

**Translation Guide 3**  
**I John 3:22 - 5:21**

# **Introduction to Koiné Greek**

by Thor F. Carden

**In hopes that you, the student,  
may better understand and enjoy  
God's Beautiful Bible.**

## **Introduction to Koiné Greek**

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**This course is dedicated to  
Fred Maynard  
who helped me start on this road to understanding Greek.**

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**Chapter 3 Verse 22** καὶ ὁ ἐὰν αἰτῶμεν "And whoever might ask ..."

C/IP and	VERB	DO:
Subj whoever	if .... ask	IO:
	1st Plu Present Act Subj	

λαμβάνομεν (παρ' OR ἀπ) αὐτοῦ, It is sort of interesting that regardless of which textual variant you choose it ends up being the same in English.

C/IP	VERB	DO or PN:
Subj we	receive	IO or PA:
	from Him	
	1st Plu Present Act Ind	

"And whoever might ask, receives from Him..."

ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν

C/IP because	VERB	DO: His commandments.
Subj we	keep	IO:
	1st Plu Present Act Ind	

"... because we keep his commandments ..."

καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. There is no noun in the nominative so the subject is extracted from the verb. There is an adjective in the nominative case modified by an article in the nominative case. This turns it into a substantive which could be used as the subject but this verb requires a first person subject. The adjective/substantive could also be considered to be in the accusative case so I used it for the direct object.

C/IP and	VERB	DO: the pleasing things
Subj we	do	before him
	1st Plu Present Act Ind	IO:

"And whoever might ask, receives from Him because we keep his commandments and do what is pleasing in His sight."

**Comparing with the Experts:**

- "And we will receive whatever we request because we obey him and do the things that please him." (NLT)
- "and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight." (NASB)
- "and whatever we may ask, we receive from Him, because His commands we keep, and the things pleasing before Him we do," (YLT) This is the only version that attempts to show the subjunctive mood of the verb in the first clause.
- "and whatsoever we ask we receive from him, because we keep his commandments, and practise the things which are pleasing in his sight." (DARBY)

- "and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight." (ASV)
- "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (KJV)

[Learning from my mistakes - I should have made ος εαν in the first clause "whatever" instead of "whoever" for two reasons. It was in the neuter gender and the verb required a first person subject. The subject should have been "we" and whatever should have been used as the direct object. It could have been taken in the accusative case as well as the nominative. "And whatever we might ask, we receive from Him because we keep his commandments and do what is pleasing in His sight." With that correction I am in substantial agreement with the experts.]

### Chapter 3 Verse 23

καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, "And this is His commandment..."

C/P and	VERB	PN: His commandment
Subj this	is 3rd Sing Present Act Ind	PA:

ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ "The name" is dative so it is the indirect object. The usual helper words for the dative are "to" or "with" but neither seems to make sense here. "Son" is genitive so it becomes "of Son" modifying "name." "Him" is in the genitive so it becomes "His" modifying "Son." "Jesus Christ" is also in the genitive case. Since it is in the genitive case and could be a possessive – "of Jesus Christ" or "Jesus Christ's" but there is no place where that makes sense. Therefore, it must be in apposition to either "Son" or "Him" which are in the same case. Context supports the former. "... that we might have believed in the name of His Son, Jesus Christ."

C/P that	VERB	DO:
Subj we	might have believed 1st Plu Aorist Act Subj	IO: in the name of His Son, Jesus Christ

καὶ ἀγαπῶμεν ἀλλήλους "... and we might love one another..."

C/P and	VERB	DO: one another
Subj we	might love 1st Plu Present Subj Ind	IO:

καθὼς ἔδωκεν ἐντολὴν (ἡμῖν). "... even as He gave instruction (to us.)" Whether you include the "to us" or not changes the meaning very little, if at all. Who else could John mean to be the recipient of the instruction?

C/P even as	VERB	DO: instruction
Subj He	gave	IO: (to us)

"And this is His commandment, that we might have believed in the name of His Son, Jesus Christ, and we might love one another even as He gave instruction to us."

**Comparing to the Experts:**

- "and this is His command, that we may believe in the name of His Son Jesus Christ, and may love one another, even as He did give command to us," (YLT)
- "And this is his commandment, that we believe on the name of his Son Jesus Christ, and that we love one another, even as he has given us commandment." (DARBY)
- "And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment." (ASV)
- "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." (KJV)
- "And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment." (NKJV)
- "This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us." (NASB)

We are in substantial agreement. Several versions used "on the name" instead of "in the name" which tells me I'm not the only one who had problems with the dative case helper word. Some translators are more or less careful to show the original tense and mood of the verbs. To me it is interesting that His command is to believe the name of His Son Jesus Christ, past time, punctiliar aspect, while we are to love one another, present time, linear aspect.

**Chapter 3 Verse 24** καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ." Here we have a compound sentence with the verb of the second clause implied by the first. This can be seen by the pronoun αὐτος being in the nominative case without an explicit verb. "And the one keeping his commands abides in Him, and He in him."

C/IP and	VERB	DO:
Subj the one keeping His commands	abides in Him 3rd Sing Present Act Ind	IO:
C/IP and	VERB	DO:
Subj He	abides (implied) in him 3rd Sing Present Act Ind	IO:

καὶ ἐν τούτῳ γινώσκομεν It actually makes more sense in the Greek word order – "And in this we know..."

C/IP and	VERB	DO:
Subj we	know in this 1st Plu Present Act Ind	IO:

ὅτι μένει ἐν ἡμῖν,

C/IP that	VERB	DO:
Subj He	abides in us 3rd Sing Present Act Ind	IO:

ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

C/IP	from the Spirit who	VERB	DO:
Subj	He	gave	
		3rd Sing Aorist Act Ind	IO: to us

Notice that the first verb can be understood or implied in English, just as it is in the Greek. "And the one keeping His commands abides in Him, and He in him. And we know that He abides in us from the Spirit who He gave to us."

### Comparing to the Experts:

- "And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us." (ASV)
- "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." (KJV)
- "And he that keeps his commandments abides in him, and he in him. And hereby we know that he abides in us, by the Spirit which he has given to us." (DARBY)
- "and he who is keeping His commands, in Him he doth remain, and He in him; and in this we know that He doth remain in us, from the Spirit that He gave us." (YLT)
- "The one who keeps His commandments abides in Him, and He in him We know by this that He abides in us, by the Spirit whom He has given us." (NASB)
- "Those who obey God's commandments live in fellowship with him, and he with them. And we know he lives in us because the Holy Spirit lives in us." (NLT) *Most of the time I am no longer even commenting on the liberties taken by the NLT. I believe by now that you can see on your own that the Greek does not have the words "God's" or "Holy." I leave it to you to decide for yourself when these liberties go beyond the meaning of the verse as they sometimes do or beyond Bible teaching as they do occasionally.*

We are in agreement.

### Chapter 4 Verse 1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε,

C/IP	beloved	VERB	DO:
Subj		do not believe	
		2nd Plu Present Act Imp	IO: all spirits

"Beloved, do not believe all the spirits..."

ἀλλὰ δοκιμάζετε τὰ πνεύματα πνευμα can not be nominative in this sentence because the verb requires a second person subject.

C/IP	but	VERB	DO: the spirits
Subj		try	
		2nd Plu Present Act Imp	IO:

"... but try the spirits. ..."

εἰ ἐκ τοῦ Θεοῦ ἐστίν· I do not understand why "spirits," plural, is the understood subject of a verb taking a singular subject. My choices were to make the subject "they" and change the verb to "are" or make the subject "it." I decided on "it."

C/IP	if	VERB		PN:	
Subj	it	is		PA:	from God
		3rd Sng Present Act Ind			

" ... if it is from God ... "

ὅτι πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον. "Because" seems to make better sense with the previous clauses.

C/IP	that because	VERB		DO:	
Subj	many false prophets	are going out into the world		IO:	
		3rd Plu Perfect Act Ind			

" ... because many false prophets are going out into the world."

"Beloved, do not believe all the spirits but try the spirits, if it is from God, because many false prophets are going out into the world."

### Comparing with the Experts:

- "Beloved, believe not every spirit, but prove the spirits, if they are of God; because many false prophets are gone out into the world." (DARBY)
- "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." (ASV)
- "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (KJV)
- "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world." (NASB)
- "Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world." (NKJV)
- "Beloved, every spirit believe not, but prove the spirits, if of God they are, because many false prophets have gone forth to the world;" (YLT)
- "Dear friends, do not believe everyone who claims to speak by the Spirit. You must test them to see if the spirit they have comes from God. For there are many false prophets in the world." (NLT)
- "My dear friends, don't believe everything you hear. Carefully weigh and examine what people tell you. Not everyone who talks about God comes from God. There are a lot of lying preachers loose in the world." (MSG)

We are in agreement. They dealt with the singular understood pronoun with a plural antecedent in various ways.

**Chapter 4, Verse 2** It took me several tries to finally realize I could not sort all this out without trying the entire verse with each alternative. What follows is the final of these several attempts.

γινώσκεται alternative:

ἐν τούτῳ γινώσκεται τὸ πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα There are two noun phrases that could be either nominative or accusative. In this puzzling situation I made the first the subject and the second the object because that is the usual word order I have found in Greek. However, I need to remain open as I look at additional context, that it could be the other way around.

C/IP	in this	VERB	DO: every spirit
Subj	the Spirit of God	knows	IO:
		3rd Sng Present Act Ind	

ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, The relative pronoun is neuter so normally I would make that "which" or "what." In this case, it refers to the noun "spirit" in the previous clause so I made it "who."

C/IP		VERB	DO: Jesus Christ coming in the flesh
Subj	ὅς/ἅς whoever	confesses	IO:
		3rd Sng Present Act Ind	

ἐκ τοῦ Θεοῦ ἐστὶ· The subject of this clause is the previous clause. It is connected to this clause by the relative pronoun. I changed it from "who" to "whoever" to make it less awkward.

C/IP		VERB	PN:
Subj	(previous clause)	is	PA: from God
		3rd Sng Present Act Ind	

"In this, the Spirit of God knows every spirit. Whoever confesses Jesus Christ coming in the flesh is from God."

γινώσκετε alternative:

ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ Θεοῦ· Here the subject is supplied by the 2<sup>nd</sup> Person, Plural, verb so the Third Person, Singular, noun phrase must take the accusative alternative making it the direct object.

C/IP	in this	VERB	DO: the Spirit of God
Subj	you	know	IO:
		2nd Plu Present Act Ind	

ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, "Every spirit" is a nominative noun phrase in apposition to the relative pronoun. Together they form the subject of the clause.

C/IP		VERB	DO: Jesus Christ coming in the flesh
Subj	ὃς/ἅς who	confesses	IO:
		3rd Sng Present Act Ind	

πᾶν πνεῦμα ... ἐκ τοῦ Θεοῦ ἐστὶ· The subject of this clause is the previous clause.

C/IP		VERB	PN:
Subj	every spirit	is	PA: from God
		3rd Sng Present Act Ind	



"In this you know the Spirit of God. Every spirit who confesses Jesus Christ coming in the flesh is from God."

**Comparing with the Experts:**

- "By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God;" (NASB)
- "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God:" (ASV)
- "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:" (KJV)
- "Hereby ye know the Spirit of God: every spirit which confesses Jesus Christ come in flesh is of God;" (DARBY)
- "in this know ye the Spirit of God; every spirit that doth confess Jesus Christ in the flesh having come, of God it is," (YLT)

They all used the second textual variant and we are in agreement about how to translate it. I have to agree that the general context supports this textual variant better.

**Chapter 4, Verse 3** καὶ πᾶν πνεῦμα ... ἐκ τοῦ Θεοῦ οὐκ ἔστι This clause is split by a subordinate clause.

C/IP and Subj every spirit	VERB is not 3rd Sng Present Act Ind	PN:  PA: from God
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ὃ (μὴ ὁμολογεῖ OR λύει) (τὸν) Ἰησοῦν (Χριστὸν) ἐκ (τοῦ Θεοῦ) (ἐν σαρκὶ ἐληλυθότα OR ἐν σαρκὶ OR neither), · The textual variants give us a stunning 48 possibilities for this subordinate clause. I plan to go with longest possibility and then try the shorter variations in English, if possible. They are easier to analyze in English. I did go ahead and show both variants for the verb.

C/IP Subj which	VERB (does not confess OR annuls) 3rd Sng Present Act Ind	DO: the Jesus Christ in the flesh is coming from God IO:
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The participle "coming" is implied by the context whether it is there explicitly or not. Tov does not survive into English even if it was there in the Greek. Jesus is given the title Christ in many other places so it makes no real difference if he is called so here or not. It seems reasonable that He would carry the title here where it is talking about the Antichrist. That Jesus is from God and came in the flesh are two of the major themes of this epistle so including them here is not unreasonable. If they are left out the context so strongly supports both ideas that the only difference is whether these attributes are assigned to the spirit of the Antichrist implicitly or explicitly. There is a subtle difference in failing to confess and actively denying Jesus Christ. Failing to confess seems more cowardly to me so I am choosing that as an attribute of the

Antichrist. So, "And every spirit which does not confess Jesus Christ is coming from God in the flesh, is not from God..."

καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, This clause is a parenthetical introduced by the idiom "τουτο εστι" which means "that is" or "i.e." The extra "the" before the possessive noun allows it to act as a predicate adjective. So, "(i.e. of the Antichrist)"

C/IP	VERB	PN:
Subj that	is	PA: of the Antichrist
	3rd Sng Present Act Ind	

ὃ ἀκηκόατε Note the verb requires a second person plural subject. This which subordinates the rest of the verse to "Antichrist" which puts it in the parenthetical as well.

C/IP which	VERB	DO:
Subj you	are hearing	IO:
	2nd Plu Perfect Act Ind	

ὅτι ἔρχεται, Note the verb is in Middle voice.

C/IP that	VERB	DO:
Subj he	himself comes	IO:
	3rd Sng Present Mid Ind	

καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. I chose the second choice in the range of sense of ἤδη to avoid the awkward "now... now" in English.

C/IP and	VERB	PN:
Subj he	is now	PA: in the world already
	3rd Sng Present Act Ind	

"And every spirit which does not confess Jesus Christ is coming from God in the flesh, is not from God, (i.e. of the Antichrist, which you are hearing that he himself comes and he is now in the world already.)"

### Comparing with the Experts:

- "and every spirit that confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already." (ASV)
- "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." (KJV)
- "and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world." (NASB)
- "and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world." (NKJV)
- "and every spirit that doth not confess Jesus Christ in the flesh having come, of God it is not; and this is that of the antichrist, which ye heard that it doth come, and now in the world it is already." (YLT)

- "and every spirit which does not confess Jesus Christ come in flesh is not of God: and this is that [power] of the antichrist, [of] which ye have heard that it comes, and now it is already in the world." (DARBY)
- "If a prophet does not acknowledge Jesus, that person is not from God. Such a person has the spirit of the Antichrist. You have heard that he is going to come into the world, and he is already here." (NLT)

We have substantial agreement. All of them decided not to show the long parenthetical inside parenthesis but that makes no difference to the meaning. The pronouns implied by the verbs varied between "it" and "he" depending on the various translators opinions of whether the antecedent was intended to be the neuter πνευμα or the masculine αντιχριστο. All selected the "confess" variation for the first verb. The rest of the variants were less consistently chosen but, as was noted above, there is no significant difference in meaning when considered in context.

### Chapter 4, Verse 4 Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε,

C/IP little children	VERB	PN:
Subj you	are	PA: from God
	2nd Plu Present Act Ind	

τεκνία, καὶ νενικήκατε αὐτούς,

C/IP and	VERB	DO: them
Subj you	are conquering	IO:
	2nd Plu Perfect Act Ind	

ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

C/IP that because	VERB	PN:
Subj He	is	PA: greater in you than in the world
	3rd Sng Present Act Ind	

"Little children, you are from God, and you are conquering them that He is greater in you than in the world," is very awkward in English. Let's try, "Little children, you are from God, and you are overcoming them because He that is in you is greater than he that is in the world."

#### Comparing with the Experts:

- "\*Ye\* are of God, children, and have overcome them, because greater is he that [is] in you than he that [is] in the world." (DARBY)
- "But you belong to God, my dear children. You have already won your fight with these false prophets, because the Spirit who lives in you is greater than the spirit who lives in the world." (NLT)
- "Ye -- of God ye are, little children, and ye have overcome them; because greater is He who [is] in you, than he who is in the world." (YLT)
- "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." (KJV)
- "Ye are of God, my little children, and have overcome them: because greater is he that is in you than he that is in the world." (ASV)

- "You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world." (NASB)

We have substantial agreement.

### Chapter 4, Verse 5 αὐτοὶ ἐκ τοῦ κόσμου εἰσί·

C/IP	VERB	PN:
Subj they	are	
	3rd Plu Present Act Ind	PA: from the world

διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι Together δια τουτο means "therefore."

C/IP therefore	VERB	DO:
Subj they	speak	
	of the world	IO:
	3rd Plu Present Act Ind	

καὶ ὁ κόσμος αὐτῶν ἀκούει. The verb ακουω takes an object in the Genitive case. I chose to translate it with an indirect object here and with a direct object in the next verse so that you can see examples of how it works.

C/IP and	VERB	DO:
Subj the world	listens	
	3rd Sng Present Ind Act	IO: to them

"They are of the world, therefore they speak of the world and the world listens to them."

#### Comparing with the Experts:

- "\*They\* are of the world; for this reason they speak [as] of the world, and the world hears them." (DARBY)
- "These people belong to this world, so they speak from the world's viewpoint, and the world listens to them." (NLT)
- "They -- of the world they are; because of this from the world they speak, and the world doth hear them;" (YLT)
- "They are from the world; therefore they speak as from the world, and the world listens to them." (NASB)
- "They are of the world. Therefore they speak as of the world, and the world hears them." (NKJV)
- "They are of the world: therefore speak they as of the world, and the world heareth them." (ASV)
- "They are of the world: therefore speak they of the world, and the world heareth them." (KJV)

We are in substantial agreement.

**Chapter 4, Verse 6** ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν·

C/IP we	VERB are	PN:
Subj	1st Plu Present Act Ind	PA: from God

ὁ γινώσκων τὸν Θεὸν ἀκούει ἡμῶν. Here I used a direct object for the Genitive case. See the prior verse for an example of the same verb using the Genitive case for an indirect object.

C/IP	VERB hears	DO: us
Subj the one knowing God	3rd Sng Present Ind Act	IO:

ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ I changed "who" to "whoever" after translating the next clause and realized it was being used to tie the two clauses together.

C/IP	VERB is not	PN:
Subj <del>whō</del> whoever	3rd Sng Present Act Ind	PA: from God

οὐκ ἀκούει ἡμῶν. This clause shares the subject of the previous clause. Notice we could have translated this "does not listen to us" using the Genitive for indirect object instead of direct object.

C/IP	VERB does not hear	DO: us
Subj (previous clause)	3rd Sng Present Ind Act	IO:

ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης. I chose a little deeper in the range of sense for πλανη to make a better contrast with ἀληθεια.

C/IP from this	VERB know	DO: the Spirit of truth and the spirit of deception.
Subj we	1st Plu Present Act Ind	IO:

We are from God. The one knowing God hears us. Whoever is not from God does not hear us. From this we know the Spirit of truth as well as the spirit of deception."

**Comparing with the Experts:**

- "\*We\* are of God; he that knows God hears us; he who is not of God does not hear us. From this we know the spirit of truth and the spirit of error." (DARBY)
- "But we belong to God; that is why those who know God listen to us. If they do not belong to God, they do not listen to us. That is how we know if someone has the Spirit of truth or the spirit of deception." (NLT)
- "we -- of God we are; he who is knowing God doth hear us; he who is not of God, doth not hear us; from this we know the spirit of the truth, and the spirit of the error." (YLT)
- "We are from God; he who knows God listens to us; he who is not from God does not listen to us By this we know the spirit of truth and the spirit of error." (NASB)

- "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." (KJV)
- "We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error." (ASV)

We are in substantial agreement.

**Chapter 4, Verse 7** Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, There is no "if" but I went ahead and put it in the introductory position based on the mood of the verb.

c/P Beloved, if	VERB	DO: one another
Subj we	love	IO:
	1st Plu Present Subj Ind	

ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστὶ,

c/P that	VERB	PN:
Subj love	is	PA: from God
	3rd Sng Present Act Ind	

καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ Θεοῦ γεγέννηται

c/P and	VERB	DO:
Subj the one loving	is begotten by God	IO:
	3rd Sng Perfect Pass Ind	

καὶ γινώσκει τὸν Θεόν.

c/P and	VERB	DO: God
Subj he	knows	IO:
	3rd Sng Present Act Ind	

"Beloved, if we love one another, that love is from God, and the one loving is begotten by God and he knows God."

#### Comparing with the Experts:

- "Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God." (NASB)
- "Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God." (NKJV)
- "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God." (ASV)
- "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." (KJV)
- "Beloved, let us love one another; because love is of God, and every one that loves has been begotten of God, and knows God." (DARBY)

- "Beloved, may we love one another, because the love is of God, and every one who is loving, of God he hath been begotten, and doth know God;" (YLT)
- "Dear friends, let us continue to love one another, for love comes from God. Anyone who loves is born of God and knows God." (NLT)

I'm not sure on what basis they shifted the mood of the verb in the first clause from subjunctive to imperative. Since they all did it except YLT I'm inclined to bow to their authority. However, I must point out that there is a big difference between an exhortation to love one another and an acknowledgement that our ability and inclination to love one another is a gift from God.

### Chapter 4, Verse 8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν Θεόν,

<b>C/IP</b>	<b>VERB</b>	<b>DO:</b> the God
Subj the one not loving	did not know 3rd Sng Aorist Act Ind	<b>IO:</b>

ὅτι ὁ Θεὸς ἀγάπη ἐστίν. Because the subject has an article and the predicate nominative does not, it means this is not an identity. It means God has the attribute of love, it does not mean God = love.

<b>C/IP</b> that because	<b>VERB</b>	<b>PN:</b> love
Subj God	is 3rd Sng Present Act Ind	<b>PA:</b>

"The one not loving did not know God because God is love.

#### Comparing with the Experts:

- "But anyone who does not love does not know God--for God is love." (NLT)
- "He that loves not has not known God; for God is love." (DARBY)
- "He that loveth not knoweth not God; for God is love." (ASV)
- "He that loveth not knoweth not God; for God is love." (KJV)
- "he who is not loving did not know God, because God is love." (YLT)
- "The one who does not love does not know God, for God is love." (NASB)

We pretty much agree except experts all changed the past time of the Aorist into present time. I've seen them do this a couple of times before. I think what is going on is that they can tell the writer means the present because of the tense of the second verb and what is being expressed by the Aorist is the punctiliar aspect more than the past time. Remember the Greeks thought about their verbs first and foremost in terms of aspect with time being secondary. We are the opposite.

### Chapter 4, Verse 9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν,

<b>C/IP</b> in this	<b>VERB</b>	<b>DO:</b>
Subj the love of God	was manifested in us 3rd Sng Aorist Pass Ind	<b>IO:</b>

ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον

C/IP that	VERB	DO: his only begotten Son
Subj God	is sending into the world 3rd Sng Perfect Act Ind	IO:

ἵνα ζήσωμεν δι' αὐτοῦ. I used the second choice in the range of sense for the conjunction to keep it from being identical to the conjunction for the previous clause. They are not identical in the Greek and I like to alert the reader that there is a difference when there is a difference.

C/IP in order that	VERB	DO:
Subj we	might have lived through Him 1st Plu Aorist Act Subj	IO:

"In this the love of God was manifested in us, that God is sending into the world His only begotten Son, in order that we might have lived through Him."

### Comparing with the Experts:

- "By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him." (NASB)
- "God showed how much he loved us by sending his only Son into the world so that we might have eternal life through him." (NLT)
- "Herein as to us has been manifested the love of God, that God has sent his only begotten Son into the world, that we might live through him." (DARBY)
- "Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him." (ASV)
- "In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him." (NKJV)
- "In this was manifested the love of God in us, because His Son -- the only begotten -- hath God sent to the world, that we may live through him;" (YLT)
- "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (KJV)

Again we are in substantial agreement except they have changed the time of the last two verbs.

**Chapter 4, Verse 10** ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ I'm not sure what the subject is here. I used the implied one from the verb but it seems nonsensical. I'll wait for more context and come back to it.

C/IP in this	VERB	PN: love
Subj (he, she OR it)	is not 3rd Sng Present Act Ind	PA:



ὅτι ἡμεῖς (ἠγαπήσαμεν OR ἠγαπήκαμεν) τὸν Θεόν, I was not able to find the form ἠγαπηκαμεν in any of my resources. It appears to be some form of ἀγαπαω. I decided to ignore it.

C/IP that	VERB are loving	DO: God
Subj we	1st Plu Perfect Act Ind	IO:

ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς

C/IP but that	VERB loved	DO: us
Subj He	3rd Sng Aorist Act Ind	IO:

καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν The direct object has two appositives. The second one is an idiom.

C/IP and	VERB sent	DO: His Son, a propitiation, our sin offering.
Subj He	3rd Sng Aorist Act Ind	IO:

This sentence seems to work best leaving out the implied subjects giving, "In this is not love that we are loving God, but that He loved us and sent His Son, a propitiation, our sin offering."

**Comparing with the Experts:**

- "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (ASV)
- "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (KJV)
- "Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins." (DARBY)
- "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." (NASB)
- "in this is the love, not that we loved God, but that He did love us, and did send His Son a propitiation for our sins." (YLT)
- "This is real love. It is not that we loved God, but that he loved us and sent his Son as a sacrifice to take away our sins." (NLT)

We are in substantial agreement except, they almost universally put the οὐχ with the second clause instead of the first. Also none of them recognized the final idiom or they decided it was better taken literally. Neither of these issues has an impact on the meaning of the verse.

**Chapter 4, Verse 11** Ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς,

C/IP	Beloved, if	VERB	DO: us
Subj	God	so loved 3rd Sng Aorist Act Ind	IO:

καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. I'm a little uncertain of the what is going on grammatically here. In Greek "love" is a noun but by the time it makes it into English it has become the verb "love" expressed as an infinitive.

C/IP	then	VERB	DO: love one another
Subj	we	ought to 1st Plu Present Act Ind	IO:

"Beloved, if God so loved us, then we ought to love one another."

**Comparing with the Experts:**

- "My dear, dear friends, if God loved us like this, we certainly ought to love each other" (MSG)
- "Beloved, if God has so loved us, we also ought to love one another." (DARBY)
- "Beloved, if God so loved us, we also ought to love one another." (ASV)
- "Beloved, if God so loved us, we ought also to love one another." (KJV)
- "Beloved, if thus did God love us, we also ought one another to love;" (YLT)
- "Dear friends, since God loved us that much, we surely ought to love each other." (NLT)

We are in substantial agreement.

**Chapter 4, Verse 12** Θεὸν οὐδεὶς πώποτε τεθέαται· I changed "looking" to "seeing" because "looking" was screaming for a preposition.

C/IP		VERB	DO: God
Subj	no one	is himself ever seeing 3rd Sng Perfect Mid Ind	IO:

ἐὰν ἀγαπῶμεν ἀλλήλους, The "if" may turn out to be enough subjunctive in English without the "may." I'll wait for more context to decide.

C/IP	if	VERB	DO: one another
Subj	we	may love 1st Plu Present Subj Ind	IO:

## ὁ Θεὸς ἐν ἡμῖν μένει

C/IP		VERB	DO:
Subj	God	abides in us 3rd Sng Present Act Ind	IO:

καὶ ἡ ἀγάπη αὐτοῦ (τετελειωμένη ἐστὶν ἐν ἡμῖν OR ἐν ἡμῖν τετελειωμένη ἐστὶν OR τετελειωμένη ἐν ἡμῖν ἐστὶν). This one gave me trouble until I realized that the participle is not present tense active voice like most of them.

C/P and	VERB	PN: made complete in us
Subj the love of Him	is 3rd Sng Present Act Ind	PA:

"No one is ever seeing God himself. If we love one another, God abides in us, and His love is made complete in us."

### Comparing with the Experts:

- ""God no one hath ever seen; if we may love one another, God in us doth remain, and His love is having been perfected in us;" (YLT)
- "No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us:" (ASV)
- "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." (KJV)
- "No one has ever seen God. But if we love each other, God lives in us, and his love has been brought to full expression through us." (NLT)
- "No one has seen God at any time: if we love one another, God abides in us, and his love is perfected in us." (DARBY)
- "No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us." (NASB)

We are in substantial agreement. Most of them used "perfected" instead of "made complete" as I did. None of them attempted to show the middle voice of the first verb. It does sound better without it but I wonder what the writer meant by it.

### Chapter 4, Verse 13 ἐν τούτῳ γινώσκομεν

C/P in this	VERB	DO:
Subj we	know 1st Plu Present Act Ind	IO:

ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, "He" in the nominative case implying that it is another subject of the same verb.

C/P that	VERB	DO:
Subj we	abide in him and he in us 1st Plu Present Act Ind	IO:

ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

C/IP because	VERB	DO:
Subj He	is giving from His Spirit	IO: to us
	3rd Sng Perfect Act Ind	

"In this we know that we abide in him and He in us because He is giving from His Spirit to us."

### Comparing with the Experts:

- "And God has given us his Spirit as proof that we live in him and he in us." (NLT)
- "By this we know that we abide in Him and He in us, because He has given us of His Spirit." (NASB)
- "By this we know that we abide in Him, and He in us, because He has given us of His Spirit." (NKJV)
- "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." (KJV)
- "hereby we know that we abide in him and he in us, because he hath given us of his Spirit." (ASV)
- "Hereby we know that we abide in him and he in us, that he has given to us of his Spirit." (DARBY)
- "in this we know that in Him we do remain, and He in us, because of His Spirit He hath given us." (YLT)

We are in substantial agreement. They preferred "by this" or "hereby" for the opening phrase. They also generally used "of" instead of "from" for ἐκ.

### Chapter 4, Verse 14 καὶ ἡμεῖς τεθεάμεθα

C/IP and	VERB	DO:
Subj we	ourselves are looking	IO:
	1st Plu Perfect Mid Ind	

καὶ μαρτυροῦμεν

C/IP and	VERB	DO:
Subj we	testify	IO:
	1st Plu Present Act Ind	

ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτῆρα τοῦ κόσμου.

C/IP that	VERB	DO: the Son, the Savior of the world.
Subj the Father	is sending	IO:
	3rd Sng Perfect Act Ind	

"And we ourselves are looking and we testify that the Father is sending the Son, the Savior of the world."

**Comparing with the Experts:**

- "And \*we\* have seen, and testify, that the Father has sent the Son [as] Saviour of the world." (DARBY)
- "And we -- we have seen and do testify, that the Father hath sent the Son -- Saviour of the world;" (YLT)
- "And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world." (ASV)
- "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." (KJV)
- "We have seen and testify that the Father has sent the Son to be the Savior of the world." (NASB)

We have substantial agreement but they have again translated perfect tense in past time.

**Chapter 4, Verse 15** ὅς (ὃ OR ἄν OR εἰς) ὁμολογήσῃ Since it is difficult to think of a whatever or whichever confessing I chose the ος αν variant.

<b>C/IP</b>	<b>VERB</b>	<b>DO:</b>
Subj whoever	may have confessed 3rd Sng Aorist Act Subj	<b>IO:</b>

ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ,

<b>C/IP</b>	<b>VERB</b>	<b>PN:</b> the Son of God
Subj Jesus	is 3rd Sng Present Act Ind	<b>PA:</b>

ὁ Θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ Θεῷ.

<b>C/IP</b>	<b>VERB</b>	<b>DO:</b>
Subj God	abides in him and he in God 3rd Sng Present Act Ind	<b>IO:</b>

"Whoever may have confessed that Jesus is the Son of God, God abides in him and he in god."

**Comparing with the Experts:**

- "All who proclaim that Jesus is the Son of God have God living in them, and they live in God." (NLT)
- "Whoever confesses that Jesus is the Son of God, God abides in him, and he in God." (NKJV)
- "Whoever confesses that Jesus is the Son of God, God abides in him, and he in God." (NASB)
- "whoever may confess that Jesus is the Son of God, God in him doth remain, and he in God;" (YLT)
- "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." (ASV)
- "Whosoever shall confess that Jesus is the Son of God, God abides in him, and he in God." (DARBY)
- "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." (KJV)

We are in substantial agreement. Some of them translated the Aorist verb in the first clause as present time and ignore the subjunctive. Others render the subjunctive in a way that makes it sound like future time. They all sound better than mine.

### Chapter 4, Verse 16 καὶ ἡμεῖς ἐγνώκαμεν

C/IP and	VERB	DO:
Subj we	are knowing	IO:
	1st Plu Perfect Act Ind	

### καὶ πεπιστεύκαμεν τὴν ἀγάπην

C/IP and	VERB	DO: the love
Subj we	are believing	IO:
	1st Plu Perfect Act Ind	

ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. When I filled out the range of sense I saw the gender was feminine so I used "who, etc." because I expected the pronoun to refer to a person. However, since it is referring to "love" in the previous clause I changed it to "which" here.

C/IP which	VERB	DO:
Subj God	has	IO:
	in us	
	3rd Sng Present Act Ind	

### Ὁ Θεὸς ἀγάπη ἐστίν,

C/IP	VERB	PN: love
Subj God	is	PA:
	3rd Sng Present Act Ind	

### καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ Θεῷ μένει

C/IP and	VERB	DO:
Subj the one abiding in love	abides	IO:
	in God	
	3rd Sng Present Act Ind	

### καὶ ὁ Θεὸς ἐν αὐτῷ (μένει).

C/IP and	VERB	DO:
Subj God	abides	IO:
	in him	
	3rd Sng Present Act Ind	

"And we are knowing and believing the love which God has in us. God is love and the one abiding in love abides in God and God abides in him."

**Comparing with the Experts:**

- "And \*we\* have known and have believed the love which God has to us. God is love, and he that abides in love abides in God, and God in him." (DARBY)
- "and we -- we have known and believed the love, that God hath in us; God is love, and he who is remaining in the love, in God he doth remain, and God in him." (YLT)
- "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." (KJV)
- "And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him." (ASV)
- "We have come to know and have believed the love which God has for us God is love, and the one who abides in love abides in God, and God abides in him." (NASB)
- "We know how much God loves us, and we have put our trust in him." (NLT) *Where did they get "how much?" "Trust" apparently comes from πιστευω but in a very different place in the sentence.*

We have substantial agreement except they continue to put the perfect tense into past time.

**Chapter 4, Verse 17** ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν,

C/IP in this	VERB	DO:
Subj the love with us	is being finished 3rd Sng Perfect Pass Ind	IO:

## ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως,

C/IP that	VERB	DO: boldness in the day of judgment
Subj we	may have 1st Plu Present Act Subj	IO:

ὅτι καθὼς ἐκεῖνός ἐστι The grammar is not that difficult but the result does not make sense to me.

C/IP that as	VERB	PN: that
Subj he	is 3rd Sng Present Act Ind	PA:

## καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

C/IP and	VERB	PN:
Subj we	are 1st Plu Present Act Ind	PA: in this world

That gives us, "In this the love with us is being finished, that we may have boldness in the day of judgment that as he is that and we are in this world," which does not make sense to me. I tried looking at the range of sense of μετα and εκεινος to no avail. I'm afraid I'm going to have to ask the experts to help me with this one.

**Consulting the Experts:**

- "By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world." (NASB)
- "Herein has love been perfected with us that we may have boldness in the day of judgment, that even as \*he\* is, \*we\* also are in this world." (DARBY)
- "Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world." (ASV)
- "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." (KJV)
- "In this made perfect hath been the love with us, that boldness we may have in the day of the judgment, because even as He is, we -- we also are in this world;" (YLT)
- "Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world." (NKJV)
- ""And as we live in God, our love grows more perfect. So we will not be afraid on the day of judgment, but we can face him with confidence because we are like Christ here in this world." (NLT)

I do not understand the English any better than I do the Greek.

**Chapter 4, Verse 18** φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ,

C/IP	VERB	PN:
Subj fear	is not	PA: in love
	3rd Sng Present Act Ind	

ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον,

C/IP but	VERB	DO: fear
Subj perfect love	throws outside	IO:
	3rd Sng Present Act Ind	

ὅτι ὁ φόβος κόλασιν ἔχει·

C/IP that	VERB	DO: correction
Subj fear	has	IO:
	3rd Sng Present Act Ind	

ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

C/IP but	VERB	DO:
Subj the one not fearing	is being finished	IO:
	in love	
	3rd Sng Perfect Pass Ind	

"Fear is not in love but perfect love throws outside fear, that fear has correction but the one not fearing is being finished in love," makes a little more sense than the last verse but the third clause makes no sense. I looked a little deeper in the range of sense for *κολασις* and some other words and came up with this guess; "There is no fear in love, rather perfect love expels fear because fear is torment, but the one not fearing is being finished in love." I turn to the experts with little confidence.



**Comparing with the Experts:**

- "fear is not in the love, but the perfect love doth cast out the fear, because the fear hath punishment, and he who is fearing hath not been made perfect in the love;" (YLT)
- "Such love has no fear because perfect love expels all fear. If we are afraid, it is for fear of judgment, and this shows that his love has not been perfected in us." (NLT)
- "There is no fear in love, but perfect love casts out fear; for fear has torment, and he that fears has not been made perfect in love." (DARBY)
- "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love." (ASV)
- "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (KJV)
- "There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love." (NASB)

I was not as far off as I thought I might be. All of them have the οὐ in the last clause modifying the verb instead of the participle but that really does not change the meaning too from mine.

**Chapter 4, Verse 19** I decided to just translate all the variations separately and see what they looked like.

Ἡμεῖς ἀγαπῶμεν αὐτόν if we love Him

<b>C/IP</b>	<b>VERB</b>	<b>DO:</b> Him
Subj we	if ... love 1st Plu Present Subj Ind	<b>IO:</b>

Ἡμεῖς ἀγαπῶμεν if we love

<b>C/IP</b>	<b>VERB</b>	<b>DO:</b>
Subj we	if ... love 1st Plu Present Subj Ind	<b>IO:</b>

Ἡμεῖς ἀγαπῶμεν τὸν Θεὸν if we love God

<b>C/IP</b>	<b>VERB</b>	<b>DO:</b> God
Subj we	if ... love 1st Plu Present Subj Ind	<b>IO:</b>

Ἡμεῖς ἀγαπῶμεν ἀλλήλους if we love one another

<b>C/IP</b>	<b>VERB</b>	<b>DO:</b> one another
Subj we	if ... love 1st Plu Present Subj Ind	<b>IO:</b>

Ἡμεῖς οἶδαμεν we know

<b>C/P</b> Subj we	<b>VERB</b> know 1st Plu Present Act Ind	<b>DO:</b>
		<b>IO:</b>

ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

<b>C/P</b> that OR because	<b>VERB</b> loved	<b>DO:</b> us
<b>Subj</b> he first		<b>IO:</b>

There are many possibilities:

- 1) If we love Him it is because He first loved us.
- 2) If we love it is because He first loved us.
- 3) If we love God it is because He first loved us.
- 4) If we love one another it is because He first loved us.

and

- 5) We know that He first loved us.

They all sound great to me except #2.

### Comparing with the Experts:

- "\*We\* love because \*he\* has first loved us." (DARBY)
- "we -- we love him, because He -- He first loved us;" (YLT)
- "We love each other[a] as a result of his loving us first." (NLT)
- "We love Him because He first loved us." (NKJV)
- "We love him, because he first loved us." (KJV)
- "We love, because he first loved us." (ASV)
- "We love, because He first loved us." (NASB)

The first two textual variations were the only ones that the experts used.

## Chapter 4, Verse 20 εἰάν τις εἶπη

<b>C/P</b> if	<b>VERB</b> said	<b>DO:</b>
<b>Subj</b> someone	3rd Sng Aorist Act Subj	<b>IO:</b>

ὅτι ἀγαπῶ τὸν Θεόν,

<b>C/P</b> that	<b>VERB</b> love	<b>DO:</b> God
<b>Subj</b> I	1st Sng Present Act Ind	<b>IO:</b>

καὶ τὸν ἀδελφὸν αὐτοῦ μισῶ,

<b>C/P</b> and if	<b>VERB</b> hates	<b>DO:</b> his brother
<b>Subj</b> he	3rd Sng Present Act Subj	<b>IO:</b>

ψεύστης ἐστίν·

C/IP Subj	he	VERB is 3rd Sng Perfect Act Ind	PN: a liar PA:
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ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν "... for the one not loving his brother ..." is a participial phrase looking for a clause. Apparently the article is telling us that we need a third person, singular verb, without a subject to which to attach this phrase.

So far, "If someone says, 'I love God,' and he hates his brother, he is a liar."

ὃν ἐώρακε,

C/IP Subj	who	VERB is seeing 3rd Sng Perfect Act Ind	DO: IO:
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τὸν Θεὸν "the God" is a direct object in search of a transitive verb.

ὃν οὐχ ἐώρακε

C/IP Subj	who	VERB is not seeing 3rd Sng Perfect Act Ind	DO: IO:
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(οὐ OR πως) δύναται ἀγαπᾶν;

C/IP Subj	(how?)	VERB (not) able to 3rd Sng Present Mid Ind	DO: love IO:
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I puzzled over these last three clauses with the two loose phrases for a while and finally gave up and looked at the experts. The grammar behind it is over my head but apparently what is going on is that the verb δύναται actually somehow transforms its direct object ἀγαπᾶν into an infinitive. The infinitive takes τὸν θεὸν as its object. The participial phrase is the subject of all three clauses as the antecedent to the pronouns implied by the verbs. That yields, "For the one not loving his brother who he is seeing, how is he able to love God who he is not seeing," or "For the one not loving his brother who he is seeing, is not able to love God, who he is not seeing," depending on which textual variant you select. I decided to go with the ou because I thought it best paralleled the emphatic statement in the first clause.

"If someone says, 'I love God,' and he hates his brother, he is a liar, for the one not loving his brother who he is seeing, is not able to love God, who he is not seeing."

### Comparing with the Experts:

- "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." (ASV)
- "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (KJV)

- "if any one may say -- 'I love God,' and his brother he may hate, a liar he is; for he who is not loving his brother whom he hath seen, God -- whom he hath not seen -- how is he able to love?" (YLT)
- "If any one say, I love God, and hate his brother, he is a liar: for he that loves not his brother whom he has seen, how can he love God whom he has not seen?" (DARBY)
- "If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen." (NASB)
- "If someone says, "I love God," but hates a Christian brother or sister,[b] that person is a liar; for if we don't love people we can see, how can we love God, whom we have not seen?" (NLT)

The NASB and ASV were the only ones who agreed with me concerning the choice of textual variant. Other than that we have substantial agreement which is to be expected since I had to look to the experts twice to get through the verse.

**Chapter 4, Verse 21** καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ,

C/P	and	VERB	do: this command from him
Subj	we	have	IO:
		1st Plu Present Act Ind	

ἵνα ὁ ἀγαπῶν τὸν Θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

C/P	that	VERB	do: also his brother
Subj	the one loving God	might love	IO:
		3rd Sng Present Act Subj	

"And we have this command from him, that the one loving God should also love his brother."

**Comparing with the Experts:**

- "And God himself has commanded that we must love not only him but our Christian brothers and sisters, too." (NLT)
- "and this [is] the command we have from Him, that he who is loving God, may also love his brother." (YLT)
- "And this commandment have we from him, That he that loves God love also his brother." (DARBY)
- "And this commandment have we from him, that he who loveth God love his brother also." (ASV)
- "And this commandment have we from him, That he who loveth God love his brother also." (KJV)
- "And this commandment we have from Him, that the one who loves God should love his brother also." (NASB)
- "And this commandment we have from Him: that he who loves God must love his brother also." (NKJV)

We have substantial agreement. The experts preserved the Greek word order better which shows the emphasis or "command" or "commandment." They also used "who loves" or something like it instead of "the one loving."

**Chapter 5, Verse 1** Πᾶς ὁ πιστεύων ... ἐκ τοῦ Θεοῦ γεγέννηται,

<b>C/IP</b>	<b>VERB</b>	<b>DO:</b>
Subj all who believe [clause below]	are begotten of God 3rd Sng Perfect Pass Ind	<b>IO:</b>

ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς,

<b>C/IP</b> that	<b>VERB</b>	<b>PN:</b> the Christ
Subj Jesus	is 3rd Sng Present Act Ind	<b>PA:</b>

"All who believe that Jesus is the Christ are begotten of God ..."

καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ (καὶ) τὸν γεγεννημένον ἐξ αὐτοῦ.

<b>C/IP</b> and	<b>VERB</b>	<b>DO:</b> the begotten of Him
Subj all who are loving the one who begot	may also love 3rd Sng Present Act Subj	<b>IO:</b>

"All who believe that Jesus is the Christ are begotten of God, and all who are loving the one Who begot may also love the begotten of Him."

**Comparing with the Experts:**

- "Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him." (ASV)
- "Every one that believes that Jesus is the Christ is begotten of God; and every one that loves him that has begotten loves also him that is begotten of him." (DARBY)
- "Every one who is believing that Jesus is the Christ, of God he hath been begotten, and every one who is loving Him who did beget, doth love also him who is begotten of Him:" (YLT)
- "Everyone who believes that Jesus is the Christ is a child of God. And everyone who loves the Father loves his children, too." (NLT)
- "Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him." (NASB)
- "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him." (KJV)

We have substantial agreement. They all just dropped the subjunctive mood of the final verb, perhaps because it sounded awkward. It is clear though that although I believe in the Father and love Him, I am not as loving of other Christians as I should be. Perhaps that was the idea that John was getting at when he used the subjunctive mood.

**Chapter 5, Verse 2** ἐν τούτῳ γινώσκομεν

c/IP in this	VERB	DO:
Subj we	know	IO:
	1st Plu Present Act Ind	

"In this we know..."

ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ,

c/IP that	VERB	do: the children of God
Subj we	may love	IO:
	1st Plu Present Subj Ind	

"...that we love the children of God ..."

ὅταν τὸν Θεὸν ἀγαπῶμεν

c/IP when	VERB	do: the God
Subj we	may love	IO:
	1st Plu Present Subj Ind	

"...when we love God ..."

καὶ τὰς ἐντολὰς αὐτοῦ (τηρῶμεν OR ποιῶμεν).

c/IP and	VERB	do: His commandments
Subj	(keep or do)	IO:
	1st Plu Present Act Subj	

"... and keep His commandments."

I changed "that" to "if" because of all the verbs being in the subjunctive mood. It seemed to me something in English needed to give a clue of the subjunctive mood of the sentence. "In this we know if we love the children of God, when we love God and keep His commandments."

**Comparing with the Experts:**

- "By this we know that we love the children of God, when we love God and keep His commandments." (NKJV)
- "Hereby we know that we love the children of God, when we love God and do his commandments." (ASV)
- "By this we know that we love the children of God, when we love God, and keep his commandments." (KJV)
- "By this we know that we love the children of God, when we love God and observe His commandments." (NASB)
- "Hereby know we that we love the children of God, when we love God and keep his commandments." (DARBY)
- "in this we know that we love the children of God, when we may love God, and His commands may keep;" (YLT)
- "We know we love God's children if we love God and obey his commandments." (NLT)

"By" is a better translation of ἐν in this context. Only NLT joined me in using "if" to express the subjunctive mood. Other than that we are in agreement.

**Chapter 5, Verse 3** αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ,

C/IP for	VERB	PN: the love of God
Subj this	is 3rd Sng Present Act Ind	PA:

"For this is the love of God..."

ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν·

C/IP that	VERB	DO: his commands
Subj we	may keep 1st Plu Present Act Subj	IO:

"...that if we keep his commands."

καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν,

C/IP and	VERB	PN:
Subj His commands	are not 3rd Plu Present Act Ind	PA: burdensome

"And His commands are not burdensome."

I could not make any sense of this until I noticed the comma on the end of the verse in the Greek. The reason it does not make sense is because it is not the end of the sentence. "For this is the love of God, that if we keep His commands, (and His commands are not burdensome.)"

**Comparing with the Experts:**

- "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (ASV)
- "for this is the love of God, that His commands we may keep, and His commands are not burdensome;" (YLT)
- "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (KJV)
- "For this is the love of God, that we keep his commandments; and his commandments are not grievous." (DARBY)
- "For this is the love of God, that we keep His commandments; and His commandments are not burdensome." (NASB)
- "Loving God means keeping his commandments, and really, that isn't difficult." (NLT)

Several of them ended the sentence. What happened to the subjunctive mood? Other than that we seem to be in agreement.

**Chapter 5, Verse 4** ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον·

C/IP that	VERB	DO: the world
Subj all those begotten from God	conquer 3rd Sng Present Act Ind	IO:

"that all those begotten by God conquer the world."

καὶ αὕτη ἐστὶν ἡ νίκη ἢ νικήσασα τὸν κόσμον, ἢ πίστις (ἡμῶν OR ὑμῶν).

The predicate nominative is a two noun phrase appositive – the victory overcoming the world and (our or your) faith. The textual difference does not make any difference. The participle is in the past time which is difficult to show in English. One way I have been noticing the experts doing it was by changing it to a subordinate clause.

C/P and Subj this	VERB is 3rd Sng Present Act Ind	PN: the victory overcoming the world (our or your) faith. PA:
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"... and this is the victory that overcame the world, our faith."

Putting it with verse three to finish the sentence we have; "(3) For this is the love of God, that if we keep His commands, (and His commands are not burdensome), (4) because all those begotten of God conquer the world. And this is the victory that overcame the world, our faith." Having seen it together I want to change my mind. "For this is the love of God, if we keep His commands. His commands are not burdensome because all those begotten of God conquer the world. This is the victory that overcame the world, our faith."

### Comparing with the Experts:

- "For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith." (ASV)
- "Every God-begotten person conquers the world's ways. The conquering power that brings the world to its knees is our faith." (MSG) *Are any of these words in the Greek?*
- "because every one who is begotten of God doth overcome the world, and this is the victory that did overcome the world -- our faith;" (YLT)
- "For all that has been begotten of God gets the victory over the world; and this is the victory which has gotten the victory over the world, our faith." (DARBY)
- "For every child of God defeats this evil world by trusting Christ to give the victory." (NLT)
- "For whatever is born of God overcomes the world; and this is the victory that has overcome the world--our faith." (NASB)
- "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (KJV)

Except for punctuation we have substantial agreement.



**Chapter 5, Verse 5** τίς (δε) ἔστιν ὁ νικῶν τὸν κόσμον The Greek ends with a question mark (English semi-colon) so I used the interrogative alternative for τις. For those that are observant I think the accent mark over the iota is also a strong indicator that it is interrogative, at least, in the opinion of the experts.

c/IP but	VERB	PN: overcoming the world
Subj who?	is	PA:
	3rd Sng Present Act Ind	

εἰ μὴ ὁ πιστεύων I did not know what to do with the participial phrase so I left it out of the first clause where I had tried to put it thinking it might go with the next clause. "if not believing" is the introductory phrase of the second clause.

ὅτι Ἰησοῦς ἔστιν ὁ υἱὸς τοῦ Θεοῦ; ...

c/IP if not believing that	VERB	PN: the Son of God
Subj Jesus	is	PA:
	3rd Sng Present Act Ind	

That gives me: "But who is overcoming the world if he is not believing that Jesus is the Son of God?"

**Comparing with the Experts:**

- "And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (ASV)
- "Who is he who overcomes the world, but he who believes that Jesus is the Son of God?" (NKJV)
- "And the ones who win this battle against the world are the ones who believe that Jesus is the Son of God." (NLT)
- "Who is he that gets the victory over the world, but he that believes that Jesus is the Son of God?" (DARBY)
- "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (KJV)
- "who is he who is overcoming the world, if not he who is believing that Jesus is the Son of God?" (YLT)
- "Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?" (NASB)

Only the YLT joined me in rendering the negative literally. Other than that we have substantial agreement.

**Chapter 5, Verse 6** Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ (αἵματος OR πνεύματος OR πνεύματος ἅγιος OR αἵματος καὶ πνεύματος OR πνεύματος καὶ αἵματος), Ἰησοῦς Χριστός, οὐκ ἐν τῷ ὕδατι μόνον, There are so many problems with this clause I do not know where to begin. First of all I'm not at all sure the idiom "that means" or "that is to say" is the correct choice. It may be the literal "this is" would be better. Second there is a plethora of textual difficulties. Finally, even without these problems it would be a long complicated clause. I decided to try literal over idiom, the first and shortest variant, and see how I did.

<b>C/IP</b>	<b>VERB</b>	<b>PN:</b>
<b>Subj</b> this, the coming through the water and the blood (and Spirit )	<b>is</b> 3rd Sng Present Act Ind	Jesus Christ, not in the water only. <b>PA:</b>

Does not seem to make sense. Neither do several other combinations. The textual variations are all about including or not including "Spirit", "Holy Spirit", and or "blood." None of them seem to help the clause to make sense. I decided to move on to the other clauses and see if they cast light back on this one.

ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ Πνεῦμά ἐ

<b>C/IP</b> but	<b>VERB</b>	<b>PN:</b>
<b>Subj</b> the bearing of testimony	<b>is</b> 3rd Sng Present Act Ind	<b>PA:</b> in the water and the blood and the Spirit

It still does not make sense but it seems to give the two variations in the first clause that mention both the blood and Spirit the most credibility. So, I went back and added Spirit to the first clause. I doubt it will help but I decided to try the third clause to see if it will draw it all together into a sensible whole somehow.

στι τὸ μαρτυροῦν, ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια.

<b>C/IP</b> because	<b>VERB</b>	<b>PN:</b> the truth
<b>Subj</b> the Spirit	<b>is</b> 3rd Sng Present Act Ind	<b>PA:</b>

"... because the Spirit is the truth," at least makes sense on its own even if it does not help the other clauses. (It is interesting to note that unlike the God is love statement before that said only that God has the attribute of love, this statement is an identity which equates "the Spirit" and "the truth," because the both have articles.) Well, I'm not much closer to making this verse sensible than when I began. I'll make a wild guess and then see what the experts can teach me.

"The coming of Jesus Christ is not only through water but by the testimony of the water, the blood and the Spirit, because the Spirit is the truth."

### Comparing with the Experts:

- "This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood." (ASV)
- "This is He who came by water and blood-Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth." (NKJV)

- "And Jesus Christ was revealed as God's Son by his baptism in water and by shedding his blood on the cross[Greek This is he who came by water and blood.]--not by water only, but by water and blood. And the Spirit also gives us the testimony that this is true." (NLT)
- "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." (KJV)
- "This is the One who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood It is the Spirit who testifies, because the Spirit is the truth." (NASB)
- "This one is he who did come through water and blood -- Jesus the Christ, not in the water only, but in the water and the blood; and the Spirit it is that is testifying, because the Spirit is the truth," (YLT)
- "This is he that came by water and blood, Jesus [the] Christ; not by water only, but by water and blood. And it is the Spirit that bears witness, for the Spirit is the truth." (DARBY)

I was very wrong mostly because I had the clauses divided incorrectly.

**Chapter 5, Verses 7 and 8 with variant** ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος καὶ τὸ Ἅγιον Πνεῦμα,

C/IP that	VERB are	PN: bearing witness in heaven, the Father, the Word and the Holy Spirit
Subj three	3rd Plu Present Act Ind	PA:

καὶ οὗτοι οἱ τρεῖς ἓν εἰσι

C/IP and	VERB are	PN: one
Subj these three	3rd Plu Present Act Ind	PA:

καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ, τὸ Πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα,

C/IP and	VERB are	PN: bearing witness in earth, the Spirit, the water, and the blood.
Subj three	3rd Plu Present Act Ind	PA:

καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

C/IP and	VERB are	PN:
Subj the three	3rd Plu Present Act Ind	PA: in one

## Chapter 5, Verses 7 and 8 without variant

ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ Πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα,

C/IP that	VERB	PN: bearing witness, the
Subj three	are	Spirit, the water and the
	3rd Plu Present Act Ind	blood
		PA:

καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

C/IP and	VERB	PN:
Subj the three	are	
	3rd Plu Present Act Ind	PA: in one

With the variant we have, "That three are bearing witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one. And these three are bearing witness in earth, the Spirit, the water, and the blood. and the three are in one."

Without the variant we have, "That three are bearing witness, the Spirit, the water and the blood, and the three are in one."

### Comparing with the Experts:

#### Versions with variant:

- "For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one." (NKJV)
- "because three are who are testifying in the heaven, the Father, the Word, and the Holy Spirit, and these -- the three -- are one; and three are who are testifying in the earth, the Spirit, and the water, and the blood, and the three are into the one." (YLT)
- "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." (KJV)

#### Versions without variant:

- "For there are three that testify: the Spirit and the water and the blood; and the three are in agreement." (NASB)
- "For they that bear witness are three: the Spirit, and the water, and the blood; and the three agree in one." (DARBY)
- "So we have these three witnesses the Spirit, the water, and the blood--and all three agree." (NLT)
- "For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one." (ASV)
- "because three are who are testifying, the Spirit, and the water, and the blood, and the three are into the one." (YLT)

The textual variation is obviously full of doctrinal importance and is probably the most controversial textual issue in the New Testament. However, it is beyond the scope of this course to enter into that controversy. Except for the textual variation, and different interpretations of the prepositional phrase εἰς τὸ ἓν in the final clause, we are in substantial agreement. "Because" or "for" are probably better translations of οὗτι than "that" in this verse.

**Chapter 5, Verse 9** εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν,

C/IP if	VERB take	DO: the testimony of men
Subj we	1st Plu Present Act Ind	IO:

## ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν·

C/IP	VERB is	PN:
Subj the testimony of God	3rd Sng Present Act Ind	PA: greater

## ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ

C/IP that because	VERB is	PN: the testimony of God
Subj this	3rd Sng Present Act Ind	PA:

(ἦν OR ὅτι) μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ. If ἦν then "who is testifying..." but if οτι then "that he is testifying..."

C/IP (that)	VERB is testifying	DO:
Subj (who or he)	concerning His Son 3rd Sng Perfect Act Ind	IO:

I decided the first οτι would be better as "because" to connect the first and second parts of this thought. That gives us, "If we take the testimony of men, the testimony of God is greater, because this is the testimony of God who is testifying concerning His Son."

**Comparing with the Experts:**

- "If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son." (ASV)
- "If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son." (NKJV)
- "If the testimony of men we receive, the testimony of God is greater, because this is the testimony of God that He hath testified concerning His Son." (YLT)
- "If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this, that He has testified concerning His Son." (NASB)
- "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son." (KJV)
- "If we receive the witness of men, the witness of God is greater. For this is the witness of God [which] he has witnessed concerning his Son." (DARBY)
- "Since we believe human testimony, surely we can believe the testimony that comes from God. And God has testified about his Son." (NLT)

Some of them switched the subject and predicate nominative in the third clause and others did not. The textual variant at the beginning of the last clause was dealt with in a variety of ways. Other than that we have substantial agreement.

**Chapter 5, Verse 10** ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν (αὐτῷ OR ἑαυτῷ):

<b>C/IP</b>	<b>VERB</b>	<b>DO:</b> the testimony in himself
Subj the one believing in the Son of God	has	<b>IO:</b>
	3rd Sng Present Act Ind	

ὁ μὴ πιστεύων (τῷ Θεῷ OR τῷ υεῷ OR εἰς τὸν υἱὸν τοῦ Θεοῦ) ψεύστην πεποίηκεν αὐτόν,

<b>C/IP</b>	<b>VERB</b>	<b>DO:</b> Him a liar.
Subj the one not believing in the Son of God	is making	<b>IO:</b>
	3rd Sng Perfect Act Ind	

ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν

<b>C/IP</b> because	<b>VERB</b>	<b>DO:</b>
Subj he	is not believing in the testimony	<b>IO:</b>
	3rd Sng Perfect Act Ind	

ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

<b>C/IP</b> which	<b>VERB</b>	<b>DO:</b>
Subj God	is testifying concerning His Son	<b>IO:</b>
	3rd Sng Perfect Act Ind	

"The one believing in the Son of God has the testimony in himself. The one not believing in the Son of God is making Him a liar, because he is not believing in the testimony which God is testifying concerning His Son."

**Comparing with the Experts:**

- "He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son." (ASV)
- "He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son." (NKJV)
- "All who believe in the Son of God know that this is true. Those who don't believe this are actually calling God a liar because they don't believe what God has testified about his Son." (NLT)
- "He that believes on the Son of God has the witness in himself; he that does not believe God has made him a liar, because he has not believed in the witness which God has witnessed concerning his Son." (DARBY)

- "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." (KJV)
- "He who is believing in the Son of God, hath the testimony in himself; he who is not believing God, a liar hath made Him, because he hath not believed in the testimony that God hath testified concerning His Son;" (YLT)
- "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 given concerning His Son." (NASB)

I made a distinction between the present and perfect tense which most of the experts did not. Other than that we are in substantial agreement.

**Chapter 5, Verse 11** καὶ αὕτη ἐστὶν ἡ μαρτυρία,

C/IP	VERB	PN: the testimony
Subj this	is	PA:
	3rd Sng Present Act Ind	

ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός,

C/IP that	VERB	DO: eternal life
Subj God	gave	IO: to us
	3rd Sng Aorist Act Ind	

καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστὶν.

C/IP and	VERB	PN: in His Son
Subj the life	is	PA:
	3rd Sng Present Act Ind	

"And this is the testimony: that God gave us eternal life and the life is in His Son.

**Comparing with the Experts:**

- "And the witness is this, that God gave unto us eternal life, and this life is in his Son." (ASV)
- "And the testimony is this, that God has given us eternal life, and this life is in His Son." (NASB)
- "And this is the record, that God hath given to us eternal life, and this life is in his Son." (KJV)
- "and this is the testimony, that life age-during did God give to us, and this -- the life -- is in His Son;" (YLT)
- "And this is the witness, that God has given to us eternal life; and this life is in his Son." (DARBY)
- "And this is what God has testified: He has given us eternal life, and this life is in his Son." (NLT)

We have substantial agreement.

**Chapter 5, Verse 12** ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν·

<b>C/P</b>	<b>VERB</b>	<b>DO:</b> the life
Subj whoever is having the Son	has 3rd Sng Present Act Ind	<b>IO:</b>

## ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ τὴν ζωὴν οὐκ ἔχει.

<b>C/P</b>	<b>VERB</b>	<b>DO:</b> the life
Subj whoever is not having the Son of God	does not have 3rd Sng Present Act Ind	<b>IO:</b>

"Whoever is having the Son has the life. Whoever is not having the Son of God does not have the life."

**Comparing with the Experts:**

- "He that hath the Son hath the life; he that hath not the Son of God hath not the life." (ASV)
- "He that has the Son has life: he that has not the Son of God has not life." (DARBY)
- "He that hath the Son hath life; and he that hath not the Son of God hath not life." (KJV)
- "He who has the Son has the life; he who does not have the Son of God does not have the life." (NASB)
- "he who is having the Son, hath the life; he who is not having the Son of God -- the life he hath not." (YLT)
- "So whoever has God's Son has life; whoever does not have his Son does not have life." (NLT)

We have substantial agreement.

**Chapter 5, Verse 13** The textual variants give this verse six possibilities.*Clause 1 with first variant*

Ταῦτα ἔγραψα ὑμῖν τοῖς πιστοῦουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ,

<b>C/P</b>	<b>VERB</b>	<b>DO:</b> these things
Subj I	wrote 1st Sng Aorist Act Ind	<b>IO:</b> to you who are believing in the name of the Son of God

*Clause 1 without first variant*

Ταῦτα ἔγραψα ὑμῖν,

<b>C/P</b>	<b>VERB</b>	<b>DO:</b> these things
Subj I	wrote 1st Sng Aorist Act Ind	<b>IO:</b> to you



## Clause 2 ἵνα εἰδῆτε

C/IP in order that	VERB	DO:
Subj you	might know	IO:
	2nd Plu Perfect Act Subj	

Remainder of verse with first choice of second variant

ὅτι ζῶν ἔχετε αἰώνιον,

C/IP that	VERB	DO: eternal life
Subj you	have	IO:
	2nd Plu Present Act Ind	

καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

C/IP and that	VERB	DO:
Subj you	might believe	IO:
	in the name of the Son of God	
	2nd Plu Present Act Subj	

Remainder of verse with second choice of second variant

ὅτι ζῶν αἰώνιον ἔχετε,

C/IP that	VERB	DO: eternal life
Subj you have	have	IO:
	2nd Plu Present Act Ind	

καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

C/IP and that	VERB	DO:
Subj you	might believe	IO:
	in the name of the Son of God	
	2nd Plu Present Act Subj	

Remainder of verse with third choice of second variant

ὅτι ζῶν ἔχετε αἰώνιον, τοὺς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

C/IP that	VERB	DO: eternal life who are
Subj you	have	believing in the name of
	2nd Plu Present Act Ind	the Son of God
		IO:

Two possibilities for the first part of the verse:

- 1) "I wrote these things to you who are believing in the name of the Son of God, in order that you might know ... "
- 2) "I wrote these things to you, in order that you might know ... "

Two possibilities for the last part of the verse:

- A) " ... that you have eternal life and that you might believe in the name of the Son of God," because the first and second variants turned out to be just differences in word order in the Greek.
- B) " ... that you have eternal life who are believing in the name of the Son of God."

Possibility 1 does not make sense with either A or B. So even though we started out with six possibilities we end up with only two realistic ones:

α) "I wrote these things to you, in order that you might know that you have eternal life and that you might believe in the name of the Son of God."

β) "I wrote these things to you, in order that you might know that you have eternal life who are believing in the name of the Son of God."

### Comparing with the Experts:

- "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." (ASV) *Agrees with β*
- "These things have I written to you that ye may know that ye have eternal life who believe on the name of the Son of God." (DARBY) *Agrees with β*
- "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (KJV) *Why would John write to people he knows believe on the name of the Son of God in order that they might believe on the name of the Son of God?*
- "These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God." (NKJV) *Same as above*
- "These things I did write to you who are believing in the name of the Son of God, that ye may know that life ye have age-during, and that ye may believe in the name of the Son of God." (YLT) *Agrees with α*
- "These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life." (NASB) *Notice they decided to use a textual variation of which we did not have knowledge or they moved the final participial phrase of the third choice for the second variant to the front of the sentence.*
- "I write this to you who believe in the Son of God, so that you may know you have eternal life." (NLT) *Same as above.*

Depending on the textual variations chosen by the translators we have substantial agreement.

### Chapter 5, Verse 14 καὶ αὕτη ἐστὶν ἡ παρρησία

C/IP and	VERB	PN: the boldness
Subj this	is	PA:
	3rd Sng Present Act Ind	

ἣν ἔχομεν πρὸς αὐτόν,

C/IP which	VERB	DO:
Subj we	have	IO:
	to Him	
	1st Plu Present Act Ind	

ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ,

C/IP that if	VERB	DO: anything
Subj we	ourselves might ask according to His will 1st Plu Present Mid Subj	IO:

ἀκούει ἡμῶν.

C/IP	VERB	DO: us
Subj he	hears 3rd Sng Present Ind Act	IO:

- or "he listens to us."

I dug a little deeper into the range of sense of the preposition in the second clause and came up with, "And this is the boldness which we have with regard to Him that if we ask anything according to His will, He hears us."

**Comparing with the Experts:**

- "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us:" (ASV)
- "And this is the boldness that we have toward Him, that if anything we may ask according to his will, He doth hear us," (YLT)
- "And this is the boldness which we have towards him, that if we ask him anything according to his will he hears us." (DARBY)
- "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:" (KJV)
- "And we can be confident that he will listen to us whenever we ask him for anything in line with his will." (NLT)
- "This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us." (NASB)

It looks like everyone had trouble with that preposition in this context. We have substantial agreement.

**Chapter 5, Verse 15** καὶ ἐὰν οἶδαμεν

C/IP and if	VERB	DO:
Subj we	are knowing 1st Plu Perfect Act Ind	IO:

ὅτι ἀκούει ἡμῶν

C/IP that	VERB	DO:
Subj He	listens 3rd Sng Present Ind Act	IO: to us

ὃ (ἐὰν OR ἂν) αἰτώμεθα,

C/IP	whatever	VERB		DO:
Subj	we	ourselves might be asking		IO:
		1st Plu Present Mid Subj		

οἶδαμεν

C/IP		VERB		DO:
Subj	we	are knowing		IO:
		1st Plu Perfect Act Ind		

ὅτι ἔχομεν τὰ αἰτήματα

C/IP	that	VERB		DO: the request
Subj	we	have		IO:
		1st Plu Perfect Act Ind		

ἃ ἠτήκαμεν (ἀπ OR παρ') αὐτοῦ.

C/IP	which	VERB		DO:
Subj	we	are asking		IO:
		from him		
		1st Plu Perfect Act Ind		

"And if we are knowing that He listens to us whatever we might be asking, we are knowing that we have the request which we are asking from him."

### Comparing with the Experts:

- "and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." (ASV)
- "and if we have known that He doth hear us, whatever we may ask, we have known that we have the requests that we have requested from Him." (YLT)
- "And if we know he is listening when we make our requests, we can be sure that he will give us what we ask for." (NLT)
- "And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." (KJV)
- "And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him." (NASB)
- "And if we know that he hears us, whatsoever we ask, we know that we have the petitions which we have asked of him." (DARBY)

We have substantial agreement.

**Chapter 5, Verse 16**

Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον,

C/IP	if	VERB	DO: his brother sinning a
Subj	someone	might have seen	sin not leading to death
		3rd Sng Aorist Act Subj	IO:

αἰτήσει,

C/IP		VERB	DO:
Subj	he	will ask	IO:
		3rd Sng Future Act Ind	

καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον.

C/IP	and	VERB	DO: life
Subj	He	will give	IO: to him not sinning to
		3rd Sng Future Act Ind	death

ἔστιν ἁμαρτία πρὸς θάνατον·

C/IP		VERB	PN: sinning to death
Subj	he	is	PA:
		3rd Sng Present Act Ind	

οὐ περὶ ἐκείνης λέγω

C/IP		VERB	DO:
Subj	I	speak	IO:
		not concerning these	
		1st Sng Present Act Ind	

ἵνα ἐρωτήσῃ.

C/IP	in order that	VERB	DO:
Subj	he	might ask	IO:
		3rd Sng Aorist Act Subj	

If I was not familiar with this passage I would probably have a lot of trouble with the last three clauses. "If someone saw his brother sinning a sin not leading to death, he will ask, and He will give life to him not sinning to death. I do not say that he might ask concerning these who are sinning to death."

**Comparing with the Experts:**

- "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request." (ASV)

- "If anyone sees his brother sinning a sin which does not lead to death, he will ask, and He will give him life for those who commit sin not leading to death. There is sin leading to death. I do not say that he should pray about that." (NKJV)
- "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." (KJV)
- "If any one may see his brother sinning a sin not unto death, he shall ask, and He shall give to him life to those sinning not unto death; there is sin to death, not concerning it do I speak that he may beseech;" (YLT)
- "If any one see his brother sinning a sin not unto death, he shall ask, and he shall give him life, for those that do not sin unto death. There is a sin to death: I do not say of that that he should make a request." (DARBY)
- "If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death There is a sin leading to death; I do not say that he should make request for this." (NASB)
- "If you see a Christian brother or sister sinning in a way that does not lead to death, you should pray, and God will give that person life. But there is a sin that leads to death, and I am not saying you should pray for those who commit it." (NLT)

There is a lot of variation on the last three clauses. It is difficult to make them sensible.

### Chapter 5, Verse 17 *πᾶσα ἀδικία ἁμαρτία ἐστίν·*

C/IP	VERB	PN: sin
Subj all unrighteousness	is 3rd Sng Present Act Ind	PA:

*καὶ ἔστιν (ἁμαρτία οὐ OR ἁμαρτία μὴ OR ἁμαρτία) πρὸς θάνατον.*

C/IP and	VERB	PN:
Subj sin	is (not) 3rd Sng Present Act Ind	PA: leading to death

"All unrighteousness is sin, and a sin not leading to death."

#### Comparing with the Experts:

- "All unrighteousness is sin: and there is a sin not unto death." (ASV)
- "All unrighteousness is sin, and there is a sin not leading to death." (NASB)
- "all unrighteousness is sin, and there is sin not unto death." (YLT)
- "All unrighteousness is sin: and there is a sin not unto death." (KJV)
- "Every unrighteousness is sin; and there is a sin not to death." (DARBY)
- "Every wrong is sin, but not all sin leads to death." (NLT)

There must be some justification for making sin the predicate nominative and supplying a subject that is somehow understood in the English. They almost all did it.

**Chapter 5, Verse 18** Οἶδαμεν

<b>C/IP</b> Subj we	<b>VERB</b> are knowing 1st Plu Perfect Act Ind	<b>DO:</b> <b>IO:</b>
------------------------	-------------------------------------------------------	--------------------------

ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ οὐχ ἁμαρτάνει.

<b>C/IP</b> that	<b>VERB</b>	<b>DO:</b>
Subj everyone having been begotten of God	does not sin 3rd Sng Present Act Ind	<b>IO:</b>

*Choice 1 of first variant*

ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ (αὐτόν OR ἐαυτόν),

<b>C/IP</b> but	<b>VERB</b>	<b>DO:</b> himself
Subj he who has been begotten of God	keeps 3rd Sng Present Act Ind	<b>IO:</b>

*Choice 2 of first variant*

ἀλλ' ἐγεννήθη

<b>C/IP</b> but	<b>VERB</b>	<b>DO:</b>
Subj he	became a parent 3rd Sng Aorist Pass Ind	<b>IO:</b>

ὁ δὲ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ (αὐτόν OR ἐαυτόν),

<b>C/IP</b> but	<b>VERB</b>	<b>DO:</b> himself
Subj he who has been begotten of God	keeps 3rd Sng Present Act Ind	<b>IO:</b>

*Choice 3 of first variant*

ἀλλ' ἡ γεννησις τοῦ Θεοῦ τηρεῖ (αὐτόν OR ἐαυτόν),

<b>C/IP</b> but	<b>VERB</b>	<b>DO:</b> himself
Subj the birth of God	keeps 3rd Sng Present Act Ind	<b>IO:</b>

καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.

<b>C/IP</b> and	<b>VERB</b>	<b>DO:</b> him
Subj evil	itself does not touch 3rd Sng Present Mid Ind	<b>IO:</b>

Choices 2 and 3 for the first variant make little or no sense so we have, "We are knowing that everyone having been begotten of God does not sin but he who has been begotten of God guards himself and evil does not touch him."

**Comparing with the Experts:**

- "We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself, and the evil one toucheth him not." (ASV)
- "We have known that every one who hath been begotten of God doth not sin, but he who was begotten of God doth keep himself, and the evil one doth not touch him;" (YLT)
- "We know that every one begotten of God does not sin, but he that has been begotten of God keeps himself, and the wicked [one] does not touch him." (DARBY)
- "We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him." (NASB)
- "We know that those who have become part of God's family do not make a practice of sinning, for God's Son holds them securely, and the evil one cannot get his hands on them." (NLT)
- "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (KJV)

They all made it "evil one" instead of just "evil" as I did. Other than that we have substantial agreement.

**Chapter 5, Verse 19** οἶδαμεν

<b>C/IP</b>	<b>VERB</b>	<b>DO:</b>
Subj we	are knowing	<b>IO:</b>
	1st Plu Perfect Act Ind	

ὅτι ἐκ τοῦ Θεοῦ ἐσμεν,

<b>C/IP</b>	<b>VERB</b>	<b>PN:</b>
Subj we	are	<b>PA: from God</b>
	1st Plu Present Act Ind	

καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

<b>C/IP</b>	<b>VERB</b>	<b>DO:</b>
Subj the whole world	lies	<b>IO:</b>
	in evil	
	3rd Sng Present Act Ind	

"We are knowing that we are from God and the whole world lies in evil."

**Comparing with the Experts:**

- "We know that we are of God, and the whole world lieth in the evil one." (ASV)
- "And we know that we are of God, and the whole world lieth in wickedness." (KJV)
- "we have known that of God we are, and the whole world in the evil doth lie;" (YLT)
- "We know that we are children of God and that the world around us is under the power and control of the evil one." (NLT)



- "We know that we are of God, and that the whole world lies in the power of the evil one." (NASB)
- "We know that we are of God, and the whole world lies in the wicked [one]." (DARBY)

We have substantial agreement.

**Chapter 5, Verse 20** οἶδαμεν δὲ

<b>C/IP</b> but	<b>VERB</b> are knowing	<b>DO:</b>
<b>Subj</b> we	1st Plu Perfect Act Ind	<b>IO:</b>

ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει

<b>C/IP</b> that	<b>VERB</b> comes	<b>DO:</b>
<b>Subj</b> the Son of God	3rd Sng Present Act Ind	<b>IO:</b>

καὶ δέδωκεν ἡμῖν διάνοιαν

<b>C/IP</b> and	<b>VERB</b> is giving	<b>DO:</b> understanding
<b>Subj</b> he	3rd Sng Perfect Act Ind	<b>IO:</b> to us

ἵνα γινώσκωμεν (τὸν ἀληθινόν OR τὸ ἀληθινόν OR τὸν ἀληθινόν Θεόν OR ἀληθινόν):

<b>C/IP</b> in order that	<b>VERB</b> might know	<b>DO:</b> (the truth or the true God)
<b>Subj</b> we	1st Plu Present Act Subj	<b>IO:</b>

The only variation that make any difference in English is θεον

καὶ ἐσμὲν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ.

<b>C/IP</b> and	<b>VERB</b> are	<b>PN:</b>
<b>Subj</b> we	in truth in the His Son, Jesus Christ	<b>PA:</b>
	1st Plu Present Act Ind	

οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ (ἡ) ζωὴ (ἡ) αἰώνιος.

<b>C/IP</b> that	<b>VERB</b> is	<b>PN:</b> the true God and eternal life.
<b>Subj</b> He	3rd Sng Present Act Ind	<b>PA:</b>

"But we are knowing that the Son of God comes and he is giving understanding to us in order that we might know the truth. And we are in truth in his Son, Jesus Christ, that He is the true God and eternal life."

**Comparing with the Experts:**

- "And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." (ASV)
- "and we have known that the Son of God is come, and hath given us a mind, that we may know Him who is true, and we are in Him who is true, in His Son Jesus Christ; this one is the true God and the life age-during!" (YLT)
- "And we know that the Son of God has come, and has given us an understanding that we should know him that [is] true; and we are in him that [is] true, in his Son Jesus Christ. He is the true God and eternal life." (DARBY)
- "And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ This is the true God and eternal life." (NASB)
- "And we know that the Son of God has come, and he has given us understanding so that we can know the true God. And now we are in God because we are in his Son, Jesus Christ. He is the only true God, and he is eternal life." (NLT)
- "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." (KJV)

We are in substantial agreement except they translated ο αληθινος as "him who is true" and I translated it "the truth." I'm sure they are right.

**Chapter 5, Verse 21**

Τεκνία, φυλάξατε (ἑαυτοὺς OR ἑαυτα) ἀπὸ τῶν εἰδώλων· (Ἀμήν).

C/IP little children	VERB	DO:
Subj	guard yourselves from idols 2nd Plu Aorist Act Imp	IO:

Amen!

"Little children, guard yourselves from idols. Amen."

**Comparing with the Experts:**

- "My little children, guard yourselves from idols." (ASV)
- "Children, keep yourselves from idols." (DARBY)
- "Dear children, keep away from anything that might take God's place in your hearts.[Greek keep yourselves from idols.]" (NLT)
- "Little children, guard yourselves from idols." (NASB)
- "Little children, guard yourselves from the idols! Amen." (YLT)
- "Little children, keep yourselves from idols. Amen." (KJV)

We are in agreement.

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