

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 3

ΙΩΑΝΝΟΥ Α' Γ'

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 · 3:1–3

Children of God now, and the purifying hope

See what love the Father has given, that we should be called — and are — children of God; the world does not know us because it did not know him (1). We are God's children now, and what we shall be has not yet appeared; but we know that when he appears we shall be like him, for we shall see him as he is (2). Everyone who has this hope set on him purifies himself, as that One is pure (3).

B · 3:4–10

The children of God and the children of the devil

Everyone who practices sin practices lawlessness; sin is lawlessness (4). And you know that he appeared to take away sins, and in him is no sin (5): everyone who abides in him does not keep sinning, and everyone who keeps sinning has not seen or known him (6). Little children, the one who does righteousness is righteous, as he is righteous (7); the one who practices sin is of the devil, who sins from the beginning — and the Son of God appeared to destroy the devil's works (8). Everyone begotten of God does not practice sin, for his seed abides in him, and he cannot keep sinning, because he has been begotten of God (9). By this the children of God and the children of the devil are manifest: everyone who does not do righteousness, and the one not loving his brother, is not of God (10).

C · 3:11–18

Love one another — not as Cain — in deed and truth

For this is the message heard from the beginning: that we should love one another (11) — not as Cain, who was of the evil one and slew his brother, because his works were evil and his brother's righteous (12). Do not marvel that the world hates you (13). We know we have passed from death to life because we love the brothers; the one not loving abides in death (14). Everyone hating his brother is a murderer, and no murderer has eternal life abiding in him (15). By this we have known love — that he laid down his life for us — and we ought to lay down our lives for the brothers (16); whoever has the world's goods and shuts his heart against a needy brother, how does God's love abide in him (17)? Little children, let us love not in word or tongue but in deed and truth (18).

D · 3:19–24

Assurance before God, and his commandment

By this we shall know we are of the truth and shall assure our heart before him (19), because if our heart condemns us, God is greater than our heart and knows all things (20). Beloved, if our heart does not condemn us, we have boldness toward God (21), and whatever we ask we receive from him, because we keep his commandments and do what pleases him (22). And this is his commandment: that we believe in the name of his Son Jesus Christ and love one another, as he gave us commandment (23). The one keeping his commandments abides in him, and he in him; and by this we know that he abides in us, by the Spirit he has given us (24).

1 Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἐσμέν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἔγνω αὐτόν.

See what kind of love the Father has given us, that we should be called children of God — and so we are. For this reason the world does not know us, because it did not know him.

EXCLAMATION / GROUND **ASYNDETON** An imperatival exclamation opens the section: behold the astonishing quality of the Father's love, realized in adoptive sonship. The world's failure to recognize believers is grounded in its prior failure to recognize God (Christ).

ἴδετε

see

Aor Act Impv 2 Pl · ὁράω

imperative (exclamatory)

→ ingressive aorist (a fixed call to look)

ὁράω: 'see, behold'; the aorist imperative summons the reader to fix attention on what follows.

ποταπὴν

what kind of

Accusative

interrogative/exclamatory adjective modifying ἀγάπην

ποταπός: 'of what sort, how great'; here exclamatory — marveling at the quality of the love.

ἀγάπην

love

Accusative

direct object of δέδωκεν

ἀγάπη: self-giving love; the keynote of the epistle, here the Father's love as a bestowed gift.

δέδωκεν

has given

Perf Act Indic 3 Sg · δίδωμι

main verb (relative clause, asyndeton)

→ perfect (past gift with abiding result)

δίδωμι: 'give'; the perfect underscores the love bestowed and still possessed.

ἡμῖν

to us

Dative

indirect object (dative of recipient)

ὁ

the

Nominative

article with πατὴρ

πατὴρ

Father

Nominative

subject of δέδωκεν

πατήρ: 'father'; God as Father — the source of the adoptive love.

ἵνα

that

conjunction introducing result/content clause

ἵνα: here naming the content/result of the love — that we be called God's children.

τέκνα

children

Nominative

predicate nominative with κληθῶμεν

τέκνον: 'child'; John's preferred term for believers (vs. Paul's υἱός), stressing birth from God.

θεοῦ

of God

Genitive

genitive of relationship (whose children)

θεός: God; the genitive marks the family to which believers belong.

κληθῶμεν

we should be called

Aor Pass Subj 1 Pl · καλέω

subjunctive in ἵνα-clause

→ constative aorist

καλέω: 'call, name'; to be 'called' children of God is to be so in fact, as the next clause insists.

καὶ

and

coordinating conjunction (ascensive/confirming)

ἔσμεν

we are

Pres Act Indic 1 Pl · εἰμί

main verb (confirming the naming)

→ stative present (a present reality)

εἰμί: 'be'; the added clause insists that the title is not honorific but real — we are God's children now.

διὰ

because of

preposition + accusative (cause)

τοῦτο

this

Accusative

object of διὰ (διὰ τοῦτο = 'for this reason')

οὗτος: demonstrative; διὰ τοῦτο looks forward to the ὅτι-clause.

ὁ

the

Nominative

article with κόσμος

<p>κόσμος world</p> <p>Nominative <i>subject of γινώσκει</i></p> <p>κόσμος: the world-order alienated from God; in John, hostile to the children of light.</p>	<p>οὐ not</p> <p><i>negative with γινώσκει</i></p>	<p>γινώσκει knows</p> <p>Pres Act Indic 3 Sg · γινώσκω</p> <p><i>main verb</i></p> <p>→ durative present (ongoing failure to recognize)</p> <p>γινώσκω: 'know, recognize'; the world fails to recognize believers as God's own.</p>	<p>ἡμᾶς us</p> <p>Accusative <i>direct object of γινώσκει</i></p>
<p>ὅτι because</p> <p><i>conjunction (causal)</i></p> <p>ὅτι: here causal, giving the ground for the world's ignorance.</p>	<p>οὐκ not</p> <p><i>negative with ἔγνω</i></p>	<p>ἔγνω it knew</p> <p>Aor Act Indic 3 Sg · γινώσκω</p> <p><i>verb of causal clause</i></p> <p>→ constative aorist (the world's settled failure)</p> <p>γινώσκω: the world did not recognize God (Christ); hence its ignorance of his children.</p>	<p>αὐτόν him</p> <p>Accusative <i>direct object of ἔγνω</i></p> <p>αὐτόν: 'him' — God, or Christ as the Father's self-revelation; the ambiguity is Johannine.</p>

2 Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν ὅτι ἐὰν φανερωθῆ ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν καθὼς ἐστίν.

Beloved, now we are children of God, and what we shall be has not yet appeared; we know that when he appears we shall be like him, because we shall see him as he is.

AFFIRMATION / ESCHATOLOGICAL HOPE ASYNDETON The 'now' of sonship is set against the 'not yet' of glory. The 'we shall be like him' is the chapter's great hope, grounded in the beatific vision: seeing him as he is transforms into his likeness.

Ἀγαπητοί

beloved

Vocative

vocative of direct address

ἀγαπητός: 'beloved'; John's affectionate address, fitting a discourse on love.

νῦν

now

temporal adverb (emphatic, fronted)

νῦν: 'now'; the present reality of sonship over against the unrevealed future.

τέκνα

children

Nominative

predicate nominative with ἔσμεν

τέκνον: 'child'; the present possession reasserted from v.1.

θεοῦ

of God

Genitive

genitive of relationship

ἔσμεν

we are

Pres Act Indic 1 Pl · εἰμί

main verb (equative)

→ stative present

εἰμί: 'be'; the assured present status of believers.

καί

and

coordinating conjunction

οὐπω

not yet

negative temporal adverb

οὐπω: 'not yet'; marks the eschatological reserve — the future glory is undisclosed.

ἐφανερώθη

has appeared

Aor Pass Indic 3 Sg · φανερώω

main verb (impersonal, subject = the τί-clause)

→ constative aorist (with present relevance)

φανερώω: 'make manifest, reveal'; what believers shall become has not yet been disclosed.

τί

what

Nominative

interrogative pronoun (subject of ἐσόμεθα clause)

τίς: 'what'; the content of future glory, left an open question here.

ἐσόμεθα

we shall be

Fut Mid Indic 1 Pl · εἰμί

verb of indirect question

→ predictive future

εἰμί: 'be'; the future state of the children of God.

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb (asyndeton)

→ perfect with present force (settled knowledge)

οἶδα: 'know'; perfect-with-present sense — what believers do know amid what they do not.

ὅτι

that

conjunction introducing object clause

<p>ἐάν when / if</p> <p><i>conjunction (third-class condition / temporal)</i></p> <p>ἐάν: here virtually temporal ('whenever/when'), the appearing being certain.</p>	<p>φανερωθῆ he appears</p> <p>Aor Pass Subj 3 Sg · φανερώω <i>subjunctive in conditional clause</i></p> <p>→ constative aorist</p> <p>φανερώω: 'be manifested'; subject may be Christ ('when he appears') or 'it' (what we shall be) — most read Christ's parousia.</p>	<p>ὅμοιοι like</p> <p>Nominative <i>predicate adjective with ἐσόμεθα</i></p> <p>ὅμοιος: 'like, similar'; conformity to Christ's glorified likeness, not identity of being.</p>	<p>αὐτῷ to him</p> <p>Dative <i>dative of reference (object of likeness)</i></p> <p>αὐτῷ: 'to him' — Christ, the One who appears.</p>
<p>ἐσόμεθα we shall be</p> <p>Fut Mid Indic 1 Pl · εἰμί <i>main verb of apodosis</i></p> <p>→ predictive future</p> <p>εἰμί: 'be'; the promised likeness to the glorified Christ.</p>	<p>ὅτι because</p> <p><i>conjunction (causal)</i></p> <p>ὅτι: causal — the ground of the likeness is the vision of him.</p>	<p>ὀψόμεθα we shall see</p> <p>Fut Mid Indic 1 Pl · ὀράω <i>verb of causal clause</i></p> <p>→ predictive future</p> <p>ὀράω: 'see'; the beatific vision — seeing transforms (cf. 2 Cor 3:18).</p>	<p>αὐτὸν him</p> <p>Accusative <i>direct object of ὀψόμεθα</i></p>
<p>καθώς as</p> <p><i>comparative conjunction</i></p> <p>καθώς: 'just as'; we shall see him in his true, unveiled state.</p>	<p>ἐστιν he is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>verb of comparative clause</i></p> <p>→ stative present</p> <p>εἰμί: 'be'; 'as he is' — Christ seen in his glory, not veiled as in the flesh.</p>		

3 καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτὸν καθὼς ἐκεῖνος ἀγνός ἐστιν.

And everyone who has this hope set on him purifies himself, just as that One is pure.

CONSEQUENCE (ETHICAL) **καὶ** The hope of likeness is not passive: it issues in present self-purification, measured by the standard of Christ's own purity. The first of the chapter's 'πᾶς ὁ + participle' constructions defining true children.

καὶ
and

coordinating conjunction

πᾶς
everyone

Nominative

substantival adjective (subject)

πᾶς: 'every'; the universal construction πᾶς ὁ + participle marks the comprehensive ethical claim.

ὁ
the one

Nominative

article substantizing the participle

ἔχων
having

Pres Act Ptc · Nom Sg Masc · ἔχω

substantival participle (subject)

→ durative present (an abiding hope)

ἔχω: 'have, hold'; the participle defines the subject as the hope-bearer.

τὴν
the

Accusative

article with ἐλπίδα

ἐλπίδα
hope

Accusative

direct object of ἔχων

ἐλπίς: 'hope'; the confident expectation of v.2 — likeness to Christ.

ταύτην
this

Accusative

demonstrative modifying ἐλπίδα

οὗτος: 'this'; pointing back to the hope just named.

ἐπ'
on

preposition + dative (basis/object of hope)

ἐπί: 'on, upon'; the hope rests on him (Christ).

αὐτῷ
him

Dative

object of ἐπί

αὐτῷ: 'him' — Christ, the object on whom the hope is fixed.

ἀγνίζει
purifies

Pres Act Indic 3 Sg · ἀγνίζω

main verb

→ durative present (ongoing purification)

ἀγνίζω: 'purify, make pure'; ritual term turned ethical — moral self-purification.

ἑαυτὸν
himself

Accusative

reflexive direct object

ἑαυτοῦ: reflexive — the believer's own active purifying, the human side of sanctification.

καθώς
as

comparative conjunction

καθώς: 'just as'; the measure of purity is Christ's own.

ἐκεῖνος
that One

Nominative

subject of ἔστιν

ἐκεῖνος: 'that one'; John's regular designation for Christ as the standard of conduct.

ἀγνός
pure

Nominative

predicate adjective

ἀγνός: 'pure, holy'; Christ's sinless purity is the pattern.

ἔστιν
is

Pres Act Indic 3 Sg · εἰμί

verb of comparative clause

→ stative present

εἰμί: 'be'; the abiding purity of Christ.

4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.

Everyone who practices sin also practices lawlessness; and sin is lawlessness.

DEFINITION **ASYNDETON** The section on the two families opens by defining sin as lawlessness — rebellion against God's order. The present ποιῶν / ποιεῖ denotes habitual practice, not a single lapse.

Πᾶς

everyone

Nominative

substantival adjective (subject)

παῖς: 'every'; the universal construction again, now of the sinner.

ὁ

the one

Nominative

article substantizing the participle

ποιῶν

practicing

Pres Act Ptc · Nom Sg Masc · ποιέω

substantival participle (subject)

→ durative present (habitual practice)

ποιέω: 'do, make, practice'; the present marks ongoing, characteristic doing of sin.

τὴν

the

Accusative

article with ἁμαρτίαν

ἁμαρτίαν

sin

Accusative

direct object of ποιῶν

ἁμαρτία: 'sin'; the articular noun = sin as a settled course of life.

καὶ

also

adverbial (ascensive) καί

καί: 'also'; equates the practice of sin with the practice of lawlessness.

τὴν

the

Accusative

article with ἀνομίαν

ἀνομίαν

lawlessness

Accusative

direct object of ποιεῖ

ἀνομία: 'lawlessness'; sin as rebellion against God's law/order, an eschatological term.

ποιεῖ

practices

Pres Act Indic 3 Sg · ποιέω

main verb

→ durative present (habitual)

ποιέω: 'do, practice'; to live in sin is to live in lawlessness.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article with ἁμαρτία

ἁμαρτία

sin

Nominative

subject of ἐστὶν

ἁμαρτία: 'sin'; defined by its essence in the predicate.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ stative present

εἰμί: 'be'; the defining equation, sin = lawlessness.

ἡ

the

Nominative

article with ἀνομία

ἀνομία

lawlessness

Nominative

predicate nominative

ἀνομία: 'lawlessness'; the convertible predicate — sin's true nature.

5 καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἀμαρτίας ἄρῃ, καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἔστιν.

And you know that he appeared in order to take away sins, and in him there is no sin.

GROUND (CHRISTOLOGICAL) καὶ Two christological facts ground the ethics: Christ came to remove sins, and he is himself sinless. Both make persistence in sin incompatible with union with him.

καὶ

and

coordinating conjunction

οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ perfect with present force (settled knowledge)

οἶδα: 'know'; appeals to shared apostolic knowledge.

ὅτι

that

conjunction introducing object clause

ἐκεῖνος

that One

Nominative

subject of ἐφανερώθη

ἐκεῖνος: 'that one' — Christ, as in v.3.

ἐφανερώθη

appeared

Aor Pass Indic 3 Sg · φανερώω

main verb of object clause

→ constative aorist (the incarnation)

φανερώω: 'be manifested'; of Christ's incarnate appearing.

ἵνα

in order that

conjunction introducing purpose clause

ἵνα: purpose — why Christ appeared.

τὰς

the

Accusative

article with ἀμαρτίας

ἀμαρτίας

sins

Accusative

direct object of ἄρῃ

ἀμαρτίας: 'sin'; the plural points to the actual sins he takes away (cf. John 1:29).

ἄρη

he might take away

Aor Act Subj 3 Sg · ἄρω

subjunctive in ἵνα-clause

→ constative aorist

ἄρω: 'lift up, take away, remove'; Christ's purpose was to bear off sins.

καὶ

and

coordinating conjunction

ἁμαρτία

sin

Nominative

subject of ἔστιν

ἁμαρτία: 'sin'; here anarthrous and emphatic — no sin whatever.

ἐν

in

preposition + dative (sphere)

αὐτῷ

him

Dative

object of ἐν

αὐτῷ: 'him' — Christ, in whom no sin resides.

οὐκ

not

negative with ἔστιν

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

verb of existence

→ stative present

εἰμί: 'be, exist'; the sinlessness of Christ is permanent.

6 πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.

Everyone who abides in him does not keep sinning; everyone who keeps sinning has neither seen him nor known him.

INFERENCE (ANTITHESIS) ASYNDETON The crux verse: the present ἁμαρτάνει denotes habitual sinning, not isolated acts (cf. 1:8; 2:1). To abide in the sinless Christ is incompatible with a life-pattern of sin; persistent sin betrays that one has never truly seen or known him.

πᾶς

everyone

Nominative

substantival adjective (subject)

πᾶς: 'every'; the universal claim.

ὁ

the one

Nominative

article substantizing the participle

ἐν

in

preposition + dative (sphere)

αὐτῷ

him

Dative

object of ἐν

αὐτῷ: 'him' — Christ, the sphere of abiding.

μένων

abiding

Pres Act Ptc · Nom Sg Masc · μένω

substantival participle (subject)

→ durative present (continuing abiding)

μένω: 'remain, abide'; a key Johannine term for sustained union with Christ.

οὐχ

not

negative with ἀμαρτάνει

ἀμαρτάνει

keeps sinning

Pres Act Indic 3 Sg · ἀμαρτάνω

main verb

→ durative/customary present (habitual sin)

ἀμαρτάνω: 'sin'; the present tense denotes persistent, characteristic sinning — not the occasional sin of 1:8–2:1.

πᾶς

everyone

Nominative

substantival adjective (subject, asyndeton)

πᾶς: 'every'; the antithetical parallel.

ὁ

the one

Nominative

article substantizing the participle

ἀμαρτάνων

sinning

Pres Act Ptc · Nom Sg Masc · ἀμαρτάνω

substantival participle (subject)

→ durative present (habitual sin)

ἀμαρτάνω: 'sin'; the one whose life is characterized by sinning.

οὐχ

not

negative with ἐώρακεν

ἐώρακεν

has seen

Perf Act Indic 3 Sg · ὁράω

main verb

→ perfect (resultant state of having seen)

ὁράω: 'see'; spiritual perception of Christ, which persistent sin denies.

αὐτόν

him

Accusative

direct object of ἐώρακεν

οὐδὲ

nor

negative conjunction

οὐδὲ: 'and not, nor'; pairs the two failures.

ἔγνωκεν

has known

Perf Act Indic 3 Sg · γινώσκω

main verb

→ perfect (resultant state of knowledge)

γινώσκω: 'know'; experiential knowledge of Christ, likewise absent in the persistent sinner.

αὐτόν

him

Accusative

direct object of ἔγνωκεν

7 Τεκνία, μηδεις πλανάτω ὑμᾶς ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν·

Little children, let no one deceive you; the one who does righteousness is righteous, just as that One is righteous.

EXHORTATION / RESTATEMENT **ASYNDETON** A pastoral warning against deception (likely the secessionists' moral indifference): conduct reveals character. Doing righteousness, not mere profession, marks the righteous, after the pattern of Christ.

Τεκνία

little children

Vocative

vocative of address

τεκνίων: diminutive of τέκνον, 'little child'; John's tender pastoral address.

μηδεις

no one

Nominative

subject of πλανάτω

μηδεις: 'no one'; the subject of the prohibition.

πλανάτω

let deceive

Pres Act Impv 3 Sg · πλανάω

third-person imperative (prohibition)

→ durative present (let no ongoing deceiving)

πλανάω: 'lead astray, deceive'; warns against the antinomian teaching abroad.

ὑμᾶς

you

Accusative

direct object of πλανάτω

ὁ

the one

Nominative

article substantizing the participle

ποιῶν

doing

Pres Act Ptc · Nom Sg Masc · ποιέω

substantival participle (subject)

→ durative present (habitual doing)

ποιέω: 'do, practice'; the one whose life produces righteousness.

τὴν

the

Accusative

article with δικαιοσύνην

δικαιοσύνην

righteousness

Accusative

direct object of ποιῶν

δικαιοσύνη: 'righteousness'; right conduct conforming to God's will.

δίκαιός

righteous

Nominative

predicate adjective

δίκαιος: 'righteous, just'; the character disclosed by righteous deeds.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ stative present

εἰμί: 'be'.

καθὼς

as

comparative conjunction

καθὼς: 'just as!'; the measure is Christ.

ἐκεῖνος

that One

Nominative

subject of ἐστιν

ἐκεῖνος: 'that one' — Christ, the righteous standard.

δίκαιός

righteous

Nominative

predicate adjective

δίκαιος; 'righteous'; cf. 2:1, 'Jesus Christ the righteous.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ stative present

εἰμί: 'be'.

8 ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

The one who practices sin is of the devil, because the devil has been sinning from the beginning. For this purpose the Son of God appeared, that he might destroy the works of the devil.

ANTITHESIS / CHRISTOLOGICAL GROUND ASYNDETON The sinner's lineage is traced to the devil, the original and continual sinner. Against this, the Son's mission is stated: to undo the devil's works — a second purpose-statement (cf. v.5) framing the ethics christologically.

ὁ

the one

Nominative

article substantizing the participle

ποιῶν

practicing

Pres Act Ptc · Nom Sg Masc · ποιέω

substantival participle (subject)

→ durative present (habitual)

ποιέω: 'do, practice'; the one characterized by sin.

τὴν

the

Accusative

article with ἁμαρτίαν

ἁμαρτίαν

sin

Accusative

direct object of ποιῶν

ἁμαρτία: 'sin' as a course of life.

ἐκ

of / from

preposition + genitive (source/origin)

ἐκ: 'out of'; marks origin/derivation — belonging to the devil's family.

τοῦ

the

Genitive

article with διαβόλου

διαβόλου

devil

Genitive

object of ἐκ (source)

διάβολος: 'slanderer, devil'; the source of the sinner's character.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ stative present

εἰμί: 'be'.

ὅτι

because

conjunction (causal)

ὅτι: causal ground.

ἀπ'

from

preposition + genitive (temporal)

ἀπό: 'from!'; ἀπ' ἀρχῆς = 'from the beginning.'

ἀρχῆς

the beginning

Genitive

object of ἀπό

ἀρχή: 'beginning!'; the devil's sin from the very first (cf. John 8:44).

ὁ

the

Nominative

article with διάβολος

διάβολος

devil

Nominative

subject of ἀμαρτάνει

διάβολος: 'the devil!'; the archetypal and ongoing sinner.

ἀμαρτάνει

has been sinning

Pres Act Indic 3 Sg · ἀμαρτάνω

main verb

→ progressive present (action from the past, still ongoing)

ἀμαρτάνω: 'sin!'; the present with ἀπ' ἀρχῆς depicts continuous sinning from the start until now.

εἰς

for

preposition + accusative (purpose)

εἰς: 'for, unto!'; εἰς τοῦτο = 'for this purpose!'

τοῦτο

this

Accusative

object of εἰς (anticipates the ἵνα-clause)

οὗτος: 'this!'; pointing forward to the purpose.

ἐφανερώθη

appeared

Aor Pass Indic 3 Sg · φανερώω

main verb

→ constative aorist (the incarnation)

φανερώω: 'be manifested!'; the Son's appearing in the flesh.

ὁ

the

Nominative

article with υἱός

υἱός

Son

Nominative

subject of ἐφανερώθη

υἱός: 'son!'; ὁ υἱὸς τοῦ θεοῦ, the divine title of the Redeemer.

τοῦ

of the

Genitive

article with θεοῦ

<p>θεοῦ God Genitive <i>genitive of relationship</i> θεός: God; the Son's relation to the Father.</p>	<p>ἵνα that <i>conjunction introducing purpose clause</i> ἵνα: purpose.</p>	<p>λύση he might destroy Aor Act Subj 3 Sg · λύω <i>subjunctive in ἵνα-clause</i> → constative aorist λύω: 'loose, dissolve, destroy'; to undo/dismantle the devil's works.</p>	<p>τὰ the Accusative <i>article with ἔργα</i></p>
<p>ἔργα works Accusative <i>direct object of λύση</i> ἔργον: 'work, deed'; the devil's works, i.e. sin and its dominion.</p>	<p>τοῦ of the Genitive <i>article with διαβόλου</i></p>	<p>διαβόλου devil Genitive <i>genitive of source/possession</i> διάβολος: 'the devil'; whose works Christ came to dissolve.</p>	

9 Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται.

Everyone who has been begotten of God does not practice sin, because his seed abides in him; and he cannot keep sinning, because he has been begotten of God.

INFERENCE (CLIMACTIC ANTITHESIS) ASYNDETON The climax of the section: the divine birth (perfect γεγεννημένος / γεγέννηται — an accomplished, abiding state) implants God's 'seed,' so the regenerate cannot live a life of sin. οὐ δύναται ἁμαρτάνειν ('cannot keep sinning'): the present infinitive denotes continuous/habitual sinning, not absolute sinless perfection (cf. 1:8).

Πᾶς

everyone

Nominative

substantival adjective (subject)

πᾶς: 'every'; the universal claim about the regenerate.

ὁ

the one

Nominative

article substantizing the participle

γεγεννημένος

having been begotten

Perf Pass Ptc · Nom Sg Masc · γεννάω

substantival participle (subject)

→ perfect (a past begetting with abiding result)

γεννάω: 'beget, give birth'; the perfect marks the new birth as an accomplished, permanent state.

ἐκ

of

preposition + genitive (source)

ἐκ: 'out of'; the divine origin of the new birth.

τοῦ

the

Genitive

article with θεοῦ

θεοῦ

God

Genitive

object of ἐκ (source)

θεός: God; the begetter.

ἁμαρτίαν

sin

Accusative

direct object of ποιεῖ

ἁμαρτία: 'sin'; anarthrous and fronted for emphasis.

οὐ

not

negative with ποιεῖ

ποιεῖ

practices

Pres Act Indic 3 Sg · ποιέω

main verb

→ durative/customary present (habitual)

ποιέω: 'do, practice'; the regenerate does not make sin his way of life.

ὅτι

because

conjunction (causal)

ὅτι: causal ground.

σπέρμα

seed

Nominative

subject of μένει

σπέρμα: 'seed'; the divine principle of new life (the word, the Spirit, or the new nature).

αὐτοῦ

his

Genitive

genitive of possession (God's seed)

αὐτοῦ: 'his' — God's seed, abiding in the regenerate.

ἐν

in

preposition + dative (sphere)

αὐτῷ

him

Dative

object of ἐν

αὐτῷ: 'him' — the begotten one in whom the seed remains.

μένει

abides

Pres Act Indic 3 Sg · μένω

verb of causal clause

→ durative present (continual abiding)

μένω: 'remain, abide'; the permanence of the divine seed.

καὶ

and

coordinating conjunction

<p>οὐ not <i>negative with δύναται</i></p>	<p>δύναται is able Pres Mid Indic 3 Sg · δύναμαι <i>main verb (with complementary infinitive)</i> → stative present δύναμαι: 'be able'; 'cannot' — the moral impossibility of a sin-dominated life for the regenerate.</p>	<p>ἀμαρτάνειν to keep sinning Pres Act Inf · ἀμαρτάνω <i>complementary infinitive</i> → durative present (continuous/habitual sinning) ἀμαρτάνω: 'sin'; the present infinitive = to go on sinning, not to commit any single sin (cf. 2:1).</p>	<p>ὅτι because <i>conjunction (causal)</i> ὅτι: causal ground.</p>
<p>ἐκ of <i>preposition + genitive (source)</i> ἐκ: 'out of'; the source of the new birth.</p>	<p>τοῦ the Genitive <i>article with θεοῦ</i></p>	<p>θεοῦ God Genitive <i>object of ἐκ (source)</i> θεός: God.</p>	<p>γεγέννηται he has been begotten Perf Pass Indic 3 Sg · γεννάω <i>verb of causal clause</i> → perfect (past begetting with abiding present result) γεννάω: 'beget'; the perfect tense — the decisive new birth whose abiding state grounds the inability to sin.</p>

10 ἐν τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.

By this the children of God and the children of the devil are manifest: everyone who does not do righteousness is not of God, nor is the one who does not love his brother.

SUMMARY / TRANSITION **ASYNDETON** The criterion verse closing the section and opening the next: righteousness and brotherly love together mark the children of God. The mention of loving one's brother pivots to the love-command of vv.11-18.

ἐν

by

preposition + dative (means)

ἐν: 'in, by'; ἐν τούτῳ = 'by this,' a Johannine marker of criterion.

τούτῳ

this

Dative

object of ἐν

οὗτος: 'this'; pointing to the criterion that follows.

φανερὰ

manifest

Nominative

predicate adjective (neuter pl.)

φανερός: 'manifest, evident'; the two families are made plain.

ἐστίν

are

Pres Act Indic 3 Sg · εἰμί

equative verb (neuter pl. subject, sg. verb)

→ *stative present*

εἰμί: 'be'.

τὰ

the

Nominative

article with τέκνα

τέκνα

children

Nominative

subject of ἐστίν

τέκνον: 'child'; the children of God.

τοῦ

of

Genitive

article with θεοῦ

θεοῦ

God

Genitive

genitive of relationship

θεός: God.

καὶ

and

coordinating conjunction

τὰ

the

Nominative

article with τέκνα

τέκνα

children

Nominative

subject (second member)

τέκνον: 'child'; the children of the devil — the antithetical family.

τοῦ

of the

Genitive

article with διαβόλου

διαβόλου

devil

Genitive

genitive of relationship

διάβολος: 'the devil'.

πᾶς

everyone

Nominative

substantival adjective (subject)

πᾶς: 'every'.

ὁ

the one

Nominative

article substantizing the participle

μὴ

not

negative with the participle

μὴ: the negative proper to participles/non-indicatives.

ποιῶν

doing

Pres Act Ptc · Nom Sg Masc · ποιέω

substantival participle (subject)

→ durative present (habitual)

ποιέω: 'do, practice'; the one whose life lacks righteousness.

δικαιοσύνην

righteousness

Accusative

direct object of ποιῶν

δικαιοσύνη: 'righteousness'!

οὐκ

not

negative with ἔστιν

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb

→ stative present

εἰμί: 'be'.

ἐκ

of

preposition + genitive (source)

ἐκ: 'out of'; belonging to God's family.

τοῦ

the

Genitive

article with θεοῦ

θεοῦ

God

Genitive

object of ἐκ (source)

θεός: God.

καί

and

coordinating conjunction (adding second criterion)

ὁ

the one

Nominative

article substantizing the participle

μὴ

not

negative with the participle

μὴ: negative with participle.

ἀγαπῶν

loving

Pres Act Ptc · Nom Sg Masc · ἀγαπάω

substantival participle (subject, gapping ἔστιν)

→ durative present (habitual)

ἀγαπάω: 'love'; brotherly love as the second mark of God's children.

τὸν

the

Accusative

article with ἀδελφὸν

ἀδελφὸν

brother

Accusative

direct object of ἀγαπῶν

ἀδελφός: 'brother'; the fellow believer.

αὐτοῦ

his

Genitive

genitive of relationship

11 Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους;

For this is the message that you heard from the beginning, that we should love one another;

GROUND (THE MESSAGE) **Ὅτι** The 'message from the beginning' (cf. 1:5) is stated as the love-command. The ὅτι links back to v.10's mention of loving one's brother, and the section unfolds its meaning.

Ὅτι

for

conjunction (causal/explanatory)

ὅτι: 'because, for'; grounds the love-criterion just stated.

αὕτη

this

Nominative

subject of ἐστὶν (forward-pointing)

οὗτος: 'this'; anticipates the ἵνα-clause content.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ stative present

εἰμί: 'be'.

ἡ

the

Nominative

article with ἀγγελία

ἀγγελία

message

Nominative

predicate nominative

ἀγγελία: 'message, announcement'; cf. 1:5 — the gospel proclamation.

ἣν

which

Accusative

relative pronoun (object of ἠκούσατε)

ὅς: relative pronoun.

ἠκούσατε

you heard

Aor Act Indic 2 Pl · ἀκούω

verb of relative clause

→ constative aorist

ἀκούω: 'hear'; the original proclamation received.

ἀπ'

from

preposition + genitive (temporal)

ἀπό: 'from'; ἀπ' ἀρχῆς = from the start of their Christian hearing.

ἀρχῆς

the beginning

Genitive

object of ἀπό

ἀρχή: 'beginning'; the foundational gospel message.

ἵνα

that

conjunction introducing content clause (epexegetical)

ἵνα: here explains the content of the message.

ἀγαπῶμεν

we should love

Pres Act Subj 1 Pl · ἀγαπάω

subjunctive in content clause

→ durative present (ongoing love)

ἀγαπάω: 'love'; the command at the heart of the message.

ἀλλήλους

one another

Accusative

reciprocal pronoun (object)

ἀλλήλων: 'one another'; mutual love within the community.

12 οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

not as Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own works were evil, and his brother's righteous.

NEGATIVE EXAMPLE **ASYNDETON** Cain is the archetype of the hating, murderous 'child of the devil' — the dark foil to the love-command. His motive (envy of his brother's righteousness) exposes the root of the world's hatred (v.13).

<p>οὐ not <i>negative (elliptical, with καθὼς)</i></p>	<p>καθὼς as <i>comparative conjunction</i> καθὼς: 'as!'; 'not as Cain' — the negative pattern.</p>	<p>Κάϊν Cain Nominative <i>subject of ἦν</i> Κάϊν: indeclinable Hebrew name; here nominative as subject (the first murderer, Gen 4).</p>	<p>ἐκ of <i>preposition + genitive (source)</i> ἐκ: 'out of'; origin/belonging.</p>
<p>τοῦ the Genitive <i>article with πονηροῦ</i></p>	<p>πονηροῦ evil one Genitive <i>object of ἐκ (substantival adjective)</i> πονηρός: 'evil!'; ὁ πονηρός = 'the evil one,' the devil (cf. 2:13–14).</p>	<p>ἦν was Impf Act Indic 3 Sg · εἰμί <i>main verb</i> → imperfect (a settled condition) εἰμί: 'be'; Cain's belonging to the evil one.</p>	<p>καὶ and <i>coordinating conjunction</i></p>

ἔσφαξεν

murdered

Aor Act Indic 3 Sg · σφάζω

main verb

→ constative aorist

σφάζω: 'slay, slaughter' (often of sacrificial killing); a brutal word for Cain's deed.

τόν

the

Accusative

article with ἀδελφόν

ἀδελφόν

brother

Accusative

direct object of ἔσφαξεν

ἀδελφός: 'brother'; Abel.

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

χάριν

for the sake of

improper preposition + genitive (cause)

χάριν: 'for the sake of, because of'; χάριν
τίνος = 'on what account, why.'

τίνος

what

Genitive

interrogative pronoun (object of χάριν)

τίς: 'what'; the question's cause.

ἔσφαξεν

did he murder

Aor Act Indic 3 Sg · σφάζω

verb of the rhetorical question

→ constative aorist

σφάζω: 'slay'; repeated for the rhetorical question.

αὐτόν

him

Accusative

direct object of ἔσφαξεν

ὅτι

because

conjunction (causal, answering the question)

ὅτι: causal — the answer.

τὰ

the

Nominative

article with ἔργα

ἔργα

works

Nominative

subject of ἦν

ἔργον: 'work, deed'; Cain's deeds.

αὐτοῦ

his

Genitive

genitive of possession

πονηρά

evil

Nominative

predicate adjective (neuter pl.)

πονηρός: 'evil, wicked'; the nature of Cain's deeds.

ἦν

were

Impf Act Indic 3 Sg · εἰμί

main verb (neuter pl. subject)

→ imperfect (a settled state)

εἰμί: 'be'.

τὰ

those

Nominative

article substantival (τὰ ... = 'the [works]')

δὲ

but

postpositive adversative conjunction

δέ: 'but'; the contrast with Abel's works.

τοῦ

of the

Genitive

article with ἀδελφοῦ

ἀδελφοῦ

brother

Genitive

genitive of possession (his brother's works)

ἀδελφός: 'brother'; Abel, the righteous one.

αὐτοῦ

his

Genitive

genitive of relationship

δίκαια

righteous

Nominative

predicate adjective (gapping ἦν)

δίκαιος: 'righteous'; Abel's deeds provoked Cain's envy and hatred.

13 καὶ μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος.

And do not marvel, brothers, if the world hates you.

APPLICATION **καὶ** The lesson of Cain applied: the world's hatred of believers is the Cain-pattern at large; it is to be expected, not wondered at (cf. John 15:18-19).

καὶ

and

coordinating conjunction

μὴ

not

negative with imperative

μή: prohibitive negative.

θαυμάζετε

marvel

Pres Act Impv 2 Pl · θαυμάζω

prohibitive imperative

→ durative present (stop / do not go on marveling)

θαυμάζω: 'wonder, marvel'; do not be astonished at the world's hatred.

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the only such address in the epistle.

εἰ

if

conjunction (first-class condition, assumed real)

εἰ: 'if'; the hatred is treated as a present reality.

μισεῖ

hates

Pres Act Indic 3 Sg · μισέω

verb of conditional clause

→ durative present (ongoing hatred)

μισέω: 'hate'; the world's settled hostility.

ὑμᾶς

you

Accusative

direct object of μισεῖ

ὁ

the

Nominative

article with κόσμος

κόσμος

world

Nominative

subject of μισεῖ

κόσμος: 'world'; the Cain-like, hostile order.

14 ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ.

We know that we have passed out of death into life, because we love the brothers. The one who does not love abides in death.

ASSURANCE (ANTITHESIS TO THE WORLD) ASYNDETON Over against the hating world, believers have a present assurance: love for the brothers is the evidence that one has already crossed from death to life. Its absence is the mark of remaining in death.

ἡμεῖς

we

Nominative

subject pronoun (emphatic)

ἐγώ (pl.): emphatic 'we' — believers over against the world.

οἶδαμεν

know

Perf Act Indic 1 Pl · οἶδα

main verb

→ perfect with present force

οἶδα: 'know'; the believer's settled assurance.

ὅτι

that

conjunction introducing object clause

μεταβεβήκαμεν

we have passed

Perf Act Indic 1 Pl · μεταβαίνω

verb of object clause

→ perfect (accomplished transition, abiding state)

μεταβαίνω: 'cross over, pass'; the decisive transfer from death to life (cf. John 5:24).

ἐκ

out of

preposition + genitive (separation)

ἐκ: 'out of'.

τοῦ

the

Genitive

article with θανάτου

θανάτου

death

Genitive

object of ἐκ

θάνατος: 'death'; the realm of spiritual death left behind.

εἰς

into

preposition + accusative (goal)

εἰς: 'into'.

τήν

the

Accusative

article with ζωὴν

ζωὴν

life

Accusative

object of εἰς

ζωή: 'life'; eternal life, the realm now entered.

ὅτι

because

conjunction (causal — the evidence)

ὅτι: causal; love is the evidential ground of the assurance.

ἀγαπῶμεν

we love

Pres Act Indic 1 Pl · ἀγαπάω

verb of causal clause

→ durative present (ongoing love)

ἀγαπάω: 'love'; brotherly love as the proof of life.

τούς

the

Accusative

article with ἀδελφούς

ἀδελφούς

brothers

Accusative

direct object of ἀγαπῶμεν

ἀδελφός: 'brother'; fellow believers.

ὁ

the one

Nominative

article substantizing the participle

μὴ

not

negative with participle

μὴ: negative with participle.

ἀγαπῶν

loving

Pres Act Ptc · Nom Sg Masc · ἀγαπάω

substantival participle (subject)

→ durative present (habitual)

ἀγαπάω: 'love'; the one without love.

μένει

abides

Pres Act Indic 3 Sg · μένω

main verb

→ durative present (remains)

μένω: 'remain, abide'; he stays in the realm of death.

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article with θανάτω

θανάτῳ

death

Dative

object of ἐν

θάνατος: 'death'; spiritual death, the loveless state.

15 πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.

Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

INFERENCE (CAIN APPLIED) ASYNDETON Hatred is murder in essence (cf. Matt 5:21–22) — the inner Cain. And the murderer, by definition, lacks the indwelling eternal life that love evidences.

πᾶς

everyone

Nominative

substantival adjective (subject)

πᾶς: 'every'!

ὁ

the one

Nominative

article substantizing the participle

μισῶν

hating

Pres Act Ptc · Nom Sg Masc · μισέω

substantival participle (subject)

→ durative present (habitual)

μισέω: 'hate'; the inner counterpart of Cain's deed.

τὸν

the

Accusative

article with ἀδελφὸν

ἀδελφὸν

brother

Accusative

direct object of μισῶν

ἀδελφός: 'brother'!

αὐτοῦ

his

Genitive

genitive of relationship

ἀνθρωποκτόνος

murderer

Nominative

predicate nominative

ἀνθρωποκτόνος: 'man-slayer, murderer'; used of the devil in John 8:44 — the hater bears his family likeness.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ stative present

εἰμί: 'be'!

<p>καὶ and coordinating conjunction</p>	<p>οἶδατε you know Perf Act Indic 2 Pl · οἶδα main verb → perfect with present force οἶδα: 'know'.</p>	<p>ὅτι that conjunction introducing object clause</p>	<p>πᾶς every Nominative adjective with ἀνθρωποκτόνος πᾶς: 'every'; 'no murderer' (with the negative).</p>
<p>ἀνθρωποκτόνος murderer Nominative subject of ἔχει ἀνθρωποκτόνος: 'murderer'.</p>	<p>οὐκ not negative with ἔχει</p>	<p>ἔχει has Pres Act Indic 3 Sg · ἔχω verb of object clause → durative present ἔχω: 'have, hold'.</p>	<p>ζωὴν life Accusative direct object of ἔχει ζωή: 'life'; eternal life.</p>
<p>αἰώνιον eternal Accusative attributive adjective αἰώνιος: 'eternal, everlasting'; the life proper to the children of God.</p>	<p>ἐν in preposition + dative (sphere)</p>	<p>αὐτῷ him Dative object of ἐν αὐτῷ: 'him' — the murderer.</p>	<p>μένουσιν abiding Pres Act Ptc · Acc Sg Fem · μένω attributive participle modifying ζωὴν → durative present (continual abiding) μένω: 'remain, abide'; eternal life that abides — the hater has none.</p>

16 ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι.

By this we have known love: that he laid down his life for us; and we ought to lay down our lives for the brothers.

DEFINITION / OBLIGATION **ASYNDETON** Love is defined christologically — by the cross. Christ's self-giving becomes the pattern and the measure of the believer's obligation toward the brothers, the positive counterpart to Cain's murder.

ἐν

by

preposition + dative (means)

ἐν: ἐν τούτῳ = 'by this,' here pointing forward to the ὅτι-clause.

τούτῳ

this

Dative

object of ἐν

οὗτος: 'this'; anticipating Christ's self-sacrifice.

ἐγνώκαμεν

we have known

Perf Act Indic 1 Pl · γινώσκω

main verb

→ perfect (knowledge gained, still held)

γινώσκω: 'know'; the cross is where love is truly known.

τὴν

the

Accusative

article with ἀγάπην

ἀγάπην

love

Accusative

direct object of ἐγνώκαμεν

ἀγάπη: 'love'; love itself, defined by the cross.

ὅτι

that

conjunction (exegetical — the content)

ὅτι: explains what ἐν τούτῳ refers to.

ἐκεῖνος

that One

Nominative

subject of ἔθηκεν

ἐκεῖνος: 'that one' — Christ.

ὑπέρ

for

preposition + genitive (benefit/substitution)

ὑπέρ: 'on behalf of'; the redemptive 'for us.'

ἡμῶν

us

Genitive

object of ὑπέρ

τὴν

the

Accusative

article with ψυχὴν

ψυχὴν

life

Accusative

direct object of ἔθηκεν

ψυχή: 'soul, life'; τὴν ψυχὴν θεῖναι = 'to lay down one's life' (cf. John 10:11).

αὐτοῦ

his

Genitive

genitive of possession

ἔθηκεν

laid down

Aor Act Indic 3 Sg · τίθημι

verb of content clause

→ constative aorist (the single act of the cross)

τίθημι: 'put, lay down'; τίθημι τὴν ψυχὴν, idiom for self-sacrifice unto death.

καὶ

and

coordinating conjunction (drawing the inference)

ἡμεῖς

we

Nominative

subject pronoun (emphatic)

ἐγώ (pl.): emphatic 'we' — the obligation falls on us.

ὀφείλομεν

ought

Pres Act Indic 1 Pl · ὀφείλω

main verb (with infinitive)

→ durative present (standing obligation)

ὀφείλω: 'owe, be obligated'; a moral debt grounded in Christ's example.

ὑπέρ

for

preposition + genitive (benefit)

ὑπέρ: 'on behalf of'.

τῶν

the

Genitive

article with ἀδελφῶν

ἀδελφῶν

brothers

Genitive

object of ὑπέρ

ἀδελφός: 'brother'; fellow believers.

τάς

the

Accusative

article with ψυχάς

ψυχάς

lives

Accusative

direct object of θεῖναι

ψυχή: 'life'; our own lives, to be laid down for others.

θεῖναι

to lay down

Aor Act Inf · τίθημι

complementary infinitive (with ὀφείλομεν)

→ *constative aorist*

τίθημι: 'lay down'; the believer's self-giving love after Christ's pattern.

17 ὅς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;

But whoever has the world's goods and sees his brother in need and shuts his heart against him, how does the love of God abide in him?

CONTRAST / CONCRETE TEST **δ'** The lofty ideal of laying down one's life is brought down to the ordinary test of sharing material goods. Withholding compassion exposes the absence of God's love within.

ὅς

whoever

Nominative

indefinite relative (subject)

ὅς: relative pronoun; ὅς ἂν = 'whoever'.

δ'

but

postpositive adversative conjunction

δέ: 'but'; the contrast to the ideal of v.16.

ἂν

ever

modal particle (with subjunctive, indefinite)

ἂν: marks the indefinite/contingent relative clause.

ἔχη

has

Pres Act Subj 3 Sg · ἔχω

subjunctive in indefinite relative clause

→ *durative present*

ἔχω: 'have, possess'.

τὸν

the

Accusative

article with βίον

βίον

goods

Accusative

direct object of ἔχη

βίος: 'livelihood, means, goods'; here material possessions (not ζωή, 'life').

τοῦ

of the

Genitive

article with κόσμου

κόσμου

world

Genitive

genitive (the world's resources)

κόσμος: 'world'; here neutral – worldly means/livelihood.

καὶ

and

coordinating conjunction

θεωρῆ

sees

Pres Act Subj 3 Sg · θεωρέω

subjunctive (second clause)

→ durative present

θεωρέω: 'observe, behold'; a sustained looking – he is aware of the need.

τὸν

the

Accusative

article with ἀδελφὸν

ἀδελφὸν

brother

Accusative

direct object of θεωρῆ

ἀδελφός: 'brother'.

αὐτοῦ

his

Genitive

genitive of relationship

χρείαν

need

Accusative

direct object of ἔχοντα

χρεία: 'need, want'; material want.

ἔχοντα

having

Pres Act Ptc · Acc Sg Masc · ἔχω

adjectival participle modifying ἀδελφὸν

→ durative present

ἔχω: 'have'; the brother 'having need' – in want.

καὶ

and

coordinating conjunction

κλείση

shuts

Aor Act Subj 3 Sg · κλείω

subjunctive (third clause)

→ constative aorist (the decisive closing)

κλείω: 'shut, close'; to shut up one's compassion – refuse mercy.

τὰ

the

Accusative

article with σπλάγχνα

σπλάγχνα

heart

Accusative

direct object of κλείση

σπλάγχνα: lit. 'inward parts, bowels'; the seat of compassion/affection – 'heart.'

αὐτοῦ

his

Genitive

genitive of possession

<p>ἀπ'</p> <p>from</p> <p><i>preposition + genitive (separation)</i></p> <p>ἀπό: 'from'; shutting it 'away from' the brother.</p>	<p>αὐτοῦ</p> <p>him</p> <p>Genitive</p> <p><i>object of ἀπό</i></p> <p>αὐτοῦ: 'him' — the needy brother.</p>	<p>πῶς</p> <p>how</p> <p><i>interrogative adverb (rhetorical)</i></p> <p>πῶς: 'how?'; the rhetorical question expecting 'it cannot.'</p>	<p>ἡ</p> <p>the</p> <p>Nominative</p> <p><i>article with ἀγάπη</i></p>
<p>ἀγάπη</p> <p>love</p> <p>Nominative</p> <p><i>subject of μένει</i></p> <p>ἀγάπη: 'love'; the love of/from God.</p>	<p>τοῦ</p> <p>of</p> <p>Genitive</p> <p><i>article with θεοῦ</i></p>	<p>θεοῦ</p> <p>God</p> <p>Genitive</p> <p><i>genitive (source/relationship — God's love)</i></p> <p>θεός: God; 'the love of God' — likely God's love at work in the believer.</p>	<p>μένει</p> <p>abide</p> <p>Pres Act Indic 3 Sg · μένω</p> <p><i>main verb (rhetorical question)</i></p> <p>→ durative present</p> <p>μένω: 'remain, abide'; love cannot truly abide where compassion is withheld.</p>
<p>ἐν</p> <p>in</p> <p><i>preposition + dative (sphere)</i></p>	<p>αὐτῷ</p> <p>him</p> <p>Dative</p> <p><i>object of ἐν</i></p> <p>αὐτῷ: 'him' — the uncompassionate one.</p>		

18 Τεκνία, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσση ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ.

Little children, let us love not in word or in tongue but in deed and truth.

EXHORTATION (CONCLUSION) **ASYNDETON** The section's conclusion: genuine love is active and sincere, not merely verbal. The contrast word/tongue vs. deed/truth closes the love-paragraph and prepares for the assurance of vv.19–24.

<p>Τεκνία little children</p> <p>Vocative vocative of address</p> <p>τεκνίον: 'little child'; the tender address again.</p>	<p>μή not</p> <p>negative with hortatory subjunctive</p> <p>μή: prohibitive negative.</p>	<p>ἀγαπῶμεν let us love</p> <p>Pres Act Subj 1 Pl · ἀγαπάω hortatory subjunctive</p> <p>→ durative present (ongoing love)</p> <p>ἀγαπάω: 'love'; the hortatory 'let us love.'</p>	<p>λόγῳ in word</p> <p>Dative dative of manner/means</p> <p>λόγος: 'word'; mere verbal profession of love.</p>
<p>μηδὲ nor</p> <p>negative conjunction</p> <p>μηδέ: 'nor, and not!'</p>	<p>τῇ the</p> <p>Dative article with γλώσση</p>	<p>γλώσση tongue</p> <p>Dative dative of manner/means</p> <p>γλώσσα: 'tongue'; speech, mere talk.</p>	<p>ἀλλὰ but</p> <p>strong adversative conjunction</p> <p>ἀλλά: 'but'; the decisive contrast.</p>
<p>ἐν in</p> <p>preposition + dative (manner/sphere)</p> <p>ἐν: 'in'; in the realm of deed and truth.</p>	<p>ἔργῳ deed</p> <p>Dative object of ἐν</p> <p>ἔργον: 'work, deed'; love that acts.</p>	<p>καὶ and</p> <p>coordinating conjunction</p>	<p>ἀληθείᾳ truth</p> <p>Dative object of ἐν</p> <p>ἀλήθεια: 'truth'; genuine, sincere love (not feigned).</p>

19 καὶ ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν,

And by this we shall know that we are of the truth, and shall assure our heart before him,

RESULT (ASSURANCE) **καὶ** Active love (v.18) yields assurance: by it we know we belong to the truth and can quiet our self-accusing heart in God's presence. Begins the assurance-section.

καὶ
and

coordinating conjunction

ἐν
by

preposition + dative (means)

ἐν: ἐν τούτῳ = 'by this' (the love just enjoined).

τούτῳ
this

Dative

object of ἐν

οὗτος: 'this'; loving in deed and truth.

γινώσμεθα
we shall know

Fut Mid Indic 1 Pl · γινώσκω

main verb

→ *predictive future*

γινώσκω: 'know'; coming to assured knowledge of our standing.

ὅτι
that

conjunction introducing object clause

ἐκ
of

preposition + genitive (source)

ἐκ: 'out of'; deriving from / belonging to.

τῆς
the

Genitive

article with ἀληθείας

ἀληθείας
truth

Genitive

object of ἐκ

ἀλήθεια: 'truth'; the realm/sphere to which believers belong.

ἐσμέν
we are

Pres Act Indic 1 Pl · εἰμί

verb of object clause

→ *stative present*

εἰμί: 'be'.

καὶ
and

coordinating conjunction

ἔμπροσθεν
before

improper preposition + genitive (place)

ἔμπροσθεν: 'before, in the presence of'.

αὐτοῦ
him

Genitive

object of ἔμπροσθεν

αὐτοῦ: 'him' — God.

πείσομεν
we shall assure

Fut Act Indic 1 Pl · πείθω

main verb

→ *predictive future*

πείθω: 'persuade, convince'; here 'assure, set at rest' — quiet the self-accusing heart.

τὴν
the

Accusative

article with καρδίαν

καρδίαν
heart

Accusative

direct object of πείσομεν

καρδία: 'heart'; here the conscience that may accuse.

ἡμῶν
our

Genitive

genitive of possession

20 ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.

because, if our heart condemns us, God is greater than our heart and knows all things.

GROUND (CONSOLATION) **ὅτι** The verse is grammatically knotty (the double ὅτι). The sense: even when conscience condemns, God — greater than our heart and knowing all — gives ground for confidence, not despair. His omniscience reassures rather than terrifies the loving believer.

ὅτι

because

conjunction (causal, with resumptive second ὅτι)

ὅτι: the first ὅτι grounds v.19; the construction is much debated.

ἐὰν

if

conjunction (third-class condition)

ἐὰν: 'if'; the contingent self-condemnation.

καταγινώσκη

condemns

Pres Act Subj 3 Sg · καταγινώσκω

subjunctive in conditional clause

→ durative present

καταγινώσκω: 'condemn, find fault with'; the accusing conscience.

ἡμῶν

us

Genitive

genitive (object of καταγινώσκω) / possessive with καρδία

ἡμῶν: 'our/us'; construed with the verb and/or the heart.

ἡ

the

Nominative

article with καρδία

καρδία

heart

Nominative

subject of καταγινώσκη

καρδία: 'heart'; the conscience as accuser.

ὅτι

that

conjunction (resumptive/causal, introducing apodosis-ground)

ὅτι: the second ὅτι — 'that/because' God is greater; perhaps resumptive after the conditional.

μείζων

greater

Nominative

predicate adjective (comparative)

μέγας (comp. μείζων): 'greater'; God surpasses the verdict of our heart.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ stative present

εἰμί: 'be'.

ὁ

the

Nominative

article with θεός

θεός

God

Nominative

subject of ἐστὶν

θεός: God; greater than the conscience.

τῆς

than the

Genitive

article with καρδίας

καρδίας

heart

Genitive

genitive of comparison (than our heart)

καρδία: 'heart'; the standard surpassed by God.

ἡμῶν

our

Genitive

genitive of possession

καὶ

and

coordinating conjunction

γινώσκει

knows

Pres Act Indic 3 Sg · γινώσκω

main verb

→ durative present (omniscience)

γινώσκω: 'know'; God knows all — including the love that the heart overlooks.

πάντα

all things

Accusative

direct object of γινώσκει

πᾶς: 'all'; the totality of what God knows.

21 Ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκη, παρρησίαν ἔχομεν πρὸς τὸν θεόν,

Beloved, if our heart does not condemn us, we have confidence toward God,

CONDITION / CONSEQUENCE **ASYNDETON** The positive case: a heart not condemning yields παρρησία — bold, free access to God. The ground of confident prayer that follows.

Ἀγαπητοί

beloved

Vocative

vocative of address

ἀγαπητός: 'beloved'; the affectionate address.

ἐὰν

if

conjunction (third-class condition)

ἐάν: 'if'.

ἡ

the

Nominative

article with καρδία

καρδία

heart

Nominative

subject of καταγινώσκη

καρδία: 'heart'; the conscience.

<p>ἡμῶν our Genitive <i>genitive of possession</i></p>	<p>μὴ not <i>negative with subjunctive</i> μὴ: negative proper to the subjunctive.</p>	<p>καταγινώσκη condemns Pres Act Subj 3 Sg · καταγινώσκω <i>subjunctive in conditional clause</i> → durative present καταγινώσκω: 'condemn'; here the conscience that does not accuse.</p>	<p>παρρησίαν confidence Accusative <i>direct object of ἔχομεν</i> παρρησία: 'boldness, confidence, freedom of speech'; frank access to God.</p>
<p>ἔχομεν we have Pres Act Indic 1 Pl · ἔχω <i>main verb (apodosis)</i> → durative present ἔχω: 'have, hold'.</p>	<p>πρὸς toward <i>preposition + accusative (direction/relation)</i> πρὸς: 'toward'; access/relation to God.</p>	<p>τὸν the Accusative <i>article with θεόν</i></p>	<p>θεόν God Accusative <i>object of πρὸς</i> θεός: God; the one before whom we have boldness.</p>

22 καὶ ὃ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

and whatever we ask we receive from him, because we keep his commandments and do what is pleasing in his sight.

CONSEQUENCE (ANSWERED PRAYER) **καὶ** Confidence flowers into answered prayer. The ground (ὅτι) is obedience and God-pleasing conduct — not the cause of grace but the mark of the abiding relationship within which prayer is granted.

καὶ
and

coordinating conjunction

ὅ

what

Accusative

relative pronoun (object of αἰτῶμεν)

ὅς: relative; ὃ ἐάν = 'whatever!'

ἐάν

ever

particle (= ἄν, indefinite relative)

ἐάν: here for ἄν, making the relative indefinite.

αἰτῶμεν

we ask

Pres Act Subj 1 Pl · αἰτέω

subjunctive in indefinite relative clause

→ durative present

αἰτέω: 'ask, request'; prayer to God.

λαμβάνομεν

we receive

Pres Act Indic 1 Pl · λαμβάνω

main verb

→ durative/customary present

λαμβάνω: 'receive, take'; the answered request.

ἀπ'

from

preposition + genitive (source)

ἀπό: 'from!'

αὐτοῦ

him

Genitive

object of ἀπό

αὐτοῦ: 'him' — God.

ὅτι

because

conjunction (causal)

ὅτι: causal — the reason prayer is answered.

τάς

the

Accusative

article with ἐντολάς

ἐντολάς

commandments

Accusative

direct object of τηροῦμεν

ἐντολή: 'commandment'; God's commands, summarized in v.23.

αὐτοῦ

his

Genitive

genitive of possession

τηροῦμεν

we keep

Pres Act Indic 1 Pl · τηρέω

verb of causal clause

→ durative present (ongoing obedience)

τηρέω: 'keep, observe, guard'; faithful obedience.

καὶ
and

coordinating conjunction

τά

the things

Accusative

article substantival with ἄρεστά

ἄρεστά

pleasing

Accusative

substantival adjective (object of ποιοῦμεν)

ἄρεστός: 'pleasing, acceptable'; what pleases God (cf. John 8:29).

ἐνώπιον

before

improper preposition + genitive (place)

ἐνώπιον: 'before, in the sight of!'

αὐτοῦ

him

Genitive

object of ἐνώπιον

αὐτοῦ: 'him' – God.

ποιοῦμεν

we do

Pres Act Indic 1 Pl · ποιέω

verb of causal clause

→ durative present

ποιέω: 'do, practice'.

23 καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

And this is his commandment: that we believe in the name of his Son Jesus Christ and love one another, just as he gave us commandment.

DEFINITION (THE COMMANDMENT) καὶ The 'commandments' of v.22 are gathered into one twofold command: faith in the Son and love for one another — the two great Johannine imperatives, inseparably joined.

καὶ

and

coordinating conjunction

αὕτη

this

Nominative

subject of ἐστὶν (forward-pointing)

οὗτος: 'this'; anticipates the ἵνα-clause.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ stative present

εἰμί: 'be'.

ἡ

the

Nominative

article with ἐντολή

ἐντολή

commandment

Nominative

predicate nominative

ἐντολή: 'commandment'; the single command, twofold in content.

αὐτοῦ

his

Genitive

genitive of source (God's commandment)

ἵνα

that

conjunction (epexegetical — content of the command)

ἵνα: explains the content of the commandment.

πιστεύσωμεν

we should believe

Aor Act Subj 1 Pl · πιστεύω

subjunctive in content clause

→ constative aorist (a decisive trusting)

πιστεύω: 'believe, trust'; πιστεύω + dative = trust/give credence to the name.

τῷ

the

Dative

article with ὄνοματι

ὄνοματι

name

Dative

dative object of πιστεύσωμεν

ὄνομα: 'name'; the name = the person and revealed character of the Son.

τοῦ

of the

Genitive

article with υἱοῦ

υἱοῦ

Son

Genitive

genitive of possession (whose name)

υἱός: 'son'; the Son of God.

αὐτοῦ

his

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

genitive in apposition to υἱοῦ

Ἰησοῦς: 'Jesus'; the Son's personal name.

Χριστοῦ

Christ

Genitive

genitive in apposition

Χριστός: 'Anointed, Messiah'; here functioning as name-title.

καὶ

and

coordinating conjunction (joining the two commands)

ἀγαπῶμεν

we should love

Pres Act Subj 1 Pl · ἀγαπάω

subjunctive in content clause

→ durative present (ongoing love)

ἀγαπάω: 'love'; the present (vs. aorist πιστεύσωμεν) suits love's continual character.

ἀλλήλους

one another

Accusative

reciprocal pronoun (object)

ἀλλήλων: 'one another'.

καθὼς

as

comparative conjunction

καθώς: 'just as'; conforming to the command given.

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

verb of comparative clause

→ constative aorist

δίδωμι: 'give'; God (or Christ) gave the commandment.

ἐντολήν

commandment

Accusative

direct object of ἔδωκεν

ἐντολή: 'commandment'; the love-command (cf. John 13:34).

ἡμῖν

to us

Dative

indirect object (dative of recipient)

24 καὶ ὁ τηρῶν τὰς ἐντολάς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.

And the one who keeps his commandments abides in him, and he in him; and by this we know that he abides in us, by the Spirit whom he gave us.

CONCLUSION (MUTUAL ABIDING) **καὶ** The chapter closes on mutual indwelling: obedience is the sphere of abiding in God and God in us, and the gift of the Spirit is the inner witness of that indwelling — anticipating chapter 4's testing of the spirits.

καὶ

and

coordinating conjunction

ὁ

the one

Nominative

article substantizing the participle

τηρῶν

keeping

Pres Act Ptc · Nom Sg Masc · τηρέω

substantival participle (subject)

→ durative present (ongoing obedience)

τηρέω: 'keep, observe'; the obedient believer.

τὰς

the

Accusative

article with ἐντολάς

ἐντολάς

commandments

Accusative

direct object of τηρῶν

ἐντολή: 'commandment'.

αὐτοῦ

his

Genitive

genitive of possession

ἐν

in

preposition + dative (sphere)

αὐτῷ

him

Dative

object of ἐν

αὐτῷ: 'him' — God.

μένει

abides

Pres Act Indic 3 Sg · μένω

main verb

→ durative present (continual abiding)

μένω: 'remain, abide'; the believer abides in God.

καὶ

and

coordinating conjunction

αὐτός

he

Nominative

subject (gapping μένει) — God in him

αὐτός: 'he' — God, abiding reciprocally in the believer.

ἐν

in

preposition + dative (sphere)

αὐτῷ

him

Dative

object of ἐν

αὐτῷ: 'him' — the believer; the mutual indwelling.

καὶ

and

coordinating conjunction

ἐν

by

preposition + dative (means)

ἐν: ἐν τούτῳ = 'by this.'

τούτῳ

this

Dative

object of ἐν

οὗτος: 'this'; pointing to the gift of the Spirit.

γινώσκωμεν

we know

Pres Act Indic 1 Pl · γινώσκω

main verb

→ durative present

γινώσκω: 'know'; the assurance of God's indwelling.

ὅτι

that

conjunction introducing object clause

μένει

he abides

Pres Act Indic 3 Sg · μένω

verb of object clause

→ durative present

μένω: 'remain, abide'; God abiding in us.

ἐν

in

preposition + dative (sphere)

ἡμῖν

us

Dative

object of ἐν

ἐκ

by

preposition + genitive (means/source)

ἐκ: 'out of, by'; the Spirit as the means/source of assurance.

τοῦ

the

Genitive

article with πνεύματος

πνεύματος

Spirit

Genitive

object of ἐκ

πνεῦμα: 'Spirit'; the Holy Spirit, the inner witness (cf. 4:13).

οὓ

whom

Genitive

relative pronoun (attracted to gen. of antecedent)

ὄς; relative; the case is by attraction to πνεύματος (object of ἔδωκεν).

ἡμῖν

us

Dative

indirect object of ἔδωκεν

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

verb of relative clause

→ constative aorist (the gift of the Spirit)

δίδωμι: 'give'; God gave the Spirit — the basis of assured fellowship.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are passed over without a marginal note: at v.1 the critical text adds καὶ ἐσμέν ('and we are') after τέκνα θεοῦ κληθῶμεν, the words present in the earliest witnesses though absent from the later Byzantine text; at v.2 the editions read οὐδέπω/οὔπω ('not yet'), printed here; at v.5 the editions divide over whether ἐκεῖνος bears the object ἡμῶν ('our [sins]') or the shorter ἁμαρτίας, the shorter being printed; at v.13 the connective is read καί (some witnesses omit it), and μή θαυμάζετε is uniform; at v.14 some witnesses add τὸν ἀδελφόν after ἀγαπῶν; at v.19 the editions divide over the future πείσομεν ('we shall persuade/assure') and over γνωσόμεθα/γινώσκομεν, and over ἔμπροσθεν αὐτοῦ; at v.21 some witnesses repeat ἡμῶν after καρδία; at v.23 the conjunction ἵνα introduces the content of the commandment. Orthographic variants (movable-ν, ι-subscript, ἀγνός spelling) are not noted. The chapter has 24 verses; none is legitimately omitted by the critical text. Note throughout the force of the perfect γεγέννηται ('has been begotten,' vv.9 — abiding state from a past act) and the present durative ἁμαρτάνει / ποιεῖ / ἀγαπᾷ (vv.6, 8, 9, 10 — habitual practice, not isolated act), which govern the chapter's claims about who 'cannot sin.'

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.