

# I John

- 1 <sup>1</sup>What was from the beginning,<sup>a</sup> what we heard, what we saw with our eyes, what we watched and our hands handled, concerning the Message<sup>b</sup> of life—<sup>2</sup>and the life was revealed,<sup>c</sup> and we have seen and give testimony, and we report also to you<sup>d</sup> the eternal<sup>e</sup> life which was beside<sup>f</sup> the Father and was revealed to us—<sup>3</sup>that which we have seen and heard, we report to you, so that you can have partnership with us. But indeed our partnership *is* together with the Father, and together with His Son, Jesus the Anointed One. <sup>4</sup>And we write these things to you so that our joy can be filled up.

<sup>5</sup>And this is the report that we have heard from Him, and *that* we report<sup>g</sup> to you: that God is light, and *as for* darkness inside Him, there is none at all.<sup>h</sup> <sup>6</sup>If we ever say that that we have partnership with Him and *yet* walk about in the darkness, we are lying and are not practising<sup>i</sup> the truth. <sup>7</sup>Whenever, though, we are walking about in the light, as He is in the light, we have partnership with each other, and the blood of Jesus His Son cleans<sup>j</sup> us from all sin. <sup>8</sup>If we ever say that we do not have sin, we lead ourselves astray, and the truth is not in us. <sup>9</sup>Whenever we acknowledge our sins, God is faithful and righteous<sup>k</sup> so that He can release us from *our* sins and clean us from all unrighteousness.<sup>l</sup> <sup>10</sup>If we ever say that we have not sinned, we make<sup>m</sup> Him a liar, and His word is not in us.

- 2 <sup>1</sup>My little children, I am writing these things to you so that you will not sin. And whenever anyone sins, we have an Advocate<sup>n</sup> beside the Father, Jesus the righteous Anointed One. <sup>2</sup>And he is the appeasement in regard to our sins; not only in regard to ours, but to the entire world. <sup>3</sup>And in this we know that we have known him, if we keep his commands. <sup>4</sup>The one who says 'I have known him' and does not keep his commandments is a liar, and in him the truth is not present. <sup>5</sup>But whoever would keep his system<sup>o</sup>, truly in him the love of God has been fulfilled<sup>p</sup>. By this we know that we are in him—<sup>6</sup>the one who claims to remain in him is obligated to, just as he in that way walked about, in the same way walk about.

<sup>7</sup>Loved ones, I am not writing to you a new<sup>q</sup> commandment, but an old commandment, which you have had from the beginning.<sup>r</sup> The old commandment is the message that you heard. <sup>8</sup>On the other hand, it is a new commandment that I am writing to you, which is true in him and in you, because the darkness is pass-

<sup>a</sup>Or 'from the authority' (as in sovereignty, rulership)

<sup>b</sup>Or 'System', or 'Logic', or 'Argument'

<sup>c</sup>Or 'made real', or 'made conspicuous/remarkable'; and hereafter

<sup>d</sup>Plural, and hereafter

<sup>e</sup>literally 'era-long', derived from *aion* 'era'; used in secular Greek literature as 'eternal, perpetual' as well

<sup>f</sup>Literally 'up against'

<sup>g</sup>Or 'proclaim', or 'bring news of'

<sup>h</sup>Lit. 'there is not none'; a negative concord

construction

<sup>i</sup>Or 'doing', or 'engaging in', or perhaps 'bringing about'

<sup>j</sup>Or 'prunes', or 'sifts'; and hereafter

<sup>k</sup>Or 'just', or 'dutiful'

<sup>l</sup>Or 'unjustness', or 'wrongdoing'

<sup>m</sup>*Poioumen*; the same verb as 'practice' above

<sup>n</sup>A technical legal term

<sup>o</sup>The same word as 'message' above

<sup>p</sup>Or 'accomplished', or 'perfected'

<sup>q</sup>*Kainén*, or 'fresh'; not *néen* 'new, young'

<sup>r</sup>The same 'beginning' as in vi

ing away, and the true light is already shining. <sup>9</sup>The one who claims to be in the light but hates his brother—he is in the darkness until now. <sup>10</sup>The one who loves his brother—he remains in the light and there is no trap in him. <sup>11</sup>But the one who hates his brother—he is in the darkness and walks about in the darkness; and he does not know where he is going off to, because the darkness has blinded his eyes.

<sup>12</sup>I am writing to you, children,  
because *your* sins have been forgiven *for* you for the sake of his name.<sup>a</sup>

<sup>13</sup>I am writing to you, fathers,  
because you have known the *one who is* from the beginning.

I am writing to you, young men,  
because you have defeated the evil *one*.

I wrote to you, children,<sup>b</sup>  
because you have known the Father.

<sup>14</sup>I wrote to you, fathers,  
because you have known the *one who is* from the beginning.

I wrote to you, young men,  
because you are strong,  
and the Message of God remains in you,  
and you have defeated the evil *one*.

<sup>15</sup>Don't esteem<sup>c</sup> the world<sup>d</sup> or the *things that are* in the world. Whenever anyone esteems the world, there is not the esteem<sup>e</sup> of the Father<sup>f</sup> in him, <sup>16</sup>because all that which *is* in the world—the desire of<sup>g</sup> the meat, and the desire of the eyes, and the the boastfulness<sup>h</sup> of life—is not from the Father, but is from the world. <sup>17</sup>And the world is passing away, and the desire of it; however, the *one who is* practising<sup>i</sup> the intention of God remains until the era.<sup>j</sup>

<sup>18</sup>Children,<sup>k</sup> it is the utmost period,<sup>l</sup> and just as you have heard that *an* anti-anointed is coming,<sup>m</sup> even now many anti-anointed have come to be, for which reason we know that it is the utmost period. <sup>19</sup>They went out from us, but they were not from us<sup>n</sup>—since if they had been from us, they would have remained among us, but *it is* so that they can be revealed, because<sup>o</sup> they are not all from us.<sup>p</sup> <sup>20</sup>But<sup>q</sup> you have *an* anointing from the Holy One, and you all know.<sup>r</sup> <sup>21</sup>I didn't write to you because<sup>s</sup> you don't know the truth, but because you know it, and because any<sup>t</sup> lie is not of<sup>u</sup> the truth. <sup>22</sup>Who is the liar, if not the *one who denies and says* that Jesus is

<sup>a</sup>i.e. for his reputation

<sup>b</sup>A different word from that in v.12—here *paidía*, there *teknía*

<sup>c</sup>*Agápate*; or perhaps 'be content with', or perhaps 'prize'

<sup>d</sup>or 'the universe', and hereafter

<sup>e</sup>*Agápe*

<sup>f</sup>Ambiguous as to whether this is the Father's esteem for him or his esteem for the Father

<sup>g</sup>Possibly 'desire for', and hereafter

<sup>h</sup>Or 'posturing'

<sup>i</sup>Again, *poion* 'doing'

<sup>j</sup>i.e. 'forever'; c.f. *aionios* 'eternal' above

<sup>k</sup>*Paidía*

<sup>l</sup>*Hora*, which can be for any cyclical time

period—hour, season, year, etc

<sup>m</sup>Or 'is arriving', or 'is on the way', or 'is setting out'

<sup>n</sup>Or 'of us', 'part of us'

<sup>o</sup>Or 'that', or 'with regard to the fact that', or 'as is shown by the fact that'

<sup>p</sup>Or 'not all are from us', or 'all are not from us'

<sup>q</sup>Literally 'and'

<sup>r</sup>A different verb from all others so far—*eido* 'know as fact', rather than *gignosko* 'come to know, understand'—and following. Also, some manuscripts have 'you know all things'.

<sup>s</sup>Or 'that', and following

<sup>t</sup>Or 'the whole'

<sup>u</sup>Or 'from'

not the Anointed *One*? This is the anti-anointed—the *one who* denies the Father and the Son.