Notes for I John: Beginning at 1:5

by
Mark Riley
California State University, Sacramento

At least half my class is taking Greek primarily to read the New Testament, and Athenaze doesn't throw a bone to that group (unlike the old Crosby and Schaeffer text, for example). So, to give them some exposure to the NT, I have them (in the second semester) buy a Greek NT and dictionary (the United Bible Society text with dictionary at the back or with a separate, matching dictionary from the American Bible Society is the best). We then read I John using the notes that I have compiled, which are given below. They are keyed to Athenaze, Books I and II (references to Athenaze in the following notes without designating Book I or Book II refer to Book I; references to Book II refer specifically to that Book). I plan to complete a similar set for Acts 13–22 shortly.

1:5 αὐτή, “this.” Note the rough breathing: this is the pronoun οὗτος, αὕτη, τοῦτο = “this,” “these” (Athenaze, pp. 178–179), not the pronoun οὗτος, αὕτη, αὐτό, “he/she/it” (Athenaze, pp. 50–51). ἡ ἀγγελία, “message.” ἡ ἐν-αγγελία occurs later = “promise.” ἧν, “which” (also in 2:7); Ὠν, ὦν, and ὦ are relative pronouns. See Athenaze, pp. 162–163. ἂκηκόαμεν, “we have heard,” perfect tense of ἠκούω.

PERFECT TENSE

The perfect tenses of παύω and ἠκούω conjugate as follows:

- πέπαυκα, I have stopped
- πέπαυκας, you have, etc.
- πέπαυκα (v)
- πέπαυκαι, I have heard
- πέπαυκας, you, etc.
- πέπαυκα (v)
- ἂκηκόαμεν, I have heard
- ἂκηκόκατε
- ἂκηκόατε
- ἂκηκόκαι (v)
- ἂκηκόκας

The perfect tense is used for actions that 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. 162.

Verbs that occur in the perfect tense in I John:

- ἡμάρτηκα from ἁμαρτάνω (1:10)
- ἐγνωκα from γνωσκω (2:3)
- νενίκηκα from νικάω (2:13)
- δέδωκα from δίδωμι (3:1)
- ἐφόρκα from ὀράω (3:6)
- μετα-βέβηκα from βαίνω (3:14)
- ἐλήλυθα from ἔρχομαι (4:1)
- ἀπέστειλα from ἀποστέλλω (4:9)
- ἡγάπηκα from ἡγαπάω (4:10)
- τεθέωμαι from θέομαι (4:12)
- πεπίστευκα from πιστεύω (4:16)

τοῦ φῶς, the opposite of ἡ σκότος; “light” is the opposite of “darkness.”

1:6 ἐάν, “if” plus the subjunctive mood.
ἐῖπωμεν, the subjunctive mood of εἶπον.
**SUBJUNCTIVE MOOD**

The subjunctive (Athenaze, Book II, pp. 60–62) of παύω conjugates as follows; note the long vowels in boldface:

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The subjunctive is used after ἐὰν, "if" and 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, pp. 60–62; 3a on p. 62). παύσαμεν = "Let’s stop . . ."
γενικήκατε, "you have defeated"; perfect tense of νικάω, "to defeat."
πονηράς, πονηρά, πονηρόν, "wicked."

2:16 ἡ ἐπιθυμία, "desire." ἡ σάρξ, τῆς σαρκὸς, "flesh."

2:18 ἐγείρω, ἐστάθη, ἐρωτάθη, "last." ἡ ὕβρις, "hour."

2:19 ἐς-ἴλαθαν, "they went out"; aorist of ἐς-ἐρχομαι.

μηπαντήμορον, perfect tense of οὐί; Athenaze, p. 142.
μεμαντήμορον, past perfect/pluperfect tense of μένω; with ἐν this means "would have remained." ἰνα φανερώθωσον, "so that they might appear"; aorist passive subjunctive of φαινομαι, "to appear."

2:20 τὸ χρίσμα, "anointing."

2:22 ἀφόγα, ἀγία, ἀγένος, "holy."

2:24 μενέτω, a third-person imperative of μένω = "let it remain"; Athenaze, Book II, p. 223.

μενέτω, aorist subjunctive of μένω. δ', see 1:5.

μενέτω, "you will remain," future tense.

2:25 ἤ, see 1:5. ἡ ζωή, "life."

αἰώνιος, αἰώνιον (no separate fem. form), "eternal, "evermore."

2:26 πλανάω, see 1:8.

2:27 ἐλάβετε, the aorist of λαμβάνω. ἡ χρεία, "need."

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

σχόλιον, aorist subjunctive of ἔχομαι. ἡ παρθενία, "confidence."

αισύνομαι, "to put to shame." ἡ παρθενία (from παρθένος), "presence."

2:29 εἰδῆτε, "you know." ἡ δικαιοσύνη, "justice," "what's right."

3:1 κοταπίνων, "what sort/kind of." δαμάσκει, "he has given"; perfect tense of δαμασκέω.

κλησίζω, "so that we are called"; aorist passive subjunctive of καλέω. ἐγγέω, aorist of γεννάω, γνώσωμαι (future), ἐγγόνων (aorist).

3:2 ἐξάμεθα, "we will be"; ἔσωμαι is the future of εἰμί.

ὁδοιποτε, "we know."

δικαίος, δίκαιο, ὁ δίκαιον, + dat., "like."

δύναμις, "we will see"; ὅμοιος is the future tense of ὅμοιος.

3:3 ἐγνίξω, "to make holy."

3:4 ἡ ἀ-νομία, "unlawfulness," "lawlessness."

3:5 ἄρῃ, "might take away."

3:6 ἐσώρακέν, perfect tense of ὅρασις.

3:7 πλανάτο, 3rd person imperative of πλανάω; see note on 2:24.

3:8 ὁ διάβολος, "the Devil."

3:9 λάμα, aorist subjunctive of λάμα in the sense "dissolve," "destroy."

3:9 γεγονενόμον, perfect participle, "the one born."

γεγονότα, perfect indicative, "has been born"; both forms are from γεγονός, "to be born."

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

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

3:12 σφάτω, "to slaughter," Athenaze, p. 107, line 23; ἐσφαζέων, aorist active, "he slaughtered."

3:14 κραυγαστά, "to shout." ἐφωτάσκω, aorist subjunctive of εἰμί, "be," "to be."

3:16 ἐφοίτηκαν, aorist of εὖθημα, "to put," "to place," "to lay down"; Athenaze, Book II, p. 256.

3:17 ἐρχομαι, see 2:26. κλείσθη, "closes." τὰ σπλάγχνα, "heart."

3:18 ἐγκαύεσμεν, 1st person subjunctive: "Let's..."

3:19 πείσομεν, future tense of πείσω. καταστεγάσκω, "to condemn." κατατείμνω, "to judge guilty."

3:20 μεταβάσκω, comparative of μέγας; Athenaze, p. 171 and p. 172, 4b.

ἡ καρδία, "heart." The genitive case after a comparative has the sense "than..."

μεταβαίνει... τῆς καρδίας, "greater than [our] heart."

3:22 ὁ δὲ, "whatever." cp. 2:15. αἰτέω, "to ask."

τὰ ὄρη, "things pleasing."

3:23 πιστεῦμεν, "to believe.; πιστεύομεν is aorist subjunctive. The noun is πίστις, "faith," "trust."
η ἐντολή, “commandment.”
3:24 τὸ πνεῦμα, τοῦ πνεύματος, “spirit.” οὖ = ὦ, relative pronoun; see 1:5.
4:1 δοκιμᾶσθαι, “to test.”
ἐξ-εληλυθον, perfect tense of ἔχρονται.
4:2 ἐληλυθότα, perfect participle of ἔρχομαι. These words could have been written πάν τον πνεῦμα ἡ ὄμωσεν ὅτι Ἡσυχὸς Ἰησοῦς Ἡρακλῆς ἐν σαρκὶ ἔλθεν...
4:5 διὰ τοῦτο, “because of this.”
λαλέω, “to talk,” “to say.”
4:9 ἐρωτώθη, “was revealed.”
ἐν may be redundant in the phrase ἐν ἡμῖν.
ἀπέσταλεν, “has sent”; perfect tense of ἀποστέλλω, “to send”; cp. ἀπόστολος.
4:10 ἐγκαθίσκημεν, perfect tense of ἐγκαθίσκω.
4:11 ἔφεσα, see 2:6.
4:12 τεθάρκατο, perfect tense of θάρκον.
τετελειωμένη ἔστιν, “has been brought to completion/perfection”; perfect passive of τελείω.
4:14 μαρτυρεῖ, “to be a witness.” The noun is ἡ μαρτυρία, “testimony” (5:10).
4:16 ὢν, see note on 1:5.
4:17 τετελειωμένη, see note on 2:5.
ἡ κρίσις, τῆς κρίσεως, “judgment.”
4:18 τελεσθεῖσα, τελείος, τελειον, “perfect,” “complete” (cp. τέλος and τελειοῦν).
ἡ κολάσις, “punishment.”
4:20 ὢν, see 1:5.
ἔφρακεν, “he has seen”; perfect tense of ὕφανεν.
5:1 γεγένηται, see note on 3:9.
γεγέγονα, aorist participle of γεγένα, “to give birth to”; cp. γεγέγοιη in 3:9. This is the aorist
active participle of the word = “the one who gave birth to”; γεγεγέγονεν is the perfect passive
participle = “the one who has been born.”
5:6 τὸ ὕδωρ, τοῦ ὕδατος, “water.”
τὸ αἷμα, τοῦ αἵματος, see 1:7.
τὸ μαρτυροῦν, neuter participle of μαρτυρεῖ, neuter because of τὸ πνεῦμα.
5:8 εἰς τὸ ἐν εἴσεσθε, compare the English “turn into one” “become as one.”
5:12 εἰσῆνε, see 2:28.
5:14 αἰτεῖ, see 3:22.
5:15 δ ἐὰν, “whatever ... “; see note on 3:22.
τὸ αἰτήμα, τοῦ αἰτήματος, “the request.”
ἡττήθηκα, perfect tense of αἰτεῖ.
5:16 ἐὰν τις ἤπιος, “if anyone sees ... “; aorist subjunctive of ἠπιόω.
ἵνα ἐφορτήτητα, “that he should ask”; ἐφορτάω, “to ask.”
5:18 γεγεγέγονε, aorist participle of γεγέγοιη with the same meaning as γεγεγέγονεν in 5:1 above.
τηράω, “to keep,” “to protect.”
δ ὁ πονηρός, cp. 2:13.
ἐπιτεύχου + genitive case = “to take hold of,” “to touch,” “to injure.”
5:20 ἠκούατο, “have come,” “to arrive” Athenæus, Chapter 5.
ἡ διάνοια, “understanding.”
to ἑιδολον, “idol,” “image.”