**Definitions of terms**

**1 John 2:3-11**

Bauer, Danker, Arndt and Gingrich. *A Greek-English Lexicon of the New Testament   
and other Early Christian Literature*, Third Edition. Chicago and London:   
The University of Chicago Press (2001). ISBN 0226039331.

**to abide** μένω *menô*

**1** remain, stay … in transferred sense, of someone who does not leave a certain realm or sphere: remain, continue, abide. In Johannine usage … the possession is shown to be permanent by the expression ἔχειν τι μένον ἐν ἑαυτῷ have something continually, permanently 1J.

**beloved** ἀγαπητός *agapétos*

**1** one who is in a very special relationship with another …

**2** one who is dearly loved, dear, beloved, prized, valued … 1J 2:7; 3:2, 21; 4:1, 7, 11.

**beginning** ἀρχή *arché*

**1** the commencement of something as an action, process, or state of being, beginning, i.e. a point of time at the beginning of a duration. To be proclaimed at first ...With a preposition: ἀπ̓’ἀρχῆς from the beginning … 1J 2:7, 24; 3:11.

**brother** ἀδελφός *adelphos*

**2** a person viewed as a brother in terms of a close affinity, brother, fellow member, member, associate… Hence used by Christians in their relations with each other. Membership in the Christian community.

**commandment** ἐντολή *entolé*

**1** an order authorizing a specific action, writ, warrant ...

**2** a mandate or ordinance, command …

**to go** ὑπάγω *hupagô*

**2** to be on the move, especially in a certain direction, go.

**b** used especially of Christ and his going to the Father, characteristically of J. … 1J 2:11.

**to hate** μισέω *miseô*

The English term ‘hate’ generally suggests affective connotations that do not always do justice especially to some Semitic shame-honor oriented use of μισέω =שָׂנֵא (e.g. Dt 21:15, 16) in the sense ‘hold in disfavor, be disinclined to, have relatively little regard for’.

**1** to have a strong aversion to, hate, detest.

**2 to** be disinclined to, disfavor, disregard in contrast to preferential treatment.

**to know** γινώσκω ginôskô (see to know οἶδα)

This verb is variously nuanced in contexts relating to familiarity acquired through experience or association with persons or things.

**to know** οἶδα oida (see to know γινώσκω)  
.+) really the perferfect of the stem εἰδ- (Lat. video [see]), but used as a present.

**1** to have information about, know … 1J

**to keep** τηρέω *téreô*

**1** to retain in custody, keep watch over, guard someone or something.

**2** to cause a state, condition, or activity to continue, keep, hold, reserve, preserve someone or something.

**3** to persist in obedience, keep, observe, fulfill, pay attention to, especially of law and teaching (LXX) τὶ something … 1J 2:3f; 3:22, 24; 5:3.

**to love** ἀγάπη *agapé*

1 the quality of warm regard for and interest in another, esteem, affection, regard, love (without limitation to very intimate relationships, and very seldom in general Greek of sexual attraction). …

ἀ. τοῦ θεοῦ love toward God (but in many cases the gen. may be subjective).

**to pass away** παράγω *paragô*

1 to move along and so leave a position, go away παρῆγεν οὕτως so he went away.

2 to bring in something of a type foreign to the present condition or circumstance, bring in, introduce

3 to go past a reference point, pass by

4 to go out of existence, pass away, disappear, in imagery … 1J 2:8, 17.

**to perfect** τελειόω *teleioô*

**1** to complete an activity, complete, bring to an end, finish, accomplish … faith was perfected in good deeds Js 2:22. Of love 1J 2:5; 4:12, 17.

**stumbling** σκάνδαλον *skandalon*

**1** a device for catching something alive, trap.

**2** an action or circumstance that leads one to act contrary to a proper course of action or set of beliefs, temptation to sin, enticement to apostasy, false belief, etc.

**3** that which causes offense or revulsion and results in opposition, disapproval, or hostility, fault, stain etc. … 1J 2:10.

**true** ἀληθινός *aléthinos*

**1** being in accord with what is true, truthful, trustworthy.

**2** being in accordance with fact, true … 1J 2:8.

**3** being real, genuine, authentic, real.

**walk** περιπατέω *peripateô*

**1** to go here and there in walking, go about, walk around.

**d** in imagery, and far on the way toward the non-literal use of the word … 1J 2:11.

**word** λόγος *logos*

**1** a communication whereby the mind finds expression, word … Of the divine revelation through Christ and his messengers ... δέδωκα αὐτοῖς τὸν λ. σου J 17:14; comparer 1J.