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Associate Pastor at Crossroads Baptist Church, The Woodlands, TX ,
Adjunct Professor at Dallas Seminary,
Southwestern Seminary, Anderson University, and Grace School of Theology

BIG
GREEK
IDEA
SERIES

John's Letters

An Exegetical Guide
for Preaching
and Teaching

Herbert W. Bateman IV • Aaron C. Peer

 Kregel
Academic

John's Letters: An Exegetical Guide for Preaching and Teaching

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*Dedicated to our wives:
Cindy Ann Bateman & Shannon Peer*

Contents

Preface to the Series	12
Authors' Acknowledgments	16
Charts and Sidebars	18
Abbreviations	19
Introduction	27
The Clausal Outline	28
Johannine Independent Clauses	32
Johannine Dependent Clauses	40
Johannine Style and Vocabulary	53
John's Style	54
John's Vocabulary	57
First John	
1 John Introduction	60
1 John 1:1–4	62
John identifies himself as an authoritative representative of Jesus, who witnessed Jesus's life and ministry firsthand and now proclaims that earthly ministry, in order that fellowship might be shared among all who hear the message about Jesus and in order that true happiness might become a reality for many people.	
1 John 1:5–2:2	75
John's message about God's perfection (either in morality or in love) serves as the basis that separates self-righteous and self-promoting "Christians" from those whose lifestyle demonstrates that they are friends with God, spiritually self-aware, and supported by Jesus.	
1 John 2:3–11	96
Assurance of a relationship with God is grounded in a persistent observance of God's expectation to love others, whereby extending love to others in everyday life situations eliminates other people's excuses for not following Jesus, and contrasts with those who hate believers, thereby demonstrating that they have no spiritual awareness of God.	

1 John 2:12–17	116
John affirms his readers about their relationship with God, their resilience, and their triumph over the Devil before warning them about the world’s negative behaviors, its lack of acceptability, and its imminent demise.	
1 John 2:18–29	129
John’s description of the end (before Jesus comes), the many who are against Jesus, and the misguided who have left the church, leads to John’s appeal to Jesus’s followers to hold fast to the teaching about the humanity and messiahship of Jesus, warning about people who mislead followers of Jesus, and exhorting believers to remain in Jesus.	
1 John 3:1–10	164
People identified as God’s children, due to God’s love, anticipate the return of Jesus and thereby imitate Jesus’s self-sacrificing lifestyle (unlike those who don’t), and are cautious to distinguish between those who imitate Jesus and those who imitate the selfish acts of the Devil whereby love is withheld from fellow children of God.	
1 John 3:11–18	191
John’s message to love one another contrasts the selfish self-centered behavior of Cain that erupted into treating his brother poorly—an expectation to be anticipated from non-family members—with the selfless sacrificial love of Jesus that demands God’s children love in what they say and in how they treat one another.	
1 John 3:19–24	210
John’s threefold method to affirm his assertions—that what a child of God believes about Jesus is true and that their confidence is reliable—is apparent in an untroubled conscience, compliance with God’s expectations, and God’s enduring presence.	
1 John 4:1–6	228
John’s expectation for followers of Jesus to be discerning in what to believe about Jesus’s humanity and messiahship is balanced with an affirmation of divine protection from fraudulent and misguided teaching, as well as the ability of God’s children to pay attention to truth and to distinguish between truth and deceit.	
1 John 4:7–10	247
John’s reasoned expectation for followers of Jesus to exhibit mutual love is grounded in God’s love, a divine paternity, and a personal	

relationship with God that is in stark contrast to those who lack love because they have no relationship with God.

1 John 4:11–16c 258

John, based upon the awareness of God’s love, underscores the obligation for mutual love within the community of believers that in turn verifies the presence of God’s Spirit, the belief that Jesus is the Messiah, and a mutual bond with God.

1 John 4:16d–21 272

After asserting that God is love, John now asserts that all those who love have a mutual bond with God that results in confidence before God (rather than fear of punishment), reveals God’s initiation of love, speaks of misguided love, and expects anyone who truly loves God to love all others who also have a bond with God.

1 John 5:1–4 288

John underscores that anyone who believes in Jesus is part of God’s family, is aware of their love for God and others, and exhibits their love for God in their persistence in living out God’s expectations as victorious people of faith.

1 John 5:5–12 300

Success in this self-centered world system comes to all those who believe in God’s Messiah Jesus, whose life and death—along with the Spirit—verifies his messiahship, through whom God has promised an endless relationship for anyone who believes in Jesus.

1 John 5:13–21 319

Before expressing his exhortation to avoid turning from Jesus, God’s Messiah, John closes, in summary fashion, with a restatement about belief in Jesus’s messiahship that results in an awareness of an endless relationship with God, a confidence and awareness that God listens to personal needs and the interventions for others, an awareness of God’s preservation and protection from the Devil, and an awareness of the bond that exists with God through God’s Messiah, Jesus.

Second John

Introduction 344

Due to John’s affection for his readers, he asks them to comply with God’s expectation to love fellow believers and beware of false teachers.

2 John 1–3	345
John writes to fellow followers of Jesus whom he loves deeply, and offers a greeting of grace, mercy, and peace.	
2 John 4–6	351
Since living a life of obedience to God brings joy, followers of Jesus are asked to observe God’s fundamental command to love other believers and live a life in compliance with that divine expectation.	
2 John 7–11	360
Due to the number of misguided people who deny the humanity of Jesus, followers of Jesus are advised to be alert to impostors so as to guard against harming any future or present relationships, and are expected to ignore any solicitation of such people so as not to appear to endorse, support, and encourage association with them.	
2 John 12–13	372
John’s intention for cutting short his letter and waiting until he and his readers can meet together is so that they may anticipate a pleasurable reunion, and thereby he ends the letter courteously.	

Third John

Introduction.....	377
In contrast to John’s prayer, love, praise, and reasoned expectation of Gaius to support lavishly worthy preachers and teachers (like Demetrius), John sternly scorns Diotrephes’s refusal to support God’s servants.	
3 John 1–4	378
In a typical first-century manner, John greets his beloved friend Gaius, which discloses both his prayer for and joy about Gaius’s faithfulness in supporting God’s servants.	
3 John 5–8	386
While commending Gaius about his faithful support of God’s servants, John exhorts him to lavish support upon God’s workers because their livelihood depends upon God’s people, and thereby the expectation is expanded to include all believers.	
3 John 9–10	395
The basis for John’s concern about a church leader is founded upon the rejection of John’s authority, refusal to support God’s workers, and the obstacles he creates to prevent others from helping itinerant preachers.	

3 John 11–12	402
The basis for John’s exhortation to imitate people who have a relationship with God, like Demetrius, is founded on Demetrius’s relationship with God and his reputation with God’s people.	
3 John 13–15	407
John ends his letter with expressed unwillingness to discuss the issue of supporting itinerant preachers in writing, an expressed desire to visit Gaius and speak with him in person, and closing greetings.	
First John: Interpretive Translation	412
Second John: Interpretive Translation	419
Third John: Interpretive Translation	420
Figures of Speech in John’s Writings	422
Bibliography	428
Nugget Index	433

Preface to the Series

The Big Greek Idea Series: An Exegetical Guide for Preaching and Teaching is a grammatical-*like* commentary with interlinear-*like* English translations of the Greek text that provides expositional-*like* commentary to guide a pastor and teacher in their sermon and teaching preparations. Every volume of this series has a threefold audience in mind: the busy pastor, the overworked professor of an academic institution, and the student with demanding Greek professors.

WHY PASTORS, PROFESSORS, AND STUDENTS

First and foremost, the Big Greek Idea Series is for the busy *pastor* who desires to use their Greek text in their sermon preparation. Most preachers who have earned a Masters of Divinity degree and who have taken some New Testament Greek have not had a lot of exposure in studying books of the New Testament in Greek. If they were fortunate, they may have studied two New Testament books in Greek. Furthermore, many preachers who desire to work in the Greek New Testament do not have the luxury to study and work in the Greek on their own in any great detail. They need a tool to guide them in their use of New Testament Greek in their sermon preparation. This series is meant to be that tool.

THE BIG GREEK IDEA: A GUIDE
FOR PREACHING AND TEACHING
was *written for* three groups of people:

1. the busy *pastor*,
2. the overloaded *professor*,
3. and the *student* with a demanding New Testament Greek professor.

Second, the Big Greek Idea Series is for the overloaded *professor* of an academic institution. Institutional demands are high and expectations at times appear overwhelming. On the one hand, many academies expect faculty to teach Greek exegesis with minimal time to prepare, forgetting that such courses differ from courses requiring only English language aptitude. On the other hand, students anticipate a great deal of explanation from those who teach them. Often the professor is merely one step ahead of their students. This tool is intended to streamline class preparation and perhaps even serve as a required or recommended textbook to help take a load off the professor.

Finally, the Big Greek Idea Series is for the *student* with demanding Greek professors. What a student puts into a course is what a student will get and retain from a course. Students who have professors with great expectations are blessed, though the student may feel cursed (at the time). This tool will provide answers that will impress your professor, but more importantly provide infor-

mation that will build confidence in handling the Greek New Testament. The Big Greek Idea Series will be a tool students will use in ministry long after the course is over.

WHAT CAN BE EXPECTED

Each volume of the Big Greek Idea Series features one or more New Testament books in Greek. It is a series for people who have studied basic New Testament Greek grammar and intermediate Greek syntax and grammar. Each volume provides an introduction that features information crucial for understanding each New Testament book while making minimal assumptions about the reader's capabilities to work in the New Testament Greek text. After the introduction, the volume has three distinct features.

First, each featured New Testament book is broken into units of thought. The units open with a big Greek idea. Professors sometimes refer to the big Greek idea as the exegetical idea of a passage. The big Greek idea is followed by a summary overview underscoring verbs and key transitional and structural markers. The section closes with a simple outline for the unit.

Second, the Nestle-Aland 28th edition Greek text is broken into independent and dependent clauses that reveal visually the coordination and subordination of thought based upon key structural markers. Verbs and key structural markers are often in bold and always underlined. Under each Greek clause is an original English translation. The interlinear-*like* English translations of the Greek helps readers spot the words they know and those they do not.

Finally, each unit closes with an analysis of the clausal outline. It explains the various contemporary author's syntactical understanding of clausal relationships, their semantical rendering of all Greek verbs, verbals, and key structural markers, and an interpretive translation of the text. Interspersed throughout this closing section are grammatical, syntactical, semantic, lexical, theological, and text-critical nuggets of information. They are *expositional-like* commentary to enhance an understanding of selected issues that surface in the text.

HOW TO USE THE SERIES

The Big Greek Idea Series has the potential for a threefold usage.

First, use it as a grammatical commentary because it is a grammatical-*like* commentary. Every volume represents the early stages of Bible study in New Testament Greek. Identifying clauses is a first step typically practiced in exegesis. Yet, every independent and dependent Greek clause has a correspond-

ing explanatory discussion that underscores the grammatical, syntactical, and semantic functions of their respective Greek structural markers that are underlined and often in **bold** print for easy interpretation. Unlike computer programs that present a New Testament Greek text with English translations and parsing capabilities, the Big Greek Idea Series discusses syntax and semantic options important for exegesis yet not available with computer programs . . . but I'm sure that too will change.

Second, use it as an interlinear because it has an interlinear-*like* presentation of the Nestle-Aland 28th edition of the Greek New Testament text with a corresponding English translation. Yet, the Big Greek Idea Series offers far more than a traditional interlinear. The Greek text is presented in a clausal outline format that provides the twenty-first-century reader a visual of the biblical author's flow of thought. More importantly, it causes a person to *slow down* and *look at the text* more closely.

- What does the text say . . . not what *I* remember about the text.
- What does it mean . . . not what *I* want it to mean.
- What do we need to believe . . . not *my* theological pet peeves.
- How should we then live for God . . . not according to *my* preconceived ideas.

Third, use it as a commentary because interwoven throughout every volume are expositional-*like* nuggets. Expositional-*like* nuggets are comments that underscore a grammatical, syntactical, semantic, lexical, theological, or text-critical issue. Typical of any expositional commentary, if time is taken to discuss an issue, it's probably important and warrants some special attention. Similarly, the expositional-*like* nuggets point the reader to important interpretive issues.

Yet, the Big Greek Idea Series is not meant to replace current commentaries. Commentators generally begin commentary preparation on the clause level, but a publisher's page restriction often makes it difficult to visualize clausal parallels, coordination, and subordination of thought. Descriptions are at

THE BIG GREEK IDEA: A GUIDE FOR
PREACHING AND TEACHING FEATURES

1. Units of Thought

Big Greek Idea

Summary Overview

Outline

2. Clausal Outlines

Clausal Relationships Visualized

Structural Markers Identified

English Translation Provided

3. Explanations

Syntax Explained

Semantical Decisions Recognized

Interpretive Translation Justified

Expositional Comments Provided

times ambiguous and perhaps even ignored, due to the difficulty in presenting a syntactical situation. This tool cannot hide ambiguities and difficulties of coordination or subordination of thought, because clauses are clearly reproduced and explained for readers to evaluate a contemporary author's decisions. Thus, the Big Greek Idea Series is meant to complement critical commentaries like Baker's Exegetical Commentary, Word Biblical Commentary, Anchor Bible, and others.

I trust the Big Greek Idea Series will be a rewarding tool for your use in studying the New Testament.

HERBERT W. BATEMAN IV
SERIES EDITOR

Authors' Acknowledgments

English grammar is not the most exciting subject to study and learn, and yet grammar and syntax are vital skills for interpreting the Bible, whether in an English translation or a Greek New Testament text. Consequently, I'm indebted to several people who throughout my training emphasized the importance of grammar and syntax for interpreting the Bible.

While at Cairn University, Janice Okulski required all her students to create a grammatical diagram for the NIV translation of Philippians, and Dr. McGormick expected his students to structurally outline an English translation of Galatians in order to trace Paul's train of thought. Special attention was always given to connecting words like "so that" (= result), "in order that" (= purpose), "therefore" (= inferential), "because" (= reason), and so on. Both professors prepared me for later study in the Greek New Testament, and to them I owe a great debt of gratitude. And though Professors Okulski and McGormick provided a sound foundation for studying the English Bible, Dallas Theological Seminary expanded that groundwork when I began working in the New Testament Greek text.

While at Dallas Theological Seminary, Darrell Bock, Buist Fanning, John Grassmick, and other New Testament faculty members were instrumental in teaching me skills of translation, syntax, and exegesis. Naturally, skills take time to master, and shortcuts were later developed while teaching others how to learn and work in the New Testament Greek text.

Later as a professor, my pedagogical skills were challenged and eventually sharpened as I was learning how to help students study and learn Greek. Several works resulted in those efforts: *A Workbook for Intermediate Greek: Grammar, Exegesis, and Commentary on 1–3 John* and *Interpreting the General Letters* in Kregel's Handbooks for Greek New Testament Exegesis. Another benefit that comes with teaching is having students whom you teach—and then getting out of their way so that they can move beyond you and your abilities. Aaron Peer is one of those students. Writing a technical work like this one is not an easy task to complete while pastoring. Yet his commitment and steadfastness to this project is to be commended, and for which I am truly grateful.

Consequently, I am indebted to three groups of people who have shaped this book *John's Letters*: two undergraduate professors from Cairn University, the New Testament department at Dallas Theological Seminary, and the numerous students whom I have tutored and taught for over twenty years, especially my coauthor and friend, Aaron C. Peer.

Yet my greatest indebtedness is to my wife, Cindy Ann Bateman, who, when I stepped away from the lectern in 2013, said to me: "Go reinvent yourself." *John's Letters* in the Big Greek Idea Series is just one of the by-products that has come from listening to my wife. She has been a great support in all of my new adventures. Thank you, Cindy.

HERBERT W. BATEMAN IV

The road to completing a detailed work such as this one cannot be done alone, nor can it be done without opportunity costs.

So first, I am thankful for my coauthor, Herb Bateman. This series was his brain-child, and he has worked many hours to see his vision come to fruition. I first met Herb on my first day of Greek back in 1997. Our first relationship was a teacher-student one, and I was grateful for the knowledge and wisdom that he imparted to me as a young college student. Two years later our relationship changed from teacher-student to boss-employee. I began to work for him as a teacher's assistant, and then with him as we taught New Testament Greek together. Our next professional relationship was as coauthors. This is the fourth work that we have pored over and created together, and amazingly he still wants to work with me on future projects. I am deeply indebted to his mentorship and friendship throughout the years. He has taught me more than I could ever give him credit for here.

Second, there have been opportunity costs involved in this project. I have sacrificed time that I could have spent in extra hours in my ministry at Charter Oak Church in Churubusco, Indiana. They have graciously allowed me to use some of my time to further develop my academic skills and to produce works such as this one. I am grateful to them for sticking beside me and allowing me to minister to them for the past fourteen years.

Finally, I have perhaps sacrificed time on this project that I could have spent with my wonderful wife and six children. I hope that I have not been too distracted. I thank Shannon, Caleb, Josiah, Rachel, Jada, Sarah, and Alex for bearing with me as I typed away and edited for many hours. Without the unswerving support of my wife, Shannon, I would not be able to accomplish much of anything. I cherish her very much and am forever grateful for her unconditional love.

AARON C. PEER

Charts and Sidebars

Number of Greek Words in John's Letters	27
Types (Classifications) of Independent and Dependent Clauses	29
One to Five Exemplified	30
Conjunctions in John's Letters	34
Independent Clauses in John's Letters	39
Steps for Identifying Dependent Clauses	40
The Relative Pronoun	43
Ellipsis Defined	45
Excursus on the Participle	48
Four Types of Dependent Clauses and Verbal Usage in John's Letters	52
Clues for Interpreting τοῦτο as Cataphoric	55
Repetitive Appearance of καί, ὅτι, and ἐάν in John's Letters	57
<i>Hapax Legomena</i> in John's Letters	57
The Humanity of Jesus	60
The Love Command	60

Abbreviations

BIBLE TRANSLATIONS

CNT	<i>Comprehensive New Testament</i>
ESV	<i>English Standard Version</i>
GNT	<i>Good News Translation</i>
KJV	<i>King James Version</i>
NASB	<i>New American Standard Bible</i>
NET	<i>New English Translation</i> . First Beta ed. Biblical Studies Press, 2001.
NIV	<i>New International Version</i>
NLT	<i>New Living Translation</i>
NRSV	<i>New Revised Standard Version</i>
WEB	<i>World English Bible</i>

GENERAL ABBREVIATIONS

BECNT	Baker Exegetical Commentary on the New Testament
BHGNT	Baylor Handbooks to the Greek New Testament
BLG	Biblical Languages: Greek
EEC	Evangelical Exegetical Commentary
HeTr	Helps for Translators
HNTE	Handbook for New Testament Exegesis
HThKNT	Herders theologischer Kommentar zum Neuen Testament
<i>JBL</i>	<i>Journal of Biblical Literature</i>
LCL	Loeb Classical Library
LEC	Library of Early Christianity
MT	Hodges, Zane C., and Arthur L. Farstad. <i>The Greek New Testament According to the Majority Text</i> . 2 nd ed. Nashville: Nelson, 1985.
NA²⁸	Aland, Kurt, et al. <i>Novum Testamentum Graece</i> . 28 th ed. Stuttgart: Deutsche Bibelgesellschaft, 2012.
NTL	New Testament Library
OTM	Oxford Theological Monographs
PNTC	Pillar New Testament Commentaries
RP²⁰⁰⁵	Robinson, Maurice A., and William G. Pierpont. <i>The New Testament in the Original Greek: Byzantine Textform</i> , 2005. Southborough, MA: Chilton, 2005.
SBL	Holmes, Michael W. <i>The Greek New Testament SBL Edition</i> , Atlanta, GA: Society of Biblical Literature; Bellingham, WA: Logos Bible Software, 2010.
SBLDS	Society of Biblical Literature Dissertation Series

SP	Sacra Pagina
SubBi	Subsidia Biblica
TNTC	Tyndale New Testament Commentaries

TECHNICAL ABBREVIATIONS

ca.	circa
c.E.	Common Era (equivalent to A.D.)
cf.	<i>confer</i> , compare
ed(s).	editor(s)
e.g.	<i>exempli gratia</i> , for example
esp.	especially
ET	English translation
etc.	<i>et cetera</i> , and the rest
H	Hebrew
i.e.	<i>id est</i> , that is
lit.	literally
n(n).	note(s)
s.v.	sub verbo, under the word
v(v).	verse(s)

APOCRYPHA, PSEUDEPIGRAPHA, AND APOSTOLIC FATHERS

1 Macc	First Maccabees
2 Macc	Second Maccabees
3 Macc	Third Maccabees
4 Macc	Fourth Maccabees
Barn.	Epistle of Barnabas
Did.	The Didache, or Teaching of the Twelve Apostles
Jdt	Judith
Jub.	Jubilees
Odes Sol.	Odes of Solomon
Pr Azar	Prayer of Azariah
Pss. Sol.	Psalms of Solomon
Sib. Or.	Sibylline Oracles
Sir	Wisdom of Jesus the Son of Sirach (Ecclesiasticus)
T. Benj.	Testament of Benjamin
T. Gad	Testament of Gad
T. Isaac	Testament of Isaac
T. Jud.	Testament of Judah
T. Reu.	Testament of Reuben
Tob	Tobit
Wis	Wisdom of Solomon

ANCIENT WRITINGS**Apoc. Ab.** Apocalypse of Abraham**Const. ap.** Constitutiones apostolicae (Apostolic Constitutions)**Dead Sea Scrolls**

CD The Cairo Genizah copy of the Damascus Document

1Q28 1QS Rule of the Community

1Q36 1Q Hymns

1QM War Scroll

Dionysius of Halicarnassus*Comp.* *De compositione verborum***Euripides***Iph. Taur.* Iphigeneia at Tauris**Eusebius***Hist. eccl.* *Historia ecclesiastica (Ecclesiastical History)***Herodotus***Hist.* *The History of Herodotus***Ignatius***Rom.* *To the Romans**Smyrn.* *To the Smyrnaeans***Irenaeus***Haer.* *Adversus haereses (Against Heresies)***Josephus***A.J.* *Antiquitates judaicae**C. Ap.* *Contra Apionem**Vita* *Vita (The Life)**B.J.* *Bellum judaicum***Papyri**

P. Michel Terentianus to Tiberianus

Ant. Antinoe Papyrus

Philo*Cher.* *De cherubim (On the Cherubim)*

<i>Det.</i>	<i>Quod deterius potiori insidiari soleat (That the Worse Attacks the Better)</i>
<i>Flacc.</i>	<i>In Flaccum (Against Flaccus)</i>
<i>Her.</i>	<i>Quis rerum divinarum heres sit (Who Is the Heir?)</i>
<i>Ios.</i>	<i>De Iosepho (On the Life of Joseph)</i>
<i>Leg.</i>	<i>Legum allegoriae (Allegorical Interpretation)</i>
<i>Mos.</i>	<i>De vita Mosis (Life of Moses)</i>
<i>Opif.</i>	<i>De opificio mundi (On the Creation of the World)</i>
<i>Post.</i>	<i>De posteritate Caini (On the Posterity of Cain)</i>
<i>Praem.</i>	<i>De praemiis et poenis (On Rewards and Punishments)</i>
<i>Prob.</i>	<i>Quod omnis probus liber sit (Every Good Person Is Free)</i>
<i>Sacr.</i>	<i>De sacrificiis Abelis et Caini (On the Sacrifices of Abel and Cain)</i>
<i>Sobr.</i>	<i>De sobrietate (On Sobriety)</i>
<i>Somn.</i>	<i>De somniis (On Dreams)</i>
<i>Spec.</i>	<i>De specialibus legibus (Special Laws)</i>
<i>Virt.</i>	<i>De virtutibus (On the Virtues)</i>

Plato

<i>Euthyd.</i>	<i>Euthydemus</i>
<i>Leg.</i>	<i>Leges</i>
<i>Resp.</i>	<i>Respublica</i>
<i>Soph.</i>	<i>Sophista</i>

Plutarch

<i>Adul. am.</i>	<i>De Adulatore et Amico (How to Tell a Flatterer from a Friend)</i>
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Polybius

<i>Hist.</i>	<i>History</i>
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Socrates (ca. 440 C.E.)

<i>Hist. eccl.</i>	<i>Historia ecclesiastica (Ecclesiastical History)</i>
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Sophocles

<i>Oed. tyr.</i>	<i>Oedipus tyrannus</i>
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PERIODICAL, REFERENCE, AND SERIAL

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- Brown** Brown, Raymond E. 1982. *The Epistles of John*. AB 30. Garden City, NY: Doubleday.
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- Comfort** Comfort, Philip Wesley. 2015. *A Commentary on the Manuscripts and Text of the New Testament*. Grand Rapid: Kregel.
- Culpepper** Culpepper, R. Alan. 1998. *The Gospel and Letters of John*. Nashville: Abingdon.
- Culy** Culy, Martin M. 2004. *I, II, III John: A Handbook on the Greek Text*. BHGNT. Waco, TX: Baylor University Press.
- EDNT** Balz, Horst, and Gerhard Schneider. 1990–1993. *Exegetical Dictionary of the New Testament*. 3 vols. Grand Rapids: Eerdmans.

GJohn	Gospel of John
HJS	Hass, C., Marinus de Jonge, and Jan L. Swellengrebal. 1972. <i>A Translator's Handbook on the Letters of John</i> . HeTr 13. London: United Bible Societies.
L&N	Louw, Johannes P., and Eugene A. Nida, eds. 1989. <i>Greek-English Lexicon of the New Testament: Based on Semantic Domains</i> . 2 nd ed. New York: United Bible Societies.
Lieu	Lieu, Judith. 2008. <i>M. I, II, III John: A Commentary</i> . NTL. Louisville: Westminster John Knox.
M	Mounce, William D. 2003. <i>Basics of Biblical Greek Grammar</i> . 3 rd ed. Grand Rapids: Zondervan.
Metzger¹	Metzger, Bruce M. 1994. <i>A Textual Commentary on the Greek New Testament</i> . 2 nd ed. Stuttgart: Deutsche Bibelgesellschaft.
Metzger²	Metzger, Bruce M. 1992. <i>The Text of the New Testament: Its Transmission, Corruption, and Restoration</i> . 3 rd enlarged ed. New York: Oxford University Press.
Moule	Moule, C. F. D. 1959. <i>An Idiom Book of the Greek New Testament</i> . 2 nd ed. Cambridge: Cambridge University Press.
MM	Moulton, James Hope, and George Milligan. 1930. <i>The Vocabulary of the Greek Testament: Illustrated from the Papyri and Other Non-literary Sources</i> . Grand Rapids: Eerdmans.
Painter	Painter, John. 2002. <i>1, 2, and 3 John</i> . SP 18. Collegeville, MN: Liturgical.
Porter	Porter, Stanley E. 1994. <i>Idioms of the Greek New Testament</i> . 2 nd ed. BLG 2. Sheffield: JSOT Press.
Schnackenburg	Schnackenburg, Rudolf. 1979. <i>Die Johannesbriefe</i> . 6 th ed. HThKNT 13/3. Freiburg in Breisgau: Herder.
Smalley	Smalley, Stephen S. 1984. <i>1, 2, 3 John</i> . WBC 51. Waco, TX: Word.

- Stott** Stott, John R. W. 1988. *The Epistles of John: An Introduction and Commentary*. 2nd ed. TNTC. Grand Rapids: Eerdmans.
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- TLNT** Spiq, Ceslas. 1996. *Theological Lexicon of the New Testament*. Translated by James Ernest. 3 vols. Peabody, MA: Hendrickson.
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- Turner²** Turner, Nigel. 1976. *A Grammar of New Testament Greek: Volume 4 Style*. Edinburgh: T&T Clark.
- W** Wallace, Daniel B. 1996. *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*. Grand Rapids: Zondervan.
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- Westcott** Westcott, Brooke Foss. 1966. *The Epistles of St. John: The Greek Text*. 3rd ed. 1892. Repr., Grand Rapids: Eerdmans.
- Yarbrough** Yarbrough, Robert W. 2008. *1–3 John*. BECNT. Grand Rapids: Baker Academic.
- Zerwick** Zerwick, Maximilian. 1963. *Biblical Greek: Illustrated by Examples*. Translated by Joseph Smith. SubBi 41. Rome: Pontifical Biblical Institute.

Introduction

*John's Letters: An Exegetical Guide for Preaching and Teaching*¹ guides pastors and teachers in their understanding of John's Greek structure, his use of Greek clauses, his Greek syntax, and his Greek writing style with this single intention: to underscore John's numerous big Greek ideas. Tracing the various big Greek ideas in John is possible by recognizing John's thought process evident in the coordination and subordination of the Greek clauses he employs within each of his letters. We do not assume that pastors and teachers remember everything learned during their initial study of New Testament Greek in their college or seminary classes. We strive to define and explain John's use of Greek in ways that help pastors and teachers recall what was once learned, refresh and expand an appreciation for John's presentation in Koine Greek, and underscore the value to engage the Greek text when preparing to preach and teach John's letters.

We construct the Greek words from John's letters in 232 independent clauses and 281 dependent clauses and arrange them into clausal outlines. Each clause is translated and then explained for interpretive recognition, comprehension, and communication. The clausal outlines represent an early stage in preparing to preach and teach the text.² All the clauses appear in Greek from NA²⁸ along with an interpretive translation for easy usage. The clausal outlines make it possible for pastors to visualize the relationship clauses have to one another in order to trace John's flow of thought and ultimately his big idea.

Number of Greek Words in John's Letters				
Letter	NA²⁸	SBL	RP²⁰⁰⁵	MT
1 John 1	206	207	207	207
1 John 2	587	584	581	580
1 John 3	468	469	472	472
1 John 4	449	449	453	452
1 John 5	424	429	438	439
2 John	244	245	249	249
3 John	227	219	216	217

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1. Portions of this work are excerpted from Bateman and Peer 2017; Peer and Bateman 2015; used by permission from the Cyber-Center for Biblical Studies.
 2. For nine steps of exegesis, see Bateman (2013).

THE CLAUSAL OUTLINE

The clausal outlines for John's letters are based on a variety of Greek clauses employed throughout John's letters. By nature, a Greek clause has a subject and a predicate, which may be a verb, a participle (ptc.), or an infinitive (inf.). They may be independent or dependent Greek clauses. Whereas independent clauses can stand alone, dependent clauses have a subordinate relationship to another clause.

Other terminology exists for this same process. Mounce (1996, xvi–xxiii) calls it “phrasing,” Guthrie (Guthrie and Duvall 1988, 27–42) calls it “grammatical diagram,” and MacDonald (1986, 145–52) calls it “textual transcription.” While these other works tend to break sentences into clauses and phrases, *John's Letters* concentrates on the clause level. As you work your way through the clauses in John's three letters, you can expect the following:

1. Every clause reproduces the Greek text in the exact word order of NA²⁸ even when syntax is less than clear. Every attempt is made to make sense of John's syntax regardless of the occasional lack of clarity.
2. Every Greek clause underscores the Greek words deemed as important structural markers. A structural marker is always a verb, which may be a verbal (ptc. or inf.). Other important structural markers are conjunctions, relative and demonstrative pronouns, and a select number of prepositional phrases that introduce clauses. Structural markers are always underlined and often in **bold** print. For instance:

4:15a **ὅς ἐὰν ὁμολογήσῃ** (ὅτι Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ θεοῦ),

4:15a **Whoever confesses** (that Jesus is the Son of God),

Although **ὅς ἐὰν ὁμολογήσῃ** are underlined and in bold type, ὅτι and ἐστίν are not—even though they too are important structural markers. They are not in bold often for visual purposes.

3. Every Greek structural marker serves to distinguish different types of independent and dependent clauses. The chart below summarizes the types of independent and dependent Greek clauses found in John's letters and the means by which they are introduced.

Types (Classifications) of Independent and Dependent Clauses ³	
Three Types of Independent Clauses	Four Types of Dependent Clauses
Conjunctive clauses are introduced by simple connective (καί or δέ), contrastive conjunction (ἀλλά, δέ, πλὴν), correlative conjunction (μὲν...δέ, or καί...καί), explanatory conjunction (γάρ), inferential conjunction (ἄρα, διό, οὖν, or γάρ), or transitional conjunction (καί, δέ or οὖν).	Pronominal clauses are introduced by a relative pronoun (ὅς, ἥ, ὅ), a relative adjective (οἷος, <i>such as</i> ; ὅσος, <i>as much/many as</i>), a relative adverb (ὅπου, <i>where</i> ; ὅτε, <i>when</i>), or a demonstrative pronoun (οὗτος).
Prepositional clauses are introduced by “for this reason” (διὰ τοῦτο), “for this reason” (ἐπὶ τοῦτο), “as a result of this” (ἐκ τοῦτο), “why” (εἰς τίνα), or “in this” (ἐν τοῦτο).	Conjunctive clauses are introduced by a subordinate conjunction that denotes semantical concepts such as time (ὅτε, ὅτων), reason and cause (διό, ὅτι, ἐπεὶ), purpose and result (ἵνα, ὥστε), or comparison (καθώς, ὡς, ὡσεὶ, ὥσπερ); etc.
	Participial clauses are introduced by participles. Their objects may be a noun, pronoun, prepositional phrases etc.
Asyndeton clauses are not introduced by a conjunctive word or phrase.	Infinitival clauses are introduced by infinitives.

4. Every independent Greek clause (the main thought) is placed farthest to the left of the page. Dependent Greek clauses that directly modify a Greek word in another clause are either placed in parentheses or positioned under (or above if necessary) the word it modifies for easy identification. This positioning of a clause *visualizes* the *subordination* and *coordination* of John’s basic grammatical and syntactical relationships, parallelisms, and emphases.

5. Every independent and dependent Greek clause has an interpretive English translation provided under the Greek text. Every translated structural marker is also underlined and often in **bold** print for easy recognition, use, and evaluation.

3. W, 656–65. There is a difference between the chart above and Wallace. Whereas the pronominal clause represents both the relative and demonstrative pronoun in the chart on this page, Wallace limits the category to a relative pronoun.

One to Five Exemplified

An example of what to expect is nicely illustrated with a verse from 1 John 1:8.

1:8a ἐὰν εἴπωμεν (ὅτι ἁμαρτίαν οὐκ ἔχομεν),

1:8a if we say, (“We have no sin”),

1:8b ἐαυτοὺς πλανῶμεν

1:8b we deceive ourselves

1:8c καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.

1:8c and the truth is not in us.

1. The order of the Greek sentence is followed.
2. Every Greek clause underscores the Greek words deemed as important structural markers.
3. Every Greek structural marker distinguishes the different types of independent and dependent clauses. First John 1:8a has two dependent conjunctive Greek clauses, 1:8b is an independent asyndeton Greek clause, and 1:8c is an independent Greek conjunctive clause.
4. The independent clauses (1:8b and 1:8c) are placed to the extreme left. The two dependent conjunctive clauses of 1:8a are complex. On the one hand, the entire ἐὰν εἴπωμεν (ὅτι ἁμαρτίαν οὐκ ἔχομεν) is an adverbial dependent ἐάν clause that modifies the Greek verb πλανῶμεν, so the first word of the ἐάν clause is placed above the verb it modifies, πλανῶμεν. On the other hand, (ὅτι ἁμαρτίαν οὐκ ἔχομεν) is a dependent substantival ὅτι clause functioning as the direct object of the Greek verb εἴπωμεν. The entire ὅτι clause is placed in parentheses to visualize the clause’s grammatical contribution to the dependent ἐάν clause. All structural markers are clearly identified.
5. Every Greek clause has a corresponding English translation and all the translated structural markers are identified for easy recognition.

6. Every independent and dependent Greek clause has a corresponding explanatory discussion that underscores the grammatical, syntactical, and semantic functions of their respective Greek structural markers that are underlined and often in **bold** print. Thus, not every word within a clause is discussed; ex-

planatory discussions major on the structural makers in order to underscore John's point. Yet if a structural marker is not in bold, it is often for easier visual distinctions.

Grammatical Function: Grammatical function identifies the Greek *structural marker* as to whether it is pronominal, conjunctive, a verb, or verbal (ptc. or inf.). If the marker is a verb or verbal, it is parsed with an appropriate lexical meaning provided from BDAG. If it is pronominal or conjunctive, a lexical definition is also provided based upon BDAG.

Syntactical Function: Syntactical function first draws attention to the independent or dependent clause's type. If a *dependent clause*, its syntactical function within a sentence is underscored. All clauses are identified as either substantival, adjectival, or adverbial, as well as the word or words the clause modifies.

Semantic Function: Semantic functions are by nature interpretive suggestions whereby a Greek structural marker is explained based upon its literary context. Semantic interpretations employ the categories listed and defined in Wallace's *Greek Grammar Beyond the Basics* (1996), many of which are discussed in critical commentaries, and reflected in English Bible translations.⁴

7. Explanatory discussions about Greek structural markers are interspersed with commentary-like remarks identified as *nuggets*. Numerous text-critical, grammatical, syntactical, structural, theological, and lexical nuggets appear between clausal presentations that delve deeper into and expand on issues in order to advance your appreciation for John, his readers, and his message.
8. All independent and dependent Greek clauses are grouped into units of thought. While 1 John is broken into fifteen units of thought, 2 John has four units and 3 John has five units of thought.
9. Every unit opens with a structural overview that provides a synopsis for the unit's structure and each summary is followed with a "Big Greek Idea" statement.
10. An interpretive English translation of the Johannine Letters concludes *John's Letters: An Exegetical Guide for Preaching and Teaching*.

4. Because Wallace has a wide audience and is used as a textbook in many colleges and seminaries, we have intentionally chosen to employ his categories in the Big Greek Idea Series. Be aware, however that there are other approaches, e.g., Porter 1994; Fanning 1990; Campbell 2008.