

First Yohanan



Chapter 1

“Ὁ ἦν ἀπ’ ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν· ὃ ἐωράκαμεν 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. καὶ ταῦτα γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν ἧ πεπληρωμένη.

Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ’ αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία οὐκ ἔστιν ἐν αὐτῷ οὐδεμία. ἔὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ’ αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· ἔὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ’ ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ἔὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάριση ἡμᾶς ἀπὸ πάσης ἀδικίας. ἔὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

What was from the beginning, what we have heard, what we have seen with our eyes, what we have beheld, and our hands have touched, concerning the Word of Life; and the Life was manifested, and we have seen and testify and proclaim to you° the Everlasting Life¹ which was with the Father, and was manifested to us; what we have seen and heard we proclaim also to you°, that you° also may have fellowship with us; and indeed our fellowship is with the Father, and with his Son, Yeshua the Anointed. And these things we write so that our joy be made full.

And this is the message which we have heard from him and announce to you°, that the Almighty is light, and in him is no darkness at all. If we say we have fellowship with him and are walking in the darkness, we are lying, and are not practising the truth. But if we are walking in the light, as he is in the light, we have fellowship with one another, and the blood of Yeshua, his Son, is cleansing us from all sin.

If we say we have no sin, we are deceiving ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we are making him a liar, and his word is not in us.

¹Daniel 12:7. Yeshua is the Everlasting Life, because He is Almighty with the Father.

Chapter 2

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

Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. ὁ λέγων ὅτι Ἔγνωνκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν· ὅς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν· ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιπάτησεν καὶ αὐτὸς περιπατεῖν.

Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε. πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. 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. γράφω ὑμῖν, τεκνία, ὅτι ἀφένονται ὑμῖν αἱ ἀμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν. ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα. ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

My little children, I am writing these things to you° so that you° should not sin. And if anyone should sin, we have an advocate with the Father, Yeshua the Anointed the Righteous; and he is the wiping away² for our sins, and not for ours only, but also for the whole world.

And by this we know that we have come to know him: if we keep his commandments! The one who says, “I have come to know him,” and does not keep his commandments, is a liar, and the truth is not in him. But whoever keeps his word, in this one the love of the Almighty *will have been*³ perfected. By this we know that we are in him: the one who says he remains in him ought himself also to walk just as he walked!

Beloved°, I am not writing a new commandment to you°, but an ancient⁴ commandment which you° have had from the beginning; the ancient commandment is the word which you° have heard. On the other hand⁵, I am writing a new commandment to you°, which is true in him and in you°, because the darkness is passing away, and the true light is already shining. The one claiming to be in the light while hating his brother, is still in the darkness. The one who loves his brother is remaining in the light, and in him there is no cause for stumbling. But the one hating his brother⁶ is in the darkness, and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes. I am writing to you°, little children, because your° sins are forgiven you° for the sake of his name. I am writing to you°, fathers, because you° know the one who is from the beginning. I am writing to you°, young men, because you° have overcome the evil one. I have written to you°, children, because you° have come to know the Father.

²Ha Kippurim. See Numbers 5:8.

³The Greek perfect tense must be read as future perfect, because perfection is not in the present, but in the future.

⁴Most translations: old. ‘Ancient’ or ‘of long ago’ are possible alternative renderings according to the lexicons.

⁵GNM4, NET, LSJ(2), BDAG(4)

⁶That is, his brother in the Faith who is keeping the commandments of Messiah.

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Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἂν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ, 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. καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

Παιδιά, ἐσχάτη ὥρα ἐστίν. καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γέγονασιν, ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. 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.

Καὶ ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ ἁγίου οἴδατε πάντες. οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν. τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει. ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. ὑμεῖς δὲ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἂν ἐν ὑμῖν μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

I have written to you^o, fathers, because you^o have come to know the one who is from the beginning. I have written to you^o, young men, because you^o are strong, and the word of the Almighty is remaining in you^o, and you^o have overcome the evil one.

Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him, because all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not from the Father, but from the world. And the world is passing away and also its lusts, but the one who does the will of the Almighty abides forever.

Children, it is a turning point.⁷ And just as you^o have heard that Anti-Messiah is coming, even now many anti-messiahs⁸ have arisen. From this we know that it is a turning point. They went out from us, but they were not from us,⁹ because if they were from us, they would have remained with us. But in this way it may be demonstrated that none of them are from us.¹⁰

Now you^o have an anointing from the Holy One, as you^o all know. I have not written to you^o because you^o do not know the truth, but because you^o do know it, and because no lie is of the truth. Who is the liar but the one denying that Yeshua is the Anointed? This is the anti-messiah, the one denying the Father and the Son. Whoever denies the Son, neither does he have the Father. The one confessing the Son also has the Father. As for you^o, what you^o have heard from the beginning, let that abide in you^o. If what you^o have heard from the beginning abides in you^o, you^o also will abide in the Son, and in the Father. And this is the promise which he made to us: everlasting life.

⁷Literally, 'it is final hour'.

⁸The anti-messiahs are those who are teaching a false gospel of lawlessness.

⁹'From us': or, 'of us', or, 'belonging to us'.

¹⁰In modern times, the tables are turned, and the law-abiding are leaving the anti-law congregations, being not of them.

Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς, 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.

Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῆ ἡσχῶμεν παρρησίαν καὶ μὴ αἰσχυρθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

Chapter 3

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

Πᾶς ὁ ποιῶν τὴν ἀμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἀμαρτία ἐστὶν ἡ ἀνομία. καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἀμαρτίας ἄρῃ, καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἔστιν. πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἀμαρτάνει. πᾶς ὁ ἀμαρτάνων οὐχ ἐώρακεν αὐτόν οὐδὲ ἔγνωκεν αὐτόν.

Τεκνία, μηδεὶς πλανάτω ὑμᾶς, ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν. ὁ ποιῶν τὴν ἀμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἀμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

These things I have written to you° concerning those trying to deceive you°. And as for you°, the anointing which you° received from him abides in you°, and you° have no need for anyone to teach you°, but as his anointing teaches you° about all things, and is true, and not a lie, and in the way that it has taught you°, abide in it.¹¹

And now, little children, abide in him, that when he appear we may have confidence, and not be put to shame before him at his coming. If you° know that he is righteous, you° know that everyone who practices righteousness has been born of him.

See° what love the Father has given us, that we should be called children of the Almighty, and such we are! For this reason the world does not know us, because it has not known him. Beloved°, now we are children of the Almighty, and it has not yet been revealed what we will be. We do know that, when he is revealed, we will be like him, because we will see him just as he is. And everyone having this hope set on him purifies himself, even as he is pure.

Everyone practising Sin¹² also practises lawlessness, and Sin is lawlessness. You° know that he appeared in order to take away sins, and in him there is no sin. Everyone who abides in him does not Sin. Everyone Sinning has neither seen him nor knows him.

Little children, let no one deceive you°. He who practices righteousness is righteous, in the same way that He¹³ is righteous. The one Sinning is of the Accuser, because the Accuser has been sinning from the beginning. For this purpose the Almighty Son appeared, so that he might destroy the works of the Accuser.

¹¹Or: 'abide in him', or, 'you abide in him'.

¹²'Sin' is capitalised to indicate serious, willful, and ongoing sin.

¹³The Son is righteous because he has kept the Law of the Almighty.

Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἀμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἀμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γενένηται. 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.

Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ’ ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· 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. μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς. ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.

Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν. καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι. 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; τεκνία, μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ.

Ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα. ἀγαπητοί, ἐὰν ἡ καρδία μὴ καταγινώσκῃ ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν θεόν, καὶ ὁ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ’ αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

Everyone born of the Almighty does not practise Sin,¹⁴ because His seed lives in him, and he is not able to Sin, because out of the Almighty he has been born. By this the children of the Almighty and those of the Accuser are distinguished. Everyone not practising righteousness¹⁵ is not of the Almighty, and neither is the one not loving his brother.

For this is the message you° have heard from the beginning, that we should love one another; not in the manner of Qayin,¹⁶ who was of the evil one, and slew his brother. And for what cause did he slay him? Because his deeds were evil, and his brother’s righteous.¹⁷ Do not be surprised, my brothers, if the world hates you°. ¹⁸ We know that we have passed out of death into life, because we love the brothers. The one not loving¹⁹ abides in death. Everyone hating his brother is a murderer, and you° know that every murderer does not have everlasting life abiding in him.

We know love by this, that he laid down his life for us. And we ought to lay down our lives for the brothers. But whoever has the world’s goods and sees his brother in need, and closes his heart against him, how does the love of the Almighty abide in him? Little children, let us not love in word or with tongue,²⁰ but in deed and truth.

By this we will know that we are of the truth, and before him we shall reassure our heart in whatever our heart condemns us, because the Almighty is greater than our heart, and knows all things. Beloved°, if our heart does not condemn us, we have confidence before the Almighty, and whatever we ask, we receive from him, because²¹ we keep his commandments and do the things that are pleasing in his sight.

¹⁴I.e., does not flout the Law of the Almighty.

¹⁵‘Not practising righteousness’ = not keeping the Law of the Almighty.

¹⁶Cain.

¹⁷I.e., Abel’s sacrifice was according to the Law of the Almighty, and Cain’s was not.

¹⁸It is to be expected that those who ignore the Almighty’s Law will hate those who keep it.

¹⁹I.e., not loving his brother.

²⁰I.e., let us not love in word and speech *only*. One might say, let us *indeed* love.

²¹Therefore, Yahweh’s love is not completely unconditional, as often claimed. See Exodus 20:6.

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

And this is his commandment, that we should affirm faithfulness to the name of his Son, Yeshua the Anointed, and that we should love one another, in the manner he has given us commandment. And the one keeping his commandments in Him abides, and He in him. And by this we know that we abide in him: through the Spirit he has given us.

Chapter 4

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

Beloved^o, do not affirm to be trustworthy²² every spirit,²³ but test the spirits to see if they are from the Almighty, because many false prophets have gone out into the world. By this you know the Spirit of the Almighty: every spirit that agrees with Yeshua the Anointed, the one having come in the flesh,²⁴ is from the Almighty.²⁵ And every spirit that does not agree with Yeshua is not from the Almighty. And this one²⁶ is of the anti-messiah, which you^o have heard is coming, and now it is in the world already.

Ἑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. αὐτοὶ ἐκ τοῦ κόσμου εἰσίν. διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει. ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν. 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.

You^o are from the Almighty, little children, and have overcome them, because greater is the one who is in you^o than the one who is in the world. They are from the world. Therefore, they speak as the world speaks and the world listens to them. We are from the Almighty. The one who knows the Almighty listens to us. The one who is not from the Almighty does not listen to us. By this we know the spirit of truth and the spirit of error.

²²Or: Do not be holding faithful. See GNM translation and the related notes. It is reliability, not belief per se, which is the issue.

²³A spirit is essentially a source of teaching; e.g., a teacher or a text, or that which stands behind those.

²⁴Many false messiahs are taught, and these did not come in the flesh.

²⁵Agreement with a single doctrine does not make a false prophet an orthodox teacher of Scripture.

²⁶'This spirit' is understood from the use of the Greek neuter definite article.

Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ Θεοῦ γεγέννηται καὶ γινώσκει τὸν Θεόν. ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ἐστίν. 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. ἐν τούτῳ ἐστίν ἡ ἀγάπη· οὐχ ὅτι ἡμεῖς ἠγάπηκαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. Θεὸν οὐδεὶς πώποτε θεάταται. ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν. Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατήρ ἀπέσταλκεν τὸν υἱὸν σωτήρα τοῦ κόσμου. ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ Θεῷ. 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.

Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρησιάν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστίν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξωβάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. ἐὰν 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. καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

Beloved²⁷, let us love one another, because love is from the Almighty, and everyone who loves is born of the Almighty and knows the Almighty. The one not loving does not know the Almighty, because the Almighty is love. By this was manifested the love of the Almighty in us: that the Almighty has sent his only kindred Son into the world so that we might live through him. In this is love: not that we have loved the Almighty, but that he loved us and sent his Son to be the wiping away for our sins. Beloved²⁸, if the Almighty so loved us, then we also ought to love one another. No one has seen the Almighty²⁷ at any time. If we love one another, the Almighty dwells in us, and his love, having been perfected, is in us. By this we know that in Him we dwell and He in us: because he has given us of his Spirit. And we have seen and bear witness that the Father has sent his Son to be Saviour of the world. If anyone confesses, because²⁸ Yeshua is the Almighty Son, the Almighty dwells in him and he in the Almighty. And we have come to know and to affirm as trustworthy the love that the Almighty has for us. The Almighty is love, and the one who dwells in love dwells in the Almighty, and the Almighty in him.

By this, love will have been perfected²⁹ with us, so that we may have confidence in the day of judgement, because just as He is, so also shall we be³⁰ in this world. There is no fear in love, but perfect love casts out fear, because the fear has to do with punishment. The one who fears³¹ has not been perfected in love.

We love, because he has first loved us. If anyone says, "I love the Almighty" and hates his brother, he is a liar; because the one not loving his brother whom he has seen, cannot love the Almighty whom he has not seen. And this commandment we have from him, that the one who loves the Almighty should also love his brother.

²⁷'The Almighty' refers to the Father here. No one has beheld the Father. When the Almighty was seen, it was the Almighty Son.

²⁸Greek ὅτι cannot mean 'that' here, since the resulting statement is demonstrably false.

²⁹The perfect passive is rendered in the future sense according to context, because love has not yet been perfected in any of us.

³⁰Future tense for concordance.

³¹I.e., the one who fears punishment.

Chapter 5

Πᾶς ὁ πιστεύων, ὅτι Ἰησοῦς ἐστὶν ὁ χριστός, ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ τὸν γεγεννημένον ἐξ αὐτοῦ. ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν. αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν, ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον, καὶ αὕτη ἐστὶν ἡ νίκη ἢ νικήσασα τὸν κόσμον· ἢ πίστις ἡμῶν. τίς ἐστὶν δὲ ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων, ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ;

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. ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἢ μαρτυρία τοῦ θεοῦ μείζων ἐστίν. ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. ὁ 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. καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.

Everyone holding faithful, because³² Yeshua is the Anointed, has been born of the Almighty, and everyone who loves the One who has begotten, loves the one begotten by him. By this we know that we love the children of the Almighty, when we love the Almighty and do his commandments.³³ Because this is the love of the Almighty: that we keep his commandments, and his commandments are not burdensome, because everyone who has been born of the Almighty prevails over the world, and this is the victory that has prevailed over the world: our faithfulness. But who is the one who has prevailed over the world except the one holding faithful, because Yeshua is the Almighty Son?³⁴

This is the one who came by water and blood, Yeshua the Anointed; not by the water alone, but by the water and by the blood. And the Spirit is the one who bears witness, because the Spirit is the truth. For there are three that are bearing witness, the Spirit and the water and the blood, and the three are in agreement. If we accept³⁵ the witness of men, the witness of the Almighty is greater. Because this is the witness of the Almighty, that he has witnessed concerning his Son. The one holding faithful to the Almighty Son has³⁶ the witness in himself; the one who does not hold faithful to the Almighty has made him a liar, because he has not held to be trustworthy the witness that the Almighty has born concerning his Son. And this is the witness, that the Almighty will have given³⁷ us everlasting life, and this Life is in his Son. The one holding fast to the Son has this life;³⁸ the one not holding fast to the Almighty Son does not have this [everlasting] life.

³²Here and in verse five at the end of the paragraph, ὅτι must mean 'because', otherwise the statement is demonstrably false.

³³Loving the Almighty cannot be separated from doing his commandments, which are recorded for us in Scripture.

³⁴It is false that believing Yeshua is the Son of God, guarantees one to prevail over the world.

³⁵Lit: receive.

³⁶Or: is having. The witness is in a person only while that person is holding faithful.

³⁷Proleptic aorist. See Eph. 2:6 for another clear case of this future perfect usage.

³⁸I.e., will inherit the everlasting life just mentioned. Yeshua is Everlasting Life.

Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐὰν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν. καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὃ ἐὰν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἤτήκαμεν ἀπ' αὐτοῦ.

Ἐάν 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. πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ἑαυτόν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. οἴδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. οἴδαμεν 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. Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.

These things I have written to you°, to those affirming faithfulness to the name of the Almighty Son, that you° may know that you° have³⁹ everlasting life.

And this is the confidence that we have before him, that if we ask anything according to his will, he hears us. And if we know that he hears us in whatever we ask, then we know that we [will] have the requests that we have asked from him.

If anyone should see his brother sinning a sin not leading to death, he shall ask, and the Almighty will grant him life (for those sinning not unto death). There is Sin⁴⁰ leading to death. I do not say that he should petition about this. All unrighteousness⁴¹ is sin, and there is sin not leading to death.

We know that everyone born of the Almighty does not Sin, but the one having been born of the Almighty watches out for himself,⁴² and the evil one does not touch him. We know that we are of the Almighty, and the whole world lies in the power of the evil one. But we know that the Almighty Son comes⁴³ and has given us insight that we might know the true one, and we are in the true one: in his Son, Yeshua the Anointed. This one is the true Almighty and Everlasting Life. Little children, guard yourselves from idols.

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³⁹Have: i.e., will inherit. It is not a statement of something already unchangeably accomplished in the present.

⁴⁰'Sin' with the capital letter denotes serious, deliberate and continuing iniquity.

⁴¹Unrighteousness: Law breaking.

⁴²'Himself' (ἑαυτόν) is the traditional reading, and seems correct. See footnote in GNM4 and GNM5, with which I agree.

⁴³Or: is come.