

1 JOHN 1:1–2:14

^{1.1}That which was from *the* beginning, that which we have heard, that which we have seen with our eyes, that which we observed and our hands touched concerning the word of life. ^{1.2}Now the life was revealed, and we have seen and *go on* testifying *about* and fully announce to you the eternal life that was *in close proximity* to the Father and was revealed to us. ^{1.3}That which we have seen and heard, we also *go on* fully announcing to you in order that you, yourselves, also might *go on* having fellowship with us, and indeed our fellowship *is* with the Father and with his son, Jesus Christ. ^{1.4}Now we, ourselves, are writing these things in order that our joy might *continue to be in the state of* having been fulfilled.

^{1.5}Now this is the message that we have heard from him and *continue* declaring *passionately* to you: that God is light, and there is not darkness in him, none! ^{1.6}If we should say that we have fellowship with him, and yet we *continue* walking around in the darkness, we lie and do not practice the truth. ^{1.7}If we *continue* walking around in the light, as he, himself, is in the light, we have fellowship with one another, and the blood of Jesus, his son, cleanses us from every sin. ^{1.8}If we were to say that we do not have sin, we deceive ourselves, and the truth is not in us. ^{1.9}If we were to *continue* confessing our sins, he is faithful and righteous, in such a way that he would forgive us of the sins and cleanse us from every unrighteous element. ^{1.10}If we were to say that we have not sinned, we make him a liar, and his word is not in us.

^{2.1}*My precious* children, these things I am writing to you in order that you would not sin, and yet if anyone were to sin, we have an advocate with the Father: Jesus Christ, *who is by quality* righteous. ^{2.2}Now he, himself, is a propitiation concerning our sins, not concerning ours only, but also concerning *those* of the entire world, ^{2.3}and by this we *go on* knowing that we have known him *experientially*: if we should *continue* keeping his commandments. ^{2.4}The one saying, “I have known him,” and yet not *continuing* to keep his commandments is a liar, and the truth is not in this one, ^{2.5}but whoever should *go on* keeping his word, truly in this one the love of God has been completed. By this we *go on* knowing that we are in him. ^{2.6}The one saying to remain in him ought, himself, also to go about living just as that one lived.

^{2.7}Beloved, I am not writing a new commandment to you, but an old commandment that you were holding onto from *the* beginning. The old commandment is the word that you heard. ^{2.8}Again I am writing a new commandment to you, which is true in him and in you, because the darkness is being led away, and the true light already is shining: ^{2.9}The one professing to be in the light, and yet hating his brother, is in the darkness until now. ^{2.10}The one loving his brother remains in the light, and there is not cause for offense in him, ^{2.11}but the one hating his brother is in the darkness, and he goes about living in the darkness and does not understand where he is going, because the darkness blinded his eyes.

^{2.12} I am writing to you, *precious* children,
because for you *your* sins have been forgiven on account of his name.

^{2.13} I am writing to you, fathers,
because you have known the one from *the* beginning.

I am writing to you, young men,
because you have defeated the evil one.

^{2.14} I wrote to you, *dear* children,
because you *experientially* have known the Father.

I wrote to you, fathers,
because you *experientially* have known the one from *the* beginning.

I wrote to you, young men,
because you are strong,
and the word of God remains in you,
and you have defeated the evil one.

1 JOHN 2:15–3:16

^{2.15}Neither *go on* loving the world, nor the things in the world. If anyone should *go on* loving the world, the love of the Father is not in him, ^{2.16}because everything in the world—the lust of the flesh, and the lust of the eyes, and the pride of life—is not of the Father but is of the world. ^{2.17}Now the world is being led away, along with its lust, but the one practicing the will of God remains into the age *that is coming*.

^{2.18}*Dear* children, it is a last hour, and just as you heard that antichrist is coming, even now many anti-christs have come into being, from where we *experientially* know that it is a last hour. ^{2.19}They went out from us, but they were not of us, because if they were of us, they would have remained with us, but *they went out* so that they might be revealed, because they are not all of us. ^{2.20}Now you, yourselves, have an anointing from the holy one, and you understand *this*, all of you. ^{2.21}I did not write to you because you do not understand the truth, but because you have understood it, and because every lie is not of the truth. ^{2.22}Who is the liar except the one *continuing* to deny that Jesus is the anointed one. This one is the antichrist, the one *continuing* to deny the Father and the Son. ^{2.23}Everyone *continuing* to deny the Son does not even have the Father. The one confessing the Son also has the Father. ^{2.24}Let that which you, yourselves, heard from *the beginning* *continue* to remain in you. If that which you heard from *the beginning* should remain in you, you, yourselves, will remain both in the Son and in the Father. ^{2.25}Now this is the promise that he, himself, promised to us: eternal life.

^{2.26}These things I wrote to you concerning the ones *continuing* to lead you astray. ^{2.27}Now the anointing that you, yourselves, received from him remains in you, and you do not have need that anyone should teach you, but as his anointing teaches you concerning all things—and it is true and is not a lie, even as it taught you—*continue to remain* in him.

^{2.28}Even now, *precious* children, *continue to remain* in him, so that if he be revealed we may have confidence and not cower away from him in his presence. ^{2.29}If you understand that he is righteous, you *experientially* know that everyone who indeed *keeps* practicing righteousness has been born of him. ^{3.1}See what type of love the Father has given to us, that we may be called children of God, and we are. On account of this, the world does not know us *personally*, because it did not know him *personally*. ^{3.2}Beloved, we are now children of God, and what we will be was not revealed yet. We understand that if he should be revealed, we will be as he *is*, because we will see him just as he is. ^{3.3}Now everyone holding onto this hope in him purifies himself, just as that one is pure.

^{3.4}Everyone *continuing* to practice sin also practices lawbreaking, and sin is lawbreaking. ^{3.5}Now you understand that that one was revealed in order that he might remove *our* sins, and yet in him there is not sin. ^{3.6}Everyone *continuing* to remain in him does not *go on* sinning. Everyone who *goes on* sinning neither has seen him nor has known him *personally*. ^{3.7}*Dear* children, let no one lead you astray. The one *continuing* to practice righteousness is righteous, just as that one is righteous. ^{3.8}The one *continuing* to practice sin is from the devil, because from *the beginning* the devil *continues* to sin. On account of this, the Son of God was revealed: that he would undo the works of the devil. ^{3.9}Everyone having been born of God does not *continue* to practice sin, because his seed remains in him, and he is not able to *go on* sinning, because he has been born of God. ^{3.10}By this the children of God and the children of the devil are evident: everyone not *continuing* to practice righteousness is not from God, as well as the one not *continuing* to love his brother,

^{3.11}because this is the message that you heard from *the beginning*: that we should *continue* loving one another, ^{3.12}*yet* not as Cain. He was from the evil one and killed his brother. Now for what reason did he kill him? *Cain killed him* because his works were evil, though the *works* of his brother *were* righteous. ^{3.13}Now do not be amazed, brethren, if the world despises you. ^{3.14}We, ourselves, understand that we have transferred out of death into life, because we *continue to love* the brethren. The one not *continuing* to love remains in death. ^{3.15}Everyone *continuing* to despise his brother is a murderer, and you realize that every murderer does not have eternal life residing in him. ^{3.16}By this we *experientially* have known love: that that one laid down his life on our behalf. So we, ourselves, ought to lay down *our* lives on behalf of the brethren.

1 JOHN 3:17–5:4

^{3.17}Now whoever should have the necessities of life on the earth, and yet notice his brother having need and seal off his innermost being from him, how does the love of God remain in him? ^{3.18}*Precious* children, let us neither love in word nor in tongue, but in work and in truth.

^{3.19}Now by this we *experientially* will know that we are of the truth and will convince our heart before him, ^{3.20}*about* whatever matter our heart might condemn us: that God is greater than our heart and *personally* knows everything. ^{3.21}Beloved, if *our* heart should not condemn *us*, we have confidence *in relation* to God, ^{3.22}and whatever thing we might *continue to* ask, we *continue to* receive from him, because his commandments we *continue to* obey, and the things *that are* pleasing in his sight we *continue to* practice. ^{3.23}Now this is his commandment: that we would believe in the name of his Son, Jesus Christ, and would *continue* loving one another, just as he gave *this* commandment to us. ^{3.24}So the one keeping his commandments remains in him, and he *remains* in him. Now by this we *experientially* know that he remains in us: from the Spirit whom he gave to us.

^{4.1}Beloved, do not believe every spirit, but examine the spirits *to discern* if they are from God, because many false prophets have gone out into the world. ^{4.2}By this you *experientially* know *that* the spirit *is* from God: every spirit that confesses Jesus *as the* anointed one having come in flesh is from God, ^{4.3}and every spirit that does not confess Jesus is not from God. Now this one is the *spirit* of the antichrist, whom you have heard that is coming and now is in the world already. ^{4.4}You, yourselves, are from God, *precious* children, and you have defeated them, because greater is the one in you than the one in the world. ^{4.5}They, themselves, are from the world. On account of this, they *go on* speaking from the world, and the world *continues* listening to them. ^{4.6}We, ourselves, are from God. The one knowing God listens to us. He who is not from God does not listen to us. From this, we *experientially* know the spirit of the truthful one and the spirit of the deceitful one.

^{4.7}Beloved, let us *go on* loving one another, because love is from God, and everyone *continuing* to love has been born of God and *experientially* knows God. ^{4.8}The one not *continuing* to love did not know God *experientially*, because God is love. ^{4.9}By this the love of God was revealed in us: that God has sent his only begotten Son into the world, so that we might live through him. ^{4.10}In this is the love, not that we, ourselves, have loved God, but that he, himself, loved us and sent his Son *as* a propitiation concerning our sins. ^{4.11}Beloved, if God so loved us, we, ourselves, also ought to *go on* loving one another. ^{4.12}No one ever has looked at God. If we were *to go on* loving one another, God remains in us, and his love continues *in the state of* having been completed in us.

^{4.13}By this we *experientially* know that we remain in him, and he in us: that he has given to us from his Spirit. ^{4.14}Now we, ourselves, have observed and *continue* bearing witness that the Father has sent the Son *as* savior of the world. ^{4.15}Whoever should confess that Jesus is the Son of God, God remains in him, and he in God. ^{4.16}Now we, ourselves, have known and have believed the love that God has within us.

God is love, and the one remaining in love remains in God, and God remains in him. ^{4.17}By this, the love has been completed among us, in order that we may have confidence in the day of the judgment: that just as that one is, we, ourselves, also are in this world. ^{4.18}Fear is not in the love, but the complete love casts out the fear, because fear includes punishment, and the one *continuing* to fear has not been completed in the love. ^{4.19}We, ourselves, love because he, himself, first loved us. ^{4.20}If anyone should say, “I love God,” and yet *go on* hating his brother, he is a liar, because the one not *continuing* to love his brother, whom he has seen, is not able to *go on* loving God, whom he has not seen. ^{4.21}Now this commandment we have from him: that the one *continuing* to love God also would *go on* loving his brother.

^{5.1}Everyone believing that Jesus is the anointed one has been born of God, and everyone loving the one who bore *that person* loves the one having been born of him. ^{5.2}By this we *experientially* know that we love the children of God: whenever we may love God and practice his commandments. ^{5.3}For this is the love of God: that we would *continue* keeping his commandments. Now his commandments are not burdensome, ^{5.4}because everything having been born of God conquers the world, and this is the victory that conquered

1 JOHN 5:4–5:21

the world: our faith. ^{5.5}Who is the one conquering the world, if not the one believing that Jesus is the Son of God?

^{5.6}This one is the one who came by means of water and blood: Jesus Christ. *He came* not by water only, but by water and by blood. Now the Spirit is the one bearing witness, because the Spirit is the truthful one, ^{5.7}since the ones bearing witness are three: ^{5.8}the Spirit, and the water, and the blood. Now the three are for the one thing. ^{5.9}If we take hold of the witness of mankind, the witness of God is greater, because this is the witness of God: that he has borne witness concerning his Son. ^{5.10}The one *continuing* to believe in the Son of God has the witness in him. The one not *continuing* to believe in God has made him a liar, because he has not believed in the witness that God has borne witness concerning his Son. ^{5.11}Now this is the witness: that God gave eternal life to us, and this life is in his Son. ^{5.12}The one having the Son has the life. The one not having the Son of God does not have the life.

^{5.13}These things I wrote to you in order that you would understand that you have eternal life, for the ones *continuing* to believe in the name of the Son of God. ^{5.14}Now this is the confidence that we have *directed* toward him: that if we ask anything according to his will, he hears us. ^{5.15}Now if we know that he hears us, whatever we may ask, we understand that we obtain the requests that we have asked from him.

^{5.16}If anyone should see his brother committing sin not *moving* toward death, he will ask, and he will give life to him, to the ones not committing *sin moving* toward death. There is *sin moving* toward death. I do not speak about that, *sin moving toward death*, so that one should inquire. ^{5.17}All wrongdoing is sin, and yet there is sin not *moving* toward death.

^{5.18}We understand that everyone having been born of God does not *continue* sinning. Certainly the one who was born of God keeps him, and the evil one does not touch him. ^{5.19}We realize that we are from God, and yet the entire world lies within *the realm of* the evil one, ^{5.20}and we realize that the Son of God came and has given us a mind, so that we may *go on* knowing the true one *experientially*. Now we are in the true one, in his Son, Jesus the anointed one. This one is the true God and eternal life. ^{5.21}*Precious* children, guard yourselves from the idols.

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