

Notes for I John: Beginning at 1:5

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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 αὕτη, "this." Note the rough breathing; this is the pronoun οὗτος, αὕτη, τοῦτο = "this," "these" (*Athenaze*, pp. 178–179), not the pronoun αὐτός, αὐτή, αὐτό, "he/she/it" (*Athenaze*, pp. 50–51).
ἡ ἀγγελία, "message." ἡ ἐπ-αγγελία occurs later = "promise."
ἣν, "which" (also in 2:7); ἦν, ὅν, and ὅ are relative pronouns. See *Athenaze*, pp. 162–163.
ἀκηκόαμεν, "we have heard," perfect tense of ἀκούω.

PERFECT TENSE

The perfect tenses of παύω and ἀκούω conjugate as follows:

πέπαυκα, I have stopped	παπαύκαμεν	ἀκήκοα, I have heard	ἀκηκόαμεν
πέπαυκας, you have, etc.	πεπαύκατε	ἀκήκοας, you, etc.	ἀκηκόατε
πέπαυκε	πεπαύκασι(ν)	ἀκήκοε	ἀκηκόασι(ν)

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:

ἠμάρτηκα from ἀμαρτάνω (1:10)	ἐλήλυθα from ἔρχομαι (4:1)
ἔγνωνκα from γινώσκω (2:3)	ἀπέσταλκα from ἀποστέλλω (4:9)
νενίκηκα from νικάω (2:13)	ἠγάπηκα from ἀγαπάω (4:10)
δέδωκα from δίδωμι (3:1)	τεθέαμαι from θεάομαι (4:12)
ἔώρακα from ὁράω (3:6)	πεπίστευκα from πιστεύω (4:16)
μετα-βέβηκα from βαίνω (3:14)	

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

- 1:6 ἔάν, "if" plus the subjunctive mood.
εἴπωμεν, 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:

<i>Indicative Active</i>	<i>Indicative Middle</i>	<i>Subjunctive Active</i>	<i>Subjunctive Middle</i>
παύω	παύομαι	παύω	παύωμαι
παύεις	παύῃ	παύῃς	παύῃ
παύει	παύεται	παύῃ	παύηται
παύομεν	παύόμεθα	παύωμεν	παύώμεθα
παύετε	παύεσθε	παύητε	παύησθε
παύουσι(ν)	παύονται	παύωσι(ν)	παύωνται

The subjunctive is used after *εάν*, “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). *παύωμεν* = “Let’s stop . . .”

- ἡ κοινωνία, “fellowship.” περιπατέω, “to walk”; περιπατῶμεν is subjunctive.
 ψεύδομαι, “to lie”; a related noun: ὁ ψεύστης, “liar” (2:4). ἡ ἀλήθεια, “truth.”
- 1:7 τὸ αἷμα, τοῦ αἵματος, “blood.”
 καθαρίζω, “to purify.” ἡ ἀμαρτία, “sin.”
- 1:8 ἑαυτούς = ἡμᾶς αὐτούς, “ourselves” (*Athenaze*, pp. 72–73).
 πλανῶ, “to deceive” “to lead astray”; the noun is ἡ πλάνη, “deceit” (4:6).
- 1:9 ὁμολογέω, “to admit” “to agree to.” ἵνα, “in order to,” “to,” plus the *subjunctive mood*.
 ἀφῆ, “casts off,” “frees from”; the verb is ἀφ-ίημι (*Athenaze*, Book II, pp. 69–70).
- 1:10 ἡμαρτήκαμεν, perfect tense of ἀμαρτάνω, “to sin.” The noun is ἡ ἀμαρτία.
- 2:1 ὁ παράκλητος, “advocate.”
- 2:2 ὁ ἰλασμός, “propitiator.” Compare Ἰλαος (*Athenaze* p. 106). ὅλος ὁ κόσμος, “the whole world.”
- 2:3 γινώσκομεν = γινώσκω as usual in later Greek; γίνομαι = γίνομαι.
 ἐγνώκαμεν, “we have learned (and still know)”; perfect tense of γινώσκω.
 ἡ ἐντολή, “command,” “order.” τηρέω, “to keep.”
- 2:4 ἐν τούτῳ, “in this (person)” (see note on 1:5).
- 2:5 ὅς . . . ἅν, “whoever.”
 τετελειῶται, “has been perfected”; perfect tense, indicative mood, of τελειῶ, “to complete,” “to make perfect.”
 ἐν τούτῳ, “in this.”
- 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. 94–95.
 ὀφείλει . . . περιπατεῖν, take these words together; note that ὀφείλω means “to owe” and “ought to . . .”
- 2:7 καινός, καινή, καινόν, “new” (cp. Cenozoic). παλαιός, παλαιά, παλαιόν, “old” (cp. Paleozoic).
 ἦν, see 1:5.
 ἡ ἀρχή, “beginning.”
- 2:8 παρ-άγω, “to pass away” (here middle voice with the same meaning); ἄγω is frequently used as a verb of motion, “to go,” in addition to meaning “to drive.”
- 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.” τὸ σκάνδαλον, “stumbling-block,” “occasion for sin.”
- 2:11 οἶδεν, “he knows”; οἶδα is another verb meaning “to know” “to be aware of.”
 ὑπ-άγω, the opposite of ἔρχομαι; see note on 2:8.
 τυφλόω, “to blind.”
- 2:12 ἀφέωνται, “have been cast off”; from ἀφ-ίημι, see note on 1:9.
- 2:13 ἐγνώκατε, perfect tense of γινώσκω (see 2:3).
 τόν, “him.”

- 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 γίνομαι.
 2:19 ἐξ-ἦλθαν, "they went out"; aorist of ἐξ-έρχομαι.
 ἦσαν, imperfect tense of εἶμι; *Athenaze*, p. 142.
 μεμενήκεισαν, past perfect/pluperfect tense of μένω; with ἂν this means "would have remained."
 ἵνα φανερωθῶσιν, "so that they might appear"; aorist passive subjunctive of φανερόομαι, "to appear."
 2:20 τὸ χρίσμα, "anointing."
 ἅγιος, ἁγία, ἅγιον, "holy."
 2:22 ἀρνέομαι, "to deny."
 2:24 μενέτω, a third-person imperative of μένω = "let it remain"; *Athenaze*, Book II, p. 223.
 μείνη, aorist subjunctive of μένω. ὄ, see 1:5.
 μενεῖτε, "you will remain," future tense.
 2:25 ἦν, see 1:5. ἡ ζωή, "life."
 αἰώνιος, αἰώνιον (no separate fem. form), "eternal," "forever."
 2:26 πλανᾶω, see 1:8.
 2:27 ἐλάβετε, the aorist of λαμβάνω. ἡ χρεία, "need."
 2:28 φανερωθῆ, see note on 2:19; this form is 3rd person singular.
 σχῶμεν, aorist subjunctive of ἔχω. ἡ παρρησία, "confidence."
 αἰσχύνομαι, "to put to shame." ἡ παρουσία (from πάρ-εμι), "presence."
 2:29 εἰδῆτε, "you know." ἡ δικαιοσύνη, "justice," "what's right."
 3:1 ποταπῆν, "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, γνῶσομαι (future), ἔγνω (aorist).
 3:2 ἐσόμεθα, "we will be"; ἔσομαι is the future of εἶμι.
 οἶδαμεν, "we know."
 ὅμοιος, ὁμοία, ὅμοιον, + dat., "like."
 ὁψόμεθα, "we will see"; ὄψομαι is the future tense of ὁράω.
 3:3 ἀγνίζω, "to make holy."
 3:4 ἡ ἀ-νομία, "un-lawfulness," "lawlessness."
 3:5 ἄρη, "might take away."
 3:6 ἔώρακεν, perfect tense of ὁράω.
 3:7 πλανᾶτω, 3rd person imperative of πλανᾶω; see note on 2:24.
 3:8 ὁ διάβολος, "the Devil."
 λύση, aorist subjunctive of λύω in the sense "dissolve," "destroy."
 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. 107, line 23; ἔσφαξεν, aorist active, "he slaughtered."
 χάριν τίνος, "why," "for the sake of what."
 3:14 μετα-βαίνω, "to go across," "to change"; compare *metamorphosis*; μεταβεβήκαμεν is perfect tense.
 3:15 ἀνθρωπο-κτόνος, "man-slayer," "murderer"; -κτόνος is related to ἀπο-κτείνω.
 3:16 ἔθηκεν, aorist of τίθημι, "to put," "to place," "to lay down"; *Athenaze*, Book II, p. 256.
 3:17 χρεῖαν, see 2:26. κλείση, "closes."
 τὰ σπλάγχνα, "heart."
 3:18 ἀγαπῶμεν, 1st person subjunctive: "Let's . . ."
 3:19 πείσομεν, future tense of πείθω.
 3:20 καταγινώσκω, "to condemn," "to judge guilty."
 μείζων, comparative of μέγας; *Athenaze*, p. 171 and p. 172, 4b.
 ἡ καρδία, "heart." The genitive case after a comparative has the sense "than . . ."
 μείζων . . . τῆς καρδίας, "greater than [our] heart."
 3:22 ὃ ἐάν, "whatever"; cp. 2:5. αἰτέω, "to ask."
 τὰ ἀρεστά, "things pleasing."
 3:23 πιστεύω, "to trust," "to believe"; πιστεύσωμεν is aorist subjunctive. The noun is πίστις, "faith,"
 "trust."

- 3:24 ἡ ἐντολή, "commandment."
 τὸ πνεῦμα, τοῦ πνεύματος, "spirit." οὗ = ὄν, relative pronoun; see 1:5.
- 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 ὁ
 ὁμολογεῖ ὅτι Ἰησοῦς Χριστὸς ἐν σαρκὶ ἦλθεν . . .
- 4:4-5 ἐκ τοῦ θεοῦ . . . ἐκ τοῦ κόσμου, cp. *Galatians* 3:7, *Romans* 4:6.
- 4:5 διὰ τοῦτο, "because of this."
 λαλέω, "to talk," "to say."
- 4:9 ἐφανερώθη, "was revealed."
 ἐν may be redundant in the phrase ἐν ἡμῖν.
 ἀπέστειλεν, "has sent"; perfect tense of ἀποστέλλω, "to send"; cp. ὁ ἀπόστολος.
- 4:10 ἠγαπήκαμεν, perfect tense of ἀγαπάω.
- 4:11 ὀφείλω, see 2:6.
- 4:12 τεθέαται, perfect tense of θεάομαι.
 τετελειωμένη ἐστίν, "has been brought to completion/perfection"; perfect passive of τελειόω.
- 4:14 μαρτυρέω, "to be a witness." The noun is ἡ μαρτυρία, "testimony" (5:10).
- 4:16 ἦν, see note on 1:5.
- 4:17 τετελείωται, see note on 2:5.
 ἡ κρίσις, τῆς κρίσεως, "judgment."
- 4:18 τέλειος, τελεία, τέλειον, "perfect," "complete" (cp. τέλος and τελειόω).
 ἡ κόλασις, "punishment."
- 4:20 ὄν, see 1:5.
 ἐώρακεν, "he has seen"; perfect tense of ὁράω.
- 5:1 γεγέννηται, see note on 3:9.
 γεννήσαντα, aorist participle of γεννάω, "to give birth to"; cp. γεννάομαι in 3:9. This is the aorist
 active participle of the word = "the one who gave birth to"; γεγεννημένον 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 μαρτυρέω, neuter because of τὸ πνεῦμα.
- 5:8 εἰς τὸ ἓν εἰσιν, compare the English "turn into one" "become as one."
- 5:13 εἰδῆτε, see 2:28.
- 5:14 αἰτέω, see 3:22.
- 5:15 ὃ ἐάν, "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 he should ask"; ἐρωτάω, "to ask."
- 5:18 γεννηθεῖς, aorist participle of γεννάομαι with the same meaning as γεγεννημένον in 5:1 above.
 τηρέω, "to keep," "to protect."
 ὁ πονηρός, cp. 2:13.
 ἅπτομαι + genitive case = "to take hold of," "to touch," "to injure."
- 5:20 ἦκω, "to have come," "to arrive" *Athenaze*, Chapter 5.
 ἡ διάνοια, "understanding."
- 5:21 φυλάξατε, "guard," aorist imperative of φυλάττω/φυλάσσω, "to guard."
 ἑαυτὰ = ὑμᾶς αὐτοὺς, "yourselves" (*Athenaze*, p. 72). Compare note on 1:8.
 τὸ εἶδωλον, "idol," "image."