

Notes for Ἰωάννου Α'; begin reading at 1:5.

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

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

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

ἣν - "which" (also in 2:7); ἣν, ὅν, and ὅ are relative pronouns. See *Athenaze* p. 224.

PERFECT TENSE

ἀκηκόαμεν - "we have heard"; perfect tense of ἀκούω. The perfect tenses of παύω and ἀκούω conjugate as follows:

πέπαυκα I have stopped	πεπαύκαμεν	ἀκήκοα I have heard	ἀκηκόαμεν
πέπαυκας you have etc.	πεπαύκατε	ἀκήκοας etc.	ἀκηκόατε
πέπαυκε	πεπαύκασι(ν)	ἀκήκοε	ἀκηκόασι(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: ἐώρακα from ὁράω

ἠμάρτηκα from ἁμαρτάνω (1:10) ἔγνωκα from γινώσκω

νενίκηκα from νικάω (2:13) δέδωκα from δίδωμι (3:1)

μετα-βέβηκα from βαίνω (3:14) ἐλήλυθα from ἔρχομαι (4:1)

ἠγάπηκα from ἀγαπάω (4:10) τεθέαμαι from θεάομαι (4:12)

ἀπέσταλκα from ἀποστέλλω (4:14) πεπίστευκα from πιστεύω (4:16)

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

1:6 ἐάν - "if" plus the subjunctive mood.

SUBJUNCTIVE MOOD

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

Indicative active	Indicative middle	Subjunctive act.	Subj. mid.
παύω	παύομαι	παύω	παύωμαι
παύεις	παύῃ	παύῃς	παύῃ
παύει	παύεται	παύῃ	παύῆται
παύομεν	παυόμεθα	παύωμεν	παυώμεθα
παύετε	παύεσθε	παύῆτε	παύῆσθε
παύουσι	παύονται	παύωσι	παύωνται

The subjunctive is used after ἐάν "if", ἵνα (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).

παύωμεν = "Let's stop..."

ἡ κοινωνία - “fellowship”

περιπατέω - “to walk”

ψεύδομαι - “to lie”; a related noun: ὁ ψευστής - “liar” (2:4) ἡ ἀλήθεια - “truth”

1:7 τὸ αἷμα, τοῦ αἵματος - “blood”

καθαρίζω - “purify” ἡ ἁμαρτία - “sin”

1:8 πλανᾶω - “to deceive” “to lead astray”; the noun is ἡ πλάνη - “deceit” (4:6)

ἑαυτούς = ἡμᾶς αὐτούς “our-selves” (*Athenaze* p.101)

1:9 ὁμολογέω - “to admit” “to agree to”

ἵνα - “in order to”, “to” plus the subjunctive mood.

ἀφῆ - “cast off”, “free from”; the verb is ἀφ-ίημι (*Athenaze* Book II pp. 64-66).

1:10 ἡμαρτήκαμεν - perfect tense of ἁμαρτάνω - “to sin”. The noun is ἡ ἁμαρτία.

2:1 ὁ παράκλητος - “advocate”

2:2 ὁ ἰλασμός - “propitiator” Compare ἴλεως *Athenaze* p.142.

ὅλος ὁ κόσμος - “the whole world”

2:3 γινώσκομεν = γιγνώσκομεν as usual in later Greek; γίνομαι = γίγνομαι.

ἐγνώκαμεν - “we have learned (and still know)”; perfect tense of γιγνώσκω.

τηρέω - “to keep” ἡ ἐντολή - “command” “order”

2:5 ὃς ἂν - “whoever”

τετελείωται - “has been perfected”; perfect tense, subjunctive mood, of τελέω.

ἐν τούτῳ - “in this” (see note on 1:5)

2:6 ὁ λέγων ἐν αὐτῷ μένειν = ὁ λέγων ὅτι αὐτὸς μένει ἐν αὐτῷ (=Χριστῷ). This is indirect statement (also in 2:9) - see *Athenaze* Book II pp. 108-9.

ὀφείλει...περιπατεῖν - Take these words together; note that ὀφείλω means “to owe” and “ought to...”

2:7 ἦν - see 1:5

καινός καινή καινόν - “new” (cp. Cenozoic) παλαιός παλαιά παλαιόν - “old”

(cp. Paleozoic) ἡ ἀρχή - “beginning”

2:8 παρ-άγω - “to pass away”; ἄγω is frequently used as a verb of motion “to go” in addition to the “to drive” sense.

2:9 ὁ λέγων ἐν τῷ φωτὶ εἶναι = ὁ λέγων ὅτι αὐτὸς ἐν τῷ φωτὶ ἐστίν; indirect statement.

ἕως ἄρτι - “up to now”

2:10 ἀγαπάω - “to love”

2:11 οἶδεν - “he knows” ὑπ-άγω - the opposite of ἔρχομαι; see note on 2:8.

τυφλῶ - “to blind”

2:12 ἀφέωνται - “have been cast off”; from ἀφ-ίημι - see note on 1:9.

2:13 ἐγνώκατε - perfect tense of γιγνώσκω (see 2:3) νενικήκατε - “you have defeated”; perfect tense of νικάω - “to defeat”

πονηρός πονηρά πονηρόν - “wicked”

2:16 ἡ ἐπιθυμία - “desire” ἡ σὰρξ, τῆς σαρκός - “flesh”

ἡ ἀλαζονεία - “boasting” ὁ βίος - “living” “livelihood” “income”

2:18 ἔσχατος, ἐσχάτη, ἔσχατον - “last” ἡ ὥρα - “hour”

γεγόνασιν - perfect tense of γίγνομαι

2:19 ἐξ-ῆλθαν - “they went out”; aorist of ἐξ-έρχομαι

ἦσαν - imperfect tense of εἶμι; *Athenaze* p. 215.

μεμενήκεισαν - past perfect/pluperfect tense of μένω; with ἄν this means “would have remained”.

ἵνα φανερωθῶσιν - “so that they might appear”; aorist passive subjunctive of φανερόομαι - “to appear”

2:22 ἀρνέομαι - “to deny”

2:24 μενέτω - a third-person imperative of μένω = “let it remain”.

μείνη - aorist subjunctive of μένω.

ὅ - see 1:5

2:25 ἦν - see 1:5

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

2:26 πλανάω - see 1:8

ἐλάβετε - ἔλαβον is the aorist of λαμβάνω.

2:28 φανερωθῆ - see note on 2:19; this form is 3rd person singular.

σχῶμεν - aorist subjunctive of ἔχω

ἡ παρρησία - “confidence”

αἰσχύνομαι - “to be ashamed” ἡ παρουσία (from πάρ-ειμι) - “presence”

εἰδῆτε - “you know” ἡ δικαιοσύνη - “justice” “what’s right”

3:1 ποταπὴν - “what sort/kind of”

δέδωκεν - “he has given”; perfect tense of δίδωμι

κληθῶμεν - “so that we are called”; aorist passive subjunctive of καλέω

ἔγνω - aorist of γινώσκω: γινώσκω, γνώσομαι (future), ἔγνω (aorist)

3:2 οἶδαμεν - “we know”; οἶδα is another verb meaning “to know” “to be aware of”

ὄψόμεθα = “we will see”; ὄσομαι is the future tense of ὁράω.

3:3 ἀγνίζω - “to make holy”

ἡ ἀνομία - “un-lawfulness” “lawlessness”

3:5 ἄρη - “take away”

3:6 ἐώρακεν - perfect tense of ὁράω

3:7 πλανάτω - 3rd person imperative of πλανάω; see note on 2:24.

3:8 λύση - aorist subjunctive of λύω in the sense “loosen” “dissolve”.

3:9 γεγεννημένος - perfect participle, “the one born”

γεγέννηται - perfect indicative, “has been born”; both forms are from γεννάομαι - “to be born”.

Compare 3:9 with 2:1: ἀμαρτάνειν with ἀμάρτητε.

3:11 Compare this entire verse with 1:5.

3:12 σφάττω - “to slaughter” *Athenaze* p.143 line 23; ἔσφαξεν - aorist active, “he slaughtered” χάριν - “why”, “for the sake of what”

3:14 μετα-βαίνω - “to change”; compare metamorphosis; βεβήκαμεν is perfect tense.

3:15 ἀνθρωπο-κτόνος - “man-slayer” “murderer”; -κτόνος is related to ἀπο-κτείνω.

3:16 ἔθηκεν - aorist of τίθημι, “to put, place”; *Athenaze Book II* pp. 29-30.

3:17 ἡ χρεῖα - “the/a need”

κλείση - “closes”

3:18 ἀγαπῶμεν is 1st person subjunctive: “Let’s...”

3:19 πείσομαι - future tense of πείθομαι.

3:20 καταγινώσκω = “to condemn” “to judge guilty”

μείζων - comparative of μέγας; *Athenaze* p.235.

ἡ καρδιά - “heart”. The genitive case after a comparative has the sense “than...”;

μείζων...τῆς καρδίας = “greater than [our] heart”.

- 3:22 ὃ ἐὰν - “whatever”; cp. 2:5. αἰτέω - “to ask” τὰ ἀρεστά - “things pleasing”
- 3:23 πιστεύω - “to trust, believe”; πιστεύσω is future tense. The noun is ἡ πίστις - “faith” “trust”.
- 3:24 οὗ = ὄν, relative pronoun; see 1:5. τὸ πνεῦμα, τοῦ πνεύματος - “spirit”
- 4:1 δοκιμάζω - “to test” ἐξ-εληλύθασιν - perfect tense of ἐξ-έρχονται.
- 4:2 ἐληλυθότα - perfect participle of ἔρχομαι. These words could have been written πᾶν πνεῦμα ὃ ὁμολογεῖ ὅτι Ἰησοῦς Χριστὸς ἐν σαρκὶ ἦλθεν...
- 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 = οἱ ἐκ Μαρξ καὶ Lenin).
- 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.
ἀπέσταλκεν - perfect tense of ἀποστέλλω - “to send”; cp. ὁ ἀπόστολος
- 4:11 ὀφείλω - see 2:6
- 4:12 τεθέαται - perfect tense of θεάομαι.
- 4:14 μαρτυρέω - “to be a witness”. The noun is ἡ μαρτυρία - “testimony” (5:10)
ἀποστέλλω - “to send”
- 4:16 ἦν - see note on 1:5
- 4:17 τετελείωται - see note on 2:5 ἡ κρίσις, τῆς κρίσεως - “judgement”
- 4:18 τέλειος τελεία τέλειον - “perfect” “complete” (cp. τέλος)
ἡ κόλασις - “punishment”
- 4:20 ὄν - see 1:5
- 5:1 γεννήσαντα - aorist participle of γεννάω - “to give birth to”; cp γεννάομαι in 3:9. This is the active participle of the word= “the one who gives birth to”; γεγεννημένον is the passive participle = “the one who is born”.
- 5:6 τὸ ὕδωρ, τοῦ ὕδατος - “water” τὸ αἷμα, τοῦ αἵματος - see 1:7
τὸ μαρτυροῦν - neuter participle of μαρτυρέω, neuter because of τὸ πνεῦμα.
- 5:8 εἰς τὸ ἐν εἰσιν - compare the English “turn into one” “become as one”.
- 5:13 εἰδῆτε - see 2:28
- 5:14 αἰτέω - see note on 3:22; 15 ὃ ἐὰν - “whatever...”; see note on 3:22
τὸ αἶτημα, τοῦ αἰτήματος - “the request” ἠτήκαμεν - perfect tense of αἰτέω.
- 5:16 ἐάν τις ἴδῃ - “if anyone sees...”; aorist subjunctive of ὁράω
ἵνα ἐρωτήσῃ - “that you should ask”; ἐρωτάω - “to ask”
- 5:18 γεννηθεῖς - aor. participle of γεννάομαι with the same meaning as γεγεννημένον in 5:1 above
ὁ Πονηρός - cp. 2:13
ἄπτεται + genitive case = λαμβάνεται + genitive case; *Athenaze* p. 147.
- 5:20 ἦκω - “to have come, to arrive” *Athenaze* lesson 5β.
- 5:21 φυλάξατε - “guard”, imperative of φυλάττω/φυλάσσω - “to guard”
ἐαυτά = ὑμᾶς αὐτούς “your-selves” (*Athenaze* p.101). Compare note on 1:8.