

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, about 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 cause ourselves to wander, 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 passing away, and the true light is already shining. ⁹The one who claims to be in the

^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

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 usⁿ—since if they had been from us, they would have remained among us, but *it is* so that they can be revealed, because^o they are not all from us.^p ²⁰But^q you have *an* anointing from the Holy One, and you all know.^r ²¹I didn't write to you because^s you don't know the truth, but because you know it, and because any^t lie is not of^u the truth. ²²Who is the liar, if not the *one who* denies *and says* that Jesus is not the Anointed One? This is the anti-anointed—the *one who* denies the Father

^ai.e. for his reputation

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

^c*Agapáte*; 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 'of us', 'part of us'

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

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

^qLiterally 'and'

^rA 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'.

^sOr 'that', and following

^tOr 'the whole'

^uOr 'from'

and the Son. ²³Everyone *who* denies the Son also does not have the Father; the *one who* accepts^a the Son also has the Father. ²⁴*As for* you, what you heard from the beginning, let it remain in you. If what you heard from the beginning remains in you, you also will remain in the Son and in the Father. ²⁵And this is the promise^b that he promised us—eternal life.

²⁶*As for* these *things*, I wrote *them* to you about those *who are* causing you to wander. ²⁷And *as for* you, the anointing that you obtained from him remains in you, and you have no need for anyone to teach you. But just as the same anointing teaches you about all *things*, and is true and is not a lie, and just as it taught you, remain^c in him.

^ai.e. admits, grants—*homologeîn* ‘say the same’
^bOr ‘announcement’

^cOr ‘you will remain’