning
 2b3) to know how, to be skilled in
 2c) to have regard for one, cherish, pay attention to (#1Th 5:12)

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 Actually, εἶδω / οἶδα is “knowledge,” not of experience, but of perception and especially of the intellect as the examples below indicate from Biblical usage. However, γινώσκω <1097> is generally considered to be “experiential knowledge.” [M.C. 1/26/2000]

Mt 25:12ff - KJV: But he answered and said, Verily I say unto you, I know <1492> you not....¹³
 Watch therefore, for ye know <1492> neither the day nor the hour wherein the Son of man cometh....²⁶ His lord answered and said unto him, *Thou* wicked and

¹ Aland, B., Aland, K., Black, M., Martini, C. M., Metzger, B. M., & Wikgren, A. (1993). *The Greek New Testament* (4th ed.). Federal Republic of Germany: United Bible Societies.

² *The Holy Bible: King James Version*. 1995 (electronic ed. of the 1769 edition of the 1611 Authorized Version.). Bellingham WA: Logos Research Systems, Inc.

slothful servant, thou knewest <1492> that I reap where I sowed not, and gather where I have not strowed:...³⁷ Then shall the righteous answer him, saying, Lord, when saw we <1492> thee an hungred, and fed thee? or thirsty, and gave thee drink? ³⁸ When saw we <1492> thee a stranger, and took thee in? or naked, and clothed thee? ³⁹ Or when saw we <1492> thee sick, or in prison, and came unto thee?...⁴⁴ Then shall they also answer him, saying, Lord, when saw we <1492> thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Application: For the foolish virgins to hear from the Bridegroom on the other side of the closed door, “I do not *know* you,” is terrifying, but so avoidable. If one were to trace out the usages of εἶδω in this chapter alone, he would *know* the will of God that we believe in Jesus and bring forth fruits in keeping with repentance. *Knowing* the Lord by faith now, means He will *know* us as His own on the Last Day. Then that *knowledge* of Him for us will be worth more than all earth's riches and all the pleasure we might have enjoyed in the long march of time. Today is the day to *know* the Lord in His grace and mercy. [M.C. 11/30/2011]

Jn 3:2ff - KJV: The same came to Jesus by night, and said unto him, Rabbi, we know <1492> that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. ³ Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see <1492> the kingdom of God....⁸ The wind bloweth where it listeth, and thou hearest the sound thereof, but canst <1492> not tell <1492> whence it cometh, and whither it goeth: so is every one that is born of the Spirit....¹¹ Verily, verily, I say unto thee, We speak that we do know <1492>, and testify that we have seen; and ye receive not our witness.

Observation: Nicodemus at night is not talking about a personal relationship with Jesus as would be the case if he had used γινώσκω. All he possesses at this point are observations which are stuck on the surface of things. Jesus' teaching will open his eyes to the awesome work of the Holy Spirit who through God's Word in Person is sowing the seeds of faith in the tentative Pharisee's heart. The wind is blowing. But so far, Nicodemus has not yet caught it in his sails. He will eventually, when finally faith puts Jesus at the helm of his heart. (John 19:39) [M.C. 3/09/2011]

Ro 5:3 - KJV: And not only *so*, but we glory in tribulations also: knowing <1492> that tribulation worketh patience;

Application: As long as we are enrolled in God's school of grace, we will keep on growing in our εἶδω (*knowledge of principle and understanding*) as we get to *know* God better *by experience* (γινώσκω) especially in our sufferings. At last we shall *see* all of God's wonderful plans for us come together in heaven where we will *know by experience* (γινώσκω). Paul expands on this thought in the beautiful pictures of the great “Love Chapter,” 1 Corinthians 13: “Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part (γινώσκω εκ μερους); then I shall know fully (επιγνώσομαι), even as I am fully known (επεγνωσθην).” (1 Corinthians 13:12 NIV84) For us the here-and-now constantly needs to be put in its eternal perspective. For God the bottom line is always eternity and His determination to bring us to glory for Jesus' sake. [M.C. 3/15/2003]

04217 ποταπος potapos *pot-ap-os'*

apparently from 4219 and the base of 4226; ; adj

AV - what manner of 4, what 1, what manner of man 1, what manner of person 1; 7

1) from what country, nation or tribe

2) of what sort or quality (what manner of)

2a) of persons

2b) of things

- ====
- Mt 8:27 - KJV: But the men marvelled, saying, What manner of man <4217> is this, that even the winds and the sea obey him!
- Mk 13:1 - KJV: And as he went out of the temple, one of his disciples saith unto him, Master, see what manner <4217> of stones and what <4217> buildings *are here!*
- Lu 1:29 - KJV: And when she saw *him*, she was troubled at his saying, and cast in her mind what manner <4217> of salutation this should be.
- Lu 7:39 - KJV: Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner <4217> of woman *this is* that toucheth him: for she is a sinner.
- 2 Pe 3:11 - KJV: *Seeing* then *that* all these things shall be dissolved, what manner <4217> *of persons* ought ye to be in *all* holy conversation and godliness,
- 1 Jn 3:1 - KJV: Behold, what manner <4217> of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

00026 αγαπη agape *ag-ah'-pay*

from 25; TDNT-1:21,5; n f

AV - love 86, charity 27, dear 1, charitably+ 2596 1, feast of charity 1; 116

1) brotherly love, affection, good will, love, benevolence

2) love feasts

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“Brotherly love” (1 above) would be better φιλεω. Αγαπη is the “unconditional, self-sacrificing love” which consciously picks out its object by an act of will even though the object is undeserving.

Application: Generally αγαπη is used of God’s *love* for man. But the Holy Spirit also inspires αγαπη in the sense of our *love* for God, Revelation 2:4 – “You have forsaken your first LOVE.” This is very instructive. We are not to lay conditions on whether or not we will *love* (αγαπη) God depending on what He does for us, e.g., “If God helps me with this or that [in the way I want], then I will *love* Him.” God has already *loved* us with an unconditional, self-sacrificing, eternal αγαπη in Christ. Because of God’s αγαπη toward us, there is every reason for our whole life to be filled with the gratitude of faith-born *love* (αγαπη) for God and for our neighbor, sacrificing self to be a blessing to others as Christ has been to us. Have mercy and help us, O Lord! [M.C. 10/15/1995]

- Ro 5:5f - KJV: And hope maketh not ashamed; because the love <26> of God is shed abroad in our hearts by the Holy Ghost which is given unto us....⁸ But God commendeth his love <26> toward us, in that, while we were yet sinners, Christ died for us.
- NIV84: And hope does not disappoint us, because God has poured out his LOVE into our hearts by the Holy Spirit, whom he has given us....⁸ But God demonstrates his own LOVE for us in this: While we were still sinners, Christ died for us.³

Romans 5:8 shows us God's demonstration of *αγαπη* in Christ's *self-sacrificing love* "while we were still sinners." [M.C. 5/29/1999]

- Ro 8:35 - KJV: Who shall separate us from the love <26> of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Here in Paul's Great Victory Chapter of the Bible, we can see the earnestness of our heavenly Bridegroom behind the all-protecting *unconditional, self-sacrificing, sin-purifying love of Christ*. This is spelled out in more detail in Ephesians 5:25-27 which gives a full description of the purpose and effect of Christ's *love* for His Bride, the Church. There is *steadfast, determined loyalty* in *αγαπη*, which sees the object of its affection as its dearest treasure to be guarded and protected from all evil.

Application: The husband especially needs to nurture his friendship with his wife. If he wants an ideal wife, he needs to be an ideal husband like Christ: "I give them [my sheep, cf. v.36] eternal life, and they shall never perish; no one can snatch them out of my hand...out of my Father's hand." (John 10:28f - NIV84) With these kind and protective words our heavenly Bridegroom gives us the security to return the *love* which He first gives us by *loving* each other. [M.C. 7/25/2003]

- Ro 8:39 - KJV: Nor height, nor depth, nor any other creature, shall be able to separate us from the love <26> of God, which is in Christ Jesus our Lord.

Application: The more we learn God's Law, the more clearly we see our worldly nature. Yet it was for "the world" that God gave His one and only begotten Son (John 3:16). When my sins trouble me, it is good to hear a fellow believer say, "That's why Jesus died for you." We all need to remember to say this to everyone when sin and sorrow press in on them. [M.C. 5/31/2011]

– εν limits this "love" to a special sphere (εν χριστω ιησου τω κυριω ημων).

Becker – CN: A "love" of God, which is not *in Christ*, is really no "love" at all. People go to Protestant churches and think they are hearing about God's love even though many Protestant theologians ridicule vicarious atonement as "old fashioned blood religion." They talk all about God's "love" without teaching the gospel. [M.C. 3/17/1991]

- 1 Co 13:1ff - KJV: Though I speak with the tongues of men and of angels, and have not charity <26>, I am become *as* sounding brass, or a tinkling cymbal. ² And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity <26>, I am nothing. ³ And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity <26>, it

³ Older edition of NIV listed as NIV84. Newer as NIV – *The New International Version*. 2011. Grand Rapids, MI: Zondervan.

profiteth me nothing. ⁴ Charity <26> suffereth long, *and* is kind; charity <26> envieth not; charity <26> vaunteth not itself, is not puffed up,...⁸ Charity <26> never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away....¹³ And now abideth faith, hope, charity <26>, these three; but the greatest of these *is* charity <26>.

Application: Americans talk much about “love.” Yet our view of “love” is 180° out of phase with God’s true *αγαπη-love* in Christ. Listening to our “love” songs, watching our “romantic” movies, it becomes painfully obvious that our best view of “love” is entirely based on “loving you as long as you keep doing what makes me feel good. If that fails, I go to war with you.” Paul’s God-inspired description sets the record straight on *αγαπη-love* in the greatest “Love Chapter of the Bible,” 1 Corinthians 13. Having shown how “God demonstrates” His self-sacrificing *love* in Christ (Romans 5:8), the Lord’s Apostle here gives a full description of what true *αγαπη-love* does and does not do, what it is and what it is not. Because we still have sinful minds and hearts, we need this instruction. The born-again New Man in us, however, was created by God the Holy Spirit with His Word-powered water. (Titus 5:3) He needs no such instruction. He came to life by means of God’s *love* imparted in Word and sacrament. He continues eager and able to *love* by the power of the Gospel. (Romans 1:16) This New Man welcomes such instruction from God as a way of saying, “Thank-you!” What a generous, *loving* God we have who wants the debt of *love* we owe Him to be repaid by *loving* our neighbor! [M.C. 3/12/2005]

Eph 2:4 - KJV: But God, who is rich in mercy, for his great love <26> wherewith he loved us,
- NIV84: But because of his great LOVE for us, God, who is rich in mercy,

Application: The Holy Spirit has just said through Paul in v.1 that we “were dead in our transgressions and sins,” and in v.3, “Like the rest, we were by nature objects of wrath.” Superimposed on this dark and deadly background, God’s *αγαπη-love* looks all the more rich and beautiful, especially to the eyes of a forgiven sinner. [M.C. 3/06/1997]

1 Jn 3:1 - NIV84: How great is the LOVE the Father has lavished (δεδωκεν) on us, that we should be called children of God! And that is what we are! ...

1 Jn 4:7ff - KJV: Beloved, let us love one another: for love <26> is of God; and every one that loveth is born of God, and knoweth God. ⁸ He that loveth not knoweth not God; for God is love <26>. ⁹ In this was manifested the love <26> of God toward us, because that God sent his only begotten Son into the world, that we might live through him. ¹⁰ Herein is love <26>, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins....¹² No man hath seen God at any time. If we love one another, God dwelleth in us, and his love <26> is perfected in us....¹⁶ And we have known and believed the love <26> that God hath to us. God is love <26>; and he that dwelleth in love <26> dwelleth in God, and God in him. ¹⁷ Herein is our love <26> made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. ¹⁸ There is no fear in love <26>; but perfect love <26> casteth out fear: because fear hath torment. He that feareth is not made perfect in love <26>.

03962 πατηρ pater *pat-ayr'* [Strong's enhanced Dictionary also includes προπατωρ here.]
apparently a root word; TDNT-5:945,805; n m

AV - Father 268, father 150; 419

1) generator or male ancestor

1a) either the nearest ancestor: father of the corporeal nature, natural fathers, both parents

1b) a more remote ancestor, the founder of a family or tribe, progenitor of a people, forefather: so Abraham is called, Jacob and David

1b1) fathers, i.e., ancestors, forefathers, founders of a nation

1c) one advanced in years, a senior

2) metaph.

2a) the originator and transmitter of anything

2a1) the authors of a family or society of persons animated by the same spirit as himself

2a2) one who infused his own spirit into others, who actuates and governs their minds

2b) one who stands in a father's place and looks after another in a paternal way

2c) a title of honour

2c1) teachers to whom pupils trace back the knowledge and training they have received

2c2) the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others

3) God is called the Father

3a) of the stars, the heavenly luminaries, because he is their creator, upholder, ruler

3b) of all rational and intelligent beings, whether angels or men, because he is their creator, preserver, guardian and protector

3b1) of spiritual beings and of all men

3c) of Christians, as those who through Christ have been exalted to a specially close and intimate relationship with God, and who no longer dread him as a stern judge of sinners, but revere him as their reconciled and loving Father

3d) the Father of Jesus Christ, as one whom God has united to himself in the closest bond of love and intimacy, made acquainted with his purposes, appointed to explain and carry out among men the plan of salvation, and made to share also in his own divine nature

3d1) by Jesus Christ himself

3d2) by the apostles

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Mt 5:16ff - KJV: Let your light so shine before men, that they may see your good works, and glorify your Father <3962> which is in heaven....⁴⁵ That ye may be the children of your Father <3962> which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust....⁴⁸ Be ye therefore perfect, even as your Father <3962> which is in heaven is perfect.

Mt 7:11f - KJV: If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father <3962> which is in heaven give good things to them that ask him?...²¹ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father <3962> which is in heaven.

Lord's Prayer: "Our Father, who art in heaven..." (Luther's *Small Catechism*)

"What does this mean? With these words God tenderly invites us to believe that he is our true Father and that we are his true children, so that we may pray to him as boldly and confidently as dear children ask their dear father."

- Luther reflects this beautiful concept by translating the Address: "*Vater unser, der du bist im Himmel...*," thus using the familiar *du*, rather than the polite and formal, *Sie sind...* for the 2nd person singular address.
- Likewise Luther translates the simple prayer of Romans 8:15: "*Abba, lieber Vater...*," as we might say, "Father dear...." [M.C. 5/08/1999]

Related Passage:

✚ For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are – yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. (Hebrews 4:15f NIV84)

Jn 17:1ff - KJV: These words spake Jesus, and lifted up his eyes to heaven, and said, Father <3962>, the hour is come; glorify thy Son, that thy Son also may glorify thee:...⁵ And now, O Father <3962>, glorify thou me with thine own self with the glory which I had with thee before the world was....¹¹ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father <3962>, keep through thine own name those whom thou hast given me, that they may be one, as we *are*....²¹ That they all may be one; as thou, Father <3962>, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me....²⁴ Father <3962>, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. ²⁵ O righteous Father <3962>, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

Jn 20:17f - KJV: Jesus saith unto her, Touch me not; for I am not yet ascended to my Father <3962>; but go to my brethren, and say unto them, I ascend unto my Father <3962>, and your Father <3962>; and to my God, and your God....²¹ Then said Jesus to them again, Peace *be* unto you: as *my* Father <3962> hath sent me, even so send I you.

Application: This close and intimate relationship of dear children to their dear Father is unique to Christianity. None of the world's religions could even imagine such a God who would initiate a self-sacrificing relationship with stubborn rebels and enemies. Every creed outside of Christianity requires its adherents to somehow appease whatever may be wrong with the deity. Only the God and Father of our Lord Jesus Christ allows His Son to proceed on a volunteer rescue mission none of us could have conceived, much less carried forth and accomplished. [M.C. 7/08/2008]

Related Passage with application to prayer through Christ:

✚ For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are – yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. (Hebrews 4:15f)

01325 διδωμι didomi *did'-o-mee*

prolonged form of primary verb (used as an altern. in most tenses); TDNT-2:166,166; v

AV - give 365, grant 10, put 5, show 4, deliver 2, make 2, misc 25; 413

1) to give

2) to give something to someone

2a) of one's own accord to give one something, to his advantage

2a1) to bestow a gift

2b) to grant, give to one asking, let have

2c) to supply, furnish, necessary things

2d) to give over, deliver

2d1) to reach out, extend, present

2d2) of a writing

2d3) to give over to one's care, intrust, commit

2d3a) something to be administered

2d3b) to give or commit to some one something to be religiously observed

2e) to give what is due or obligatory, to pay: wages or reward

2f) to furnish, endue

3) to give

3a) to cause, profuse, give forth from oneself

3a1) to give, hand out lots

3b) to appoint to an office

3c) to cause to come forth, i.e., as the sea, death and Hell are said to give up the dead who have been engulfed or received by them

3d) to give one to someone as his own

3d1) as an object of his saving care

3d2) to give one to someone, to follow him as a leader and master

3d3) to give one to someone to care for his interests

3d4) to give one to someone to whom he already belonged, to return

4) to grant or permit one

4a) to commission

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Jn 1:12ff - KJV: But as many as received him, to them gave he <1325> power to become the sons of God, *even* to them that believe on his name:...¹⁷ For the law was given <1325> by Moses, *but* grace and truth came by Jesus Christ...²² Then said they unto him, Who art thou? that we may give <1325> an answer to them that sent us. What sayest thou of thyself?

Application: Notice how the Holy Spirit stresses in v.12, that salvation is a free gift of God's grace. It did not come by Moses' law in v.17, or to the self-righteous Pharisees in v.22, inquiring as to the identity of John the Baptist. John continues to stress this gifting of salvation throughout his Gospel account as subsequent usages of *διδωμι* show (below). [M.C. 12/23/2011]

Jn 6:65 - NIV84: ...no one can come to me unless the Father HAS ENABLED him.
 - NETNT: ...a person can come to Me only if the Father GIVES him [the power to come].

The NETNT is much closer to the Greek original and more clearly shows that coming to the Father by believing in Jesus (the only way to come – John 14:6) is a *gift* given by God. This is no surprise to anyone who believes what God says through Paul in Ephesians 2:8f. [M.C. 8/21/1997]

Jn 13:3ff - KJV: Jesus knowing that the Father had given <1325> all things into his hands, and that he was come from God, and went to God;...¹⁵ For I have given <1325> you an example, that ye should do as I have done to you....²⁶ Jesus answered, He it is, to whom I shall give <1325> a sop, when I have dipped *it*. And when he had dipped the sop, he gave <1325> *it* to Judas Iscariot, *the son* of Simon....²⁹ For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give <1325> something to the poor....³⁴ A new commandment I give <1325> unto you, That ye love one another; as I have loved you, that ye also love one another.

The Holy Spirit inspired John to record at least eleven usages of *διδωμι* by our Lord Jesus in His Sacerdotal Prayer. The generosity of God is evident throughout because Jesus keeps talking about what the Father *has given* to Him in order that He may *give* us this glorious Word:

Jn 17:2ff - KJV: As thou hast given <1325> him power over all flesh, that he should give <1325> eternal life to as many as thou hast given <1325> him....⁴ I have glorified thee on the earth: I have finished the work which thou gavest <1325> me to do....⁶ I have manifested thy name unto the men which thou gavest <1325> me out of the world: thine they were, and thou gavest <1325> them me; and they have kept thy word.⁷ Now they have known that all things whatsoever thou hast given <1325> me are of thee.⁸ For I have given <1325> unto them the words which thou gavest <1325> me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.⁹ I pray for them: I pray not for the world, but for them which thou hast given <1325> me; for they are thine....¹¹ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given <1325> me, that they may be one, as we *are*.¹² While I was with them in the world, I kept them in thy name: those that thou gavest <1325> me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled....¹⁴ I have given <1325> them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world....²² And the glory which thou gavest <1325> me I have given <1325> them; that they may be one, even as we are one:....²⁴ Father, I will that they also, whom thou hast given <1325> me, be with me where I am; that they may behold my glory, which thou hast given <1325> me: for thou lovedst me before the foundation of the world.

Illustration: The next time you're feeling down and dirty, useless and unwanted, think of this: You are God's gift to Jesus. Your health and wellbeing are His highest concern as you can see by just looking at His hands and feet, still showing the scars of victory for you.

The story is told of a little boy who saw a puppy in the pet store. It kept coming over to him and no one else. After their first meeting, the little guy could think of nothing else but to buy that puppy. Those were the days when parents did not spoil their children with everything they wanted. They were fortunate not to have enough money. So the boy had to work many different jobs to earn enough to buy that puppy. He had never been happier than when he brought it home. He was never more devastated than when it ran away. But then he looked and looked until found it in another pet store. More hours of hard work finally raised enough to reclaim his little friend. Can you imagine how tightly he held that little dog. "I bought you twice! I'm never letting go of you!"

If a little boy can love his puppy so, think how dearly God must love you. He first created you, but you ran away into sin. Yet His Son could not stop looking until He found you. And when the price required His own sweat and blood to buy you back, Jesus did. So dearly, dearly you are redeemed by the ultimate price of God's own Son. Holding you close to His heart, "I bought you twice!" He says, "I'll never let you go!" [M.C. 5/23/2009]

Ro 5:5 - NIV84: And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he HAS GIVEN us.

Application: How comforting it is to remember that the Holy Spirit and all the *gifts* He brings (Galatians 5:22f) is Himself a *Gift* given by both the Father and the Son (John 15:26) through Word and Sacraments. When we need more of the grace and wisdom He brings, we need only ask our heavenly Father from whom comes "every good and perfect *gift*." (James 1:5,17) Then we want to let our gracious Comforter answer our prayer by digging deeper and more earnestly into His Word of truth as treasured up in the Holy Scriptures. [M.C. 3/15/2003]

Application: Thus Jesus promises to fathers (Luke 11:11) in particular: "If you [fathers] then, though you are evil, know how to give good *gifts* to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!" (Luke 11:13) [M.C. 6/04/1998]

Heb 2:13 - KJV: ...Behold I and the children which God hath given [1325](#) me.

Application: All too often we forget that we ourselves are *gifts given* by God the Father to Jesus as His offspring. How rich and wholesome our lives would be if only we could constantly remember how precious we are in God's sight, how dearly He loves us, how earnestly He wants us to succeed eternally in heaven with Him. Especially when we feel our need to rely on God's promises, we need only look to Jesus whose entire life and courage to die on the cross in our place rested solidly on the prophecies of the ancient Scriptures of the Old Testament. Following Him also means trusting God's Word with Him who is the Word of God. [M.C. 1/02/2009]

1 Jn 3:1ff - KJV: Behold, what manner of love (*αγαπην*) the Father hath bestowed [1325](#) upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not...²³ And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave

<1325> us commandment. ²⁴ And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given <1325> us.

- ESV: ¹ See what kind of love the Father HAS GIVEN TO US.... ⁴
- NIV: ¹ How great is the love the Father HAS LAVISHED on us, that we should be called children of God! And that is what we are!...
- NASB: ¹ SEE how great a love the Father HAS BESTOWED upon us, that we should be called children of God...
- NETNT: ¹ See how greatly the Father has loved us – we are called God's children, and that is what we are...
- Luther: ¹ Sehst, welch eine Liebe hat uns der Vater ERZEIGT, daß wir Gottes Kinder sollen heißen!,,,

erzeigen, I. *v.t.* show, render, do (*kindness etc.*) (Dat., to). **2.** *v.r.* show *or* prove o.s. (*als*, to be). ⁵

All the translators including Luther try to indicate the warm and inviting context of the Father's *agape*-love toward all believers in Jesus. In doing so, however, we nearly lose the sense of the *gift* in *διδωμι*. Since God makes us His children by the "Spirit of adoption" (Romans 8:15) which He *gives* in Baptism (Acts 2:38f), the NIV84's "lavished" *agape* connects well with the baptismal laver and the Word-powered water that washes our sins away (Acts 22:16). The NIV is, however, the most interpretive of the translations listed. [M.C. 4/28/2012]

02564 *καλεω* *kaleo kal-eh'-o*

akin to the base of 2753; TDNT-3:487,394; v

AV - call 125, bid 16, be so named 1, named + 3686 1, misc 3; 146

1) to call 1a) to call aloud, utter in a loud voice

1b) to invite

2) to call, i.e., to name, by name

2a) to give a name to

2a1) to receive the name of, receive as a name

2a2) to give some name to one, call his name

2b) to be called, i.e., to bear a name or title (among men)

2c) to salute one by name

For Synonyms see entry 5823

=====
Mt 5:9f - KJV: Blessed *are* the peacemakers: for they shall be called <2564> the children of God....¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called <2564> the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called <2564> great in the kingdom of heaven.

Application: In Jesus' *Sermon on the Mount* He uses *καλεω* in the sense of *designations given by those who observe religious people*. Two instances point to positive designations (vv.9,19)

⁴ *The Holy Bible: English Standard Version*. 2001. Wheaton: Standard Bible Society.

⁵ *Cassell's German-English / English-German Dictionary*, First Macmillan Revised Edition, 1978.

and one to negative (v.19). The Divine Master also indicates, however, that these *name-designations* are not the deciding factor in God's eyes, for in 5:20 our Lord warns: "For I tell you that unless your righteousness surpasses (περισσευση) that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven." (NIV84) In other words, a highly religious individual might *be called* "great in the kingdom of heaven," for his doing and teaching of God's Word, but he would nonetheless be denied access to the Promised Land. Paul said something similar: "No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize." (1 Corinthians 9:27 NIV84) As always in God's Holy Word, outward compliance to divine commands does not fulfill His desire and requirements of inward love. For this, only Gospel-power faith can receive salvation (Romans 1:16) and produce good works pleasing to God (Hebrews 11:6), the kind that overflow (περισσευω) the heart with thankfulness and praise. The Pharisees showed this in a negative way by their constant criticism of the Christ who is "the LORD Our Righteousness." (Jeremiah 23:6; 33:16) "Those who make peace" (5:9 – NETNT) show it in a positive way that reflects beautifully on our heavenly Father and His greatest Christmas Gift, the Prince of Peace. [M.C. 12/24/2007]

1 Pe 2:9f - KJV: But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called <2564> you out of darkness into his marvellous light:...²¹ For even hereunto were ye called <2564>: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

1 Jn 3:1 - KJV: Behold, what manner of love the Father hath bestowed upon us, that we should be called <2564> the sons of God: therefore the world knoweth us not, because it knew him not.

05043 τεκνον teknon *tek'-non*

from the base of 5098; TDNT-5:636,759; n n

AV - child 77, son 21, daughter 1; 99

1) offspring, children

1a) child 1a1) a male child, a son

1b) metaph. 1b1) the name transferred to that intimate and reciprocal relationship formed between men by the bonds of love, friendship, trust, just as between parents and children

1b2) in affectionate address, such as patrons, helpers, teachers and the like employ: my child

1b3) in the NT, pupils or disciples are called children of their teachers, because the latter by their instruction nourish the minds of their pupils and mould their characters

1b4) children of God: in the OT of "the people of Israel" as especially dear to God, in the NT, in Paul's writings, all who are led by the Spirit of God and thus closely related to God

1b5) children of the devil: those who in thought and action are prompted by the devil, and so reflect his character

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- 1c) metaph. 1c1) of anything who depends upon it, is possessed by a desire or affection for it, is addicted to it
 1c2) one who is liable to any fate 1c2a) children of a city: citizens, inhabitants
 1c3) the votaries of wisdom, those souls who have, as it were, been nurtured and moulded by wisdom
 1c4) cursed children, exposed to a curse and doomed to God's wrath or penalty

- =====
 Mt 9:2 - KJV: And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son <5043>, be of good cheer; thy sins be forgiven thee.
 - NA27: ... θάρσει, τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.
 Jn 1:12 - KJV: But as many as received him, to them gave he power to become the sons <5043> of God, *even* to them that believe on his name:
 Ac 2:39 - Greek: ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις <5043> ὑμῶν καὶ πᾶσιν τοῖς εἰς μακρὰν...
 - NIV84: The promise is for you and your CHILDREN and for all who are far off...

Application: The LORD of mercy kept His promise only weeks after the Jews cursed themselves. (See Matthew 27:25.) Peter tells the Jews on Pentecost how they along with all of us sinful Gentiles have been delivered from the curse of sin through the Jewish Messiah who lived and died and lives again for us all. How the heart of God longs to bring His wayward people back to the riches of His grace in Christ! [M.C. 5/22/1997]

- Ro 8:16 - NIV84: Now if we are CHILDREN, then we are heirs – heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory....

Application: For Jewish Christians who have suffered and for Gentile believers as well, God includes with the intimate term “children” the awesome inheritance of the glory of His Christ. [M.C. 5/22/1997]

- 1 Jn 3:1ff - KJV: Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons <5043> of God: therefore the world knoweth us not, because it knew him not. ² Beloved, now are we the sons <5043> of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is...¹⁰ In this the children <5043> of God are manifest, and the children <5043> of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.
 - NIV: ¹ How great is the love the Father has lavished on us, that we should be called CHILDREN of God! And that is what we are! The reason the world does not know us is that it did not know him....
 1 Jn 5:2 - KJV: By this we know that we love the children <5043> of God, when we love God, and keep his commandments.

02316 θεος theos *theh'-os*

of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; TDNT-3:65,322; n m

AV - God 1320, god 13, godly 3, God-ward + 4214 2, misc 5; 1343

- 1) a god or goddess, a general name of deities or divinities
- 2) the Godhead, trinity
 - 2a) God the Father, the first person in the trinity
 - 2b) Christ, the second person of the trinity
 - 2c) Holy Spirit, the third person in the trinity
- 3) spoken of the only and true God
 - 3a) refers to the things of God
 - 3b) his counsels, interests, things due to him
- 4) whatever can in any respect be likened unto God, or resemble him in any way
 - 4a) God's representative or viceregent
 - 4a1) of magistrates and judges

Christ is called God: John 1:1,20:28; 1 John 5:20; Ro 9:5; Tm 2:13; He 1:8, etc.

The Holy Spirit is called God: Ac 5:3,5.

Jesus uses the phrase, “My God...,” only three times in the Gospels (along with John 20:17 below):

Mt 27:46 - NIV84: About the ninth hour Jesus cried out in a loud voice, “*Eloi, Eloi, lama sabachthani?*” – which means, “MY GOD, MY GOD, why have you forsaken me?”

Mk 15:34 - NIV84: And at the ninth hour Jesus cried out in a loud voice, “*Eloi, Eloi, lama sabachthani?*” ..., “MY GOD, MY GOD, why have you forsaken me?”

In these two passages from Matthew and Mark, Jesus is hanging on the cross, suffering in our place the full weight of God’s anger at sin. Nowhere else in Scripture do we hear the Son of God pray like this.

Earlier...

- ...in the Garden of Gethsemane: “*Father, if it be possible, let this cup pass from me....*”
- ...when first nailed to the cross: “*Father, forgive them for they know not what they do.*”
- And at sufferings’ end, about to breathe His last: “*Father, into your hands I commit my spirit.*”

Reason for praying “My God, My God...” under the full weight of God’s anger at sin: “*We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all*” (Isaiah 53:6).

In the fact that Jesus prayed, “My God, my God...,” we see divine justice:

- All our sins: the people we have hurt with angry words, the careless deeds and willful neglect, every transgression against God’s holy commandments – duly recorded, screaming for retribution;
- Heaped on Christ by an angry God who could show no mercy to His own Son – no time off for good behavior, no parole;
- All hell broke loose on Jesus who felt God’s anger at our sins and could not pray, “Father,...,” but only “**My God, my God...?**”⁶

⁶ From outline of M.C. S#690, based on WELS NPH 1999 Lenten Series, **ONLY JESUS**, with sermons supplied by Rev.

Jn 1:1ff - KJV: In the beginning was the Word, and the Word was with God <2316>, and the Word was God <2316>. ² The same was in the beginning with God <2316>.... ⁶ There was a man sent from God <2316>, whose name was John.... ¹² But as many as received him, to them gave he power to become the sons of God <2316>, even to them that believe on his name: ¹³ Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God <2316>.... ¹⁸ No man hath seen God <2316> at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.... ²⁹ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God <2316>, which taketh away the sin of the world.... ³⁴ And I saw, and bare record that this is the Son of God <2316>.... ³⁶ And looking upon Jesus as he walked, he saith, Behold the Lamb of God <2316>!... ⁴⁹ Nathanael answered and saith unto him, Rabbi, thou art the Son of God <2316>; thou art the King of Israel.... ⁵¹ And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God <2316> ascending and descending upon the Son of man.

Jn 20:17 - NIV84: Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to MY GOD and your God.'"

Application: This passage records Jesus' comforting sermon to Mary Magdalene in which He first calls His disciples, "My brothers...." Now when He refers to "My God," He also says, "Your God." Since Jesus paid the full debt for our sins under God's justice, it is pure joy to think of God in such intimate terms that I am His and He is mine. God cannot punish us twice for sins He already punished on Jesus. On the resurrection side of Golgotha, Luther liked to say, "God's justice is on our side." A just and holy God cannot punish us again because it would dishonor Jesus for His awesome sacrifice. And with His mercy triumphing over judgment (James 2:13), God has made us His own dear children in Jesus Christ, our Brother. [M.C. 4/03/1999]

Eph 4:6 - KJV: One God <2316> and Father of all, who *is* above all, and through all, and in you all.

Irwin J. Habeck: "There is *one God*. Believers know him not as some vague and distant Supreme Being but as their Father. He is the *Father of all*, and he is *above all*. Believers acknowledge his headship. He is over them not as a cruel tyrant or so preoccupied with the big affairs of this world that he takes no personal interest in them individually. He is above them as their Father; they are his family (2:19). What a compelling reason for maintaining harmony."⁷

Charles F. Degner. Order the series from Northwestern Publishing House at 1-800-662-6022.

⁷ Habeck, Irwin J. *Ephesians: Amazing Grace*. (Milwaukee, Wis.: Northwestern Pub. House, 1985), p. 79.

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02889 κόσμος kosmos *kos'-mos*

probably from the base of 2865; TDNT-3:868,459; n m

AV - world 186, adorning 1; 187

- 1) an apt and harmonious arrangement or constitution, order, government
- 2) ornament, decoration, adornment, i.e., the arrangement of the stars, 'the heavenly hosts', as the ornament of the heavens. #1Pe 3:3
- 3) the world, the universe
- 4) the circle of the earth, the earth
- 5) the inhabitants of the earth, men, the human family
- 6) the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ
- 7) world affairs, the aggregate of things earthly
 - 7a) the whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ
- 8) any aggregate or general collection of particulars of any sort
 - 8a) the Gentiles as contrasted to the Jews (#Ro 11:12 etc)
 - 8b) of believers only, #John 1:29; 3:16; 3:17; 6:33; 12:47 #1Co 4:9; 2Co 5:19 [*]

For Synonyms see entry 5921

=====
 *What a tragedy to limit these passages to “believers only” when God the Holy Spirit says they apply to “the world”! *The Online Bible* limits κόσμος in spite of the obviously universal context and the lack of usage evidence that κόσμος ever has such a narrow meaning. *The Online Bible* seldom lists any Biblical references for its definitions. Unfortunately, here it did without any exegetical support. Preconceived notions are dictating human reason’s interpretation of the text instead of letting the Bible interpret itself. More tragic than the lack of scholarly objectivity is the damage to souls such opinionated mistranslation inflicts. To limit κόσμος to “believers only” denies the depth and riches of God’s grace in Christ which the Holy Spirit specifically states in all these references was intended for the entire *world* of sinners lost in unbelief – like the dying thief, Saul of Tarsus and me. These passages (listed under 8b above =====) actually underscore the Bible truths of *Universal Justification* – everyone is justified by God in Christ; and *Objective Justification* – everyone is justified whether he believes it or not. (See also the nine passages from Romans below.) According to Jesus Himself in Mark 16:16, the only sin that can damn anyone is unbelief, since unbelief essentially and personally rejects God’s gift of *Universal, Objective Justification* in Jesus which can only be accepted by faith (*Subjective Justification*). Let the grace of God remain as a blanket covering the world. And let no one pull back that blanket by refusing to believe that his sins too are covered in Christ. [M.C. 1/26/2012]

Jn 3:16 - NETNT: For God loved the WORLD so much that He gave His one-and-only Son, so that everyone who believes in Him would not perish but have everlasting life.

Jn 6:14ff - KJV: Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world <2889>....³³ For the bread of God is he which cometh down from heaven, and giveth life unto the world <2889>....⁵¹ I am the living bread which came down from heaven: if any man eat of this bread,

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he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world <2889>.

- Jn 17:5ff - KJV: And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world <2889> was. ⁶ I have manifested thy name unto the men which thou gavest me out of the world <2889>: thine they were, and thou gavest them me; and they have kept thy word....⁹ I pray for them: I pray not for the world <2889>, but for them which thou hast given me; for they are thine....¹¹ And now I am no more in the world <2889>, but these are in the world <2889>, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. ¹² While I was with them in the world <2889>, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. ¹³ And now come I to thee; and these things I speak in the world <2889>, that they might have my joy fulfilled in themselves. ¹⁴ I have given them thy word; and the world <2889> hath hated them, because they are not of the world <2889>, even as I am not of the world <2889>. ¹⁵ I pray not that thou shouldest take them out of the world <2889>, but that thou shouldest keep them from the evil. ¹⁶ They are not of the world <2889>, even as I am not of the world <2889>....¹⁸ As thou hast sent me into the world <2889>, even so have I also sent them into the world <2889>....²¹ That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world <2889> may believe that thou hast sent me....²³ I in them, and thou in me, that they may be made perfect in one; and that the world <2889> may know that thou hast sent me, and hast loved them, as thou hast loved me. ²⁴ Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world <2889>. ²⁵ O righteous Father, the world <2889> hath not known (εγνων) thee: but I have known (εγω δε σε εγνων) thee, and these have known (ουτοι εγνωσαν) that thou hast sent me.
- NIV84: ...¹⁴...the WORLD has hated them, for they are not of the WORLD any more than I am of the world.

Application: Here in Jesus' *High Priestly Prayer* (John 17), we find *κοσμος* used in the sense of 6) above, *i.e.*, all the unbelievers whose thinking is earthbound and ungodly. They cannot *know* God *by experience* (v. 17 – εγνω εγω δε σε εγνων και ουτοι εγνωσαν) because they refuse to repent and trust in Jesus as their Lord and Savior. But all who do repent and believe by the gracious working of God the Holy Spirit through Word and sacraments, do *know* God *by experiencing* His love in Christ. And the more intensely the world hates them, the more deeply they appreciate the grace of God that brings salvation. [M.C. 5/23/2009]

- Jn 18:20ff - KJV: Jesus answered him, I spake openly to the world <2889>; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing....³⁶ Jesus answered, My kingdom is not of this world <2889>; if my kingdom were of this world <2889>, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. ³⁷ Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I

am a king. To this end was I born, and for this cause came I into the world <2889>, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

- 2 Co 5:17 - Greek: ...θεος ην εν χριστω **κοσμον** καταλασσων εαυτω μη λογιζομενος αυτοις τα παραπτωματα αυτων ...
 - NIV84: that God was reconciling the WORLD to himself in Christ, not counting men's sins against them....:

Here (and in John's epistolary usages below) the Holy Spirit Himself defines *κοσμος* as including all people, not just "of believers only," as wrongly defined in 8b (above). We ought neither limit God's grace, nor try to understand how He can be so loving, kind and good. Far better to thank, praise, serve and obey Him for such rich and boundless generosity toward all people. [M.C. 4/29/2000]

- 1 Jn 2:2ff - KJV: And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world* <2889>....¹⁵ Love not the world <2889>, neither the things *that are* in the world <2889>. If any man love the world <2889>, the love of the Father is not in him. ¹⁶ For all that *is* in the world <2889>, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world <2889>. ¹⁷ And the world <2889> passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Application: These first four along with the rest of at least eighteen usages of *κοσμος* in John's First and Second Epistles all indicate that *κοσμος* is clearly *the entire world of sinners*.

John, like Paul, was inspired by God the Holy Spirit who does not lie, but clearly says, "God...justifies the wicked" (Romans 4:5) – universally and objectively. He just wants us to believe this Good News. And with such a gracious Savior-God, why would we not? [M.C. 4/18/2009]

Application: "The only absolute [in our culture of Nietzsche-styled relativism] is that there are no absolutes....Drown out the voice of conscience and suffocate the soul....The world so entirely addicted to the pleasures of the moment is so alluring that we are tempted to let go of basic truths of the Bible in the interest of getting people to listen to any of it. We are tempted to make Christianity easy, painless, merely entertaining. For we fear that the call to the cross will put people off, offend them, send them running in the opposite direction."⁸

- 1 Jn 3:1ff - KJV: Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world <2889> knoweth us not, because it knew him not....¹³ Marvel not, my brethren, if the world <2889> hate you....¹⁷ But whoso hath this world's <2889> good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

⁸ Deutschlander, Daniel M. *THE THEOLOGY OF THE CROSS – Reflections on His Cross and Ours*. (Milwaukee: Northwestern Publishing House, 2008. Second, Third printings, 2009), pp. 72f. Order: 1-800-662-6022.

01097 γινωσκω ginosko *ghin-oce'-ko*

a prolonged form of a primary verb; TDNT-1:689,119; v

AV - know 196, perceive 9, understand 8, misc 10; 223

1) to learn to know, come to know, get a knowledge of perceive, feel

1a) to become known

2) to know, understand, perceive, have knowledge of

2a) to understand

2b) to know

3) Jewish idiom for sexual intercourse between a man and a woman

4) to become acquainted with, to know

For Synonyms see entry [5825](#)

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The Holy Spirit's Bible usage distinguishes between two Greek words which basically mean "to know," but which take a more specific slant in their context: οἶδα means *to know facts*, whereas γινωσκω means *to know by experience*.

- Examples: I may "know" (οἶδα) that a race car is powerful, but until I have driven one, I cannot really "know" (γινωσκω) by experience.
- Example (mixing nouns and verbs to make a point): A man can οἶδα that it is painful to have a baby, but only a woman can γινωσκω this. [M.C. 1/15/2000]

Mt 7:23 - KJV: And then will I profess unto them, I never knew [<1097>](#) you: depart from me, ye that work iniquity.

Application: This is a case where Dr. Becker's definition to *know* as *to adopt as one's own* certainly fits. (See below on Revelation 2:24.) Lack of repentance keeps the sinner estranged and separated from the just and holy God. The only way to be *known* by God is through the Spirit of adoption. (Romans 8:9-17) [M.C. 5/22/2008]

Jn 1:10f - KJV: He was in the world, and the world was made by him, and the world knew [<1097>](#) him not....⁴⁸ Nathanael saith unto him, Whence knowest thou [<1097>](#) me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

- NIV84: ¹⁰...the world DID not RECOGNIZE him....

- NETNT: ¹⁰...the world DID not KNOW Him....

Application: v.10 – Dr. Becker's meaning (See below on Revelation 2:24.) would fit here too: "to adopt as one's own" – i.e., the world not only did not "recognize" Jesus (NIV84), or "know" Him (NETNT), they would not "adopt Him as their own" (Becker) personal Savior either. Such is the stubbornness of sin. [M.C. 12/23/1998]

Application: Nathanael is recognizing that Jesus has more than a passing acquaintance with him as might have been indicated if he had used οἶδα to describe Jesus' knowledge. By using γινωσκω Nathanael incorporates the thought that Jesus *knew* his character was honest and of the highest integrity. But he's about to find out even more when Jesus reveals how He saw Nathanael sitting under a fig tree before Philip even called him. The connotation of *experiential knowledge* for γινωσκω might be

hard to see in this context, but a personal knowledge is clearly indicated. We too can take comfort in the fact that our Lord *knows* us so well – but loves us anyway. He grace and mercy want to help us with His righteousness by faith. [M.C. 1/14/2012]

Jn 10:6ff - KJV: This parable spake Jesus unto them: but they understood <1097> not what things they were which he spake unto them....¹⁴ I am the good shepherd, and know <1097> my *sheep*, and am known <1097> of mine. ¹⁵ As the Father knoweth <1097> me, even so know <1097> I the Father: and I lay down my life for the sheep....²⁷ My sheep hear my voice, and I know <1097> them, and they follow me:...³⁸ But if I do, though ye believe not me, believe the works: that ye may know <1097>, and believe, that the Father *is* in me, and I in him.

- NIV84: ²⁷ My sheep listen to my voice; I KNOW them, and they follow me.

Application: What comfort in Jesus' choice words! He does not just *know* us *intellectually* (οἰδα) from afar. But as our sympathetic High Priest “who has been tempted in every way, just as we are – yet was without sin” (Hebrews 4:15), who “himself suffered when he was tempted” (Hebrews 2:18), who “took up our infirmities and carried our sorrows” (Isaiah 53:4) – Jesus, the Good Shepherd, more than anyone else *knows* us *by experience* (γινωσκω). Every tear we shed, He cries with us. Every heartache we suffer, is His heartache too. Every sigh of “Abba, Father,” is His own loving prayer of intercession for sinners all. No one else can truly understand our soul's deep grief and pain (1 Corinthians 2:11), but Jesus has been there. He *knows by experience* and He cares. And Jesus our loving Lord and Savior has the power and loving determination to help. His own reputation (Name) as the Good Shepherd depends on it. [M.C. 1/15/2000]

1 Jn 3:1ff - KJV: Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth <1097> us not, because it knew <1097> him not....⁶ Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known <1097> him....¹⁶ Hereby perceive we <1097> the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren....¹⁹ And hereby we know <1097> that we are of the truth, and shall assure our hearts before him. ²⁰ For if our heart condemn us, God is greater than our heart, and knoweth <1097> all things....²⁴ And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know <1097> that he abideth in us, by the Spirit which he hath given us.

1 Jn 4:2ff - KJV: Hereby know ye <1097> the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:...⁶ We are of God: he that knoweth <1097> God heareth us; he that is not of God heareth not us. Hereby know we <1097> the spirit of truth, and the spirit of error. ⁷ Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth <1097> God. ⁸ He that loveth not knoweth <1097> not God; for God is love....¹³ Hereby know we <1097> that we dwell in him, and he in us, because he hath given us of his Spirit....¹⁶ And we have known <1097> and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Application: The *intimate knowledge of experience* fits very well in the context of John's "Epistle of Love." Throughout this fourth chapter the Lord's Apostle speaks of our relationship to God in very close, familial terms. When we take God at His Word and put His Word into practice, we see how it works for others and feel the comfort we need from God to heal our hearts. Such love as God has given us in Christ is meant to move us far beyond the philosophies and theories of this world with all its social engineering. But only those who trust in God for salvation through His Son Jesus Christ can truly *know by experience* the depth and riches of God's love. [M.C. 5/14/2009]

Re 2:24 - KJV: But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have <1097> not known <1097> the depths of Satan, as they speak; I will put upon you none other burden.

Siegbert W. Becker: "The words of the Savior imply that by tolerating this woman they were endangering their own hold on the truth, but as long as they did not 'know' her teaching they would not be punished in the same way as she and her supporters would be. To 'know' often means 'to adopt as one's own.' That is evidently its meaning here."⁹

Related Passage:

Eph 1:8 - NA27: ἃς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ φρονήσει,
 - KJV: Wherein he hath abounded <4052> toward us in all wisdom and prudence;
 - NIV84: ⁷ In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that HE LAVISHED on us with all wisdom and understanding.
 - NETNT: He Poured out even more of this grace....
 - NASB: which HE LAVISHED upon us. In all wisdom and insight

Application: "Lavished" is a good translation for *περίσσευω* which literally means *to overflow*. When someone puts so much love on us that it *overflows*, we call it *lavish love*, or *love lavished* on us. God does not bless with an eye dropper. Nor is He satisfied to give us little bits and pieces of His love the way we might hide eggs or jellybeans for kids at Easter. God wants us to picture His love overflowing our hearts and lives. Then His love will show on our faces too. "Those who look to him are radiant; their faces are never covered with shame." (Psalm 34:5 NIV84) [M.C. 4/28/2012]

⁹ Becker, Siegbert W. *REVELATION The Distant Triumph Song*. Milwaukee, WI: NPH, 1985, p. 59.

1 John 3:2 (NA27)

ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν ὅτι ἐὰν φανερωθῆ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστιν.

3:2 - Beloved <27>, now <3568> are we <2070> (5748) the sons <5043> of God <2316>, and <2532> it doth <5319> <0> not yet <3768> appear <5319> (5681) what <5101> we shall be <2071> (5704): but <1161> we know <1492> (5758) that <3754>, when <1437> he shall appear <5319> (5686), we shall be <2071> (5704) like <3664> him <846>; for <3754> we shall see <3700> (5695) him <846> as <2531> he is <2076> (5748).

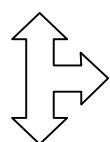
00027 ἀγαπητος agapetos ag-ap-ay-tos'
from 25; TDNT-1:21,5; adj

AV - beloved 47, dearly beloved 9, well beloved 3, dear 3; 62

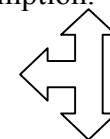
1) beloved, esteemed, dear, favourite, worthy of love

Mt 3:17 - NIV84: This is my Son, whom I LOVE; with him I am well pleased.

Kretzmann: “This man that was thus plainly distinguished and set apart from all the rest of the people there present is the true Son of God, beloved of Him in a unique sense. It is an eternal act of loving contemplation with which the Father regards the Son. It is with the consciousness of the Father’s good pleasure, His full and unequivocal consent and blessing, that Christ enters upon His ministry. The Triune God, at the baptism of Jesus, set the seal of His approval upon the work of redemption.”¹⁰



This statement of our Father in heaven expressing His ἀγαπητος-relationship with His Son serves as bookends on Jesus’ ministry: Baptism...Transfiguration.



Mt 17:5 - NIV84: While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, “This is my Son, whom I LOVE; with him I am well pleased. Listen to him!”

The Father expressed His total and unconditional (ἀγαπητος) delight in Jesus His Son again at the turning point in His ministry when He was beginning to tell His disciples about His suffering and death (Matthew 16:21). He was transfigured before them to show His divine glory. [M.C. 2/16/1996]

Eph 5:1 - NIV84: Be imitators of God, therefore, as DEARLY LOVED children

CN: Connected with agape <25>, this shows how God the Father sets His kindest affections on His children and daily, from all eternity, chooses to bless them.

Application: It is not just a pious wish that ends the Christian worship service with the Benediction.

This is the powerful and effective blessing of the same God who said, “Let there be light.” And there was light. What He blesses is surely blessed: “...lift up His countenance upon you,” “look on you with favor,” “turn His face toward you and give you peace.” [M.C. 1/08/2000]

¹⁰ Kretzmann, Paul E. *Popular Commentary Of The Bible*. St. Louis, Missouri: CPH, 1924. NT I, p.16.

Related Passage:

☞ The LORD your God is with you, he is mighty to save. He will take great delight in you, he will quiet you with his love, he will rejoice over you with singing. (Zephaniah 3:17)

Αγαπητος appears in at least five usages John's First Epistle, "the Epistle of Love":

1 Jn 3:2f - KJV: Beloved <27>, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is...²¹ Beloved <27>, if our heart condemn us not, *then* have we confidence toward God.

1 Jn 4:1ff - KJV: Beloved <27>, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world...⁷ Beloved <27>, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God...¹¹ Beloved <27>, if God so loved us, we ought also to love one another.

- NIV84: ¹ DEAR FRIENDS...

Application: When we think of friends, we think of someone we like. If this were the intent of the Holy Spirit, John would address his readers as φίλοι, or one of many predominantly secular Greek words rooted in φιλεω, "to love as a friend, to like," etc. But the Holy Spirit's choice of αγαπητοι is much deeper and richer than human love of companionship and friendship (φιλεω). The KJV's "Beloved..." is much closer to the point. God's αγαπη-love kindly smiles on incorrigible, stubborn sinners like us who by nature are not at all likeable, much less loveable. And we can't always "like" our fellow Christians, but we can and do "love" one another in Christ who loved us first. Christians need to understand this distinction more than ever during times of family problems or congregational strife. As one layman put it, "We don't come to church because we like each other, we come to hear God's Word." Then in Christ we learn to "love one another." [M.C. 5/01/1997]

03568 νυν nun *noon*

a primary particle of present time; TDNT-4:1106,658; adv

AV - now 120, present 4, henceforth 4, this + 3588 3, this time 2, misc 5; 138

1) at this time, the present, now

For Synonyms see entry 5815

05319 φανερωω phaneroo *fan-er-o'-o*

from 5318; TDNT-9:3,1244; v

AV - make manifest 19, appear 12, manifest 9, show 3, be manifest 2, show (one's) self 2, manifestly declare 1, manifest forth 1; 49

1) to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way

1a) make actual and visible, realised

1b) to make known by teaching

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- 1c) to become manifest, be made known
 1d) of a person 1d1) expose to view, make manifest, to show oneself, appear
 1e) to become known, to be plainly recognised, thoroughly understood
 1e1) who and what one is

=====
 Reminds of our word: "Epiphany."

The Holy Spirit's eight usages of φανερω in John's Gospel show this to be a major emphasis of "shining forth" as the Savior of the world:

- Jn 1:31 - KJV: And I knew him not: but that he should be made manifest <5319> to Israel, therefore am I come baptizing with water.
 Jn 2:11 - KJV: This beginning of miracles did Jesus in Cana of Galilee, and manifested forth <5319> his glory; and his disciples believed on him.
 Jn 3:21 - KJV: But he that doeth truth cometh to the light, that his deeds may be made manifest <5319>, that they are wrought in God.
 Jn 7:4 - KJV: For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew <5319> thyself to the world.
 Jn 9:3 - KJV: Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest <5319> in him.
 Jn 17:6 - KJV: I have manifested <5319> thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
 Jn 21:1f - KJV: After these things Jesus shewed <5319> himself again to the disciples at the sea of Tiberias; and on this wise shewed <5319> he *himself*....¹⁴ This is <5319> now the third time that Jesus shewed himself <5319> to his disciples, after that he was risen from the dead.

The Holy Spirit's seven usages of φανερω in John's First Epistle show that much like his Gospel account, Jesus "shining forth" as the Savior of the world is a major emphasis here too:

- 1 Jn 1:2 - KJV: (For the life was manifested <5319>, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested <5319> unto us;)
 1 Jn 2:19f - KJV: They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest <5319> that they were not all of us....²⁸ And now, little children, abide in him; that, when he shall appear <5319>, we may have confidence, and not be ashamed before him at his coming.
 1 Jn 3:2ff - KJV: Beloved, now are we the sons of God, and it doth <5319> not yet appear <5319> what we shall be: but we know that, when he shall appear <5319>, we shall be like him; for we shall see him as he is....⁵ And ye know that he was manifested <5319> to take away our sins; and in him is no sin....⁸ He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested <5319>, that he might destroy the works of the devil.

- 1 Jn 4:9 - KJV: In this was manifested <5319> the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.
 - NIV84: This is how God SHOWED his love among us....

01437 εαν ean *eh-an'*

from 1487 and 302; ; conj

AV - if 200, whosoever + 3769 14, whatsoever + 3739 16, though 14, misc 32; 276

1) if, in case

=====
 "If" in Greek is usually rendered as ει. To add the idea of *potentiality*, the Greek contracts ει + αν → εαν. Yet this *potentiality* is by no means doubtful as we would generally think of it in English, but *certain* wherever the context so indicates. (See examples below.) [M.C. 1/25/2007]

- 1 Jn 3:2ff - Greek: ²...οιδαμεν δε οτι εαν φανερωθη ...
 - KJV: Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when <1437> he shall appear, we shall be like him; for we shall see him as he is....²⁰ For if <1437> our heart condemn us, God is greater than our heart, and knoweth all things....²² And whatsoever <1437> we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.
 - NETNT: Dear friends, we are now God's children, but it has not yet been shown what we are going to be. We know that WHEN it will be shown, we will be like Him because we will see Him as He is.

Application: Thayer's definitions and the AV translations (based on a count of Strong's numbers) noted above do not seem to include 1 John 3:2. But the context here suggests that there is no condition ("if") or contrary possibility ("in case") to Christ's return. He has said, "Yes, I am coming soon" (Revelation 22:20), but He has also told us that no one knows the day or hour. (Matthew 24:36) We might therefore want to translate as an Indefinite Adverbial Clause: "We know that WHENEVER he comes...." However, although this would indicate the *fact* of His coming and our ignorance about the exact day, "whenever" would also imply repetition. "He will appear a second time..." (Hebrews 9:28), indicates "once more" (Hebrews 12:26) we should expect Christ to come, but not multiple times. Thus the main English translations (ESV, Holman, NIV) render εαν φανερωθη – *when he appears* – without any hint of condition or potentiality. The stress of the context is on the certainty of Christ's return, our being like Him and this being obvious, i.e., *manifested* to all eyes. [M.C. 4/28/2012]

03664 ομοιος homoios *hom'-oy-os*

from the base of 3674; TDNT-5:186,684; adj

AV - like 47; 47

1) like, similar, resembling

1a) like: i.e., resembling

1b) like: i.e., corresponding to a thing

=====
 =====

Mt 11:16 - KJV: But whereunto shall I liken this generation? It is like <3664> unto children sitting in the markets, and calling unto their fellows,

1 Jn 3:2 - KJV: Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like <3664> him; for we shall see him as he is.

Application: To see what Jesus is *like* in His glorified body, we can observe Him after His resurrection – known, yet unknown (to the Emmaus disciples – Luke 24:16), making Himself known at will (to Mary Magdalene – John 20:15f, to the Emmaus disciples – Luke 24:30f, 35, 40), able to eat (Luke 24:41f), but not eating out of necessity because He “cannot die again” (Romans 6:9). We can also look to Jesus’ Revelation to John on the Lord’s Day, while John was in exile on the island of Patmos. The glory shining in Jesus will be reflected in His saints in glory. This was prophesied through Daniel: “Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars forever and ever.” (Daniel 12:3) [M.C. 4/28/2012]

Related Passages (NIV84):

- ☞ And I – in righteousness I will see your face; when I awake, I will be satisfied with seeing your likeness. (Psalm 17:15)
- ☞ that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. (Romans 8:21)
- ☞ And we, who with unveiled faces all reflect the Lord’s glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit. (2 Co 3:18)
- ☞ Do everything without complaining or arguing, so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe as you hold out the word of life—in order that I may boast on the day of Christ that I did not run or labor for nothing. (Philippians 2:14–16)
- ☞ who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body. (Philippians 3:21)

03700 οπτανομαι optanomai *op-tan'-om-ahee* or οπτομαι optomai *op-tom-ahee*,
 a (middle voice) prolonged form of the primary (middle voice) οπτομαι optomai *op'-tom-ahee*,
 which is used for it in certain tenses, and both as alternate of 3708; TDNT-5:315,706; v
 AV - see 37, appear 17, look 2, show (one's) self 1, being seen 1; 58
 1) to look at, behold
 2) to allow oneself to be seen, to appear

Mt 5:8 - KJV: Blessed *are* the pure in heart: for they shall see <3700> God.

1 Jo 3:2 - KJV: Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see <3700> him as he is.

Note: What follows in verse 3 is the Holy Spirit's application of the truths from verses 1,2 to our lives as God's children. For this reason they have been added to the Series B appointed text for a fuller treatment in this sermon. Thus we can appropriate Justification in the first two verses while rejoicing in their effect on our Sanctification in the third. [M.C. 5/11/2000]

1 John 3:3 (NA27)

³ καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτόν, καθὼς ἐκεῖνος ἀγνός ἐστιν.

3:3 - And <2532> every man <3956> that hath <2192> (5723) this <5026> hope <1680> in <1909> him <846> purifieth <48> (5719) himself <1438>, even as <2531> he <1565> is <2076> (5748) pure <53>.

03956 πας pas pas

including all the forms of declension; TDNT-5:886,795; adj

AV - all 748, all things 170, every 117, all men 41, whosoever 31, everyone 28, whole 12, all manner of 11, every man 11, no + 3756 9, every thing 7, any 7, whatsoever 6, whosoever + 3739 + 302 3, always + 1223 3, daily + 2250 2, any thing 2, no + 3361 2, not tr 7, misc 26; 1243

- 1) individually 1a) each, every, any, all, the whole, everyone, all things, everything
2) collectively 2a) some of all types

02192 εχω echo *ekh'-o* including an alternate form σχωω *scheo skheh'-o*, used in certain tenses only), a primary verb; TDNT-2:816,286; v

AV - have 613, be 22, need + 5532 12, misc 63, vr have 2; 712

1) to have, i.e., to hold

1a) to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as

2) to have i.e., own, possess

2a) external things such as pertain to property, riches, furniture, utensils, goods or food etc.

2b) used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc, of attendance or companionship

3) to hold oneself or find oneself so and so, to be in such or such a condition

4) to hold oneself to a thing, to lay hold of a thing, to adhere or cling to

4a) to be closely joined to a person or a thing

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Jn 5:24 - NIV84: "I tell you the truth, whoever hears my word and believes him who sent me has [εχει] eternal life and will not be condemned; he has crossed over [μεταβηκεν] from death to life.

The fact that εχει is *third person, singular, present, active, indicative* is very comforting, for this is a statement of present reality, not a command to do something in order to achieve, earn, or bring about eternal life. The Holy Spirit underscores the comforting fact all the more by inspiring John to explain

with μεταβεβηκεν – *third person, singular, perfect, active, indicative* – indicating the action has been completed in the past with the results continuing into the present. [M.C. 11/07/2000]

Jn 6:47 - KJV: Verily, verily, I say unto you, He that believeth on me hath <2192> everlasting life.

The same holds true as in John 5:24 (above). This is a comforting statement of present reality delivers us from Roman Catholic work-righteousness, or the depression of Lutheran pietism, or the Reformed (Calvinist or Armenian) bent toward rational decision instead of childlike faith. [M.C. 4/28/2012]

Jn 10:10 - KJV: The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have <2192> life, and that they might have <2192> it more abundantly.

Application: Jesus came to make life, *the enjoyment of God's blessings*, our personal possession now and forever. [M.C. 4/14/2005]

2 Co 3:12f - KJV: Seeing then that we have <2192> such hope, we use great plainness of speech...^{4:1}
Therefore seeing we have <2192> this ministry, as we have received mercy, we faint not;

Application: Although we do not yet *possess* the full effects of Christ's redemption in our bodies and lives, we do *have as our possession* such a certain hope that on its own basis we are very bold. [M.C. 2/19/2009]

Heb 10:19 - KJV: Having <2192> therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
- NIV84: Therefore, brothers, SINCE WE HAVE confidence to enter the Most Holy Place by the blood of Jesus...²¹ and **since we have** a great priest over the house of God,²² **let us draw near to God**....

εχοντες – *present active participle masculine plural nominative* – This is the first in a series of participles which lead up to the main verb, προσερχομεθα, in v. 22.

Application: The context calls for taking this as a *circumstantial participle* with *causal* force, “since...,” based on the foregoing assurances of our salvation (οου). It is the Holy Spirit's outline in Paul's letters as in this text to establish first our universal, objective justification which becomes ours subjectively by faith in the Good News of sins forgiven for Jesus' sake. In our sanctified and holy lives, God works with His Word what is pleasing to Him as the following verses will show. [M.C. 3/30/2007]

1 Jn 3:3ff - KJV: And every man that hath <2192> this hope in him purifieth himself, even as he is pure....¹⁵ Whosoever hateth his brother is a murderer: and ye know that no murderer hath <2192> eternal life abiding in him....¹⁷ But whoso hath <2192> this world's good, and seeth his brother have <2192> need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?...²¹ Beloved, if our heart condemn us not, *then* have we <2192> confidence toward God.

01680 ελπις elpis *el-pece'*

from a primary elpo (to anticipate, usually with pleasure); TDNT-2:517,229; n f

AV - hope 53, faith 1; 54

1) expectation of evil, fear

2) expectation of good, hope

2a) in the Christian sense 2a1) joyful and confident expectation of eternal salvation

3) on hope, in hope, having hope

3a) the author of hope, or he who is its foundation

3b) the thing hoped for

=====

Ac 2:26f - KJV: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope <1680>: ²⁷ Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

1000 years before the fact, Jesus was speaking through David in Psalm 16, anticipating His own physical resurrection as prophesied by David (Psalm 16:8-11) and preached by Peter on Pentecost: "...My body also will live in HOPE, because you will not abandon me to the grave, nor will you let your Holy One see decay." [M.C. 4/13/1996]

Ro 5:2ff - KJV: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope <1680> of the glory of God....⁴ And patience, experience; and experience, hope <1680>: ⁵ And hope <1680> maketh not ashamed....

- NIV84: ¹ Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. ² And we rejoice in the HOPE of the glory of God. ³ Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; ⁴ perseverance, character; and character, HOPE. ⁵ And HOPE does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.

Application: "Here's how hope brings joy to your soul. You don't live in the past with bitterness and regrets; you are looking forward because you have an incredible future. No matter how rough life may be right now, someday soon you're going to be pain-free and celebrating in everlasting glory. Hope is how you face surgery or tough it out in a difficult work situation. *Hope is where your heart is when your body is limping along.*"¹¹

Ro 8:20f - KJV: For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope <1680>,...²⁴ For we are saved by hope <1680>: but hope <1680> that is seen is not hope <1680>: for what a man seeth, why doth he yet hope for?

Martin Luther: "Through the Spirit, by faith, we wait for righteousness with hope and longing; that is, we are justified and still we are not yet justified, because our righteousness is still hanging in hope, as

¹¹ Quoted from a WELS sermon by Pastor Daron Lindemann, current Editor of *PREACH THE WORD* – January / February 2007, p. 2. Emphasis mine – M.C. 5/08/2011. These sermon helps are available with back issues at www.wels.net/ptw.

Rom. 8:24 says: 'In hope we were saved.' For as long as we live, sin still clings to our flesh...and the mortification of flesh has begun. But we are not yet perfectly righteous. Our being justified perfectly still remains to be seen, and this is what we hope for. Thus our righteousness does not yet exist in fact, but it still exists in hope....Your righteousness is not visible, and it is not conscious; but it is hoped for as something to be revealed in due time....Thus in the midst of fears and of a consciousness of sin my hope – that is my feeling of hope – is aroused and strengthened by faith....”¹²

1 Co 13:13 - KJV: And now abideth faith, hope <1680>, charity, these three; but the greatest of these is charity.

Application: “‘*Now these three remain: faith, hope and love.*’ In heaven we will always trust God for then we shall see clearly and feel completely the wonderful way He saved us from our sins. And in heaven there will still be hope, even though the goal of our earthly hope will be all around us. For there will be no way to see and experience all the joys of heaven in a day, a year or an eternal lifetime. With David we look forward to ‘*eternal pleasures at [God’s] right hand.*’ (Psalm 16:11)”¹³

Lenski: “The glories of heaven are inexhaustible, and we shall never get through exploring them.”¹⁴

Application: We asked Dr. Becker in class (Wisconsin Lutheran Seminary, ca. 1984) about 1 Corinthians 13:13, and how “hope” could remain in heaven. He reminded us of the Creator’s unlimited imagination and closed with the thought that around every corner we will discover a new surprise of God’s grace and blessing. “Hope is the eager anticipation of good.” [M.C. 1/25/2007]

2 Co 3:12 - KJV: Seeing then that we have such hope <1680>, we use great plainness of speech:
- NIV84: Therefore, since we have such a HOPE, we are very bold.

Bullinger: hope, *i.e.* expectation of something future. (1) *Subjective*, a well-grounded expectation and a gladly and firmly held prospect of a future good. (2) *Objective*, the expected good, that for which we hope.¹⁵

Application: Specifically, Paul is speaking of our hope (subjective) of the perfect righteousness and full glory which will be ours in heaven. For now, we are declared righteous and allowed to reflect that glory, though imperfectly. In heaven we will finally possess this glorious righteousness completely, perfectly. Then the objective reality will also be ours. [M.C. 2/09/1991]

Ga 5:5 - KJV: For we through the Spirit wait for the hope <1680> of righteousness by faith.

Martin Luther – speaking of faith as a theologian, judge and commander of the intellect; and hope as a captain, battling against feelings under tribulation and the cross, the good doctor notes:

“Faith [the theologian] is nothing without hope [the captain] ” and “hope [the captain] without faith [the theologian] is presumptuous about the Spirit and a tempting of God; for since [hope by itself] lacks the knowledge of the truth or of Christ, which faith teaches, [hope by itself] is a blind and rash fortitude.

¹² *Luther's Works*, American ed. (St. Louis: Concordia Publishing House, 1964), 27:21.

¹³ From the conclusion of S#282 – M.C. 2/02/1992

¹⁴ R.C.H. Lenski, quoted in Carleton Toppe, *1 Corinthians – The People's Bible*, p. 126.

¹⁵ Bullinger, Ethelbert W. *A CRITICAL LEXICON AND CONCORDANCE TO THE ENGLISH AND GREEK NEW TESTAMENT*. Grand Rapids, Michigan: Zondervan, First Zondervan printing 1975; Sixth printing, January 1979, p. 383.

First of all, therefore, the believer must have a correct understanding and an intellect informed by faith [the theologian], by which the mind is governed amid afflictions, so that in the midst of evils it hopes for the best things that faith has commanded and taught....”

“Yet in all of this [tribulation and temptation] we neither faint nor falter; but we encourage our will bravely with faith [the theologian], which illumines, instructs, and rules the will. And thus we remain constant and conquer all evils through Him who loved us (Rom. 8:37), until our righteousness, in which we now believe and hope, is revealed.

“Thus we began by faith [the theologian], we persevere by hope [the captain], and we shall have everything by that revelation....

“Hope [the captain] is nothing but theological fortitude, while faith is theological wisdom or prudence – which has its place in endurance, according to the statement (Rom. 15:4): ‘that by steadfastness, etc.’ So these three abide (1 Cor. 13:13): faith [the theologian] teaches the truth and defends it against errors and heresies; hope [the captain] endures and conquers all evils, physical and spiritual; love does everything good, as follows in the text (Gal. 5:6). Thus a man is whole and perfect in this life, both inwardly and outwardly, until the revelation of the righteousness for which he looks, which will be consummated and eternal.”¹⁶

Eph 1:18 - NASB: *I pray that the eyes of your heart may be enlightened, so that you may know what is the HOPE of His calling...*

- NETNT: ...so that you know the hope to which He called you...

Eph 2:12 - KJV: That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope <1680>, and without God in the world:

Eph 4:4 - KJV: *There is one body, and one Spirit, even as ye are called in one hope <1680> of your calling;*

Irwin J. Habeck: “A third unifying factor is one hope. Christians are a pilgrim band heading toward the fulfillment of the hope implanted in their heart when they were called. This hope...is that they will be raised on the last day, stand acquitted in the judgment and be welcomed into their inheritance. How tragic it would be if we were to let some human frailty in a fellow pilgrim anger us and receive so much of our attention that we are diverted from our goal. Only a short time and the fulfillment of our hope will have been reached. Then there will be no more imperfection in any of us. In the meantime Paul urges us to bear with one another so that neither they nor we might miss out on the glorious fulfillment of our hope.”¹⁷

*Our fears, our hopes, our aims are one,
Our comforts and our cares.¹⁸*

¹⁶ *Luther's Works*, American ed. (St. Louis: Concordia Publishing House, 1964), 27:22-25.

¹⁷ Habeck, Irwin J. *Ephesians: Amazing Grace*. (Milwaukee, Wis.: Northwestern Pub. House, 1985), p. 78.

¹⁸ “Blest Be the Tie that Binds,” by John Fawcett, 1740-1817. (CW 494:2) This hymn was sung at the parting of missionary families in the 1800's – 1900's. On the docks the tearful family would gather. The sailing ship was about to carry away loved ones who would most likely never meet again on this earth. In fact, the mortality rate among wives and children of missionaries could be very high from sickness alone, not to mention the danger of cultures set on unbelief. But the hope of

Although Peter has been called the “Apostle of Hope,” he uses ελπίζ only three times in his two epistles. Paul uses the same word five times in 1st and 2nd Thessalonians. Thus the Holy Spirit – Comforter channels *good expectations* to His people through His holy writers. [M.C. 11/11/1999]:

- 1 Th 1:3 - KJV: Remembering without ceasing your...patience of HOPE in our Lord Jesus Christ, in the sight of God and our Father;
 - NIV84: We continually remember before our God and Father your... endurance inspired by HOPE....
- 1 Th 2:19 - KJV: For what [is] our HOPE, or joy, or crown of rejoicing? [Are] not even ye in the presence of our Lord Jesus Christ at his coming?
- 1 Th 4:13 - KJV: But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope <1680>.
 - NIV84: Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no HOPE.

Application: WELS missionaries in Japan say that there is a marked difference between “normal” Japanese funerals and the rare Christian funeral. As each procession slowly makes its way through the crematorium toward the ovens, the non-Christians of traditional Japanese religions (e.g., Shintoism, Buddhism) wail loudly at their loss. Christians, however, sing hymns, rejoicing through their tears because of their hope in the resurrection of Christ Jesus. [M.C. 11/11/1999]

Application: A nine-year-old girl was sobbing uncontrollably. That morning her mother had suffered a miscarriage. Grief to the older sister was almost unbearable until her father reminded her of this passage. “We don’t know what happens to babies who die before they’re born,” he told her. “But we do know God is merciful and hears our prayers. And we do know our baby was blessed inside your mom when she was in church. We will cry but not without hope. Our hope is in God’s mercy and grace especially for times like this. God will take away our pain because the baby is safe with Him.” Peace settled on the grieving child. Hope truly is a blessed gift from God the Holy Spirit in the Word. [M.C. 11/14/2008]

- 1 Th 5:8 - KJV: putting on the breastplate of faith and love; and for an helmet, the HOPE of salvation.
 - NASB: having put on the breastplate of faith and love, and as a helmet, the HOPE of salvation.
 - NIV84: putting on faith and love as a breastplate, and the HOPE of salvation as a helmet.
 - NETNT: But let us who live in the daylight continue to be sober by putting on faith and love as a breastplate and the HOPE of salvation as a helmet.
- 2 Th 2:16 - KJV: Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope <1680> through grace,
- Tit 1:2 - KJV: In hope <1680> of eternal life, which God, that cannot lie, promised before the world began;

heaven motivated hearts to give up everything on earth for the sake of Him who gave His all on the cross to bring us to heaven. Only those who are in Christ can appreciate the tie that binds us to Him and to our fellow believers. [M.C. 10/15/2009]

- Tit 2:13 - KJV: Looking for that blessed hope <1680>, and the glorious appearing of the great God and our Saviour Jesus Christ;
- Tit 3:7 - KJV: That being justified by his grace, we should be made heirs according to the hope <1680> of eternal life.
- He 3:6 - NIV84: ...And we are [God's] house, if we hold on to our courage and the HOPE of which we boast.

SSQ2003: το καυχημα της ελπιδος – Literally: “the boast of the *hope*,” i.e., “the boastful *hope*.”¹⁹

Application: Sometimes when we feel we've been giving...and giving...and giving with nothing to show for it, we feel resentful enough to throw up our hands in despair. The anointed David almost took vengeance into his own hands when foolish Nabal insulted him and his men. “It's been useless—all my watching over this fellow's property in the desert so that nothing of his was missing. He has paid me back evil for good. May God deal with David, be it ever so severely, if by morning I leave alive one male of all who belong to him!” (1 Samuel 25:21f NIV84) Fortunately, the LORD provided Abigail's wise and faithful action that saved her present husband (Nabal) and household along with her future husband (King David) from violence and sin. When we listen to correction like David and leave the matter in the Lord's capable hands, He brings about good for time and eternity. We have God's Word in another encouraging passage: “God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them. We want each of you to show this same diligence to the very end, in order to make your hope sure. We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been promised.” (Hebrews 6:10-12 NIV84) May God grant us such *boastful hope*. [M.C. 9/05/2009]

Peter, the “Apostle of Hope,” uses ελπις at least three times but only in his First Epistle:

- 1 Pe 1:3f - KJV: Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope <1680> by the resurrection of Jesus Christ from the dead,...²¹ Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope <1680> might be in God.
- NIV84: ³...In his great mercy he has given us new birth into a living HOPE through the resurrection of Jesus Christ from the dead
- 1 Pe 3:15 - KJV: But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope <1680> that is in you with meekness and fear:
- 1 Jn 3:3 - KJV: And every man that hath this hope <1680> in him purifieth himself, even as he is pure.

¹⁹ SSQ2003 – Class notes from Seminary Summer Quarter Extension, Pastor's Institute: Exegesis of Hebrews 1:1 – 4:13, Prof. Kenneth Cherney, at Martin Luther College, New Ulm, MN. 7/14 – 7/18/2003.

00048 ἁγνίζω hagnizo hag-nid' -zo

from 53; TDNT-1:123,19; v

AV-purify 5, purify (one's) self 2; 7

1) ceremonially

1a) act. to cleanse themselves from leitical pollution by means of prayers, abstinence, washings, sacrifices {#Joh 11:55}

1b) pass. to take upon oneself a purification {#Ac 21:24,26 24:18} and is used of Nazarites or those who had taken upon themselves a temporary or life long vow to abstain from wine and all kinds of intoxicating drink, from every defilment and from shaving the head.

2) morally {#Jas 4:8 1Pe 1:22 1Jo 3:3}

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Jn 11:55 - KJV: And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify <48> themselves.

Ac 21:24f - KJV: They take, and purify thyself <48> with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law....²⁶ Then Paul took the men, and the next day purifying himself <48> with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

Ac 24:18 - KJV: Whereupon certain Jews from Asia found me purified <48> in the temple, neither with multitude, nor with tumult.

Js 4:8 - KJV: Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify <48> *your* hearts, *ye* double minded.

1 Pe 1:22 - KJV: Seeing ye have purified <48> your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

ἡγνικότες – *perfect active participle plural masculine nominative*

Application: The Lord's Apostle Peter is speaking of the sanctifying work of the Holy Spirit that purified our souls when He brought us to faith through Word and sacrament. Now by the same Means of Grace He empowers us to love each other deeply from the heart as our loving Lord commanded on His evening of mandates, Maundy Thursday. [M.C. 1/21/2012]

1 Jn 3:3 - KJV: And every man that hath this hope in him purifieth <48> himself, even as he is pure.

- NIV84: Everyone who has this hope in him PURIFIES himself, just as he is pure.

ἁγνίζει – *present active indicative* – “The present is important. This is a continuing action that has a durative force. Durative or linear force refers to the continuing habitual action that is often designated by the present. This durative use alludes to an action that signifies a way of life or even

characterizes it. If this were an aorist, John would be teaching perfectionism. As it stands the present simply signifies an on-going action. Believers keep on purifying themselves. This is what they work towards, but it is not yet complete. In other words this addresses our sanctification rather than our justification.”²⁰

Application: It is also helpful to note that the Holy Spirit does not here inspire John to use the more typical Middle-Passive voice which could be translated either in the reflexive (Middle) sense: “purifies himself,” or passively: “is purified” [by someone or something else]. By using the Present Active Indicative with an object – αγνίζει **εαυτον** – the Holy Spirit compels us to translate reflexively. This stresses the cooperation of the sinner who has already been enlightened and sanctified by the Holy Spirit through Word and Sacrament. After conversion according to the faith-born love of our New Man, we want more than anything else to cooperate with the Holy Spirit because of the Gospel-powered hope of everlasting life. [M.C. 5/11/2000]

00053 αγνος hagnos *hag-nos'*

from the same as 40; TDNT-1:122,19; adj

AV - pure 4, chaste 3, clear 1; 8

1) exciting reverence, venerable, sacred

2) pure 2a) pure from carnality, chaste, modest

2b) pure from every fault, immaculate

2c) clean

For Synonyms see entry *5878

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- 2 Co 7:11 - KJV: ...In all *things* ye have approved yourselves to be clear <53> in this matter.
 - NIV84: See what this godly sorrow has produced in you: what earnestness, what eagerness to clear yourselves, what indignation, what alarm, what longing, what concern, what readiness to see justice done. At every point you have proved yourselves to be INNOCENT in this matter.
- 2 Co 11:2 - KJV: For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste <53> virgin to Christ.
- Php 4:8 - KJV: Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure <53>, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.
- 1 Tm 5:22 - KJV: Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure <53>.

²⁰ Rev. Darin Aden, WELS St. Croix Conference Exegesis on 1 John 3:1-10, 2/17/1998.

- Titus 2:5 - KJV: *To be discreet, chaste <53>, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.*
 - NIV84: ³ Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. ⁴ Then they can train the younger women to love their husbands and children, ⁵ to be self-controlled and PURE, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.
- Js 3:17 - KJV: *But the wisdom that is from above is first pure <53>, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*
- 1 Pe 3:2 - KJV: *While they behold your chaste <53> conversation *coupled* with fear.*
- 1 Jn 3:3 - KJV: *And every man that hath this hope in him purifieth himself, even as he is pure <53>.*
 - NETNT: *And everyone who puts his hope in Him purifies himself, just as Christ is pure.*

*5878 – Synonyms for “Holy, Sacred, Pure”

- See Definition for *ιερος* [2411](#) *Ιερος* means *sacred*, implying some special relation to God, so that it may not be violated. It refers, however, to formal relation rather than to character. It designates an external relation, which ordinarily is not an internal relation as well. It is used to describe persons or things. This is the commonest word for *holy* in classical Greek, and expresses their usual conception of holiness, but it is rare in the NT because it fails to express the fullness of the NT conception.
- See Definition for *οσιος* [3741](#) *Οσιος*, used of persons or things, describes that which is in harmony with the divine constitution of the moral universe. Hence, it is that which is in accordance with the general and instinctively felt idea of right, “what is consecrated and sanctioned by universal law and consent” (Passow), rather than what is in accordance with any system of revealed truth. As contrary to *οσιος*, *i.e.*, as *ανοσια*, the Greeks regarded, *e.g.*, a marriage between brother and sister such as was common in Egypt, or the omission of the rites of sepulture in connection with a relative.
- See Definition for *αγιος* [40](#) *Αγιος* has probably as its fundamental meaning *separation*, *i.e.*, from the world to God's service. If not the original meaning, this at any rate is a meaning early in use. This separation, however, is not chiefly external, it is rather a

separation from evil and defilement. The moral signification of the word is therefore the prominent one. This word, rare and of neutral meaning in classical Greek, has been developed in meaning, so that it expresses the full NT conception of holiness as no other does.

- See Definition for *αγνος* [53](#) *Αγνος* is probably related to *αγιος*. It means specifically *pure*. But this may be only in a ceremonial sense, or it may have a moral signification. It sometimes describes freedom from impurities of the flesh.
- See Definition for *σεμνος* [4586](#) *Σεμνος* is that which inspires *reverence* or *awe*. In classical Greek it was often applied to the gods. But frequently it has the lower idea of that which is humanly venerable, or even refers simply to externals, as to that which is magnificent, grand, or impressive.

None of these words in classical Greek has necessarily any moral significance. Those which now have such a meaning have developed it in Biblical Greek.

A challenge for the preacher with this text in the year of our Lord 2000 is that the late date of Easter (4/23/2000) put the 4th Sunday of Easter / Good Shepherd Sunday on Mother's Day. The following outline is an attempt to join the three ideas. Future years will require a varied outline perhaps more like the others listed below. [M.C. 5/11/2000]

S#748 = 1 John 3:1-3

4th SUNDAY OF EASTER Series B
Good Shepherd Sunday, Mother's Day

5/14/2000
CW 436

RICHER THAN A MOTHER'S LOVE

- I. Children of the heavenly Father (v. 1)**
- II. Guided by the Good Shepherd (vv.2,3)**

LOVE-LAVISHED CHILDREN OF GOD

- I. Unknown to the world (v. 1)**
- II. Knowing we will be like Jesus (v.2)**
- III. Blessed with purifying hope (v.3)**

S#1409 = 1 John 3:1-3

4th SUNDAY OF EASTER Series B

4/29/2012
CW 505

Dearly Beloved ☩ We Are

- ☩ Children of God (v.1)**
- ☩ Known, yet unknown (v.2)**
- ☩ Purified by hope (v.3)**