
Πρώτη Επιστολή του Ιωάννη † THE FIRST LETTER OF JOHN

INTRODUCTION

Although traditionally called a letter, *1 John* is really a sermon (or treatise). It is not concerned with the relationship between Christian faith and Jewish tradition but with the testimony about Jesus contained in the Christian tradition itself; it emphasises the physical reality of Jesus' coming. The author does not oppose Jewish interpretations of the Mosaic tradition, as the Gospel of John does, but opposes the teaching of some former members of the Johannine community who had broken away – the Elder is aware that people could easily be misled by these false teachers. The letter is addressed to the early Christian communities of Asia Minor, which were threatened with disintegration under the impact of early heresies.

The oldest surviving manuscript containing the letter is *Codex Vaticanus* (300–325 CE); earlier papyri, from which content was quoted by the Apostolic Fathers, have been lost.

AUTHORSHIP AND DATE

By the end of the 2nd Century CE, *1 John* was commonly thought to have been written by the author of the Fourth Gospel, whereas *2 & 3 John* were written by another member of the Johannine circle. Indeed, the three letters we have are so like John's Gospel in style and doctrine that it is difficult not to accept that they issue from the same school. The *First Letter of John* is the closest of the three letters bearing his name to his gospel, both in style and doctrine, and must have been written about the same time (90–100 CE).

Ἰωαννου Α' Γ

¹ Ὅ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς – ² καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐώρακάμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν – ³ ὃ ἐώρακάμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. ⁴ καὶ ταῦτα γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν ἧ πεπληρωμένη.

⁵ Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἔστιν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. ⁶ ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. ⁷ ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν

1 JOHN 1

¹ Something that had existed since the beginning, which we have heard, which we have seen with our own eyes, which we have looked at and touched with our own hands, the Word of life – this is our theme. ² That life was made visible; we saw it and are giving our testimony, declaring to you the eternal life, which was with the Father and has been revealed to us. ³ We are declaring to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son Jesus Christ. ⁴ We are writing this to you so that our joy may be complete.

⁵ Now, this is the message that we have heard from him and are proclaiming to you: that God is light and there is no darkness in him at all. ⁶ If we say that we have fellowship with him while we are walking in darkness, then we are lying, because we are not living the truth. ⁷ But, if we walk in the

1 JOHN 1

- ¹ The main verb that governs all the relative clauses of vv. 1–3 is ἀπαγγέλλομεν in v. 3. This is important for the proper understanding of the relative clauses in v. 1, because the main verb makes it clear that all these clauses are the objects of the author's proclamation to the readers rather than the subjects.
- ² NETB encloses the end of v. 1 and all of v. 2 in parentheses.
- ³ The NJB has 'share our life' in place of 'have fellowship with us'.
- ⁴ In place of 'our' (ἡμῶν), some MSS have 'your' (ὑμῶν).
- ⁵ The NJB lacks the opening conjunction (Καὶ, literally, 'And').
- ⁶ The relationship of the phrase, 'while we are walking', to 'if we say' is very important for understanding the problem expressed here: If one should say (εἴπωμεν) that he has fellowship with God, yet continues walking (περιπατῶμεν) in the darkness, then it follows (in the apodosis, the 'then' clause) that he is lying and not practicing the truth.
- ⁷ The NJB has 'live' in place of 'walk'.

ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.⁸ ἔὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.⁹ ἔὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.¹⁰ ἔὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιῶμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

light, as he himself is in the light, then we have fellowship with one another, and the blood of Jesus, his Son, cleanses us from all sin.⁸ If we say that we do not have sin, then we are deceiving ourselves and truth has no place in us;⁹ if we acknowledge our sins, he is trustworthy and upright, so that he will forgive our sins and will cleanse us from all unrighteousness.¹⁰ If we say that we have never sinned, then we make him a liar and his word has no place in us.

⁸ The NJB has 'we do not have sin' as a direct quotation.

⁹ In place of 'unrighteousness', the NJB has 'evil'.

¹⁰ For 'has no place', the NRSV has 'is not'.

Ιωαννου Α' 2

¹ Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐὰν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον. ² καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

³ Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. ⁴ ὁ λέγων ὅτι Ἔγνωκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. ⁵ ὅς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείεται. ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἐσμεν. ⁶ ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς περιπατεῖν.

⁷ Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν ἣν εἶχετε ἀπ' ἀρχῆς. ἡ ἐντολὴ ἡ παλαιὰ ἐστίν ὁ λόγος ὃν ἠκούσατε. ⁸ πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται

1 JOHN 2

¹ My little children, I am writing these things to prevent you from sinning; but, if anyone does sin, we have an advocate with the Father, Jesus Christ, the upright. ² He is the atoning sacrifice for our sins, and not only ours but also those of the whole world.

³ In this way, we may be sure that we have come to know him, if we keep his commandments. ⁴ Whoever says, "I have come to know him," without keeping his commandments, is a liar, and truth has no place in him. ⁵ But anyone who does keep his word, in such a one God's love truly reaches its perfection. By this, we may be sure that we are in God. ⁶ Whoever claims to remain in him ought to walk just as he walked.

⁷ Dear friends, I am not writing you a new commandment but an old commandment you have had from the beginning; the old commandment is the word you have heard. ⁸ Yet, I am writing a new commandment that is true in him and in you;

1 JOHN 2

¹ The NJB lacks 'little'. Other readings for 'advocate' (παράκλητον) are 'counsellor' and 'intercessor'.

² The exact translation of ἱλασμός (here, 'atoning sacrifice', following the NRSV & NETB) is uncertain; the word carries the ideas of both turning away divine wrath and also of cleansing.

³ In place of 'may be sure', the NJB has 'know'.

⁴ The NJB lacks 'have come to' before 'know'. After 'truth', some MSS add 'of God'.

⁵ For the last sentence, the NJB has, "This is the proof that we are in God."

⁶ The literal translation of 'as he' is 'as that one'.

⁷ The NJB has 'message' in place of 'word'.

⁸ After 'Yet', the NJB adds 'in another way'.

καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. ⁹ ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. ¹⁰ ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. ¹¹ ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

¹² Γράφω ὑμῖν, τεκνία,
ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

¹³ γράφω ὑμῖν, πατέρες,
ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.
γράφω ὑμῖν, νεανίσκοι,
ὅτι νενικήκατε τὸν πονηρόν.

¹⁴ ἔγραψα ὑμῖν, παιδία,
ὅτι ἐγνώκατε τὸν πατέρα.
ἔγραψα ὑμῖν, πατέρες,
ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.
ἔγραψα ὑμῖν, νεανίσκοι,
ὅτι ἰσχυροὶ ἐστε
καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε
τὸν πονηρόν.

for, darkness is passing away and the true light is already shining. ⁹ Whoever claims to be in light but hates his brother is still in darkness. ¹⁰ Anyone who loves his brother lives in the light and there is in him nothing to make him fall away. ¹¹ But whoever hates his brother is in darkness and is walking about in darkness, not knowing where he is going because darkness has blinded him.

¹² I write to you, children,
because your sins are forgiven through his name.

¹³ I write to you, fathers,
because you know him who is from the beginning.
I write to you, young men,
because you have overcome the Evil One.

¹⁴ I wrote to you, children,
because you know the Father.
I wrote to you, parents,
because you know him who is from the beginning.
I wrote to you, young men,
because you are strong,
and God's word remains in you,
and you have overcome the Evil One.

⁹ After 'brother', the NRSV adds 'or sister' (as also in v. 10).

¹⁰ The NJB has 'remains' in place of 'lives'.

¹¹ In place of 'his brother', the NRSV has 'another believer'.

¹² The NJB has 'have been' in place of 'are'.

¹³ The NJB has 'the One who has existed since' in place of 'he who is from' (as also in v. 14).

¹⁴ In place of 'I wrote' (thrice in this verse), the NJB has 'I have written' and the NRSV has 'I write'.

¹⁵ Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ·
¹⁶ ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλὰ ἐκ τοῦ κόσμου ἐστίν. ¹⁷ καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

¹⁸ Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. ¹⁹ ἐξ ἡμῶν ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. ²⁰ καὶ ὑμεῖς χρισμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντες. ²¹ οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν. ²² τίς ἐστίν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. ²³ πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν

¹⁵ Do not love the world or what is in the world. If anyone does love the world, the love of the Father finds no place in him,
¹⁶ because all that is in the world – disordered desires of the flesh, disordered desires of the eyes, pride in possession – is not from the Father but is from the world. ¹⁷ And the world, with all its disordered desires, is passing away. But whoever does the will of God remains forever.

¹⁸ Children, it is the last hour! You have heard that the anti-christ is coming, and now many antichrists have come; from this, we know that it is the last hour. ¹⁹ They have gone from among us but they did not belong to us; if they belonged to us, they would have stayed with us. But this was to prove that not one of them belonged to us. ²⁰ But you have been anointed by the Holy One and have knowledge. ²¹ I write to you not because you are ignorant of the truth but because you know it, and because no lie comes from the truth. ²² Who is the liar, if not one who claims that Jesus is not the Christ? This is the antichrist, who denies both the Father and the Son. ²³ Whoever denies the Son cannot have the Father either; whoever

¹⁵ For this verse, NETB reads, “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.”

¹⁶ In place of ‘desires of the flesh’, the NJB has ‘bodily desires’.

¹⁷ Another reading for ‘with all its disordered desires’ is ‘and the disordered desire for it’.

¹⁸ The NJB has ‘final’ in place of ‘last’.

¹⁹ The ‘antichrists’ are the false teachers, who challenge the apostolic eyewitness testimony about who Jesus is (cf. 1:1–4).

²⁰ Some MSS ends with ‘and you know all things’.

²¹ For the 2nd instance of ‘because’, some read ‘that’.

²² Another option for ‘Christ’ is ‘Messiah’.

²³ The NRSV has ‘confesses’ in place of ‘acknowledges’.

υἱὸν καὶ τὸν πατέρα ἔχει. ²⁴ ὑμεῖς ὁ ἠκούσατε ἀπ' ἀρχῆς ἐν ὑμῖν μενέτω· ἐὰν ἐν ὑμῖν μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. ²⁵ καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

²⁶ Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. ²⁷ καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ μένει ἐν ὑμῖν, καὶ οὐ χρειάν ἔχετε ἵνα τις διδάσκη ὑμᾶς· ἀλλ' ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστὶν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ.

²⁸ Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῇ σχωμέν παρρησίαν καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

²⁹ Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

acknowledges the Son has the Father, too. ²⁴ Let what you heard from the beginning abide in you; as long as what you heard from the beginning abide in you, you will abide in the Son and in the Father. ²⁵ And the promise he made us himself is eternal life.

²⁶ This I wrote to you about those who would mislead you.

²⁷ And, as for you, the anointing you received from him abides in you, and you do not need anyone to teach you, since the anointing he gave you teaches you all things; and, since it is true and not a lie, abide in him just as it has taught you.

²⁸ And now, abide in him now, little children, so that when he appears we may be fearless and not shrink from him in shame at his coming.

²⁹ If you know that he is upright, you must recognise that everyone whose life is upright has been born of him.

²⁴ The NJB has 'remain(s)' in place of 'abide(s)' throughout this verse.

²⁵ The NJB has 'promised you' in place of 'promised us'.

²⁶ In place of 'I wrote', the NJB has 'have written'.

²⁷ The NJB opens with 'But' in place of 'And'.

²⁸ The NJB lacks 'little'.

²⁹ The NJB ends with, 'is a child of his'.

Ιωαννου Α' 3

¹ ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ ἵνα τέκνα θεοῦ κληθῶμεν· καὶ ἐσμέν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἔγνω αὐτόν. ² Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν καθὼς ἐστίν. ³ καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτὸν καθὼς ἐκεῖνος ἀγνός ἐστίν.

⁴ Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. ⁵ καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἐστίν. ⁶ πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτόν οὐδὲ ἔγνωκεν αὐτόν. ⁷ τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστίν, καθὼς ἐκεῖνος δίκαιός ἐστίν. ⁸ ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ

1 JOHN 3

¹ See what great love the Father has given us, that we should be called God's children – and so we are! The reason the world does not know us is that it did not know him. ² Dear friends, we are God's children now but what we will be has not yet been revealed. We know that, when he appears, we will be like him; for, we will see him as he is. ³ Whoever treasures this hope of him purifies himself, to be as pure as he is.

⁴ Everyone who commits sin is guilty of lawlessness; and sin is lawlessness. ⁵ Now, you are well aware that he has appeared in order to take sins away, and that in him there is no sin. ⁶ No one who abides in him sins, and whoever sins has neither seen him nor recognised him. ⁷ Little children, do not let anyone lead you astray. Whoever does what is right is righteous, just as he is righteous. ⁸ Whoever practices sin belongs to the devil, since the devil has been a sinner from the beginning. This was the purpose of the appearance of the Son of God, to destroy the

1 JOHN 3

¹ Some MSS omit 'and so we are' (καὶ ἐσμέν).

² The NRSV has 'Beloved' in place of 'Dear friends'.

³ NETB has vv. 1-3 in parentheses.

⁴ For this verse, here (loosely) following the NRSV, the NJB reads, "Whoever sins acts wickedly, because all sin is wickedness."

⁵ The ἵνα clause gives the purpose of Jesus' self-revelation as he manifested himself to the disciples and to the world during his earthly life and ministry: It was 'to take sins away'.

⁶ The NJB has 'remains' in place of 'abides'.

⁷ The NJB lacks 'Little'.

⁸ In place of 'belongs to the devil', the NRSV has 'is a child of the devil'; the Greek text has simply 'is of the devil' (ἐκ τοῦ διαβόλου ἐστίν).

διαβόλου. ⁹ πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται. ¹⁰ ἐν τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.

¹¹ Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ’ ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· ¹² οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. ¹³ μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. ¹⁴ ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. ¹⁵ πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. ¹⁶ ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν

works of the devil. ⁹ All those who have been born of God cannot sin, because God’s seed abides in them. Nor can they sin, because they have been born of God. ¹⁰ This is what distinguishes the children of God from the children of the devil; whoever does not live uprightly and does not love his brothers is not from God.

¹¹ For, this is the message that you have heard from the beginning, that we should love each other, ¹² not to be like Cain, who was from the Evil One and murdered his brother. And why did he murder his brother? Because his own actions were evil but his brother’s were righteous. ¹³ Do not be astonished, brothers, when the world hates you. ¹⁴ We are well aware that we have passed over from death to life because we love our brothers. Whoever does not love remains in death. ¹⁵ Everyone who hates his brother is a murderer, and you are well aware that a murderer does not have eternal life abiding in him. ¹⁶ We have come to know love by this: that he laid

⁹ In place of ‘born of God’ (twice in this verse), the NJB has ‘child of God’.

¹⁰ After ‘brothers’, the NRSV adds ‘and sisters’.

¹¹ It could be argued that the Ὅτι (‘For’) at the beginning of this verse is grammatically subordinate to the preceding statement at the end of 3:10. However, subordination with ὅτι & διότι is often very loose and, here, must be translated ‘for’; thus, Ὅτι assumes an inferential sense, standing at the beginning of a new sentence and drawing an inference based upon all that has preceded. This is confirmed by the structural parallel between the present verse and 1:5.

¹² This verse reflects Jn 8:44, where Jesus says, “You are from your father, the devil ... He was a murderer from the start.”

¹³ After ‘brothers’, the NRSV & NETB adds ‘and sisters’. Some MSS add καὶ at the beginning of this verse; Nestle-Aland has the word in brackets.

¹⁴ In place of ‘our brothers’, here following the NJB, the NRSV has ‘one another’ and NETB has ‘our fellow Christians’ (as also in v. 16).

¹⁵ The NRSV adds ‘or sister’ after ‘brother’.

¹⁶ The NJB opens the verse with, “This is the proof of love.”

τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θείναι. ¹⁷ ὅς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ;

¹⁸ Τεκνία, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσει ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ. ¹⁹ Καὶ ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν ²⁰ ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα. ²¹ ἀγαπητοί, ἐὰν ἡ καρδία μὴ καταγινώσκη ἡμῶν, παρησῖαν ἔχομεν πρὸς τὸν Θεόν, ²² καὶ ὁ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. ²³ καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. ²⁴ καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.

down his life for us – and we, too, ought to lay down our lives for our brothers. ¹⁷ But whoever has the world's possessions and sees his brother in need and shuts off his compassion against him, then how can the love of God abide in a person like this?

¹⁸ Little children, our love must be not just in words or merely of the tongue but something active and genuine. ¹⁹ And this will be the proof that we belong to the truth and it will reassure our hearts when we are before him, ²⁰ even if our own feelings condemn us, that God is greater than our hearts and knows all things. ²¹ Dear friends, if our own hearts do not condemn us, we can have confidence before God; ²² and, whatever we ask, we shall receive from him, because we keep his commandments and do what is acceptable to him. ²³ And his commandment is this, that we should believe in the name of his Son Jesus Christ and that we should love each other, just as he commanded us. ²⁴ Whoever keeps his commandments abides in him, and he abides in him. And this is the proof that he abides in us: the Spirit that he has given us.

¹⁷ For this verse, here (loosely) following NETB, the NJB reads, "If anyone is well off in worldly possessions and sees his brother in need but closes his heart to him, how can the love of God be remaining in him?"

¹⁸ The NJB lacks 'Little'.

¹⁹ In place of 'reassure our hearts', the NJB has 'convince us'.

²⁰ NETB has 'conscience' in place of 'hearts' (as also in vv. 19 & 21).

²¹ The NJB has 'be fearless' in place of 'have confidence'.

²² The opening καὶ is exegetical, relating a further implication of the 'confidence' that believers have when their heart does not condemn them.

²³ The NJB lacks the opening conjunction.

²⁴ In place of the 1st 'him', the NJB has 'God'.

Ἰωαννου Α' 4

¹ Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφητῆται ἐξεληλύθασιν εἰς τὸν κόσμον. ² ἐν τούτῳ γινώσχετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν, ³ καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἐστίν· καὶ τοῦτό ἐστίν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. ⁴ ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. ⁵ αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει. ⁶ ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν· ὃ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἐστίν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

⁷ Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὃ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν. ⁸ ὃ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς

1 JOHN 4

¹ Dear friends, not every spirit is to be believed, but test the spirits to determine whether they are from God; for, many false prophets have gone out into the world. ² This is how you will know the spirit of God: every spirit that acknowledges Jesus Christ, come in human nature, is from God; ³ and every spirit that fails to acknowledge Jesus is not from God – and this is the spirit of antichrist, whose coming you have heard of; he is already at large in the world. ⁴ Little children, you are from God and have overcome them, because he who is in you is greater than he who is in the world. ⁵ They are from the world and, therefore, the world inspires what they say and listens to them. ⁶ We are from God; whoever recognises God listens to us; anyone who is not from God refuses to listen to us. This is how we distinguish the spirit of truth from the spirit of falsehood.

⁷ Dear friends, let us love one another, because love comes from God; and everyone who loves is born of God and knows God. ⁸ Whoever fails to love does not know God,

1 JOHN 4

- ¹ The NRSV opens with 'Beloved' in place of 'Dear friends'.
- ² The NJB opens, "This is proof."
- ³ In place of 'that fails to acknowledge Jesus', some MSS have 'that dissolves (or breaks/divides) Jesus'.
- ⁴ The NJB lacks 'Little'.
- ⁵ For 'the world inspires what they say', NETB has 'they speak from the world's perspective'.
- ⁶ In place of 'falsehood' (as NJB), the NRSV has 'error' and NETB has 'deceit'.
- ⁷ For 'born of God', the NJB has 'a child of God' and NETB has 'fathered by God'.
- ⁸ Here, 'God is love' (θεὸς ἀγάπη ἐστίν) is not the same as 'love is God' from a grammatical perspective.

ἀγάπη ἐστίν. ⁹ ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. ¹⁰ ἐν τούτῳ ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. ¹¹ ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. ¹² Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν.

¹³ Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. ¹⁴ καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατήρ ἀπέσταλκεν τὸν υἱὸν σωτήρα τοῦ κόσμου. ¹⁵ ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ Θεῷ. ¹⁶ καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ Θεῷ μένει καὶ ὁ Θεὸς ἐν αὐτῷ

because God is love. ⁹ This is the way in which God's love has been revealed among us: that God has sent his only born Son into the world, in order that we might have life through him. ¹⁰ Love consists in this: it is not that we have loved God but that God loved us and sent us his Son to be the atoning sacrifice for our sins. ¹¹ Dear friends, since God loved us so much, we, too, ought to love one another. ¹² No one has seen God at any time; but, as long as we love one another, then God abides in us and his love comes to its perfection in us.

¹³ This is the proof that we abide in him and he in us, because he has given us a share in his Spirit. ¹⁴ And we ourselves have seen and testify that the Father sent the Son as the Saviour of the world. ¹⁵ If anyone acknowledges that Jesus is the Son of God, then God abides in him and he abides in God. ¹⁶ And we have recognised for ourselves, and put our faith in, the love that God has for us. God is love and whoever abides in love abides in God and God abides in him. ¹⁷ Love has come

⁹ The phrase, 'only born', is from *μονογενῆ*, which is sometimes translated 'only begotten' or 'one and only'.

¹⁰ What is important (as far as John is concerned) is not whether we love God (or say that we love God – a claim of the opponents is probably behind this) – but that God has loved us and sent his Son to be the atoning sacrifice that removes believers' sins. On 'atoning sacrifice', see #2:2.

¹¹ The NRSV opens with 'Beloved' in place of 'Dear friends'.

¹² This verse alludes to Jn 1:18.

¹³ The NRSV has simply 'of' in place of 'a share in'.

¹⁴ The NJB lacks the opening conjunction.

¹⁵ In place of 'acknowledges', the NRSV has 'confesses'.

¹⁶ The NJB lacks the opening conjunction.

¹⁷ The phrase, 'that One', refers to Jesus.

μένει. ¹⁷ ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. ¹⁸ φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. ¹⁹ ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. ²⁰ εἰάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν οὐ δύναται ἀγαπᾶν. ²¹ καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

to its perfection among us when we can face the Day of Judgement without fear because, even while in this world, we have become as that One is. ¹⁸ In love, there is no room for fear but perfect love drives out fear, because fear is concerned with punishment and whoever is afraid has not come to perfection in love. ¹⁹ Let us love, then, because he first loved us. ²⁰ Anyone who says, "I love God" and hates his brother is a liar, because anyone who fails to love the brother, whom he can see, cannot love God, whom he has not seen. ²¹ And indeed, this is the commandment we have received from him: that whoever loves God must also love his brother.

¹⁸ The NJB has 'implies' in place of 'is concerned with'.

¹⁹ After 'Let us love', some MSS (and the WEBBE) add 'him' and others add 'God'.

²⁰ For 'brother', the NRSV has 'brothers or sisters' (as also in v. 21).

²¹ The NJB lacks the opening conjunction.

Ἰωαννου Α' 5

¹ Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ἐκ τοῦ Θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ [καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ. ² ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν. ³ αὕτη γάρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν, ⁴ ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἢ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. ⁵ τίς δὲ ἐστὶν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ;

⁶ Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστὶν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστὶν ἡ ἀλήθεια. ⁷ ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες,

1 JOHN 5

¹ Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the one who fathered [also] loves the one who was begotten. ² In this way, we know that we love the children of God, when we love God and obey his commandments. ³ For, this is what the love of God is: keeping his commandments. Nor are his commandments burdensome, ⁴ because everyone born of God overcomes the world. And this is the victory that has overcome the world – our faith. ⁵ But who can overcome the world except the one who believes that Jesus is the Son of God?

⁶ This is the one who came by water and by blood, Jesus Christ; not with the water alone but with the water and the blood, and the Spirit is the one that bears witness; for, the Spirit is the truth. ⁷ So, there are three witnesses: ⁸ the Spirit,

1 JOHN 5

¹ Most MSS have 'also' (καὶ) before 'loves the one who was begotten' but the evidence for the shorter reading is significant; Nestle-Aland has the word in brackets (as here).

² The NJB has 'keep' in place of 'obey'.

³ The NJB lacks the opening 'For'.

⁴ In place of 'everyone born', the NJB has 'every child'.

⁵ Some MSS lack the opening 'But' (δέ); Nestle-Aland has the word in brackets.

⁶ The NJB opens, "He it is who came."

⁷ For vv. 7–8, the Vg reads, "7 For, there are three that bear witness *in heaven: the Father, the Word, and the Holy Spirit, and these three are one;* ⁸ *and there are three that bear witness on earth: the Spirit, the water, and the blood, and these three are one.*" (7 *Quoniam tres sunt, qui testimonium dant in caelo: Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt.* ⁸ *Et tres sunt, qui testimonium dant in terra: spiritus, et aqua, et sanguis: et hi tres unum sunt.*) The words in red (not in any early Greek MSS or any early translations) are probably a gloss that crept into the text.

⁸ The NJB lacks the definite articles before 'water' and 'blood'.

⁸ τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. ⁹ εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. ¹⁰ ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ· ὁ μὴ πιστεύων τῷ Θεῷ ψεύστην πεποιήκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. ¹¹ καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ¹² ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ τὴν ζωὴν οὐκ ἔχει.

¹³ Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ. ¹⁴ καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐὰν τι αἰτῶμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν. ¹⁵ καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὁ ἐὰν αἰτῶμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν ἀπ' αὐτοῦ. ¹⁶ ἐὰν τις ἴδῃ

the water, and the blood; and the three of them coincide. ⁹ If we accept the testimony of human witnesses, then the testimony of God is greater; for, this is the testimony of God that he has testified concerning his Son. ¹⁰ Whoever believes in the Son of God has this testimony within himself; and whoever does not believe in God is making him a liar, because he has not believed in the testimony that God has given concerning his Son. ¹¹ And this is the testimony: God has given us eternal life and this life is in his Son. ¹² Whoever has the Son has this life, and whoever does not have the Son of God does not have this life.

¹³ I have written this to you who believe in the name of the Son of God, so you may know you have eternal life. ¹⁴ Our boldness towards him consists in this, that if we ask anything in accordance with his will, he hears us. ¹⁵ And, if we know that he listens to whatever we ask of him, then we know that we already have whatever we have asked of him. ¹⁶ If anyone sees

⁹ In place of 'has testified concerning', the NJB has 'gave about'.

¹⁰ NETB encloses this verse in parentheses. Some MSS have 'in the Son' in place of 'in God'.

¹¹ The NJB lacks the opening conjunction.

¹² The NJB lacks the two instances of 'this' before 'life'.

¹³ The NRSV has 'write' in place of 'have written'.

¹⁴ In place of 'boldness', the NJB has 'fearlessness' and NETB has 'confidence'.

¹⁵ This use of ἐὰν with the indicative mood rather than the subjunctive constitutes an anomalous usage; here, ἐὰν is used instead of εἰ to introduce a first-class condition: 'if we know (οἴδαμεν) he listens to whatever we ask of him, then we know that we already possess whatever we have asked of him'. The reality of the condition (protasis) is assumed for the sake of argument; given the protasis, the apodosis follows. The use of ἐὰν for εἰ is rare but not without precedent.

¹⁶ The NRSV adds 'or sister' after 'brother'.

τὸν ἀδελφὸν αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἀμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. ¹⁷ πᾶσα ἀδικία ἀμαρτία ἐστίν, καὶ ἔστιν ἀμαρτία οὐ πρὸς θάνατον.

¹⁸ Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ οὐχ ἀμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ αὐτόν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. ¹⁹ οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. ²⁰ οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμὲν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ζωὴ αἰώνιος.

²¹ Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.

his brother commit a sin that is not a mortal sin, he has only to pray and God will give life to this brother – provided that it is not a mortal sin. There is sin that leads to death and I am not saying you must pray about that. ¹⁷ Every kind of wickedness is sin but not all sin leads to death.

¹⁸ We know that no one born of God sins, because he who was born from God protects him, and the Evil One cannot touch him. ¹⁹ We know that we are from God and the whole world is in the power of the Evil One. ²⁰ We know also that the Son of God has come and has given us an understanding, so that we may know the One who is true. We are in the One who is true as we are in his Son, Jesus Christ. He is the true God and eternal life.

²¹ Children, be on your guard against idols.

¹⁷ The NRSV ends, “but there is sin that is not mortal.”

¹⁸ In place of ‘born’, the NJB has ‘who is a child’.

¹⁹ The NRSV has ‘God’s children’ in place of ‘from God’.

²⁰ The NJB has ‘are well aware’ in place of ‘know’, as also in vv. 18 & 19.

²¹ Most later MSS have ἀμήν (‘amen’) at the end of this letter. Such a conclusion is routinely added by scribes to NT books because a few originally had such an ending (cf. Rm 16:27, Ga 6:18, Jude 25). It is thus a predictable variant and, further, the earliest and best witnesses lack the particle, rendering its omission as the authentic reading.