

I John

- 1 ¹What was from the beginning,^a what we heard, what we saw with our eyes, what we watched and our hands handled, concerning the Message^b of life—²and the life was revealed,^c and we have seen and give testimony, and we report also to you^d the eternal^e life which was beside^f the Father and was revealed to us—³that 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. ⁴And we write these things to you so that our joy can be filled up.

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

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

⁷Loved ones, I am not writing to you a new^q commandment, but an old commandment, which you have had from the beginning.^r The old commandment is the message that you heard. ⁸On 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-

^aOr 'from the authority' (as in sovereignty, rulership)

^bOr 'System', or 'Logic', or 'Argument'

^cOr 'made real', or 'made conspicuous/remarkable'; and hereafter

^dPlural, and hereafter

^eliterally 'era-long', derived from *aion* 'era'; used in secular Greek literature as 'eternal, perpetual' as well

^fLiterally 'up against'

^gOr 'proclaim', or 'bring news of'

^hLit. 'there is not none'; a negative concord

construction

ⁱOr 'doing', or 'engaging in', or perhaps 'bringing about'

^jOr 'prunes', or 'sifts'; and hereafter

^kOr 'just', or 'dutiful'

^lOr 'unjustness', or 'wrongdoing'

^m*Poioumen*; the same verb as 'practice' above

ⁿA technical legal term

^oThe same word as 'message' above

^pOr 'accomplished', or 'perfected'

^q*Kainén*, or 'fresh'; not *néén* 'new, young'

^rThe same 'beginning' as in vi

ing away, and the true light is already shining. ⁹The one who claims to be in the light but hates his brother—he is in the darkness until now. ¹⁰The one who loves his brother—he remains in the light and there is no trap in him. ¹¹But 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.

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

¹³I 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,^b
because you have known the Father.

¹⁴I 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*.

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

¹⁸Children,^k it is the utmost period,^l and just as you have heard that *an* anti-anointed is coming,^m even now many anti-anointed have come to be, for which reason we know that it is the utmost period. ¹⁹They went out from us, but they were not from us—since if they had been from us, they would have remained with us, but *it is* so that they can be revealed, becauseⁿ they are not all from us.^o

^ai.e. for his reputation

^bA different word from that in v.12—here *paidía*, there *teknía*

^c*Agápate*; or perhaps 'be content with', or perhaps 'prize'

^dor 'the universe', and hereafter

^e*Agápe*

^fAmbiguous as to whether this is the Father's esteem for him or his esteem for the Father

^gPossibly 'desire for', and hereafter

^hOr 'posturing'

ⁱAgain, *poion* 'doing'

^ji.e. 'forever'; c.f. *aionios* 'eternal' above

^k*Paidía*

^l*Hora*, which can be for any cyclical time period—hour, season, year, etc

^mOr 'is arriving', or 'is on the way', or 'is setting out'

ⁿOr 'that', or 'with regard to the fact that', or 'as is shown by the fact that'

^oOr 'not all are from us', or 'all are not from us'