

Chapter 1

¹Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς ὀφθαλμοῖς² ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς – ²καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐώρακάμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν – ³ὃ 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. ⁴καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ χαρὰ ἡμῶν ᾗ³ πεπληρωμένη.

⁵Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν⁴ ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.⁵ ⁶Ἐὰν εἴπωμεν⁶ ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν⁷, ψευδόμεθα καὶ οὐ ποιοῦμεν⁸ τὴν ἀλήθειαν. ⁷Ἐὰν ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει⁹ ἡμᾶς ἀπὸ πάσης ἀμαρτίας.¹⁰ ⁸Ἐὰν εἴπωμεν ὅτι ἀμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ⁹Ἐὰν ὁμολογῶμεν τὰς ἀμαρτίας ἡμῶν, πιστός ἐστὶν καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἀμαρτίας καὶ καθάρσιν ἡμᾶς ἀπὸ πάσης ἀδικίας. ¹⁰Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν,¹¹

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- 1 Watch for the subject to be included in a verb later in the sentence. This pronoun here is a predicate complement but may also be a direct object. What gender would it be?
 - 2 Think about the case and why it would be used.
 - 3 Review the subjunctive of the verb for being.
 - 4 perfect tense - “we have heard” Remember the signs for different tenses. Watch verb tense and mood very closely in this Epistle. John is very careful in his usage.
 - 5 fem. nom. sing. of “not any” οὐδεῖς
 - 6 Review conditions and see how likely it seems to be that we would say such a thing.
 - 7 περιπατέω
 - 8 ποιέω - “we make” “we do” Compare the formation of an epsilon-contract verb in the indicative and the subjunctive.
 - 9 καθαρίζω – present tense – it cleanses
 - 10 John uses the plural to refer to acts of sin, the singular to refer to the sinful condition.
 - 11 perfect tense - “we have sinned”

ψεύστην ποιούμεν αὐτὸν,¹² καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.¹³

12 double accusative – we make ____ (to be) ____” We make him a liar.

13 Try to view these conditional statements in vv. 8-10 with all the force of the tenses used. One of my classes once came up with a parallel account in terms of writing on a wall, with Christ cleaning the wall (and us). Watch our action in comparison to Christ’s action.

Chapter 2

¹Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐάν τις¹⁴ ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον² καὶ αὐτὸς ἰλασμός¹⁵ ἔστιν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων¹⁶ δὲ μόνον¹⁷ ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

³Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν¹⁸ αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.¹⁹ ⁴ὁ λέγων ὅτι²⁰ Ἔγνοκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν ψεύστης ἔστιν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. ⁵ὃς²¹ δ’ ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείεται.²² ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν. ⁶ὁ λέγων ἐν αὐτῷ μένειν²³ ὀφείλει,²⁴ καθὼς ἐκεῖνος περιπάτησεν, καὶ αὐτὸς οὕτως περιπατεῖν.

⁷Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν ἀλλ’ ἐντολὴν παλαιὰν ἣν²⁵ εἶχετε²⁶ ἀπ’ ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἔστιν ὁ λόγος ὃν ἠκούσατε. ⁸πάλιν ἐντολὴν καινὴν γράφω

14 “someone” nom. masc. sing.

15 Much interesting fruit can come from a study of the nature of an ἰλασμός. It seems to be used in terms of a sacrifice which will appease the anger of an offended deity. In the NT usage, it is especially important to realize that God the Son is making himself the sacrifice for sin against himself, as one member of the Trinity.

16 assume “our sins”

17 μόνος - “one” or “only” neuter accusative singular used as an adverb

18 perfect tense, “we have known”

19 Notice that the fruit seems to be part of the result of knowing God, not the means by which we come to know God.

20 Here working very much like a quotation mark

21 This is the relative pronoun. It normally looks like an article. It means “who.”

22 τελεόω to complete – here perfect active indicative 3rd person singular

23 Think of this rather like an accusative and infinitive construction, but with the prepositional phrase serving as the accusative object of the infinitive. Watch for this type of construction whenever you see an infinitive with a prepositional phrase. You will see it frequently.

24 he ought

25 Relative pronoun again, acc. fem. sing.

26 imperfect tense

ὑμῖν ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται²⁷ καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. ⁹ὁ λέγων²⁸ ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. ¹⁰ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. ¹¹ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν²⁹ τοὺς ὀφθαλμοὺς αὐτοῦ.

¹²Γράφω ὑμῖν, τεκνία,
ὅτι ἀφέωνται³⁰ ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

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

¹⁴ἔγραψα ὑμῖν, παιδιά,
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.

¹⁵Μὴ ἀγαπᾶτε³¹ τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν

27 it passes away (middle)

28 Watch the participles, make sure if possible they are -ing words rather than indicative verbs.

29 τυφλόω to make blind

30 Irregular verb – they have been sent away (forgiven)

31 Work on noticing the difference between a second person plural indicative and a second person plural imperative.

Though the forms are not different, the context normally makes it clear. However, at this point, the distinction is a little blurry. Consider the implications of each reading.

ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ ¹⁶ὅτι πᾶν³² τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν. ¹⁷καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

¹⁸Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν,³³ ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν. ¹⁹ἐξ ἡμῶν ἐξῆλθαν ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν, εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ' ἡμῶν – ἀλλ'³⁴ ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. ²⁰καὶ ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ ἀγίου καὶ οἴδατε πάντες.³⁵ ²¹οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν ἀλλ' ὅτι οἴδατε αὐτὴν καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.

²²Τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι³⁶ Ἰησοῦς οὐκ ἔστιν ὁ Χριστός,³⁷ οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. ²³πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει, ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. ²⁴ὑμεῖς δὲ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. ²⁵καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

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

²⁸Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῇ, σχῶμεν παρρησίαν καὶ μὴ

32 In the singular this word means “every” rather than “all.”

33 “have appeared”

34 See the ellipsis – the idea of “they went out from us” is not in the text.

35 Notice the nominative, there is no direct object here.

36 ὅτι can often be used almost like a quotation mark. Here the denial is, “Jesus is not the Christ.”

37 Notice the use of the multiple negatives which reinforce the negative idea in Greek, unlike English or Latin.

αἰσχυρθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. ²⁹ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται. ³⁸

³⁸ from γίνομαι

Chapter 3

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

⁴Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. ⁵καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν. ⁶πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτόν οὐδὲ ἔγνωκεν αὐτόν.

⁷Παιδιά, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν· ⁸ὁ 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 διαβόλου. ⁹Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται. ¹⁰ἐν 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.

¹¹Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους, ¹²οὐ 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.

¹³καὶ μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. ¹⁴ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. ¹⁵πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. ¹⁶ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν, καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι. ¹⁷ὃς 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; ¹⁸Τεκνία, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ, ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ.

¹⁹Καὶ ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν. καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν, ²⁰ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας³⁹ ἡμῶν καὶ γινώσκει πάντα. ²¹Ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκη παρρησίαν ἔχομεν πρὸς τὸν θεὸν ²²καὶ ὁ ἐὰν αἰτῶμεν, λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

²³καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. ²⁴καὶ 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.

³⁹ Recall how the genitive of comparison works.

Chapter 4

¹Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφητὰι ἐξεληλύθασιν εἰς τὸν κόσμον. ²ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ

θεοῦ ἐστίν, ³καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστίν ἤδη.

⁴Ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστίν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. ⁵αὐτοὶ ἐκ τοῦ κόσμου εἰσίν, διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει. ⁶ἡμεῖς ἐκ τοῦ θεοῦ ἐσμὲν· ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

⁷Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους,
ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν,
καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται
καὶ γινώσκει τὸν θεόν.

⁸Ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν,
ὅτι ὁ θεὸς ἀγάπη ἐστίν.

⁹ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν,
ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς
εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.

¹⁰ἐν 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.

¹¹Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.

¹²θεὸν οὐδεὶς πώποτε τεθέαται. ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἐστίν. ¹³Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. ¹⁴καὶ ἡμεῖς τεθεάμεθα καὶ

μαρτυροῦμεν ὅτι ὁ πατήρ ἀπέσταλκεν τὸν υἱὸν σωτήρα τοῦ κόσμου. ¹⁵ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ. ¹⁶καὶ 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 μένει. ¹⁷ἐν 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. ¹⁸φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. ¹⁹ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. ²⁰ἐὰν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεὸν καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακεν, τὸν θεὸν ὃν οὐχ ἐώρακεν οὐ δύναται ἀγαπᾶν. ²¹καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

Chapter 5

¹Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. ²ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν. ³αὕτη γάρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. ⁴ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

⁵τίς δέ ἐστὶν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ; ⁶Οὗτός ἐστὶν 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. ⁷ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, ⁸τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα,

καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. ⁹εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. ¹⁰ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ, ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. ¹¹καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ¹²ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.

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

¹⁶Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. ¹⁷πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

¹⁸Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ἑαυτὸν καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. ¹⁹οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. ²⁰οἶδαμεν 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.

²¹Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.