Notes for Ι John page 1

Notes for Ἰωάννου A*: begin reading at 1:5.

(References to *Athenaze* are to the 2nd edition, Oxford, 2003)

1:5 αὐτῷ - "this". Note the rough breathing; this is the pronoun ὁς τοῦτο = "this" "these" (*Athenaze* pp. 244-5), not the pronoun auto τοῦτο "he/she/it" (*Athenaze* p. 65).

ἡ ἀγγελία = "message" ἡ ἐπ-αγγελία occurs later = "promise"

ἱ:ν - "which" (also in 2:7). ἵ:ν, ὡ:κ, and ὁ:δ are relative pronouns. See *Athenaze* p. 224.

PERFECT TENSE

ἀκμάσκε - "we have heard"; perfect tense of ἀκούσκε. The perfect tense of παύω and ἀκούσκε conjugate as follows:

παύσακα I have stopped παύσακα I have heard ἀκμάσκε

παύσακας you have etc. παύσακατε ἀκμάσκε etc. ἀκμάσκε

παύσεκε παύσακασ(ν) ἀκμάσκε ἀκμάσκεσ(ν)

The perfect tense is used for actions which started in the past and still continue in the present. John loves this tense.

The perfect stem must be learned with the principal parts. *Athenaze* Book II p. 207.

Verbs which occur in the perfect tense in I John: ἐδώκακα from ἐδώκω ἡμαρτήκα from ἡμαρτάνω (1:10) ἔγνωκα from γνωσκόω κεκίνηκα from κινάω (2:13) δίδωκα from δίδωμι (3:1)

μετα-βιβλίκα from βιβλίκω (3:14) ἐλήλυθα from ἐρχομαι (4:1)

ἐγάπηκα from ἐγαπάω (4:10) τέθεσα from θεάω (4:12)

ἀπεόδικε from ἀπεόδικα (4:14) πιπερίστεκα from πιπερίστω (4:16)

τὸ φῶς is the opposite of ἡ σκότω - "light" is the opposite of "darkness".

ἐὰν - "if" plus the subjunctive mood.

SUBJUNCTIVE MOOD

ἐπιμενὲς - the subjunctive mood of ἐπιμεν. The subjunctive (*Athenaze* Book II pp. 75. 6) of παύω conjugates as follows; note the long vowels in boldface:

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The subjunctive is used after ἐὰν "if", ἵκα (1:9) "in order to"; in these uses the subjunctive has no special translation into English - don’t translate with "should" or "might". The subjunctive also has the sense "Let’s..." (*Athenaze* Book II p. 75).

παύσιν = "Let’s stop..."
όμηρος ἀθώος - "fellows"  
περιστέρα - "to walk"  
φεύγωμεν; a related noun: οἱ φιλοκτήτης - "liar" (2:4)  
whether - "truth"  
1:7  
τὸ σῶμα, τοῦ σῶματος - "blood"  
καθαρίσαμεν - "purify" η ἁρματία - "sin"  
1:8  
πλανάσαμεν - "to deceive" "to lead astray"; the noun is ἡ πλάνη - "deceit" (4:6)  
ἀναγινώσκεται η ἁμαρτίας "our-selves" (Athenaze p.101)  
1:9  
ὁμολογοῦμεν - "to admit" "to agree to"  
ἵνα - "in order to") "to" plus the subjunctive mood.  
αἰσχρός - "cass off", "free from"; the verb is ἄφημι (Athenaze Book II pp. 64-66).  
1:10  
ὁμαρτίαμεν perfect tense of ἁμαρτάνω - "to sin". The noun is ἡ ἁμαρτία.  
1:24  
ὁ παράξενος - "advocate"  
1:25  
ὁ λαμπρός - "propitiator" Compare ἤλεγχος Athenaze p.142.  
όλος ὁ κόσμος - "the whole world"  
2:1  
γνωστός ὁ γνώσις τῶν εἰς ἡμᾶς ἐν τῷ ἰδίῳ - "we have learned (and still know") perfect tense of γνωσιμάτω  
τηρεῖα - "to keep" ἡ ἠπαθία - "command" "order"  
2:5  
ὅς ἐστι - "whomever"  
τετελείωμαι - "has been perfected"; perfect tense, subjunctive mood, of τέλεω.  
ἐν τούτῳ - "in this" (see note on 1:5)  
2:6  
ὁ λέγων ἐν αὐτῶ ἐν αὐτῶ - "the λέγων ὁ ἐν αὐτῷ ἐν αὐτῷ (εἰς Ἰσραήλ). This is an indirect statement (also in 2:9) - see Athenaze Book II pp. 108-9.  
ὁρεῖει, περιττοτεί - Take these words together; note that ὁρεῖει means "to owe" and "ought to..." (see 1:5)  
καίγων καίιν καίιν - "new" (cp. Cenozoic)  
ταλαίπων ταλαίπων - "old" (cp. Paleozoic) - "beginning"  
παράγων - "to pass away" ἄγερω is frequently used as a verb of motion "to go" in addition to the "to drive" sense.  
2:9  
ὁ λέγων ἐν τῷ φωτὶ οὐκ εἰς - λέγων ὁ ἐν τῷ φωτὶ ἐστι - indirect statement.  
ἐξεῖτι ἄρτει - "up to now"  
2:10  
ἀγαπᾶτε - "to love"  
2:11  
οἶδεν - "he knows" ὡτοῖ - "the opposite of ἐρχομαι; see note on 2:8.  
τυφλός - "blind"  
2:12  
ἀφεὺρεται - "have been cast off; from ἄφημι - see note on 1:9.  
2:13  
γνωρίζω - perfect tense of ἐγνωρίζω (see 2:3)  
γνωστικότερον - "you have defeated" perfect tense of κτίζω - "to defeat"  
ποιητικότερον ποιητικορ - "wicked"  
ἐν ἐπιθυμίαν - "desire" ὡς ἵπποι - "flesh"  
ἐν ἀληθείᾳ - "boasting" ὡς ἰδιότερον "living" "liveliness" "income"  
2:18  
ἐξοιτικά, ἐξοιτική, ἐξοιτικόν - "lit" ὡς ἡμέρα - "hour"  
γνωστόν - perfect tense of ἐγνωρίζομαι  
2:19  
ἐξ-ίδιαν - "they went out"; aorist of ἐξ-ἐρχομαι  
ἡσυχία imperfect tense of ἡσυχία Athenaze p. 215.
μετανιώκεσαν - past perfect/pluperfect tense of μένω; with δὲν this means "would have remained".

οὐας φανεροθήκεσαν - "so that they might appear"; aorist passive subjunctive of φανερόκοιμα - "to appear"

τοίχοι - "to deny"

μετέπειτα - a third-person imperative of μένω = "let it remain". μείνη - aorist subjunctive of μένω.

ὦ - see 1.5

ἡ ζωή - "life" αἰώνιος αἰώνιον (no separate fem. form) - "eternal, forever"

πανάκειον - see 1.8

ἐξέδεσε - ἔλεσαν is the aorist of λαμβάνω.

καθενὶ - see note on 2.19; this form is 3rd person singular. σεχών - aorist subjunctive of σχέομαι

ἡ παραστάσις - "confidence" σαίκυμοιμα - "to be ashamed" παροστάσις (from παρά-ευμ) "presence" εἴδηση - "you know" δικαιοσύνη - "justice" "what's right"

παρατήρησις - "what sort/kind of" δίδαξαν - "he has given" perfect tense of δίδαχομαι κληθήσομαι - "so that we are called" aorist passive subjunctive of κληθομαι ἐγίνετο - aorist of γεννάω: γεννάω, γεννάσαμαι (future), ἐγένετο (aorist)

σώζομαι - "we know" σῶσα is another verb meaning "to know" "to be aware of" ὄφομεθα = "we will see" ζωομαι is the future tense of ὄρται. ἀγνίζω - "to make holy"

ἡ ἁμαρτία - "un-lawfulness" "lawlessness"

ἀφηση - "take away" ἐκφυεῖν - perfect tense of ἐκφυεῖσαν

πλανάτω - 3rd person imperative of πλανάω; see note on 2.24

λύεται - aorist subjunctive of λύσαμαι in the sense "loosen" "dissolve". 

γεγενημένος - perfect participle, "the one born" γεγενημένη - perfect indicative, "has been born" both forms are from γεννάομαι - "to be born"

Compare 3.9 with 2.1: ἀμαρτάνειν with ἀμαρτήτηται.

Compare this entire verse with 1.5. 

σφαῖρα - "to slaughter" Athenaze p.143 line 23 ἐσφαξαν - aorist active, "he slaughtered" χάριν - "why", "for the sake of whom"

μεταβάθον - "to change" compare metamorphosis; μεταβάλλων is perfect tense. 

ἀνθρώποι κτένος - "man-slayer" "murderer" κτένος is related to ἀτο-κτένες. 

ἐμπήκον - aorist of εὐπήκω, "to put, place" Athenaze Book II pp. 29-30. 

ἡ χρεία - the/a need" κλείσῃ - "closes"

ἀγαπάω - 1st person subjunctive: "Let's..." 

πείθομαι - future tense of πείθομαι. 

καταγγέλσαι - "to condemn" "to judge guilty" 

μείζων - comparative of μέγας; Athenaze p.235. ἡ καρδία - "heart" The genitive case after a comparativs has the sense "than..."


meίζων...tής καρδιάς = “greater than [our] heart”

3:22 δ οὖν - “whatever”; cp. 2:5. αἰτέω - “to ask” - τὰ αἵρεσθα - “things pleasing”

3:23 πιστεύω - “to trust, believe”; πιστεύω is future tense. The noun is η πίστις - “faith” “trust”.

3:24 οὐ = ὅν, relative pronoun; see 1:5. τὸ πνεῦμα, τοῦ πνεύματος - “spirit”

4:1 δοκιμάζω - “to test” ἐξ-ειληφθάσαν - perfect tense of ἐξ-ἐρχομαι.

4:2 ἐληλυθότα - perfect participle of ἐληλύθομαι. These words could have been written πάν τὸ πνεῦμα ο ὁμολογεῖ ὅτι ὁ Ἱσραήλ ὁ χριστός ἐν σαρκὶ ἐλήλυθε... 4:4 ἐκ τοῦ Θεοῦ ἐκ τοῦ κόσμου - cp. Galatians 3:7, Romans 4:6. Compare the -ist ending in English: socialist, idealist, communist (communist = cp. Ο ἤκαρ καί Λεπίν).

4:5 διὰ τοῦτο - “because of this” λαλέω - “to talk, say”

4:9 ἐφανερώθη - “is revealed”

ἐν may be redundant in the phrase ἐν ἡμῖν.

ἀπόσταλεν - perfect tense of ἀποστέλλω - “to send”; cp. ὁ ἀπόστολος ὁ ορφίω - see 2:6

4:11

τεθέαται - perfect tense of θεάομαι.

4:14 μαρτυρεῖ - “to be a witness”. The noun is ἡ μαρτυρία - “testimony” (5:10) ἀποστέλλω - “to send”

4:16 ἤν - see note on 1:5

4:17 τετελείωται - see note on 2:5 η κρίσις, τῆς κρίσιος - “judgement”

4:18 τέλειος τελεία τέλειον - “perfect” “complete” (cp. τέλος) ἡ κόλασις - “punishment”

4:20 ὥν - see 1:5

5:1 γεννάσατα - aorist participle of γεννάω - “to give birth to”; cp γεννάσαι in 3:9.

This is the active participle of the verb “the one who gives birth to”; γεγεννημένον is the passive participle = “the one who is born”

5:6 τὸ ὑδάτων, τοῦ ὑδάτος - “water” τὸ αἷμα, τοῦ αἵματος - see 1:7

τὸ μαρτυροῦνε - neuter participle of μαρτυρέω, neuter because of τὸ πνεῦμα. 5:8 εἰς τὸ ἐν εἶναν - compare the English “turn into one” “become as one”

5:13 εἰδήτε - see 2:28

5:14 αἰτέω - see note on 3:22:15 ὥν - “whatever...”; see note on 3:22

τὸ αἰτήματα, τοῦ αἰτήματος - “the request” ἡττήμαι - perfect tense of αἰτέω

5:16 ἐὰν τις μᾶς - “if anyone sees...”; aor subjunctive of ὁράω ἡ ὑπόθεσις - “that you should ask”; ἔρωστακα - “to ask”

5:18 γεγενήθη - aor. participle of γεγενάω with the same meaning as γεγενημένον in 5:1 above

ὁ Παντελόνι - cp. 2:13

αὐτές + genitive case = λαμβάνεται + genitive case; Athenaze p. 147.

5:20 ἤτοι - “to have come, to arrive” Athenaze lesson 5B.