



The complete text of 1 John with the full notes included—providing unparalleled transparency for every major translation decision.

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The Prologue to the Letter

Not for Resale

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3

ΚΤC Before τὸ πνεῦμα
καὶ τὸ ὕδωρ καὶ τὸ
αἷμα (*to pneuma kai*
to hudōr kai to haima,
“the Spirit and the
water and the blood”
beginning

[illegible]

2

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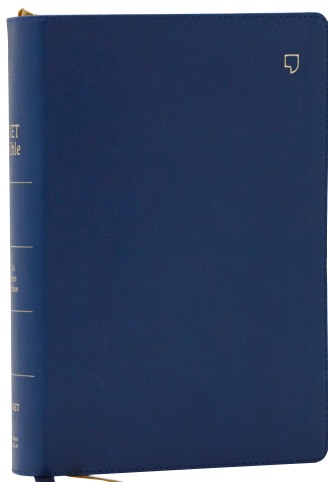
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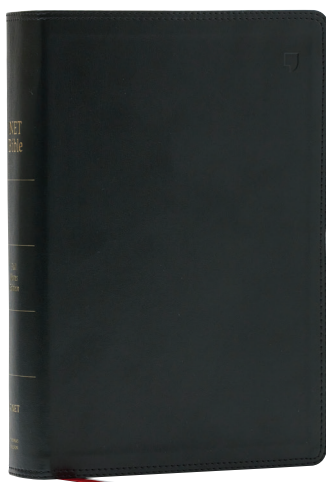
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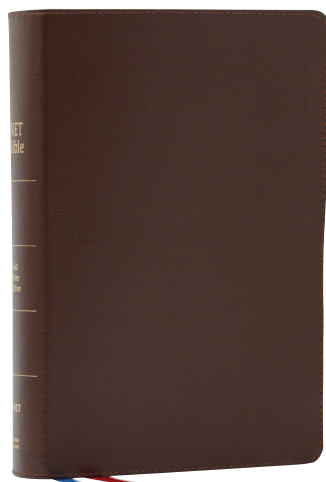
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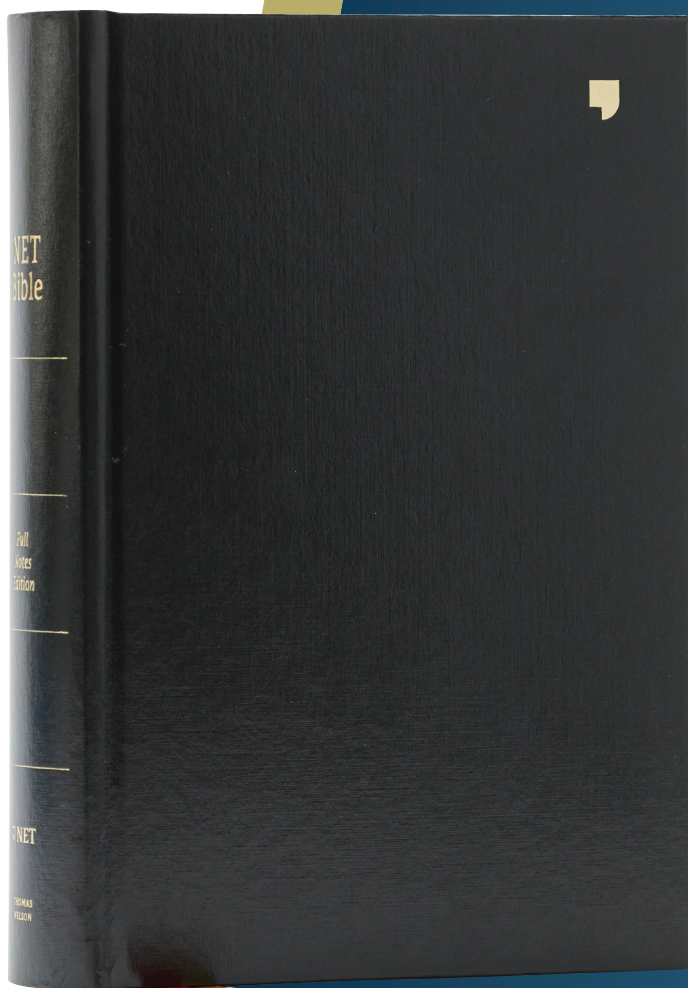


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1 JOHN



NET

1 JOHN

AS PRESENTED IN THE
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1 JOHN

The Prologue to the Letter

AΤΗ The phrase “this is what we proclaim to you” is not in the Greek text but has been supplied to clarify the English. The main verb that governs all of these relative clauses is ἀπαγγέλλομεν (*apangellomen*) in v. 3. This is important for the proper understanding of the relative clauses in v. 1, because the main verb ἀπαγγέλλομεν in v. 3 makes it clear

that all the relative clauses in vv. 1 and 3 are the objects of the author’s proclamation to the readers rather than the subjects. To indicate this, the phrase “this is what we proclaim to you” has been supplied at the beginning of v. 1.

BΤΗ Grk “That which was from the beginning, that which we have heard . . .”

CΤΗ Or “proclaim.”

DΤΗ In the Greek text the prologue to 1 John (vv. 1–4) makes up a single sentence. This is awkward in Greek, and a literal translation produces almost impossible English. For this reason the present translation places a period at the end of v. 2 and another at the end of v. 3. The material in parentheses in v. 1 begins the first of three parenthetical interruptions in the grammatical sequence of the prologue (the second is the entirety of v. 2, and the third is the latter part of v. 3). This is because of the awkwardness of connecting the prepositional phrase with what precedes, an awkwardness not immediately obvious in most English translations: “what we beheld and our hands handled concerning the word of life . . .” As J. Bon-sirven (*Épîtres de Saint Jean* [CNT], 67) noted, while one may hear about the word of life, it is more difficult to see about the word of life and impossible to feel with one’s hands about the word of life. Rather than being the object of any of the verbs in v. 1, the prepositional phrase at the end of v. 1 (“concerning the word of life . . .”) is more likely a parenthetical clarification intended to specify the subject of the eyewitness testimony that the verbs in v. 1 describe. A parallel for such parenthetical explanation may be found in John 1:12

(τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ).
EΤΗ Or “proclaim.”
FΤΗ The ἵνα (*hina*) here indicates purpose.

GΤΗ Or “communion”; or “association” (a

1 This is what we proclaim to you:^A what was from the beginning,^B what we have heard, what we have seen with our eyes, what we have looked at and our hands have touched (concerning the word of life—²and the life was revealed, and we have seen and testify and announce^C to you the eternal life that was with the Father and was revealed to us).^D ³What we have seen and heard we announce^E to you too, so that^F you may have fellowship^G with us (and indeed our fellowship is with the Father and with his Son Jesus Christ). ⁴Thus^H we are writing these things so that^I our^J joy may be complete.^K

God Is Light, So We Must Walk in the Light

⁵Now^L this is the gospel^M message^N we have

reality shared in common, so in this case, “genuine association”). This term also occurs in vv. 6, 7.

HΤΗ “Thus” is supplied to indicate the resultative nature of the Greek conjunction καί (*kai*) at the beginning of v. 4.

IΤΗ The ἵνα (*hina*) here indicates purpose.

JΤC A number of MSS, some of them quite significant (A C K P 5 33 81 442 1243 1505 1611 1735 1739 1852 1881 2344 *pm sy*^b *bo*), read ὑμῶν (*humōn*, “your”) rather than ἡμῶν (*hēmōn*, “our”), which is found in somewhat better witnesses (κ B L Ψ 049 436 1175 1241 *pm sy*^p *sa*). Although the majority of Byzantine minuscules are split between the two readings, the *Textus Receptus* reads ὑμῶν. It is possible that ὑμῶν represents a scribal assimilation to John 16:24, where the Greek purpose clause is identical to the wording here with ὑμῶν (“so that your joy may be complete”). As far as the immediate context is concerned, either reading could possibly be original, since the recipients have already been mentioned in 1 John 1:2 (ὑμῖν, *humīn*) and 1:3 (ὑμῖν), while it might seem more natural for the author to be concerned about the fulfillment of his own joy than his readers’ (cf. 2 John vv. 4, 12; 3 John v. 3). Overall, the first-person pronoun is preferred on both external and internal grounds. Although previous editions of the UBS text gave the first-person pronoun reading an “A” rating, UBS⁵ strips out any rating at all and, along with NA²⁸, ranks ὑμῶν as an equally viable alternative initial reading by placing it in the apparatus with a diamond. **K**ΤΗ Grk “be fulfilled.”

LΝ This is what we proclaim to you . . . so that our joy may be complete. The prologue to 1 John (1:1–4) has many similarities to the prologue to the Gospel of John (John 1:1–18). Like the prologue to the fourth Gospel, the prologue to 1 John introduces the reader to important themes

that will be more fully developed later in the body of the work. In the case of 1 John, three of these are (1) the importance of eyewitness testimony to who Jesus is (cf. 1 John 4:14; 5:6–12), (2) the importance of the earthly ministry of Jesus as a part of God’s revelation of himself in Jesus Christ (cf. 4:2; 5:6), and (3) the eternal life available to believers in Jesus Christ (5:11–12,

20). Like the rest of the letter, the prologue to 1 John does not contain any of the usual features associated with a letter in NT times, such as an opening formula, the name of the author or sender, the name(s) of the addressee(s), a formal greeting, or a health wish or expression of remembrance. The author of 1 John begins the prologue with an emphasis on the eyewitness nature of his testimony. He then transitions to a focus on the readers of the letter by emphasizing the proclamation of this eyewitness (apostolic) testimony to them. The purpose of this proclamation is so that the readers might share in fellowship with the author, a true fellowship that is with the Father and the Son as well. To guarantee this maintenance of fellowship the author is writing the letter itself (line 4a). Thus, in spite of the convoluted structure of the prologue in which the author’s thought turns back on itself several times, there is a discernible progression in his thought that ultimately expresses itself in the reason for the writing of the letter (later expressed again in slightly different form in the purpose statement of 5:13).

LΤΗ The καί (*kai*) at the beginning of v. 5 takes on a resumptive force, indicated by the phrase “heard from him and announce to you,” which echoes similar phrases in vv. 2, 3.

MΤΗ The word “gospel” is not in the Greek text but is supplied to clarify the meaning. See the note on the following word “message.”

NΤΗ The word ἀγγελία (*angelia*) occurs only twice in the NT, here and in 3:11. It is a cognate of ἐπαγγελία (*epangelia*), which occurs much more frequently (some 52 times in the NT), including 2:25. BDAG 8 s.v. ἀγγελία 1 offers the meaning “message,” which suggests some overlap with the semantic range of λόγος (*logos*), although in the specific context of 1:5

BDAG suggests a reference to the gospel. (The precise “content” of this “good news” is given by the ὅτι [hoti] clause that follows in v. 5b.) The word ἀγγελία here is closely equivalent to εὐαγγέλιον (euangelion): (1) It refers to the proclamation of the eyewitness testimony about the life and ministry of Jesus Christ as proclaimed by the author and the

rest of the apostolic witnesses (prologue, especially vv. 3–4), and (2) it relates to the salvation of the hearers/readers, since the purpose of this proclamation is to bring them into fellowship with God and with the apostolic witnesses (v. 3). Because of this the adjective “gospel” is included in the English translation.

A TN The referent of the pronoun “him” is not entirely clear in the Greek text; it could be either (1) God the Father or (2) Jesus Christ, both of whom are mentioned at the end of v. 3. A reference to Jesus Christ is more likely because this is the nearest possible antecedent and because God (the Father) is specifically mentioned in the following clause in v. 5.

B TN The key to understanding the first major section of 1 John, 1:5–3:10, is found in the statement in 1:5: “God is light, and in him there is no darkness at all.” The idea of “proclamation”—the apostolic proclamation of eyewitness testimony that the prologue introduces (vv. 2, 3)—is picked up in v. 5 by the use of the noun ἀγγελία (angelia) and the verb ἀναγγέλλομεν (anangelomen), cognate to the verb in v. 3. The content of this proclamation is given by the ὅτι (hoti) clause in v. 5 as the assertion that God is light, so this statement should be understood as the author’s formulation of the apostolic eyewitness testimony introduced in the prologue. (This corresponds to the apostolic preaching elsewhere referred to as κήρυγμα [kērugma], although the term the apostle John uses here is ἀγγελία.)

SN Following the theme statement in v. 5, *God is light, and in him there is no darkness at all*, the author presents a series of three claims and counterclaims that make up the first unit of 1 John (1:5–2:2). The three claims begin with “if” (1:6, 8, 10) and the three counterclaims begin with “but if” (1:7, 9; 2:1) in the English translation.

C TN The context of this statement in v. 6 indicates clearly that the progressive (continuative or durative) aspect of the present tense must be in view here.

SN The relationship of the phrase *keep on walking to if we say* is very important for understanding the problem expressed in v. 6. If one should say (εἰπωμεν, eipōmen) that he has fellowship with God and yet continues walking (περιπατῶμεν, peripatōmen) in the darkness, then it follows (in the apodosis, the “then” clause) that he is lying and not practicing the truth.

heard from him^A and announce to you: God is light, and in him there is no darkness at all.^B ⁶If we say we have fellowship with him and yet keep on walking^C in the darkness, we are lying and not practicing^D the truth. ⁷But if we walk in the light as he himself is in the light, we have fellowship with one another and the blood of Jesus his Son cleanses^E us from all sin.^F ⁸If we say we do not bear the guilt of sin,^G we are deceiving ourselves and the truth is not in us. ⁹But if we confess our sins, he is faithful and righteous,^H forgiving^I us our sins and cleansing^J us from all unrighteousness.¹⁰ If we say we have not sinned, we make him a liar and his word is not in us. ¹(My little children,^K I am writing these things to you so that you may not sin.^L) But if anyone does sin, we have an

D TN Or “living according to . . .”

E TN Or “purifies.”

F TN BDAG 50 s.v. ἁμαρτία 1 defines this term as “a departure fr. either human or divine standards of uprightness” (see 5:17, where ἁμαρτία [hamartia] and ἀδικία [adikia] are related). This word occurs 17 times in 1 John, of which 11 are singular and 6 are plural.

SN From all sin. Sometimes a distinction between singular “sin” and plural “sins” has been suggested: Some would see the singular “all sin” of v. 7 as a reference to sinfulness before conversion and the plural “sins” of v. 9 as a reference to sins committed after one became a Christian. This amounts to making v. 7 refer to initial justification and v. 9 to sanctification. But the phrase “all sin” in v. 7 is so comprehensive that it can hardly be limited to preconversion sins, and the emphasis on “walking” in v. 7 strongly suggests that the Christian life is in view (not one’s life before conversion). In v. 8 sin appears as a condition or characteristic quality, which in v. 10 is regarded as universal. Apart from forgiveness in Christ it results in alienation from God (2:15) and spiritual death (3:14). But according to 1:7, cleansing from sin is possible by the blood (representing the sacrificial death) of Jesus.

G TN Grk “say we do not have sin.” The use of ἔχω + ἁμαρτία (echō + hamartia) is an expression limited to John and 1 John in the NT. On the analogy with other constructions where ἔχω governs an abstract noun (e.g., 1:3, 6, 7; 2:28; 3:3, 15, 21; 4:16, 17; 5:12–13), it indicates that a state is involved, which in the case of ἁμαρτία would refer to a state of sin. The four times the expression ἔχω + ἁμαρτία occurs in the Gospel of John (John 9:41; 15:22, 24; 19:11) all refer to situations where a wrong action has been committed or a wrong attitude has already existed, resulting in a state of sin, and then something else happens that further emphasizes the evil of that action or attitude. Here in 1 John 1:8 the sense is the same. The author is addressing people who have sinned (resulting in a state of sin), warning them that they cannot claim to be free from the guilt of that sin. The context of 1 John does not imply libertinism (where sins are flaunted as a way of demonstrating one’s “liberty”) on the part of the opponents, since the author makes no explicit charges of immoral behavior against his opponents. The worst the author explicitly says is

that they have failed to love the brethren (3:17). It seems more likely that the opponents were saying that things a believer did after conversion were not significant enough to be “sins” that could challenge one’s intimate relationship with God (a relationship the author denies that the opponents have to begin with).

H TN Or “just.”

I TN The ἵνα (hina) followed by the subjunctive is here equivalent to the infinitive of result, an “ecbat” or consecutive use of ἵνα according to BDAG 477 s.v. 3, where v. 9 is listed as a specific example. The translation with participles (“forgiving . . . cleansing”) conveys this idea of result.

J TN Or “purifying.”

KN My little children. The direct address by the author to his readers at the beginning of v. 1 marks a break in the pattern of the opponents’ claims (indicated by the phrase “if we say” followed by a negative statement in the apodosis, the “then” clause) and the author’s counterclaims (represented by “if” with a positive statement in the apodosis) made so far in 1:6–10. The seriousness of this last claim (in 1:10) causes the author to interrupt himself to address the readers as his faithful children and to explain to them that while he wants them not to sin, they may be assured that if they do, they can look to Jesus Christ, as their advocate with the Father, to intercede for them. After this, the last of the author’s three counterclaims in 1:5–2:2 is found in the “if” clause in 2:1b.

L TN There is some dispute over the significance of the aorist tense of ἁμαρτήτε (hamartēte): (1) F. Stagg (“Orthodoxy and Orthopraxy in the Johannine Epistles,” *RevExp* 67 [1970]:423–32, especially 428) holds that the aorist is nondescriptive, saying nothing about the nature of the action itself but only that the action has happened. This is indeed the normal aspectual value of the aorist tense in general, but there is some disagreement over whether with this particular verb there are more specific nuances of meaning. (2) M. Zerwick (*Biblical Greek* §251) and N. Turner (*MHT* 3:72) agree that the present tense of ἁμαρτάνω (hamartanō) means “to be in a state of sin” (i.e., a sinner) while the aorist refers to specific acts of sin. Without attempting to sort out this particular dispute, it should be noted that certain verbs do have different nuances of meaning in different tenses, nuances that are derived not solely from the aspectual value of the tense per se but from a combination of semantic factors that vary from word to word.

SN So that you may not sin. It is clear the author is not simply exhorting the readers not to be habitual or repetitive sinners, as if to imply that occasional acts of sin would be acceptable. The purpose of the author here is that the readers not sin at all, just as Jesus told the man he

healed in John 5:14, "Don't sin any more."

ΑΤΝ The description of the Holy Spirit as "Advocate" (Grk "Paraclete") is unique to the Gospel of John (John 14:16, 26; 15:26; 16:7). Here, in the only other use of the word in the NT, it is Jesus, not the Spirit, who is described as *παράκλητος* (*paraklētos*). The reader should have been prepared for this interchangeability of terminology, however, by John 14:16, where Jesus told the disciples that he would ask the Father to send them "another" paraclete (*ἄλλος*, *allos*, "another of the same kind"). This implies that *Jesus himself had been a paraclete* in his earthly ministry to the disciples. This does not answer all the questions about the meaning of the word here, though, since what is in view is not Jesus' role as an advocate during his earthly ministry but his role as an advocate in heaven before the Father. The context suggests intercession in the sense of legal advocacy, as stress is placed upon the righteousness of Jesus (Ἰησοῦν Χριστὸν δίκαιον, *Iēsooun Christon dikaiōn*). The concept of Jesus' intercession on behalf of believers does occur elsewhere in the NT, notably in Rom 8:34; Heb 7:25. Something similar is taking place here and is the best explanation of 1 John 2:1. An English translation like "advocate" or "intercessor" conveys this.

ΒΤΝ Or "Jesus Christ the righteous."

CTN A suitable English translation for this word (*ἱλασμός*, *hilasmos*) is a difficult and even controversial problem. "Expiation," "propitiation," and "atonement" have all been suggested. L. Morris, in a study that has become central to discussions of this topic (*The Apostolic Preaching of the Cross*, 140), sees as an integral part of the meaning of the word (as in the other words in the *ἱλασμοὶ* [*hilaskomai*] group) the idea of *turning away the divine wrath*, suggesting that "propitiation" is the closest English equivalent. It is certainly possible to see an averting of divine wrath in this context, where the sins of believers are in view and Jesus is said to be acting as the Advocate on behalf of believers. R. E. Brown's point (*Epistles of John* [AB], 220–21), that it is essentially cleansing from sin that is in view here and in the other use of the word in 4:10, is well taken, but the two connotations (averting wrath and cleansing) are not mutually exclusive, and it is unlikely that the propitiatory aspect of Jesus' work should be ruled out entirely in the usage in 2:2. Nevertheless, the English word "propitiation" is too technical to communicate to many modern readers, and a term like "atoning sacrifice" (given by Webster's *New International Dictionary* as a definition of "propitiation") is more appropriate here. Another term, "satisfaction," might also convey the idea, but "satisfaction" in Roman Catholic theology is a technical term for the performance

advocate^A with the Father, Jesus Christ the Righteous One,^B and he himself is the atoning sacrifice^C for our sins, and not only for our sins but also for the whole world.^D

Keeping God's Commandments

³Now^E by this we know that we have come to know God:^F if we keep his commandments.⁴The one who says "I have come to know God"^G and yet does not keep his commandments is a liar, and the truth is not in such a person.⁵But whoever obeys his^H word, truly in this person^I the love of God has been perfected. By this we know that we are in him.⁶The one who says he resides^J in God^K ought himself to walk^L just as Jesus^M walked.

⁷Dear friends, I am not writing a new commandment to you, but an old commandment which you have had from

of the penance imposed by the priest on a penitent.

SN The Greek word (*ἱλασμός*, *hilasmos*) behind the phrase *atoning sacrifice* conveys both the idea of "turning aside divine wrath" and the idea of "cleansing from sin."

DTN Many translations supply an understood repetition of the word "sins" here, thus "but also for the sins of the whole world."

ETN The translation of *καί* (*kai*) at the beginning of 2:3 is important for understanding the argument because a similar *καί* occurs at the beginning of 1:5. The use here is not just a simple continuative or connective use but has more of a resumptive force, pointing back to the previous use in 1:5.

SN Now. The author, after discussing three claims of the opponents in 1:6, 8, 10 and putting forward three counterclaims of his own in 1:7, 9; 2:1, now returns to the theme of "God as light" introduced in 1:5. The author will now discuss how a Christian may have assurance that he or she has come to know the God who is light, again by contrast with the opponents who make the same profession of knowing God but lack the reality of such knowledge, as their behavior makes clear.

FTN Grk "know him." (1) Many take the third-person pronoun *αὐτον* (*auton*) to refer to Jesus Christ, since he is mentioned in v. 1 and the pronoun *αὐτός* (*autos*) at the beginning of v. 2 clearly refers to him. But (2) it is more likely that God is the referent here, since (a) the assurance the author is discussing here is assurance that one has come to know God (all the claims of the opponents in 1:5–2:11 concern knowing and having fellowship with the God who is light); (b) when Jesus Christ is explicitly mentioned as an example to follow in 2:6, the pronoun *ἐκεῖνος* (*ekeinos*) is used to distinguish this from previous references with *αὐτός*; (c) the *καί* (*kai*) that begins 2:3 is parallel to the *καί* that begins 1:5, suggesting that the author is now returning to the discussion of God who is light, a theme introduced in 1:5. The author will now discuss how a Christian may have assurance that he or she has come to know the God who is light.

GTN Grk "know him." See the note on the phrase "know God" in v. 3 for explanation.

HTN The referent of this pronoun is probably to be understood as God, since God is the nearest previous antecedent.

ITN Grk "in him."

JTN The Greek verb μένω (*menō*) is commonly translated into contemporary English as "remain" or "abide," but both of these translations have some problems: (1) "Abide" has become in some circles almost a "technical term" for some sort

of special intimate fellowship or close relationship between the Christian and God, so that one may speak of Christians who are "abiding" and Christians who are not. It is accurate to say the word indicates a close, intimate (and permanent) relationship between the believer and God. However, it is very important to note that for the author of the Gospel of John and the Johannine Epistles every genuine Christian has this type of relationship with God, and the person who does not have this type of relationship (cf. 2 John v. 9) is not a believer at all (in spite of what he or she may claim). (2) On the other hand, to translate μένω as "remain" removes some of these problems but creates others: In certain contexts, such a translation can give the impression that those who currently "remain" in this relationship with God can at some point choose not to "remain," i.e., to abandon their faith and return to an unsaved condition. While one may easily think in terms of the author's opponents in 1 John as not "remaining," the author makes it inescapably clear in 2:19 that these people, in spite of their claims to know God and be in fellowship with God, never really were genuine believers. (3) In an attempt to avoid both these misconceptions, this translation renders μένω as "reside," except in cases where the context indicates that "remain" is a more accurate nuance, i.e., in contexts where a specific change of status or movement from one position to another is in view.

SN The Greek word μένω (*menō*) translated *resides* indicates a close, intimate (and permanent) relationship between the believer and God. It is very important to note that for the author of the Gospel of John and the Johannine Epistles every genuine Christian has this type of relationship with God, and the person who does not have this type of relationship (cf. 2 John v. 9) is not a believer at all (in spite of what he or she may claim).

KTN Grk "in him." Context indicates a reference to God since a different pronoun, ἐκεῖνος (*ekeinos*), is used later in the same verse to indicate a reference to Jesus. See the note on "Jesus" later in this verse.

LTN That is, ought to behave in the same way Jesus did. "Walking" is a common NT idiom for one's behavior or conduct.

MTN Grk "that one." Context indicates a reference to Jesus here. It is clear that

ἐκεῖνος (*ekeinos*) here does not refer to the same person as αὐτῷ (*autō*) in v. 6a. The switch to ἐκεῖνος indicates a change in the referent, and a reference to Jesus Christ is confirmed by the verb περιεπάτησεν (*periepatēsen*), an activity that can only describe Jesus' earthly life and ministry, the significance of which is one of the points of contention the author has with the opponents. In fact, ἐκεῖνος occurs six times in 1 John

(2:6; 3:3, 5, 7, 16; 4:17), and each one refers to Jesus Christ.

A^{SN} See John 13:34–35.

B^{TN} “Already” is not in the Greek text but is supplied for clarity.

C^{TN} “In him” probably refers to Jesus Christ, since the last third-person pronoun in v. 6 referred to Jesus Christ and there is no indication in the context of a change in referent.

D^{TN} The clause beginning with ὅτι (*hoti*) is often taken as (1) exegetical or (2) appositional to the commandment (ἐντολήν, *entolēn*), giving a further explanation or clarification of it. But the statement following the ὅτι is about light and darkness, and it is difficult to see how this has anything to do with the commandment, especially as the commandment is related to the “new commandment” of John 13:34 for believers to love one another. It is far more likely that (3) the ὅτι clause should be understood as causal, but this still does not answer the question of whether it offers the reason for writing the “new commandment” itself or the reason for the relative clause (“which is true in him and in you”). It probably gives the reason for the writing of the commandment, although R. E. Brown (*Epistles of John* [AB], 268) thinks it refers to both.

E^{SN} The reference to the darkness . . . passing away and the true light . . . already shining is an allusion to John 1:5, 9; 8:12. Because the author sees the victory of light over darkness as something already begun, he is writing Jesus' commandment to love one another to the readers as a reminder to (1) hold fast to what they have already heard (see 1 John 2:7) and (2) not be influenced by the teaching of the opponents.

F^{TN} Grk “the one saying he is in the light and hating his brother.” Here καὶ (*kai*) has been translated as “but” because of the contrast present in the two clauses.

G^{TN} Grk “his brother.” Here the term “brother” means “fellow believer” or “fellow Christian” (cf. BDAG 18 s.v. ἀδελφός 2.a). In the repeated uses of this form of address throughout the letter, it is important to remember that sometimes it refers (1) to genuine Christians (those who have remained faithful to the apostolic eyewitness testimony about

the beginning.^A The old commandment is the word that you have already^B heard. ⁸On the other hand, I am writing a new commandment to you which is true in him^C and in you, because^D the darkness is passing away and the true light is already shining.^E ⁹The one who says he is in the light but still hates^F his fellow Christian^G is still in the darkness. ¹⁰The one who loves his fellow Christian^H resides in the light, and there is no cause for stumbling in him.^I ¹¹But the one who hates his fellow Christian^J is in the darkness, walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.^K

Words of Reassurance

¹²I am writing to you,^L little children, that^M your sins have been forgiven because of his^N name. ¹³I am writing to you, fathers, that^O you have known him who has been from the

who Jesus is, as outlined in the prologue to the letter, 1:1–4; examples of this usage are 2:10; 3:14, 16), but often it refers (2) to the secessionist opponents whose views the author rejects (examples are found here at 2:9, as well as 2:11; 3:10, 15, 17; 4:20). Of course, to be technically accurate, in the latter case the reference is really to a “fellow member of the community”; the use of the term “fellow Christian” in the translation no more implies that such an individual is genuinely saved than the literal term “brother” that the author uses for such people. But a translation like “fellow member of the community” or “fellow member of the congregation” is extremely awkward and simply cannot be employed consistently throughout.

H^{TN} See the note on the term “fellow Christian” in v. 9.

I^{TN} The third-person pronoun αὐτῷ (*autō*) could refer either (1) to the person who loves his brother or (2) to the light itself that has no cause for stumbling “in it.” The following verse (v. 11) views darkness as operative within a person, and the analogy with Ps 119:165, which says that the person who loves God's law does not stumble, expresses a similar concept in relation to an individual. This evidence suggests that the person is the referent here.

J^{SN} The one who hates his fellow Christian. The author's paradigm for the opponents portrays them as those who show hatred for fellow Christians (Grk “brothers,” but not referring to one's physical siblings). This charge will be much more fully developed in ch. 3, where the author will compare the opponents to Cain (who is the model for one who hates a brother, since he ultimately murdered his own brother). In 3:17 the specific charge against the opponents will be failing to give material aid to a brother in need.

K^{SN} 1 John 2:3–11. The section, vv. 3–11, contains three claims to intimate knowledge of God, each introduced by the phrase “the one who says” (participles in the Greek text) in vv. 4, 6, 9. As with the three claims beginning with “if” in the previous section (1:6, 8, 10), these indirectly reflect the claims of the opponents. Each claim is followed by the author's evaluation and its implications.

L^{SN} I am writing to you. The author appears to have been concerned that some of his readers, at least, would accept the claims of the opponents as voiced in 1:6, 8, 10. The counterclaims the author has made in 1:7, 9; 2:1 seem intended to strengthen the readers and reassure them (among other things) that their sins are forgiven. Further assurances of their position here is in keeping with such a theme, and indeed,

the topic of reassurance runs throughout the entire letter (see the purpose statement in 5:13). Finally, in such a context the warning that follows in 2:15–17 is not out of place because the author is dealing with a community that is discouraged by the controversy that has arisen within it and that is in need of exhortation.

M^{TN} The ὅτι (*hoti*) that follows all six occurrences of γράφω/ἔγραφα (*graphō/ēgrapsa*) in vv. 12–14 can be understood as introducing either (1) a causal clause or (2) a content clause (if content, it could be said to introduce a direct object clause or an indirect discourse clause). Many interpreters have favored a causal translation, so that in each of the six cases what follows the ὅτι gives the reason why the author is writing to the recipients. Usage in similar constructions is not decisive because only one other instance of γράφω followed by ὅτι occurs in 1 John (2:21), and that context is just as ambiguous as this one. On other occasions γράφω does tend to be followed by a noun or pronoun functioning as direct object. This might argue for the content usage here, but it could also be argued that the direct object in the six instances in these verses is understood, namely, the content of the entire letter itself. Thus the following ὅτι clause could still be causal. Grammatical considerations aside, these uses of ὅτι are more likely introducing content clauses here rather than causal clauses because such a meaning better fits the context. If the uses of ὅτι are understood as causal, it is difficult to see why the author immediately gives a warning in the section that follows about loving the world. The confidence he has expressed in his readers (if the ὅτι clauses are understood as causal) would appear to be ill-founded if he is so concerned about their relationship to the world as vv. 15–17 seem to indicate. On the other hand, understanding the ὅτι clauses as content clauses fits very well the context of reassurance that runs throughout the letter.

N^{TN} “His” probably refers to Jesus Christ. Note the last reference was to Jesus in v. 8 and before that in v. 6; also the mention of sins being forgiven suggests Jesus' work on the cross.

O^{TN} See the note on “that” in v. 12.

A ¹⁴ **TN** See the note on “that” in v. 12.

B ¹⁴ **SN** The phrase *the evil one* is used in John 17:15 as a reference to Satan. Satan is also the referent here and in the four other occurrences in 1 John (2:14; 3:12; 5:18, 19).

C ¹⁴ **TN** See the note on “that” in v. 12.

D ¹⁴ **SN** The versification of vv. 13, 14 (so also NAB, NRSV, NLT, NIV11) follows that of the NA^{27/28} and UBS^{4/5} editions of the Greek text. Some English translations, however, break the verses between the sentence addressed to children and the sentence addressed to fathers (KJV, NKJV, NASB, NIV84). The same material has been translated in each case; the only difference is the versification of that material.

E ¹⁴ **TN** See the note on “that” in v. 12.

F ¹⁴ **TN** See the note on “that” in v. 12.

G ¹⁴ **TN** The genitive βίου (*biou*) is difficult to translate: (1) Many understand it as objective, so that βίος (*bios*, “material life”) becomes the *object* of one’s ἀλαζονεία (*alazoneia*, “pride” or “boastfulness”). Various interpretations along these lines refer to boasting about one’s wealth, showing off one’s possessions, boasting of one’s social status or lifestyle. (2) It is also possible to understand the genitive as subjective, however, in which case the βίος itself *produces* the ἀλαζονεία. In this case, the material security of one’s life and possessions produces a boastful overconfidence. This understanding better fits the context here: The focus is on people who operate purely on a human level and have no spiritual dimension to their existence. This is the person who loves the world, whose affections are all centered on the world, who has no love for God or spiritual things (“the love of the Father is not in him,” v. 15).

sn *The arrogance produced by material possessions.* The person who thinks he has enough wealth and property to protect himself and insure his security has no need for God (or anything outside himself).

H ¹⁴ **TN** See the note on the translation of the Greek verb μένω (*menō*) in v. 6. The translation “remain” is used for μένω (*menō*) here because the context contrasts the transience of the world and its desires with the permanence of the person who does God’s will.

Isn *Antichrists* is John’s description for the opponents and their false teaching, which is at variance with the apostolic eyewitness testimony about who Jesus is (cf. 1:1–4). The identity of these opponents has been variously debated by scholars, with some contending (1) that

beginning. I am writing to you, young people, that^A you have conquered the evil one.^B ¹⁴ I have written to you, children, that^C you have known the Father.^D I have written to you, fathers, that^E you have known him who has been from the beginning. I have written to you, young people, that^F you are strong, and the word of God resides in you, and you have conquered the evil one.

¹⁵ Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him,¹⁶ because all that is in the world (the desire of the flesh and the desire of the eyes and the arrogance produced by material possessions)^G is not from the Father, but is from the world.¹⁷ And the world is passing away with all its desires, but the person who does the will of God remains^H forever.

Warning about False Teachers

¹⁸ Children, it is the last hour, and just as you heard that the antichrist is coming, so now many antichrists^I have appeared. We know from this that it is the last hour. ¹⁹ They went out from us, but they did not really belong to us, because if they had belonged to us, they would have remained^J with us. But^K they went out from us^L to demonstrate^M that all of them do not belong to us.^N

²⁰ Nevertheless you have an anointing from the Holy One, and you all know.^O ²¹ I have not written to you that^P you do

these false teachers originally belonged to the group of apostolic leaders but departed from it (“went out from us,” 2:19). It is much more likely (2) that they arose from within the Christian communities to which John is writing, however, and with which he identifies himself. This identification can be seen in the interchange of the pronouns “we” and “you” between 1:10 and 2:1, for example, where “we” does not refer only to John and the other apostles but is inclusive, referring to both himself and the Christians he is writing to (2:1, “you”).

J ¹⁹ **TN** See the note on the translation of the Greek verb μένω (*menō*) in v. 6. Here μένω has been translated as “remained” since it is clear that a change of status or position is involved. The opponents departed from the author’s congregation(s) and showed by this departure that they never really belonged. Had they really belonged, they would have stayed (“remained”).

K ¹⁹ **TN** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

L ¹⁹ **TN** The phrase “they went out from us” is not repeated a second time in the Greek text but constitutes an ellipsis. For clarity it is necessary to repeat it in the English translation.

M ¹⁹ **TN** Grk “in order that it may be demonstrated.” The passive infinitive has been translated as active and the purpose clause translated by an infinitive in keeping with contemporary English style.

N ¹⁹ **SN** All of them do not belong to us. The opponents chose to depart rather than remain in fellowship with the community to which the author writes and with which he associates himself. This demonstrates conclusively to the author that they never really belonged to that community at all (in spite of what they were claiming). V. 19 indicates that the

departure was apparently the opponents’ own decision rather than being thrown out or excommunicated. But for John, if they had been genuine believers, they would have remained in fellowship. Now they have gone out into the world, where they belong (cf. 4:5).

O ²⁰ **TC** A two-letter difference in Greek creates two quite diverse readings:

πάντες (*pantes*, nominative plural in “you all know”) is read by κ B P Ψ 1852 sy sa; A C 049 5 33 81 436 1175 1243 1611 1735 1739 1881 2344 2492 ∞ latt bo have the accusative πάντας (*panta*, “you know all things”). The external evidence favors the nominative reading, but it is not overwhelming. The internal evidence

is more compelling in favor of the nominative. Scribes would naturally tend to give the transitive verb a direct object, especially because of the parallel in the first half of the verse. And intrinsically, the argument seems to be in balance with v. 19: the “all” who have gone out and are not “in the know” with the “all” who have an anointing and know that they are true believers. Further, as R. E. Brown points out, “the fact of their knowledge (*pantes*), not the extent of its object (*panta*), seems best to fit the reassurance” (*Epistles of John* [AB], 349). R. E. Brown further points out the connection with the new covenant in Jer 31 with this section of 1 John, especially Jer 31:34—“They all [*pantes*] shall know me.” Since 1 John alludes to Jer 31, without directly quoting it, this is all the more reason to see the nominative as autographic: Allusions are often overlooked by scribes (transcriptional evidence) but support the intrinsic evidence. Thus, the evidence is solidly, though not overwhelmingly, behind the nominative reading.

sn The statement *you all know* probably constitutes an indirect allusion to the provisions of the new covenant mentioned in Jer 31 (see especially Jer 31:34). See also R. E. Brown, *The Epistles of John* [AB], 349.

P ²¹ **TN** The interpretation of the three ὅτι clauses in v. 21 is very difficult: (1) All three instances of ὅτι (*hoti*) may be causal (so NASB, NIV, NEB). (2) The first two may be causal while the third indicates content (declarative or recitative ὅτι, so KJV, RSV, TEV, NRSV). (3) However, it is best to take all three instances as indicating content because this allows all three to be subordinate to the verb ἔγραψα (*egrapsa*) as compound direct objects. The author writes to reassure his readers (a) that they do indeed know the truth (first two uses of ὅτι) and (b) that no lie is of the truth (third use).

not know the truth, but that^A you do know it, and that^B no lie is of the truth.²² Who is the liar but the person who denies that Jesus is the Christ^C? This one is the antichrist: the person who denies the Father and the Son.²³ Everyone who denies the Son does not have the Father either. The person who confesses the Son has the Father also.^D

²⁴ As for you, what you have heard from the beginning must remain^E in you. If what you heard from the beginning remains in you, you also will remain in the Son and in the Father.²⁵ Now this^F is the promise that he^G himself made to^H us: eternal life.¹ ²⁶ These things I have written to you about those who are trying to deceive you.^I

²⁷ Now as for you, the anointing^K that you received from him^L resides^M in you, and you have no need for anyone to teach you. But as his^N anointing teaches you about all things, it is true and is not a lie. Just as^O it^P has taught you, you reside^Q in him.

Children of God

²⁸ And now, little children, remain^R in him,^S so that when^T he appears we may have confidence and not shrink away from him in shame when he comes back.^U ²⁹ If you know that he is

R ²⁸ Again, as at the end of v. 27, the verb μένετε (*menete*) may be read as either (1) indicative or (2) imperative mood. At the end of v. 27 the translation opted for an indicative because the author had been attempting to reassure his readers that they did indeed possess eternal life and also because an indicative at the end of v. 27 balances the indicative reference to the “anointing” residing in the readers at the beginning of the verse. With the return in v. 28 to the eschatological

turn agrees with John 5:24.

J ²⁹ The phrase *those who are trying to deceive you* in v. 26 is a clear reference to the secessionist opponents mentioned earlier in v. 19, who are attempting to deceive the people the author is writing to.

K ²⁹ *The anointing*. The “anointing” (χρίσμα, *chrisma*) that believers have received refers to the indwelling Holy Spirit that has been given to them at their conversion.

L ²⁹ The pronoun could refer to God or Jesus Christ, but a reference to Jesus Christ is more likely here.

M ²⁹ This use of μένω (*menō*) has been translated “reside” both times in v. 27 because it refers to the current status of believers.

N ²⁹ The pronoun could refer (1) to God or (2) to Jesus Christ, but a reference to Jesus Christ is more likely here.

O ²⁹ *Grk* “and is not a lie, and just as.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

P ²⁹ *Or* “he.”

Q ²⁹ The verb may be read as either (1) indicative or (2) imperative mood. The same verb is found in the following verse, v. 28, but the address to the readers there seems clearly to indicate an imperative. On analogy some have called for an imperative here, but others have seen this as suggesting an indicative here, so that the author is not repeating himself. An indicative is slightly more likely here. Up to this point the thrust of the author has been reassurance rather than exhortation, and an indicative here (“... you reside in him”) balances the indicative in the first part of v. 27 (“the anointing that you received from him resides in you ...”). With the following verse the author switches from reassurance (the readers at the time he is writing still “remain”; they have not yet adopted the teaching of the opponents) to exhortation (he is writing so that they will “remain” and not succumb to the deception of the opponents).

note introduced in v. 18, however, it appears that the author switches from reassurance to exhortation. At the time he is writing them, the readers do still “remain” since they have not yet adopted the heretical teaching of the opponents. But now the author wants to forestall the possibility that they might do so at some point, and so he begins this section with an exhortation to the readers to “reside/remain” in Christ. This suggests that μένετε in the present verse should be read as imperative rather than indicative, a view made even more probable by the following ἵνα (*hina*) clause that states the purpose for the exhortation: In order that at the Parousia (second advent) when Jesus Christ is revealed, the readers may have confidence and not shrink back from him in shame when he appears.

S ²⁹ A reference to Jesus Christ is more likely here. Note the mention of the second coming (second advent) at the end of this verse.

T ²⁹ In this context ἐάν (*ean*) indicates not uncertainty about whether Christ will return but rather uncertainty about the exact time when the event will take place. In the Koine period ἐάν could mean “when” or “whenever” and was virtually the equivalent of ὅταν (*hotan*; see BDAG 268 s.v. ἐάν 2). It has this meaning in John 12:32; 14:3.

U ²⁹ *Grk* “at his coming.”

sn *Have confidence . . . shrink away from him in shame when he comes back.* Once again in the antithetical framework of Johannine thought (i.e., the author’s tendency to think in terms of polar opposites), there are only two alternatives, just as there are only two alternatives in John 3:18–21, a key section for the understanding of the present passage in 1 John. Anyone who does not “remain” demonstrates (just as the opponents demonstrated by their departure from the community in 1 John 2:19) that whatever profession he has made is false and he is not truly a believer.

A ²⁸ See the note on the first occurrence of “that” in v. 21.

B ²⁸ See the note on the first occurrence of “that” in v. 21.

C ²⁸ *Or* “the Messiah”

D ²⁸ The Byzantine text, with a handful of other MSS (81 642 1175 2492 381), lacks the last eight words of this verse, “The person who confesses the Son has the Father also” (ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει, *ho homologōn ton huion kai ton patera echei*). Although shorter readings are often preferred (since scribes would tend to add material rather than delete it), if an unintentional error is likely, shorter readings are generally considered secondary. This is a classic example of such an unintentional omission: The τὸν πατέρα ἔχει of the preceding clause occasioned the haplography, with the scribe’s eye skipping from one τὸν πατέρα ἔχει to the other.

E ²⁸ The word translated “remain” may also be translated “reside” (three times in v. 24). See also the notes on the translation of the Greek verb μένω (*menō*) in vv. 6, 19. Here the word can really have both nuances of “residing” and “remaining,” and it is impossible for the English reader to catch both nuances if the translation provides only one.

F ²⁸ It is difficult to know whether the phrase καὶ αὕτη ἐστίν (*kai hautē estin*) refers (1) to the preceding or (2) to the following material, or (3) to both. The same phrase occurs at the beginning of 1:5, where it serves as a transitional link between the prologue (1:1–4) and the first major section of the letter (1:5–3:10). It is probably best to see the phrase here as transitional as well; thus καὶ (*kai*) has been translated “now” rather than “and.” The accusative phrase at the end of 2:25, τὴν ζωὴν τὴν αἰώνιον (*tēn zōēn tēn aiónion*), stands in apposition to the relative pronoun ἣν (*hēn*), whose antecedent is ἡ ἐπαγγελία (*hē epangelia*; see BDF §295). Thus the “promise” consists of “eternal life.”

G ²⁸ The pronoun could refer to God or Jesus Christ, but a reference to Jesus Christ is more likely here.

H ²⁸ *Grk* “he himself promised.” The repetition of the cognate verb “promised” after the noun “promise” is redundant in English.

I ²⁸ The promise consists of *eternal life*, but it is also related to the concept of “remaining” in v. 24. The person who remains “in the Son and in the Father” thus has this promise of eternal life from Jesus himself. Consistent with this, 5:12 implies that the believer has this eternal life *now*, not just in the future, and this in

ΑΤΝ The mood of γινώσκετε (*ginōskete*) may be understood as (1) indicative or (2) imperative. It is better to understand the verb here as indicative because in 1 John "knowledge" is something one *has* as a result of being a believer (2:3, 5, 20, 21; 3:16, 19, 24; 4:2, 13; 5:2) rather than something one *has to be* exhorted about. The change in verbs from οἶδα (*oída*) to γινώσκω (*ginōskō*) is another example of Johannine stylistic variation.

ΒΤΝ The verb γεννάω (*gennaō*) presents a translation problem: (1) Should the passive be translated archaically, "be begotten" (the action of the male parent; see BDAG 193 s.v. 1.a), or (2) should it be translated "be born" (as from a female parent; see BDAG 194 s.v. 2)? A number of modern translations (RSV, NASB, NIV) have opted for the latter, but (3) the imagery expressed in 3:9 clearly refers to the action of the male parent in procreating a child, as does 5:1 ("everyone who loves the father loves the child fathered by him"), and so a word reflecting the action of the male parent is called for here. The contemporary expression "fathered by" captures this idea.

CTN The ἵνα (*hina*) clause is best understood (1) as epexegetical (or explanatory), clarifying the love (ἀγάπην, *agapēn*) that the Father has given to believers. Although it is possible (2) to regard the ἵνα as indicating result, the use of ποταπὴν (*potapēn*, "what sort of") to modify ἀγάπην suggests that the idea of "love" will be qualified further in the following context, and this qualification is provided by the epexegetical ἵνα clause.

DTN "Indeed" is not in the Greek text but is supplied to indicate emphasis.

ETC The phrase καὶ ἐσμεν (*kai esmen*, "and we are") is omitted in 049 69 1175 2492 ᵛῼ. There seems to be no theological reason to omit the words, though possibly some scribes considered it redundant. This has all the earmarks of a classic case of homoioteleuton, for the preceding word (κλήθωμεν, *klēthōmen*, "we should be called") ends in -μεν (-*men*).

ΤΝ The indicative mood indicates that the verb ἐσμέν (*esmen*) at the end of v. 1a is not governed by the ἵνα (*hina*) and does not belong with the ἵνα clause, since this would have required a subjunctive. If the verb ἐσμέν were subjunctive, the force of the clause would be "that we should be called children of God, and be [children of God]." With ἐσμέν as indicative, the clause reads "that we should be called children of God, and indeed we are [children of God]."

FTN Lexically it is clear that this phrase indicates reason, but what is not clear is whether τοῦτο (*touto*) refers (1) to what follows, (2) to what precedes, or (3) to both (as with the ἐν τοῦτο [*en touto*] phrases throughout 1 John). Διὰ τοῦτο (*dia touto*) occurs 15 times in the Gospel of John, and a pattern emerges that is so consistent that it appears to be the key to the usage here. Six times in the Gospel

righteous, you also know^A that everyone who practices righteousness has been fathered^B by him.

3 (See what sort of love the Father has given to us: that^C we should be called God's children—and indeed^D we are!^E For this reason^F the world does not know us: because it did not know him.^G 2 Dear friends, we are God's children now, and what we will be^H has not yet been revealed. We^I know that^J whenever^K it^L is revealed^M we will be like him, because^N we will see him just as he is.^O 3 And everyone who has this hope

of John (John 5:16, 18; 8:47; 10:17; 12:18, 39) the phrase refers to what follows, and in each of these instances an epexegetical ὅτι (*hoti*) clause follows. Nine times in John (1:31; 6:65; 7:21–22; 9:23; 12:27; 13:11; 15:19; 16:15; 19:11) the phrase refers to what precedes, and in none of these instances it is followed by a ὅτι clause. The phrase διὰ τοῦτο is used three times in the Johannine Epistles. In two of these (1 John 4:5; 3 John v. 10) there is no ὅτι clause following, and so the διὰ τοῦτο should refer to preceding material. Here in 1 John 3:1 there is an epexegetical ὅτι clause following, so the διὰ τοῦτο should (unless it is the only exception in the Gospel of John and the Johannine Epistles) refer to what follows, i.e., to the ὅτι clause itself. This is indicated by the colon in the translation.

GSN The pronoun *him* is a clear reference to Jesus Christ (cf. John 1:10).

HTN The subject of the third-person singular passive verb ἐφανερώθη (*ephanerōthē*) in v. 2 is the following clause τί ἐσόμεθα (*ti esometha*): "Dear friends, we are God's children now, and what we will be has not yet been revealed."

SN *What we will be.* The opponents have been revealed as antichrists now (2:19). What believers will be is to be revealed later. In light of the mention of the Parousia in 2:28, it seems likely that an eschatological revelation of the true character of believers is in view here. **ITC** In several witnesses (1175 1611 1735 2492 ᵛῼ sy^p sa^{mss}), δέ (*de*, "and") occurs after οἰδαμεν (*oidamen*, "we know"); as a postpositive conjunction it is nevertheless not translated before the verb. Such an addition is a predictable scribal change, especially since Koine Greek almost always begins each sentence with a conjunction. This, coupled with the poor external credentials, suggests that this word was added later.

TN The relationship of v. 2b to v. 2a is difficult. It seems best to regard this as a case of asyndeton, although the Byzantine text, the Syriac Peshitta, the Bohairic Coptic, and some MSS of the Sahidic Coptic supply δέ (*de*) after οἰδαμεν (*oidamen*) in v. 2b. This addition is not likely to be original, but it does reflect a tendency among scribes to see an adversative (contrastive) relationship between v. 2a and v. 2b. This seems to be an accurate understanding of the relationship between the clauses from a logical standpoint: "and what we shall be has not yet been revealed, but we know that whenever he should be revealed, we shall be like him."

JTN The first ὅτι (*hoti*) in v. 2 follows οἰδαμεν (*oidamen*), a verb of perception, and introduces an indirect discourse

clause that specifies the content of what believers know:

"that whenever it is revealed we will be like him."

KTN In this context ἐάν (*ean*) indicates not uncertainty about whether what believers will be shall be revealed but rather

uncertainty about the exact time the event will take place. In the Koine period ἐάν can mean "when" or "whenever" and is virtually the equivalent of ὅταν (*hotan*; see BDAG 268 s.v. ἐάν 2). It has this meaning in John 12:32; 14:3. Thus the phrase here should be translated "we know that whenever it is revealed."

LTN Many take the understood subject ("he") of φανερώθῃ (*phanerōthē*) as a reference to Jesus Christ because the same verb was used in 2:28 in reference to the Parousia (second advent). In the immediate context, however, a better analogy is ἐφανερώθη τί ἐσόμεθα (*ephanerōthē ti esometha*) in 3:2a. There the clause τί ἐσόμεθα is the subject of the passive verb: "what we shall be has not yet been revealed." From a grammatical standpoint it makes better sense to see the understood subject of φανερώθῃ as "it" rather than "he" and as referring back to the clause τί ἐσόμεθα in v. 2a. In the context this makes good sense: "Dear friends, we are God's children now, and what we will be has not yet been revealed. We know that whenever it is revealed we will be like him, because we will see him just as he is." This emphasizes the contrast in the verse between the present state ("not yet been revealed") and the future state ("shall be revealed") of believers, and this will of course take place at the Parousia.

MSN *Is revealed.* It may well be that the use of the same passive verb here (from φανερώω, *phanerōō*) is intended to suggest to the reader the mention of the Parousia (Christ's second coming) in 2:28.

NTN The second ὅτι (*hoti*) in v. 2 is best understood as causal, giving the reason why believers will be like God: "we will be like him, because we will see him just as he is."

ON The phrase *we will be like him, because we will see him just as he is* has been explained two ways: (1) Believers will really become more like God than they now are and will do this through seeing God as he really is, or (2) believers will realize that they are already like God but will not realize it until they see him as he is. One who sees a strong emphasis on realized eschatology in the Gospel of John and the Epistles might opt for the second view, since it downplays the difference between what believers already are in the present age and what they will become in the next. It seems better, though, in light of the statement in v. 2a that "what we will be has not yet been revealed" and because of the reference to Christ's parousia in 2:28, that the author intends to distinguish between the present state of believers and what they will be like in the future. Thus the

first view is better, that believers really will become more like God than they are now, as a result of seeing him as he really is.

A ^{TN} "Focused" is

not in the Greek text but is supplied for clarity.

B ^{SN} The verb translated *purifies* (ἀγνίζω, *hagnizō*) is somewhat unusual here, since it is not common in the NT and occurs only once in the Gospel of John (John 11:55). One might wonder why the author did not use the more common verb ἀγιάζω (*hagiazō*), as in John 17:19, where Jesus prays, "I set myself apart on their behalf, so that they too may be truly set apart." It is possible that there is some overlap between the two verbs and thus this is another example of Johannine stylistic variation, but the verb ἀγνίζω is used in the context of John 11:55, which describes ritual purification for the Passover, a usage also found in the LXX (Exod 19:10–11; Num 8:21). In this context the use of ἀγνίζω would remind the readers that, if they have the future hope of entering the Father's presence ("see him just as he is" in 1 John 3:2), they need to prepare themselves by living a purified lifestyle now, just as Jesus lived during his earthly life and ministry (cf. 2:6). This serves to rebut the opponents' claims to moral indifference, that what the Christian does in the present life is of no consequence.

C ^{TN} *Grk* "that one." Context indicates a reference to Jesus here. The switch from αὐτός (*autos*) to ἐκεῖνος (*ekeinos*) parallels 2:6 (see the note there). Since purity of life is mentioned in the context, this almost certainly refers to Jesus in his earthly life and ministry as the example believers should imitate (a major theme of the author throughout 1 John).

D ^{SN} 1 John 3:1–3. All of 3:1–3 is a parenthesis within the present section in which the author reflects on what it means to be fathered by God, a subject he has mentioned at the end of 2:29. The sequence of the argument is then resumed by 3:4, which is in opposition to 2:29.

E ^{SN} *Everyone who practices sin*. In contrast to the *πάς* *ō* (*pas ho*) + participle construction in v. 3 ("everyone who has," *πάς* *ō* ἔχων [*pas ho echōn*]) that referred to believers, the use of "everyone who practices sin" (*πᾶς ὁ ποιών τὴν ἁμαρτίαν* [*pas ho poiōn tēn hamartian*]) here refers to the author's opponents. A similar use, referring to the opponents' denial of the Son, is found in 2:23.

F ^{SN} The Greek word ἀνομία (*anomia*) is often translated "iniquity" or "lawlessness" and in the LXX refers particularly to transgression of the law of Moses. In Jewish thought the ideas of sin (ἁμαρτία, *hamartia*) and lawlessness or iniquity (ἀνομία) were often equated because sin involved a violation of the Mosaic law and hence lawlessness. For example, Ps 51:5 LXX sets the two in parallel, and Paul in Rom 4:7 (quoting Ps 32:1) does the same. For the author, it is not violation of the Mosaic law that results in lawlessness, since he is writing to Christians. The

focused^A on him purifies^B himself, just as Jesus^C is pure).^D

⁴Everyone who practices sin^E also practices lawlessness;^F indeed,^G sin is lawlessness. ⁵And you know that Jesus^H was revealed to take away^I sins, and in him there is no sin. ⁶Everyone who resides^J in him does not sin;^K everyone who sins has neither seen him nor known him. ⁷Little children, let

"law" for the author is the law of love, as given by Jesus in the new commandment of John 13:34–35. This is the command to love one's brother, a major theme of 1 John and the one specific sin in the entire letter that the opponents are charged with (1 John 3:17). Since the author has already labeled the opponents "antichrists" in 2:18, it may well be that he sees in their iniquitous behavior of withdrawing from the community and refusing to love the brethren a foreshadowing of the apocalyptic iniquity of the end times (cf. 2 Thess 2:3–8). In Matt 24:11–12 Jesus foretold that false prophets would arise in the end times (cf. 1 John 4:1), that "lawlessness" (*anomia*) would "increase," and that "the love of many will grow cold" (which would certainly fit the author's portrait of the opponents here).

G ^{TN} *Grk* "and."

H ^{TN} *Grk* "that one." The context makes it clear that this is a reference to Jesus because the reader is told he "was revealed to take away sins." The connection with Jesus as "the Lamb of God who takes away the sin of the world" in John 1:29 provides additional confirmation that the previous use of ἐκεῖνος (*ekeinos*) in 1 John 3:3b should also be understood as a reference to Jesus, as 2:6 was.

I ^{SN} In Johannine thought it is Jesus, "the Lamb of God who takes away the sin of the world" (John 1:29).

J ^{TN} The *ἐν* (*hina*) clause gives the purpose of Jesus' self-revelation as he manifested himself to the disciples and to the world during his earthly life and ministry: It was "to take away sins."

K ^{TN} Here the verb μένω (*menō*) refers to the permanence of relationship between Jesus and the believer, as in 2:27, 28. It is clear that Jesus is the referent of the phrase ἐν αὐτῷ (*en autō*) because he is the subject of the discussion in 3:5.

L ^{TN} The interpretive problem raised by the use of the present tense ἁμαρτάνει (*hamartanei*) in this verse (and ποιεῖ [*poieῖ*] in v. 9 as well) is that (a) it appears to teach a sinless state of perfection for the true Christian and (b) it appears to contradict the author's own statements in 2:1–2, where he acknowledged that Christians do indeed sin. (1) One widely used method of reconciling the acknowledgment in 2:1–2 that Christians do sin with the statements in 3:6, 9 that they do not is expressed by M. Zerwick (*Biblical Greek* §251). He understands the aorist to mean "commit sin in the concrete, commit some sin or other," while the present means "be a sinner, as a characteristic 'state'." N. Turner (*Grammatical Insights*, 151) argues essentially the same as M. Zerwick, stating that the present tense ἁμαρτάνει is stative (be a sinner) while the aorist is ingressive (begin to be a sinner, as the initial step of committing this or that sin). Similar

interpretations can be found in a number of grammatical works and commentaries. (2) Others, however, have questioned the view that the distinction in tenses alone

can convey a "habitual" meaning without further contextual clarification, including C. H. Dodd (*The Johannine Epistles* [MNTC], 79) and Z. C. Hodges ("1 John," *BKCNT*, 894). B. M. Fanning (*Verbal Aspect* [OTM], 215–17) has concluded that the habitual meaning for the present tense cannot be ruled out because there are clear instances of habitual presents in the NT where other clarifying words are not present and the habitual sense is derived from the context alone. This means that from a grammatical standpoint alone, the habitual present cannot be ruled out in vv. 6, 9. It is still true, however, that it would have been much clearer if the author had reinforced the habitual sense with clarifying words or phrases in vv. 6, 9 if that is what he had intended. C. H. Dodd's point, that reliance on the distinction in tenses alone is quite a subtle way of communicating such a vital point in the author's argument, is still valid. It may also be added that the author of 1 John has demonstrated a propensity for alternating between present and aorist tenses for purely stylistic reasons (see 2:12).

SN *Does not sin*. It is best to view the distinction between "everyone who practices sin" in v. 4 and "everyone who resides in him" in v. 6 as absolute and sharply in contrast. The author is here making a clear distinction between the opponents, who as moral indifferentists downplay the significance of sin in the life of the Christian, and the readers, who as true Christians recognize the significance of sin because Jesus came to take it away (v. 5) and to destroy it as a work of the devil (v. 8). This argument is developed more fully by S. Kubo ("1 John 3:9: Absolute or Habitual?" *AUSS* 7 [1969]: 47–56), who takes the opponents as Gnostics who define sin as ignorance. The opponents were probably not adherents of fully developed Gnosticism, but S. Kubo is right that the distinction between their position and that of the true Christian is intentionally portrayed by the author here as a sharp antithesis. This explanation still has to deal with the contradiction between 2:1–2 and 3:6–9, but this does not present an insuperable difficulty. The author of 1 John has repeatedly demonstrated a tendency to present his ideas antithetically, in "either/or" terms, in order to bring out for the readers the drastic contrast between themselves as true believers and the opponents as false believers. In 2:1–2 the author can acknowledge the possibility that a true Christian might on occasion sin because in this context he wishes to reassure his readers that the statements he has made about the opponents in the preceding context do not apply to them. But in 3:4–10, his concern is to bring out the absolute difference between the opponents and his readers, so he

speaks in theoretical rather than practical terms that do not discuss the possible occasional exception because to do so would weaken his argument.

ASN The one who practices righteousness. The participle (ὁ ποιῶν, *ho poiōn*) + noun constructions in vv. 7, 8a, the first positive and the second negative, serve to emphasize the contrast between the true Christians (“the one who practices righteousness”) and the opponents (“the one who practices sin,” v. 8a).

BTN Grk “that one.” Context indicates a reference to Jesus here. As with the previous uses of ἐκεῖνος (*ekeinos*) by the author of 1 John (2:6; 3:3, 5), this one refers to Jesus, as the reference to “the Son of God” in the following verse (v. 8) makes clear.

CSN The one who practices sin is of the devil. V. 10 and John 8:44 might be cited as parallels because these speak of opponents as the devil’s “children.” However, it is significant that the author of 1 John never speaks of the opponents as “fathered by the devil” in the same sense as Christians are “fathered by God” (1 John 3:9). A concept of evildoers as “fathered” by the devil in the same sense as Christians are fathered by God would imply a much more fully developed Gnosticism with its dualistic approach to humanity. The author of 1 John carefully avoids saying that the opponents are “fathered by the devil,” because in Johannine theology not to be fathered by God is to be fathered only by the flesh (John 1:13). This is a significant piece of evidence that 1 John predates the more fully developed Gnosticism of the second century. What the author *does* say is that the opponents (“the one who practices sin”) are “of the devil,” in the sense that they belong to him and have given him their allegiance.

DTN The present-tense verb has been translated as an extending-from-past present (a present of past action still in progress). See *ExSyn* 520.

ETN Here εἰς τοῦτο (*eis touto*) states the purpose for the revelation of God’s Son. However, the phrase offers the same difficulty as all the ἐν τούτῳ (*en toutō*) phrases in 1 John: Does it refer to what precedes or to what follows? By analogy with the ἐν τούτῳ construction it is probable that the phrase εἰς τοῦτο here refers to what follows: There is a ἵνα (*hina*) clause following that appears to be related to the εἰς τοῦτο, and in fact is resumptive (i.e., it restates the idea of “purpose” already expressed by the εἰς τοῦτο). Thus the meaning is “For this purpose the Son of God was revealed: to destroy the works of the devil.”

FTN In the Gospel of John λύση (*lusē*) is used both literally and figuratively. In John 1:27 it refers to a literal loosing of one’s sandal-thong and in John 2:19 to a destruction of Jesus’ physical body,

no one deceive you: The one who practices righteousness^A is righteous, just as Jesus^B is righteous. ⁸The one who practices sin is of the devil,^C because the devil has been sinning^D from the beginning. For this purpose^E the Son of God was revealed: to destroy^F the works of the devil. ⁹Everyone who has been fathered^G by God does not practice sin,^H because^I God’s^J seed^K resides in him, and thus^L he is not able to sin, because he has been fathered by God. ¹⁰By this^M the children of God and the children of the devil are revealed: Everyone who does not practice righteousness—the one who does not love his fellow Christian^N—is not of God.

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¹¹For^O this is the

which was understood by the hearers to refer to physical destruction of the Jerusalem temple. In John 5:18 it refers to the breaking of the Sabbath, in John 7:23 to the breaking of the law of Moses, and in John 10:35 to the breaking of the scriptures. The verb is again used literally in John 11:44 at the resurrection of Lazarus when Jesus commands that he be released from the graveclothes with which he was bound. Here in 1 John 3:8 the verb means, with reference to “the works of the devil,” to “destroy, bring to an end, abolish.” See BDAG 607 s.v. λύω 4 and F. Büchsel, *TDNT* 4:336.

GTN The imagery expressed here (σπέρμα αὐτοῦ, *sperma autou*, “his seed”) clearly refers to the action of the male parent in procreation, and so “fathered” is the best choice for translating γεννάω (*gennaō*; see 2:29).

HTN The problem of the present tense of ποιεῖ (*poiei*) here is exactly that of the present tense of ἁμαρτάνει (*hamartanei*) in v. 6. Here in v. 9 the distinction is sharply drawn between “the one who practices sin” in v. 8, who is of the devil, and the one who is “fathered by God” in v. 9, who “does not practice sin.” See S. Kubo (“1 John 3:9: Absolute or Habitual?” *AUSS* 7 [1969]: 47–56) for a fuller discussion of the author’s argument as based on a sharp antithesis between the recipients (true Christians) and the opponents (heretics).

SN Does not practice sin. Again, as in v. 6, the author is making a clear distinction between the opponents, who as moral indifferentists downplay the significance of sin in the life of the Christian, and the recipients, who as true Christians recognize the significance of sin because Jesus came to take it away (v. 5) and to destroy it as a work of the devil (v. 8). This explanation still has to deal with the apparent contradiction between the author’s statements in 2:1–2 and those here in 3:9, but this is best explained in terms of the author’s tendency to present issues in “either/or” terms to bring out the drastic contrast between his readers, whom he regards as true believers, and the opponents, whom he regards as false. In 2:1–2 the author can acknowledge the possibility that a true Christian might on occasion sin because in this context he wishes to reassure his readers that the statements he has made about the opponents in the preceding context do not apply to them. But in 3:4–10, his concern

is to bring out the absolute difference between the opponents and his readers, so he speaks in theoretical terms that do not discuss the possible occasional exception because to do so would weaken his argument.

ITN Both the first and second ὅτι (*hoti*) in v. 9 are causal. The first gives the reason why the person who is begotten by God does not practice sin (“be-

cause God’s seed resides in him”). The second gives the reason why the person who is begotten by God is not able to sin (“because he has been fathered by God”). **JTN** Grk “his.” The referent (God) has been specified in the translation for clarity.

KTN The closest meaning for σπέρμα (*sperma*) in this context is “male generating seed” (cf. BDAG 937 s.v. 1.b), although this is a figurative rather than a literal sense. Such imagery is bold and has seemed crudely anthropomorphic to some interpreters, but it poses no more difficulty than the image of God as a male parent fathering Christians that appears in John 1:13 and is behind the use of γεννάω (*gennaō*) with reference to Christians in 1 John 2:29; 3:9; 4:7; 5:1, 4, 18.

LTN “Thus” is not in the Greek text but is supplied to bring out the resultative force of the clause in English.

MTN Once again there is the problem (by now familiar to the interpreter of 1 John) of determining whether the phrase ἐν τούτῳ (*en toutō*) in v. 10 refers (1) to what precedes or (2) to what follows. If it refers to what precedes, it serves to conclude the unit that began with 2:28. The remainder of 3:10 would then form a transition to the following material (another “hinge” passage). On the other hand, if the phrase ἐν τούτῳ refers to what follows, then the entirety of v. 10 is a summary statement at the end of 2:28–3:10 that recapitulates the section’s major theme (*conduct is the clue to paternity*) and provides at the same time a transition to the theme of *loving one’s brother* that will dominate the following section (3:11–24). Although R. E. Brown (*Epistles of John* [AB], 416) prefers to see the phrase as referring to the preceding material, it makes better sense to refer it to the remainder of v. 10 that follows and see the entirety of v. 10 as both a summary of the theme of the preceding section, 2:28–3:10, and a transition to the following section, 3:11–24.

NTN See the note on the term “fellow Christian” in 2:9.

SN Does not love his fellow Christian. The theme of loving one’s fellow Christian appears in the final clause of v. 10 because it provides the transition to the second major section of 1 John, 3:11–5:12, and specifically to the following section, 3:11–24. The theme of love will dominate the second major section of the letter (see 4:8).

OTN It could be argued (1) that the ὅτι (*hoti*) at the beginning of v. 11 is

grammatically subordinate to the preceding statement at the end of v. 10. As BDF §456.1

points out, however, "Subordination with ὅτι and διότι is often very loose . . . and must be translated 'for.'" Thus (2) ὅτι assumes an inferential sense, standing at the beginning of a new sentence and

drawing an inference based upon all that has preceded. This is confirmed by the structural parallel between the present verse and 1:5.

A TN The word "gospel" is not in the Greek text but is supplied to clarify the meaning. See the notes on the words "gospel" and "message" in 1:5.

B TN See the note on the word "message" in 1:5, where this same phrase occurs.

C SN For this is the gospel message . . . that we should love one another. The structure of this verse is parallel to 1:5, indicating the beginning of a second major section of the letter.

D SN Since the author states that *Cain . . . was of the evil one* (ἐκ τοῦ πονηροῦ, *ek tou ponērou*), in the immediate context this imagery serves as an illustration of v. 8a: The person who practices sin is "of the devil" (ἐκ τοῦ διαβόλου, *ek tou diabolou*). This is similar to John 8:44, where Jesus told his opponents, "You people are from your father the devil . . . [who] was a murderer from the beginning." In both Jewish and early Christian writings Cain is a model for those who deliberately disbelieve; *T. Benj.* 7:5 looks forward to the punishment of those who "are like Cain in the envy and hatred of brothers." It is not difficult to see why the author of 1 John used Cain here as a model for the opponents in light of their failure to "love the brothers" (see 1 John 3:17).

E TN For the Greek verb σφάζω (*sphazō*), L&N 20.72 states, "To slaughter, either animals or persons; in contexts referring to persons, the implication is of violence and mercilessness—to slaughter, to kill." As a reflection of this nuance, the translation "brutally murdered" has been used.

F TN Grk "brothers," but the Greek word may be used for "brothers and sisters" or "fellow Christians" as here (cf. BDAG 18 s.v. ἀδελφός 1, where considerable non-biblical evidence for the plural ἀδελφοί [*adelphoi*] meaning "brothers and sisters" is cited). Since the author is addressing his readers directly at this point, "brothers and sisters" (suggesting a degree of familial endearment) has been employed in the translation at this point, while elsewhere the less direct "fellow Christians" has been used (cf. v. 14).

G SN Cf. John 15:18, where this phrase also occurs.

H TN The first ὅτι (*hoti*) clause, following a verb of perception, introduces an indirect discourse clause giving the content of what the readers are assumed to know: that they have passed over from death to life, i.e., that they possess eternal life. The

gospel^A message^B that you have heard from the beginning: that we should love one another,^{C 12} not like Cain^D who was of the evil one and brutally^E murdered his brother. And why did he murder him? Because his deeds were evil, but his brothers were righteous.

¹³Therefore do not be surprised, brothers and sisters,^F if the world hates you.^{G 14}We know that^H we have crossed over^I from death to life! because^K we love our fellow Christians.^L The one who does not love remains in death.^{M 15}Everyone who hates his fellow Christian^N is a murderer,^O and you know that no murderer has eternal life residing^P in him.¹⁶We have come to know love by this:^Q that Jesus^R laid

author gives a similar reassurance to his readers in 5:13. Alternation between the verbs οἶδα (*oída*) and γινώσκω (*ginōskō*) in 1 John is probably a matter of stylistic variation (of which the writer is extremely fond) rather than indicative of a subtle difference in meaning.

I TN This verb essentially means "to transfer from one place to another, go/pass over," according to BDAG 638 s.v. μεταβαίνειν 1.

SN In John 13:1 the same Greek verb translated *crossed over* here is used to refer to Jesus' departure from this world as he returns to the Father. Here it is used figuratively to refer to the believer's transfer from the state of (spiritual) death to the state of (spiritual) life. This use is paralleled in John 5:24, where Jesus states, "The one who hears my message and believes the one who sent me has eternal life and will not be condemned, but has crossed over [same verb] from death to life."

J SN Cf. John 5:24, where this phrase also occurs.

K TN The second ὅτι (*hoti*) clause in v. 14 is also related to οἶδαμεν (*oidamen*), but in this case the ὅτι is causal, giving the reason why the readers know that they have passed from death to life: because they love the brothers.

L TN See the note on the phrase "fellow Christian" in 2:9.

SN Because we love our fellow Christians. This echoes Jesus' words in John 13:35, where he states, "Everyone will know by this that you are my disciples—if you have love for one another." As in 1 John 2:3, 5, obedience becomes the basis for assurance. But the relationship between loving one's fellow Christian (Grk "brother") and possessing eternal life goes beyond a proof or external test. Our love for our fellow Christians is in fact a form of God's love for us because as far as the author of 1 John is concerned, *all love comes from God* (cf. 4:7–11). Therefore he can add the next line of 3:14, "the one who does not love remains in death." Why? Because such a person does not have God's love residing in them at all. Rather, this person can be described as a "murderer"—as the following verse goes on to do. Note also that the author's description here of the person who does not love as remaining in death is another way of describing a person who remains in darkness, which is a description of unbelievers in John 12:46. This provides further confirmation of the spiritual state of the author's opponents in 1 John 2:9–11.

MSN The one who does not love remains in death. Again, the author has the secessionist opponents in view. Their refusal to show love for the brothers demonstrates that they have not made the transition from (spiritual) death to (spiritual) life but instead have remained in a state of (spiritual) death.

N TN See the note on the phrase "fellow Christian" in 2:9.

O SN Everyone who hates his fellow Christian is a murderer. On one level it is easy to see how the author could say this; the person who hates his brother is one and the same with the person who murders his brother. Behind the usage here, however, is John 8:44, the only other occurrence of the Greek word translated "murderer" (ἀνθρωποκτόνος, *anthrōpoktonos*) in the NT, where the devil is described as a "murderer from the beginning." John 8:44 refers to the devil's role in bringing death to Adam and Eve but even more to his involvement (not directly mentioned in the Genesis account but elaborated in the intertestamental literature, especially the writings of Philo) in Cain's murder of his brother Abel. This was the first incident of murder in human history and also the first outward demonstration of the full implications of sin's entry into the world. Ultimately, then, the devil is behind murder, just as he was behind Cain's murder of Abel. When the hater kills, he shows himself to be a child of the devil (cf. 1 John 3:10). Once again, conduct is the clue to paterinity.

P TN The verb μένω (*menō*) in v. 15 refers to a spiritual reality (eternal life) that in this case does not reside in the person in question. To speak in terms of eternal life not "residing" in such an individual is not to imply that at some time in the past this person did possess eternal life and subsequently lost it, however. The previous verse (v. 14) makes it clear that the individual under discussion here has "remained" in death (the realm of spiritual death) and so has never possessed eternal life to begin with, no matter what he may have claimed. Taken together with the use of μένω in v. 14, the use here implies that the opponents have "remained" in death all along and have not ever been genuine believers. Thus "residing" rather than "remaining" is used as the translation for μένουσαν (*menousan*) here.

Q TN Here the phrase ἐν τούτῳ (*en toutō*) is followed by a ὅτι (*hoti*) clause that is exegetical (or explanatory), and thus ἐν τούτῳ refers to what follows.

R TN Grk "that one." Context indicates a reference to Jesus. The mention of the sacrificial death in v. 16 (ὕπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν, *huper ἡmōn tēn psuchēn autou ethēken*) points to Jesus as the referent here. (This provides further confirmation that ἐκεῖνος [*ekeinos*] in 2:6; 3:3, 5, 7 refers to Jesus.)

ASN References to the fact that Jesus laid down his life using the verb *τίθημι* (*tithēmi*) are unique to the Gospel of John (John 10:11, 15, 17, 18; 13:37, 38; 15:13) and 1 John (only here). From John's perspective Jesus' act in giving up his life

sacrificially was a voluntary one; Jesus was always completely in control of the situation surrounding his arrest, trials, and crucifixion (see John 10:18). There is a parallel with 1 John 2:6—there, as here, the life of Jesus (during his earthly ministry) becomes the *example* for believers to follow. This in turn underscores the importance of Jesus' earthly life and ministry (especially his sacrificial death on the cross), a point of contention between the author and his opponents in 1 John. See 4:10 for a further parallel.

BTN Here *βίος* (*bios*) refers to one's means of subsistence—material goods or property (BDAG 177 s.v. 2).

SN Note the vivid contrast with Jesus' example in the preceding verse: He was willing to lay down his very life, but the person in view in v. 17 is not even willing to lay down part of his material possessions for the sake of his brother.

CTN See the note on the phrase “fellow Christian” in 2:9.

DTN Here a subjective genitive, indicating God's love for us—the love that comes from God—appears more likely because of the parallelism with “eternal life” (*ζωὴν αἰώνιον, zōēn aiōnion*) in v. 15, which also comes from God.

SN *The love of God.* The author is saying not that the person who does not love his brother cannot love God either (although this may be true enough) but rather that the person who does not love his brother shows by this failure to love that he does not have any of the love that comes from God “residing” in him (the Greek verb used is *μένω* [*menō*]). Once again, conduct is the clue to paternity. **ESN** Once again the verb *μένω* (*menō*) is used of a spiritual reality (in this case “the love of God”) that does or does not reside in a person. Although the author uses the indefinite relative “whoever” (*Grk ὅς δ' ἄν, hos d' an*), it is clear that he has the opponents in view here. This is the only specific moral fault he ever charges the opponents with in the entire letter. It is also clear that the author sees it as impossible that such a person, who refuses to offer help in his brother's time of need (and thus “hates” his brother rather than “loving” him, cf. v. 15), can have any of the love that comes from God residing in him. This person, from the author's dualistic “either/or” perspective, *cannot* be a believer. The semantic force of the deliberative rhetorical question, “How can the love of God reside in such a person?” is therefore a declarative statement about the spiritual condition of the opponents: “The love of God cannot possibly reside in such a person.”

FSN *How can the love of God reside in such a person?* is a rhetorical question

down^A his life for us; thus we ought to lay down our lives for our fellow Christians.¹⁷ But whoever has the world's possessions^B and sees his fellow Christian^C in need and shuts off his compassion against him, how can the love of God^D reside^E in such a person?^F

¹⁸ Little children, let us not love with word or with tongue but in deed and truth.^G ¹⁹ And by this^H we will know that we are of the truth and will convince^I our conscience^J in his presence,^K ²⁰ that^L if our conscience

that clearly anticipates a negative answer: The love of God *cannot* reside in such a person.

GSN The noun *truth* here has been interpreted in various ways: (1) There are a number of interpreters who understand the final noun in this series, “truth” (*ἀληθεία, alētheia*), in an adverbial sense (“truly” or “in sincerity”), describing the way in which believers are to love. If the two pairs of nouns are compared, however, it is hard to see how the second noun *with tongue* (*γλώσση, glōssē*) in the first pair can have an adverbial sense. (2) It seems better to understand the first noun in each pair as *produced* by the second noun: Words are produced by the tongue, and the (righteous) deeds with which believers are to love one another are produced by the truth.

HTN Once again there is the problem of deciding whether the phrase *ἐν τούτῳ (en toutō)* refers (1) to what precedes or (2) to what follows. When an explanatory or expegetical *ὅτι (hoti)* clause follows, and the *ὅτι* clause is not grammatically unrelated to the phrase *ἐν τούτῳ*, then the *ἐν τούτῳ* is best understood as referring to what follows. Here in vv. 19–20 there are no less than *three* *ὅτι* clauses that follow, one in v. 19 and two in v. 20, and thus there is the difficulty of trying to determine whether any one of them is related to the *ἐν τούτῳ* phrase in v. 19. It is relatively easy to eliminate the first *ὅτι* clause (in v. 19) from consideration because it is related not to *ἐν τούτῳ* but to the verb *γινώσκειν* (*gnōsometha*) as an indirect discourse clause giving the content of what believers know (“that we are of the truth”). As far as the two *ὅτι* clauses in v. 20 are concerned, it is difficult to see how believers could know that they belong to the truth (v. 19a) by means of either, since the first speaks of a situation where they are under self-condemnation (“if our conscience condemns us . . .”) and the second *ὅτι* clause seems to give a further explanation related to the first (“that God is greater than our conscience . . .”). Therefore it seems better to understand the phrase *ἐν τούτῳ* in v. 19 as referring to the preceding context, and this makes perfectly good sense because v. 18 concludes with a reference to the righteous deeds with which believers are to love one another, which are produced by the truth.

SN By this refers to the righteous deeds mentioned at the end of v. 18, the expressions of love. It is by doing these deeds that believers assure themselves that they belong to the truth because the outward action reflects the inward reality of their relationship with God. Put another way, “conduct is the clue to paternity.”

ITN The verb *πειθῶ* (*peithō*) in the active voice (with the exception of the second perfect and pluperfect) means (1) “to convince”; (2) “to persuade, appeal to”; (3) “to win over, strive to please”; or (4) “to conciliate, pacify, set at ease or

rest” (see BDAG 791 s.v. *πειθῶ*). Interpreters are generally divided between meaning (1) and meaning (2) for the verb in the present context, with BDAG opting for the latter (although it is pointed out that “the text is not in good order”). In any case the object of the verb *πειθῶ* in this context is *καρδία (kardia)*, and this leads to further problems because the meaning of *καρδία* will affect one's understanding of *πείσομεν (peisomen)* here.

JTN Further difficulties are created by the meaning of *καρδία (kardia)* in v. 19. Although it may be agreed that the term generally refers to the “center and source of the whole inner life, w. its thinking, feeling, and volition” (BDAG 508 s.v. l.b), this may be further subdivided into references to (1) “the faculty of thought . . . as the organ of natural and spiritual enlightenment,” i.e., the mind; (2) “the will and its decisions”; (3) “the emotions, wishes, desires,” i.e., the emotions or feelings; or (4) “moral decisions, the moral life,” i.e., the part of the individual where moral decisions are made, which is commonly called the conscience. Thus *καρδία* in v. 19 could refer to either the mind, the will, the emotions, or the conscience, and it is not transparently clear which concept the author has primarily in view. In light of the overall context, which seems to discuss the believer's assurance of his or her standing before God (*ἐμπροσθεν αὐτοῦ [emprosthen autou]* in v. 19 and the mention of *παρηγορία [parēsia, “boldness” or “confidence”]* in v. 21), it seems probable that the conscience, that aspect of one's *καρδία* that involves moral choices and the guilt or approval for having made them, is primarily in view here. Thus the meaning “convince” is preferred for the verb *πειθῶ (peithō)*, since the overall subject seems to be the believer's assurance of his or her standing before God, especially in the case when (v. 20) the believer's conscience attempts to condemn him on account of sin.

KTN Both *ἐμπροσθεν (emprosthen)* in v. 19 and *ἐνώπιον (enōpion)* in v. 22 are improper prepositions, and both express the meaning “before” in the sense of “in the presence of.” (1) Some interpreters have tried to see a subtle distinction in meaning between the two in vv. 19, 22, but (2) as BDF §214.6 points out, *ἐμπροσθεν* and *ἐνώπιον*, along with a third classical expression *ἐναντίον (enantion)*, all refer to being in someone's presence and are essentially interchangeable. There can be little doubt that once more the author's fondness for stylistic variation in terminology is at work here. **LTN** The first *ὅτι (hoti)* in v. 20 may be understood either (1) as causal, “because if our heart condemns us,” or (2) as

exegetical (explanatory), “that if our heart condemns us.” There are two other instances in 1 John of the combination ὅτι ἐάν (*hoti ean*): v. 2 and 5:14. In 3:14 the ὅτι clearly introduces an indirect discourse (content) clause following οἶδαμεν (*oïdamen*). In 5:14 the ὅτι is exegetical to a preceding statement (“and this is the confidence [ἡ παρρησία, *hē parrēsia*] that we have before him: that whenever we ask

anything according to his will, he hears us”). This is analogous to the present situation, and the subject under discussion (the believer’s confidence before God) is also similar (cf. 3:21–22). It is thus more likely, by analogy, that the first ὅτι clause in v. 20, ὅτι ἐάν καταγινώσκῃ ἡμῶν ἡ καρδιά (*hoti ean kataginōskē hēmōn hē kardia*), should also be understood as exegetical to the preceding clause, ἐμπροσθεν αὐτοῦ πείσμεν τὴν καρδίαν (*emprosthen autou peisomen tēn kardian*, “and we convince our heart before him”).

AΤN In Deut 25:1 LXX καταγινώσκω (*kataginōskō*) means “to condemn” in a context where it is in opposition to δικαιοῦν (*dikaïoun*, “to acquit”). In Job 42:6 LXX (Symmachus) and Ezek 16:61 LXX (Symmachus) it is used of self-judgment or self-condemnation, and this usage is also found in the intertestamental literature (Sir 14:2). *T. Gad* 5:3 describes a person οὐχ ὑπὲρ ἄλλου καταγινωσκόμενος ἀλλ’ ὑπὲρ τῆς ἰδίας καρδίας (*ouch hyp’ ἄllou kataginōskomenos all’ hypo tēs idias kardias*, “condemned not by another but by his own heart”). Thus the word has legal or forensic connotations and in this context refers to the believer’s self-condemnation resulting from a guilty conscience concerning sin.

BΤN The use of two ὅτι (*hoti*) clauses in close succession is somewhat awkward, but this is nothing new for the author; indeed he has twice previously used two ὅτι clauses in close proximity in v. 2, 14. In both those instances the second ὅτι was understood as causal, and (1) some interpreters would do the same here. Unless one understands both of the ὅτι clauses in v. 20 as causal, however (an option rejected based on the analogy with 5:14, see the discussion in the note on “that” at the beginning of the present verse), the first ὅτι clause must be understood as parenthetical in order for the second to be causal. This results in an even more awkward construction. It seems most probable that (2) the second ὅτι clause in 3:20 should also be understood as exegetical (explanatory) and resumptive to the first. The resultant meaning is as follows: “and we convince our heart before him, that if our heart condemns us, that God is greater than our heart and knows all things.”

CΤN The conjunction καί (*kai*), which begins v. 22, is exegetical (explanatory),

condemns^A us, that^B God is greater than our conscience and knows all things. ²¹Dear friends, if our conscience does not condemn us, we have confidence in the presence of God, ²²and^C whatever we ask we receive from him, because^D we keep his commandments and do the things that are pleasing to him. ²³Now^E this is his commandment:^F that we believe in the name of his Son Jesus Christ and love one another, just as he gave^G us the commandment. ²⁴And the person who keeps his commandments resides^H in God,^I and God^J in him. Now by this^K we know that God^L resides in us: by the Spirit he has given us.

Testing the Spirits

4 Dear friends, do not believe every spirit,^M but test^N the spirits^O to determine^P if they are from God, because many false prophets^Q have gone out into the world. ²By this^R

relating a further implication of the “confidence” (*παρρησίαν*, *parrēsia*) that believers have before God when their heart (conscience) does not condemn them. They can ask things of God with the expectation of receiving their requests. **D**ΤN The ὅτι (*hoti*) is clearly causal, giving the reason why believers receive what they ask.

EΤN The καί (*kai*) is exegetical/explanatory (or perhaps resumptive) of the commandment(s) mentioned in the preceding verse.

FΤN This verse begins with the phrase καὶ αὕτη ἐστίν (*kai hautē estin*; cf. the similar phrase in 1:5; 3:11), which is explained by the following ἵνα (*hina*) clause, “that we believe in the name of his Son Jesus Christ.” The ἵνα thus introduces a clause that is (1) exegetical (explanatory) or (2) appositional. By analogy the similar phrase in v. 11 is also followed by an exegetical ἵνα clause and the phrase in 1:5 by an exegetical ὅτι (*hoti*) clause.

SN His commandment refers to what follows—the commandment from God is to believe in his Son, Jesus Christ, and to love one another.

GSN The author of 1 John repeatedly attributes the commandments given to believers as given by God the Father, even though in John 13:34–35 it was Jesus who gave the commandment to love one another. Second John vv. 4–5 also attributes the commandment to love one another directly to the Father. Thus it is clear that God the Father is the subject of the verb *gave* here in 1 John 3:23.

HΤN The verb μένω (*menō*) has been translated “resides” here because this verse refers to the mutual and reciprocal relationship between God and the believer.

SN The verb *resides* (μένω, *menō*) here and again in the second clause of v. 24 refers to the permanence of relationship between God and the believer, as also in 2:6; 4:12, 13, 15, 16 (3x).

IΤN Grk “in him.” In context this is almost certainly a reference to God (note the phrase “his Son Jesus Christ” in v. 23).

JΤN Grk “he.” In context this is almost certainly a reference to God (note the phrase “his Son Jesus Christ” in v. 23).

KΤN Once again there is the (by now familiar) question of whether the phrase ἐν τούτῳ (*en toutō*) refers to what precedes or to what follows. In this case, the following phrase ἐκ τοῦ πνεύματος (*ek tou*

pneumatos) explains the ἐν τούτῳ phrase, and so it refers to what follows.

LΤN Grk “he.” In context this is almost certainly a reference to God (note the phrase “his Son Jesus Christ” in v. 23).

MSN 1 John 4:1–6. These verses form one of three units within 1 John that almost all interpreters consider a single unit and do not divide up (the other two are 2:12–14, 15–17). The subject matter is so

clearly different from the surrounding context that these clearly constitute separate units of thought. Since the Holy Spirit is not the only spirit active in the world, the author needs to qualify for the recipients how to tell if a spirit comes from God. The “test” is the confession in 4:2.

NΤN According to BDAG 255 s.v. δοκιμάζω the verb means “to make a critical examination of someth. to determine genuineness, put to the test, examine.”

OSN *Test the spirits.* Since in the second half of the present verse the author mentions “false prophets” who “have gone out into the world,” it appears highly probable that his concept of testing the spirits is drawn from the OT concept of testing a prophet to see whether he is a false prophet or a true one. The procedure for testing a prophet is found in Deut 13:2–6; 18:15–22. An OT prophet was to be tested on the basis of (1) whether his predictive prophecies came true (Deut 18:22) and (2) whether he advocated idolatry (Deut 13:1–3). In the latter case the people of Israel are warned that even if the prophet should perform an authenticating sign or wonder, his truth or falsity is still to be judged on the basis of his claims, i.e., whether he advocates idolatry. Here in 1 John the idea of “testing the spirits” comes closer to the second OT example of “testing the prophets” mentioned above. According to 1 John 4:2–3, the spirits are to be tested on the basis of their Christological confession: The person motivated by the Spirit of God will confess “Jesus as the Christ who has come in the flesh,” while the person motivated by the spirit of deceit will not “confess Jesus” and is therefore not from God. This comes close to the idea expressed by Paul in 1 Cor 12:3, where the person speaking charismatic utterances is also to be judged on the basis of his Christological confession: “So I want you to understand that no one speaking by the Spirit of God says, ‘Jesus is cursed,’ and no one can say ‘Jesus is Lord,’ except by the Holy Spirit.”

PΤN The phrase “to determine” is not in the Greek text but is supplied for clarity.

QΤN “False prophets” refers to the secessionist opponents (cf. 2:19).

RΤN There is no subordinating conjunction following the ἐν τούτῳ (*en toutō*) here in v. 2, so the phrase could refer

either (1) to what precedes or (2) to what follows. Contextually the phrase refers to what follows because the following clause in vv. 2b–3a (πάν πνεῦμα ὁ ὁμολογεῖ Ἰησοῦν Χριστόν . . . ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶν πνεῦμα ὁ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἐστίν), while not introduced by a subordinating conjunction, does

explain the preceding clause beginning with ἐν τούτῳ. In other words, the following clause in vv. 2b–3a is analogous to a subordinate clause introduced by an epexegetical ἵνα (*hina*) or ὅτι (*hoti*), and the relationship can be represented in the English translation by a colon, “By this you know the Spirit of God: Every Spirit that confesses Jesus as the Christ who has come in the flesh is from God, but every Spirit that does not confess Jesus is not from God.”

AΤΝ Or “acknowledges.”

ΒΤΝ This forms part of the author’s Christological confession that serves as a test of the spirits. Many interpreters have speculated that the author of 1 John is here correcting or adapting a slogan of the secessionist opponents, but there is no concrete evidence for this in the text. Such a possibility is mere conjecture (see R. E. Brown, *Epistles of John* [ABJ], 492). The phrase may be understood in a number of different ways, however: (1) The entire phrase “Jesus . . . Christ . . . come in the flesh” may be considered the single object of the verb ὁμολογεῖ (*homologeî*; so B. F. Westcott, A. Brooke, J. Bonsirven, R. E. Brown, S. Smalley, and others). (2) The verb ὁμολογεῖ may be followed by a double accusative, so that both “Jesus Christ” and “come in the flesh” are objects of the verb; the meaning would be “confess Jesus Christ as come in the flesh” (so B. Weiss, J. Chaine, and others). (3) Another possibility is to see the verb as followed by a double accusative as in (2), but in this case the first object is “Jesus” and the second is “the Christ come in the flesh” so that what is being confessed is “Jesus as the Christ come in the flesh” (so N. Alexander, J. Stott, J. Houlden, and others). All three options are grammatically possible, although not equally probable. Option (1) has a number of points in its favor: (a) The parallel in 2 John v. 7 suggests to some that the phrase should be understood as a single object; (b) option (2) makes “Jesus Christ” the name of the preincarnate Second Person of the Trinity, and this would be the only place in the Johannine literature where such a designation for the preincarnate Λόγος (*Logos*) occurs; and (c) option (3) would have been much clearer if Χριστόν (*Christon*) were accompanied by the article (ὁμολογεῖ Ἰησοῦν τὸν Χριστόν, *homologeî Iêsoun ton Christon*). Nevertheless option (3) is preferred on the basis of the overall context involving the secessionist

you know the Spirit of God: Every spirit that confesses^A Jesus as the Christ^B who has come in the flesh is from God,³ but^C every spirit that refuses to confess^D Jesus,^E that spirit^F is not from God, and this is the spirit^G of the antichrist, which you have heard is coming, and now is already in the world.

⁴You are from God, little children, and have conquered them,^H because the one who is in you is greater than the one who is in the world. ⁵They are from the world; therefore they speak from the world’s perspective and the world listens to them. ⁶We are from God; the person who knows God listens to us, but^I whoever is not from God does not listen to us. By this^J we know the Spirit of truth and the spirit of deceit.^K

opponents: Their Christological views would allow the confession of the Christ come in the flesh (perhaps in the sense of the Spirit indwelling believers, although this is hard to prove), but they would have trouble confessing that Jesus was (exclusively) the Christ incarnate. The author’s failure to repeat the qualifying phrases (Χριστόν ἐν σαρκὶ ἐληλυθότα, *Christon en sarki elēluthota*) in the negative repetition in 1 John 4:3a actually suggests that the stress is on Jesus as the confession the opponents could not or would not make. It is difficult to see how the parallel in 2 John v. 7 favors option (1), although R. E. Brown (*Epistles of John* [ABJ], 492) thinks it does. The related or parallel construction in John 9:22 (ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, *ean tis auton homologēsē Christon*) provides further support for option (3). This is discounted by R. E. Brown because the verb in John 9:22 occurs between the two accusative objects rather than preceding both as here (*Epistles of John* [ABJ], 493)—although R. E. Brown does mention Rom 10:9 as another parallel closer in grammatical structure to 1 John 4:2). R. E. Brown does not mention the textual variants in John 9:22, however: Both Ψ⁶⁶ and Ψ⁷⁵ (along with K, f¹³ and others) read ὁμολογήσῃ αὐτὸν Χριστόν (*homologēsē auton Christon*). This structure exactly parallels 1 John 4:2, and a case can be made that this is actually the preferred reading in John 9:22; furthermore, it is clear from the context in John 9:22 that Χριστόν is the complement (what is predicated of the first accusative) since the object (the first accusative) is αὐτόν rather than the proper name Ἰησοῦν. The parallel in John 9:22 appears thus to be clearer than either 1 John 4:2 or 2 John v. 7 and thus to prove useful in understanding both the latter constructions.

CΤΝ The καί (*kai*) that begins v. 3 introduces the “negative side” of the test by which the spirits might be known in vv. 2–3. Thus it is adversative in force: “every spirit that confesses Jesus as Christ who has come in the flesh is from God, but every Spirit that does not confess Jesus is not from God.”

DΤΝ Or “refuses to acknowledge”; *Grk* “that does not confess.” But the literal rendering can be misread by an English reader as a double negative with the following clause.

EΤC A number of variants are generated from the simple τὸν Ἰησοῦν (*ton Iêsoun*, “Jesus”), some of which turn

the expression into an explicit object-complement construction. Ἰησοῦν κύριον (*Iêsoun kurion*, “Jesus as Lord”) is found in κ, Ἰησοῦν Χριστόν (*Iêsoun Christon*, “Jesus as Christ”) is read by 5 (442 1175) 1243 1735 2492 30, τὸν Χριστόν (“the Christ”) is the reading of 1846, τὸν Χριστόν Ἰησοῦν (“Christ Jesus” or “Jesus as the Christ”) is the wording of 307,

and Ἰησοῦν without the article is found in 1881 2464. But τὸν Ἰησοῦν is well supported by A B Ψ 33 81 436 1611 1739 1852 2344 and internally best explains the rise of the others. It is thus preferred on both external and internal grounds.

FΤΝ The words “that spirit” are not in the Greek text but are supplied in the translation to make clear that it is the spirit mentioned in the preceding clause (i.e., the spirit that refuses to confess Jesus) that is not from God.

GΤΝ Here “spirit” is not in the Greek text but is implied and is necessary in the English translation. *Grk* “and this is the of the antichrist.”

HSN *Them* refers to the secessionist opponents, called “false prophets” in v. 1 (cf. 2:19).

IΤΝ “is” is supplied here to bring out the context. The conjunction is omitted in the Greek text (*asyndeton*).

JΤΝ The phrase ἐκ τούτου (*ek toutou*) in v. 6, which bears obvious similarity to the much more common phrase ἐν τούτῳ (*en toutō*), must refer to what precedes, since there is nothing in the following context for it to relate to and vv. 1–6 are recognized by almost everyone as a discrete unit. There is still a question, however, of what in the preceding context the phrase refers to. Interpreters have suggested a reference (1) only to v. 6; (2) to vv. 4–6; or (3) to all of vv. 1–6. The last is most likely because the present phrase forms an inclusio with the phrase ἐν τούτῳ in 3:24, which introduces the present section. Thus “by this we know the Spirit of truth and the spirit of deceit” refers to all of 4:1–6, with its “test” of the spirits by the Christological confession made by their adherents in vv. 1–3 and with its emphasis on the authoritative (apostolic) eyewitness testimony to the significance of Jesus’ earthly life and ministry in vv. 4–6.

KSN Who or what is the *Spirit of truth and the spirit of deceit* in v. 6? (1) Some interpreters regard the two spirits mentioned in v. 6 as human spirits. Although v. 1a is ambiguous and might refer to either human spirits or spiritual beings who influence people, it is clear in the context that (2) the author sees behind the secessionist opponents, with their false Christology, the spirit of the Antichrist, i.e., Satan (v. 3b), and behind the true believers of the community to which he is writing, the Spirit of God (v. 2). This is made clear in v. 4 by the reference to the respective spirits as “the one who is in you” and “the one who is in the world.”

God Is Love

AΤΝ This ὅτι (*hoti*) is causal, giving the reason why the readers, as believers, ought to love one another: because love comes from God. The next clause, introduced by καί (*kai*), does not give a second reason (i.e., is not related to the ὅτι clause) but introduces a second and additional thought: Everyone who loves is fathered by God and knows God.

ΒΤΝ As in 2:23 and 3:4, the author uses πᾶς (*pas*) with the present articular participle as a generalization to describe a category of people.

ΣΝ From the author's "either/or" perspective (which tends to see things in terms of polar opposites) the use of a generalization like *everyone* who presents a way of categorizing the opponents on the one hand and the recipients, whom the author regards as genuine Christians, on the other. Thus *everyone who loves* refers to all true Christians, who give evidence by their love for one another that they have indeed been begotten by God and are thus God's children. The opposite situation is described in the following verse, v. 8, where (although "everyone" [πᾶς, *pas*] is omitted) it is clear that a contrast is intended.

ΓΤΝ The verb γεννάω (*gennaō*) in this context means "to be fathered by God" and thus a child of God. The imagery in 1 John is that of the male parent who fathers children (see especially 3:9; 5:1). **Δ**ΤΝ The author proclaims in v. 8 ὁ θεὸς ἀγάπη ἐστίν (*ho theos agapē estin*), but from a grammatical standpoint this is not a proposition in which subject and predicate nominative are interchangeable ("God is love" does not equal "love is God"). The predicate noun is anarthrous, as it is in two other Johannine formulas describing God, "God is light" in 1:5 and "God is Spirit" in John 4:24. The anarthrous predicate suggests a qualitative force, not a mere abstraction, so that a quality of God's character is what is described here.

ΕΤΝ Once again there is the problem of determining whether the phrase ἐν τούτῳ (*en toutō*) refers (1) to what precedes or (2) to what follows. This is the first of five uses of the phrase in the present section (4:9, 10, 13, 17; 5:2). In this case (as also in the next two instances) there is a ὅτι (*hoti*) clause following that is related and that explains (i.e., which is exegetical to) the phrase ἐν τούτῳ. Thus the meaning here is "By this the love of God is revealed in us: that God has sent his only Son into the world so that we may live through him."

ΦΤΝ In terms of syntax the force of the genitive τοῦ θεοῦ (*tou theou*) may be (1) objective, (2) subjective, or (3) both. The phrase occurs for the first time in the letter in 2:5. Here in 4:9 the exegetical ὅτι (*hoti*) clause that follows makes it clear that this is a subjective genitive,

7 Dear friends, let us love one another, because^A love is from God, and everyone who loves^B has been fathered^C by God and knows God. ⁸The person who does not love does not know God, because God is love.^D ⁹By this^E the love of God^F is revealed in us:^G that God has sent his one and only^H Son into the world so that we may live through him.¹⁰ In this^I is love: not that^J we have loved God, but that he loved us and sent his Son to be the atoning sacrifice^K for our sins.

¹¹Dear friends, if God so loved us, then^L we also ought to love one another.^M ¹²No one has seen God at any time.^N If we love one another, God resides^O in us, and his love is perfected in us.^P

emphasizing *God's love for us* rather than our love for God because it describes God's action in sending his Son into the world.

ΓΤΝ This phrase is best understood as the equivalent of a dative of sphere, but this description does not specify *where* the love of God is revealed with regard to believers: "in our midst" (i.e., among us) or "within us" (i.e., internally within believers). The latter is probable because in the context the concept of God's indwelling of the believer is mentioned in v. 12: "God resides [μένει, *menei*] in us."

ΗΣΝ Although the word translated *one and only* (μονογενής, *monogenēs*) is often rendered "only begotten," such a translation is misleading, since in English it appears to express a metaphysical relationship. The word in Greek was used of an only child (a son [Luke 7:12; 9:38] or a daughter [Luke 8:42]). It was also used of something unique (only one of its kind) such as the mythological bird called the Phoenix (1 Clement 25:2). From here it passes easily to a description of Isaac (Heb 11:17 and Josephus, *Ant.* 1.13.1 [1.222]), who was not Abraham's only son but was one of a kind because he was the child of the promise. Thus the word means "one of a kind" and is reserved for Jesus alone in the Johannine literature of the NT. While all Christians are children of God (τέκνα θεοῦ, *tekna theou*), Jesus is God's Son in a unique, one-of-a-kind sense. The word is used in this way in all its uses in the Gospel of John (John 1:14, 18; 3:16, 18).

ΙΤΝ Once again there is the (by now familiar) problem of determining whether the referent of this phrase (1) precedes or (2) follows. Here there are two ὅτι (*hoti*) clauses that follow, both of which are exegetical to the phrase ἐν τούτῳ (*en toutō*) and explain what the love of God consists of: first, stated negatively, "not that we have loved God," and then positively, "but that he loved us and sent his Son to be the atoning sacrifice for our sins."

ΙΤΝ The two ὅτι (*hoti*) clauses are exegetical to the phrase ἐν τούτῳ (*en toutō*) that begins the verse.

ΣΝ What is important (as far as the author is concerned) is not whether we love God (or say that we love God—a claim of the opponents is probably behind this) but that God has *loved us and sent his Son to be the atoning sacrifice* that removes believers' sins. This latter point is similar to the point made in 2:2 and is at the heart of the author's dispute with the

opponents because they were denying any salvific value to Jesus' earthly life and ministry, including his death on the cross.

ΚΣΝ As explained at 2:2, inherent in the meaning of the word translated *atoning sacrifice* (ἱλασμός, *hilasmos*) is the idea of turning away the divine wrath, so that "propitiation" is the closest English equivalent. God's love for

us is expressed in his sending his Son to be the propitiation (the propitiatory sacrifice) for our sins on the cross. This is an indirect way for the author to allude to one of the main points of his controversy with the opponents: the significance for believers' salvation of Jesus' earthly life and ministry, including especially his sacrificial death on the cross. The contemporary English "atoning sacrifice" communicates this idea more effectively.

ΛΤΝ Grk "and." The Greek conjunction καί (*kai*) introduces the apodosis of the conditional sentence.

ΜΤΝ This is a first-class conditional sentence with εἰ (*ei*) + aorist indicative in the protasis. Reality is assumed for the sake of argument with a first-class condition.

ΣΝ The author here assumes the reality of the protasis (the "if" clause), which his recipients, as believers, would also be expected to agree with: Assuming that God has *loved us* in this way, then it follows that *we also ought to love one another*. God's act of love in sending his Son into the world to be the atoning sacrifice for our sins (v. 10) ought to motivate us as believers to love one another in a similar sacrificial fashion. The author made the same point already in 3:16. But this failure to show love for fellow believers is just what the opponents are doing: In 3:17 the author charged them with refusing to love their brothers by withholding needed material assistance. By their failure to love the brothers sacrificially according to the example Jesus set for believers, the opponents have demonstrated again the falsity of their claims to love God and know God (see 2:9).

ΝΣΝ An allusion to John 1:18.

ΟΤΝ The phrase "God resides in us" (ὁ θεὸς ἐν ἡμῖν μένει, *ho theos en hēmin menei*) in v. 12 is a reference to the permanent relationship that God has with the believer. Here it refers specifically to God's indwelling of the believer in the Person of the Holy Spirit, as indicated by v. 13b. Since it refers to state and not to change of status it is here translated "resides" (see 2:6).

ΠΤΝ The phrase "his [God's] love is perfected [τετελειωμένη ἐστίν, *teteleiōmenē estin*] in us" in v. 12 is difficult. First it is necessary to decide whether αὐτοῦ (*autou*), which refers to God, is (1) subjective (God's love for us) or (2) objective (our love for God). It is clear that a subjective genitive, stressing God's love for us, is in view here because the immediate context, v. 11a, has believers as the

objects of God's love

(ὁ θεὸς ἡγάπησεν
ἡμᾶς, *ho theos*
ēgapēsen hēmas).

The entire phrase ἡ
ἀγάπη αὐτοῦ ἐν ἡμῖν

τετελειωμένη ἐστίν
(*hē agapē autou en*
hēmin teteleiōmenē
estin) then refers

to what happens
when believers love

one another (note
the protasis of the
conditional sentence

in v. 12, ἐάν ἀγαπῶμεν
ἀλλήλους [*ean agapōmen*
allēlous]). The

love that comes from God, the love that
he has for us, reaches perfection in our
love for others, which is what God wants
and what believers are commanded to do
(see 3:23b).

ΑΤΝ Again whether the referent of the
phrase ἐν τούτῳ (*en toutō*) (1) precedes or
(2) follows is a problem. This time there
are two ὅτι (*hoti*) clauses that follow.
The first is an indirect discourse clause
related to γινώσκωμεν (*ginōskomen*) and
giving the content of what believers
know: "that we reside in God and he in
us." The second ὅτι clause is exegetical
(or explanatory) to the ἐν τούτῳ phrase,
explaining how believers know that they
reside in God and God remains in them:
"in that he has given us of his Spirit."

SN By this we know. According to the
author of 1 John, the Father's giving of
the indwelling Holy Spirit to the believer
is one means of providing assurance to
the believer of his relationship to God.
This is what was also stated in 3:24b in
essentially identical terms.

ΒΤΝ Grk "in him." Context indicates that
the pronoun refers to God (see v. 12).

CSN The genitive of *his* Spirit here, like
the phrase in 3:24, probably reflects a
partitive nuance, so that the author
portrays God as "apportioning" his Spirit
to individual believers. This leads to the
important observation that the author is
not particularly interested in emphasizing
(1) the ongoing interior witness
of the Holy Spirit (which is what the
passage is often understood to mean)
but is emphasizing (2) the fact that God
has given the Spirit to believers, and it is
this fact that gives believers assurance of
their relationship to God. In other words,
it is the fact that the Holy Spirit has been
given to believers, rather than the ongoing
interior testimony of the Holy Spirit
within the believer, that is the primary
source of the believer's assurance.

ΔΤΝ Because σωτήρα (*sōtēra*) is the
object complement of υἱόν (*huión*) in a
double accusative construction in v. 14,
there is an understood equative verb
joining the two, with the resultant meaning
"the Father has sent the Son to be the
Savior of the world."

ΕΤΝ Grk "Whoever."

ΦΤΝ Here μένει (*menei*, from μένω
[*menō*]) has been translated as "resides"
because the confession is constitutive of
the relationship, and the resulting state
("God resides in him") is in view.

ΓΤΝ Both ἐγνώκαμεν (*egnōkamen*) and
πεπιστεύκαμεν (*pepisteukamen*) in v. 16

¹³By this^A we know that we reside in God^B and he in us: in
that he has given us of his Spirit.^C ¹⁴And we have seen and
testify that the Father has sent the Son to be the Savior^D of
the world.

¹⁵If anyone^E confesses that Jesus is the Son of God, God re-
sides^F in him and he in God. ¹⁶And we have come to know and
to believe^G the love that God has in us.^H God is love, and the
one who resides^I in love resides in God, and God resides in
him. ¹⁷By this^J love is perfected with^K us, so that we may have
confidence in the day of judgment, because just as Jesus^L is, so
also are we in this world. ¹⁸There is no fear in love, but perfect
love drives out fear, because fear has to do with punishment.^M

are perfect tenses, implying past actions
with existing results. In this case the past
action is specified as the recognition of
(ἐγνώκαμεν) and belief in (πεπιστεύκαμεν)
"the love that God has in us." But what is
the relationship between the two verbs
γινώσκω (*ginōskō*) and πιστεύω (*pisteuō*)?

(1) Some interpreters would see a different
nuance in each. (2) But in the Gospel
of John the two verbs frequently occur
together in the same context, often in
the same tense; examples may be found
in John 6:69; 8:31–32; 10:38; 14:7–10; 17:8.
They also occur together in one other
context in 1 John, 4:1–2. Of these John
6:69, Peter's confession, is the closest
parallel to the usage here: "We have
come to believe [πεπιστεύκαμεν] and to
know [ἐγνώκαμεν] that you are the Holy
One of God!" Here the order between
"knowing" and "believing" is reversed
from 1 John 4:16, but an examination of
the other examples from the Gospel
of John should make it clear that there
is no difference in meaning when the
order of the terms is reversed. It appears
that the author considered both terms
to describe a single composite action.
Thus they represent a hendiadys that
describes an act of faith/belief/trust on
the part of the individual; knowledge
(true knowledge) is an inseparable part
of this act of faith.

ΗΤΝ The force of the preposition ἐν (*en*)
in the phrase ἐν ἡμῖν (*en hēmin*) in v. 16a
is disputed: Although (1) "for" (in the
sense of "on behalf of") is possible and is
a common English translation, the other
uses of the same phrase in v. 9 (where
it refers to God's love for us) and v. 12
(where it refers to God's indwelling of
the believer) suggest that (2) the author
intends to emphasize interiority here—a
reference to God's love expressed in
believers. This is confirmed by the only
other uses in 1 John of the verb ἔχω
(*echō*) with the preposition ἐν (3:15; 5:10),
both of which literally mean something
in someone.

ΙΤΝ Once again μένω (*menō*), in its three
occurrences in v. 16, looks at the mutual
state of believers and God. No change
of status or position is in view in the
context, so the participle and both finite
verbs are translated as "resides."

ЈΤΝ The referent of ἐν τούτῳ (*en toutō*)
here is more difficult to determine than
most because while there are both ἵνα
(*hina*) and ὅτι (*hoti*) clauses following,
it is not clear whether they are related
to the ἐν τούτῳ. There are actually three
possibilities for the referent of ἐν τούτῳ

(second ἐν [*en*]) to mean "about" or
"concerning" with reference to the day of
judgment in order to make logical sense.

(2) The ἐν τούτῳ may refer to the ὅτι
clause in v. 17b, meaning "love is perfected
with us . . . in that just as he [Christ] is,
so also are we in this world." This makes
logical sense, and there are numerous
cases where ἐν τούτῳ is explained by a
ὅτι clause that follows. However, according
to this understanding the intervening
ἵνα clause is awkward, and there is no
other instance of the phrase ἐν τούτῳ ex-
plained by a following ὅτι clause where
a ἵνα clause intervenes between the two
in this way. (3) Thus, the third possibility
is that ἐν τούτῳ refers to what precedes
in v. 16b, and this also would make
logical sense: "By this—by our residing
in love so that we reside in God and he
resides in us—love is perfected with us."
This has the additional advantage of
agreeing precisely with what the author
has already said in v. 12: "If we love one
another, God resides in us, and his love
is perfected in us." Thus option (3) is
best, with the phrase ἐν τούτῳ referring
to what precedes in v. 16b, and the ἵνα
clause that follows indicates the result
of this perfection of love in believers:
In the future day of judgment they will
have confidence. The ὅτι clause would
then give the reason for such confidence
in the day of judgment: "because just as
Jesus is, so also are we [believers] in this
world"—they are already currently in
relationship with God just as Jesus is.

ΚΤΝ The preposition μετά (*meta*) means
"with" and modifies the verb τετελειώται
(*teteleiōtai*). If the prepositional phrase
modified the noun ἡ ἀγάπη that immedi-
ately precedes it, it would almost certainly
have the Greek article, thus ἡ ἀγάπη ἡ
μεθ' ἡμῶν (*hē agapē hē meth' hēmōn*).

SN To say love is perfected with us
means "with regard to our actions in
loving our brothers."

ΛΤΝ Grk "that one" (a reference to Jesus
is indicated in the context). Once more
the author uses the pronoun ἐκεῖνος
(*ekeinos*) to refer to Jesus Christ, as
he did in 2:6; 3:3, 5, 7, 16. A reference
to Christ is confirmed in this context
because the author says that "just as
Jesus is, so also are we [believers] in
this world," and since 3:2 indicated that
believers are to be like God in the future
(but are not yet), the only one believers
can be like already in the present age is
Jesus Christ.

ΜSN The entire phrase fear has to do
with punishment may be understood in

in v. 17: (1) It may refer to the ἵνα clause that
immediately follows,
so that the love of be-
lievers is brought to
perfection in that they
have confidence in the
day of judgment. The
main problem with
this interpretation
is that since the day
of judgment is still
future, it necessitates
understanding the
second use of the
preposition "in"

two slightly different ways: (1) “Fear has its own punishment” or (2) “fear has to do with [in]cludes] punishment.” These are not far apart, however, and the real key to understanding the expression lies in the meaning of the word “punishment” (κόλασις, *kolasís*). While it may refer to torture or torment (BDAG 555 s.v. 1), there are numerous Koine references

involving eternal punishment (2 Macc 4:38; *T. Reu.* 5:5; *T. Gad* 7:5), and this is also the use in the only other NT reference, Matt 25:46. In the present context, where the author has mentioned having “confidence in the day of judgment” (1 John 4:17), it seems virtually certain that eternal punishment (or fear of it) is what is meant here. The (only) alternative to perfected love, which results in confidence at the day of judgment, is fear, which has to do with the punishment one is afraid of receiving at the judgment. As v. 18b states, “The one who fears punishment has not been perfected in love.” It is often assumed by interpreters that the opposite to *perfected* love (which casts out fear) is *imperfect* love (which still has fear and therefore no assurance). This is possible, but it is not likely because the author nowhere mentions “imperfect” love, and for him the opposite of “perfected” love appears to be not imperfect love but hate (cf. v. 20). In other words, in the antithetical (“either/or”) categories in which the author presents his arguments, one is either a genuine believer, who becomes “perfected” in love as he resides in love and in a mutually indwelling relationship with God (cf. v. 16b), or one is not a genuine believer at all but one who (like the opponents) hates his brother, is a liar, and does not know God at all. This individual should well fear judgment and eternal punishment because, in the author’s view, that is precisely where such a person is headed.

A TN Grk “punishment, and the person who fears.”

B TN “Punishment” is not repeated in the Greek text at this point but is implied.

C SN No object is supplied for the verb *love* (the author with his propensity for obscurity has left it to the readers to supply the object). The obvious objects that could be supplied from the context are either God himself or other believers (the brethren). It may well be that the author has *both* in mind at this point; the statement is general enough to cover both alternatives, although the following verse puts more emphasis on love for the brethren.

D TN Grk “if anyone should say . . .”

E TN “Yet” is supplied to bring out the contrast.

F TN See the note on the phrase “fellow Christian” in 2:9.

G TN See the note on the phrase “fellow Christian” in 2:9.

H SN In v. 20 the author again describes the opponents, who claim to love God.

The^A one who fears punishment^B has not been perfected in love.¹⁹ We love^C because he loved us first.

²⁰ If anyone says^D “I love God” and yet^E hates his fellow Christian,^F he is a liar, because the one who does not love his fellow Christian^G whom he has seen cannot love God whom he has not seen.^H ²¹ And the commandment we have from him is this: that the one who loves God should love his fellow Christian^I too. ¹ Everyone who believes that Jesus is the Christ^K has been fathered^L by God, and everyone who loves the father^M loves the child fathered by him.^N ² By this^O we know that we love the children of God: whenever we love God and obey his commandments. ³ For^P this is the love of God: that we keep his commandments.^R And his commandments do not weigh us down, ⁴ because^S

Their failure to show love for their fellow Christians proves their claim to know God to be false: *The one who does not love his fellow Christian whom he has seen cannot love God whom he has not seen.*

I TN The *ἵνα* (*hina*) clause in v. 21 could be giving (1) the purpose or (2) the result of the commandment mentioned in the first half of the verse, but if it does, the author nowhere specifies *what* the commandment consists of. It makes better sense to understand this *ἵνα* clause as (3) *exegetical* to the pronoun *ταύτην* (*tautēn*) at the beginning of v. 21 and thus explaining what the commandment consists of: “that the one who loves God should love his fellow Christian too.”

J TN See the note on the phrase “fellow Christian” in 2:9.

K TN Or “the Messiah.”

L TN The verb *γεννάω* (*gennaō*) here means to be fathered by God and thus a child of God. The imagery in 1 John is that of the male parent who fathers children. See the note on “fathered” in 2:29 for further discussion of this imagery.

M TC † Most witnesses ([N] A P 1739 30 sy) have *καί* (*kai*, “also”) before the article *τόν* (*ton*). But the external evidence for the shorter reading is significant (B Ψ 048 33 sa), and the conjunction looks to be a motivated reading in which scribes emulated the wording of 4:21 (*ἀγαπάτε καὶ τόν, agapa kai ton* [“(should) also love the”]). NA²⁷ places the conjunction in brackets, indicating doubts as to its authenticity, while NA²⁸ keeps the conjunction but omits the brackets.

N SN *Loves the child fathered by him.* Is the meaning of v. 1b a general observation or a specific statement about God and Christians? There are three ways in which the second half of v. 1 has been understood: (1) as a general statement, proverbial in nature, applying to any parent: “Everyone who loves the father also loves the child fathered by him.” (2) This has also been understood as a statement that is particularly true of one’s own parent: “Everyone who loves his own father also loves the [other] children fathered by him [i.e., one’s own brothers and sisters].” (3) This could be understood as a statement that refers particularly to God, in light of the context (v. 1a): “Everyone who loves God who fathered Christians also loves the Christians who are fathered by God.” Without doubt options (2) and (3) are implications of the statement in its present context, but it

seems most probable that the meaning of the statement is more general and proverbial in nature (option 1). This is likely because of the way in which it is introduced by the author with *πᾶς ὁ* (*pas ho*) + participle. The author could have been more explicit and said something like, “Everyone who loves God also loves God’s children” had he intended option (3) without ambiguity.

Yet that, in context, is the ultimate *application* of the statement because it ultimately refers to the true Christian who, because he loves God, also loves the brethren, those who are God’s offspring. This is the opposite of 4:20, where the author asserted that the opponents, who profess to love God but do not love the brethren, cannot really love God because they do not love the brethren.

O TN Once more there is the familiar difficulty of determining whether the phrase refers (1) to what precedes or (2) to what follows. Here, because *ἐν τούτῳ* (*en toutō*) is followed by a clause introduced by *ὅταν* (*hotan*), which appears to be related, it is best to understand *ἐν τούτῳ* as referring to what follows. The following *ὅταν* clause is *exegetical* to *ἐν τούτῳ*, explaining *how* we know that we love God’s children: “By this we know that we love the children of God: whenever we love God and obey his commandments.”

P TN The force of the *γάρ* (*gar*) at the beginning of v. 3 is similar to another introductory formula used by the author of 1 John, *καὶ αὐτὴ ἐστίν* (*kai hautē estin*; used in 1:5; 5:4, 11, 14). The *γάρ* draws an inference based on the preceding statements, particularly the one in 5:2b, regarding the love of God. If in v. 2 loving God and keeping his commandments is the key to knowing that we love God’s children, it is important to define what the love of God involves, and this is what the author is doing in v. 3. In fact, as the following *ἵνα* (*hina*) clause makes clear, loving God consists in keeping his commandments.

Q TN Once again the genitive could be understood as (1) objective, (2) subjective, or (3) both. Here an objective sense is more likely (believers’ love for God) because in the previous verse it is clear that God is the object of believers’ love.

R TN Contrary to the punctuation of NA²⁸ and UBS⁵, it is best to place a full stop (period) following *τηρώμεν* (*tērōmen*) in v. 3. The subordinate clause introduced by *ὅτι* (*hoti*) at the beginning of v. 4 is related to the second half of v. 3, which begins with *καὶ* (*kai*). *Kai* is commonly used by the author to begin a new sentence, probably by analogy with the Hebrew *vav* consecutive.

S TN The explicit reason the commandments of God are not burdensome to the believer is given by the *ὅτι* (*hoti*) clause at the beginning of v. 4. It is because “everyone who has been fathered by God

conquers the world.”

ΑΤΗ The masculine might have been expected here rather than the neuter *πάν* τὸ γεγεννημένον ἐκ τοῦ θεοῦ (*pan to gegennēmenon ek tou theou*) to refer to the person who is fathered by God. However, BDF §138.1 explains that “the neuter is sometimes used with respect to persons if it is not the individuals but a generic quality that is to be emphasized”; this seems to be the case here, where a collective aspect is in view: As a group, all those who have been begotten by God, i.e., all true believers, overcome the world.

ΒSN The author is once more looking at the situation antithetically (in “either/or” terms) as he sees the readers on the one hand as true believers (*everyone who has been fathered by God*) who have overcome the world through their faith and the opponents on the other as those who have claimed to have a relationship with God but really do not; they belong to the world in spite of their claims.

CTH Or “overcomes.”

DSN *Conquers the world.* Once again, the author’s language is far from clear at this point, and so is his meaning, but the author has used the verb “conquers” (*νικάω, nikāō*) previously to describe the believer’s victory over the enemy, the evil one himself, in 2:13–14, and over the secessionist opponents, described as “false prophets” in 4:1. This suggests that what the author has in mind here is a victory over the opponents, who now belong to the “world” and speak its language (cf. 4:5). In the face of the opponents’ attempts through their false teaching to confuse the readers (true believers) about who it is they are supposed to love, the author assures the readers that loving God and keeping his commandments assures us that we really do love God’s children, and because we have already achieved victory over the world through our faith, keeping God’s commandments is not a difficult matter.

ΕΤΗ *Grk* “And this.”

FTN The standard English translation for *ἡ νίκη (hē nikē)* is “victory” (BDAG 673 s.v.) but this does not preserve the relationship with the cognate verb *νικάω (nikāō)*; used in 2:13, 14 and present in this context in participial form in 5:4b, 5). One alternative would be “conquest,” although R. E. Brown (*Epistles of John* [AB], 570) suggests “conquering power” as a translation for *ἡ νίκη* since here it is a metonymy for the means of victory or the power that gives victory, referring to believers’ faith.

GTN The use of the aorist participle (*ἡ νικήσασα, hē nikēsasa*) to refer to faith as the conquering power that “has conquered the world” in v. 4b is problematic. Debate here centers over the temporal value of the aorist participle: (1) It may indicate an action contemporaneous with

everyone^A who has been fathered by God^B conquers^C the world.^D

Testimony about the Son

This^E is the conquering power^F that has conquered^G the world: our faith.⁵ Now who is the person who has conquered the world except the one who believes that^H Jesus is the Son of God? ⁶Jesus Christ is the one who came by water and blood—not by the water only, but by the water and the blood. And the Spirit is the one who testifies, because^I the Spirit is the truth.⁷ For^J there are three that testify,^K ⁸the Spirit and the water and the blood, and these three are in agreement.

the (present-tense) main verb, in which case the alternation between aorist participle in v. 4b and present participle in v. 5 is one more example of the author’s love of stylistic variation with no difference in meaning. (2) Nevertheless, an aorist participle with a present-tense main verb would normally indicate an action antecedent to that of the main verb, so that the aorist participle would describe a past action. That is the most probable here. Thus the aorist participle stresses that the conquest of the world is something that has already been accomplished.

HTN After a verb of perception (the participle *ὁ πιστεύων [ho pisteuōn]*) the *ὅτι (hoti)* in v. 5 introduces indirect discourse, a declarative or recitative clause giving the *content* of what the person named by the participle (*ὁ πιστεύων*) believes: “that Jesus is the Son of God.” As in 4:15, such a confession constitutes a problem for the author’s opponents but not for his readers who are genuine believers.

ITN This *ὅτι (hoti)* is best understood (1) as causal. Some have taken it (2) as declarative, giving the *content* of the Spirit’s testimony: “And the Spirit is the one who testifies that the Spirit is the truth.” This is certainly possible, since a *ὅτι* clause following the cognate verb *μαρτυρέω (martureō)* often gives the content of the testimony (cf. John 1:34; 3:28; 4:39, 44). But in the Gospel of John the Spirit bears witness never on his own behalf but always on behalf of Jesus (15:26; 16:13). There are, in fact, some instances in the Gospel of John where a *ὅτι* clause following *μαρτυρέω* is causal (8:14; 15:27), and that is more likely here: “And the Spirit is the one who testifies, because the Spirit is the truth.”

JTN A second causal *ὅτι (hoti)* clause (after the one at the end of the preceding verse) is somewhat awkward, especially since the reasons offered in each are somewhat different. The content of the second *ὅτι* clause (the one in question here) goes somewhat beyond the content of the first. The first *ὅτι* clause, the one at the end of v. 6, stated the *reason* why the Spirit is the witness: “because the Spirit is the truth.” The second *ὅτι* clause, here, states that there are three witnesses, of which the Spirit is one. It is probably best, therefore, to understand this second *ὅτι* as indicating a somewhat looser connection than the first, not strictly causal but inferential in sense

(the English translation “for” captures this inferential sense).

See BDF §456.1 for a discussion of this “looser” use of *ὅτι*.

ΚΤς Before τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα (*to pneuma kai to hudōr kai to haima*, “the Spirit and the water and the blood”) at the beginning of v. 8, the *Textus Receptus (TR)* reads ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον

πνεῦμα, καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. 5:8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ (“in heaven, the Father, the Word, and the Holy Spirit, and these three are one. 5:8 And there are three that testify on earth”). This reading, the infamous *Comma Johanneum*, has been known in the English-speaking world through the King James translation. However, the evidence—both external and internal—is decidedly against its authenticity. For a detailed discussion, see TCGNT 647–49. Our discussion will briefly address the external evidence. This longer reading is found only in ten late MSS, four of which have the words in a marginal note. These MSS range in date from the tenth century (221) to the eighteenth (2318). They include the following (with dates in parentheses): 221 (X), 177 (XI), 88 (XII), 429 (XIV), 629 (XIV), 636 (XV), 61 (ca. 1520), 918 (XVI), 2473 (1634), and 2318 (XVIII). There are minor variations among these codices. The earliest MS, codex 221, includes the reading in a marginal note, added sometime after the original composition. The oldest MS with the *Comma* in its text is from the fourteenth century (629), but the wording here departs from all the other MSS in several places. The next oldest MSS on behalf of the *Comma*, 177 (eleventh century), 88 (twelfth), 429 (fourteenth), and 636 (fifteenth), also have the reading only as a marginal note (v.l.). Codex 177’s *Comma* is in a marginal note that must be dated after 1551, the year of the first Greek NT with verse numbers added. The remaining MSS are from the sixteenth to eighteenth centuries. Thus, there is no sure evidence of this reading in any Greek MS until the fourteenth century (629), and that MS deviates from all others in its wording; the wording that matches what is found in the *TR* was apparently composed after Erasmus’s Greek NT was published in 1516. Indeed, the *Comma* appears in no Greek witness of any kind (either MS, patristic, or Greek translation of some other version) until AD 1215 (in a Greek translation of the Acts of the Lateran Council, a work originally written in Latin). This is all the more significant since many a Greek father would have loved such a reading, for it so succinctly affirms the doctrine of the Trinity. The reading seems to have arisen in a fourth-century Latin homily in which the text was allegorized to refer to members of the Trinity. From there, it made its way into copies of the Latin Vulgate, the text used by the Roman Catholic Church. The Trinitarian formula (the *Comma*

Johanneum) found a place in the third edition of Erasmus's Greek NT (1522) because of pressure from the Catholic Church. After his first edition appeared, there arose such a furor over the absence of the *Comma* that Erasmus needed to defend himself. He argued that he did not put in the *Comma* because he found no Greek MSS that included it. Once one was produced (codex 61, written in ca. 1520), Erasmus apparently felt obliged to include the reading. He became aware of this MS sometime between May of 1520 and September of 1521. In his annotations to his third edition he does not protest the rendering now in his text, as though it were made to order, but he does defend himself from the charge of indolence, noting that he had taken care to find whatever MSS he could for the production of his text. In the final analysis, Erasmus probably altered the text because of politico-theologico-economic concerns: He did not want his reputation ruined or his *Novum Instrumentum* to go unsold. Modern advocates of the TR and KJV generally argue for the inclusion of the *Comma Johanneum* on the basis of heretical motivation by scribes who did not include it. But these same scribes elsewhere include thoroughly orthodox readings—even in places where the TR/Byzantine MSS lack them. Further, these advocates argue theologically from the position of divine preservation: Since this verse is in the TR, it must be original. (Of course, this approach is circular, presupposing as it does that the TR = the original text.) In reality, the issue is history, not heresy: How can one argue that the *Comma Johanneum* goes back to the original text yet does not appear until the fourteenth century in any Greek MSS (and in a form significantly different from what is printed in the TR; the wording of the TR is not found in any Greek MSS until the sixteenth century)? Such a stance does not do justice to the gospel: Faith must be rooted in history. Significantly, the German translation of Luther was based on Erasmus's second edition (1519) and lacked the *Comma*. But the KJV translators, basing their work principally on Theodore Beza's tenth edition of the Greek NT (1598), a work that itself was fundamentally based on Erasmus's third and later editions (and Stephanus's editions), popularized the *Comma* for the English-speaking world. Thus, the *Comma Johanneum* has been a battleground for English-speaking Christians more than for others. For a recent discussion of the *Comma Johanneum*, see R. Galiza and J. W. Reeve, "The Johannine *Comma* (1 John 5:7-8): The Status of Its Textual History and Theological Usage in English, Greek, and Latin," *AUSS* 56 (2018) 63-89.

A ¹¹ This $\delta\tau\iota$ (*hoti*) almost certainly introduces a causal clause, giving the reason why the "testimony of God" is greater than the "testimony of men": "because this is the testimony of God that he has testified concerning his Son."

⁹ If we accept the testimony of men, the testimony of God is greater, because^a this^b is the testimony of God that^c he has testified concerning his Son.¹⁰ (The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made him a liar, because he has not believed in the testimony that God has testified concerning his Son.)^d ¹¹ And this is the testimony: God^e has given us eternal life,^f and this life is in his Son.¹² The one who has the Son^g

a similar sense from the second $\delta\tau\iota$ in v. 9, it has been suggested that the conjunction $\delta\tau\iota$ should be read as an indefinite relative pronoun $\delta\tau\iota$ (sometimes written $\delta\tau\iota$). The problem with this suggestion is the use of the neuter relative

B ¹¹ $\tau\eta$ The problem with $\alpha\upsilon\tau\eta$ (*hautē*) in v. 9 lies in determining whether it refers (1) to what precedes or (2) to what follows. A few interpreters would see this as referring to the preceding verses (vv. 7-8), but the analogy with the author's other uses of $\alpha\upsilon\tau\eta$ (1:5; 3:11, 23) suggests a reference to what follows. In all the other instances of $\alpha\upsilon\tau\eta$ $\epsilon\sigma\tau\iota\nu$ (*hautē estin*; 1:5; 3:11, 23) the phrase is followed by an exegetical (explanatory) clause giving the referent ($\delta\tau\iota$ [*hoti*] in 1:5, $\hbar\upsilon\alpha$ [*hina*] in 3:11, 23). The $\delta\tau\iota$ clause that follows the $\alpha\upsilon\tau\eta$ in 5:9 does not explain the testimony but should be understood as an adjectival relative clause that qualifies the testimony further. The $\delta\tau\iota$ clause that explains the testimony of 5:9 (to which the $\alpha\upsilon\tau\eta$ in v. 9 refers) is found in v. 11, where the phrase $\alpha\upsilon\tau\eta$ $\epsilon\sigma\tau\iota\nu$ is repeated. Thus the second use of $\alpha\upsilon\tau\eta$ $\epsilon\sigma\tau\iota\nu$ in v. 11 is *resumptive*, and the $\delta\tau\iota$ clause that follows the $\alpha\upsilon\tau\eta$ in v. 11 is the exegetical (explanatory) clause that explains both it and the $\alpha\upsilon\tau\eta$ in v. 9, which it resumes.

C ¹¹ $\tau\eta$ The second $\delta\tau\iota$ (*hoti*) in v. 9 may be understood in three different ways: (1) It may be causal, in which case it gives the reason why the testimony just mentioned is God's testimony: "because . . . he has testified concerning his Son." This is extremely awkward because of the preceding $\delta\tau\iota$ clause, which is almost certainly causal (although the second $\delta\tau\iota$ could perhaps be resumptive in force, continuing the first). (2) The second $\delta\tau\iota$ could be understood as exegetical (explanatory), in which case it explains what the testimony of God mentioned in the preceding clause consists of: "because this is the testimony of God, [namely,] that he has testified concerning his Son." This is much smoother grammatically but encounters the logical problem that "the testimony of God" is defined in v. 11 ("And this is the testimony: God has given us eternal life") and the two definitions of what the testimony of God consists of are not identical (some would say that they are not even close). Thus (3) the smoothest way to understand the second $\delta\tau\iota$ logically is to read it as a relative pronoun: "because this is the testimony of God that he has testified concerning his Son." In this case it is exactly parallel to the relative clause that occurs in v. 10b: "because he has not believed in the testimony that [$\hbar\upsilon\alpha$, *hēn*] God has testified concerning his Son." (There is in fact a textual problem with the second $\delta\tau\iota$ in v. 9: The Byzantine tradition, along with MS P, reads a relative pronoun [$\hbar\upsilon\iota$] in place of the second $\delta\tau\iota$ in v. 9, identical to the relative pronoun in v. 10b. This represents an obvious effort on the part of scribes to smooth out the reading of the text.) In an effort to derive

pronoun to refer to a feminine antecedent ($\hbar\epsilon\mu\alpha\rho\tau\upsilon\rho\iota\alpha$, *hē marturia*). It is not without precedent for a neuter relative pronoun to refer to an antecedent of differing gender, especially as some forms tended to become fixed in usage and were used without regard to agreement. But in this particular context it is difficult to see why the author would use a neuter indefinite relative pronoun here in v. 9b and then use the normal feminine relative pronoun ($\hbar\upsilon\iota$) in the next verse. (Perhaps this strains at the limits of even the notorious Johannine preference for stylistic variation, although it is impossible to say what the author might or might not have been capable of doing.) Because of the simplicity and logical smoothness that results from reading $\delta\tau\iota$ as equivalent to a relative pronoun, the third option is preferred, although it is not without its difficulties (as are all three options).

D ¹¹ $\tau\eta$ This verse is a parenthesis in John's argument.

E ¹¹ $\tau\eta$ The $\delta\tau\iota$ (*hoti*) clause in v. 11 is exegetical (explanatory) to the phrase $\kappa\alpha\iota\ \alpha\upsilon\tau\eta\ \epsilon\sigma\tau\iota\nu$ (*kai hautē estin*) at the beginning of the verse and gives the content of the testimony for the first time: "And this is the testimony: God has given us eternal life, and this life is in his Son."

F ¹¹ $\tau\eta$ In understanding how "God's testimony" (added to the three witnesses of v. 8) can consist of eternal life, it is important to remember the debate between the author and the opponents. It is not the reality of eternal life (whether it exists at all) that is being debated here but rather which side in the debate (the author and his readers or the opponents) possesses it (this is a key point). The letter began with a testimony that "the eternal life" has been revealed (1:2), and it is consummated here with the reception or acknowledgment of that eternal life as the final testimony. This testimony (which is God's testimony) consists in eternal life itself, which the author and the readers possess but the opponents do not. This, for the author, constitutes the final apologetic in his case against the opponents.

G ¹¹ $\tau\eta$ The one who has the Son. The expression "to have the Son" in v. 12 means to "possess" him in the sense that he is present in the individual's life (see 2:23 for the use of the Greek verb "to have") to indicate possession of a divine reality). From the parallel statement in 5:10a it is clear that believing in the Son and thus having God's testimony in one's self is the same as "having" the Son here in v. 12a. This is essentially identical to John 3:16: "that everyone who believes in him will not perish but have eternal life." In contrast, the negative statement in 1 John 5:12b reflects the author's evaluation

of the opponents: “the one who does not have the Son of God does not have this eternal life.” The opponents, in spite of their claims to know God, do not possess (nor have they at any time possessed, cf. 2:19) eternal life.

AΤΝ “This” is a translation of the Greek anaphoric article.

BΤΝ The word “eternal” is not in the Greek text but is supplied for clarity, since the anaphoric article in Greek points back to the previous mention of eternal life in v. 11.

CΤΝ “This” is a translation of the Greek anaphoric article.

DΤΝ The word “eternal” is not in the Greek text but is supplied for clarity, since the anaphoric article in Greek points back to the previous mention of eternal life in v. 11.

EΤΝ Theoretically the pronoun ταῦτα (*tauta*) could refer (1) to what precedes or (2) to what follows. Since it is followed by a ἵνα (*hina*) clause, which gives the purpose for the writing, and a new subject is introduced in v. 14 (ἡ παρρησία, *hē parrēsia*), it seems almost certain that the ταῦτα in v. 13 refers to preceding material. Even at this, some would limit the referent of ταῦτα (1) only to vv. 1–12 or even v. 12, but more likely ταῦτα in v. 13 refers (2) to the entirety of the letter, for two reasons: (a) Based on the structural analogy with the Gospel of John, where the conclusion refers to all that has preceded, it is probable that the conclusion to 1 John refers likewise to all that has preceded; and (b) the statement ταῦτα ἔγραψα ὑμῖν (*tauta egrapsa humin*) in 5:13 forms an inclusion with the statement καὶ ταῦτα γράφομεν ἡμεῖς (*kai tauta graphomen hēmeis*) at the end of the prologue (1:4) and encompasses the entire body of the letter.

FΤΝ The dative participle πιστεύουσιν (*pisteuousin*) in v. 13 is in simple apposition to the indirect object of ἔγραψα (*egrapsa*), ὑμῖν (*humin*) and could be translated, “These things I have written to you, namely, to the ones who believe in the name of the Son of God, in order that you may know.” There is an exact parallel to this structure in John 1:12, where the pronoun is αὐτοῖς (*autois*) and the participle is τοῖς πιστεύουσιν (*tois pisteuousin*) as here.

GΤΝ This ἵνα (*hina*) introduces a clause giving the author’s purpose for writing “these things” (ταῦτα, *tauta*), which refers to the entirety of the preceding material. The two other Johannine statements about writing, 1:4 and John 20:31, are both followed by purpose clauses introduced by ἵνα, as here.

HΤΝ For the third time in vv. 9–14 the author uses the construction αὐτῇ ἐστίν (*hautē estin*; vv. 9, 11, 14). As in the previous instance (v. 11) the ὅτι (*hoti*) clause that follows is exegetical (explanatory) to the pronoun αὐτῇ and explains what

has this^A eternal^B life; the one who does not have the Son of God does not have this^C eternal^D life.

Assurance of Eternal Life

¹³I have written these things^E to you who believe^F in the name of the Son of God so that^G you may know that you have eternal life.

¹⁴And this is the confidence that we have before him: that^H whenever^I we ask anything according to his will, he hears us.

¹⁵And if we know^J that he hears us in regard to whatever we ask, then we know that we have the requests that we have asked from him. ¹⁶If^K anyone sees his fellow Christian^L committing a sin not resulting in death,^M he should ask, and God^N will grant^O life to the person who commits a sin not resulting

the “confidence” (παρρησία, *parrēsia*) consists of (technically the subject is ἡ παρρησία, the predicate nominative is the pronoun αὐτῇ, and the ὅτι clause explains the predicate nominative): “And the confidence which we have before him is *this*, namely, that if we ask anything according to his will he hears us” (literal Greek).

IΤΝ A third-class condition is introduced by ἐάν (*ean*) + present subjunctive. Because the apodosis also contains a present-tense verb (ἀκούει, *akouei*), this belongs in a subcategory of third-class conditional sentences known as present general. In the Koine period ἐάν can mean “when” or “whenever” and is virtually the equivalent of ὅταν (*hotan*; see BDAG 268 s.v. ἐάν 2). Thus the meaning here is “whenever [i.e., if] we ask anything according to his will, then he hears us.”

JΤΝ This use of ἐάν (*ean*) with the indicative mood rather than the subjunctive constitutes an anomalous usage. Here ἐάν is used instead of εἰ (*ei*) to introduce a first-class condition: “if we know [οἶδαμεν, *oidamen*] that he hears us in regard to whatever we ask, then we know that we have the requests that we have asked from him.” The reality of the condition (protasis) is assumed for the sake of argument; given the protasis, the apodosis follows. The use of ἐάν for εἰ is rare but not without precedent; see M. Zerwick (*Biblical Greek* §§330–31).

KΤΝ Again ἐάν (*ean*) in v. 16 introduces (as in v. 14) a third-class condition, but this time, with the future indicative (αἰτήσῃ, *aitēsēi*) in the apodosis, the condition is known as “more probable future.” As BDF §371.4 points out, such a condition describes what is to be expected under certain circumstances. If a person sees his Christian brother committing a sin not to death (which is probable), he should make intercession for the sinning brother (“he should ask . . .”), and that life will be granted to the sinner in answer to the request. The author has already pointed out in vv. 14–15 that if believers make requests of God in accordance with his will, they may have confidence that they will receive the requests they have asked for, and this is a specific instance.

LΤΝ See the note on the phrase “fellow Christian” in 2:9.

MΤΝ Grk “a sin not to death.”

NΤΝ Grk “he” (see the note on the word “grant” later in this verse for discussion).

the person who makes the request, since this person is the subject of the preceding verb αἰτήσῃ (*aitēsēi*) and the following verb ἐρωτήσῃ (*erōtēsē*). From a theological standpoint, this is extremely difficult, however, since it would make the person who prays for the sinner the giver of life, and it is questionable whether the author (for whom God is the ultimate source of life) would say that one believer could “give” life to another. In this case the meaning would be “he [the petitioner] should ask, and he [the petitioner] will grant life to him [the sinner], namely, to those who sin not to death.” (2) Another option is to see God as the subject of δώσει in v. 16 and the Giver of life to the sinner. This is far more consistent theologically with the author’s perspective on God as the Giver of life everywhere else, but it is awkward grammatically (as explained in reference to the previous position above) because it involves a shift in subjects for the three third-person verbs in the context from the person who makes the request (αἰτήσῃ) to God (δώσει) and back to the person who makes the request (ἐρωτήσῃ). In this case the meaning would be “he [the petitioner] should ask, and he [God] will grant life to him [the sinner], namely, to those who sin not to death.” (3) A third possibility is to see God as the subject of δώσει in v. 16 but the person who makes the request (rather than the sinner) as the referent of the indirect object αὐτῷ (*autō*) in v. 16. This is possible because the indirect object αὐτῷ is singular, while the dative substantival participle τοῖς ἁμαρτάνουσιν (*tois hamartanousin*) that follows (which clearly refers to those who sin) is plural. Thus the meaning would be “he [the petitioner] should ask, and he [God] will grant life to him [the petitioner], with reference to [his praying for] those who sin not to death.” Although this is a difficult and awkward construction no matter what solution one takes, on the whole the second alternative seems most probable. Even if option (1) is preferred, it must be acknowledged that God is ultimately the source of life, although it is given as a result of the petitioner’s intercessory prayer and the petitioner becomes, in a sense, the intermediate agent. But in the preceding context (v. 11) the author has emphasized that God is the Giver of life, and in spite of the awkwardness in the change of subjects, that

OΤΝ The referent of the (understood) third-person subject of δώσει (*dōsei*) in v. 16 is difficult to determine. Once again the author’s meaning is obscure. Several possibilities have been suggested for the referent of the subject of this verb: (1) From a grammatical and syntactical standpoint, it would be easiest to understand the subject of δώσει in v. 16 as

in death.^A There is a sin^B resulting in death.^C I do not say that he should ask about that.¹⁷ All unrighteousness^D is sin, but there is sin not resulting in death.^E

¹⁸We know that everyone fathered^F by God does not sin, but God^G protects^H the one he has fathered, and the evil one cannot touch him.¹⁹ We know that we are from God,^I and the whole world lies in the power of the evil one.²⁰ And we know that the Son of God has come and has given us insight to know^J him who is true, and we are in him who is true, in his Son Jesus Christ. This one^K is the true God and eternal life.

²¹Little children, guard yourselves from idols.^L

would seem to be the most likely meaning here, so option (2) is preferred. Option (3) is improbable because it seems clear that it should be the sinner for whom intercession is

made rather than the petitioner, who is the recipient of life. The petitioner would be assumed to possess life already or he could not be making a request that God would hear. In this case the change from the singular dative indirect object (αὐτῷ) to the plural dative substantival participle (τοῖς ἀμαρτάνουσιν) is merely a loose construction (which by this time should come as no surprise from the author).

A TN Grk “a sin not to death.”

B TN Or “is sin.”

C TN Grk “a sin to death.”

D TN The meaning of ἀδικία (*adikia*) here is “unrighteousness” (BDAG 20 s.v. 2).

It refers to the opposite of that which is δίκαιος (*dikaïos*, “right, just, righteous”), which is used by the author to describe both God and Jesus Christ (1:9; 2:2, 29). Here, having implied that sins committed by believers (sins “not resulting in death”) may be prayed for and forgiven, the author does not want to leave the impression that such sin is insignificant because this could be viewed as a concession to the views of the opponents (who as moral indifferentists have downplayed the significance of sin in the Christian’s life).

E TN Grk “a sin not to death.”

F TN The concept represented by the verb γεννάω (*gennaō*) here means to be fathered by God and thus a child of God. The imagery in 1 John is that of the male parent who fathers children (see 2:29).

G TN Grk “he.” See the note on the following word “protects.”

H TN The meaning of the phrase ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτόν (*ho gennētheis ek tou theou tērei auton*) in v. 18 is extraordinarily difficult. Again the author’s capacity for making obscure statements results in several possible meanings for this phrase: (1) “The fathering by God protects him [the Christian].” Here a textual variant for ὁ γεννηθεὶς (ἡ γεννήσις, *hē gennēsis*) has suggested to some that the passive participle should be understood as a noun (“fathering” or perhaps “birth”), but the MS evidence is extremely slight (1505 1852 2138 latt [sy^h] bo). This almost certainly represents a scribal attempt to clarify an obscure phrase. (2) “The one fathered by God [Jesus] protects him [the Christian].” This is a popular interpretation and is certainly possible grammatically. Yet the introduction of a reference to Jesus in this context is sudden; to be unambiguous the author could have mentioned the “Son of God” here or used the pronoun ἐκεῖνος (*ekeinos*) as a reference to Jesus as he consistently does elsewhere in 1 John. This interpretation, while possible, seems in context highly

unlikely. (3) “The one fathered by God [the Christian] protects himself.” Again a textual problem is behind this alternative, since a number of MSS (κ A^c P Ψ 33 1739 33) supply the reflexive pronoun ἑαυτὸν (*heauton*) in place of αὐτόν in v. 18. On the basis of the external evidence this has a good possibility of being the autographic wording, but internal evidence favors αὐτόν as the more difficult reading, since ἑαυτὸν may be explained as a scribal attempt at grammatical smoothness. From a logical standpoint, however, it is difficult to make much more sense out of ἑαυτὸν; to say what “the Christian protects himself” means in the context is far from clear. (4) “The one fathered by God [the Christian] holds on to him [God].”

This results in further awkwardness because the third-person pronoun (αὐτοῦ, *autou*) in the following clause must refer to the Christian, not God. Furthermore, although τηρεῖ (*tērei*) can mean “hold on to” (BDAG 1002 s.v. 2.c), this is not a common meaning for the verb in Johannine usage, occurring elsewhere only in Rev 3:3. (5) “The one fathered by God [the Christian], he [God] protects him [the Christian].” This involves a *pendant nominative* construction (ὁ γεννηθεὶς ἐκ τοῦ θεοῦ), where a description of something within the clause is placed in the nominative case and moved forward ahead of the clause for emphatic reasons. This may be influenced by Semitic style; such a construction is also present in John 17:2 (“so that to everyone whom you have given to him, he may give to them eternal life”). This view is defended by K. Beyer (*Semitische Syntax im Neuen Testament* [SUNT], 1:216ff.) and appears to be the most probable in terms both of syntax and of sense. It makes God the protector of the Christian (rather than the Christian himself), which fits the context much better, and there is precedent in Johannine literature for such syntactical structure.

I TN The preposition ἐκ (*ek*) here indicates both source and possession: Christians are “from” God in the sense that they are begotten by him, and they belong to him. For a similar use of the preposition, cf. the phrases ἐκ τοῦ πατρὸς (*ek tou patros*) and ἐκ τοῦ κόσμου (*ek tou kosmou*) in 2:16. **J** TN The ἵνα (*hina*) introduces a purpose clause that gives the purpose of the preceding affirmation: “We know that the Son of God has come and has given us insight to [so that we may] know him who is true.”

K TN The pronoun *this one* (οὗτος, *houtos*) refers to a person, but it is far from clear whether it should be understood

ty in the prologue, continues to the end to offer us examples of unclear grammar.” The nearest previous antecedent is *Jesus Christ*, immediately preceding, but on some occasions when this has been true, the pronoun still refers to God (see 2:3). The first predicate that follows “this one” in 5:20, *the true God*, is a description of God the Father used by Jesus in John 17:3 and was used in the preceding clause of the present verse to refer to God the Father (*him who is true*). Yet the second predicate of “this one” in 1 John 5:20, *eternal life*, appears to refer to Jesus because although the Father possesses “life” (John 5:26; 6:57) just as Jesus does (John 1:4; 6:57; 1 John 5:11), “life” is never predicated of the Father elsewhere, while it is predicated of Jesus in John 11:25; 14:6 (a self-predication by Jesus). If “this one” in 1 John 5:20 is understood as referring to Jesus, it forms an inclusion with the prologue, which introduced the reader to “the eternal life that was with the Father and was revealed to us” (1:2). Thus it appears best to understand the pronoun “this one” in 5:20 as a reference to Jesus Christ. The Christological affirmation that results is striking, but certainly not beyond the capabilities of the author (see John 1:1; 20:28): “This One [Jesus Christ] is the true God and eternal life.” See also D. B. Wallace, *Granville Sharp’s Canon and Its Kin: Semantics and Significance*, Studies in Biblical Greek 14, ed. D. A. Carson (Bern/New York: Peter Lang, 2009), 273–77.

L TC Most later MSS (P 81 1175 33) have ἀμὴν (*amēn*, “amen”) at the end of this letter. Such a conclusion is routinely added by scribes to NT books because a few of these books originally had such an ending (cf. Rom 16:27; Gal 6:18; Jude v. 25). A majority of Greek witnesses have the concluding ἀμὴν in every NT book except Acts, James, and 3 John (and even in these books, ἀμὴν is found in some witnesses). It is thus a predictable variant. Further, the earliest and best witnesses, along with several others (κ A B Ψ 33 323 630 1505 1739 sy co), lack the inoffensive particle, rendering its omission as the authentic reading.

SN The modern reader may wonder what all this has to do with idolatry. In the author’s mind, to follow the secessionist opponents with their false Christology would amount to idolatry, since it would involve worshipping a false god instead of the true God, Jesus Christ. Thus *guard yourselves from idols* means for the readers to guard themselves against the opponents and their teaching.

as a reference (1) to God the Father or (2) to Jesus Christ. R. E. Brown (*Epistles of John* [AB], 625) comments, “I John, which began with an example of stunning grammatical obscuri-

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Study Notes

The **Study Notes** focus your study on the three claims that begin with the word "if" and the three counterclaims that begin with "but if" in order to follow the author's argument regarding sin in the life of a believer. These notes encourage you to explore how the state of sin continues to impact your life as you keep walking in the light.

Text-Critical Notes

The **Text-Critical Notes** dive into the differences between "your joy" and "our joy" in verse 4. Although the majority of the Byzantine manuscripts, texts from the 9th and 10th centuries, are split between the two readings, the Textus Receptus, printed editions of the Greek New Testament from Erasmus, reads "your." However, the first pronoun is logical in the light of 2 John 4:12 and 3 John 3 and supported on internal and external grounds.