

I JOHN

**The Greek Text:
fully 'parsed' and rhetorically analysed**
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with

**Literal English Translation
to display word order and syntax**

Introduction

From I Howard Marshall, NICNT, *The Epistles of John*, Eerdmans, 1978:

‘The task of the commentator is to serve the text and to help to make it comprehensible to the reader....’

In his own century, the writer/rhetor made it his business to make his work comprehensible to his reader. It is my view that the writer/rhetor employed structure to achieve this and that this has never been properly understood by New Testament Scholars in any age since!

Marshall, in his commentary, presents seven possible structures (of others) and then presents an eighth, his own. Of the first seven, he says that none are ‘free from difficulty’ and that, therefore, it ‘seems preferable to regard the Epistle as being composed of a series of connected paragraphs whose relationship to one another is governed by association of ideas rather than by a logical plan’, and that it is ‘not meant to be divided into large sections on a logical basis’.

My view is that all the NT Books have a plan and that this plan is best discerned by recourse to rhetorical analysis coupled with ‘parsing’.

My summary of the Epistle’s Plan is taken from *NTNT...* 2006 and represents a revision (changes/additional notes are marked in bold italics):

I JOHN

The structure of this treatise is a four section chiasm, ABB'A', where each section comprises parts ABB', which in the longer form is ABB';ABB';ABB'. Each part of these further breaks down into three parts, abb', which, in the main, further break down into three parts each, .a.b.b'. (Compare James for form.)

1.1-2.14	Section A (24 verses)	The Witness; God is light; Living in the Light
A (10 verses)	A 1.1-4 (abb')	'What was from the beginning...', <u>beheld, bear witness</u>
	B 1.5-7 (abb')	'And this is the message...', God <u>is light</u>
	B' 1.8-10 (//)	'If we say we are without sin...'
B (6 verses)	A 2.1-2	'My <u>children, these things I write to you...</u> ', that you do not <u>sin</u>
	B 2.3-5c	'And <u>by this we know...</u> ', keeping the <u>commandments</u>
	B' 2.5d-6	'By <u>this we know...</u> ' walking as he
B' (8 verses)	A 2.7-11	' <u>Beloved...</u> ', <u>commandments, old and new</u>
	B 2.12-13 Gk.	' <u>I write...</u> ', <u>children, fathers, young men</u>
	B' 2.14 Gk.	' <u>I wrote...</u> ', <u>children, fathers, young men</u>
2.15-3.10	Section B (25 verses)	Love not the world
A (9 verses)	A 2.15-17 (//)	'Do not love the world...'
	B 2.18-20	' <u>Children...</u> ', the time is short, antichrist is coming
	B' 2.21-23	' <u>I wrote not</u> to you because you do not know the truth...'
B (7 verses)	A 2.24-25	'What you heard from the beginning, let it remain in you...'
	B 2.26-27	' <u>These things I wrote...</u> ', the <u>anointing, not to stray</u>
	B' 2.28-3.1	'And now, <u>children...</u> ', of righteousness, <u>children of God</u>
B' (9 verses)	A 3.2-3	' <u>Beloved, now we are children of God...</u> ', pure
	B 3.4-6	'Everyone committing sin...', <u>everyone sinning...</u>
	B' 3.7-10	' <u>Children...</u> ', do not <u>stray, everyone not doing right...</u>
3.11-4.13	Section B' (27 verses)	Love one another
A (7 verses)	A 3.11-12 (//)	'For this is the message...', <u>love one another</u>
	B 3.13-15	'Do not marvel, <u>brothers</u> , if the world hates you...'
	B' 3.16-17	'By this we have known love...', for the <u>brothers...</u>
B (10 verses)	A 3.18-20	' <u>Children</u> , let us not <u>love</u> in word, nor in the tongue...'
	B 3.21-24	' <u>Beloved</u> , if our heart...', confidence with God
	B' 4.1-3	' <u>Beloved</u> , do not believe every spirit...'
B' (10 verses)	A 4.4-6	'You are of God, <u>children...</u> , Spirit of truth and... error'
	B 4.7-10	' <u>Beloved</u> , let us <u>love one another...</u> ', God's <u>love is in us</u>
	B' 4.11-13	' <u>Beloved</u> , if God so loved..., we also ought to <u>love one another</u>
4.14-5.20	Section A' (28 verses)	The Witness; God is love; and Eternal Life
A (8 verses)	A 4.14-16b (//)	'... <u>beheld and bear witness...</u> ', Son, Saviour of <u>the world</u>
	B 4.16c-18	' <u>God is love...</u> ', love perfected, confidence in the day...
	B' 4.19-21	' <u>We love</u> because he first loved us...', the one <u>loving God</u>
B (12 verses)	A 4.1-5	Everyone believing that Jesus is the Christ..., <u>the world</u>
	B 5.6-8 (vv. Added)	The threefold witness of heaven and of earth
	B' 5.9-12	'If the <u>witness of men</u> we receive, <u>God's witness is greater</u>
B' (8 verses)	A 5.13-15	' <u>These things I wrote...</u> ', that you may know... <u>life eternal</u>
	B 5.16-17	Asking for an erring brother: sin and mortal sin
	B' 5.18-20	' <u>We know...</u> ': the one of God; the world; <u>eternal life</u>

Notes:

5.21 is not original to this work: 5.18-20 is complete without it; hence also the treatise.

As I finished preparing the presentation above, the first time around, I was actually completing my task of preparing all my first summaries of all the Books of the New Testament. (John's other letters and Jude were completed before this because they were the smaller!) It was New Year's Day 2004 and it was a particularly significant moment for me to savour, though it bothered me then and it still does: 'How is it that we have not been seeing all these (obvious) arrangements before now?'

In this first letter of John, what particularly stands out for me is the composite message of the two middle sections: 'Love not the world: love one another'. I've certainly not seen that before!

‘You may well have unearthed a style of writing by the author in which he says something (A) and then adds two comments (B B’) that take it further in some way. That would be the way in which his mind works, and if so it is helpful to spot it.... But how are the B and B’ sections related to one another and to A? What kind of logic is at work. Consider how many modern sermons have three points: what would lead you to analyse these as A B B’ rather than A B C?’

The rhetor is disciplined in his writing method. Each whole part of the Letter comprises three parts, ABB’, where A is the introductory part, B is the first development and B’ is the second, often paralleling, completing development.

This method works at the level of sectional structure (three parts per Section in all, ABB’), at the sub-sectional level (each with three whole parts, ABB’) and at each of the lower structural levels too.

It is possible that three part sermons (surely, now ‘old fashioned’?) are better described by ABB’ than ABC. ABC suggests linear progression. B leaving A behind? C leaving B behind? Yes?

In all the NT Books, the rhetors employ this ABB’ (abb’) writing style. I think of the following as one of the clearest examples:

In the beginning was the Word	a
and the Word was with God	b
and the Word was God. (or lit. ‘and God was the Word’)	b’

The third line, b’, of these three lines, balances the second line, b, and so completes the construction which is the opening, whole piece of John’s Gospel.

‘.... what reasons would you give why I should accept your analysis rather than any of the other analyses that are around?’

My analysis takes account of *the writing style* and *the compositional method* of the rhetor. Other analyses do not.

‘What I need to ask is how adoption of your structure affects how I read and interpret the letter.’

What matters is that we read this letter in the way that the rhetor intended. If we do not, we will make many things of it. We may begin reading a passage from a starting point that the writer never intended. We may then conclude reading a passage, again, where he did not intend. As a result we will read the letter differently from each other and from what the rhetor intended!

In NT scholarship, the latter is what we have been doing for centuries with the NT Books. The *discipline* for reading - as the rhetors intended - has never been known.

‘The syntactical analysis is helpful....

... I suppose that the important thing would be for you to write up a summary of each of the 4 main sections, showing that there is a connected and coherent topic being expounded in each, and how the complementary sections match one another.’

In my Greek and literal English presentations, in part 1.1-4, I provide cross reference to 4.14, and in 1.5-7 cross reference to 4.16: consider ‘we looked upon’ and ‘we testify’ for juxtaposed repetitions, and for the sectional similarities, in the first ‘God is light’ and the last ‘God is love’. The first Section, A, well ends emphatically with repetitions, ‘I am writing to you’/‘I wrote to you’. They ‘know’ the ‘father’ and ‘him who is from the beginning’. That is, as this Section presents: they will

live in the 'light' and not in the 'darkness' of 'sin'. The last Section, A', ends as emphatically as the first, with three statements beginning with 'We know'.

This Section develops the theme of living in God's love and knowing 'life' and 'life eternal'. ('Love of brother' is common to both sections: see 2.10,11 and 4.20-21.)

The inner two Sections B and B' are a pair: in the one, the opening exhortation is 'Love not...' and in the other, it is 'Love...'. Section B begins with 'Love not the world' and as a Section it warns about the things of the world, the desires of the world, the ways of the world (denying Christ), their deceivers and the works of the devil. Section B' begins with 'Love one another'. As a Section, it five times uses this phrase, which is nowhere found in the letter, outside of this section. As in B so also in B', warnings are given that the 'antichrist' is already present (see 2.18 and 4.3).

The Letter is a four Section chiasm, ABB'A'. Seven other books of the NT use this for their primary structure: they are Mark, Galatians, Ephesians, II Timothy, James, I Peter and III John.

'... some explanation of the consequences of the analysis for exegesis, or some indication of how exegesis supports the analysis (there is a dialectic here!).'

I am often challenged that what I am doing (in my analysing of the NT texts) is giving my interpretation of the texts. But my work is not in hermeneutics in the first place. My concern is primarily with exegesis; it is with reading the texts in the way that the writers intended; it is with taking account of their discipline in composition and writing (to the rules of ancient rhetoric) and discovering what is (already) there. Style and structure are evident in all the NT texts: there are no better assists than these for accurate exegesis.

Additional Notes:

Anaphoras (opening words to new pieces) to be noted:

'Beloved':	used	6 x	
'Children':		6x	
'Brothers':		1x	
'I wrote...' (varied)		7x	(se 2.1, for 'Children' as well as 'I wrote')
TOTAL USE:		19 of the 36 pieces	

The Greek of I John

Contents

I JOHN.....	7
Contents	7
Section A: 1.1-2.14.....	8
Section B: 2.15-3.10.....	10
Section B': 3.11-4.13.....	11
Section A': 4.14-5.20.....	12

Section A: 1.1-2.14

1.1-1.4	<p>Ὁ ἦν ἀπ' ἀρχῆς, (incorporated prologue: 1.1-4)</p> <p><u>ὁ ἀκηκόαμεν,</u> <u>ὁ ἐωράκαμεν</u> τοῖς ὀφθαλμοῖς ἡμῶν, <u>ὁ ἐθεασάμεθα</u> (see 4.14)</p> <p>καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς (καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν (see 4.14) καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν)</p> <p><u>ὁ ἐωράκαμεν</u> καὶ ἀκηκόαμεν <u>ἀπαγγέλλομεν</u> καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. ⁴</p> <p><u>καὶ ταῦτα</u> γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη.⁵</p>	A	A
1.5-1.7	<p>Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστίν (see 4.16) καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. ⁶</p> <p><u>Ἐὰν</u> εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. ⁷</p> <p><u>ἐὰν</u> δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.⁸</p>	B	
1.8-1.10	<p><u>ἐὰν</u> εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἐαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ⁹</p> <p><u>ἐὰν</u> ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστίν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρισή ἡμᾶς ἀπὸ πάσης ἀδικίας. ¹⁰</p> <p><u>ἐὰν</u> εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.</p>	B'	
2.1-2.2	<p><u>Τεκνία μου,</u> <u>ταῦτα</u> γράφω ὑμῖν</p>	A	B
2.3-2.5c	<p>Καὶ ἐν τούτῳ γινώσκομεν</p>	B	
2.5d-2.6	<p><u>Ἐν τούτῳ</u> γινώσκομεν</p>	B'	

2.7- 2.11	<i>Ἀγαπητοί,</i>	A	B'
2.12- 2.13	<i>Γράφω ὑμῖν,</i>	B	
2.14	<i>ἔγραψα ὑμῖν,</i>	B'	

Section B: 2.15-3.10

2.15- 2.17	<i>Μὴ ἀγαπᾶτε τὸν κόσμον</i>	A	A
2.18- 2.20	<i>Παιδιά,</i>	B	
2.21- 2.23	<i>Οὐκ ἔγραψα ὑμῖν</i>	B'	
2.24- 2.25	<i>ὕμεις ὃ ἠκούσατε ἀπ' ἀρχῆς ἐν ὑμῖν μενέτω·</i>	A	B
2.26- 2.27	<i>Ταῦτα ἔγραψα ὑμῖν</i>	B	
2.28- 3.1	<i>Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ,</i>	B'	
3.2- 3.3	<i>Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν,</i>	A	B'
3.4- 3.6	<i>Πᾶς ὃ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ,</i>	B	
3.7- 3.10	<i>Τεκνία, καὶ ὃ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.</i>	B'	

Section B': 3.11-4.13

3.11- 3.12	<i>Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς,</i>	A	A
3.13- 3.15	<i>καὶ μὴ θαυμάζετε, ἀδελφοί,</i>	B	
3.16- 3.17	<i>ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην,</i>	B'	
3.18- 3.20	<i>Τεκνία,</i>	A	B
3.21- 3.24	<i>Ἀγαπητοί,</i>	B	
4.1- 4.3	<i>Ἀγαπητοί,</i>	B'	
4.4- 4.6	<i>ὁμοίως ἐκ τοῦ θεοῦ ἐστε, τεκνία,</i>	A	B'
4.7- 4.10	<i>Ἀγαπητοί,</i>	B	
4.11- 4.13	<i>Ἀγαπητοί,</i>	B'	

Section A': 4.14-5.20

4.14-4.16b	καὶ ἡμεῖς <u>τεθεάμεθα</u> <u>καὶ μαρτυροῦμεν</u> ὅτι ὁ πατήρ ἀπέσταλκεν τὸν υἱὸν	A	A
4.16c-4.18	Ὁ θεὸς ἀγάπη ἐστίν, (see 1.5)	B	
4.19-4.21	ἡμεῖς ἀγαπῶμεν,	B'	
5.1-5.5	Πᾶς ὁ πιστεύων	A	B
5.6-5.8	Οὗτός ἐστιν ὁ ἐλθὼν	B	
5.9-5.12	εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν,	B'	
5.13-5.15	<u>Ταῦτα ἔγραψα ὑμῖν</u>	A	B'
5.16-5.17	Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ	B	
5.18-5.20	<u>Οἶδαμεν</u> <u>ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ</u> <u>οὐχ ἁμαρτάνει,</u> <u>ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτόν,</u> <u>καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ.</u> ¹⁹ <u>οἶδαμεν</u> <u>ὅτι ἐκ τοῦ θεοῦ ἐσμεν,</u> <u>καὶ ὁ κόσμος ὅλος</u> <u>ἐν τῷ πονηρῷ</u> <u>κεῖται.</u> ²⁰ <u>οἶδαμεν δὲ</u> <u>ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει,</u> <u>καὶ δέδωκεν ἡμῖν διάνοιαν</u> <u>ἵνα γινώσκωμεν τὸν ἀληθινόν·</u> <u>καὶ ἐσμέν ἐν τῷ ἀληθινῷ,</u> <u>ἐν τῷ υἱῷ αὐτοῦ</u> <u>Ἰησοῦ Χριστῷ.</u> <u>οὗτός ἐστιν</u> <u>ὁ ἀληθινὸς θεὸς</u> <u>καὶ ζωὴ αἰώνιος.</u>	B'	

The final piece, *Τεκνία... τῶν εἰδώλων*, was added after the composition was completed, by someone other than the writer. It lies outside of the letter's structure and completing sub-section. And it begins with a new and acceptable sub-sectional opening, but nothing follows it!

B' Beloved,

A

no new commandment
I write you,
but an old commandment
that you have had
from the beginning;
the old commandment
is the word
that you have heard. ⁸
Yet a new commandment
I am writing you
that is true / in him / and in you,
because the darkness is passing away
and the true light is already shining. ⁹
The one saying, "I am in the light,"
while hating his brother,
is still in the darkness. ¹⁰
The one loving his brother
remains in the light,
and in him is no cause for stumbling. ¹¹
But the one hating his brother
is in the darkness,
and in the darkness walks,
and knows not where he is going,
because the darkness has blinded his eyes.

I am writing to you,
little children,
because your sins are forgiven on account of his name.
I am writing to you,
fathers,
because you know him who is from the beginning.
I am writing to you,
young men,
because you have conquered the evil one.

B

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

B'

Section B: 2.15-3.10: Love not the World

A Love not the world

A

nor the things in the world:
if anyone loves the world,
the love of the Father is not in him,
because all that is in the world,
the desire of the flesh,
the desire of the eyes,
the pride in riches,
is not from the Father
but is of the world.¹⁷

And the world
it is passing away
and the desire of it.
But the one doing the will of God
he remains
in eternity.

Children,

B

the last hour
it is!
And just as you heard
that (the) antichrist is coming,
also now many antichrists have come,
whence we know
that the last hour
it is.¹⁹

From us they went out,
but they were not of us;
for if they had been of us,
they would have remained with us,
but (they went out)
that it might be made plain
that they are not all of us.²⁰

And you an anointing have
from the Holy One,
and all of you know.²¹

I wrote not to you,

B'

because you do not know the truth,
but because you know it,
and because every lie -
of the truth -
is not.²²

Who is the liar
except the one denying:
'Jesus is not the Christ'?
This is the antichrist,
the one denying the Father
and the Son.²³
Everyone denying the Son
has not the Father.
The one confessing the Son
has the Father also.²⁴

B Let what you heard from the beginning A
in you
remain.
If in you remains
what you heard from the beginning,
also you in the Son
and in the Father
remain. ²⁵
And this is the promise
which he promised us,
life eternal.

These things B
I wrote to you
concerning your deceivers. ²⁷
And you,
the anointing
that you received from him
remains in you,
and no need
you have
that anyone should teach you.
But as his anointing teaches you about all things,
and is true
and is not a lie,
also just as it has taught you,
remain in him.

And now, B'
little children,
remain in him,
that if he is revealed
we may have confidence
and not be ashamed
before him
at his coming.
If you know that righteous he is,
you know also that everyone practicing righteousness
of him has been born. ¹
See what manner of love the Father has given us,
that we should be called children of God;
and we are,
therefore the world does not know us
because it did not know him. ²

B' Beloved,

A

now we are God's children;
and it is not yet revealed
what we shall be.

We know
that when he is revealed,
like him
we will be,
because we will see him
as he is. ³

And all who have this hope in him
purify themselves,
just as he is pure.

Everyone committing sin
is guilty also of lawlessness;
and sin is lawlessness. ⁵

B

And you know
that that one was revealed
that he might take away sins.
And in him there is no sin. ⁶

Everyone remaining in him
does not sin.
Everyone who sins
has neither seen him
nor known him. ⁷

Little children,

B'

let no one deceive you.

The one doing what is right
righteous is,
just as He is righteous. ⁸

The one committing sin
of the devil is;
because from the beginning the devil sins.

For this the Son of God was revealed,
that he might destroy the works of the devil. ⁹

Everyone born of God
does not sin,
because his seed in him remains,

And he cannot sin,
because he has been born of God. ¹⁰

By this are revealed
the children of God
and the children of the devil:
everyone not doing what is right
is not from God,
and the one not loving his brother.

Section B': 3.11-4.13: Love One Another

A For this is the message A
that you have heard from the beginning,
that we should love one another.¹²
Not like Cain
who was of the evil one
and murdered his brother.
And for the sake of what did he murder him?
Because his own works were evil,
but the works of his brother righteous.¹³

Do not be astonished, B
brothers,
if the world hates you.¹⁴
We know
that we have passed
from death
into life
because we love one another.
The one not loving,
remains
in death.
Everyone hating his brother,
a murderer is,
and you know
that no murderer has life eternal
remaining in him.¹⁶

By this, B'
we have known love,
because that one
on our behalf
laid down his life
and we ought
on behalf of the brothers
to lay down our lives.¹⁷
Whoever has the worldly means of life
and sees his brother
having need
and hides his heart from him,
how
does the love of God
remain in him?

B Little children,

A

let us not love in word,
or in speech,
but in work
and truth. ¹⁹
And by this we will know
that of the truth
we are
and before him,
our heart shall persuade
that if our heart condemns;
that God is greater than our heart,
and he knows everything. ²¹

Beloved,

B

if our heart does not condemn,
we have boldness before God; ²²
and whatever we ask,
we receive from him
because we keep his commandments
and do the pleasing things before him.
And this is his commandment,
that we should believe in the name of his Son,
Jesus Christ,
and love one another,
just as he has commanded us. ²⁴
And the one keeping his commandments,
in him abides,
and he in him.
And by this we know
that he abides in us;
by the Spirit
that he has given us.

Beloved,

B'

do not believe every spirit,
but test the spirits
if of God they are;
for many false prophets
have gone out
into the world. ²
By this you know the Spirit of God:
every spirit
that confesses that Jesus Christ
has come in the flesh
is of God, ³
and every spirit
that does not confess Jesus
is not of God.
And this is the one of the antichrist,
of which you have heard
that it is coming;
and now
in the world
is already. ⁴

B' You are of God

A

Little children,
and have conquered them;
because greater is
the one in you
than the one in the world. ⁵
They are of the world;
therefore of the world they speak,
and the world hears them. ⁶
We are from God:
the one knowing God
hears us;
and the one who is not from God
does not hear us.
By this we know
the spirit of truth
and the spirit of error.

Beloved,

B

let us love one another,
because love is from God.
And everyone loving
of God is born
and knows God. ⁸
The one not loving
does not know God,
because God is love. ⁹
By this is revealed the love of God in us:
that his only born Son
God sent
into the world
that we might live through him. ¹⁰
In this is love,
not that we loved God
but that he loved us
and sent his Son
a propitiation for our sins. ¹¹

Beloved,

B'

since God so loved us,
we also ought to love one another. ¹²
God no one has ever seen;
if we love one another,
God dwells in us,
and his love
in us
is perfected.
By this we know
that in him we dwell
and he in us,
because of his Spirit
he has given us. ¹⁴

B Everyone believing

A

that Jesus is the Christ
of God is born,
and everyone loving the parent
loves the one born of him. ²

By this we know

that we love the children of God,
when we love God
and do his commandments. ³

For the love of God is this:

that we keep his commandments,
and his commandments are not burdensome.

Because everyone born of God
conquers the world.

And this is the victory that conquers the world,
our faith. ⁵

Who is the one conquering the world
if not the one believing
that Jesus is the Son of God?

This is the one who came

by water
and blood,

Jesus Christ,

not in water only
but in the water and in the blood.

And the Spirit is the one testifying,
because the Spirit is the truth. ⁷

There are three that testify

[in heaven:
the Father, the Word and the Holy Spirit,
and these three are one:

And there are three that testify

in the earth:] ⁸
the Spirit and the water and the blood,
and the three are in one. ⁹

B

If we receive the testimony of men,

the testimony of God is greater;
because this is the testimony of God:
because he has testified concerning his Son, ¹⁰
the one believing in the Son of God
has the testimony in him;

the one not believing in God has made him a liar,
because he has not believed in the testimony
that God has testified concerning his Son. ¹¹

And this is the testimony:

God gave to us
life eternal.

And this life is in his Son: ¹²

the one having the Son
has life;

the one not having the Son of God
has not life.

B'

