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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The First Epistle of John, Chapter 4

ΙΩΑΝΝΟΥ Α' Δ'

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 · 4:1–6

### **Test the spirits: the confession of Jesus Christ come in the flesh**

Do not believe every spirit but test them, for many false prophets have gone out (1); the Spirit of God is known by the confession that Jesus Christ has come in the flesh (2), and every spirit that does not so confess Jesus is not from God but is the spirit of antichrist, already in the world (3). The readers, however, are from God and have conquered the false prophets, because greater is he who is in them than he who is in the world (4). The false prophets are from the world and speak from the world, and the world listens to them (5); 'we' are from God, and the one who knows God listens to us — by this the Spirit of truth and the spirit of error are distinguished (6).

B · 4:7–12

### **Love one another, for love is from God; God sent his Son as propitiation**

Beloved, let us love one another, for love is from God and everyone who loves has been begotten of God and knows God (7); the one who does not love did not come to know God, because God is love (8). God's love was manifested in this: he sent his only Son into the world that we might live through him (9); herein is love — not that we loved God, but that he loved us and sent his Son as propitiation for our sins (10). Beloved, if God so loved us, we also ought to love one another (11): no one has ever beheld God, yet if we love one another God abides in us and his love is perfected in us (12).

C · 4:13–16

### **Abiding in God by the Spirit and the confession: God is love**

By this we know we abide in him and he in us: he has given us of his Spirit (13). And we have beheld and testify that the Father sent the Son as Savior of the world (14); whoever confesses that Jesus is the Son of God — God abides in him and he in God (15). And we have come to know and have believed the love God has for us. God is love, and the one who abides in love abides in God, and God in him (16).

D · 4:17–21

### **Perfected love casts out fear; we love because he first loved us**

In this love has been perfected with us, that we may have boldness on the day of judgment, because as he is, so also are we in this world (17). There is no fear in love, but perfect love casts out fear, for fear has to do with punishment, and the one who fears has not been perfected in love (18). We love because he first loved us (19): if anyone says 'I love God' and hates his brother, he is a liar, for the one not loving the brother he has seen cannot love the God he has not seen (20). And this commandment we have from him, that the one who loves God love his brother also (21).

1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον.

Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.

EXHORTATION (SECTION OPENING) **ASYNDETON** A fresh address (Ἀγαπητοί) opens the spirit-testing unit: against indiscriminate belief, the readers are to discern the source of every prophetic claim — for the secessionists' departure (2:19) has loosed many false prophets into the world.

## Ἀγαπητοί

beloved

Vocative

vocative of address

ἀγαπητός: 'beloved'; the affectionate address opens the section and anticipates the love-theme of vv.7–21.

## μή

not

negative particle (w/ imperative)

## παντί

every

Dative

attributive adjective

πᾶς: 'every'; the distributive 'every spirit' warns against credulity toward any inspired claim.

## πνεύματι

spirit

Dative

dat. complement of πιστεύετε

πνεῦμα: 'spirit'; the inspiring power behind a prophet, whether the Spirit of God or a deceiving spirit.

## πιστεύετε

believe

Pres Act Impv 2 Pl · πιστεύω

main verb (prohibition)

→ present prohibition (ongoing)

πιστεύω: 'believe, trust'; the present prohibition forbids habitual, undiscerning credence.

## ἀλλά

but

adversative conjunction

## δοκιμάζετε

test

Pres Act Impv 2 Pl · δοκιμάζω

main verb (positive command)

→ customary present

δοκιμάζω: 'test, examine, prove' (as assaying metal); the believer's duty of discernment.

## τὰ

the

Accusative

article

## πνεύματα

spirits

Accusative

direct object

πνεῦμα: 'spirits'; the various inspiring powers claiming a prophetic voice.

## εἰ

whether

conjunction (indirect question)

εἰ: introduces an indirect question – the content of the testing.

## ἐκ

from

preposition + genitive (source)

## τοῦ

the

Genitive

article

## θεοῦ

God

Genitive

object of ἐκ (source)

θεός: God; 'from God' marks the true source – the criterion of authenticity in this letter.

## ἐστίν

they are

Pres Act Indic 3 Sg · εἰμί

verb of indirect question

→ stative present

## ὅτι

because

causal conjunction

## πολλοί

many

Nominative

attributive adjective

πολύς: 'many'; the false prophets are not a marginal threat but a widespread one.

## ψευδοπροφήται

false prophets

Nominative

*subject*

ψευδοπροφήτης; 'false prophet' (ψευδής + προφήτης); inspired teachers whose source and message are not of God.

## ἔξεληλύθασιν

have gone out

Perf Act Indic 3 Pl · ἐξέρχομαι

*main verb (causal clause)*

→ extensive perfect (abiding result)

ἐξέρχομαι: 'go out'; the perfect (cf. 2:19) marks the secessionists' departure as an accomplished, abiding fact.

## εἰς

into

*preposition + accusative (goal)*

## τὸν

the

Accusative

*article*

## κόσμον

world

Accusative

*object of εἰς (goal)*

κόσμος; 'world'; here the sphere of humanity in its alienation from God — the arena into which the false prophets have spread.

2 ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν,

By this you know the Spirit of God: every spirit that confesses Jesus Christ has come in the flesh is from God,

**CRITERION STATED** **ASYNDETON** The doctrinal test: the Spirit of God is identified by a christological confession — that Jesus Christ has come in the flesh (the perfect ἐληλυθότα marking an abiding incarnate state), aimed squarely at the docetic denial of the secessionists.

ἐν

by

*preposition + dative (means)*

τούτῳ

this

Dative

*object of ἐν (means; cataphoric)*

οὗτος: 'this'; the recurring ἐν τούτῳ formula — here forward-pointing to the confession that follows.

γινώσκετε

you know

Pres Act Indic 2 Pl · γινώσκω

*main verb (or impv.)*

→ customary present

γινώσκω: 'know, recognize'; the form may be indicative ('you know') or imperative ('know!'), the indicative taken.

τὸ

the

Accusative

*article*

πνεῦμα

Spirit

Accusative

*direct object*

πνεῦμα: 'Spirit'; here the Spirit of God, recognized by the confession it inspires.

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*genitive of source/possession*

πάν

every

Nominative

*attributive adjective*

πᾶς: 'every'; the universal subject of the confession-test.

πνεῦμα

spirit

Nominative

*subject (nom. of predication)*

ὃ

that

Nominative

*relative pronoun (subject of rel. clause)*

ὁμολογεῖ

confesses

Pres Act Indic 3 Sg · ὁμολογέω

*main verb (rel. clause)*

→ customary present

ὁμολογέω: 'confess, acknowledge' (lit. 'say the same'); open profession of the incarnation, the test of authentic Spirit.

Ἰησοῦν

Jesus

Accusative

*accusative subject of ptc. (object of ὁμολογεῖ)*

Ἰησοῦς: 'Jesus'; the historical, embodied Lord whose flesh-coming is denied by the opponents.

<p><b>Χριστὸν</b> Christ Accusative <i>apposition / title</i></p> <p>Χριστός: 'Christ'; 'Jesus Christ' confessed as one — the Messiah identical with the man Jesus.</p>	<p><b>ἐν</b> in <i>preposition + dative (manner/state)</i></p>	<p><b>σαρκί</b> flesh Dative <i>object of ἐν (state of coming)</i></p> <p>σάρξ: 'flesh'; genuine human nature — the incarnation against which docetic denial breaks (cf. John 1:14).</p>	<p><b>ἐληλυθότα</b> having come Perf Act Ptc · Acc Sg Masc · ἔρχομαι <i>predicate participle in indirect discourse</i></p> <p>→ extensive perfect (abiding state)</p> <p>ἔρχομαι: 'come'; the perfect participle marks the incarnation as an enduring reality — he came and remains incarnate, not a transient appearance.</p>
<p><b>ἐκ</b> from <i>preposition + genitive (source)</i></p>	<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>θεοῦ</b> God Genitive <i>object of ἐκ (source)</i></p>	<p><b>ἐστίν</b> is Pres Act Indic 3 Sg · εἰμί <i>main verb (predication)</i></p> <p>→ stative present</p>

3 καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

and every spirit that does not confess Jesus is not from God; and this is the spirit of antichrist, which you have heard is coming, and now is already in the world.

**NEGATIVE COUNTERPART** **καὶ** The dark obverse of v.2: the spirit that withholds the confession is not from God but is the very spirit of antichrist — heard of as future yet already present, the eschatological foe at work now in the deniers.

<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>πᾶν</b> every Nominative <i>attributive adjective</i></p>	<p><b>πνεῦμα</b> spirit Nominative <i>subject</i></p>	<p><b>ὃ</b> that Nominative <i>relative pronoun (subject of rel. clause)</i></p>
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μή

not

*negative particle (qualitative)*

μή: the negative with the indicative  
ὁμολογεῖ stresses the characteristic class —  
the kind of spirit that withholds  
confession.

ὁμολογεῖ

confesses

Pres Act Indic 3 Sg · ὁμολογέω

*main verb (rel. clause)*

→ customary present

ὁμολογέω: 'confess'; failure to confess  
Jesus is itself the mark of antichrist (cf.  
2:22).

τὸν

the

Accusative

*article*

Ἰησοῦν

Jesus

Accusative

*direct object*

Ἰησοῦς: 'Jesus'; the bare 'Jesus' (best text)  
makes the whole incarnate person the  
object of confession; a patristic variant  
reads λύει τὸν Ἰησοῦν ('annuls Jesus').

ἐκ

from

*preposition + genitive (source)*

τοῦ

the

Genitive

*article*

θεοῦ

God

Genitive

*object of ἐκ (source)*

οὐκ

not

*negative particle*

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (predication)*

→ stative present

καὶ

and

*coordinating conjunction*

τοῦτο

this

Nominative

*subject (demonstrative)*

οὗτος: 'this'; resuming the non-confessing  
spirit just described.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (equative)*

→ stative present

τὸ

the (spirit)

Nominative

*predicate nominative (article w/ implied πνεῦμα)*

the neuter article substantivizes 'the  
[spirit] of antichrist'; πνεῦμα understood  
from context.

τοῦ

of the

Genitive

*article*

ἀντιχρίστου

antichrist

Genitive

*genitive of source/relationship*

ἀντίχριστος: 'antichrist' (ἀντί + Χριστός);  
the eschatological adversary, here a  
spirit/disposition embodied in the deniers  
(cf. 2:18).

ὃ

which

Accusative

*relative pronoun (object of ἀκηκόατε)*

<p><b>ἀκηκόατε</b> you have heard</p> <p>Perf Act Indic 2 Pl · ἀκούω <i>main verb (rel. clause)</i></p> <p>→ extensive perfect (received report stands)</p> <p>ἀκούω: 'hear'; the perfect marks teaching already received about the coming antichrist (cf. 2:18).</p>	<p><b>ὅτι</b> that</p> <p>conjunction (content of hearing)</p>	<p><b>ἔρχεται</b> is coming</p> <p>Pres Mid Indic 3 Sg · ἔρχομαι <i>verb of ὅτι clause</i></p> <p>→ futuristic present</p> <p>ἔρχομαι: 'come'; the expected future advent of antichrist, here ironically already realized.</p>	<p><b>καὶ</b> and</p> <p>coordinating conjunction</p>
<p><b>νῦν</b> now</p> <p>adverb of time</p> <p>νῦν: 'now'; the realized-eschatology note — the future foe is present already.</p>	<p><b>ἐν</b> in</p> <p>preposition + dative (place)</p>	<p><b>τῷ</b> the</p> <p>Dative article</p>	<p><b>κόσμῳ</b> world</p> <p>Dative dat. of place</p> <p>κόσμος: 'world'; the arena where the antichrist spirit is already operative.</p>
<p><b>ἐστὶν</b> is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>main verb (predication)</i></p> <p>→ stative present</p>	<p><b>ἤδη</b> already</p> <p>adverb of time</p> <p>ἤδη: 'already'; emphasizing the present reality of the foe.</p>		

#### 4 ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

You are from God, little children, and you have conquered them, because greater is he who is in you than he who is in the world.

REASSURANCE (CONTRAST) ASYNDETON The emphatic ὑμεῖς turns to the faithful: they belong to God and have already conquered the false prophets — the perfect νενικήκατε grounding their victory not in themselves but in the greater One indwelling them.

## ὕμεῖς

you

Nominative

*subject (emphatic pronoun)*

ὕμεῖς: 'you!'; the emphatic pronoun sets the believers in sharp contrast to the world's spirits.

## ἐκ

from

*preposition + genitive (source)*

## τοῦ

the

Genitive

*article*

## θεοῦ

God

Genitive

*object of ἐκ (source)*

## ἐστε

are

Pres Act Indic 2 Pl · εἰμί

*main verb (predication)*

→ stative present

## τεκνία

little children

Vocative

*vocative of address*

τεκνίων: 'little child' (diminutive of τέκνον); John's tender pastoral address for his readers.

## καὶ

and

*coordinating conjunction*

## νενικήκατε

you have conquered

Perf Act Indic 2 Pl · νικάω

*main verb*

→ extensive perfect (settled victory)

νικάω: 'conquer, overcome'; the perfect marks a decisive, abiding triumph over the false prophets.

## αὐτούς

them

Accusative

*direct object (the false prophets)*

## ὅτι

because

*causal conjunction*

## μείζων

greater

Nominative

*predicate adjective (comparative)*

μέγας (compar. μείζων): 'greater'; the fronted comparative stresses the superior power of the indwelling One.

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (predication)*

→ stative present

## ὁ

the one

Nominative

*substantival article (subject)*

ὁ ἐν ὑμῖν: 'he who is in you' — God/the Spirit indwelling the believers (cf. v.13).

## ἐν

in

*preposition + dative (place)*

## ὑμῖν

you

Dative

*object of ἐν (place)*

## ἢ

than

*particle of comparison*

ὁ

the one

Nominative

substantival article (object of comparison)

ὁ ἐν τῷ κόσμῳ: 'he who is in the world' — the antichrist spirit / the evil one ruling the world (cf. 5:19).

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

κόσμῳ

world

Dative

object of ἐν (place)

κόσμος: 'world'; the realm dominated by the hostile power, lesser than the indwelling God.

## 5 αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει.

They are from the world; therefore they speak from the world, and the world listens to them.

ORIGIN OF THE OPPONENTS **ASYNDETON** The opponents' pedigree explains their reception: being of the world, their speech is worldly, and the world — its kin — gives them a hearing. Source determines message and audience alike.

αὐτοὶ

they

Nominative

subject (emphatic pronoun)

αὐτοὶ: 'they'; the false prophets of v.1, set against the emphatic ὑμεῖς of v.4.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

κόσμου

world

Genitive

object of ἐκ (source)

κόσμος: 'world'; their origin and allegiance lie in the godless order.

εἰσὶν

are

Pres Act Indic 3 Pl · εἰμί

main verb (predication)

→ stative present

διὰ

because of

preposition + accusative (cause)

τοῦτο

this

Accusative

object of διὰ (διὰ τοῦτο = 'therefore')

διὰ τοῦτο: 'on account of this, therefore'; drawing the consequence from their worldly origin.

ἐκ

from

preposition + genitive (source)

<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>κόσμου</b> world Genitive <i>object of ἐκ (source of speech)</i></p>	<p><b>λαλοῦσιν</b> they speak Pres Act Indic 3 Pl · λαλέω <i>main verb</i> → customary present λαλέω: 'speak, utter'; their teaching springs from and reflects the world's outlook.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>κόσμος</b> world Nominative <i>subject</i> κόσμος: 'world'; the unbelieving order that recognizes its own voice in them.</p>	<p><b>αὐτῶν</b> to them Genitive <i>genitive complement of ἀκούει (source heard)</i></p>	<p><b>ἀκούει</b> listens Pres Act Indic 3 Sg · ἀκούω <i>main verb</i> → customary present ἀκούω: 'hear, heed'; with the genitive, 'give a hearing to' — the world heeds its own.</p>

6 ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν· ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν.  
ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

We are from God; the one who knows God listens to us, whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error.

APOSTOLIC CRITERION / SUMMARY **ASYNDETON** Over against v.5, the apostolic 'we' is from God, and reception of their witness sorts the hearers: this is the discriminating test by which the Spirit of truth is told from the spirit of error — closing the unit (vv.1–6).

## ἡμεῖς

we

Nominative

*subject (emphatic pronoun)*

ἡμεῖς: 'we'; the apostolic/eyewitness circle (cf. 1:1–4), the trustworthy bearers of the message.

## ἐκ

from

*preposition + genitive (source)*

## τοῦ

the

Genitive

*article*

## θεοῦ

God

Genitive

*object of ἐκ (source)*

## ἐσμεν

are

Pres Act Indic 1 Pl · εἰμί

*main verb (predication)*

→ stative present

## ὁ

the one

Nominative

*article (substantizes ptc.)*

## γινώσκων

who knows

Pres Act Ptc · Nom Sg Masc · γινώσκω

*substantival participle (subject)*

→ customary present

γινώσκω: 'know'; the one in genuine relationship with God recognizes and heeds the apostolic witness.

## τόν

the

Accusative

*article*

## θεόν

God

Accusative

*direct object of ptc.*

## ἀκούει

listens

Pres Act Indic 3 Sg · ἀκούω

*main verb*

→ customary present

ἀκούω: 'hear, heed'; with the genitive ἡμῶν, 'listens to us.'

## ἡμῶν

to us

Genitive

*genitive complement of ἀκούει*

## ὅς

whoever

Nominative

*relative pronoun (subject)*

ὅς: here generalizing, 'whoever' — the one not of God.

## οὐκ

not

*negative particle*

## ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (rel. clause)*

→ stative present

## ἐκ

from

*preposition + genitive (source)*

## τοῦ

the

Genitive

*article*

## θεοῦ

God

Genitive

object of ἐκ (source)

## οὐκ

not

negative particle

## ἀκούει

listens

Pres Act Indic 3 Sg · ἀκούω

main verb

→ customary present

ἀκούω: 'hear, heed'; refusal to heed the apostolic word betrays an origin not in God.

## ἡμῶν

to us

Genitive

genitive complement of ἀκούει

## ἐκ

by

preposition + genitive (means/source)

## τούτου

this

Genitive

object of ἐκ (ἐκ τούτου = 'by this')

οὗτος: 'this'; the criterion just stated — reception of the apostolic witness.

## γινώσκωμεν

we know

Pres Act Indic 1 Pl · γινώσκω

main verb

→ customary present

γινώσκω: 'know, discern'; the means of distinguishing the two spirits.

## τὸ

the

Accusative

article

## πνεῦμα

Spirit

Accusative

direct object

πνεῦμα: 'Spirit'; here qualified as 'of truth,' the Spirit that inspires the true confession.

## τῆς

of

Genitive

article

## ἀληθείας

truth

Genitive

genitive of quality/source

ἀλήθεια: 'truth'; the Spirit of truth (cf. John 14:17; 16:13).

## καὶ

and

coordinating conjunction

## τὸ

the

Accusative

article

## πνεῦμα

spirit

Accusative

direct object (coordinate)

## τῆς

of

Genitive

article

## πλάνης

error

Genitive

genitive of quality/source

πλάνη: 'error, deceit, wandering'; the deceiving spirit behind the false prophets.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.

Beloved, let us love one another, because love is from God, and everyone who loves has been begotten of God and knows God.

EXHORTATION (SECTION OPENING) **ASYNDETON** A renewed address (Ἀγαπητοί) opens the love-section: the imperative to mutual love is grounded in love's divine origin — to love is the mark of one begotten of God and knowing him.

### Ἀγαπητοί

beloved

Vocative

*vocative of address*

ἀγαπητός: 'beloved'; opening the great love-passage with the very word it expounds.

### ἀγαπῶμεν

let us love

Pres Act Subj 1 Pl · ἀγαπάω

*hortatory subjunctive*

→ customary present

ἀγαπάω: 'love'; the hortatory subjunctive ('let us love') makes the writer one with his readers in the duty.

### ἀλλήλους

one another

Accusative

*direct object (reciprocal pronoun)*

ἀλλήλων: 'one another'; the mutual love within the community (cf. John 13:34).

### ὅτι

because

*causal conjunction*

### ἡ

the

Nominative

*article*

### ἀγάπη

love

Nominative

*subject*

ἀγάπη: 'love'; self-giving love, which has its source and pattern in God.

### ἐκ

from

*preposition + genitive (source)*

### τοῦ

the

Genitive

*article*

### θεοῦ

God

Genitive

*object of ἐκ (source)*

### ἐστίν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (predication)*

→ stative present

### καὶ

and

*coordinating conjunction*

### πᾶς

everyone

Nominative

*adjective w/ substantival ptc.*

πᾶς: 'every, all'; the universal scope — without exception.

<p><b>ὁ</b> the one</p> <p>Nominative <i>article (substantizes ptc.)</i></p>	<p><b>ἀγαπῶν</b> who loves</p> <p>Pres Act Ptc · Nom Sg Masc · ἀγαπάω <i>substantival participle (subject)</i></p> <p>→ customary present</p> <p>ἀγαπάω: 'love'; loving is the evidential mark of divine begetting.</p>	<p><b>ἐκ</b> of</p> <p><i>preposition + genitive (source)</i></p>	<p><b>τοῦ</b> the</p> <p>Genitive <i>article</i></p>
<p><b>θεοῦ</b> God</p> <p>Genitive <i>object of ἐκ (source of begetting)</i></p>	<p><b>γεγέννηται</b> has been begotten</p> <p>Perf Pass Indic 3 Sg · γεννάω <i>main verb</i></p> <p>→ extensive perfect (abiding state)</p> <p>γεννάω: 'beget, give birth'; the perfect marks the new birth as an accomplished, abiding reality issuing in love.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>γινώσκει</b> knows</p> <p>Pres Act Indic 3 Sg · γινώσκω <i>main verb</i></p> <p>→ customary present</p> <p>γινώσκω: 'know'; relational knowledge of God, evidenced by love.</p>
<p><b>τὸν</b> the</p> <p>Accusative <i>article</i></p>	<p><b>θεόν</b> God</p> <p>Accusative <i>direct object</i></p>		

## 8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν.

The one who does not love did not come to know God, because God is love.

NEGATIVE COUNTERPART / THEOLOGICAL GROUND **ASYNDETON** The negative converse of v.7, capped by the chapter's great predication: ὁ θεὸς ἀγάπη ἐστίν. Because love is God's very nature, the loveless person has simply never come to know him.

ὁ

the one

Nominative

article (substantizes ptc.)

μή

not

negative particle (w/ ptc.)

ἀγαπῶν

who loves

Pres Act Ptc · Nom Sg Masc · ἀγαπάω

substantival participle (subject)

→ customary present

ἀγαπάω: 'love'; the loveless person — the negation defining the false claimant.

οὐκ

not

negative particle

ἔγνων

came to know

Aor Act Indic 3 Sg · γινώσκω

main verb

→ constative aorist (ingressive nuance)

γινώσκω: 'know'; the aorist 'did not come to know' denies any genuine entry into relationship with God.

τὸν

the

Accusative

article

θεόν

God

Accusative

direct object

ὅτι

because

causal conjunction

ὁ

the

Nominative

article

θεός

God

Nominative

subject (articular → subject of equative)

θεός: God; the articular noun is the subject — 'God is love,' not 'love is God.'

ἀγάπη

love

Nominative

predicate nominative (anarthrous, qualitative)

ἀγάπη: 'love'; the anarthrous predicate states a defining quality of God's being — not that love exhausts God, but that all he does is loving.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ stative present

9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ.

By this the love of God was manifested among us, that God has sent his only Son into the world, so that we might live through him.

DEMONSTRATION OF LOVE **ASYNDETON** Love's invisible nature is shown in a visible act: the sending of the only Son into the world for our life. The perfect ἀπέσταλκεν stresses the abiding effect of the mission.

<p>ἐν by <i>preposition + dative (means)</i></p>	<p>τούτῳ this Dative <i>object of ἐν (cataphoric)</i> οὗτος: 'this'; pointing forward to the ὅτι-clause that names the demonstration.</p>	<p>ἐφανερώθη was manifested Aor Pass Indic 3 Sg · φανερώω <i>main verb</i> → <i>constative aorist</i> φανερώω: 'make manifest, reveal'; God's love became visible in the historical sending of the Son.</p>	<p>ἡ the Nominative <i>article</i></p>
<p>ἀγάπη love Nominative <i>subject</i> ἀγάπη: 'love'; God's love, here shown in saving action.</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>θεοῦ God Genitive <i>subjective genitive (God's love)</i></p>	<p>ἐν among <i>preposition + dative (sphere)</i></p>
<p>ἡμῖν us Dative <i>dat. of sphere (among/in us)</i></p>	<p>ὅτι that <i>conjunction (exegetical of τούτῳ)</i> ὅτι: explanatory — unpacking 'this' as the sending of the Son.</p>	<p>τὸν the Accusative <i>article</i></p>	<p>υἱὸν Son Accusative <i>direct object of ἀπέσταλκεν</i> υἱός: 'Son'; God's own Son, the gift in which his love is displayed.</p>

**αὐτοῦ**

his

Genitive

*genitive of relationship*

**τὸν**

the

Accusative

*article*

**μονογενῆ**

only

Accusative

*attributive adjective*

μονογενής: 'only, unique, one-of-a-kind' (μόνος + γένος); the only-begotten Son (cf. John 3:16) — the costliness of the gift.

**ἀπέσταλκεν**

has sent

Perf Act Indic 3 Sg · ἀποστέλλω

*main verb (ὅτι clause)*

→ *extensive perfect (abiding result)*

ἀποστέλλω: 'send with commission'; the perfect marks the sending as an accomplished mission with continuing effect.

**ὁ**

the

Nominative

*article*

**θεός**

God

Nominative

*subject of ἀπέσταλκεν*

**εἰς**

into

*preposition + accusative (goal)*

**τὸν**

the

Accusative

*article*

**κόσμον**

world

Accusative

*object of εἰς (goal)*

κόσμος: 'world'; the object of God's saving love, into which the Son was sent.

**ἵνα**

so that

*conjunction (purpose, + subjunctive)*

**ζήσωμεν**

we might live

Aor Act Subj 1 Pl · ζάω

*verb of purpose clause*

→ *ingressive aorist*

ζάω: 'live'; eternal life, the goal of the sending — gained 'through him.'

**δι'**

through

*preposition + genitive (agency/means)*

**αὐτοῦ**

him

Genitive

*object of διά (means of life)*

10 ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν.

In this is love: not that we have loved God, but that he loved us and sent his Son as a propitiation for our sins.

DEFINITION OF LOVE (ORIGIN) **ASYNDETON** The decisive direction of love: it originates not in our love for God but in his prior love, supremely in the sending of the Son as ἰλασμός — the propitiation for our sins (cf. 2:2).

<p><b>ἐν</b> in <i>preposition + dative (sphere/respect)</i></p>	<p><b>τούτῳ</b> this Dative <i>object of ἐν (cataphoric)</i> οὔτος: 'this'; pointing forward to the οὐχ...ἀλλά clause defining love.</p>	<p><b>ἐστὶν</b> is Pres Act Indic 3 Sg · εἰμί <i>main verb (predication)</i> → stative present</p>	<p><b>ἡ</b> the Nominative <i>article</i></p>
<p><b>ἀγάπη</b> love Nominative <i>subject</i> ἀγάπη: 'love'; love in its essence, defined by God's initiative.</p>	<p><b>οὐχ</b> not <i>negative particle</i></p>	<p><b>ὅτι</b> that <i>conjunction (epexegetic)</i></p>	<p><b>ἡμεῖς</b> we Nominative <i>subject (emphatic pronoun)</i> ἡμεῖς: 'we'; the emphatic pronoun sharpens the antithesis — not our love but his.</p>
<p><b>ἠγαπήκαμεν</b> have loved Perf Act Indic 1 Pl · ἀγαπάω <i>verb of ὅτι clause</i> → extensive perfect ἀγαπάω: 'love'; the perfect, here negated, denies any prior or settled human love as love's source.</p>	<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>θεόν</b> God Accusative <i>direct object</i></p>	<p><b>ἀλλ'</b> but <i>adversative conjunction</i></p>

ὅτι  
that

conjunction (*epexegetic*)

αὐτός  
he

Nominative

subject (*intensive pronoun*)

αὐτός: 'he himself'; God as the active subject — love's true origin.

ἠγάπησεν  
loved

Aor Act Indic 3 Sg · ἀγαπάω

verb of ὅτι clause

→ constative aorist

ἀγαπάω: 'love'; the aorist looks to the decisive act of love in the sending of the Son.

ἡμᾶς  
us

Accusative

direct object

καὶ  
and

coordinating conjunction

ἀπέστειλεν  
sent

Aor Act Indic 3 Sg · ἀποστέλλω

verb of ὅτι clause (*coordinate*)

→ constative aorist

ἀποστέλλω: 'send'; the concrete act in which the love consisted.

τὸν  
the

Accusative

article

υἱὸν  
Son

Accusative

direct object

υἱός: 'Son'; sent as the means of atonement.

αὐτοῦ  
his

Genitive

genitive of relationship

ἰλασμόν  
propitiation

Accusative

object complement / accusative of purpose

ἰλασμός: 'propitiation, expiation, means of atonement'; the Son sent to deal with sin — averting wrath and removing guilt (cf. 2:2; LXX of the kapporeth).

περὶ  
for

preposition + genitive (*reference*)

περὶ: 'concerning, for'; the cultic 'for sins' idiom (cf. LXX περὶ ἁμαρτίας).

τῶν  
the

Genitive

article

ἁμαρτιῶν  
sins

Genitive

object of περὶ (*reference*)

ἁμαρτία: 'sin'; the object dealt with by the propitiation.

ἡμῶν  
our

Genitive

possessive genitive

# 11 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.

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

INFERENCE (OBLIGATION) ASYNDETON The ethical inference from vv.9–10: God's measureless love (οὕτως) lays on the loved an obligation (ὀφείλομεν) to love one another — divine love generates and demands answering love.

## Ἀγαπητοί

beloved

Vocative

vocative of address

ἀγαπητός: 'beloved'; the address itself enacts the love being urged.

## εἰ

if

conjunction (first-class condition)

εἰ: 'if'; the first-class condition assumes the protasis true — 'since God so loved!'

## οὕτως

so

adverb of manner/degree

οὕτως: 'thus, so'; pointing back to the magnitude of love in vv.9–10.

## ὁ

the

Nominative

article

## θεὸς

God

Nominative

subject

## ἠγάπησεν

loved

Aor Act Indic 3 Sg · ἀγαπάω

verb of protasis

→ constative aorist

ἀγαπάω: 'love'; recalling the decisive act of v.10.

## ἡμᾶς

us

Accusative

direct object

## καὶ

also

adverbial/ascensive conjunction

## ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἡμεῖς: 'we'; the loved ones now bound to love in turn.

## ὀφείλομεν

ought

Pres Act Indic 1 Pl · ὀφείλω

main verb (apodosis)

→ stative present (standing obligation)

ὀφείλω: 'owe, be obligated'; the language of moral debt — love received becomes love owed.

## ἀλλήλους

one another

Accusative

direct object of infinitive (reciprocal)

ἀλλήλων: 'one another'; the horizontal expression of the vertical love received.

## ἀγαπᾶν

to love

Pres Act Inf · ἀγαπάω

complementary infinitive

→ customary present

ἀγαπάω: 'love'; the content of the obligation.

12 θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐν ἡμῖν ἔστιν.

No one has ever beheld God; if we love one another, God abides in us and his love has been perfected in us.

CONSEQUENCE (INDWELLING AND PERFECTED LOVE) ASYNDETON Though God remains unseen, mutual love makes him known and present: it is the visible evidence that the invisible God abides in us and that his love reaches its goal (τετελειωμένη) in us.

### θεὸν

God

Accusative

direct object (fronted for emphasis)

θεός: God; the fronted object stresses that God himself has never been seen (cf. John 1:18).

### οὐδεὶς

no one

Nominative

subject (negative substantive)

οὐδεὶς: 'no one'; absolute denial of any direct vision of God.

### πώποτε

ever

adverb of time

πώποτε: 'ever yet, at any time'; reinforcing the absolute negation.

### τεθέαται

has beheld

Perf Mid Indic 3 Sg · θεάομαι

main verb

→ extensive perfect (abiding fact)

θεάομαι: 'behold, gaze at'; the perfect — no one has ever attained a beholding of God (cf. v.20).

### ἐὰν

if

conjunction (third-class condition)

ἐὰν: 'if'; the third-class condition with subjunctive — 'if we (should) love!'

### ἀγαπῶμεν

we love

Pres Act Subj 1 Pl · ἀγαπάω

verb of protasis

→ customary present

ἀγαπάω: 'love'; ongoing mutual love is the condition of the perceptible indwelling.

### ἀλλήλους

one another

Accusative

direct object (reciprocal)

ἀλλήλων: 'one another'.

### ὁ

the

Nominative

article

**θεός**

God

Nominative

subject

**ἐν**

in

preposition + dative (place)

**ἡμῖν**

us

Dative

object of ἐν (place)

**μένει**

abides

Pres Act Indic 3 Sg · μένω

main verb (apodosis)

→ customary/durative present

μένω: 'remain, abide'; the Johannine keyword for the permanent mutual indwelling of God and believer.

**καὶ**

and

coordinating conjunction

**ἡ**

the

Nominative

article

**ἀγάπη**

love

Nominative

subject

ἀγάπη: 'love'; his love (αὐτοῦ), brought to its intended goal in the loving community.

**αὐτοῦ**

his

Genitive

genitive (subjective: God's love, or 'love for him')

αὐτοῦ: 'his'; most likely God's own love now reaching its goal in us, though 'love for him' is grammatically possible.

**τετελειωμένη**

perfected

Perf Pass Ptc · Nom Sg Fem · τελειώω

predicate participle (periphrastic w/ ἔστιν)

→ extensive perfect (completed state)

τελειώω: 'bring to completion, perfect'; love reaches its appointed end/goal when it issues in mutual love (cf. vv.17-18).

**ἐν**

in

preposition + dative (place)

**ἡμῖν**

us

Dative

object of ἐν (place)

**ἐστίν**

is

Pres Act Indic 3 Sg · εἰμί

auxiliary (periphrastic perfect)

→ stative present

# 13 Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

By this we know that we abide in him and he in us: because he has given us of his Spirit.

ASSURANCE (THE SPIRIT'S WITNESS) ASYNDETON The first ground of assurance of the mutual abiding: the gift of the Spirit. The partitive ἐκ τοῦ πνεύματος ('of his Spirit') signals participation in the one Spirit God has bestowed.

<p>Ἐν by <i>preposition + dative (means)</i></p>	<p><b>τούτῳ</b> this Dative <i>object of ἐν (cataphoric)</i></p> <p>οὗτος: 'this'; pointing forward to the gift of the Spirit.</p>	<p><b>γινώσκομεν</b> we know Pres Act Indic 1 Pl · γινώσκω <i>main verb</i></p> <p>→ customary present</p> <p>γινώσκω: 'know'; assurance is a present knowledge grounded in the Spirit.</p>	<p>ὅτι that <i>conjunction (content of knowing)</i></p>
<p>ἐν in <i>preposition + dative (place)</i></p>	<p><b>αὐτῷ</b> him Dative <i>object of ἐν (place)</i></p>	<p><b>μένομεν</b> we abide Pres Act Indic 1 Pl · μένω <i>verb of ὅτι clause</i></p> <p>→ durative present</p> <p>μένω: 'abide'; the mutual indwelling of believer and God.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p><b>αὐτὸς</b> he Nominative <i>subject (intensive pronoun; verb supplied)</i></p> <p>αὐτός: 'he'; 'and he in us,' the verb μένει understood.</p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p><b>ἡμῖν</b> us Dative <i>object of ἐν (place)</i></p>	<p>ὅτι because <i>causal conjunction</i></p>

ἐκ  
of

*preposition + genitive (partitive)*

ἐκ: here partitive — 'of/from his Spirit,' a share in the one Spirit.

τοῦ  
the

Genitive

*article*

πνεύματος  
Spirit

Genitive

*object of ἐκ (partitive)*

πνεῦμα: 'Spirit'; the gift of the Holy Spirit is the inward evidence of abiding (cf. 3:24).

αὐτοῦ  
his

Genitive

*genitive of relationship*

δέδωκεν  
he has given

Perf Act Indic 3 Sg · δίδωμι

*main verb (causal clause)*

→ extensive perfect (abiding gift)

δίδωμι: 'give'; the perfect marks the Spirit's bestowal as an abiding endowment.

ἡμῖν  
us

Dative

*indirect object*

## 14 καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου.

And we have beheld and testify that the Father has sent the Son as Savior of the world.

**APOSTOLIC TESTIMONY** καὶ The second ground: the apostolic eyewitness confession (cf. 1:1–3).

The 'we' who beheld now testify to the Father's sending of the Son as Savior of the world — answering the docetists' denial.

καὶ  
and

*coordinating conjunction*

ἡμεῖς  
we

Nominative

*subject (emphatic pronoun)*

ἡμεῖς: 'we'; the eyewitness apostolic circle (cf. 1:1–4).

τεθεάμεθα  
have beheld

Perf Mid Indic 1 Pl · θεάομαι

*main verb*

→ extensive perfect (abiding witness)

θεάομαι: 'behold, gaze at'; the perfect — the apostles' beholding of the incarnate Son grounds their abiding testimony (cf. 1:1).

καὶ  
and

*coordinating conjunction*

<p><b>μαρτυροῦμεν</b> testify</p> <p>Pres Act Indic 1 Pl · μαρτυρέω</p> <p><i>main verb</i></p> <p>→ customary present</p> <p>μαρτυρέω: 'bear witness, testify'; the present, ongoing proclamation built on the past beholding.</p>	<p><b>ὅτι</b> that</p> <p>conjunction (<i>content of testimony</i>)</p>	<p><b>ὁ</b> the</p> <p>Nominative article</p>	<p><b>πατήρ</b> Father</p> <p>Nominative subject</p> <p>πατήρ: 'Father'; the sender, in relation to the Son sent.</p>
<p><b>ἀπέσταλκεν</b> has sent</p> <p>Perf Act Indic 3 Sg · ἀποστέλλω</p> <p><i>verb of ὅτι clause</i></p> <p>→ extensive perfect (abiding mission)</p> <p>ἀποστέλλω: 'send with commission'; the perfect (as v.9) marks the abiding effect of the sending.</p>	<p><b>τόν</b> the</p> <p>Accusative article</p>	<p><b>υἶόν</b> the Son</p> <p>Accusative direct object</p> <p>υἱός: 'Son'; sent to be the world's Savior.</p>	<p><b>σωτήρα</b> Savior</p> <p>Accusative object complement (<i>double accusative</i>)</p> <p>σωτήρ: 'savior, deliverer'; the Son's mission and title — Savior of the whole world.</p>
<p><b>τοῦ</b> of the</p> <p>Genitive article</p>	<p><b>κόσμου</b> world</p> <p>Genitive objective genitive (<i>whom he saves</i>)</p> <p>κόσμος: 'world'; the universal scope of the saving mission (cf. 2:2; John 4:42).</p>		

15 ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ.

Whoever confesses that Jesus is the Son of God, God abides in him and he in God.

CONFESSION AND ABIDING **ASYNDETON** The confession joins the spirit-test (vv.1–6) to the abiding theme: to acknowledge that Jesus is the Son of God is the doctrinal condition of the mutual indwelling — faith and abiding are inseparable.

ὅς

whoever

Nominative

relative pronoun (indefinite, w/ *ἐάν*)

ὅς ἐάν: 'whoever' — the generalizing relative.

ἐάν

-ever

particle (generalizing, + subjunctive)

ὁμολογήση

confesses

Aor Act Subj 3 Sg · ὁμολογέω

verb of indefinite rel. clause

→ constative aorist

ὁμολογέω: 'confess, acknowledge'; open confession of the Son's identity is the mark of true faith.

ὅτι

that

conjunction (content of confession)

Ἰησοῦς

Jesus

Nominative

subject of confessed clause

Ἰησοῦς: 'Jesus'; the man Jesus identified as the divine Son.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

equative verb (confessed clause)

→ stative present

ὁ

the

Nominative

article

υἱός

Son

Nominative

predicate nominative

υἱός: 'Son'; 'the Son of God' — the full christological confession.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

ὁ

the

Nominative

article

θεός

God

Nominative

subject (apodosis)

ἐν

in

preposition + dative (place)

αὐτῷ

him

Dative

object of ἐν (place)

μένει

abides

Pres Act Indic 3 Sg · μένω

main verb (apodosis)

→ durative present

μένω: 'abide'; the mutual indwelling consequent on confession.

καί

and

coordinating conjunction

αὐτός

he

Nominative

subject (verb supplied)

αὐτός: 'he'; 'and he in God,' μένει understood.

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

θεῷ

God

Dative

object of ἐν (place)

16 καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει.

And we have come to know and have believed the love that God has for us. God is love, and the one who abides in love abides in God, and God abides in him.

CONFESSION OF LOVE / THEOLOGICAL CENTER καὶ The believing knowledge of God's love issues in the repeated predication ὁ θεὸς ἀγάπη ἐστίν (cf. v.8), now drawn into the abiding formula: to abide in love is to abide in the God who is love.

καὶ

and

coordinating conjunction

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἡμεῖς: 'we'; the confessing community.

ἐγνώκαμεν

have come to know

Perf Act Indic 1 Pl · γινώσκω

main verb

→ extensive perfect (abiding knowledge)

γινώσκω: 'know'; the perfect — a knowledge gained and retained.

καὶ

and

coordinating conjunction

## ΠΕΠΙΣΤΕΥΚΑΜΕΝ

have believed

Perf Act Indic 1 Pl · πιστεύω

*main verb*

→ extensive perfect (abiding faith)

πιστεύω: 'believe, trust'; knowledge and faith conjoined, both perfect — a settled, abiding trust in God's love.

## τὴν

the

Accusative

*article*

## ἀγάπην

love

Accusative

*direct object (of both verbs)*

ἀγάπη: 'love'; the object known and believed — God's love for us.

## ἣν

which

Accusative

*relative pronoun (object of ἔχει)*

## ἔχει

has

Pres Act Indic 3 Sg · ἔχω

*main verb (rel. clause)*

→ durative present

ἔχω: 'have, hold'; God's continuing disposition of love toward his people.

## ὁ

the

Nominative

*article*

## θεός

God

Nominative

*subject of ἔχει*

## ἐν

for

*preposition + dative (advantage; ἐν ≈ 'toward/among')*

ἐν ἡμῖν: here 'in/among/toward us' — the love God exercises in our regard.

## ἡμῖν

us

Dative

*object of ἐν*

## ὁ

the

Nominative

*article*

## θεός

God

Nominative

*subject (articlar → subject of equative)*

θεός: God; the articular subject of the predication 'God is love' (cf. v.8).

## ἀγάπη

love

Nominative

*predicate nominative (qualitative)*

ἀγάπη: 'love'; the anarthrous predicate naming the defining quality of God's being.

## ἐστίν

is

Pres Act Indic 3 Sg · εἶμι

*equative verb*

→ stative present

## καὶ

and

*coordinating conjunction*

## ὁ

the one

Nominative

*article (substantizes ptc.)*

## μένων

who abides

Pres Act Ptc · Nom Sg Masc · μένω

*substantival participle (subject)*

→ durative present

μένω: 'abide'; abiding in love is abiding in God.

ἐν

in

*preposition + dative (sphere)*

τῇ

the

Dative

*article*

ἀγάπη

love

Dative

*object of ἐν (sphere)*

ἀγάπη: 'love'; the sphere of life that coincides with abiding in God.

ἐν

in

*preposition + dative (place)*

τῷ

the

Dative

*article*

θεῷ

God

Dative

*object of ἐν (place)*

μένει

abides

Pres Act Indic 3 Sg · μένω

*main verb*

→ durative present

μένω: 'abide'.

καὶ

and

*coordinating conjunction*

ὁ

the

Nominative

*article*

θεός

God

Nominative

*subject*

ἐν

in

*preposition + dative (place)*

αὐτῷ

him

Dative

*object of ἐν (place)*

μένει

abides

Pres Act Indic 3 Sg · μένω

*main verb*

→ durative present

μένω: 'abide'; the reciprocal indwelling completed.

17 ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

In this love has been perfected with us, that we may have boldness on the day of judgment, because as he is, so also are we in this world.

GOAL OF PERFECTED LOVE (ASSURANCE) ASYNDETON Love's perfection has a forward aim: confidence at the judgment. The ground is the believer's likeness to Christ — 'as he is, so are we in this world' — present conformity that secures future boldness.

<p>ἐν in <i>preposition + dative (respect)</i></p>	<p>τούτῳ this Dative <i>object of ἐν (respect; refers to the abiding of v.16)</i></p> <p>οὗτος: 'this'; pointing to the mutual abiding just stated as the realm of love's perfection.</p>	<p>τετελείωται has been perfected Perf Pass Indic 3 Sg · τελειόω <i>main verb</i></p> <p>→ extensive perfect (completed state)</p> <p>τελειόω: 'bring to completion, perfect'; love reaches its goal in producing confidence before God.</p>	<p>ἡ the Nominative <i>article</i></p>
<p>ἀγάπη love Nominative <i>subject</i></p> <p>ἀγάπη: 'love'; brought to completion 'with us.'</p>	<p>μεθ' with <i>preposition + genitive (association)</i></p> <p>μετά: 'with'; 'with us' — love perfected in the sphere of the divine-human fellowship, not in isolation.</p>	<p>ἡμῶν us Genitive <i>object of μετά (association)</i></p>	<p>ἵνα that <i>conjunction (purpose/result, + subjunctive)</i></p>

## παρρησίαν

boldness

Accusative

*direct object*

παρρησία: 'boldness, confidence, freedom of speech'; assured confidence before God at the judgment (cf. 2:28; 3:21).

## ἔχωμεν

we may have

Pres Act Subj 1 Pl · ἔχω

*verb of purpose clause*

→ durative present

ἔχω: 'have, hold'; the goal — present and abiding confidence.

## ἐν

on

*preposition + dative (time)*

## τῇ

the

Dative

*article*

## ἡμέρα

day

Dative

*dat. of time*

ἡμέρα: 'day'; the day of judgment, when love's perfection yields fearless confidence.

## τῆς

of

Genitive

*article*

## κρίσεως

judgment

Genitive

*genitive of description (whose day)*

κρίσις: 'judgment'; the eschatological assize before God.

## ὅτι

because

*causal conjunction*

## καθώς

as

*comparative conjunction*

καθώς: 'just as'; correlating the believer's character with Christ's.

## ἐκεῖνός

he

Nominative

*subject (demonstrative; = Christ)*

ἐκεῖνος: 'that one'; John's customary designation for Christ (cf. 2:6; 3:3, 5, 7).

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*verb of comparison clause*

→ stative present

## καί

also

*adverbial/correlative conjunction*

## ἡμεῖς

we

Nominative

*subject (emphatic pronoun)*

ἡμεῖς: 'we'; those conformed to Christ even now.

## ἐσμεν

are

Pres Act Indic 1 Pl · εἰμί

*main verb (correlative clause)*

→ stative present

## ἐν

in

*preposition + dative (place)*

## τῷ

the

Dative

*article*

## κόσμῳ

world

Dative

*dat. of place*

κόσμος: 'world'; the present sphere in which the likeness to Christ is lived out.

## τούτῳ

this

Dative

*attributive demonstrative*

οὗτος: 'this'; 'this world' — the present age, contrasted with the coming judgment.

## 18 φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

There is no fear in love, but perfect love casts out fear, because fear has to do with punishment, and the one who fears has not been perfected in love.

COROLLARY (FEAR AND LOVE) **ASYNDETON** The negative corollary of perfected love (v.17): love and the fear of judgment are mutually exclusive. Perfect love expels the dread that attends punishment; lingering fear betrays love not yet brought to completion.

## φόβος

fear

Nominative

*subject*

φόβος: 'fear, dread'; here the cringing dread of judgment, not reverent awe.

## οὐκ

not

*negative particle*

## ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (existential)*

→ stative present

## ἐν

in

*preposition + dative (sphere)*

## τῇ

the

Dative

*article*

## ἀγάπῃ

love

Dative

*object of ἐν (sphere)*

ἀγάπη: 'love'; the sphere from which fear is excluded.

## ἀλλ'

but

*adversative conjunction*

## ἡ

the

Nominative

*article*

## τελεία

perfect

Nominative

*attributive adjective*

τέλειος: 'complete, perfect, mature'; the love brought to its goal (cf. τελειόω, vv.12, 17).

## ἀγάπη

love

Nominative

*subject*

## ἔξω

out

*adverb of place*

ἔξω: 'outside, out'; with βάλλει, 'casts out, expels.'

## βάλλει

casts

Pres Act Indic 3 Sg · βάλλω

*main verb*

→ gnomic/customary present

βάλλω: 'throw, cast'; perfect love drives fear out entirely.

## τὸν

the

Accusative

*article*

## φόβον

fear

Accusative

*direct object*

φόβος: 'fear'; the dread expelled by mature love.

## ὅτι

because

*causal conjunction*

## ὁ

the

Nominative

*article*

## φόβος

fear

Nominative

*subject*

## κόλασιν

punishment

Accusative

*direct object*

κόλασις: 'punishment, penalty'; fear is bound up with the expectation of punishment, hence incompatible with confident love.

## ἔχει

has

Pres Act Indic 3 Sg · ἔχω

*main verb*

→ stative present

ἔχω: 'have'; 'fear has punishment' — i.e. is concerned with / anticipates it.

## ὁ

the one

Nominative

*article (substantizes ptc.)*

## δὲ

and

*developmental conjunction*

## φοβούμενος

who fears

Pres Mid Ptc · Nom Sg Masc · φοβέομαι

*substantival participle (subject)*

→ durative present

φοβέομαι: 'fear, be afraid'; the one still gripped by dread.

## οὐ

not

*negative particle*

## τετελείωται

has been perfected

Perf Pass Indic 3 Sg · τελειόω

*main verb*

→ extensive perfect (state)

τελειόω: 'perfect, complete'; lingering fear shows love has not yet reached its goal in that person.

ἐν

in

*preposition + dative (sphere)*

τῇ

the

Dative

*article*

ἀγάπη

love

Dative

*object of ἐν (sphere)*

ἀγάπη: 'love'; the sphere of maturity not yet attained by the fearful.

## 19 ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

We love, because he first loved us.

GROUND OF HUMAN LOVE ASYNDETON The terse summary of the whole section: our love is wholly derivative and responsive — God's prior love (πρῶτος) is its source and cause. The object of ἀγαπῶμεν is left open, embracing both God and the brethren.

ἡμεῖς

we

Nominative

*subject (emphatic pronoun)*

ἡμεῖς: 'we'; emphatic — the loved who now love.

ἀγαπῶμεν

love

Pres Act Indic 1 Pl · ἀγαπάω

*main verb (object unexpressed)*

→ customary present

ἀγαπάω: 'love'; the bare verb (best text) leaves the object open — both God and brother are in view; some witnesses supply αὐτόν or τὸν θεόν.

ὅτι

because

*causal conjunction*

αὐτὸς

he

Nominative

*subject (intensive pronoun)*

αὐτός: 'he himself'; God, the prior lover and source of all love.

πρῶτος

first

Nominative

*predicate adjective (adverbial: 'first')*

πρῶτος: 'first'; God's love precedes and causes ours — priority in time and in initiative.

ἠγάπησεν

loved

Aor Act Indic 3 Sg · ἀγαπάω

*main verb (causal clause)*

→ constative aorist

ἀγαπάω: 'love'; the decisive prior act (cf. vv.9–10).

ἡμᾶς

us

Accusative

*direct object*

20 ἔάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν οὐ δύναται ἀγαπᾶν.

If anyone says, 'I love God,' and hates his brother, he is a liar; for the one who does not love his brother whom he has seen cannot love the God whom he has not seen.

TEST OF AUTHENTICITY **ASYNDETON** The practical test exposing false claims to love God: hatred of the visible brother proves the claim a lie. The argument moves a fortiori — the seen brother is the necessary proving-ground for love of the unseen God.

ἔάν

if

*conjunction (third-class condition)*

ἔάν: 'if'; the hypothetical claim about to be exposed.

τις

anyone

Nominative

*subject (indefinite pronoun)*

τις: 'anyone'; the would-be claimant of love for God.

εἴπῃ

says

Aor Act Subj 3 Sg · λέγω

*verb of protasis*

→ constative aorist

λέγω: 'say'; the verbal profession set against the contrary conduct.

ὅτι

that

*conjunction (recitative, introduces quotation)*

ὅτι: recitative — introducing direct speech.

## Ἄγαπῶ

I love

Pres Act Indic 1 Sg · ἀγαπάω

*main verb (quoted claim)*

→ durative present

ἀγαπάω: 'love'; the professed love for God.

## τὸν

the

Accusative

article

## θεόν

God

Accusative

direct object (quoted)

## καὶ

and

*coordinating conjunction (concessive nuance)*

## τὸν

the

Accusative

article

## ἀδελφόν

brother

Accusative

direct object of μισῆ

ἀδελφός: 'brother'; the fellow believer, the proving-ground of love.

## αὐτοῦ

his

Genitive

possessive genitive

## μισῆ

hates

Pres Act Subj 3 Sg · μισέω

*verb of protasis (coordinate)*

→ durative present

μισέω: 'hate'; in John's stark antithesis, the absence of love is hatred — no neutral middle.

## ψεύστης

liar

Nominative

*predicate nominative*

ψεύστης: 'liar'; the verdict on the profession contradicted by conduct (cf. 1:6; 2:4).

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (apodosis)*

→ stative present

## ὁ

the one

Nominative

article (substantizes ptc.)

## γάρ

for

*explanatory conjunction*

## μὴ

not

*negative particle (w/ ptc.)*

## ἀγαπῶν

loving

Pres Act Ptc · Nom Sg Masc · ἀγαπάω

*substantival participle (subject)*

→ durative present

ἀγαπάω: 'love'; the one failing to love the visible brother.

## τὸν

the

Accusative

article

## ἀδελφόν

brother

Accusative

direct object of ptc.

ἀδελφός: 'brother'; the visible neighbor whom love can reach.

## αὐτοῦ

his

Genitive

*possessive genitive*

## ὄν

whom

Accusative

*relative pronoun (object of ἐώρακεν)*

## ἐώρακεν

he has seen

Perf Act Indic 3 Sg · ὁράω

*main verb (rel. clause)*

→ extensive perfect (state)

ὁράω: 'see'; the brother is visibly present —  
love for him is testable.

## τὸν

the

Accusative

*article*

## θεὸν

God

Accusative

*direct object of ἀγαπᾶν*

θεός: God; the unseen object of professed  
love.

## ὄν

whom

Accusative

*relative pronoun (object of ἐώρακεν)*

## οὐχ

not

*negative particle*

## ἐώρακεν

he has seen

Perf Act Indic 3 Sg · ὁράω

*main verb (rel. clause)*

→ extensive perfect (state)

ὁράω: 'see'; God remains unseen (cf. v.12) —  
love for him must be shown in the visible  
brother.

## οὐ

not

*negative particle*

## δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

*main verb*

→ durative present

δύναμαι: 'be able'; the impossibility is  
moral and logical — loveless toward the  
seen, he cannot love the unseen.

## ἀγαπᾶν

to love

Pres Act Inf · ἀγαπάω

*complementary infinitive*

→ durative present

ἀγαπάω: 'love'; the act he is incapable of.

## 21 καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

And this commandment we have from him: that the one who loves God love his brother also.

COMMANDMENT (CONCLUSION) **καὶ** The section closes with the binding command that fuses the two loves: love of God and love of brother are not separable options but one divine ἐντολή — the vertical necessarily issuing in the horizontal.

<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ταύτην</b> this Accusative <i>attributive demonstrative (cataphoric)</i> οὔτος: 'this'; pointing forward to the ἵνα-clause naming the commandment.</p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>ἐντολὴν</b> commandment Accusative <i>direct object</i> ἐντολή: 'commandment'; the binding charge from God (or Christ) uniting love of God and brother.</p>
<p><b>ἔχομεν</b> we have Pres Act Indic 1 Pl · ἔχω <i>main verb</i> → durative present ἔχω: 'have, hold'; the command is a present possession of the community.</p>	<p><b>ἀπ'</b> from <i>preposition + genitive (source)</i></p>	<p><b>αὐτοῦ</b> him Genitive <i>object of ἀπό (source)</i> αὐτοῦ: 'him'; God (or Christ) as the giver of the commandment.</p>	<p><b>ἵνα</b> that <i>conjunction (content of command, + subjunctive)</i> ἵνα: introducing the content of the ἐντολή ('that...').</p>
<p><b>ὁ</b> the one Nominative <i>article (substantizes ptc.)</i></p>	<p><b>ἀγαπῶν</b> who loves Pres Act Ptc · Nom Sg Masc · ἀγαπάω <i>substantival participle (subject)</i> → durative present ἀγαπάω: 'love'; the one professing love for God, now bound to love the brother.</p>	<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>θεὸν</b> God Accusative <i>direct object of ptc.</i></p>

## ἀγαπᾷ

love

Pres Act Subj 3 Sg · ἀγαπάω

*verb of ἵνα clause*

→ customary present

ἀγαπάω: 'love'; the commanded love for the brother, inseparable from love for God.

## καὶ

also

*adverbial/ascensive conjunction*

## τὸν

the

Accusative

*article*

## ἀδελφὸν

brother

Accusative

*direct object of ἀγαπᾷ*

ἀδελφός: 'brother'; the fellow believer, the necessary object of the love that loves God.

## αὐτοῦ

his

Genitive

*possessive genitive*

**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.2 the editions read the perfect infinitive ἐληλυθότα ('having come') with the great majority, a few witnesses giving the present or the construction ἐν σαρκὶ ἐληλυθέναι; at v.3 the best text reads simply μὴ ὁμολογεῖ ('does not confess') the Spirit-of-antichrist clause, whereas a notable patristic and Old-Latin tradition (followed by some Fathers) read λύει τὸν Ἰησοῦν ('annuls/looses Jesus'), which is not the printed text; at v.3 some witnesses add Χριστὸν ἐν σαρκὶ ἐληλυθότα after Ἰησοῦν by harmonization to v.2, and the shorter τὸν Ἰησοῦν is read; at v.12 and v.20 the perfect τεθέαται/ἑώρακεν ('has beheld/seen') is uniform; at v.19 the object of ἀγαπῶμεν is supplied by some witnesses (αὐτόν, 'him,' or τὸν θεόν), the best text reading the bare ἡμεῖς ἀγαπῶμεν ('we love'); at v.20 the editions divide over the indicative οὐ δύναται with the present, and a minority reads πῶς δύναται ('how can he'). Orthographic variants (movable-ν, ι-subscript, the spelling ἰλασμός) are not noted. The chapter has 21 verses; none is legitimately omitted by the critical text. Note the chapter's verbal web: the keyword ἀγάπη/ἀγαπάω saturates vv.7–21 (over two dozen occurrences), framed by the twin predications ὁ θεὸς ἀγάπη ἐστίν (vv.8, 16); the πνεῦμα/ὁμολογέω confession-test of vv.1–6 (the spirit 'of God,' 'of antichrist,' 'of truth,' 'of error') is set against the love-test of vv.7–21; and the perfect tense governs the decisive claims — τεθέαται (v.12), ἑώρακαμεν/μεμαρτυρήκαμεν (v.14), ἐγνώκαμεν/πεπιστεύκαμεν (v.16), τετελείωται/τελειωθῆ (vv.12, 17–18).

**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.