

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 2

ΙΩΑΝΝΟΥ Α΄ Β΄

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 · 2:1–6

Christ our Advocate; knowing him by obedience

John writes that they may not sin; yet if anyone sins, believers have an Advocate, Jesus Christ the righteous (1), who is himself the propitiation for our sins and for the whole world's (2). Assurance of knowing God is tested by keeping his commandments (3); the professed knower who disobeys is a liar (4), but in the one who keeps his word God's love is perfected (5) — and to claim to abide in him obliges one to walk as Christ walked (6).

B · 2:7–11

The old-yet-new commandment: love versus hate

The love-command is no novelty but the old word they heard from the beginning (7), yet also new — true in Christ and in them, since the darkness passes and the true light already shines (8). The claim to be in the light is falsified by hating one's brother (9); love of the brother is abiding in the light, with no stumbling (10), while the hater walks blind in the dark, not knowing where he goes (11).

C · 2:12–17

The staircase addresses; do not love the world

A threefold address (children, fathers, young men), twice given, grounds the appeal in what they already are: forgiven, knowing the Eternal, victorious over the evil one, strong with the abiding word (12–14). Therefore: do not love the world or its things, for love of the world excludes the Father's love (15); all that is in the world — the desire of the flesh, the desire of the eyes, the pride of life — is from the world, not the Father (16); and the world with its desire is passing away, while the doer of God's will abides forever (17).

D · 2:18–27

The last hour, the antichrists, and the anointing that teaches

It is the last hour: many antichrists confirm it (18); they went out from us because they were never of us (19). But the readers have an anointing from the Holy One and all know (20); John writes not to the ignorant but to those who know the truth, since no lie is of the truth (21). The liar denies that Jesus is the Christ — the antichrist who denies the Father and the Son (22); to deny the Son is to lose the Father, to confess the Son is to have the Father (23). Let the original message abide in them, and they will abide in the Son and the Father (24), with the promise of eternal life (25). These things are written about the deceivers (26); but the abiding anointing teaches them all things truly, so that, needing no other teacher, they abide in him (27).

E · 2:28–29

Abide, that we may have confidence at his coming

And now, little children, abide in him, so that at his appearing we may have confidence and not shrink in shame at his coming (28). Since he is righteous, everyone who practices righteousness has been born of him (29) — likeness of conduct revealing the new birth, the theme carried into chapter 3.

1 Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐάν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον·

My little children, these things I am writing to you so that you may not sin. But if anyone does sin, we have an Advocate with the Father, Jesus Christ the righteous;

PURPOSE OF WRITING / PROVISION FOR SIN **ASYNDETON** The pastoral aim is stated (that they not sin), then immediately balanced by gospel provision: should sin occur, believers have an Advocate before the Father — Jesus Christ the righteous one.

Τεκνία

little children

Vocative

vocative of address

τεκνίον: diminutive of τέκνον, 'little child'; John's affectionate term for his readers, recurring through the letter.

μου

my

Genitive

genitive of relationship

ταῦτα

these things

Accusative

direct object (forward-pointing)

οὗτος: 'these things'; refers to what John is writing — the purpose follows.

γράφω

I am writing

Pres Act Indic 1 Sg · γράφω

main verb

→ progressive present

γράφω: 'write'; the present marks the act of composing this very letter.

ὑμῖν

to you

Dative

dat. of recipient

ἵνα

so that

conjunction (purpose, + subjunctive)

ἵνα: introduces the purpose of the writing.

μὴ

not

negative particle (w/ subjunctive)

ἁμάρτητε

you may sin

Aor Act Subj 2 Pl · ἁμαρτάνω

verb of ἵνα clause

→ ingressive/constative aorist (the act of sin)

ἁμαρτάνω: 'sin, miss the mark'; the aorist subjunctive eyes the discrete act of sinning, which the letter aims to prevent.

καὶ

but

coordinating conjunction (mild adversative)

ἐάν

if

conjunction (conditional, + subjunctive)

τις

anyone

Nominative

subject of protasis

τις: indefinite 'anyone'; the realistic concession — sin remains a possibility for believers.

ἁμάρτη

sins

Aor Act Subj 3 Sg · ἁμαρτάνω

verb of protasis

→ constative aorist (a particular act)

ἁμαρτάνω: here of a specific lapse, not a settled life of sin (contrast 3:6, 9).

παράκλητον

Advocate

Accusative

direct object

παράκλητος: 'one called alongside,' advocate/helper; in the Gospel of the Spirit (Jn 14:16), here of the exalted Christ pleading the believer's cause.

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb (apodosis)

→ *stative present (ongoing possession)*

ἔχω: 'have, possess'; the present assures a standing provision — John includes himself ('we').

πρὸς

with

preposition + accusative (relation/before)

πρὸς: here 'in the presence of, before' — the Advocate stands facing the Father.

τὸν

the

Accusative

article

πατέρα

Father

Accusative

object of πρὸς

πατήρ: 'Father'; the one before whom Christ advocates — the same who is offended by sin and yet is Father.

Ἰησοῦν

Jesus

Accusative

apposition to παράκλητον

Χριστὸν

Christ

Accusative

apposition

δίκαιον

the righteous

Accusative

attributive/appositional adjective

δίκαιος: 'righteous, just'; Christ's righteousness qualifies him to advocate — the just one pleads for the unjust (cf. 2:29; 3:7).

2 καὶ αὐτὸς ἰλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

and he himself is the propitiation for our sins, and not for ours only but also for those of the whole world.

GROUND OF THE ADVOCACY **καὶ** The basis on which Christ advocates: he is himself the ἰλασμός — the atoning sacrifice that turns away wrath / wipes away sin — and that not for believers alone but for the whole world.

καὶ
and

coordinating conjunction

αὐτός
he himself

Nominative

intensive subject (emphatic)

αὐτός: emphatic 'he himself' — the same
Advocate is in person the propitiation.

ἱλασμός
propitiation

Nominative

predicate nominative

ἱλασμός: 'means of atonement,
propitiation/expiation' (cf. 4:10; LXX of the
sin offering); both the appeasing of wrath
and the wiping-away of sin are in view —
Christ is the sacrifice in person.

ἐστίν
is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'is'; the abiding identity of Christ as
the atonement.

περὶ
for

preposition + genitive (concerning/on behalf of)

περὶ: 'concerning, with reference to'; here
the atonement's reference — 'for our sins.'

τῶν
the

Genitive

article

ἁμαρτιῶν
sins

Genitive

object of περὶ

ἁμαρτία: 'sin'; the object the propitiation
addresses.

ἡμῶν
our

Genitive

genitive of relationship

οὐ
not

negative particle

περὶ
for

preposition + genitive

τῶν
those

Genitive

article (substantizes possessive)

ἡμετέρων
ours

Genitive

substantival possessive adjective

ἡμέτερος: 'our (own)'; 'our sins' —
emphatic possessive.

δὲ
but

adversative conjunction (postpositive, w/ μόνον)

μόνον
only

adverbial accusative (limiting)

μόνος: 'only, alone'; here adverbial — 'not
only!'

ἀλλὰ
but

strong adversative conjunction

καὶ
also

adjunctive (ascensive) conjunction

περὶ

for

preposition + genitive

ὅλου

whole

Genitive

attributive adjective

ὅλος: 'whole, entire'; the universal scope of the atonement's sufficiency.

τοῦ

the

Genitive

article

κόσμου

world

Genitive

object of περί

κόσμος: 'world'; the whole order of humanity — the atonement's reach extends beyond the community (cf. Jn 1:29).

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

And by this we know that we have come to know him: if we keep his commandments.

TEST OF TRUE KNOWLEDGE (EPISTEMIC MARKER) **Καὶ** The first of the letter's 'by this we know' tests: assurance that we have come to know God is verified by obedience — keeping his commandments.

Καὶ

and

coordinating conjunction (transitional)

ἐν

by

preposition + dative (means/basis)

ἐν τούτῳ: 'by this' — John's recurring epistemic formula, here pointing forward to the ἐὰν clause.

τούτῳ

this

Dative

object of ἐν (forward-pointing)

γινώσκομεν

we know

Pres Act Indic 1 Pl · γινώσκω

main verb

→ progressive present (ongoing recognition)

γινώσκω: 'know, perceive'; the present marks present assurance based on present obedience.

<p>ὅτι that <i>conjunction (content of knowing)</i></p>	<p>ἔγνώκαμεν we have come to know Perf Act Indic 1 Pl · γινώσκω <i>verb of ὅτι clause</i></p> <p>→ intensive perfect (settled, abiding knowledge)</p> <p>γινώσκω: the perfect denotes a state of established acquaintance with God — relational, covenantal knowing.</p>	<p>αὐτόν him Accusative <i>direct object</i></p> <p>αὐτός: 'him' — God (or Christ); the antecedent is deliberately fluid in John's theology.</p>	<p>ἐάν if <i>conjunction (conditional, + subjunctive)</i></p>
<p>τάς the Accusative <i>article</i></p>	<p>ἐντολάς commandments Accusative <i>direct object of τηρῶμεν</i></p> <p>ἐντολή: 'commandment'; what God enjoins — for John, summed in faith and love (3:23).</p>	<p>αὐτοῦ his Genitive <i>genitive of source/possession</i></p>	<p>τηρῶμεν we keep Pres Act Subj 1 Pl · τηρέω <i>verb of protasis</i></p> <p>→ customary/durative present (habitual keeping)</p> <p>τηρέω: 'keep, observe, guard'; the present subjunctive marks ongoing, characteristic obedience, not flawless performance.</p>

4 ὁ λέγων ὅτι Ἔγνοκα αὐτόν, καὶ τὰς ἐντολάς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν·

The one who says, "I have come to know him," and does not keep his commandments, is a liar, and the truth is not in him;

NEGATIVE COUNTER-CASE ASYNDETON The converse of v.3: a profession of knowing God unaccompanied by obedience is exposed as a lie; the truth has no dwelling in such a person.

ὁ

the one

Nominative

article (substantizes ptc.)

λέγων

who says

Pres Act Ptc · Nom Sg Masc · λέγω

substantival participle (subject)

→ customary present

λέγω: 'say, claim'; introduces a professed claim John will test (a recurring 'the one who says' figure).

ὅτι

that

conjunction (recitative, introduces quotation)

Ἔγνωνκα

I have come to know

Perf Act Indic 1 Sg · γινώσκω

verb of quoted claim

→ intensive perfect (claimed settled knowledge)

γινώσκω: the perfect claims an abiding acquaintance with God — the very claim under scrutiny.

αὐτόν

him

Accusative

direct object

καί

and

coordinating conjunction (concessive force)

τάς

the

Accusative

article

ἐντολάς

commandments

Accusative

direct object of ptc.

αὐτοῦ

his

Genitive

genitive of source/possession

μή

not

negative particle (w/ participle)

τηρῶν

keeping

Pres Act Ptc · Nom Sg Masc · τηρέω

substantival participle (coordinate w/ λέγων)

→ customary present

τηρέω: 'keep'; the negated participle marks the disqualifying lack of obedience.

ψεύστης

a liar

Nominative

predicate nominative

ψεύστης: 'liar'; the claim and the life contradict — a strong Johannine verdict (cf. 1:6, 8).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

καί

and

coordinating conjunction

ἐν

in

preposition + dative (sphere)

τούτῳ

him

Dative

object of ἐν (resumptive of ὁ λέγων)

ἡ

the

Nominative

article

ἀλήθεια

truth

Nominative

subject

ἀλήθεια: 'truth'; for John not merely correctness but the reality of God lived out — absent where obedience is absent.

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

existential copula

→ stative present

5 ὅς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἔσμεν·

but whoever keeps his word, truly in him the love of God has been perfected. By this we know that we are in him:

POSITIVE COUNTER-CASE / CONSEQUENCE **δ'** Over against the liar: in the one who keeps God's word, the love of God reaches its goal (τετελείωται). This obedience is itself the ground for assurance of being 'in him.'

ὅς

whoever

Nominative

indefinite relative pronoun (subject)

ὅς ... ἂν: 'whoever' — generalizing relative with ἂν and subjunctive.

δ'

but

adversative conjunction (postpositive, elided)

ἂν

-ever

modal particle (w/ subjunctive)

τηρῇ

keeps

Pres Act Subj 3 Sg · τηρέω

verb of indefinite rel. clause

→ customary/durative present

τηρέω: 'keep'; habitual keeping of the word characterizes the genuine.

αὐτοῦ

his

Genitive

genitive of possession (fronted, emphatic)

τόν

the

Accusative

article

λόγον

word

Accusative

direct object

λόγος: 'word'; God's revealed message/command, varying with the plural 'commandments' (v.4).

ἀληθῶς

truly

adverb (manner/emphasis)

ἀληθῶς: 'truly, really'; affirms the genuineness — answering the false 'truth' of v.4.

ἐν

in

preposition + dative (sphere)

τούτῳ

him

Dative

object of ἐν (resumptive)

ἡ

the

Nominative

article

ἀγάπη

love

Nominative

subject

ἀγάπη: 'love'; the genitive that follows may be 'love for God' (objective), 'God's love' (subjective), or the love that is God's nature — likely the love that derives from and answers to God.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive (subjective/objective, debated)

θεός: God; the genitive's force is the crux — God's own love coming to its goal in the obedient.

τετελείωται

has been perfected

Perf Pass Indic 3 Sg · τελειόω

main verb

→ *intensive perfect (completed, abiding result)*

τελειόω: 'bring to completion, perfect'; love reaches its intended goal/maturity in the obedient — the perfect marks the settled result.

ἐν

by

preposition + dative (means/basis)

τούτῳ

this

Dative

object of ἐν (epistemic marker)

ἐν τούτῳ: 'by this' — again the test of assurance.

γινώσκομεν

we know

Pres Act Indic 1 Pl · γινώσκω

main verb

→ progressive present

γινώσκω: 'know'; present assurance.

ὅτι

that

conjunction (content of knowing)

ἐν

in

preposition + dative (union)

αὐτῷ

him

Dative

object of ἐν (mutual indwelling)

ἐσμεν

we are

Pres Act Indic 1 Pl · εἰμί

copula

→ stative present

εἰμί: 'are'; abiding union with God ('in him')
— the Johannine μένειν motif anticipated.

6 ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς οὕτως περιπατεῖν.

The one who says he abides in him ought himself also to walk just as that one walked.

CLAIM-AND-OBLIGATION ASYNDETON Closing the obedience test: to claim abiding in him entails the obligation to walk as Christ walked — profession must be matched by Christlike conduct.

ὁ

the one

Nominative

article (substantizes ptc.)

λέγων

who says

Pres Act Ptc · Nom Sg Masc · λέγω

substantival participle (subject)

→ customary present

λέγω: 'claim'; again the professing figure put to the test.

ἐν

in

preposition + dative (union)

αὐτῷ

him

Dative

object of ἐν

μένειν

to abide

Pres Act Inf · μένω

infinitive (content of the claim)

→ durative present (continuous abiding)

μένω: 'remain, abide, dwell'; the key Johannine verb for continuance in union with God.

ὀφείλει

ought

Pres Act Indic 3 Sg · ὀφείλω

main verb

→ stative present (standing obligation)

ὀφείλω: 'owe, be obligated, ought'; the claim carries a moral debt.

καθώς

just as

comparative conjunction

καθώς: 'just as'; introduces Christ as the pattern.

ἐκεῖνος

that one

Nominative

subject of comparison

ἐκεῖνος: 'that one'; John's habitual way of referring to Christ (cf. 3:3, 5, 7, 16).

περιεπάτησεν

walked

Aor Act Indic 3 Sg · περιπατέω

verb of comparative clause

→ constative aorist (Christ's earthly life as a whole)

περιπατέω: 'walk about,' Hebraic idiom for conduct of life; the aorist sums up Christ's earthly walk as the model.

καί

also

adjunctive conjunction

αὐτός

himself

Nominative

intensive subject

οὕτως

so

adverb (manner, correlative w/ καθώς)

οὕτως: 'thus, so'; matching the believer's walk to Christ's.

περιπατεῖν

to walk

Pres Act Inf · περιπατέω

complementary infinitive (w/ ὀφείλει)

→ customary present (continuous manner of life)

περιπατέω: the present infinitive depicts the believer's ongoing manner of life, conformed to Christ's pattern.

7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν ἣν εἴχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε.

Beloved, I am not writing a new commandment to you, but an old commandment that you have had from the beginning; the old commandment is the word that you heard.

COMMANDMENT INTRODUCED (OLD) ASYNDETON John introduces the love-command as not novel but original — possessed 'from the beginning,' identical with the word/gospel they first heard.

Ἀγαπητοί

beloved

Vocative

vocative of address

ἀγαπητός: 'beloved'; the love-address fittingly opens the love-command section.

οὐκ

not

negative particle

ἐντολὴν

commandment

Accusative

direct object

ἐντολή: 'commandment'; here specifically the command to love (vv.9–11).

καινὴν

new

Accusative

attributive adjective

καινός: 'new' (in kind/quality); paradoxically affirmed in v.8 — old yet new.

γράφω

I am writing

Pres Act Indic 1 Sg · γράφω

main verb

→ progressive present

γράφω: 'write'; the act of this letter.

ὑμῖν

to you

Dative

dat. of recipient

ἀλλ'

but

strong adversative conjunction (elided)

ἐντολὴν

commandment

Accusative

direct object (parallel)

ἐντολή: repeated for contrast — the same command, now called 'old.'

παλαιὰν

old

Accusative

attributive adjective

παλαιός: 'old, ancient'; not novel — they have had it from the start.

ἣν

that

Accusative

relative pronoun (object of εἴχετε)

εἴχετε

you have had

Imperf Act Indic 2 Pl · ἔχω

verb of rel. clause

→ durative imperfect (continuous past possession)

ἔχω: 'have'; the imperfect marks possession reaching back through their Christian life.

ἀπ'

from

preposition + genitive (temporal origin, elided)

ἀρχῆς

the beginning

Genitive

object of ἀπό

ἀρχή: 'beginning'; here the start of their Christian hearing — when the gospel first reached them.

ἡ

the

Nominative

article

ἐντολή

commandment

Nominative

subject

ἐντολή: 'commandment'; resumed as subject of the equating clause.

ἡ

the

Nominative

article (second attributive)

παλαιά

old

Nominative

attributive adjective

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ὁ

the

Nominative

article

λόγος

word

Nominative

predicate nominative

λόγος: 'word, message'; the commandment is identified with the gospel-word they heard.

ὃν

that

Accusative

relative pronoun (object of ἠκούσατε)

ἠκούσατε

you heard

Aor Act Indic 2 Pl · ἀκούω

verb of rel. clause

→ constative aorist (the initial hearing)

ἀκούω: 'hear'; the aorist points to their original reception of the message.

8 πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

Again, a new commandment I am writing to you, which is true in him and in you, because the darkness is passing away and the true light already shines.

COMMANDMENT RENEWED (NEW) **πάλιν** The same command is also 'new' — newly realized in Christ and in them — because the eschatological turn has come: the darkness recedes and the true light already shines.

<p>πάλιν again <i>adverb (resumptive)</i></p> <p>πάλιν: 'again!'; turns the same command to its other aspect — newness.</p>	<p>ἐντολὴν commandment Accusative <i>direct object</i></p>	<p>καινὴν new Accusative <i>attributive adjective</i></p> <p>καινός: 'new!'; new in eschatological realization, not in content.</p>	<p>γράφω I am writing Pres Act Indic 1 Sg · γράφω <i>main verb</i></p> <p>→ progressive present</p>
<p>ὑμῖν to you Dative <i>dat. of recipient</i></p>	<p>ὃ which (thing) Nominative <i>relative pronoun (subject; neuter, the whole matter)</i></p> <p>ὅς: the neuter generalizes — 'which fact/reality!'</p>	<p>ἐστὶν is Pres Act Indic 3 Sg · εἰμί <i>copula</i></p> <p>→ stative present</p>	<p>ἀληθὲς true Nominative <i>predicate adjective</i></p> <p>ἀληθής: 'true, real!'; the new-commandment reality is realized truth in Christ and in them.</p>
<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>αὐτῷ him Dative <i>object of ἐν</i></p> <p>αὐτός: 'him' — Christ, in whom the command was first made true.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>

<p>ὕμῖν you Dative object of ἐν</p>	<p>ὅτι because causal conjunction ὅτι: 'because'; grounds the newness in the dawning of the new age.</p>	<p>ἡ the Nominative article</p>	<p>σκοτία darkness Nominative subject σκοτία: 'darkness'; the old order of sin and ignorance, now receding.</p>
<p>παράγεται is passing away Pres Mid/Pass Indic 3 Sg · παράγω main verb → progressive present (process underway) παράγω: 'pass away, be passing'; the present marks the darkness as already in retreat (cf. v.17, the world 'passing away').</p>	<p>καὶ and coordinating conjunction</p>	<p>τὸ the Nominative article</p>	<p>φῶς light Nominative subject φῶς: 'light'; the saving revelation in Christ.</p>
<p>τὸ the Nominative article (attributive)</p>	<p>ἀληθινὸν true Nominative attributive adjective ἀληθινός: 'true, genuine, real'; the authentic light, as opposed to counterfeit (cf. Jn 1:9).</p>	<p>ἤδη already adverb (temporal) ἤδη: 'already'; the realized-eschatology note — the new age has dawned.</p>	<p>φαίνει shines Pres Act Indic 3 Sg · φαίνω main verb → progressive present (ongoing shining) φαίνω: 'shine, give light'; the present asserts the light's present, ongoing radiance.</p>

9 ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.

The one who says he is in the light and hates his brother is in the darkness still.

TEST OF LIGHT: LOVE VS. HATE ASYNDETON Applying the light/darkness motif morally: a claim to be in the light is falsified by hatred of one's brother — such a one remains in darkness even now.

ὁ

the one

Nominative

article (substantizes ptc.)

λέγων

who says

Pres Act Ptc · Nom Sg Masc · λέγω

substantival participle (subject)

→ customary present

λέγω: 'claim'; the professing figure again.

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

φωτὶ

light

Dative

object of ἐν

φῶς: 'light'; the realm of God and fellowship (cf. 1:7).

εἶναι

to be

Pres Act Inf · εἶμι

infinitive (content of the claim)

→ stative present

εἶμι: 'be'; the claimed location 'in the light.'

καὶ

and (yet)

coordinating conjunction (concessive)

τὸν

the

Accusative

article

ἀδελφὸν

brother

Accusative

direct object of μισῶν

ἀδελφός: 'brother'; a fellow believer — the immediate object of the love-command.

αὐτοῦ

his

Genitive

genitive of relationship

μισῶν

hating

Pres Act Ptc · Nom Sg Masc · μισέω

substantival participle (coordinate w/ λέγων)

→ customary present

μισέω: 'hate'; for John there is no neutral ground — failure to love is hatred (cf. 3:15; 4:20).

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

σκοτία

darkness

Dative

object of ἐν

σκοτία: 'darkness'; the moral verdict on the hating professor.

ἐστὶν

is

Pres Act Indic 3 Sg · εἶμι

copula

→ stative present

ἕως

until

preposition + adverb (extent of time)

ἄρτι

now

adverb (temporal)

ἕως ἄρτι: 'until now, still'; despite the light's dawning (v.8), the hater remains in the old darkness.

10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν·

The one who loves his brother abides in the light, and there is no cause of stumbling in him;

POSITIVE COUNTERPART: THE ONE WHO LOVES **ASYNDETON** The converse: love of the brother marks abiding in the light, and in such a person there is no stumbling-block (whether causing his own fall or another's).

ὁ

the one

Nominative

article (substantizes ptc.)

ἀγαπῶν

who loves

Pres Act Ptc · Nom Sg Masc · ἀγαπάω

substantival participle (subject)

→ customary present

ἀγαπάω: 'love'; habitual love of the brother marks the one in the light.

τὸν

the

Accusative

article

ἀδελφὸν

brother

Accusative

direct object

ἀδελφός: 'brother'; fellow believer.

αὐτοῦ

his

Genitive

genitive of relationship

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

φωτὶ

light

Dative

object of ἐν

φῶς: 'light!'

<p>μένει abides</p> <p>Pres Act Indic 3 Sg · μένω</p> <p><i>main verb</i></p> <p>→ durative present (continuous abiding)</p> <p>μένω: 'abide, remain'; love is the proof of settled dwelling in the light.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>σκάνδαλον cause of stumbling</p> <p>Nominative</p> <p><i>subject</i></p> <p>σκάνδαλον: 'trap-trigger, stumbling-block, cause of sin'; either nothing in him makes him stumble, or he sets no snare for others — the Greek allows both.</p>	<p>ἐν in</p> <p><i>preposition + dative (sphere)</i></p>
<p>αὐτῷ him</p> <p>Dative</p> <p><i>object of ἐν</i></p>	<p>οὐκ not</p> <p><i>negative particle</i></p>	<p>ἔστιν is</p> <p>Pres Act Indic 3 Sg · εἰμί</p> <p><i>existential copula</i></p> <p>→ stative present</p>	

11 ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἔστιν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

NEGATIVE COUNTERPART ELABORATED **δὲ** The hater not only is in darkness but walks in it, disoriented — for the darkness has blinded his eyes; sustained moral blindness is the fruit of hatred.

<p>ὁ the one</p> <p>Nominative</p> <p><i>article (substantizes ptc.)</i></p>	<p>δὲ but</p> <p><i>adversative conjunction (postpositive)</i></p>	<p>μισῶν who hates</p> <p>Pres Act Ptc · Nom Sg Masc · μισέω</p> <p><i>substantival participle (subject)</i></p> <p>→ customary present</p> <p>μισέω: 'hate'; the contrasting figure to v.10.</p>	<p>τὸν the</p> <p>Accusative</p> <p><i>article</i></p>
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ἀδελφὸν

brother

Accusative

direct object

ἀδελφός: 'brother!'

αὐτοῦ

his

Genitive

genitive of relationship

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

σκοτία

darkness

Dative

object of ἐν

σκοτία: 'darkness!'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

σκοτία

darkness

Dative

object of ἐν

περιπατεῖ

walks

Pres Act Indic 3 Sg · περιπατέω

main verb

→ customary present (manner of life)

περιπατέω: 'walk'; his whole conduct is carried on in darkness.

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

main verb

→ perfect with present sense (state of not-knowing)

οἶδα: 'know'; the perfect form functions as a present — he has no perception of his direction.

ποῦ

where

interrogative adverb (indirect question)

ὑπάγει

he is going

Pres Act Indic 3 Sg · ὑπάγω

verb of indirect question

→ progressive present

ὑπάγω: 'go, go away'; the disoriented walk has no known destination.

<p>ὅτι because <i>causal conjunction</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>σκοτία darkness Nominative <i>subject</i> σκοτία: 'darkness'; here personified as the blinding agent.</p>	<p>ἐτύφλωσεν has blinded Aor Act Indic 3 Sg · τυφλώω <i>main verb</i> → constative aorist (with resultant state) τυφλώω: 'make blind'; the aorist with present-felt result — the darkness has darkened his sight.</p>
<p>τούς the Accusative <i>article</i></p>	<p>ὀφθαλμούς eyes Accusative <i>direct object</i> ὀφθαλμός: 'eye'; moral/spiritual perception, now darkened.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	

12 Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

I am writing to you, little children, because your sins have been forgiven you for the sake of his name.

STAIRCASE ADDRESS (CHILDREN · FORGIVENESS) **ASYNDETON** The first rung of the threefold address: John writes to 'little children' because their sins stand forgiven for the sake of Christ's name — the ground of all that follows.

Γράφω

I am writing

Pres Act Indic 1 Sg · γράφω

main verb

→ progressive present

γράφω: 'write'; opens the present-tense triad (vv.12–13a) before the aorist triad (vv.13b–14).

ὑμῖν

to you

Dative

dat. of recipient

τεκνία

little children

Vocative

vocative of address

τεκνίον: 'little child'; the all-embracing address — the whole family, not an age-group.

ὅτι

because

causal conjunction

ὅτι: 'because' (so taken throughout vv.12–14, giving the ground of the writing) — though it may be 'that' (content).

ἀφέωνται

have been forgiven

Perf Pass Indic 3 Pl · ἀφίημι

main verb (causal clause)

→ intensive perfect (settled state of forgiveness)

ἀφίημι: 'release, forgive'; the perfect marks an accomplished, standing forgiveness.

ὑμῖν

you

Dative

dat. of advantage

αἱ

the

Nominative

article

ἁμαρτία

sins

Nominative

subject

ἁμαρτία: 'sin'; the sins that the propitiation of v.2 has dealt with.

διὰ

for the sake of

preposition + accusative (cause/ground)

τὸ

the

Accusative

article

ὄνομα

name

Accusative

object of διὰ

ὄνομα: 'name'; the person and work of Christ — forgiveness rests on his name, not their merit.

αὐτοῦ

his

Genitive

genitive of possession

13 γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.

I am writing to you, fathers, because you have come to know him who is from the beginning. I am writing to you, young men, because you have conquered the evil one.

STAIRCASE ADDRESS (FATHERS · YOUNG MEN) **ASYNDETON** The address widens: fathers, marked by mature knowledge of the eternal Christ; young men, marked by victory over the evil one. Maturity is knowing; vigor is overcoming.

<p>γράφω I am writing Pres Act Indic 1 Sg · γράφω <i>main verb</i> → progressive present</p>	<p>ὑμῖν to you Dative <i>dat. of recipient</i></p>	<p>πατέρες fathers Vocative <i>vocative of address</i> πατήρ: 'father'; the spiritually mature — fittingly known by deep knowledge of Christ.</p>	<p>ὅτι because <i>causal conjunction</i></p>
<p>ἐγνώκατε you have come to know Perf Act Indic 2 Pl · γινώσκω <i>main verb (causal clause)</i> → intensive perfect (abiding knowledge) γινώσκω: the perfect denotes settled, mature acquaintance with the eternal Christ.</p>	<p>τὸν him who is Accusative <i>article (substantizing)</i> ὁ ἀπ' ἀρχῆς: 'the one from the beginning' — Christ in his eternal preexistence (cf. 1:1).</p>	<p>ἀπ' from <i>preposition + genitive (origin, elided)</i></p>	<p>ἀρχῆς the beginning Genitive <i>object of ἀπό</i> ἀρχή: 'beginning'; here the eternal origin — Christ's preexistence.</p>
<p>γράφω I am writing Pres Act Indic 1 Sg · γράφω <i>main verb</i> → progressive present</p>	<p>ὑμῖν to you Dative <i>dat. of recipient</i></p>	<p>νεανίσκοι young men Vocative <i>vocative of address</i> νεανίσκος: 'young man'; the vigorous — known by their conquest in the spiritual struggle.</p>	<p>ὅτι because <i>causal conjunction</i></p>

νενικήκατε

you have conquered

Perf Act Indic 2 Pl · νικάω

main verb (causal clause)

→ intensive perfect (victory with abiding result)

νικάω: 'conquer, overcome'; the perfect marks a decisive, standing victory over Satan (cf. 4:4; 5:4).

τὸν

the

Accusative

article

πονηρόν

evil one

Accusative

direct object (substantival adj.)

πονηρός: 'evil'; ὁ πονηρός, 'the evil one' — Satan (cf. 5:18–19).

14 ἔγραψα ὑμῖν, παιδιά, ὅτι ἐγνώκατε τὸν πατέρα. ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

I have written to you, children, because you have come to know the Father. I have written to you, fathers, because you have come to know him who is from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have conquered the evil one.

STAIRCASE ADDRESS RESTATED (AORIST TRIAD) ASYNDETON The triple address is restated in the aorist 'I wrote,' deepening each note: the children know the Father; the fathers know the Eternal; the young men are strong, the word abiding in them, victors over the evil one.

ἔγραψα

I have written

Aor Act Indic 1 Sg · γράφω

main verb

→ epistolary aorist (the writing viewed as complete)

γράφω: the aorist 'I wrote' is most likely epistolary, viewing the letter from the readers' standpoint.

ὕμῖν

to you

Dative

dat. of recipient

παιδιά

children

Vocative

vocative of address

παίδιον: 'child'; varies τεκνία (v.12) — again the whole family, marked by knowing the Father.

ὅτι

because

causal conjunction

ἐγνώκατε

you have come to know

Perf Act Indic 2 Pl · γινώσκω

main verb (causal clause)

→ intensive perfect

γινώσκω: settled knowledge of the Father.

τὸν

the

Accusative

article

πατέρα

Father

Accusative

direct object

πατήρ: 'Father'; the children's distinctive — relational knowledge of God as Father.

ἔγραψα

I have written

Aor Act Indic 1 Sg · γράφω

main verb

→ epistolary aorist

ὕμῖν

to you

Dative

dat. of recipient

πατέρες

fathers

Vocative

vocative of address

ὅτι

because

causal conjunction

ἐγνώκατε

you have come to know

Perf Act Indic 2 Pl · γινώσκω

main verb (causal clause)

→ intensive perfect

τὸν

him who is

Accusative

article (substantizing)

ὁ ἄπ' ἀρχῆς: 'the one from the beginning' — the eternal Christ.

ἀπ'

from

preposition + genitive (origin, elided)

ἀρχῆς

the beginning

Genitive

object of ἀπό

ἔγραψα

I have written

Aor Act Indic 1 Sg · γράφω

main verb

→ epistolary aorist

ὑμῖν

to you

Dative
dat. of recipient

νεανίσκοι

young men

Vocative
vocative of address

ὅτι

because

causal conjunction

ἰσχυροί

strong

Nominative
predicate adjective

ἰσχυρός: 'strong, mighty'; the source of the young men's victory.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί
copula
→ stative present

καὶ

and

coordinating conjunction

ὁ

the

Nominative
article

λόγος

word

Nominative
subject

λόγος: 'word'; God's word indwelling them is the secret of their strength.

τοῦ

of

Genitive
article

θεοῦ

God

Genitive
genitive of source

θεός: God; whose word abides in them.

ἐν

in

preposition + dative (sphere)

ὑμῖν

you

Dative
object of ἐν

μένει

abides

Pres Act Indic 3 Sg · μένω
main verb

→ durative present (continuous indwelling)

μένω: 'abide, remain'; the word's permanent indwelling – the Johannine abiding again.

καὶ

and

coordinating conjunction

νενικήκατε

you have conquered

Perf Act Indic 2 Pl · νικάω
main verb

→ intensive perfect (abiding victory)

νικάω: 'conquer'; the standing victory restated.

τὸν

the

Accusative
article

πονηρόν

evil one

Accusative

direct object (substantival adj.)

πονηρός: 'the evil one,' Satan.

15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἔάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him;

PROHIBITION: DO NOT LOVE THE WORLD **ASYNDETON** A sharp prohibition opens a new movement: love of the world (the God-opposed order) excludes love for the Father — the two allegiances cannot coexist.

Μὴ

not

negative particle (w/ imperative)

ἀγαπᾶτε

love

Pres Act Impv 2 Pl · ἀγαπάω

prohibitive imperative

→ present imperative (cease/do not make a practice of)

ἀγαπάω: 'love'; the present prohibition forbids an ongoing love of the world.

τὸν

the

Accusative

article

κόσμον

world

Accusative

direct object

κόσμος: 'world'; here the order of human life organized against God — not the created order or humanity as object of God's love (cf. v.2).

μηδὲ

or

negative conjunction

μηδέ: 'nor, and not'; extends the prohibition.

τὰ

the things

Accusative

substantival article

τὰ: 'the things' — what the world contains and offers.

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

κόσμῳ

world

Dative
object of ἐν

ἐάν

if

conjunction (conditional, + subjunctive)

τις

anyone

Nominative
subject of protasis

ἀγαπᾷ

loves

Pres Act Subj 3 Sg · ἀγαπάω

verb of protasis

→ customary present (settled love)

ἀγαπάω: 'love'; habitual love of the world.

τὸν

the

Accusative
article

κόσμον

world

Accusative
direct object

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

existential copula

→ stative present

ἡ

the

Nominative
article

ἀγάπη

love

Nominative
subject

ἀγάπη: 'love'; the genitive that follows is likely objective ('love for the Father'), perhaps subjective ('the Father's love') — the two loves are mutually exclusive.

τοῦ

of the

Genitive
article

πατρὸς

Father

Genitive
objective/subjective genitive

πατήρ: 'Father'; whose love is forfeited by love of the world.

ἐν

in

preposition + dative (sphere)

αὐτῷ

him

Dative
object of ἐν

16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλὰ ἐκ τοῦ κόσμου ἐστίν.

because all that is in the world — the desire of the flesh and the desire of the eyes and the pride of life — is not from the Father but is from the world.

GROUND: THE WORLD'S CONTENT ANALYZED **ὅτι** The reason the two loves cannot mix: everything the world holds — sensual craving, covetous looking, and boastful self-display — does not originate from the Father but from the world.

<p>ὅτι because <i>causal conjunction</i></p>	<p>πᾶν all Nominative <i>subject (substantival adj.)</i> πᾶς: 'all, everything'; the totality of the world's offerings.</p>	<p>τὸ that which Nominative <i>article (substantizing)</i></p>	<p>ἐν in <i>preposition + dative (place)</i></p>
<p>τῷ the Dative <i>article</i></p>	<p>κόσμῳ world Dative <i>object of ἐν</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>ἐπιθυμία desire Nominative <i>apposition to πᾶν</i> ἐπιθυμία: 'desire, craving, lust'; here the sinful craving rooted in the flesh.</p>
<p>τῆς of the Genitive <i>article</i></p>	<p>σαρκὸς flesh Genitive <i>subjective/source genitive</i> σάρξ: 'flesh'; fallen human nature as the seat of craving — the genitive may be subjective ('the flesh's craving') or descriptive.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἡ the Nominative <i>article</i></p>

ἐπιθυμία

desire

Nominative

apposition to πᾶν

ἐπιθυμία: here the covetous craving aroused through what is seen.

τῶν

of the

Genitive

article

ὀφθαλμῶν

eyes

Genitive

subjective/source genitive

ὀφθαλμός: 'eye'; the avenue of covetous desire.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

ἀλαζονεία

pride

Nominative

apposition to πᾶν

ἀλαζονεία: 'boastfulness, pretension, ostentation'; arrogant self-display in one's possessions and circumstances.

τοῦ

of

Genitive

article

βίου

life

Genitive

genitive of reference

βίος: 'life' as means/possessions and manner of living (distinct from ζωή); the boastful pride over one's livelihood.

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ἐκ

from

preposition + genitive (source/origin)

τοῦ

the

Genitive

article

πατρός

Father

Genitive

object of ἐκ (source)

πατήρ: 'Father'; not the source of these cravings.

ἀλλά

but

strong adversative conjunction

ἐκ

from

preposition + genitive (source/origin)

τοῦ

the

Genitive

article

κόσμου

world

Genitive

object of *ἐκ* (source)

κόσμος: 'world'; the true origin of the world's cravings.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

17 καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

And the world is passing away, and its desire; but the one who does the will of God abides forever.

MOTIVE: TRANSIENCE VS. PERMANENCE **καὶ** The decisive motive against loving the world: the world and its craving are passing away, while the one who does God's will abides forever — permanence belongs only to obedience.

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

κόσμος

world

Nominative

subject

κόσμος: 'world'; the God-opposed order, doomed to pass.

παράγεται

is passing away

Pres Mid/Pass Indic 3 Sg · παράγω

main verb

→ progressive present (process underway)

παράγω: 'pass away'; the present marks the world as even now in dissolution (cf. v.8).

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

ἐπιθυμία

desire

Nominative

subject (coordinate)

ἐπιθυμία: 'desire'; the world's craving shares the world's transience.

αὐτοῦ

its

Genitive

genitive of possession

ὁ

the one

Nominative

article (substantizes ptc.)

δὲ

but

adversative conjunction (postpositive)

ποιῶν

who does

Pres Act Ptc · Nom Sg Masc · ποιέω

substantival participle (subject)

→ customary present

ποιέω: 'do, perform'; habitually doing God's will marks the one who endures.

τὸ

the

Accusative

article

θέλημα

will

Accusative

direct object

θέλημα: 'will'; what God desires — set against the world's ἐπιθυμία.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive/subjective genitive

θεός: God; whose will is done.

μένει

abides

Pres Act Indic 3 Sg · μένω

main verb

→ durative/gnomic present

μένω: 'abide, remain'; permanence — the opposite of the world's παράγεται.

εἰς

for

preposition + accusative (extent of time)

τὸν

the

Accusative

article

αἰῶνα

ever

Accusative

object of εἰς

αἰών: 'age'; εἰς τὸν αἰῶνα, 'forever' — eternal permanence for the obedient.

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

Children, it is the last hour, and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour.

THE LAST HOUR / ANTICHRISTS (NEW MOVEMENT) **ASYNDETON** A new section opens with an eschatological alarm: it is the last hour. The expected single 'antichrist' is matched by many antichrists already present — itself the sign that the last hour has come.

Παιδιά

children

Vocative

vocative of address

παίδιον: 'child'; the whole family addressed at this urgent turn.

ἐσχάτη

last

Nominative

predicate adjective (anarthrous)

ἔσχατος: 'last, final'; 'a last hour' — the final epoch before the end, marked by the antichrists' appearing.

ὥρα

hour

Nominative

subject

ᾠρα: 'hour, time'; the decisive eschatological 'hour.'

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

καὶ

and

coordinating conjunction

καθὼς

just as

comparative conjunction

ἠκούσατε

you heard

Aor Act Indic 2 Pl · ἀκούω

verb of comparative clause

→ constative aorist (their earlier instruction)

ἀκούω: 'hear'; what they were taught — that antichrist would come.

ὅτι

that

conjunction (content of hearing)

ἀντίχριστος

antichrist

Nominative

subject

ἀντίχριστος: 'antichrist' (a Johannine coinage); the eschatological opponent/counterfeit of Christ – here anarthrous, as a figure-type.

ἔρχεται

is coming

Pres Mid/Pass Indic 3 Sg · ἔρχομαι

main verb (futuristic)

→ futuristic present

ἔρχομαι: 'come'; the present expresses the expected future arrival.

καὶ

even

ascensive conjunction

νῦν

now

adverb (temporal)

νῦν: 'now'; the already-present reality answering the expectation.

ἀντίχριστοι

antichrists

Nominative

subject (predicate-fronted)

ἀντίχριστος: the plural – many embodiments of the antichrist-spirit, the secessionist false teachers.

πολλοὶ

many

Nominative

attributive adjective

γεγόνασιν

have arisen

Perf Act Indic 3 Pl · γίνομαι

main verb

→ intensive perfect (have come to be, with present result)

γίνομαι: 'become, come to be'; the perfect marks their having appeared and now being present.

ὅθεν

from this

inferential adverb/conjunction

ὅθεν: 'whence, from which'; drawing the inference.

γινώσκομεν

we know

Pres Act Indic 1 Pl · γινώσκω

main verb

→ progressive present

γινώσκω: 'know'; the antichrists' presence is the evidence.

ὅτι

that

conjunction (content of knowing)

ἔσχατη

last

Nominative

predicate adjective

ώρα

hour

Nominative

subject

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

19 ἐξ ἡμῶν ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.

They went out from us, but they were not of us; for if they had been of us, they would have remained with us; but they went out, that it might be made plain that none of them are of us.

THE SECESSION EXPLAINED ASYNDETON The antichrists' secession is interpreted: their departure proves they never truly belonged; had they been 'of us' they would have abided. Their leaving exposed the truth — they were never genuinely part of the community.

<p>ἐξ</p> <p>from</p> <p><i>preposition + genitive (source/separation)</i></p>	<p>ἡμῶν</p> <p>us</p> <p>Genitive</p> <p><i>object of ἐκ</i></p>	<p>ἐξῆλθαν</p> <p>they went out</p> <p>Aor Act Indic 3 Pl · ἐξέρχομαι</p> <p><i>main verb</i></p> <p>→ constative aorist (the departure)</p> <p>ἐξέρχομαι: 'go out, depart'; the historical secession from the community.</p>	<p>ἀλλ'</p> <p>but</p> <p><i>adversative conjunction (elided)</i></p>
<p>οὐκ</p> <p>not</p> <p><i>negative particle</i></p>	<p>ἦσαν</p> <p>they were</p> <p>Imperf Act Indic 3 Pl · εἰμί</p> <p><i>copula</i></p> <p>→ durative imperfect (past state)</p> <p>εἰμί: 'be'; they never truly belonged ('of us').</p>	<p>ἐξ</p> <p>of</p> <p><i>preposition + genitive (origin/belonging)</i></p>	<p>ἡμῶν</p> <p>us</p> <p>Genitive</p> <p><i>object of ἐκ</i></p>
<p>εἰ</p> <p>if</p> <p><i>conjunction (contrary-to-fact protasis)</i></p>	<p>γὰρ</p> <p>for</p> <p><i>explanatory conjunction (postpositive)</i></p>	<p>ἐξ</p> <p>of</p> <p><i>preposition + genitive</i></p>	<p>ἡμῶν</p> <p>us</p> <p>Genitive</p> <p><i>object of ἐκ</i></p>

ἦσαν

they had been

Imperf Act Indic 3 Pl · εἰμί

verb of protasis (contrary-to-fact)

→ imperfect (unreal condition)

εἰμί: 'be'; the imperfect in the unreal condition — 'if they were [which they were not].'

μεμενήκεισαν

they would have remained

Pluperf Act Indic 3 Pl · μένω

verb of apodosis (w/ ἄν)

→ pluperfect (unreal result)

μένω: 'remain, abide'; the pluperfect with ἄν — genuine belonging would have shown itself in abiding.

ἄν

would

modal particle (contrary-to-fact apodosis)

μεθ'

with

preposition + genitive (association, elided)

ἡμῶν

us

Genitive

object of μετά

ἀλλ'

but

adversative conjunction (elided)

ἵνα

that

conjunction (purpose, + subjunctive)

ἵνα: 'that'; elliptical — '[they went out] in order that it be revealed.'

φανερῶσιν

they might be made plain

Aor Pass Subj 3 Pl · φανερόω

verb of ἵνα clause

→ constative aorist

φανερόω: 'make manifest, reveal'; their departure unmasked their true character.

ὅτι

that

conjunction (content)

οὐκ

not

negative particle

εἰσὶν

they are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative present

πάντες

all/none

Nominative

subject (w/ negative: 'not all' = none)

πάς: 'all'; οὐκ ... πάντες, a Semitic idiom — 'none of them' belong to us.

ἐξ

of

preposition + genitive

ἡμῶν

us

Genitive

object of ἐκ

20 καὶ ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντες.

But you have an anointing from the Holy One, and you all know.

CONTRAST: THE READERS' ANOINTING καὶ Against the seceders stands the believers' security: they possess an anointing from the Holy One — and so 'you all know!' The Spirit-given anointing safeguards them in the truth.

καὶ
but

coordinating conjunction (contrastive)

ὑμεῖς
you

Nominative

subject (emphatic, contrastive)

σύ (pl.): emphatic 'you' — set over against the antichrists.

chr̥isma
anointing

Accusative

direct object

chr̥isma: 'anointing, that which is smeared on'; the anointing — most likely the Holy Spirit (or the Spirit-borne word/gospel) given to believers.

ēchete
you have

Pres Act Indic 2 Pl · ἔχω

main verb

→ stative present (ongoing possession)

ἔχω: 'have, possess!'

ἀπὸ
from

preposition + genitive (source)

toũ
the

Genitive

article (substantizes adj.)

hag̃iou
Holy One

Genitive

object of ἀπό (substantival adj.)

ἅγιος: 'holy one'; ὁ ἅγιος — Christ (cf. Jn 6:69) or God; the source of the anointing.

καὶ
and

coordinating conjunction

οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ perfect with present sense (state of knowing)

οἶδα: 'know'; the perfect functions as a present — settled knowledge from the anointing.

πάντες

all

Nominative

nominative in apposition to subject

πᾶς: 'all'; the printed text reads πάντες ('you all know'), against the variant πάντα ('you know all things') — see the text-note.

21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἶδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἶδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.

I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth.

PURPOSE OF WRITING CLARIFIED ASYNDETON John clarifies his motive: he writes not to inform the ignorant but to confirm those who already know the truth — and to underscore that no lie can derive from the truth, thus exposing the antichrists' falsehood.

οὐκ

not

negative particle

ἔγραψα

I have written

Aor Act Indic 1 Sg · γράφω

main verb

→ epistolary aorist

γράφω: 'write'; epistolary aorist of this letter.

ὑμῖν

to you

Dative

dat. of recipient

ὅτι

because

causal conjunction

οὐκ

not

negative particle

οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb (causal clause)

→ perfect with present sense

οἶδα: 'know!'

τὴν

the

Accusative

article

ἀλήθειαν

truth

Accusative

direct object

ἀλήθεια: 'truth'; the gospel reality they possess.

ἀλλ'

but

adversative conjunction (elided)

ὅτι

because

causal conjunction

οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb (causal clause)

→ perfect with present sense

αὐτήν

it

Accusative

direct object

καὶ

and

coordinating conjunction

ὅτι

because

causal conjunction

πᾶν

no

Nominative

subject (w/ negative: 'every ... not' = no)

πᾶς: 'every'; πᾶν ... οὐκ, Semitic idiom — 'no lie at all!'

ψεῦδος

lie

Nominative

subject

ψεῦδος: 'lie, falsehood'; the antichrists' teaching, which cannot spring from the truth.

ἐκ

of

preposition + genitive (source/origin)

τῆς

the

Genitive

article

ἀληθείας

truth

Genitive

object of ἐκ (source)

ἀλήθεια: 'truth'; the lie has no origin in it.

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

22 Τίς ἐστίν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.

Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.

THE LIE IDENTIFIED CHRISTOLOGICALLY **ASYNDETON** The lie is given content: denial that Jesus is the Christ. Such a denier is the antichrist, for to deny the Son is to deny the Father also — Christology is the dividing line.

Τίς

who

Nominative

interrogative pronoun (subject)

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ὁ

the

Nominative

article

ψεύστης

liar

Nominative

predicate nominative

ψεύστης: 'liar'; the archetypal liar, now identified.

εἰ

if

conjunction (w/ μὴ, exceptive)

μὴ

not

negative particle

εἰ μὴ: 'except, but' — the exceptive idiom.

ὁ

the one

Nominative

article (substantizes ptc.)

ἀρνούμενος

who denies

Pres Mid Ptc · Nom Sg Masc · ἀρνέομαι

substantival participle (predicate)

→ customary present

ἀρνέομαι: 'deny, disown'; the settled denial that marks the heretic.

ὅτι
that

conjunction (content of denial)

Ἰησοῦς

Jesus

Nominative
subject

Ἰησοῦς: 'Jesus'; the man whom the deniers refuse to confess as Messiah.

οὐκ
not

negative particle (within the denied content)

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί
copula

→ stative present

ὁ

the

Nominative
article

Χριστός

Christ

Nominative
predicate nominative

Χριστός: 'Christ, Messiah'; the confession at stake — Jesus is the Christ, the incarnate Son.

οὗτός

this one

Nominative
subject (demonstrative)

οὗτος: 'this one'; resumes the denier.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί
copula

→ stative present

ὁ

the

Nominative
article

ἀντίχριστος

antichrist

Nominative
predicate nominative

ἀντίχριστος: 'antichrist'; now with the article — the very embodiment of the antichrist-spirit.

ὁ

the one

Nominative
article (substantizes ptc.)

ἀρνούμενος

who denies

Pres Mid Ptc · Nom Sg Masc · ἀρνεομαι
substantival participle (apposition)

→ customary present

ἀρνεομαι: 'deny'; the denial of the Son entails denial of the Father.

τὸν

the

Accusative
article

πατέρα

Father

Accusative
direct object

πατήρ: 'Father'; inseparable from the Son in John's theology.

καὶ
and

coordinating conjunction

τὸν

the

Accusative
article

υἰόν

Son

Accusative

direct object

υἰός: 'Son'; to reject the Son is to forfeit the Father (v.23).

23 πᾶς ὁ ἀρνούμενος τὸν υἰὸν οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἰὸν καὶ τὸν πατέρα ἔχει.

Everyone who denies the Son does not have the Father either; the one who confesses the Son has the Father also.

THE FATHER-SON NEXUS STATED ASYNDETON The principle is made explicit and reciprocal: denying the Son forfeits the Father; confessing the Son secures the Father. One cannot have God apart from his Son.

πᾶς

everyone

Nominative

substantival adjective (subject)

πᾶς: 'everyone, all'; πᾶς ὁ + ptc., a Johannine construction — 'everyone who...'

ὁ

who

Nominative

article (substantizes ptc.)

ἀρνούμενος

denies

Pres Mid Ptc · Nom Sg Masc · ἀρνέομαι

substantival participle (subject)

→ customary present

ἀρνέομαι: 'deny, disown.'

τὸν

the

Accusative

article

υἰόν

Son

Accusative

direct object

υἰός: 'Son.'

οὐδὲ

not ... either

negative conjunction (correlative)

οὐδέ: 'not even, neither'; reinforces — losing the Son means losing the Father too.

τὸν

the

Accusative

article

πατέρα

Father

Accusative

direct object

πατήρ: 'Father.'

<p>ἔχει has Pres Act Indic 3 Sg · ἔχω <i>main verb</i></p> <p>→ stative present (ongoing possession)</p> <p>ἔχω: 'have'; to 'have' the Father = to enjoy relationship/fellowship with him.</p>	<p>ὁ the one Nominative <i>article (substantizes ptc.)</i></p>	<p>ὁμολογῶν who confesses Pres Act Ptc · Nom Sg Masc · ὁμολογέω <i>substantival participle (subject)</i></p> <p>→ customary present</p> <p>ὁμολογέω: 'confess, acknowledge'; the open confession of the Son, opposite of denial.</p>	<p>τὸν the Accusative <i>article</i></p>
<p>υἰὸν Son Accusative <i>direct object</i></p>	<p>καὶ also <i>adjunctive conjunction</i></p>	<p>τὸν the Accusative <i>article</i></p>	<p>πατέρα Father Accusative <i>direct object</i></p>
<p>ἔχει has Pres Act Indic 3 Sg · ἔχω <i>main verb</i></p> <p>→ stative present</p> <p>ἔχω: 'have'; confessing the Son secures the Father.</p>			

24 ὑμεῖς ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνη ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.

As for you, let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.

EXHORTATION TO ABIDE IN THE ORIGINAL MESSAGE **ASYNDETON** The remedy against the antichrists' novelty: let the original message abide in them. If it does, they will abide in the Son and the Father — abiding in the word secures abiding in God.

ὕμεῖς

as for you

Nominative

subject (emphatic, pendent nominative)

οὐ (pl.): emphatic 'you' — set over against the deniers; a hanging nominative resumed by the clause.

ὄ

what

Accusative

relative pronoun (object, fronted)

ἤκούσατε

you heard

Aor Act Indic 2 Pl · ἀκούω

verb of rel. clause

→ constative aorist (the original hearing)

ἀκούω: 'hear'; the gospel they received at first.

ἀπ'

from

preposition + genitive (origin, elided)

ἀρχῆς

the beginning

Genitive

object of ἀπό

ἀρχή: 'beginning'; the start of their Christian life — the apostolic message.

ἐν

in

preposition + dative (sphere)

ὕμῖν

you

Dative

object of ἐν

μενέτω

let it abide

Pres Act Impv 3 Sg · μένω

imperative

→ durative present imperative (continuous abiding)

μένω: 'abide, remain'; the third-person imperative — let the message keep its place in them.

ἐάν

if

conjunction (conditional, + subjunctive)

ἐν

in

preposition + dative (sphere)

ὕμῖν

you

Dative

object of ἐν

μείνη

abides

Aor Act Subj 3 Sg · μένω

verb of protasis

→ constative aorist (settled continuance)

μένω: 'abide'; the aorist subjunctive views the abiding as an established fact.

ὄ

what

Accusative

relative pronoun (object, fronted)

ἀπ'

from

preposition + genitive (origin, elided)

ἀρχῆς

the beginning

Genitive

object of ἀπό

ἤκούσατε

you heard

Aor Act Indic 2 Pl · ἀκούω

verb of rel. clause

→ constative aorist

<p>καὶ also <i>adjunctive conjunction</i></p>	<p>ὕμεῖς you Nominative <i>subject (emphatic)</i></p>	<p>ἐν in <i>preposition + dative (union)</i></p>	<p>τῷ the Dative <i>article</i></p>
<p>υἱῷ Son Dative <i>object of ἐν</i> υἱός: 'Son'; abiding in the word means abiding in the Son.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐν in <i>preposition + dative (union)</i></p>	<p>τῷ the Dative <i>article</i></p>
<p>πατρὶ Father Dative <i>object of ἐν</i> πατήρ: 'Father'; and so also in the Father — the mutual indwelling.</p>	<p>μενεῖτε you will abide Fut Act Indic 2 Pl · μένω <i>main verb (apodosis)</i> → <i>predictive future</i> μένω: 'abide'; the promised result of letting the message abide.</p>		

25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

| And this is the promise that he himself promised us: eternal life.

| THE PROMISE ATTACHED **καὶ** The abiding of v.24 is crowned with the promise Christ himself made: eternal life — the very life the antichrists' denial would forfeit.

καὶ
and

coordinating conjunction

αὕτη

this

Nominative

subject (demonstrative, forward-pointing)

οὗτος: 'this'; points ahead to the promise named at the end.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ἡ

the

Nominative

article

ἐπαγγελία

promise

Nominative

predicate nominative

ἐπαγγελία: 'promise'; the divine pledge attached to abiding.

ἣν

that

Accusative

relative pronoun (object)

αὐτός

he himself

Nominative

intensive subject

αὐτός: emphatic 'he himself' — Christ, the promiser.

ἐπηγγείλατο

promised

Aor Mid Indic 3 Sg · ἐπαγγέλλομαι

verb of rel. clause

→ constative aorist

ἐπαγγέλλομαι: 'promise'; cognate with ἐπαγγελία — Christ's own pledge.

ἡμῖν

us

Dative

dat. of recipient

τὴν

the

Accusative

article (apposition to ἣν)

ζωὴν

life

Accusative

accusative in apposition to ἣν

ζωή: 'life'; the content of the promise (the case follows the relative ἣν).

τὴν

the

Accusative

article (attributive)

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal, of the age to come'; the life of the new age, already given and abiding.

26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.

These things I have written to you concerning those who are trying to lead you astray.

PURPOSE STATEMENT (THE DECEIVERS) ASYNDETON John states the immediate occasion of this section: he has written concerning those who seek to deceive them — the secessionist teachers.

Ταῦτα

these things

Accusative
direct object

οὗτος; 'these things' — the warnings of vv.18–25.

ἔγραψα

I have written

Aor Act Indic 1 Sg · γράφω
main verb

→ epistolary aorist

γράφω: 'write'; epistolary aorist.

ὑμῖν

to you

Dative
dat. of recipient

περὶ

concerning

preposition + genitive (reference)

τῶν

those who

Genitive
article (substantizes ptc.)

πλανώντων

are trying to lead astray

Pres Act Ptc · Gen Pl Masc · πλανᾶω
substantival participle (object of περὶ)

→ conative/customary present (attempted leading-astray)

πλανᾶω: 'lead astray, deceive'; the present is conative — they attempt to deceive (cf. v.27, the readers need no such teachers).

ὑμᾶς

you

Accusative
direct object of ptc.

27 καὶ ὑμεῖς τὸ χρῖσμα ὃ ἐλάβετε ἀπ' αὐτοῦ μένει ἐν ὑμῖν, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκη ὑμᾶς· ἀλλ' ὡς τὸ αὐτοῦ χρῖσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ.

But as for you, the anointing that you received from him abides in you, and you have no need that anyone teach you; but as his anointing teaches you concerning all things — and is true and is not a lie, and just as it taught you — abide in him.

THE ANOINTING TEACHES; ABIDE καὶ The believers' security against the deceivers is the abiding anointing, which itself teaches them all things truly; they need no rival teachers. As it has taught, so they are to abide in him.

<p>καὶ but <i>coordinating conjunction (contrastive)</i></p>	<p>ὑμεῖς as for you Nominative <i>subject (emphatic, pendent)</i> σύ (pl.): emphatic 'you' — over against the deceivers.</p>	<p>τὸ the Nominative <i>article</i></p>	<p>χρῖσμα anointing Nominative <i>subject</i> χρῖσμα: 'anointing'; the Spirit-given endowment (cf. v.20), the inner teacher.</p>
<p>ὃ that Accusative <i>relative pronoun (object of ἐλάβετε)</i></p>	<p>ἐλάβετε you received Aor Act Indic 2 Pl · λαμβάνω <i>verb of rel. clause</i> → <i>constative aorist (the receiving)</i> λαμβάνω: 'receive, take'; the anointing was given them (at conversion/baptism in the Spirit).</p>	<p>ἀπ' from <i>preposition + genitive (source, elided)</i></p>	<p>αὐτοῦ him Genitive <i>object of ἀπό</i> αὐτός: 'him' — Christ/the Holy One, the source of the anointing.</p>

μένει

abides

Pres Act Indic 3 Sg · μένω

main verb

→ durative present (continuous abiding)

μένω: 'abide, remain'; the anointing's permanent indwelling.

ἐν

in

preposition + dative (sphere)

ὕμῖν

you

Dative

object of ἐν

καὶ

and

coordinating conjunction

οὐ

not

negative particle

χρείαν

need

Accusative

direct object

χρεία: 'need'; χρείαν ἔχω, 'to have need.'

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

main verb

→ stative present

ἵνα

that

conjunction (content/epexegetical, + subjunctive)

ἵνα: here epexegetical – 'need that...!'

τις

anyone

Nominative

subject of ἵνα clause

διδάσκη

teach

Pres Act Subj 3 Sg · διδάσκω

verb of ἵνα clause

→ customary present

διδάσκω: 'teach!'; they need no human teacher to supply what the anointing supplies – not a denial of all teaching but of the deceivers' rival 'instruction.'

ὕμᾱς

you

Accusative

direct object

ἀλλ'

but

adversative conjunction (elided)

ὡς

as

comparative conjunction

τὸ

the

Nominative

article

αὐτοῦ

his

Genitive

genitive of source (fronted, emphatic)

χρῖσμα

anointing

Nominative

subject

χρῖσμα: 'anointing'; repeated – the abiding teacher.

διδάσκει

teaches

Pres Act Indic 3 Sg · διδάσκω

main verb

→ customary/durative present

διδάσκω: 'teach'; the anointing's ongoing instruction.

ὕμᾱς

you

Accusative

direct object

περὶ

concerning

preposition + genitive (reference)

πάντων

all things

Genitive

object of περί (substantival adj.)

πᾶς: 'all things'; the comprehensive scope of the anointing's teaching.

καὶ

and

coordinating conjunction

ἀληθές

true

Nominative

predicate adjective

ἀληθής: 'true'; the anointing's teaching is reliable.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ψεῦδος

a lie

Nominative

predicate nominative

ψεῦδος: 'lie, falsehood'; the anointing is no lie — unlike the deceivers (v.21).

καὶ

and

coordinating conjunction

καθὼς

just as

comparative conjunction

ἐδίδαξεν

it taught

Aor Act Indic 3 Sg · διδάσκω

verb of comparative clause

→ constative aorist

διδάσκω: 'teach'; what the anointing has already taught them.

ὕμᾱς

you

Accusative

direct object

μένετε

abide

Pres Act Impv 2 Pl · μένω

imperative (main clause)

→ durative present imperative (keep abiding)

μένω: 'abide, remain'; the climactic charge — keep abiding in him (or it may be read as indicative, 'you abide').

ἐν

in

preposition + dative (union)

αὐτῷ

him

Dative

object of ἐν

αὐτός: 'him' — Christ, in whom they are to abide.

28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῆ σχῶμεν παρρησίαν καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

And now, little children, abide in him, so that when he appears we may have confidence and not be put to shame before him at his coming.

CHARGE TO ABIDE / ESCHATOLOGICAL MOTIVE **Καὶ** The exhortation to abide is renewed with an eschatological motive: that at Christ's appearing they may have confidence and not shrink in shame before him at his coming.

Καὶ

and

coordinating conjunction (transitional)

νῦν

now

adverb (transitional/temporal)

νῦν: 'now'; marks the turn to the closing charge.

τεκνία

little children

Vocative

vocative of address

τεκνίον: 'little child'; the affectionate address resumes.

μένετε

abide

Pres Act Impv 2 Pl · μένω

imperative

→ durative present imperative (keep abiding)

μένω: 'abide, remain'; the repeated central charge of the section.

ἐν

in

preposition + dative (union)

αὐτῷ

him

Dative

object of ἐν

ἵνα

so that

conjunction (purpose, + subjunctive)

ἐὰν

when

conjunction (conditional-temporal, + subjunctive)

ἐὰν: here near-temporal — 'whenever/when' he appears (the appearing is certain, its time not).

φανερωθῆ

he appears

Aor Pass Subj 3 Sg · φανερώω

verb of conditional clause

→ constative aorist

φανερώω: 'be manifested, appear'; Christ's eschatological manifestation (so taken; the subject may be impersonal, 'it is revealed').

σχῶμεν

we may have

Aor Act Subj 1 Pl · ἔχω

verb of ἵνα clause

→ ingressive aorist (come to have)

ἔχω: 'have'; the ingressive aorist — to gain/possess confidence at that moment.

παρρησίαν

confidence

Accusative

direct object

παρρησία: 'boldness, confidence, freedom of speech'; assurance before the Judge, the opposite of cringing shame (cf. 3:21; 4:17).

καὶ

and

coordinating conjunction

μὴ

not

negative particle (w/ subjunctive)

αἰσχυνθῶμεν

we may be put to shame

Aor Pass Subj 1 Pl · αἰσχύνω

verb of ἵνα clause

→ constative aorist

αἰσχύνω: 'shame, disgrace'; passive 'be ashamed, shrink in shame' — to be turned away in disgrace at his coming.

ἄπ'

before

preposition + genitive (separation/source, elided)

ἄπ' αὐτοῦ: 'from him' — shrinking away from him in shame.

αὐτοῦ

him

Genitive

object of ἀπό

ἐν

at

preposition + dative (time)

τῆ

the

Dative

article

παρουσία

coming

Dative

dat. of time

παρουσία: 'presence, arrival, coming'; the technical term for Christ's second advent (its only occurrence in the Johannine epistles).

αὐτοῦ

his

Genitive

genitive of possession

29 εὖν εἰδῆτε ὅτι δίκαιός ἐστίν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

If you know that he is righteous, you know that everyone also who does righteousness has been born of him.

BIRTH FROM GOD SHOWN BY RIGHTEOUSNESS **ASYNDETON** A concluding inference that bridges to ch.
3: since he is righteous, everyone who practices righteousness shares his nature — born of him.
Likeness in conduct reveals the new birth.

<p>εὖν if <i>conjunction (conditional, + subjunctive)</i></p>	<p>εἰδῆτε you know Perf Act Subj 2 Pl · οἶδα <i>verb of protasis</i> → perfect subjunctive with present sense οἶδα: 'know'; the perfect subjunctive functions as a present — 'if you know.'</p>	<p>ὅτι that <i>conjunction (content of knowing)</i></p>	<p>δίκαιός righteous Nominative <i>predicate adjective</i> δίκαιος: 'righteous, just'; the character of God/Christ (cf. v.1) — the standard of the new birth's evidence.</p>
<p>ἐστίν he is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → stative present</p>	<p>γινώσκετε you know Pres Act Indic 2 Pl · γινώσκω <i>main verb (apodosis)</i> → progressive present (or imperative, 'know') γινώσκω: 'know, recognize'; may be indicative ('you know') or imperative ('recognize') — the inference drawn from God's righteousness.</p>	<p>ὅτι that <i>conjunction (content of knowing)</i></p>	<p>καὶ also <i>adjunctive conjunction</i></p>

<p>πᾶς everyone</p> <p>Nominative <i>substantival adjective (subject)</i></p> <p>πᾶς: 'everyone'; πᾶς ὁ + ptc. — the Johannine universal.</p>	<p>ὁ who</p> <p>Nominative <i>article (substantizes ptc.)</i></p>	<p>ποιῶν does</p> <p>Pres Act Ptc · Nom Sg Masc · ποιέω <i>substantival participle (subject)</i></p> <p>→ customary present (habitual practice)</p> <p>ποιέω: 'do, practice'; ποιεῖν τὴν δικαιοσύνην, 'to practise righteousness' — the settled doing that evidences birth from God.</p>	<p>τὴν the</p> <p>Accusative <i>article</i></p>
<p>δικαιοσύνην righteousness</p> <p>Accusative <i>direct object</i></p> <p>δικαιοσύνη: 'righteousness'; right conduct conformed to God's own righteousness (v.29a).</p>	<p>ἐξ of</p> <p><i>preposition + genitive (source/origin)</i></p>	<p>αὐτοῦ him</p> <p>Genitive <i>object of ἐκ (source)</i></p> <p>αὐτός: 'him'; born ἐξ αὐτοῦ — God as the source of the new birth (the antecedent shifts from Christ toward God).</p>	<p>γεγέννηται has been born</p> <p>Perf Pass Indic 3 Sg · γεννάω <i>main verb</i></p> <p>→ intensive perfect (abiding state of begottenness)</p> <p>γεννάω: 'beget, give birth to'; the perfect passive marks the settled state of being God-begotten — the theme expanded in 3:9; 5:1.</p>

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points are worth flagging without a marginal apparatus. At v.7 the address ἀδελφοί ('brothers') of the later Byzantine text is replaced in the critical text by ἀγαπητοί ('beloved'), read here. At v.14 the second triad opens with ἔγραψα ('I have written'), an epistolary aorist set against the present γράφω of vv.12–13; the variation of address παιδία (v.14) for τεκνία (v.12) is stylistic. At v.20 the editions divide over the predicate: the earliest witnesses read πάντες ('you all know,' nominative, printed here) against the widespread πάντα ('you know all things,' accusative); the sense is closely related but the nominative is followed. At v.23 the second clause (ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει), once bracketed or omitted by some older editions through homoeoteleuton, is firmly part of the critical text and printed without brackets. At v.27 the verbs may be construed as indicative or imperative (μένετε, 'you abide' / 'abide'), and the object of διδάσκη is articular in

some witnesses; the imperative is taken to match v.28. At v.28 the conditional *ἐάν* ('whenever/when') with *φανερωθῆ* is read over the temporal *ὅταν* of some witnesses, and the subject of *φανερωθῆ* is taken as Christ ('he appears') rather than impersonal. Orthographic variants (movable-ν, ι-subscript, the spelling *ἀφέωνται* at v.12) are not noted. The chapter has 29 verses; none is legitimately omitted by the critical text. Note further the chapter's verbal architecture: the abiding verb *μένω* threads the whole (vv.6, 10, 14, 17, 19, 24 [x2], 27, 28); the light/darkness antithesis (*σκοτία/φῶς*, vv.8–11) is carried morally into love and hate; the participial 'the one who says / does' figures (*ὁ λέγων, ὁ ποιῶν, ὁ ἀγαπῶν, ὁ μισῶν*) structure the ethical tests; and the 'from the beginning' phrase (*ἀπ' ἀρχῆς*, vv.7, 13, 14, 24) and the anointing (*χρῖσμα*, vv.20, 27) bind the old message to its abiding inner Teacher.

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.