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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Epistle of John, Chapter 5

ΙΩΑΝΝΟΥ Α' Ε'

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 · 5:1–5

Faith in the Son: born of God, loving God's children, and overcoming the world

Everyone who believes that Jesus is the Christ has been born of God, and to love the Father is to love his children (1); love for God's children is shown by loving God and keeping his commandments (2), for love of God is keeping his commandments — and they are not burdensome (3), because everything born of God conquers the world, and the conquering power is our faith (4); and the conqueror is precisely the one who believes that Jesus is the Son of God (5).

B · 5:6–12

The threefold testimony and God's witness to his Son

Jesus Christ came through water and blood — not water only but water and blood — and the Spirit testifies, because the Spirit is the truth (6); there are three that testify (7), the Spirit, the water, and the blood, and the three converge upon the one witness (8). If we receive human testimony, God's is greater, for this is God's testimony that he has borne about his Son (9); the believer has this testimony within, the unbeliever makes God a liar by disbelieving it (10). And the testimony is this: God gave us eternal life, and this life is in his Son (11) — so that the one who has the Son has the life, and the one who does not have the Son of God does not have the life (12).

Assurance, confident prayer, sin not unto death, and the closing charge

These things are written that believers may know they have eternal life (13); the confidence that God hears whatever we ask according to his will, and so grants it (14–15). One who sees a brother sinning a sin not unto death should ask, and God will give life — but there is a sin unto death, for which John does not enjoin prayer (16); all unrighteousness is sin, yet there is sin not unto death (17). The three closing 'we know' affirmations: the one born of God does not keep sinning, for the Begotten One keeps him and the evil one does not touch him (18); we are of God while the whole world lies in the evil one (19); and the Son of God has come and given understanding to know the True One — and we are in him, in his Son Jesus Christ, the true God and eternal life (20). Closing charge: little children, keep yourselves from idols (21).

1 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ.

Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the one who begot loves also the one who has been born of him.

THESIS (FAITH AND THE FAMILY OF GOD) **ASYNDETON** The chapter opens asyndetically with the foundational confession (Jesus is the Christ) tied to divine begetting, then draws the family corollary: love for the Begetter entails love for those he has begotten — knitting the letter's twin tests of orthodoxy and love.

Πᾶς

everyone

Nominative

substantival adjective (subject)

πᾶς: 'all, every'; the comprehensive 'everyone who...' framing typical of 1 John's diagnostic statements.

ὁ

the (one)

Nominative

*article (substantizes ptc.)***πιστεύων**

who believes

Pres Act Ptc · Nom Sg Masc · πιστεύω

substantival participle

→ customary present

πιστεύω: 'believe, trust'; the present marks ongoing, settled faith — not a single past assent.

ὅτι

that

conjunction (content of belief)

Ἰησοῦς

Jesus

Nominative

subject of ἔστιν

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ὁ

the

Nominative

article

Χριστός

Christ

Nominative

predicate nominative

Χριστός: 'Anointed, Messiah'; the confession at issue against the secessionists who denied Jesus' messianic-divine identity (cf. 2:22; 4:2).

ἐκ

of

preposition + genitive (source)

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἐκ (source of begetting)

θεός: God; the source of the new birth — divine begetting as the ground of authentic faith.

γεγέννηται

has been born

Perf Pass Indic 3 Sg · γεννάω

main verb

→ intensive perfect (settled state)

γεννάω: 'beget, give birth'; the perfect marks an accomplished, abiding state — the believer stands as one already begotten by God (a Johannine keyword in this chapter).

καὶ

and

coordinating conjunction

πᾶς

everyone

Nominative

substantival adjective (subject)

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἀγαπῶν

who loves

Pres Act Ptc · Nom Sg Masc · ἀγαπάω

substantival participle

→ customary present

ἀγαπάω: 'love'; the covenant-love verb running through the letter, here applied to love for God and his children.

<p>τὸν the (one) Accusative article (substantizes ptc.)</p>	<p>γεννήσαντα who begot Aor Act Ptc · Acc Sg Masc · γεννάω substantival ptc. (direct object) → constative aorist γεννάω: 'beget'; the active aorist names God as the Begetter — the Father loved in his children.</p>	<p>ἀγαπᾷ loves Pres Act Indic 3 Sg · ἀγαπάω main verb → customary present</p>	<p>καὶ also adverbial/ascensive conjunction</p>
<p>τὸν the (one) Accusative article (substantizes ptc.)</p>	<p>γεγεννημένον who has been born Perf Pass Ptc · Acc Sg Masc · γεννάω substantival ptc. (direct object) → intensive perfect γεννάω: 'beget'; the fellow-believer, begotten of God — to love the Father is to love his other children.</p>	<p>ἐξ of preposition + genitive (source)</p>	<p>αὐτοῦ him Genitive object of ἐξ (source)</p>

2 ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν.

By this we know that we love the children of God, whenever we love God and do his commandments.

TEST / CRITERION OF LOVE **ASYNDETON** The characteristic 'by this we know' epistemic formula, here reversing the expected logic: love for God's children is verified not apart from but precisely in loving God and obeying him — love and obedience are mutually implicating.

ἐν

by

preposition + dative (means)

τούτῳ

this

Dative

demonstrative (means; cataphoric)

οὗτος: 'this'; the recurring ἐν τούτῳ formula pointing forward to the ὅταν clause.

γινώσκομεν

we know

Pres Act Indic 1 Pl · γινώσκω

main verb

→ customary present

γινώσκω: 'know, recognize'; experiential knowledge — the assurance the letter aims to give.

ὅτι

that

conjunction (content of knowing)

ἀγαπῶμεν

we love

Pres Act Indic 1 Pl · ἀγαπάω

verb of ὅτι clause

→ customary present

τὰ

the

Accusative

article

τέκνα

children

Accusative

direct object

τέκνον: 'child'; the family of the begotten (v.1) — those born of God.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

ὅταν

whenever

temporal conjunction (+ subjunctive)

ὅταν: 'whenever, when'; introducing the condition under which the love is recognized.

τὸν

the

Accusative

article

θεὸν

God

Accusative

direct object

ἀγαπῶμεν

we love

Pres Act Subj 1 Pl · ἀγαπάω

verb of ὅταν clause

→ present (general)

καὶ

and

coordinating conjunction

τὰς

the

Accusative

article

ἐντολάς

commandments

Accusative

direct object

ἐντολή: 'commandment'; God's commands, summed in faith and love (3:23).

αὐτοῦ

his

Genitive

genitive of possession

ποιῶμεν

we do

Pres Act Subj 1 Pl · ποιέω

verb of ὅταν clause

→ present (general)

ποιέω: 'do, keep'; the doing of the commandments as the concrete expression of love.

3 αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν,

For this is the love of God, that we keep his commandments — and his commandments are not burdensome,

GROUND (DEFINITION OF LOVE) **γάρ** The γάρ grounds v.2: love for God is by definition the keeping of his commandments (the ἵνα supplies the content), and lest this seem oppressive, John adds that the commands are not heavy — a claim the next clause will explain by appeal to the new birth.

αὕτη

this

Nominative

demonstrative (subject; cataphoric)

οὗτος: 'this'; pointing forward to the ἵνα clause that defines love.

γάρ

for

causal/explanatory conjunction

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ἡ

the

Nominative

article

ἀγάπη

love

Nominative

predicate nominative

ἀγάπη: 'love'; the love of/for God, defined here functionally as obedience.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

objective genitive (love for God)

θεός: God; the genitive is most naturally objective — our love directed toward God.

ἵνα

that

conjunction (epexegetical content, + subjunctive)

ἵνα: here epexegetical, supplying the content of 'this' rather than purpose.

τὰς

the

Accusative

article

ἐντολάς

commandments

Accusative

direct object

ἐντολή: 'commandment'; cf. v.2 — obedience as the substance of love.

αὐτοῦ

his

Genitive

genitive of possession

τηρώμεν

we keep

Pres Act Subj 1 Pl · τηρέω

verb of ἵνα clause

→ present (general/ongoing)

τηρέω: 'keep, observe, guard'; the Johannine verb for faithful, watchful obedience.

καὶ

and

coordinating conjunction

αἱ

the

Nominative

article

ἐντολαί

commandments

Nominative

subject

αὐτοῦ

his

Genitive

genitive of possession

βαρεῖαι

burdensome

Nominative

predicate adjective

βαρὺς: 'heavy, burdensome'; perhaps echoing Jesus' contrast with the scribes' heavy loads (Mt 23:4; cf. 11:30).

οὐκ

not

negative particle

εἰσίν

are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative present

4 ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἢ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

because everything that has been born of God conquers the world; and this is the victory that has conquered the world: our faith.

GROUND (WHY THE COMMANDS ARE NOT HEAVY) **ὅτι** The ὅτι explains why obedience is no burden: the divinely begotten possess a world-conquering power. John then names that power — faith — in a tight, almost creedal apposition, moving from the neuter abstraction (πᾶν τὸ γεγεννημένον) to the concrete confessor of v.5.

ὅτι

because

causal conjunction

πᾶν

everything

Nominative

substantival adjective (subject)

πᾶς: 'all, every'; the neuter generalizes — every begotten reality, the whole class of the reborn.

τὸ

the (thing)

Nominative

article (substantizes ptc.)

γεγεννημένον

that has been born

Perf Pass Ptc · Nom Sg Neut · γεννάω

substantival participle (subject)

→ intensive perfect

γεννάω: 'beget'; the neuter abstracts the new birth as a power-bearing reality, not just individual persons.

ἐκ

of

preposition + genitive (source)

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἐκ (source)

νικᾷ

conquers

Pres Act Indic 3 Sg · νικάω

main verb

→ customary/gnomic present

νικάω: 'conquer, overcome, be victorious'; a Johannine theme (2:13–14; 4:4; Rev) — the believer's triumph over the hostile world-order.

τὸν

the

Accusative

article

κόσμον

world

Accusative

direct object

κόσμος: 'world'; the God-opposed order of fallen humanity (cf. 2:15–17), what is conquered by faith.

καὶ

and

coordinating conjunction

αὕτη

this

Nominative

demonstrative (subject; cataphoric)

οὗτος: 'this'; pointing ahead to the closing apposition ἡ πίστις ἡμῶν.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ἡ

the

Nominative

article

νίκη

victory

Nominative

predicate nominative

νίκη: 'victory'; NT hapax — the cognate noun of νικάω, naming the conquering act/power itself.

ἡ

the (one)

Nominative

article (substantizes ptc.)

νικήσασα

that has conquered

Aor Act Ptc · Nom Sg Fem · νικάω

attributive participle

→ constative aorist (accomplished)

νικάω: 'conquer'; the aorist views the victory as a completed achievement — won decisively in conversion-faith.

τὸν

the

Accusative

article

κόσμον

world

Accusative

direct object of ptc.

ἡ

the

Nominative

article

πίστις

faith

Nominative

apposition to αὕτη/νίκη

πίστις: 'faith'; the only occurrence of the noun in the Johannine letters — the conquering power explicitly named.

ἡμῶν

our

Genitive

genitive of possession

5 τίς δέ ἐστιν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ θεοῦ;

And who is the one who conquers the world, except the one who believes that Jesus is the Son of God?

RHETORICAL QUESTION (SPECIFYING THE CONQUEROR)

δέ

A rhetorical question with only one possible answer narrows the abstract 'faith' (v.4) to its concrete confessional content: the conqueror is precisely the one whose faith holds that Jesus is the Son of God — the confession that bridges to the testimony-section.

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'; the rhetorical interrogative expecting the self-evident answer of v.5b.

δέ

and

developmental conjunction

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ὁ

the (one)

Nominative

article (substantizes ptc.)

νικῶν

who conquers

Pres Act Ptc · Nom Sg Masc · νικάω

substantival participle (pred. nom.)

→ customary present

νικάω: 'conquer'; resuming v.4 — the conqueror is now identified by his confession.

τὸν

the

Accusative

article

κόσμον

world

Accusative

direct object of ptc.

εἰ

if

particle (in εἰ μὴ idiom)

<p>μὴ not negative (εἰ μὴ = 'except')</p> <p>εἰ μὴ: 'except, if not'; restricting the answer to the believing confessor alone.</p>	<p>ὁ the (one) Nominative article (substantizes ptc.)</p>	<p>πιστεύων who believes Pres Act Ptc · Nom Sg Masc · πιστεύω substantival participle → customary present</p> <p>πιστεύω: 'believe'; the present of abiding faith, as in v.1.</p>	<p>ὅτι that conjunction (content of belief)</p>
<p>Ἰησοῦς Jesus Nominative subject of ἐστίν</p>	<p>ἐστίν is Pres Act Indic 3 Sg · εἰμί copula → stative present</p>	<p>ὁ the Nominative article</p>	<p>υἱός Son Nominative predicate nominative</p> <p>υἱός: 'Son'; the confession sharpens from 'the Christ' (v.1) to 'the Son of God,' the divine-sonship at the letter's heart.</p>
<p>τοῦ of Genitive article</p>	<p>θεοῦ God Genitive genitive of relationship</p>		

6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια.

This is the one who came through water and blood, Jesus Christ — not in the water only but in the water and in the blood; and the Spirit is the one who testifies, because the Spirit is the truth.

CHRISTOLOGICAL GROUNDING OF THE TESTIMONY ASYNDETON Opening the testimony-section: the same Jesus confessed in v.5 'came' through water and blood — most likely his baptism and his death — countering any teaching that severed the Christ from the suffering Jesus. The emphatic correction ('not in the water only') and the Spirit's witness establish the three witnesses of vv.7–8.

οὗτός

this (one)

Nominative

demonstrative (subject)

οὗτος: 'this one'; resuming 'the Son of God' (v.5) as the subject now described.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἐλθῶν

who came

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

substantival participle (pred. nom.)

→ constative aorist

ἔρχομαι: 'come'; the aorist of the historic coming/mission of Christ, accomplished through water and blood.

δι'

through

preposition + genitive (attendant means)

ὑδατος

water

Genitive

object of διά

ὑδωρ: 'water'; most likely Jesus' baptism (the beginning of his ministry), against a docetic/Cerinthian split of Jesus and the Christ.

καὶ

and

coordinating conjunction

αἵματος

blood

Genitive

object of διά

αἷμα: 'blood'; the death on the cross — the Christ did not abandon Jesus before the passion, but came through the blood too.

Ἰησοῦς

Jesus

Nominative

apposition to ὁ ἐλθῶν

Χριστός

Christ

Nominative

apposition (title)

Χριστός: 'Christ'; 'Jesus Christ' names the unity of person the secessionists denied.

οὐκ

not

negative particle

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

ὑδατι

water

Dative

object of ἐν (sphere)

ὑδωρ: 'water'; the shift from διά+gen. to ἐν+dat. stresses the sphere/element of the coming.

μόνον

only

adverb (limiting)

μόνον: 'only'; the emphatic correction — the water alone (baptism) is not enough; the blood (death) is essential.

ἀλλ'

but

adversative conjunction

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

ὕδατι

water

Dative

object of ἐν (sphere)

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

αἵματι

blood

Dative

object of ἐν (sphere)

αἷμα: 'blood'; the death, repeated and joined to the water as the dual ground of the witness.

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

πνεῦμά

Spirit

Nominative

subject

πνεῦμα: 'Spirit'; the Holy Spirit, the present, living witness joined to the historic water and blood.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

τὸ

the (one)

Nominative

article (substantizes ptc.)

μαρτυροῦν

who testifies

Pres Act Ptc · Nom Sg Neut · μαρτυρέω

substantival participle (pred. nom.)

→ customary present

μαρτυρέω: 'bear witness, testify'; the keyword of the section — the Spirit's ongoing attestation.

ὅτι

because

causal conjunction

τὸ

the

Nominative

article

πνεῦμά

Spirit

Nominative

subject

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ἡ

the

Nominative

article

ἀλήθεια

truth

Nominative

predicate nominative

ἀλήθεια: 'truth'; the Spirit is truth itself (cf. John 14:17; 16:13) — hence his witness is reliable.

7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες,

For there are three that testify:

GROUND (THE THREE WITNESSES) **ὅτι** The critical text reads simply 'there are three that testify' — the so-called Johannine Comma (the heavenly witnesses: Father, Word, Holy Spirit) is absent from the early Greek tradition and is not part of the text. The ὅτι grounds the Spirit's reliable witness (v.6) by invoking the OT principle of multiple witnesses (Deut 19:15).

ὅτι

for

causal conjunction

τρεῖς

three

Nominative

predicate nominative (numeral)

τρεῖς; 'three'; the number satisfying the OT requirement of two or three witnesses (Deut 19:15).

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative present

οἱ

the (ones)

Nominative

article (substantizes ptc.)

μαρτυροῦντες

who testify

Pres Act Ptc · Nom Pl Masc · μαρτυρέω

substantival participle (subject)

→ customary present

μαρτυρέω: 'testify'; the present marks an ongoing, standing testimony (the masculine plural here precedes the neuter triad of v.8).

8 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

the Spirit and the water and the blood, and the three are unto the one.

IDENTIFICATION OF THE WITNESSES **ASYNDETON** The three witnesses are named — Spirit, water, blood — picking up v.6; their testimony converges (εἰς τὸ ἓν, 'unto the one [purpose/witness]'), all pointing to the one truth about the Son. The Comma's clause naming the heavenly witnesses is absent here, as in the earliest Greek text.

τὸ

the

Nominative

article

πνεῦμα

Spirit

Nominative

apposition to οἱ μαρτυροῦντες

πνεῦμα: 'Spirit'; named first — the living divine witness.

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

ὕδωρ

water

Nominative

apposition (coordinate witness)

ὕδωρ: 'water'; the baptism-witness of v.6, now itself a testifier.

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

αἷμα

blood

Nominative

apposition (coordinate witness)

αἷμα: 'blood'; the death-witness of v.6, the third testifier.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>τρῆς three Nominative <i>substantival numeral (subject)</i> τρεῖς: 'three'; the masculine resumes v.7, gathering the three neuters as a single testimony.</p>	<p>εἰς unto <i>preposition + accusative (goal/result)</i></p>
<p>τὸ the Accusative <i>article</i></p>	<p>ἓν one Accusative <i>object of εἰς (the single object/agreement)</i> εἷς: 'one'; εἰς τὸ ἓν — the three converge upon one and the same witness (agreeing testimony), not a metaphysical unity.</p>	<p>εἰσιν are Pres Act Indic 3 Pl · εἰμί <i>copula</i> → <i>stative present</i></p>	

9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.

If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God, that he has testified concerning his Son.

A FORTIORI ARGUMENT FROM TESTIMONY **ASYNDETON** A first-class conditional ('if — as is the case'): since human testimony is routinely accepted, God's testimony — the threefold witness of vv.6–8 — is weightier still. The double ὅτι defines the content: God's witness is what he has borne about his Son.

<p>εἰ if <i>conjunction (first-class condition)</i> εἰ: 'if'; with the indicative, assuming the premise true for the argument.</p>	<p>τὴν the Accusative <i>article</i></p>	<p>μαρτυρίαν testimony Accusative <i>direct object</i> μαρτυρία: 'testimony, witness'; the noun now dominates the paragraph (vv.9–11).</p>	<p>τῶν of Genitive <i>article</i></p>
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ἄνθρώπων

men

Genitive

subjective genitive (whose testimony)

ἄνθρωπος: 'human being'; human legal testimony, routinely accepted in courts.

λαμβάνομεν

we receive

Pres Act Indic 1 Pl · λαμβάνω

verb of protasis

→ customary present

λαμβάνω: 'receive, accept'; here of accepting testimony as valid.

ἡ

the

Nominative

article

μαρτυρία

testimony

Nominative

subject

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

subjective genitive

μείζων

greater

Nominative

predicate adjective (comparative)

μέγας (compar. μείζων): 'greater'; God's witness outweighs all human attestation.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ὅτι

for

causal conjunction

αὕτη

this

Nominative

demonstrative (subject; cataphoric)

οὗτος: 'this'; pointing to the second ὅτι clause that defines the testimony.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ἡ

the

Nominative

article

μαρτυρία

testimony

Nominative

predicate nominative

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

subjective genitive

ὅτι

that

conjunction (epexegetical content)

ὅτι: here defining the content of 'this' — what the testimony consists in.

μεμαρτύρηκεν

he has testified

Perf Act Indic 3 Sg · μαρτυρέω

verb of ὅτι clause

→ intensive perfect (abiding witness)

μαρτυρέω: 'testify'; the perfect marks God's witness as given and still standing.

περὶ

concerning

preposition + genitive (reference)

τοῦ

the

Genitive

article

υἱοῦ

Son

Genitive

object of περὶ (reference)

υἱός: 'Son'; the content of God's testimony is his Son (cf. the Father's voice at the baptism, John 1:34).

αὐτοῦ

his

Genitive

genitive of relationship

10 ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made him a liar, because he has not believed in the testimony that God has testified concerning his Son.

ANTITHESIS (BELIEVER VS. UNBELIEVER) ASYNDETON The two responses to God's witness, set in sharp contrast: the believer internalizes the testimony, while the unbeliever, by rejecting it, in effect accuses God of lying — the gravest charge in the letter (cf. 1:10).

ὁ

the (one)

Nominative

article (substantizes ptc.)

πιστεύων

who believes

Pres Act Ptc · Nom Sg Masc · πιστεύω

substantival participle (subject)

→ customary present

πιστεύω: 'believe'; πιστεύω εἰς ('believe into') marks committed trust in the person of the Son.

εἰς

in

preposition + accusative (object of faith)

τὸν

the

Accusative

article

υἰὸν

Son

Accusative

object of εἰς

υἰός: 'Son'; the object of saving faith.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ stative present

ἔχω: 'have, hold'; the believer possesses the testimony as an inward, abiding reality (the Spirit's inner witness).

τὴν

the

Accusative

article

μαρτυρίαν

testimony

Accusative

direct object

ἐν

in

preposition + dative (place)

ἑαυτῷ

himself

Dative

reflexive pronoun (location)

ἑαυτοῦ: 'himself'; the witness is borne within the believer (some witnesses read αὐτῷ).

ὁ

the (one)

Nominative

article (substantizes ptc.)

μή

not

negative particle (w/ ptc.)

πιστεύων

who believes

Pres Act Ptc · Nom Sg Masc · πιστεύω

substantival participle (subject)

→ customary present

πιστεύω: here + dative ('believe God,' i.e. credit his word) — the parallel to πιστεύω εἰς.

τῷ

the

Dative

article

θεῷ

God

Dative

dat. object of πιστεύω (credit)

ψεύστην

a liar

Accusative

object complement (predicate acc.)

ψεύστης: 'liar'; to disbelieve God's witness is to call God himself false (cf. 1:10; John 8:44).

πεποίηκεν

has made

Perf Act Indic 3 Sg · ποιέω

main verb

→ intensive perfect (resultant state)

ποιέω: 'make, render'; the perfect stresses the abiding affront — has made and so holds God a liar.

αὐτόν

him

Accusative

direct object

ὅτι

because

causal conjunction

οὐ

not

negative particle

πεπίστευκεν

he has believed

Perf Act Indic 3 Sg · πιστεύω

verb of causal clause

→ intensive perfect

πιστεύω: 'believe'; the perfect marks settled unbelief — a standing refusal of the witness.

εἰς

in

preposition + accusative (object of faith)

<p>τὴν the Accusative article</p>	<p>μαρτυρίαν testimony Accusative object of εἰς</p>	<p>ἣν that Accusative relative pronoun (cognate acc.) ὅς; relative; cognate accusative with μαρτύρηκεν — 'the testimony that he testified.'</p>	<p>μεμαρτύρηκεν has testified Perf Act Indic 3 Sg · μαρτυρέω verb of relative clause → intensive perfect μαρτυρέω: 'testify'; resuming v.9 — the abiding divine witness about the Son.</p>
<p>ὁ the Nominative article</p>	<p>θεός God Nominative subject of relative clause</p>	<p>περὶ concerning preposition + genitive (reference)</p>	<p>τοῦ the Genitive article</p>
<p>υἱοῦ Son Genitive object of περί υἱός: 'Son'; the object of the testimony, as in v.9.</p>	<p>αὐτοῦ his Genitive genitive of relationship</p>		

11 καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.

And this is the testimony, that God gave us eternal life, and this life is in his Son.

CONTENT OF THE TESTIMONY **καὶ** The witness now spelled out as gift and locus: God gave eternal life, and that life is found in the Son. The double αὕτη structure (the testimony ... this life) ties the content of the witness to the place where life is had.

καὶ
and

coordinating conjunction

αὕτη
this

Nominative

demonstrative (subject; cataphoric)

οὗτος: 'this'; pointing to the ὅτι clause
defining the testimony's content.

ἐστὶν
is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ἡ
the

Nominative

article

μαρτυρία
testimony

Nominative

predicate nominative

μαρτυρία: 'testimony'; the witness whose
content is the gift of life in the Son.

ὅτι
that

conjunction (epexegetical content)

ζωὴν
life

Accusative

direct object

ζωή: 'life'; eschatological, divine life — a
central Johannine gift.

αἰώνιον
eternal

Accusative

attributive adjective

αἰώνιος: 'eternal, of the age to come'; not
mere endlessness but the life of the coming
age, present now.

ἔδωκεν
gave

Aor Act Indic 3 Sg · δίδωμι

verb of ὅτι clause

→ constative aorist

δίδωμι: 'give'; the aorist views the gift as a
definite act of God.

ἡμῖν
to us

Dative

dat. of recipient

ὁ
the

Nominative

article

θεός
God

Nominative

subject

καὶ
and

coordinating conjunction

αὕτη
this

Nominative

demonstrative (attributive w/ ζωή)

οὗτος: 'this'; 'this life' — the very eternal
life just named.

ἡ
the

Nominative

article

ζωή
life

Nominative

subject

ζωή: 'life'; resumed as subject — its locus
now specified.

ἐν
in
preposition + dative (locus/sphere)

τῷ
the
Dative
article

υἱῷ
Son
Dative
object of ἐν (locus of life)
υἱός: 'Son'; life is located in the Son –
hence v.12's exclusive logic.

αὐτοῦ
his
Genitive
genitive of relationship

ἐστίν
is
Pres Act Indic 3 Sg · εἰμί
copula
→ stative present

12 ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.

The one who has the Son has the life; the one who does not have the Son of God does not have the life.

COROLLARY (EXCLUSIVE POSSESSION OF LIFE) ASYNDETON The clinching antithesis of the testimony-section: because life is in the Son (v.11), to have the Son is to have life and to lack the Son is to lack it. The bare, balanced clauses leave no third possibility.

ὁ
the (one)
Nominative
article (substantizes ptc.)

ἔχων
who has
Pres Act Ptc · Nom Sg Masc · ἔχω
substantival participle (subject)
→ customary present
ἔχω: 'have, possess'; having the Son = being in saving relationship with him.

τὸν
the
Accusative
article

υἱὸν
Son
Accusative
direct object
υἱός: 'Son'; the one whose possession is life itself.

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ stative present

τήν

the

Accusative

article

ζωήν

life

Accusative

direct object

ζωή: 'life'; the eternal life of v.11, possessed with the Son.

ὁ

the (one)

Nominative

article (substantizes ptc.)

μή

not

negative particle (w/ ptc.)

ἔχων

who has

Pres Act Ptc · Nom Sg Masc · ἔχω

substantival participle (subject)

→ customary present

ἔχω: 'have'; the negated counterpart — lacking the Son.

τόν

the

Accusative

article

υἱόν

Son

Accusative

direct object

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

θεός: 'God'; the fuller title 'the Son of God' in the negative limb heightens the gravity of lacking him.

τήν

the

Accusative

article

ζωήν

life

Accusative

direct object (fronted)

οὐκ

not

negative particle

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ stative present

13 Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

These things I wrote to you, that you may know that you have eternal life — to you who believe in the name of the Son of God.

STATEMENT OF PURPOSE (ASSURANCE) **ASYNDETON** The letter's purpose-statement, paralleling John 20:31: the apostle has written so that believers may know they already possess eternal life. The dative 'to you who believe' names the addressees and the ground of the assurance.

Ταῦτα

these things

Accusative

demonstrative (direct object)

οὗτος; 'these things'; the contents of the letter (or at least the foregoing).

ἔγραψα

I wrote

Aor Act Indic 1 Sg · γράφω

main verb

→ *epistolary aorist*

γράφω: 'write'; the epistolary aorist views the act of writing from the readers' standpoint.

ὑμῖν

to you

Dative

dat. of recipient

ἵνα

that

conjunction (purpose, + subjunctive)

ἵνα: 'in order that'; the purpose of the writing.

εἰδῆτε

you may know

Perf Act Subj 2 Pl · οἶδα

verb of ἵνα clause

→ *perfect-as-present (settled knowledge)*

οἶδα: 'know'; the perfect-form verb with present sense — assured, settled knowledge, the aim of the letter.

ὅτι

that

conjunction (content of knowing)

ζωὴν

life

Accusative

direct object

ζωή: 'life'; the eternal life of vv.11–12, now possessed and known to be possessed.

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

verb of ὅτι clause

→ *stative present (present possession)*

ἔχω: 'have'; the present marks eternal life as a present, already-held possession.

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal'; cf. v.11 — the life of the age to come.

τοῖς

to the (ones)

Dative

article (substantizes ptc.; apposition to ὑμῖν)

πιστεύουσιν

who believe

Pres Act Ptc · Dat Pl Masc · πιστεύω

substantival ptc. in apposition to ὑμῖν

→ customary present

πιστεύω: 'believe'; the addressees defined by their ongoing faith in the Son's name.

εἰς

in

preposition + accusative (object of faith)

τὸ

the

Accusative

article

ὄνομα

name

Accusative

object of εἰς

ὄνομα: 'name'; the name = the person and revealed identity of the Son, the object of faith.

τοῦ

of the

Genitive

article

υἱοῦ

Son

Genitive

genitive (whose name)

υἱός: 'Son'; cf. v.5, the consistent object of confession and faith.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

14 καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν.

And this is the confidence that we have toward him, that if we ask anything according to his will, he hears us.

CONSEQUENCE OF ASSURANCE (CONFIDENT PRAYER) καὶ From the assurance of life flows boldness in prayer: παρρησία (frank confidence) before God, qualified by 'according to his will' — not a blank check but aligned petition that God reliably hears.

καὶ
and

coordinating conjunction

αὕτη
this

Nominative

demonstrative (subject; cataphoric)

οὗτος: 'this'; pointing to the ὅτι clause defining the confidence.

ἐστὶν
is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ἡ
the

Nominative

article

παρρησία
confidence

Nominative

predicate nominative

παρρησία: 'boldness, frank confidence, freedom of speech'; here the believer's freedom to approach God in prayer (cf. 3:21–22).

ἣν
that

Accusative

relative pronoun (direct object)

ἔχομεν
we have

Pres Act Indic 1 Pl · ἔχω

verb of relative clause

→ stative present

ἔχω: 'have, hold'; the confidence is a present possession.

πρὸς
toward

preposition + accusative (relational direction)

αὐτόν
him

Accusative

object of πρὸς

ὅτι
that

conjunction (epexegetical content)

ὅτι: defining the content of 'this confidence.'

ἐάν
if

conjunction (third-class condition)

ἐάν: 'if'; with the subjunctive, a general/probable condition.

τι
anything

Accusative

indefinite pronoun (direct object)

τις: 'anything'; the breadth qualified by 'according to his will.'

αἰτώμεθα
we ask

Pres Mid Subj 1 Pl · αἰτέω

verb of protasis

→ present (general)

αἰτέω: 'ask, request'; the middle perhaps nuancing personal interest in the request.

κατὰ
according to

preposition + accusative (standard)

τὸ
the

Accusative

article

θέλημα
will

Accusative

object of κατὰ (standard of asking)

θέλημα: 'will'; the decisive qualifier — petition aligned to God's will is the prayer God answers.

αὐτοῦ

his

Genitive

genitive of possession

ἀκούει

he hears

Pres Act Indic 3 Sg · ἀκούω

main verb (apodosis)

→ customary/gnomic present

ἀκούω: 'hear'; here 'hear favorably, heed'
— God's attentive response to aligned prayer.

ἡμῶν

us

Genitive

genitive object of ἀκούω

15 καὶ ἔὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὃ ἔὰν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν ἀπ' αὐτοῦ.

And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him.

INFERENCE FROM CONFIDENT PRAYER **καὶ** An inference drawn from v.14: knowing that God hears entails knowing that we already 'have' (as good as granted) the very requests made — the perfect ἠτήκαμεν / present ἔχομεν conveying the certainty of answered prayer.

καὶ

and

coordinating conjunction

ἔὰν

if

conjunction (condition; here w/ indic.)

ἔάν: 'if'; here followed by the indicative οἶδαμεν, treating the premise as real.

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

verb of protasis

→ perfect-as-present

οἶδα: 'know'; settled knowledge, the ground of the inference.

ὅτι

that

conjunction (content of knowing)

ἀκούει

he hears

Pres Act Indic 3 Sg · ἀκούω

verb of *ὅτι* clause

→ customary present

ἀκούω: 'hear, heed'; resuming v.14.

ἡμῶν

us

Genitive

genitive object of ἀκούω

ὄ

what

Accusative

relative pronoun (acc. of respect)

ὄς; relative; ὄ ἐάν, 'whatever' — the indefinite content of the request.

ἐάν

ever

particle (generalizing ὄ ἐάν)

ἐάν: here the generalizing particle with the relative ('whatever').

αἰτώμεθα

we ask

Pres Mid Subj 1 Pl · αἰτέω

verb of relative clause

→ present (general)

αἰτέω: 'ask'; cf. v.14.

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb (apodosis)

→ perfect-as-present

οἶδα: 'know'; the apodosis — the assured conclusion.

ὅτι

that

conjunction (content of knowing)

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

verb of *ὅτι* clause

→ present (proleptic certainty)

ἔχω: 'have'; the present treats the granting as already secure.

τὰ

the

Accusative

article

αἰτήματα

requests

Accusative

direct object

αἴτημα: 'request, petition'; the concrete things asked for, now possessed.

ἃ

that

Accusative

relative pronoun (direct object)

ἠτήκαμεν

we have asked

Perf Act Indic 1 Pl · αἰτέω

verb of relative clause

→ intensive perfect

αἰτέω: 'ask'; the perfect — requests made and standing before God.

ἀπ'

of

preposition + genitive (source)

αὐτοῦ

him

Genitive

object of ἀπό (source)

16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἀμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.

If anyone sees his brother sinning a sin not unto death, he shall ask, and he will give him life — for those who sin not unto death. There is a sin unto death; I do not say that he should ask concerning that.

APPLICATION (INTERCESSION AND ITS LIMIT) **ASYNDETON** Confident prayer applied to a brother's sin: the intercessor asks and God gives life — for sins 'not unto death.' But there is a 'sin unto death' (most likely the decisive, persistent apostasy/denial of the Son characterizing the secessionists), for which John pointedly does not command intercession.

Ἐάν

if

conjunction (third-class condition)

ἔάν: 'if'; the general case introduced.

τις

anyone

Nominative

indefinite pronoun (subject)

τις: 'anyone'; any member of the community.

ἴδῃ

sees

Aor Act Subj 3 Sg · ὁράω

verb of protasis

→ constative aorist

ὁράω: 'see, observe'; witnessing a brother in sin.

τὸν

the

Accusative

article

ἀδελφὸν

brother

Accusative

direct object

ἀδελφός: 'brother'; a fellow believer within the community.

αὐτοῦ

his

Genitive

genitive of relationship

ἀμαρτάνοντα

sinning

Pres Act Ptc · Acc Sg Masc · ἀμαρτάνω

predicate (supplementary) participle

→ present (in progress)

ἀμαρτάνω: 'sin, miss the mark'; the present depicts the brother caught in the act/state of sinning.

ἀμαρτίαν

a sin

Accusative

cognate accusative

ἀμαρτία: 'sin'; cognate object — 'sinning a sin.'

μή

not

negative particle

πρός

unto

preposition + accusative (tendency/result)

πρός: here 'tending toward, leading to' — characterizing the sin's outcome.

θάνατον

death

Accusative

object of πρὸς

θάνατος: 'death'; spiritual/eternal death — a sin 'not unto death' does not sever from the life of v.11.

αἰτήσει

he shall ask

Fut Act Indic 3 Sg · αἰτέω

main verb (apodosis)

→ *imperative/predictive future*

αἰτέω: 'ask'; the future functions as gentle command/expectation — he is to intercede.

καὶ

and

coordinating conjunction

δώσει

he will give

Fut Act Indic 3 Sg · δίδωμι

main verb

→ *predictive future*

δίδωμι: 'give'; subject most likely God (some take the intercessor as agent) — life granted in answer to prayer.

αὐτῷ

him

Dative

dat. of recipient

ζωήν

life

Accusative

direct object

ζωή: 'life'; the restored/preserved life of the erring but not apostate brother.

τοῖς

to those

Dative

article (substantizes ptc.)

ἁμαρτάνουσιν

who sin

Pres Act Ptc · Dat Pl Masc · ἁμαρτάνω

substantival ptc. (dat. in apposition / restatement)

→ *customary present*

ἁμαρτάνω: 'sin'; restating the recipients — those whose sin is not unto death.

μή

not

negative particle

πρός

unto

preposition + accusative (tendency)

<p>θάνατον death Accusative <i>object of πρὸς</i></p>	<p>ἔστιν there is Pres Act Indic 3 Sg · εἰμί <i>existential verb</i> → stative present εἰμί: 'there is'; accented ἔστιν marks the existential assertion.</p>	<p>ἁμαρτία a sin Nominative <i>subject (existential)</i> ἁμαρτία: 'sin'; the 'sin unto death' — most likely the apostate denial of the Son (cf. vv.10–12; 2:19, 22).</p>	<p>πρὸς unto <i>preposition + accusative (tendency)</i></p>
<p>θάνατον death Accusative <i>object of πρὸς</i> θάνατος: 'death'; here the death that this decisive sin issues in — eternal, not merely physical.</p>	<p>οὐ not <i>negative particle</i></p>	<p>περὶ concerning <i>preposition + genitive (reference)</i></p>	<p>ἐκείνης that Genitive <i>demonstrative (object of περὶ)</i> ἐκεῖνος: 'that (one)'; the remote demonstrative — that [sin], the deadly one.</p>
<p>λέγω I say Pres Act Indic 1 Sg · λέγω <i>main verb</i> → customary present λέγω: 'say'; John withholds a command to intercede — he does not forbid prayer, but pointedly does not enjoin it.</p>	<p>ἵνα that <i>conjunction (content/object, + subjunctive)</i> ἵνα: introducing the content of what he does not say.</p>	<p>ἔρωτηση he should ask Aor Act Subj 3 Sg · ἐρωτάω <i>verb of ἵνα clause</i> → constative aorist ἐρωτάω: 'ask, request'; here interchangeable with αἰτέω — the requested intercession.</p>	

17 πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

All unrighteousness is sin, and there is sin not unto death.

CLARIFICATION (GRAVITY AND LIMIT OF SIN) **ASYNDETON** A balancing clarification: all wrongdoing is genuinely sin (no minimizing), yet not all sin is the deadly kind — preserving both the seriousness of sin and the hope of intercession for the erring brother of v.16.

πᾶσα

all

Nominative

attributive adjective

παῖς: 'all, every'; every instance of unrighteousness qualifies as sin.

ἀδικία

unrighteousness

Nominative

subject

ἀδικία: 'unrighteousness, wrongdoing'; the opposite of the δικαιοσύνη God requires (cf. 1:9).

ἁμαρτία

sin

Nominative

predicate nominative

ἁμαρτία: 'sin'; all wrongdoing is reckoned as sin — none is trivial.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

καὶ

and

coordinating conjunction

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

existential verb

→ stative present

εἰμί: 'there is'; the accented existential, as in v.16.

ἁμαρτία

sin

Nominative

subject (existential)

ἁμαρτία: 'sin'; the non-deadly kind — for which intercession avails (v.16).

οὐ

not

negative particle

πρὸς

unto

preposition + accusative (tendency)

θάνατον

death

Accusative

object of πρὸς

θάνατος: 'death'; the sin that does not lead to (eternal) death.

18 Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.

We know that everyone who has been born of God does not keep sinning, but the one who was born of God keeps him, and the evil one does not touch him.

FIRST 'WE KNOW' AFFIRMATION (PRESERVATION) **ASYNDETON** The first of three closing 'we know' affirmations: the one born of God does not persist in sin (the deadly kind of vv.16–17), because 'the One who was born of God' (most likely the Son) keeps him safe, so that the evil one cannot lay hold of him.

Οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb

→ perfect-as-present

οἶδα: 'know'; the first of the triple οἶδαμεν (vv.18, 19, 20) — confident communal knowledge.

ὅτι

that

conjunction (content of knowing)

πᾶς

everyone

Nominative

substantival adjective (subject)

πᾶς: 'everyone'; the comprehensive subject, as in v.1.

ὁ

the (one)

Nominative

article (substantizes ptc.)

γεγεννημένος

who has been born

Perf Pass Ptc · Nom Sg Masc · γεννάω

substantival participle

→ intensive perfect (abiding state)

γεννάω: 'beget'; the perfect — the believer's settled state as one born of God.

ἐκ

of

preposition + genitive (source)

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἐκ (source)

οὐχ

not

negative particle

ἁμαρτάνει

keeps sinning

Pres Act Indic 3 Sg · ἁμαρτάνω

verb of ὅτι clause

→ customary/durative present

ἁμαρτάνω: 'sin'; the present marks habitual, persistent sinning — the one born of God does not live in sin (cf. 3:6, 9).

ἀλλ'

but

adversative conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

γεννηθεῖς

who was born

Aor Pass Ptc · Nom Sg Masc · γεννάω

substantival participle (subject)

→ constative aorist

γεννάω: 'beget'; the shift to the aorist (and away from the perfect) most likely designates the Son — 'the One born of God' — as the keeper, distinct from the believer.

ἐκ

of

preposition + genitive (source)

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἐκ (source)

τηρεῖ

keeps

Pres Act Indic 3 Sg · τηρέω

main verb

→ customary present

τηρέω: 'keep, guard, protect'; the Son guards the believer (some witnesses/readings make the believer 'keep himself,' ἑαυτόν).

αὐτόν

him

Accusative

direct object

αὐτόν: 'him'; the believer, kept by the Son (the reading ἑαυτόν would make it 'keeps himself').

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

πονηρός

evil one

Nominative

substantival adjective (subject)

πονηρός: 'evil'; ὁ πονηρός = the devil (cf. 2:13–14; 3:12; Matt 6:13).

οὐχ

not

negative particle

ἅπτεται

touches

Pres Mid Indic 3 Sg · ἅπτω

main verb

→ customary present

ἅπτω (mid.): 'touch, lay hold of, harm'; the evil one cannot fasten his grip on the kept believer.

αὐτοῦ

him

Genitive

genitive object of ἅπτεται

19 οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

We know that we are of God, and that the whole world lies in the power of the evil one.

SECOND 'WE KNOW' AFFIRMATION (BELONGING) **ASYNDETON** The second affirmation draws the great Johannine antithesis: 'we' belong to God, while 'the whole world' lies inert in the grasp of the evil one — there is no neutral middle ground between God's family and the kingdom of the πονηρός.

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb

→ perfect-as-present

οἶδα: 'know'; the second οἶδαμεν.

ὅτι

that

conjunction (content of knowing)

ἐκ

of

preposition + genitive (source/belonging)

ἐκ: 'of, from'; ἐκ τοῦ θεοῦ εἶναι = to belong to / originate from God.

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἐκ (belonging)

ἐσμεν

we are

Pres Act Indic 1 Pl · εἰμί

verb of ὅτι clause

→ stative present

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

κόσμος

world

Nominative

subject

κόσμος: 'world'; the God-opposed order, set over against 'we who are of God.'

ὅλος

whole

Nominative

attributive/predicate adjective

ὅλος: 'whole, entire'; the totality of the world-system lies under the evil one.

ἐν

in

preposition + dative (sphere/power)

τῷ

the

Dative

article

πονηρῷ

evil one

Dative

substantival adj. (object of ἐν)

πονηρός: 'evil one'; the devil, in whose grip the world lies (cf. v.18).

κεῖται

lies

Pres Mid Indic 3 Sg · κεῖμαι

main verb

→ *stative present*

κεῖμαι: 'lie, be laid'; the world lies passive/helpless under the evil one's power — a vivid stative image.

20 οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἔσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.

And we know that the Son of God has come and has given us understanding, that we may know the True One; and we are in the True One, in his Son Jesus Christ. This one is the true God and eternal life.

THIRD 'WE KNOW' AFFIRMATION (THE TRUE ONE) **δὲ** The third and climactic affirmation: the Son has come and given understanding to know 'the True One,' and believers are in him — in his Son Jesus Christ. The final οὗτος ('this one') most likely identifies Jesus Christ as 'the true God and eternal life,' a high-Christological summit closing the letter.

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb

→ perfect-as-present

οἶδα: 'know'; the third and culminating οἶδαμεν.

δὲ

and

developmental conjunction

ὅτι

that

conjunction (content of knowing)

ὁ

the

Nominative

article

υἱός

Son

Nominative

subject

υἱός: 'Son'; the Son of God, whose coming grounds true knowledge.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

ἦκει

has come

Pres Act Indic 3 Sg · ἦκω

verb of ὅτι clause

→ present-with-perfect-force (has come and is here)

ἦκω: 'have come, be present'; the present carries perfect force — he has arrived and abides.

καὶ

and

coordinating conjunction

δέδωκεν

has given

Perf Act Indic 3 Sg · δίδωμι

verb of ὅτι clause

→ intensive perfect (abiding gift)

δίδωμι: 'give'; the perfect — the understanding given remains a permanent endowment.

ἡμῖν

us

Dative

dat. of recipient

διάνοιαν

understanding

Accusative

direct object

διάνοια: 'understanding, mind, insight'; the God-given capacity to know the True One.

ἵνα

that

conjunction (purpose, + subjunctive)

ἵνα: 'in order that'; the purpose of the given understanding.

γινώσκωμεν

we may know

Pres Act Subj 1 Pl · γινώσκω

verb of ἵνα clause

→ present (ongoing knowing)

γινώσκω: 'know'; the present marks ongoing, relational knowledge of God.

τὸν

the

Accusative

article

ἀληθινόν

True One

Accusative

substantival adjective (direct object)

ἀληθινός: 'true, real, genuine'; 'the True One' = the true God (the Father, or God in the Son).

καὶ

and

coordinating conjunction

ἐσμὲν

we are

Pres Act Indic 1 Pl · εἰμί

main verb

→ stative present

ἐν

in

preposition + dative (union)

τῷ

the

Dative

article

ἀληθινῷ

True One

Dative

substantival adj. (object of ἐν)

ἀληθινός: 'the True One'; believers abide in him — defined next as 'in his Son.'

ἐν

in

preposition + dative (union; epexegetical)

τῷ

the

Dative

article

υἱῷ

Son

Dative

object of ἐν (apposition to ἀληθινῷ)

υἱός: 'Son'; being 'in the True One' is being 'in his Son' — the two are inseparable.

αὐτοῦ

his

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Dative

apposition to υἱῷ

Χριστῷ

Christ

Dative

apposition (title)

Χριστός: 'Christ'; the full name closing the union-statement.

οὗτος

this one

Nominative

demonstrative (subject)

οὗτος: 'this one'; the nearest antecedent is Jesus Christ — so the clause confesses the Son as 'the true God' (some take the antecedent as the Father).

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ὁ

the

Nominative

article

ἀληθινός

true

Nominative

attributive adjective

ἀληθινός: 'true, real'; 'the true God,' as opposed to the idols of v.21.

θεός

God

Nominative

predicate nominative

θεός: 'God'; the climactic confession — the True One is the true God.

καὶ

and

coordinating conjunction

ζωή

life

Nominative

predicate nominative (coordinate)

ζωή: 'life'; cf. v.11 — he is himself the eternal life given to believers (cf. John 11:25; 14:6).

αἰώνιος

eternal

Nominative

attributive adjective

αἰώνιος: 'eternal'; closing the letter on the same note as its purpose-statement (v.13).

21 Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.

Little children, keep yourselves from idols.

CLOSING CHARGE **ASYNDETON** The abrupt, tender closing imperative: having confessed the 'true God' (v.20), the addressees are charged to guard themselves from idols — anything counterfeit that would supplant the true God and his Son, very possibly including the false christology of the secessionists.

Τεκνία

little children

Vocative

vocative of address

τεκνίων: 'little child'; John's affectionate diminutive of address throughout the letter (2:1, 12, 28; etc.).

φυλάξατε

keep

Aor Act Impv 2 Pl · φυλάσσω

main verb (imperative)

→ *constative/ingressive aorist (urgent command)*

φυλάσσω: 'guard, keep, protect'; the aorist imperative makes the final charge pointed and decisive.

ἑαυτὰ

yourselves

Accusative

reflexive pronoun (direct object)

ἑαυτοῦ: 'yourselves'; the neuter plural agrees with τεκνία — guard your own selves.

ἀπὸ

from

preposition + genitive (separation)

τῶν

the

Genitive

article

εἰδώλων

idols

Genitive

object of ἀπό (separation)

εἰδῶλον: 'idol, image'; false gods and counterfeit objects of devotion — anything set in the place of the true God (v.20).

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. The chapter's principal textual point is at vv.7–8: the so-called 'Johannine Comma' (the trinitarian gloss '... in heaven: the Father, the Word, and the Holy Spirit, and these three are one; and there are three that bear witness on earth ...') is NOT part of the critical text and is omitted here. The Comma is absent from every early Greek manuscript (it surfaces in Greek only in a handful of very late minuscules, evidently retroverted from the Latin), absent from the early versions and the Greek Fathers, and is universally judged a Latin interpolation; the printed text reads simply 'there are three that testify: the Spirit and the water and the blood, and the three are unto the one.' A few further points are passed over without a marginal note: at v.6 some witnesses read 'by water and blood and Spirit' or expand to 'water and blood,' and 'the Spirit is the truth' is uniform; at v.10 the editions divide over ἑαυτῷ ('in himself,' read here) versus αὐτῷ; at v.13 the best text reads the single relative clause 'to you who believe in the name of the Son of God' (later witnesses rearrange and expand); at v.18 the editions divide over ἑαυτόν ('keeps himself') versus αὐτόν ('him [i.e. the begotten One] keeps him'), the latter read here; at v.20 the

editions print ἀληθινῶ and the closing ζωὴ αἰώνιος uniformly. The chapter has 21 verses; none is legitimately omitted by the critical text.

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.