

ΙΩΑΝΝΟΥ Α' 2
f35

¹ Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐάν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν Πατέρα

Ἰησοῦν
Χριστὸν
δίκαιον,

² Καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ Κόσμου.

³ Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

⁴ Ὁ λέγων ¹ Ἔγνοκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ Ἀλήθεια οὐκ ἔστιν.

⁵ Ὃς δ' ἂν τηρῇ αὐτοῦ τὸν Λόγον, ἀληθῶς ἔν τούτῳ ἡ Ἀγάπη τοῦ Θεοῦ τετελείωται.

Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν·

⁶ Ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιπάτησεν καὶ οὕτως περιπατεῖν.

⁷ **Ἀδελφοί**², οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν ἣν εἶχετε ἀπ' ἀρχῆς. Ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ Λόγος ὃν ἠκούσατε **ἀπ' ἀρχῆς**³.

1 JOHN 2
NLET

JESUS – OUR ADVOCATE BEFORE THE FATHER

1 My *little* children, I am writing these things to you in order that you might not continue to miss the mark. And, if ever anyone might miss the mark, we have an advocate in reference to the Father – *namely*,

- Jesus,
- an Anointed *One*,
- a righteous *One*.

JESUS – THE PROPITIATION FOR OUR SINS

2 And, this *One* is a propitiation⁴ in reference to the Moral Failures *that are* ours; not in reference to ours only, rather, also in reference to *those of the* whole Created Order.

HOW WE COME TO KNOW

THAT WE HAVE LASTING COME TO KNOW HIM

3 And by means of this we are coming to know that we have lastingly come to know Him – if ever we might be keeping the Injunctions *that are* His.

4 The one who is saying, “I have lastingly come to know Him” and is not keeping His Injunctions is a LIAR; and in this one the Truth is NOT.

5 Now, whoever might be keeping Word *that is* HIS, truly in reference to this the Love of God has been lastingly brought to its goal. In reference to this we are coming to know that we are IN CONNECTION WITH HIM! ⁶ The one who is saying *that he* remains in connection with Him ought just as that *One* walked also thus walk.

CONCERNING GOD'S INJUNCTION

7 Brothers⁵, I am not writing an injunction – that is, a newly-made injunction – to you; rather, I am writing an injunction – that is, a old injunction – which you were having from a beginning. The Injunction – that is, the old injunction – is the Word which you heard from a beginning⁶.

¹ 80% of the Greek manuscripts, including the best line of transmission (f35), does not include ὅτι (a word that is often used as a quotation marker) here.

² 83.7% of the Greek manuscripts, including the best line of transmission (f35), have Ἀδελφοί here instead of Ἀγαπητοί.

³ 87.5% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ἀπ' ἀρχῆς here. On the basis of 8.1% the NU omits it. 4.3% omit the entire sentence.

⁴ 'propitiation' – the Greek word refers to 'a means of appeasing,' i.e. the wrath of a god.

⁵ 83.7% of the Greek manuscripts, including the best line of transmission (f35), have 'brothers' here instead of 'beloved'.

⁶ 87.5% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'from a beginning' here. On the basis of 8.1% the NU omits it. 4.3% omit the entire sentence.

⁸ Πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν. Ὅτι ἡ Σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

⁹ Ὁ λέγων ἐν τῷ Φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ Σκοτίᾳ ἐστὶν ἕως ἄρτι.

¹⁰ Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ Φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν·

¹¹ Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ Σκοτίᾳ ἐστὶν. Καὶ ἐν τῇ σκοτίᾳ περιπατεῖ. Καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

¹² Γράφω ὑμῖν, τεκνία, ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ Ὄνομα αὐτοῦ·

¹³ Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἅπ' ἀρχῆς.
Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν Πονηρόν.

Γράφω⁷ ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν Πατέρα·

¹⁴ Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἅπ' ἀρχῆς.
Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε καὶ ὁ Λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν Πονηρόν.

¹⁵ Μὴ ἀγαπᾶτε τὸν Κόσμον μηδὲ τὰ ἐν τῷ Κόσμῳ. Ἐάν τις ἀγαπᾷ τὸν Κόσμον, οὐκ ἔστιν ἡ Ἀγάπη τοῦ Πατρὸς ἐν αὐτῷ. ¹⁶ Ὅτι πᾶν τὸ ἐν τῷ Κόσμῳ, ἡ Ἐπιθυμία τῆς Σαρκὸς καὶ ἡ Ἐπιθυμία τῶν Ὀφθαλμῶν καὶ ἡ Ἀλαζονεία τοῦ Βίου, οὐκ ἔστιν ἐκ τοῦ Πατρὸς, ἀλλὰ ἐκ τοῦ Κόσμου ἐστίν.

⁸ Again, I am writing a newly-made injunction to you, which is true in *reference to* Him and in *reference to* you. Because, the Darkness is being turned away; and the Light – *namely*, the genuine *one* – is already shining.

HOW TO DETERMINE

WHETHER ONE IS IN THE LIGHT OR IN THE DARKNESS

⁹ The one who is saying *that he* is in the Light and is hating the brother *that is* his is in the Darkness until now.

¹⁰ The one who is loving his brother remains in the Light, and a *death-trap* is not in him.

¹¹ The one who is hating his brother is in the Darkness. And, he keeps on walking in the Darkness. And, he does not know where he is going away; because, the Darkness has blinded the eyes *that are* his.

WHY JOHN WRITES TO THESE DISCIPLES

- ¹² I am writing to you, *little* children; because the Moral Failures have been lastingly acquitted for you by means of the Name *that is* His!
- ¹³ I am writing to you, fathers; because you have lastingly come to know the *One* from of old.
- I am writing to you, young men; because you have lastingly conquered the Wicked *One*.
- I am writing to you, *young* children; because you have lastingly come to know the Father.
- ¹⁴ I wrote to you, fathers; because you have lastingly come to know the *One* from of old.
- I wrote to you, young men, because you are strong, and the Word of the God remains in you and you have lastingly conquered the Wicked *One*.

ADMONITION TO STOP LOVING THE CREATED ORDER

¹⁵ Stop loving either the *Created* Order or the things in reference to the *Created* Order. If ever anyone might love the *Created* Order, the Love of the Father is NOT in him. ¹⁶ Because, everything in the *Created* Order –

- the Desire of the Flesh, and
- the Desire of the Eyes, and
- the False Pretention of 'the Mode of Life'

is NOT from the Father; rather, *it* is from the *Created* Order.

⁷ 80.8% of the Greek manuscripts, including the best line of transmission (f35), have Γράφω (a present, indicative verb) here. On the basis of 8.1% the NU has ἔγραψα (an aorist, active verb).

¹⁷ Καὶ ὁ Κόσμος παράγεται καὶ ἡ Ἐπιθυμία αὐτοῦ.

Ὁ δὲ ποιῶν τὸ Θέλημα τοῦ Θεοῦ μένει εἰς τὸν Αἰῶνα.

¹⁸ Παιδιά, ἐσχάτη ὥρα ἐστίν. Καὶ καθὼς ἠκούσατε ὅτι Ὁ⁸ Ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.

¹⁹ Ἐξ ἡμῶν ἐξῆλθον⁹. Ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν. Εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν. Ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.

²⁰ Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ Ἁγίου. Καὶ οἶδατε **πάντα**¹⁰.

²¹ Οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἶδατε τὴν Ἀλήθειαν. Ἀλλ' ὅτι οἶδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς Ἀληθείας οὐκ ἔστιν.

²² Τίς ἐστὶν ὁ Ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; Οὗτός ἐστιν ὁ Ἀντίχριστος, ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱόν. ²³ Πᾶς ὁ ἀρνούμενος τὸν Υἱὸν οὐδὲ τὸν Πατέρα ἔχει. ¹¹

²⁴ Ὑμεῖς οὖν¹² ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. Ἐὰν ἐν ὑμῖν μείνη ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ Πατρὶ καὶ ἐν τῷ Υἱῷ¹³ μενεῖτε.

⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article Ὁ here.

⁹ 97.4% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐξῆλθον here. On the basis of three manuscripts (A, B, C) the NU has ἐξῆλθαν.

¹⁰ 97.2% of the Greek manuscripts, including the best line of transmission (f35), have a plural, neuter adjective πάντα here instead of πάντες, a plural, masculine, adjective.

¹¹ 79.2% of the Greek manuscripts, including the best line of transmission (f35) do not include the words ὁ ὁμολογῶν τὸν Υἱὸν καὶ τὸν Πατέρα ἔχει. here.

¹² 92.4% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction οὖν here.

¹³ 35% of the Greek manuscripts, including the best

¹⁷ And, the *Created* Order is being diverted *from its course*, also the Desires *that are* its.

Now, the one who is doing the Will of God remains until the Age.

CONCERNING THIS LAST PERIOD WITH ITS MANY ANTICHRISTS

¹⁸ *Young* children, *it* is a last period. And, just as you heard, “The¹⁴ Antichrist comes!”, even now antichrists – many *of them* – have lastingly come into being, for which reason we are perceiving that *it* is a last period.

¹⁹ They came out from among us. However, they were NOT ‘from among’ us. For, if they were ‘from among’ us, they would have lastingly remained with us. Rather, *they left us* in order that they might be made manifest that they are NOT all ‘from among’ us.

HOW HAVING BEEN ANOINTED WITH THE HOLY SPIRIT HELPS US

²⁰ And, we, *for our parts*, have an anointing from the Holy One; And, you know all *things*¹⁵.

²¹ I did NOT write to you because you do NOT know the Truth. Rather, *I wrote to you* because you know it and because every falsehood is not from the Truth.

HOW TO RECOGNIZE LIARS

²² Who is the Liar but the one who is denying, *saying*, “Jesus is not the Anointed *One*”? This *one* is the Antichrist, the one who is denying the Father and the Son. ²³ Everyone who is denying the Son neither has the Father.

LET WHAT YOU HEARD FROM A BEGINNING REMAIN IN YOU

²⁴ As for YOU, *for your parts*, therefore¹⁶, let what you heard from a beginning remain in you. If ever what you heard from a beginning should remain in you, also you, *for your parts*, are remaining in the Father and in the Son¹⁷.

line of transmission (f35), have the word order ἐν τῷ Πατρὶ καὶ ἐν τῷ Υἱῷ here instead of ἐν τῷ Υἱῷ καὶ ἐν τῷ Πατρὶ.

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘The’ here.

¹⁵ 97.2% of the Greek manuscripts, including the best line of transmission (f35), have a plural, neuter adjective ‘all things’ here instead of a plural, masculine, adjective ‘all men’.

¹⁶ 92.4% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘therefore’ here.

¹⁷ 35% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘in the Father and in the Son’ here instead of ‘in the Son and in the Father’.

²⁵ Καὶ αὕτη ἐστὶν ἡ Ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν Ζωὴν τὴν Αἰώνιον.
²⁶ Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.

²⁷ Καὶ ὑμεῖς τὸ Χρῖσμα ὃ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει¹⁸.

Καὶ οὐ χρειαν ἔχετε ἵνα τις διδάσκη ὑμᾶς. Ἀλλ' ὡς τὸ αὐτο¹⁹ Χρῖσμα διδάσκει ὑμᾶς περὶ πάντων. Καὶ ἀληθές ἐστὶν καὶ οὐκ ἔστιν ψεῦδος. Καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε²⁰ ἐν αὐτῷ.

²⁸ Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ὅταν²¹ φανερωθῇ ἔχῳμεν²² παρρησίαν καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

²⁹ Ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

25 And this is the Promise which He, *for His part*, proclaimed to you: the Life – *namely*, the Eternal one. 26 I wrote these things to you concerning the ones who are leading you astray.

AGAIN –

HOW HAVING BEEN ANOINTED WITH THE HOLY SPIRIT HELPS US

27 And, *as for you, for your parts*, the Anointing which²³ you received from Him remains in you.

And, you do not have need that anyone might teach you, rather, as the same²⁴ Anointing teaches us concerning all *things*. And, He²⁵ is real; and, He is not false. And, just as He teaches you, keep on remaining²⁶ in Him.

ADMONITION TO REMAIN IN JESUS

28 And now, *little* children, keep on remaining in Him, in order that whenever²⁷ He might be made manifest, we shall have²⁸ freedom to speak and might not be dishonored by Him in connection with the Arrival *that* is His.

HOW TO RECOGNIZE THAT A PERSON HAS BEEN LASTINGLY BORN

FROM HIM (BY BAPTISM)

29 If ever you might lastingly know that He is righteous, you are coming to know that everyone who is practicing the Righteousness has been lastingly born from Him.

¹⁸ 87.2% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἐν ὑμῖν μένει here instead of μένει ἐν ὑμῖν.

¹⁹ 82% of the Greek manuscripts, including the best line of transmission (f35), have αὐτο here instead of αὐτοῦ.

²⁰ 87.4% of the Greek manuscripts, including the best line of transmission (f35), have μένετε (a present, imperative verb) here. On the basis of 12% the NU has μένετε (a present, active verb).

²¹ 92.6% of the Greek manuscripts, including the best line of transmission (f35), have ὅταν here instead of ἐάν.

²² 80.4% of the Greek manuscripts, including the best line of transmission (f35), have ἔχῳμεν (an future tense verb) here. On the basis of 12% the NU σχῳμεν (an aorist, subjunctive verb).

²³ 'which' is the translation of a neuter relative pronoun in Greek, matching the neuter case of the Greek word for 'Anointing'.

²⁴ 82% of the Greek manuscripts, including the best line of transmission (f35), have 'same' here instead of 'His'.

²⁵ 'He' – This and all of the rest of the pronouns in this verse could also be translated as 'it', in keeping with case of 'the Anointing'. However, since this translator takes 'the Anointing' to refer to the Divine Person Who is characterized by and does all the things that this verse mentions, he translates with a personal pronoun. Since the Holy Spirit is the person of the Godhead with Whom a disciple is anointed, the divine person and the anointing are essentially the same.

²⁶ 87.4% of the Greek manuscripts, including the best line of transmission (f35), have 'keep on remaining' (a present, imperative verb) here. On the basis of 12% the NU has 'are remaining' (a present, active verb).

²⁷ 92.6% of the Greek manuscripts, including the best line of transmission (f35), have 'whenever' here instead of 'if ever'.

²⁸ 80.4% of the Greek manuscripts, including the best line of transmission (f35), have 'we shall have' (a future tense verb) here. On the basis of 12% the NU 'we might have' (an aorist, subjunctive verb).