

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Epistle of John, Chapter 1

ΙΩΑΝΝΟΥ Α΄ Α΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 1:1–4

The prologue: the Word of life proclaimed

What was from the beginning, heard, seen, and handled — the Word of life (1) — the life manifested, which the witnesses saw and now proclaim, the eternal life that was with the Father and was manifested to us (2); what they have seen and heard they proclaim, that the readers too may have fellowship with the apostolic circle, a fellowship that is with the Father and his Son Jesus Christ (3); and they write so that joy may be made full (4).

B · 1:5–10

God is light: walking in the light and the confession of sin

The message heard and announced: God is light, with no darkness at all (5). To claim fellowship while walking in darkness is to lie (6); but walking in the light, as he is in the light, yields mutual fellowship and the cleansing blood of Jesus his Son (7). To claim sinlessness is self-deception (8); confessing sins, God is faithful and just to forgive and cleanse (9); to claim we have not sinned makes God a liar and shows his word is not in us (10).

1 Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς —

What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled, concerning the Word of life —

PROLOGUE (SUSPENDED PROTASIS) ASYNDETON The letter opens, like the Gospel, in mid-air: a fourfold neuter relative clause (Ὃ ... ὃ ... ὃ ... ὃ) piled up in asyndeton, its grammatical apodosis suspended until v.3 (ἀπαγγέλλομεν). The neuter ὃ refuses to specify 'who' or 'what' — embracing the whole reality of the incarnate Word: his person, his message, the life he is — verified by hearing, sight, and touch against any docetic denial of the flesh.

Ὃ

what

Nominative

relative pronoun (subject of ἦν)

ὃς; the neuter relative ('that which') is deliberately broad — not 'he who' but 'what,' embracing the Word, his life, and the whole gospel reality; the antecedent is unstated.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (relative clause)

→ imperfect of continuing existence

εἰμί: the imperfect ἦν (as in John 1:1) denotes existence already underway 'from the beginning' — pre-temporal being, not a coming-into-being.

ἀπ'

from

preposition + genitive (temporal origin)

ἀρχῆς

the beginning

Genitive

object of ἀπό (point of departure)

ἀρχή: 'beginning'; ἀπ' ἀρχῆς echoes John 1:1 (ἐν ἀρχῇ) — here the eternal anteriority of the Word, not merely the start of the gospel preaching.

ὃ

what

Accusative

relative pronoun (object of ἀκηκόαμεν)

ἀκηκόαμεν

we have heard

Perf Act Indic 1 Pl · ἀκούω

main verb (relative clause)

→ intensive perfect (abiding result of hearing)

ἀκούω: 'hear'; the perfect marks an apprehension that still abides — what the witnesses heard remains theirs to proclaim.

ὃ

what

Accusative

relative pronoun (object of ἐώρακάμεν)

ἐώρακάμεν

we have seen

Perf Act Indic 1 Pl · ὁράω

main verb (relative clause)

→ intensive perfect (abiding result of seeing)

ὁράω: 'see, perceive'; the perfect ('we have seen and still see') stresses the durable, eyewitness character of the testimony.

τοῖς

with the

Dative

article

ὀφθαλμοῖς

eyes

Dative

dat. of means/instrument

ὀφθαλμός: 'eye'; 'with our eyes' is emphatic and anti-docetic — a literal, bodily seeing, not a visionary one.

ἡμῶν

our

Genitive

possessive genitive

ὃ

what

Accusative

relative pronoun (object of ἑθεασάμεθα)

ἑθεασάμεθα

we beheld

Aor Mid Indic 1 Pl · θεάομαι

main verb (relative clause)

→ constative aorist

θεάομαι: 'gaze upon, behold' (cf. John 1:14, ἑθεασάμεθα τὴν δόξαν); a contemplative, wondering sight — the aorist points to the historical earthly ministry.

καὶ

and

coordinating conjunction

αἱ

the

Nominative

article

χεῖρες

hands

Nominative

subject of ἐψηλάφησαν

χείρ: 'hand'; the climactic, most concrete sense — the Word was tangible (cf. Luke 24:39), decisive against any denial of his true humanity.

ἡμῶν

our

Genitive

possessive genitive

ἐψηλάφησαν

handled

Aor Act Indic 3 Pl · ψηλαφάω

main verb (relative clause)

→ constative aorist

ψηλαφάω: 'touch, feel, handle' (the verb of Luke 24:39); a groping, tactile handling — the strongest possible witness to the incarnation's reality.

περὶ

concerning

preposition + genitive (reference)

τοῦ

the

Genitive

article

λόγου

Word

Genitive

object of περί (the theme of the clauses)

λόγος: 'Word'; the prepositional phrase resolves the neuter relatives — all the seeing and handling was 'concerning the Word of life,' i.e. the incarnate Logos of John 1.

τῆς

of the

Genitive

article

ζωῆς

life

Genitive

genitive (exegetical / of content)

ζωή: 'life'; 'the Word of life' — the genitive at once names the Word's content (the message of life) and identifies him with the life itself (v.2).

2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν —

and the life was manifested, and we have seen and bear witness and proclaim to you the eternal life which was with the Father and was manifested to us —

PARENTHETICAL EXPANSION **καὶ** A parenthesis breaking off from the suspended sentence of v.1 to define 'the Word of life': the life was manifested, and the witnesses saw, testify, and announce 'the eternal life which was with the Father' — restating the Word's pre-existent communion with the Father (πρὸς τὸν πατέρα = John 1:1, πρὸς τὸν θεόν) before its historical manifestation.

καὶ

and

coordinating conjunction (parenthesis)

ἡ

the

Nominative

article

ζωὴ

life

Nominative

subject of ἐφανερώθη

ζωή: 'life'; the abstract 'life' is now personalized — it can be 'seen' and 'handled,' for it is the living Word himself.

ἐφανερώθη

was manifested

Aor Pass Indic 3 Sg · φανερώω

main verb

→ constative aorist

φανερώω: 'make visible, reveal'; the passive marks the incarnation as the disclosure of what was hidden 'with the Father' — a key Johannine revelation-verb (cf. v.2b, 3:5, 3:8).

καὶ
and

coordinating conjunction

ἑώρακάμεν

we have seen

Perf Act Indic 1 Pl · ὁράω

main verb

→ *intensive perfect*

ὁράω: 'see'; the perfect resumes v.1 —
eyewitness sight is the ground of the
threefold proclamation that follows.

καὶ
and

coordinating conjunction

μαρτυροῦμεν

we bear witness

Pres Act Indic 1 Pl · μαρτυρέω

main verb

→ *durative present*

μαρτυρέω: 'testify, bear witness'; the
present marks an ongoing, formal
testimony — seeing (perfect) grounds the
continuing witness.

καὶ
and

coordinating conjunction

ἀπαγγέλλομεν

we proclaim

Pres Act Indic 1 Pl · ἀπαγγέλλω

main verb

→ *durative present*

ἀπαγγέλλω: 'report, announce, proclaim';
to declare a message received from another
— the apostolic relaying of what was seen
and heard (resumed as the apodosis in v.3).

ὕμῖν

to you

Dative

dat. of recipient

τὴν

the

Accusative

article

ζωὴν

life

Accusative

direct object of the verbs of proclaiming

ζωή: 'life'; the object of testimony is itself
'the eternal life' — the content proclaimed
is a person.

τὴν

the

Accusative

article (attributive position)

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal, age-lasting'; the qualifier
marks this life as the divine, unending life
of the age to come, already disclosed in
Christ.

ἣτις

which

Nominative

relative pronoun (qualitative)

ὅστις: the qualitative relative ('which,
being of such a kind') introduces a defining
description — the life that belongs with the
Father.

<p>ἦν was</p> <p>Impf Act Indic 3 Sg · εἰμί <i>main verb (relative clause)</i></p> <p>→ imperfect of continuing existence</p> <p>εἰμί: again the imperfect ἦν of pre-temporal being — the life 'was' (already) with the Father before its manifestation.</p>	<p>πρὸς with</p> <p><i>preposition + accusative (relationship/presence)</i></p> <p>πρὸς: with the accusative of personal company, 'in the presence of, face-to-face with' — the exact idiom of John 1:1 (πρὸς τὸν θεόν).</p>	<p>τὸν the</p> <p>Accusative <i>article</i></p>	<p>πατέρα Father</p> <p>Accusative <i>object of πρὸς</i></p> <p>πατήρ: 'Father'; the relational name for God, with whom the eternal life (the Son) had communion — grounding the fellowship offered in v.3.</p>
<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἐφανερώθη was manifested</p> <p>Aor Pass Indic 3 Sg · φανερώω <i>main verb (relative clause)</i></p> <p>→ constative aorist</p> <p>φανερώω: 'manifest'; the repeated verb frames the verse — what was with the Father (ἦν) has been disclosed (ἐφανερώθη) to the apostolic 'us.'</p>	<p>ἡμῖν to us</p> <p>Dative <i>dat. of recipient (witnesses)</i></p>	

3 ὃ ἑώρακαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.

what we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ.

RESUMPTION / APODOSIS OF THE PROLOGUE **ASYNDETON** The suspended sentence of v.1 finally lands: 'what we have seen and heard we proclaim also to you.' The purpose (ἵνα) is fellowship — the readers drawn into the apostolic circle — and that circle's fellowship is itself with the Father and the Son, so that to share apostolic fellowship is to share communion with God.

ὅ

what

Accusative

relative pronoun (object, resuming v.1)

ἑώρακαμεν

we have seen

Perf Act Indic 1 Pl · ὁράω

main verb (relative clause)

→ intensive perfect

ὁράω: 'see'; the perfect again — abiding eyewitness sight, now paired with hearing as the twofold ground of the proclamation.

καὶ

and

coordinating conjunction

ἀκηκόαμεν

we have heard

Perf Act Indic 1 Pl · ἀκούω

main verb (relative clause)

→ intensive perfect

ἀκούω: 'hear'; perfect of abiding result, recapping v.1.

ἀπαγγέλλομεν

we proclaim

Pres Act Indic 1 Pl · ἀπαγγέλλω

main verb (the long-delayed apodosis)

→ durative present

ἀπαγγέλλω: 'announce, proclaim'; the principal verb at last supplied — the apostolic 'we' relay to the readers what they witnessed.

καὶ

also

adverbial/ascensive (also to you)

καί: here 'also' — the readers are drawn into the same testimony the witnesses received.

ὕμῖν

to you

Dative

dat. of recipient

ἵνα

so that

conjunction (purpose, + subjunctive)

ἵνα: purpose — the aim of the proclamation is shared fellowship.

καὶ

also

adverbial (you too)

ὕμεῖς

you

Nominative

subject of ἔχητε (emphatic)

κοινωνίαν

fellowship

Accusative

direct object of ἔχητε

κοινωνία: 'fellowship, communion, sharing'; the letter's keyword — common participation in the life of God, mediated through the apostolic witness.

ἔχητε

you may have

Pres Act Subj 2 Pl · ἔχω

verb of ἵνα clause

→ durative present

ἔχω: 'have, hold'; the present subjunctive points to an ongoing possession of fellowship, not a single act.

μεθ'

with

preposition + genitive (association)

ἡμῶν

us

Genitive

object of μετά

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

κοινωνία

fellowship

Nominative

subject (verbless clause)

κοινωνία: 'fellowship'; the repeated noun lifts the readers' communion to its true source — it is finally communion with God himself.

δὲ

indeed

connective particle (καὶ ... δέ, intensive)

δέ: in the combination καὶ ... δέ ('and indeed, and what is more') it adds an emphatic further point — and that fellowship is no less than communion with the Father and Son.

ἡ

the

Nominative

article

ἡμετέρα

our

Nominative

attributive possessive adjective

ἡμέτερος: 'our'; the possessive adjective (stronger than ἡμῶν) marks the fellowship as that which the apostolic 'we' enjoy and now share.

μετὰ

with

preposition + genitive (association)

τοῦ

the

Genitive

article

πατρὸς

Father

Genitive

object of μετὰ

πατήρ: 'Father'; the fellowship's first and highest term.

καὶ

and

coordinating conjunction

μετὰ

with

preposition + genitive (association)

τοῦ

the

Genitive

article

υἱοῦ

Son

Genitive

object of μετὰ

υἱός: 'Son'; Father and Son set in parallel as the joint object of fellowship — an implicit high Christology.

αὐτοῦ

his

Genitive

possessive genitive

Ἰησοῦ

Jesus

Genitive

apposition to υἱοῦ

Χριστοῦ

Christ

Genitive

apposition

Χριστός: 'Christ, Anointed'; the Son is named in full — the historical Jesus is the eternal Word, against any separation of 'Christ' from 'Jesus.'

4 καὶ ταῦτα γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη.

And these things we write, so that our joy may be made full.

PURPOSE OF WRITING **καὶ** The stated aim of the letter, closing the prologue: 'we write ... that our joy may be complete!' The emphatic ἡμεῖς and the better-attested first person ('our joy') make the author's own joy bound up with the readers' fellowship; the periphrastic perfect (ᾗ πεπληρωμένη) marks a joy brought to its full and abiding measure.

καὶ
and

coordinating conjunction

ταῦτα
these things

Accusative
direct object of γράφομεν

οὗτος: 'these things' — referring to the prologue's message (vv.1-3), and proleptically the whole letter.

γράφομεν
we write

Pres Act Indic 1 Pl · γράφω
main verb

→ durative present (epistolary)

γράφω: 'write'; the present of the act of composition — the author's standard formula for stating his purpose (cf. 2:1, 5:13).

ἡμεῖς
we

Nominative
subject (emphatic, redundant pronoun)

ἡμεῖς: the expressed pronoun is emphatic — the apostolic witnesses themselves write, lending the letter their authority.

ἵνα
so that

conjunction (purpose, + subjunctive)

ἡ
the

Nominative
article

χαρὰ
joy

Nominative
subject of ᾗ πεπληρωμένη

χαρά: 'joy'; the completion of fellowship issues in fullness of joy — a Johannine theme (John 15:11; 16:24).

ἡμῶν
our

Genitive
possessive genitive

ἡμῶν: 'our' (read with the better witnesses over ὑμῶν, 'your') — the writers' joy is fulfilled in the readers' communion.

ἦ

may be

Pres Act Subj 3 Sg · εἰμί

auxiliary of periphrastic perfect

→ durative present (as auxiliary)

εἰμί: the subjunctive auxiliary forming, with the participle, a periphrastic perfect — 'may stand fulfilled.'

πεπληρωμένη

made full

Perf Pass Ptc · Nom Sg Fem · πληρώω

predicate participle (periphrastic perfect w/ ἦ)

→ intensive perfect (completed and abiding fullness)

πληρώω: 'fill, complete, make full'; the perfect periphrasis stresses a joy brought to completion and remaining so — not merely begun.

5 Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἔστιν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

And this is the message which we have heard from him and announce to you: that God is light, and in him there is no darkness at all.

THESES OF THE BODY **Καὶ** The body proper opens with the gospel reduced to a metaphor: 'God is light, and in him is no darkness at all.' The message is grounded in revelation 'from him' (Christ), and the double negative (οὐκ ... οὐδεμία) makes the denial of darkness absolute — the premise from which the ethical tests of vv.6–10 are drawn.

Καὶ

and

coordinating conjunction (transitional)

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (fronted, copula)

→ durative present

εἰμί: the fronted, accented ἔστιν gives weight to the announcement to come.

αὕτη

this

Nominative

subject (demonstrative, cataphoric)

οὗτος: 'this'; points forward to the ὅτι-clause — 'this is the message: namely, that ...'

ἡ

the

Nominative

article

ἀγγελία

message

Nominative

predicate nominative

ἀγγελία: 'message, announcement'; the thing announced (cf. the cognate verb ἀναγγέλλομεν) — the gospel content the witnesses received and pass on.

ἣν

which

Accusative

relative pronoun (object of ἀκηκόαμεν)

ἀκηκόαμεν

we have heard

Perf Act Indic 1 Pl · ἀκούω

main verb (relative clause)

→ intensive perfect

ἀκούω: 'hear'; the perfect again — the message heard from Christ remains the abiding deposit now announced.

ἀπ'

from

preposition + genitive (source)

αὐτοῦ

him

Genitive

object of ἀπό (source = Christ)

αὐτός: 'him'; the source is Jesus (the nearest antecedent, v.3) — the message has dominical authority.

καί

and

coordinating conjunction

ἀναγγέλλομεν

we announce

Pres Act Indic 1 Pl · ἀναγγέλλω

main verb (relative clause)

→ durative present

ἀναγγέλλω: 'report, announce, declare'; nearly synonymous with ἀπαγγέλλω (vv.2-3) — the relaying of a received message.

ὑμῖν

to you

Dative

dat. of recipient

ὅτι

that

conjunction (content of the message)

ὅτι: exegetical — spelling out the content of 'this ... message.'

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: 'God'; the subject of the great predication — 'God is light.'

φῶς

light

Nominative

predicate nominative (qualitative)

φῶς: 'light'; anarthrous and qualitative — God's very nature is light: truth, holiness, and self-revealing purity (cf. John 1:4-9; 8:12).

<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → durative present (timeless) εἰμί: the timeless present of a defining statement about God's nature.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>σκοτία darkness Nominative <i>subject of ἔστιν (negated clause)</i> σκοτία: 'darkness'; the Johannine antithesis to light — falsehood, sin, and alienation from God (cf. John 1:5; 8:12).</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>
<p>αὐτῷ him Dative <i>object of ἐν (sphere)</i></p>	<p>οὐκ not <i>negative particle</i></p>	<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb (existential, negated)</i> → durative present εἰμί: 'there is'; existential, here denied of darkness.</p>	<p>οὐδεμία none at all Nominative <i>attributive adj. (emphatic double negative)</i> οὐδεῖς: 'no, none'; with οὐκ a redundant double negative for the strongest possible denial — 'no darkness whatsoever.'</p>

6 Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·

If we say that we have fellowship with him and yet walk in the darkness, we lie and do not practice the truth;

CONDITIONAL TEST (1ST OF THREE) ASYNDETON The first of three antithetical 'if we say ...' conditionals (vv.6, 8, 10), each exposing a false claim. Profession of fellowship plus a walk in darkness is a contradiction: such a claimant 'lies and does not do the truth.' The present περιπατῶμεν makes it a habitual manner of life, not a single lapse.

Ἴάν

if

conjunction (3rd-class condition, + subjunctive)

ἴάν: introduces a hypothetical case — 'if (ever) we say'; the first of the three test-conditionals.

εἶπωμεν

we say

Aor Act Subj 1 Pl · λέγω

verb of protasis

→ ingressive/constative aorist

λέγω (aor. εἶπον): 'say, claim'; the aorist views the claim as a single utterance.

ὅτι

that

conjunction (content of the claim)

κοινωνία

fellowship

Accusative

direct object of ἔχομεν

κοινωνία: 'fellowship'; the very claim of v.3, now tested against conduct.

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

verb of the claimed content

→ durative present

ἔχω: 'have'; the present asserts an ongoing possession of fellowship.

μετ'

with

preposition + genitive (association)

αὐτοῦ

him

Genitive

object of μετά (= God, v.5)

καί

and yet

coordinating conjunction (adversative force in context)

καί: here carries an adversative nuance ('and yet') — the claim and the walk are set in jarring contradiction.

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

σκότει

darkness

Dative

dat. of sphere (where one walks)

σκότος: 'darkness'; the moral sphere opposed to God who is light (v.5) — the realm of sin and falsehood.

περιπατῶμεν

we walk

Pres Act Subj 1 Pl · περιπατέω

verb of protasis (coordinate)

→ durative present (habitual conduct)

περιπατέω: 'walk about'; the Hebraic idiom for one's habitual conduct of life — here a settled course in darkness.

ψευδόμεθα

we lie

Pres Mid Indic 1 Pl · ψεύδομαι

main verb (apodosis)

→ durative present

ψεύδομαι: 'lie, speak falsely'; the verdict on the contradiction — the profession is simply untrue.

καὶ

and

coordinating conjunction

οὐ

not

negative particle

ποιούμεν

we do

Pres Act Indic 1 Pl · ποιέω

main verb (apodosis, coordinate)

→ durative present

ποιέω: 'do, practice'; 'doing the truth' (a Semitic idiom) is truth lived out — not merely affirmed.

τὴν

the

Accusative

article

ἀλήθειαν

truth

Accusative

direct object of ποιούμεν

ἀλήθεια: 'truth'; not bare correctness but reality-conforming faithfulness — truth as a way of life, which the liar fails to enact.

7 ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

but if we walk in the light, as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

ANTITHETICAL CONDITION (POSITIVE) **δὲ** The positive counterpart to v.6: walking in the light, conformed to God who is in the light, yields two results — mutual fellowship and continual cleansing by the blood of Jesus. The present καθαρίζει ('keeps cleansing') is durative: the atoning blood is not a single past transaction but an ongoing purification for those who walk in the light.

ἐὰν

if

conjunction (3rd-class condition, + subjunctive)

δὲ

but

adversative particle

δέ: marks the contrast with v.6 – the true alternative to walking in darkness.

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

φωτὶ

light

Dative

dat. of sphere

φῶς: 'light'; the sphere of God's own being (v.5), now the believer's realm of conduct.

περιπατῶμεν

we walk

Pres Act Subj 1 Pl · περιπατέω

verb of protasis

→ durative present (habitual conduct)

περιπατέω: 'walk'; habitual conduct – a settled life lived in the light.

ὥς

as

comparative conjunction

ὥς: 'as, just as'; the standard of the walk is God's own being in the light.

αὐτός

he himself

Nominative

subject (intensive pronoun)

αὐτός: 'he himself' (= God, v.5); the intensive pronoun stresses the divine pattern that the walk imitates.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (comparative clause)

→ durative present

εἰμί: the timeless present of God's abiding nature.

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

φωτὶ

light

Dative

dat. of sphere

φῶς: 'light'; God dwells in the light – the unapproachable purity into which believers are summoned to walk.

κοινωνίαν

fellowship

Accusative

direct object of ἔχομεν

κοινωνία: 'fellowship'; the first fruit of the walk – communion 'with one another' (which presupposes communion with God).

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb (apodosis)

→ durative present

ἔχω: 'have'; ongoing possession of fellowship as the result of the walk.

μετ'

with

preposition + genitive (association)

ἀλλήλων

one another

Genitive

object of μετὰ (reciprocal pronoun)

ἀλλήλων: 'one another'; the horizontal fellowship that flows from a shared walk in the light – and, implicitly, with God.

καὶ
and

coordinating conjunction

τὸ
the

Nominative

article

αἷμα

blood

Nominative

subject of καθαρίζει

αἷμα: 'blood'; the sacrificial death of Jesus
— the means of atonement and cleansing
(cf. 2:2; 4:10).

Ἰησοῦ

of Jesus

Genitive

possessive/subjective genitive (whose blood)

Ἰησοῦ: 'Jesus'; the blood is that of the
historical Jesus — the cleansing is anchored
in his real, incarnate death.

τοῦ

the

Genitive

article

υἱοῦ

Son

Genitive

apposition to Ἰησοῦ

υἱός: 'Son'; the dignity of the one whose
blood cleanses — Jesus is God's Son, which
gives his blood its saving efficacy.

αὐτοῦ

his

Genitive

possessive genitive

καθαρίζει

cleanses

Pres Act Indic 3 Sg · καθαρίζω

main verb (apodosis, coordinate)

→ durative/iterative present (ongoing
cleansing)

καθαρίζω: 'cleanse, purify'; the present
tense is decisive — a continual, ongoing
cleansing (not a one-time past act) for
those who walk in the light.

ἡμᾶς

us

Accusative

direct object of καθαρίζει

ἀπὸ

from

preposition + genitive (separation)

πάσης

all

Genitive

attributive adjective

πᾶς: 'all, every'; the cleansing is
comprehensive — 'all sin,' leaving none
uncovered.

ἁμαρτίας

sin

Genitive

object of ἀπὸ (that from which cleansed)

ἁμαρτία: 'sin'; the comprehensive object of
the cleansing — every kind and instance of
sin.

8 εὐάν εἶπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.

If we say that we have no sin, we deceive ourselves and the truth is not in us.

CONDITIONAL TEST (2ND OF THREE) **ASYNDETON** The second false claim: to deny one has sin (the sinful condition, ἁμαρτίαν singular) is self-deception, and shows 'the truth is not in us.' Against the perfectionist boast, the very people cleansed by the blood (v.7) still need cleansing — denial of sin is itself a sign of being outside the truth.

εὐάν

if

conjunction (3rd-class condition, + subjunctive)

εἶπωμεν

we say

Aor Act Subj 1 Pl · λέγω

verb of protasis

→ constative aorist

λέγω (aor. εἶπον): 'say, claim'; the second of the three test-claims.

ὅτι

that

conjunction (content of the claim)

ἁμαρτίαν

sin

Accusative

direct object of ἔχομεν

ἁμαρτία: 'sin'; the singular with ἔχω denotes the sinful condition or guilt — 'we have no sin (to answer for)', a claim of present sinlessness.

οὐκ

not

negative particle

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

verb of the claimed content (negated)

→ durative present

ἔχω: 'have'; 'to have sin' = to bear sin/guilt as a present reality, here falsely denied.

ἑαυτοὺς

ourselves

Accusative

direct object of πλανῶμεν (reflexive)

ἑαυτοῦ: 'ourselves'; the deception is self-inflicted — the boast misleads no one but the boaster.

πλανῶμεν

we deceive

Pres Act Indic 1 Pl · πλανῶ

main verb (apodosis)

→ durative present

πλανῶ: 'lead astray, deceive'; to wander from the path — the perfectionist claim is a self-misleading.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>ἀλήθεια truth Nominative <i>subject of ἔστιν</i> ἀλήθεια: 'truth'; here almost personalized as an indwelling reality (cf. v.6) — its absence marks the claimant as untouched by the gospel.</p>	<p>οὐκ not <i>negative particle</i></p>
<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb (apodosis, coordinate)</i> → durative present εἰμί: 'is'; the truth's indwelling is denied of the self-deceiver.</p>	<p>ἐν in <i>preposition + dative (sphere/indwelling)</i></p>	<p>ἡμῖν us Dative <i>object of ἐν</i></p>	

9 ἐὰν ὁμολογῶμεν τὰς ἀμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἀμαρτίας καὶ καθάρσιν ἡμᾶς ἀπὸ πάσης ἀδικίας.

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

ANTITHETICAL CONDITION (POSITIVE) ASYNDETON The remedy answering v.8: confession of sins, set against the denial. God's response rests not on his leniency but on his faithfulness and justice — faithful to his promise and just because the sin has been atoned (v.7; 2:2) — to forgive and cleanse. The present ὁμολογῶμεν marks confession as the believer's ongoing posture.

ἐάν

if

conjunction (3rd-class condition, + subjunctive)

ὁμολογῶμεν

we confess

Pres Act Subj 1 Pl · ὁμολογέω

verb of protasis

→ durative present (habitual confession)

ὁμολογέω: 'confess, acknowledge openly' (lit. 'say the same thing'); the present marks an ongoing readiness to acknowledge sin — the opposite of the denial in v.8.

τὰς

the

Accusative

article

ἁμαρτίας

sins

Accusative

direct object of ὁμολογῶμεν

ἁμαρτία: 'sin'; here plural and concrete — specific sins acknowledged, over against the abstract denial of v.8.

ἡμῶν

our

Genitive

possessive genitive

πιστός

faithful

Nominative

predicate adjective

πιστός: 'faithful, trustworthy'; God is true to his covenant promise to forgive — the ground of assurance is his character, not ours.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (apodosis, copula)

→ durative present

εἰμί: the timeless present of God's settled character.

καί

and

coordinating conjunction

δίκαιος

just

Nominative

predicate adjective (coordinate)

δίκαιος: 'righteous, just'; God forgives not against his justice but in accord with it — the atoning blood (v.7) satisfies, so that to forgive is just.

ἵνα

to

conjunction (epexegetic/result, + subjunctive)

ἵνα: here epexegetic of πιστός καὶ δίκαιος — spelling out the content/result of God's faithfulness ('faithful ... so as to forgive').

ἀφή

he may forgive

Aor Act Subj 3 Sg · ἀφίημι

verb of ἵνα clause

→ constative aorist

ἀφίημι: 'forgive, remit, send away'; to release from the debt and guilt of sin — the divine response to confession.

ἡμῖν

us

Dative

dat. of advantage/indirect object

<p>τὰς the</p> <p>Accusative article</p>	<p>ἁμαρτίας sins</p> <p>Accusative direct object of ἀφῆ</p> <p>ἁμαρτία: 'sin'; the confessed sins are the very ones forgiven.</p>	<p>καὶ and</p> <p>coordinating conjunction</p>	<p>καθαρίση he may cleanse</p> <p>Aor Act Subj 3 Sg · καθαρίζω verb of ἵνα clause (coordinate)</p> <p>→ constative aorist</p> <p>καθαρίζω: 'cleansing, purify'; the cognate of v.7 — forgiveness (the legal release) is paired with cleansing (the moral purification).</p>
<p>ἡμᾶς us</p> <p>Accusative direct object of καθαρίση</p>	<p>ἀπὸ from</p> <p>preposition + genitive (separation)</p>	<p>πάσης all</p> <p>Genitive attributive adjective</p> <p>πᾶς: 'all'; the cleansing is total — 'all unrighteousness,' echoing 'all sin' in v.7.</p>	<p>ἀδικίας unrighteousness</p> <p>Genitive object of ἀπὸ (that from which cleansed)</p> <p>ἀδικία: 'unrighteousness, wrongdoing'; the comprehensive term for moral wrong, the contradiction of the δίκαιος God who removes it.</p>

10 ἔὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

If we say that we have not sinned, we make him a liar, and his word is not in us.

CONDITIONAL TEST (3RD OF THREE) **ASYNDETON** The third and gravest false claim: to deny one has ever sinned (perfect ἡμαρτήκαμεν — denying the abiding result of past sin) directly contradicts God's own testimony that all have sinned and need cleansing. It thus 'makes him a liar' (a charge repeated of unbelief in 5:10) and proves 'his word is not in us' — the climactic escalation from v.6 ('we lie') through v.8 ('the truth is not in us').

ἐάν

if

conjunction (3rd-class condition, + subjunctive)

εἶπωμεν

we say

Aor Act Subj 1 Pl · λέγω

verb of protasis

→ constative aorist

λέγω (aor. εἶπον): 'say, claim'; the third and last of the test-claims.

ὅτι

that

conjunction (content of the claim)

οὐχ

not

negative particle

ἡμαρτήκαμεν

we have sinned

Perf Act Indic 1 Pl · ἁμαρτάνω

verb of the claimed content (negated)

→ extensive perfect (past act with present result)

ἁμαρτάνω: 'sin, miss the mark'; the perfect denies not only past sinning but its abiding consequence — a claim of an unsullied record, flatly contradicting God's word.

ψεύστην

a liar

Accusative

object complement (predicate accusative)

ψεύστης: 'liar'; the appalling result — to deny one's sin is to contradict, and so accuse of falsehood, the God who declares all sinful.

ποιούμεν

we make

Pres Act Indic 1 Pl · ποιέω

main verb (apodosis)

→ durative present

ποιέω: 'make, render'; with a double accusative — 'we make him (to be) a liar.'

αὐτὸν

him

Accusative

direct object of ποιούμεν (= God)

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

λόγος

word

Nominative

subject of ἔστιν

λόγος: 'word'; God's revealed word/message — its absence (parallel to 'the truth is not in us,' v.8) marks the self-deceiver as a stranger to the gospel.

αὐτοῦ

his

Genitive

possessive genitive

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (apodosis, coordinate)

→ durative present

εἰμί: 'is'; the indwelling of God's word is denied of the one who calls God a liar.

ἐν

in

preposition + dative (sphere/indwelling)

ἡμῖν

us

Dative

object of ἐν

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points are worth flagging without a marginal apparatus: at v.3 the editions read καὶ ('also') before ὑμῖν with the best witnesses (printed here), though it is omitted by some; at v.4 the better-attested ἡμεῖς / ἡμῶν ('we write ... our joy,' read here) competes with the second-person ὑμῖν / ὑμῶν ('your joy') of later witnesses, and the verb is read ἀπαγγέλλομεν over against the simplex γράφομεν; at v.4 πεπληρωμένη ('made full') is read for the variant πληρης; at v.5 the report-formula reads ἀναγγέλλομεν ('announce') and the editions agree on αὕτη ... ἡ ἀγγελία over against ἐπαγγελία. Orthographic variants (movable-v, ι-subscript, the elided ἀπ' ἀρχῆς) are not noted. The chapter has 10 verses; none is legitimately omitted by the critical text. Note throughout John's pronounced asyndeton (clauses set side by side without connectives), the durative present-tense force of the verbs of fellowship, walking, and cleansing, and the antithetical 'if we say ...!' conditionals (vv.6, 8, 10) that drive the section on confession.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm,

and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.