



Predica Verbum: Jurnal Teologi dan Misi

Vol. 5, No. 2 (2025):166-178

<https://ejournal.sttii-yogyakarta.ac.id/index.php/predicaverbum/index>

DOI: <https://doi.org/10.51591/predicaverbum.v5i2.84>

ISSN: 2798-1444 (online), 2798-1495 (print)

What It Takes to Make Buddies: Exposition of 1 John 1:5-8

Amelia Agustina

Gereja Bethel Indonesia Rock Bondowoso, Indonesia

Email: amelsamuel0@gmail.com

Article history: Received: October 28, 2025; Revised: December 18, 2025; Accepted December 20, 2025; Published: December 23, 2025

Abstract

By using a spiral writing style, the Jewish author of the letter sought to give the reader a deep understanding of the main idea of the letter and its application in daily life, which is about the light and love that Jesus taught and practiced. This research prioritizes a literary approach in terms of hermeneutics. This is what distinguishes the research from previous studies. The researcher implemented two methods. First, the interpretation of the epistles, particularly the text of 1 John 1:5-8. Second, literature study in preparing the article, including intensive textual investigation. Although the text is the introduction to describe God's identity as light, it also mentions that love is an attribute of God's identity that believers slowly but surely come to possess and be able to demonstrate through their social relationship. Like the cross of Christ, which has one upright side and one straight side. By highlighting the use of a spiral writing style in the passage, the narrative style of the writer of 1 John is different from the Hellenistic cultural style of making his point in order the original audiences gain the depth of meaning.

Keywords: 1 John 1:5-8; Christian Community; Hermeneutics; Literary Approach

INTRODUCTION

As the author of the letter, John seeks to control the damage might appear, such as false doctrines and disintegration, and reassure the church that Jesus the Messiah is always with them, despite some people leaving the church. The main idea of the letter comes from Jesus' last sermon in the Gospel of John 13-17. Although the idea is developed through sentences, it is understandably.

In the discussed passage, the purpose is to guide to live in the light. By using a spiral writing style, the Jewish author of the letter sought to give the reader a deep understanding of the main idea of the letter and its application in daily life, which is about the light and love that Jesus taught and practiced. A Spiral writing style itself is a non-linear process of understanding texts in order to gain deeper comprehension

Author correspondence email: amelsamuel0@gmail.com

Available online at: <https://ejournal.sttii-yogyakarta.ac.id/index.php/predicaverbum/index>

Copyright (c) 2025 by Authors

This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.



progressively. Gundry said that 1 John 1:5-2:6 is a teaching on the criteria for proper behaviour that Christian followers should demonstrate. Followers of Christ are supposed to be conscious of practicing love for their neighbors because love should also be a manifestation of faith.

This study was conducted after researchers followed up on several studies of the same passage and or examined the same letter.¹ The main purpose of this article is to discover the Jewish spiral writing style used by the readers, which better guarantees the actual meaning of this passage, considering that the readers lived amid contemporary Hellenistic philosophies, logic, and mindsets. This research prioritizes a literary approach in terms of hermeneutics, which distinguishes it from the previous studies.

The purpose of this section, as the word itself indicates, is to provide readers with an introductory to the study and hence to smoothly lead into a description of the methods employed in the current investigation. The introduction must therefore contain (shortly and consecutively) a general background of the problem that the authors investigate. It should give readers sufficient information to understand and consider author specific objectives within a larger theoretical framework or broader relevant discussion. While placing the current work in a broader context, authors should state clearly about the position of the current research among previous relevant research(es) in literature review (state of the art) as the basic of the brand new research questions.

In the scientific article format, it does not allow to write down the references as in the research report. They should be represented in the literature review to show the brand new of the scientific article. Besides, all background information gathered from other sources must, of course, be appropriately cited so that the novelty, originality and state of the art of the current research are clearly known. In the final part of the introduction, the

¹ John Christopher Thomas, 'The Spirit in the Gospel According to John, 1 John, and 2 John: "Rivers of Living Water"', *Brill* 43, no. Pneuma (2021): 442–469, https://brill.com/view/journals/pneu/43/3-4/article-p442_14.xml?ebody=pdf-96202. D. J. Van der Merwe, 'Understanding "Sin" in the Johannine Epistles', *Verbum et Ecclesia* 26, no. 2 (2005): 543–570. Merwe, D. J. Van der. 'Understanding "Sin"', https://www.researchgate.net/publication/270024757_Understanding_sin_in_the_Johannine_epistles. Mark Kulikovskiy, 'A Broader Friendship: The Johannine Transformation of Philia into a "Fellowship of Truth and Love"' (Macquarie University, 2022), https://figshare.mq.edu.au/articles/thesis/A_broader_friendship_the_Johannine_transformation_of_Philias_into_a_fellowship_of_truth_and_love_/19443170. Dirk G. van der Merwe, 'Early Christian Spiritualities of Sin and Forgiveness According to 1 John', *HTS Teologiese Studies/Theological Studies* 70, no. 1 (2014): 1–11, <http://www.hts.org.za>. Dirk G. van der Merwe, 'Experiencing Fellowship with God According to 1 John 1:5-2:28: Dealing with the Change in Social Behaviour', *Acta Patristica et Byzantina* 18, no. 1 (2007): 231–262. M. R. Persich et al., 'Drawn to the Light: Predicting Religiosity Using "God Is Light" Metaphor', *Psychology of Religion and Spirituality* 13, no. 4 (2021): 390–400; Joseph Pastori, 'An Exegetical and Phenomenological Study of 1–3 John as a Model for Developing Biblical Community Through Spiritual Leadership Practices' (Southeastern University, 2022), <https://firescholars.seu.edu/org-lead/2>. Khoe Yao Tung, 'The Truth Is Jesus Christ In The Gospel Of John On The Approach Of Popper's Falsification', *Theological Journal Kerugma* 4, no. 1 (2021): 22–35. Juita Lusiana Sinambela, Janes Sinaga, and Beni Chandra Purba, 'Recognition of Sins, the Way of Forgiveness and Purification Through Jesus Christ Based on 1 John 1: 9', *International Journal of Scientific Multidisciplinary Research* 1, no. 1 (2023): 35–46, [http://download.garuda.kemdikbud.go.id/article.php?article=3409775&val=29919&title=Recognition of Sins the Way of Forgiveness and Purification Through Jesus Christ Based on 1 John 1 9](http://download.garuda.kemdikbud.go.id/article.php?article=3409775&val=29919&title=Recognition%20of%20Sins%20the%20Way%20of%20Forgiveness%20and%20Purification%20Through%20Jesus%20Christ%20Based%20on%201%20John%201%209). Jeffrey Siker, 'Sin in the Gospel of John and Johannine Epistles', *Oxford Scholarship Online* (2020): 87–C6.P48.

purpose of the article writing should be stated as well as its basic argument or thesis statement.

METHOD

The researcher implemented two methods. *First*, the interpretation of the epistles, particularly the text of 1 John 1:5-8. *Second*, literature study in preparing the article. The researcher's main references are introductory books and NT commentaries, several lexicons found in the Bible Works 9 application, a guide to hermeneutical principles, and a guide to the steps of exegesis and exposition. The researcher explored the meaning inherent in the text itself before finding the correlation between the main purpose of the text and the contextual situation behind the text through introductory books and related NT books. 1 John 1 was the main data in the exposition of the text, while the extra-biblical literature served to support the meaning of the text that the researcher obtained including intensive textual investigation.

FINDING AND DISCUSSION

How Verses Relate to Each Other

The genre of 1 John is epistle, while the genre of the letter is a treatise. The content of the treatise is usually general church matters. There are specific issues addressed beyond the settings of time and place of the problem. This means that there is relevance and continuity in determining the application in dealing with specific challenges similar or even identical to the situation confronting the contemporary Church of God.² By the time 1 John was written (85-110 BC), Gnosticism and Docetism were spreading, leading to the disintegration of the church in the house church of Ephesus. Although the text is the introduction to describe God's identity as light, it also mentions that love is an attribute of God's identity that believers slowly but surely come to possess and be able to demonstrate through their social relationships, especially with fellow believers. Love is the result of true fellowship with God.

In this passage, John explains the concept of the relationship between believers and God. Fellowship with God is achieved by living according to the character of Jesus. Living in fellowship with God also means that sinful people have been forgiven and cleansed of sin through the blood of Jesus.

Diachronic Lexical Analysis: Word Study φῶς (phōs)

Diachronic analysis of the Hebrew Bible emerged or developed at least in the nineteenth century, which led theologians to believe that the Hebrew Bible was not a single unit in terms of chronology.³ The synchronic approach has the potential to replace historical-literary-critical studies. It tends to ignore the complexities of language,

² Grant R. Osborne, *Spiral Hermeneutika*, 2nd ed. (Surabaya: Momentum, 2018). Pg. 380-386.

³ Yun Shin Seong, 'A Diachronic Study of the Language of Haggai, Zechariah, and Malachi', *SBL Press* 135, no. 2 (2016): 265-281.

literature, and concepts. Synchronicity homogenizes all biblical texts as if they were the product of a short period. The diachronic nature of biblical literature should remain the cornerstone of biblical studies.⁴ The researcher conducted a study of the word φῶς (phōs: light) diachronically, from its roots to its use in the New Testament, and from a theological point of view according to several prominent theologians. This is done to see if there is a shift, reduction, addition, or even a change in the meaning of the word φῶς (light) itself. The essence gained from exploring the meaning of the word is applied in the exposition of the text of 1 John 1:5-8.

According to the Liddell-Scott-Jones Lexicon, which examines word usage in the classical Greek period, the word φῶς (phōs) means light. The lexicon of this period is often considered to be the root of the word.⁵ According to the Lust-Eynicles lexicon with usage in the Septuagint LXX period, the word φῶς means light, flame, glow. Genesis 1 and 3 mean noon, noon time. Meanwhile, 2 Kings 7 and 9 define it as light (metaphor).⁶ According to Moulton-Milligan's survey of intertestamental Hellenistic Greek words, φῶς (phōs) means 'light' as opposed to 'darkness', the plural is applied to 'the transparent part of a glass window' and to 'torches', fires. The alternation is applied metaphorically, as in "to those who give light" or "where Christ is called and Christians are clothed. Widespread on magical papyrus paper."⁷

Here are the definitions according to their use in the NT. The BDAG Lexicon defines φῶς (phōs) as light, as opposed to darkness. Light, in the sense of that which is beyond understanding or elusive, illuminates the mind and soul of man; one who is enlightened or filled with such light, or who can stand in it.⁸ Louw Nida reveals that φῶς (phōs) is light in contrast to darkness; usually associated with sources of light such as the sun, moon, fire, lamps, torches, lamps, lanterns.⁹ Balz-Schneider explains it as light, radiant light, fire, and lamp. They also mention its use in the New Testament as a metaphor for the proclamation of salvation; in Enlightenment narratives; in John's theology and teaching ethics, such as the prologue to John 1:1-1, emphasizing aspects of the theme of soteriology, walking in the light, which means living in the light.¹⁰ Living in the light means God himself keeps us from stumbling (or even if we might stumble, we won't fall) and any other other obstacles. Light leads us to the righteous way, the path of life.

Kittel-Bromiley classifies the meaning of the word light from a theological perspective, looking at the context in which the word is spoken or written.¹¹ According to them, φῶς (phōs) means "light. The meaning of φῶς (phōs) is used in both literal and

⁴ Zipora Talshir, 'Synchronic and Diachronic Approaches in the Study of the Hebrew Bible: Text Criticism within the Frame of Biblical Philology', *Textus* 23, no. 1 (2018): 1–32.

⁵ LSJM (Unabridged). Bible Works 9.

⁶ LEH Greek Lexicon. Bible Works 9.

⁷ VGNT Greek Dictionary. Bible Works 9.

⁸ BDAG Greek Lexicon. Bible Works 9.

⁹ Louw-Nida Lexicon. Bible Works 9.

¹⁰ EDNT Greek Dictionary. Bible Works 9.

¹¹ TDNT Greek Dictionary. Bible Works 9.

alternative senses, having the meanings of daylight, sunlight, light, luminous, and lamp. Light can mean both the medium and the object of vision. Light enables us to grasp and manage the world; to see things alive. Light brings deliverance, liberation, and hope. Light is the object of praise. Light expresses what is generally known or recognized. Light accompanies the divine manifestation. Light of knowledge brings illumination.

Some other classifications are as follows. *First*, light and enlightenment in pre-Hellenic philosophy. The period before Socrates treated light as a purely physical phenomenon, but Parmenides spoke of the path to truth as a path to light, an example of God or to God. Early dualism referred to the great chaos or night but did not develop the antithesis of light and darkness. Light and darkness are central to Pythagoras' 10 principles of antithesis. Plato developed a metaphysics of light. True creation is light, there is an ascent to light, ideas are light, knowledge enlightens creation, and light and truth are compatible. For Plato, illumination is ontological; in its study, one understands oneself from the point of view of the object's revelation. Aristotle compares the activities associated with the intellect to light. If for Plato all things are light, for Aristotle it is ~~the~~ reason that illuminates everything. Light in the cult. In death cults, light exorcises demons. New lights are glorified in hidden things. Light was originally an expression rather than personal enlightenment. Later, interest focused on the goal, with the mystical idea of attaining light. The metaphor found in this passage is a metaphor. Regarding metaphor, two conference papers by Boeve and Feysaerts have been published discussing the impact of theories of metaphor use on religious language and how semantic changes of metaphor can affect the interpretive process over time. Therefore, a framework is proposed that establishes a code of conduct for metaphorical tropes to restore their use in the Bible.¹² This is how the lexicons and dictionaries in the Bible Works application have been tested. Researching metaphor in wisdom literature should also consider other topics such as linguistics, semantics, pragmatics, and theological aspects.¹³ According to the researcher, the sermons of poetry belong to the category of the literature of wisdom.

Second, the Gnosticism of Christianity in the age of Hellenism. This movement offers no new contributions, only variations on old themes, sometimes in Gnostic versions of New Testament sayings. The idea of dualism can be strong, but the emphasis remains on light. Light is God, and light swept away the darkness on the world God created, to separate day and night (Gen. 1:1-3). God is pure light. He cannot be described in words, is infinite, etc. Salvation is enlightenment in a transition from darkness to light. Knowledge is knowledge itself as a manifestation of light. Salvation is the liberation of the particle of light from the bonds of darkness.

Third, in the related New Testament book (the Epistle of John). In 1 John, light is a noun and is found only in 1:5, 7, and 2:8. The main idea is that God is light (1:5); light

¹² Mason D. Lancaster, 'Metaphor Research and the Hebrew Bible', *Currents in Biblical Research* 19, no. 3 (2021): 235–285.

¹³ Balint Karoly Zaban, 'Metaphors in the Wisdom Literature of the Hebrew Bible and Contemporary Art', *MDPI* 7, no. 9 (2016): 106–119.

defines His nature. The statement is exhortative. Fellowship with God is about walking in the light, which is truth and love. Part of such a walk is the confession of sin. In 2:8, such a walk is possible because the true light is now shining. Truth can now be distinguished from what is false. The dispersal of darkness means that love is now possible as the factual basis of fellowship with God. *Phōs* can be interpreted as both the behavior of believers (1:5) and their relationship with God (2:8).

Fourth, the early church age of the church fathers. The words light or shining do not play a major role in the works of the church fathers. Some OT quotations are mentioned, such as in 1 Clement 16:12. The use of the OT continues in 1 Clement 36:2. Light is associated with life and truth in 1 Clement 59.2. Jesus is the light in Diog. 9.6. Ignatius Romanus refers to the community as those who experience enlightenment. Barnabas 18.1 compares the paths of light and darkness.

Baptism as *phostimus*. Justin developed the use of the word *phostimus* (illumination) for baptism. Baptism is a *photisma* in the teaching of Clement of Alexandria (Peadeagogus 1.6.26.2). Clement proposes a relatively different explanation of light than Justinian, who describes Christian doctrine as leading to understanding. (H Conzelmann, IX, 310-58).

Development of Word Meaning φως (phōs)

As for its origin, *phōs* (*phōs*) in classical Greek means light. According to the Greek Septuagint LXX period, *phōs* (*phōs*) means metaphorically bright light, as in daylight. In intertestamental Hellenistic Greek, however, *phōs* (*phōs*) means the opposite of darkness. It was often used as a substitute for the word torch or fire.

In the use of *phōs* (*phōs*) in the NT, BDAG defines *phōs* (*phōs*) as the opposite of darkness, (the same as Moulton-Milligan) but developed it as an analogy for something that transcends the root of the mind and thus experiences enlightenment of the mind. Like Moulton-Milligan and BDAG, Low-Nida defines light as the opposite of darkness, as well as illuminating objects such as the sun, moon, torches, lanterns, etc. Balz-Schneider has the same view. In the New Testament, *phōs* (*phōs*) has a figurative meaning with a metaphorical allusion to salvation (1 John 2:8, Eph. 5:14, 1 Pe. 2:9). Thus, one's salvation is a figurative extension of the meaning of the word *phōs* (*phōs*) found in NT Greek, which did not previously exist in Classical Greek, the Septuagint LXX, and the Intertestament.

In terms of theology, *phōs* (*phōs*) is classified according to pre-Hellenistic philosophy (intellect as light that illuminates or reveals mysteries, also known as darkness), Hellenistic-era Christian Gnosticism (knowledge, redemption, transition to illumination, light is God Himself, salvation), NT-era John (distinction from wrong, believer's behavior, relationship with God), and early church era (life, righteousness, baptism, enlightened understanding through Christian doctrine and fellowship). From the classification presented, the meaning of *phōs* (*phōs*), which means salvation, is retained, but it refers specifically to understanding: the right conduct of life in the Christian community and its teachings can only be carried out and understood by people who have been enlightened by God Himself.

Significant Related Circumstances

The Son of God delivered his message that God is light, as opposed to darkness; in fact, there is no darkness in Him (1:5). Lying by claiming to live in fellowship with Him is a lie that is done by deeds as well. The claim of fellowship with God must be in line with our lives that are no longer in darkness (1:6). The condition to be able to fellowship with others to obtain cleansing of sin by Jesus is to live in the light with God (1:7). Deceiving ourselves by not confessing our sins results in the absence of God in our hearts (1:8). Confessing our sins to God is what is required for God to keep the Promise and to act justly. Forgiveness of sins is God's promise, and cleansing us from all wrongdoing is God's righteous act (1:9). When we lie through self-denial, we "make" God a liar. This means that His Word is not in our hearts. (1:10).

Significant Related Figures

There is the identity of God who is light. There is also the title of the Son of God, who we know is Jesus. It is the message of Jesus that is the basis for the writer of 1 John (1:5). Jesus' name is added to clarify and emphasize who bears the title of Son of God. Togetherness with God, which requires our existence in the light, enables us to love and even build beautiful relationships with others. God can cleanse us from all sin (1:7) through the harmony of fellowship that is established. The confession of sinlessness is the denial of sin. To deny the sin that every human being is bound to have is to sin. Sin darkens our hearts so that God's presence is impossible (1:8). There is both a conditional and a causal relationship as a result of confessing sin to God, namely, the fulfillment of God's promise and the righteousness of His practice. The promise is the forgiveness of sins. His justice is the cleansing of us from all the consequences of evil (1:9). In addition to being the Son of God, Jesus is also called the living Word of God. If a person does not have His Word in his heart, then he is still closing his heart to Jesus. Anyone who does not have Jesus in his heart does not recognize the sin of inheritance (1:10).

Extra-Biblical Textual Studies

Unlike the Gospel of John, which deals with the relationship of John's church to other churches, 1 John focuses on the internal affairs of the church. Docetic Christology (from the word *dokeo*, to see) was a major concern of the elder John. It refers to a form of Christianity that condemns the teaching that Jesus was not human - he only looked human. As such, Jesus' physical suffering was only "visible suffering. Docetism is often associated with Gnosticism, another term for several early Christian movements that were also known until the mid-20th century through the polemical writings of people like Irenaeus. Both teachings denigrate the physical or material order and demonize the role of the body. Both were considered heresies in the early centuries. 1 John also instructs how to deal with believers who have left the church (apostatized) and who support false teachers. 1 John reminds us of the importance of holding the church together through active acts of love and self-sacrifice to build the faith of the remaining believers. 1 John

1:6-10 itself invites its readers to walk in the light, for this is the same as bearing witness to the truth. John wants the reader to behave ethically and avoid sin while noting that if one sins, Jesus Christ provides the solution.¹⁴

There are 6 conditional sentences in 1 John 1:5-2:2, divided into 3 groups. Four of them are in verses 6-10. The first two conditional clauses are in verses 6-7 (each beginning with the subjunctive *ean*), the first being the opponent's claim, while the next conditional clause is John's counterclaim. Verses 8-9 follow the pattern of the previous two verses. Likewise, verses 10 through 2:2 follow the pattern of the 4-sentence, 4-verb conditional sentence that precedes John's pastoral aside in verse 2 part a. This passage pits John's congregation against the docetic separatists who had turned away from John's teaching that Jesus the Messiah had come in the flesh or human form. This teaching is reaffirmed in verses 1-4 of the same letter.¹⁵

The Meaning of the Text

The original meaning of the text is the teaching against Gnosticism and Docetism that Jesus, as the Messiah and Son of God, is the true God. This passage reveals the original purpose of the elder John's letter. The meaning now speaks of the importance of harmonious fellowship with God and man, which must be continually pursued as part of the practice of love. Love itself is a manifestation of faith in Jesus. The present meaning is related to the application in life. The present meaning is the relevance and application to our lives today. The eternal meaning of the text speaks of the law that governs the life of the Christian, which is to love God and neighbor, whereas the eternal meaning is the main principle of what the author of 1 John conveys through the text.

Intensive textual investigation

According to Dr. Jani Levi's exegetical exercise, of all the reasons for writing the passage in 1 John,¹⁶ The researcher describes the situation as follows. First, read the whole passage to find all the historical references. Third, to register all the information obtained according to the material related to the author, reader, circumstances, characters, and geography. Third, deepen the knowledge of the above points. Fourth, select additional points that can sharpen the understanding of the text, especially the study of the heresies that threatened the readers of the first century. Note that heresy has always been a major scourge in the teaching and spreading of the Good News. Since the full passage is verses 5-10, the researcher has included the full passage (not just verses 5-8) and abbreviated the subject matter.

Key points:

A: Author

¹⁴ Margaret Aymer, Cynthia Briggs Kittredge, and David A. Sanchez, *Hebrews, the General Epistles, and Revelation* (Minneapolis: Fortress Press, 2016). P. 692-693.

¹⁵ C. Marvin Pate, *The Writings of John. A Survey of the Gospel, Epistle, and Apocalypse.*, Ebook. (Zondervan, n.d.). 451-435.

¹⁶ Jani Lewi, 'Studi Eksegesis Perjanjian Baru. Prinsip-Prinsip Dan Praktik Eksegesis Bahasa Yunani.' (Yogyakarta: STII Yogyakarta, 2022).

R: Reader
C: Circumstance
G: Geography
N: Name of person

⁵ The Son of God brings the news to the author of the letter, that God is the light and there is no darkness. (N, C)

⁶ Lies of word and deed occur when we, who are in the darkness, claim to be living in fellowship with Him. (C)

⁷ It is only when we walk with God in the light that we can have fellowship with others and have our sins cleansed by Jesus, the Son of God. (N, C)

⁸ It is said that we are deceiving ourselves and God is absent from our hearts when we claim to be sinless. (N, C)

⁹ It is only when we have confessed our sins to God that God will keep His promise and do what is just, through the forgiveness of our sins and the cleansing of us from all wrongdoing. (N, C)

¹⁰ We are making God a liar and not putting His word in our hearts when we say we have not sinned. (N, C)

Table 1

YUNANI	ENGLISH
⁵ Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν (adverbial indicative perfect active) ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν (adverbial indicative present active) ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.	⁵ And this is a message that we have heard from Him, and we proclaim to you: God is light and there is no darkness in Him.
⁶ Ἐὰν εἴπωμεν (adverbial subjunctive aoris aktif) ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν (adverbial subjunctive present active), ψευδόμεθα (adverbial indicative present mid voice) καὶ οὐ ποιοῦμεν (adverbial indicative present active) τὴν ἀλήθειαν.	⁶ We are lying and not practicing righteousness if we say we have fellowship with Him (God) yet live in darkness.
⁷ ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν (adverbial subjunctive present aktif) ὡς αὐτὸς ἐστὶν ἐν τῷ φωτί, κοινωνίαν	⁷ But if we walk in the light as He is in the light, we have fellowship with each

<p>ἔχομεν (adverbial indicative present active) μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει (adverbial indicative present active) ἡμᾶς ἀπὸ πάσης ἁμαρτίας.</p> <p>⁸ ἐὰν εἴπωμεν (adverbial subjunctive aoris active) ὅτι ἁμαρτίαν οὐκ ἔχομεν (adverbial indicative present active), ἐαυτοὺς πλανῶμεν (adverbial indicative present active) καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. (1Jo 1:5-8 BGT)</p>	<p>other, and the blood of Jesus His Son purifies us from every sin.</p> <p>⁸ If we say we don't have a single sin, we are in error and the truth is not in us.</p>
--	--

Table 1 above shows the translation from Greek to English of 1 John 1:5-8.

Table 2

Synonymy Parallelism	Synthesis Parallelism	Antithesis Parallelism	Climactic Parallelism
Verse 6 & 8	Verse 5 & 8 Verse 7 & 8	Verse 5 & 6 Verse 6 & 7	Verse 5 & 7

Table 2 above shows Hebrew poetic forms of parallelism. The followings are the commentaries of the researcher. *First*, verse five which reads like this, “And this is a message that we have heard from Him, and we proclaim to you: God is light and there is no darkness in Him.” It teaches the readers that the message of the Son of God to be passed on to all believers: God is truth, not evil. It refers to the identity of God. *Second*, verse six which reads like this, “We are lying and not practicing righteousness if we say we have fellowship with Him (God) yet live in darkness.” It enlightens the readers that light cannot unite with darkness. Sin separates man from God. It refers to the character of God. *Third*, verse seven which reads like this, “But if we walk in the light as He is in the light, we have fellowship with each other, and the blood of Jesus His Son purifies us from every sin.” It urges the readers to come to the thought of that harmony with others is evidence of fellowship with God. Forgiveness is a form of love because it covers sins. It refers to the impact of divine fellowship. *Fourth*, verse eight which reads like this, “If we say we don't have a single sin, we are in error and the truth is not in us.” It should be perceived that light drives out darkness. An honest person is easily restored. It refers to the conviction of the need for a Savior.

Implications

Gnosticism rejected the deity of Jesus, while Docetism rejected the humanity of Jesus. Both doctrines caused divisions, with people leaving the church because they doubted Jesus' divinity. Such people are called anti-Messiahs and deceivers. Meanwhile, those who still recognize the truth of Jesus are children of God and loved by the Father.

The author of the passage arranges the ideas of the text in a chronological pattern of cause and effect as follows. *First*, man realizes that he is a sinner who needs to be

saved. This is the exposition of the eighth verse. *Second*, to receive the Good News with the content of God's identity, which is light or truth (verse 5). People who previously had difficulty discerning in the dark now know the difference between right and wrong. *Third*, the description of God's character in verse 6, that is, that God cannot be in union with darkness. Likewise, truth mixed with evil will lead to misguidance if the evil is done consistently, not accidentally. The resulting sin hinders the relationship in human fellowship with God. As for those who have not received the gift of salvation, their relationship with God is still broken and distant, so their restoration will only come when they receive salvation from God through Jesus. *Fourth*, verse 7 speaks of the effects of man's fellowship with God. When a person receives salvation, his mind and heart are renewed so that he knows how to discern God's will. The good deeds that believers do are the effects of salvation. Thus, the message of Jesus that John conveys through this passage is to love one another regardless of circumstances, because the believer has been saved by grace while still a sinner.

Recommendation for Further Research

Given that this research deals with Christian communities in the midst of Gnosticism and Docetism, it would be better if further research presented a discussion of the threat of disintegration in the church nowadays that is still related to Gnosticism and Docetism. New Age Movement and Christian Science are considered parts of Docetism. Docetism is closely related to Modern Gnosticism.

CONCLUSION

The passage outlines the identity of Jesus who is the light. Light means truth that guides us not to go astray. The impact of life is a form of horizontal love, a form of love for others. God's fellowship with the people is an aspect that is emphasized when believers have lived in the truth. This fellowship is a form of vertical love, a form of human love for God. Like the cross of Christ, which has one upright side and one straight side. By highlighting the use of a spiral writing style in the passage, the researcher found that the principle of the relationship between God and his people was elaborated well, without forgetting to emphasize the social order of Christians as tangible evidence of spiritual healing. The narrative style of the writer of 1 John is different from the Hellenistic cultural style of making his point, as is the logic that the writer of the epistle tries to instill.

ACKNOWLEDGEMENT

My completion of this journal article could not have been accomplished without the perfect will of God Almighty; Heavenly Father, Lord Jesus, and Holy Spirit. I feel truly blessed by the wisdom and enlightenment he has shared. His guidance throughout the whole process is beyond description.

Foremost, my sincere gratitude to Dr. Farel Y. Sualang, M.Th. and Dr. Theophylus D. Ziraluo, M.Th., my advisors, for their priceless assistance. Because of your encouragement, this page has come to fruition. In addition to my advisors, I would like to thank the reviewers/examiners. Your profound influence brought this work to life. I would also like to mention Binsar Pandapotan Silalahi, the editor, whose indispensable advice was incisive to this work.

Last but not least, my family. I am deeply grateful for their endless love and prayers. To my father, whose life has inspired me to strike a balance between love and discipline. To my mother, who has taught me to listen intently, speak thoughtfully, and remain sensitive to others. To my husband, the partner God has graciously bestowed upon me. A blessing granted by God through whom I have learned to pray, 'Let the will of the Lord be done'.

REFERENCES

- Aymer, Margaret, Cynthia Briggs Kittredge, and David A. Sanchez. *Hebrews, the General Epistles, and Revelation*. Minneapolis: Fortress Press, 2016.
- Kulikovsky, Mark. 'A Broader Friendship: The Johannine Transformation of Philia into a "Fellowship of Truth and Love"'. Macquarie University, 2022. https://figshare.mq.edu.au/articles/thesis/A_broader_friendship_the_Johannine_transformation_of_Philial_into_a_fellowship_of_truth_and_love_/19443170.
- Lancaster, Mason D. 'Metaphor Research and the Hebrew Bible'. *Currents in Biblical Research* 19, no. 3 (2021): 235–285.
- Lewi, Jani. 'Studi Eksegesis Perjanjian Baru. Prinsip-Prinsip Dan Praktik Eksegesis Bahasa Yunani.' Yogyakarta: STTII Yogyakarta, 2022.
- Merwe, D. J. Van der. 'Understanding "Sin" in the Johannine Epistles'. *Verbum et Ecclesia* 26, no. 2 (2005): 543–570. Merwe, D. J. Van der. 'Understanding "Sin"'. https://www.researchgate.net/publication/270024757_Understanding_sin_in_the_Johannine_epistles.
- van der Merwe, Dirk G. 'Early Christian Spiritualities of Sin and Forgiveness According to 1 John'. *HTS Theologiese Studies/Theological Studies* 70, no. 1 (2014): 1–11. <http://www.hts.org.za>.
- . 'Experiencing Fellowship with God According to 1 John 1:5-2:28: Dealing with the Change in Social Behaviour'. *Acta Patristica et Byzantina* 18, no. 1 (2007): 231–262.
- Osborne, Grant R. *Spiral Hermeneutika*. 2nd ed. Surabaya: Momentum, 2018.
- Pastori, Joseph. 'An Exegetical and Phenomenological Study of 1–3 John as a Model for Developing Biblical Community Through Spiritual Leadership Practices'. Southeastern University, 2022. <https://firescholars.seu.edu/org-lead/2>.
- Pate, C. Marvin. *The Writings of John. A Survey of the Gospel, Epistle, and Apocalypse*. Ebook. Zondervan, n.d.
- Persich, M. R., B. Steinemann, A. K. Fetterman, and M. D. Robinson. 'Drawn to the Light: Predicting Religiosity Using "God Is Light" Metaphor'. *Psychology of Religion and Spirituality* 13, no. 4 (2021): 390–400.
- Seong, Yun Shin. 'A Diachronic Study of the Language of Haggai, Zechariah, and Malachi'. *SBL Press* 135, no. 2 (2016): 265–281.
- Siker, Jeffrey. 'Sin in the Gospel of John and Johannine Epistles'. *Oxford Scholarship*

- Online (2020): 87-C6.P48.
- Sinambela, Juita Lusiana, Janes Sinaga, and Beni Chandra Purba. 'Recognition of Sins, the Way of Forgiveness and Purification Through Jesus Christ Based on 1 John 1: 9'. *International Journal of Scientific Multidisciplinary Research* 1, no. 1 (2023): 35–46.
[http://download.garuda.kemdikbud.go.id/article.php?article=3409775&val=29919&title=Recognition of Sins the Way of Forgiveness and Purification Through Jesus Christ Based on 1 John 1 9](http://download.garuda.kemdikbud.go.id/article.php?article=3409775&val=29919&title=Recognition%20of%20Sins%20the%20Way%20of%20Forgiveness%20and%20Purification%20Through%20Jesus%20Christ%20Based%20on%201%20John%201%209).
- Talshir, Zipora. 'Synchronic and Diachronic Approaches in the Study of the Hebrew Bible: Text Criticism within the Frame of Biblical Philology'. *Textus* 23, no. 1 (2018): 1–32.
- Thomas, John Christopher. 'The Spirit in the Gospel According to John, 1 John, and 2 John: "Rivers of Living Water"'. *Brill* 43, no. Pneuma (2021): 442–469.
https://brill.com/view/journals/pneu/43/3-4/article-p442_14.xml?ebody=pdf-96202.
- Tung, Khoe Yao. 'The Truth Is Jesus Christ In The Gospel Of John On The Approach Of Popper's Falsification'. *Theological Journal Kerugma* 4, no. 1 (2021): 22–35.
- Zaban, Balint Karoly. 'Metaphors in the Wisdom Literature of the Hebrew Bible and Contemporary Art'. *MDPI* 7, no. 9 (2016): 106–119.