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A Critical Study of Early Christian Construction of Identity in 1 John: A Social Identity and Social Network Analytic Approach

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TABLE OF CONTENTS

ACKNOWLEDGEMENTS	II
LIST OF FIGURES	IV
ABSTRACT	1
1.1 INTRODUCTION.....	2
1.2 STATUS QUAESTIONIS.....	3
1.3 RESEARCH GAP.....	4
CHAPTER 1	5
1.1 METHODOLOGY	5
1.1.1 Hermeneutics	5
1.1.2 Social Scientific Critique.....	12
1.1.3 Social Identity Theory.....	19
1.1.4 Social Network Analyses.....	23
1.1.5 The Social World of the First Century.....	28
CHAPTER 2	38
2.1 BACKGROUND OF 1 JOHN.....	38
2.2 TEXTUAL CRITIQUE OF 1 JOHN (ADDENDUM A).....	50
2.3 MACROSTRUCTURE OF JOHANNINE WRITINGS.....	52
CHAPTER 3	56
3.1 ROITTO IN CONVERSATION REGARDING THE SOCIAL IDENTITY WITHIN 1 JOHN.....	56
CHAPTER 4	72
4.1 ROITTO AND KADUSHIN REGARDING THE SOCIAL NETWORK ANALYSIS OF 1 JOHN.....	72
CHAPTER 5	86
5.1 INTEGRATION OF CHAPTERS 3 AND 4 IN CONJUNCTION WITH THE BASIC SOCIAL SCIENTIFIC ANALYSES OF PILCH, MALINA, DESILVA, MARTIN, SHEPHERD AND LIEU IN 1 JOHN	86
5.2 CONCLUSION AND IMPLICATIONS FOR FURTHER STUDIES OF 1 JOHN	92
BIBLIOGRAPHY	96

LIST OF FIGURES

Figure 1.1: <i>Contemporary Hermeneutical Structure (Lategan, 1984:3)</i>	11
Figure 2.1: <i>Simple Relationship</i>	24
Figure 2.2: <i>Directed Relationship</i>	24
Figure 2.3: <i>Symmetric Relationship</i>	24
Figure 2.4: <i>Relationship Through an Intermediary</i>	25
Figure 2.5: <i>Ego-centric Networks</i>	26
Figure 2.6: <i>Socio-centric Networks</i>	26
Figure 2.7: <i>Open-system Networks</i>	26
Figure 3.1: <i>Roitto's Presentation on Antitype Outgroups in 1 John (Roitto, 2014:702)</i>	68
Figure 4.1: <i>Roitto's Suggested Privileged Node is the Johannine School (Roitto, 2019:74)</i>	75
Figure 4.2: <i>Roitto's Suggested Non-privileged Node as the Johannine School about the Assemblies (Roitto, 2019:75)</i>	78
Figure 4.3: <i>"Weak Ties" Amongst Cliques with "Strong Ties" (Roitto, 2019:77)</i>	79
Figure 4.4: <i>Ideal Construction of Network According to 1 John</i>	83
Figure 4.5: <i>Realistic Construction of Network According to 1 John</i>	84
Figure 5.1: <i>Interdisciplinary Methodological Model</i>	91

SUMMARY

A Critical Study of Early Christian Construction of Identity in 1 John: A Social Identity and Social Network Analytic Approach.

ABSTRACT

This thesis' primary research question revolves around how 1 John created identity and boundaries. The primary methodology of this study is embedded in the social scientific exegesis of the New Testament (Van Aarde & Joubert, 2009). In this study, the elements of Social Identity Theory (Tucker et al., 2014; 2020) will be incorporated with the critical aspects of social network analyses (Roitto, 2019) within the Johannine community to study and evaluate how identity and boundaries were constructed. The contribution of this study is grounded in that it finds the research gap of a combination of three distinct theoretical fields, namely a) the most recent perspectives of 1 John from a Social Identity perspective, b) the social network theoretical perspectives in conjunction with c) social scientific insights with regard to early first century social values such as dyadic personalities, reciprocity, honour, and shame, etc. This study is cordoned off by limiting the field of interpretive analysis specifically to a study of 1 John.

Keywords: Social Identity Theory, Social Network Analysis, Exegesis, Social Scientific, New Testament, John, First Century Communities, Boundaries, Identities, Hermeneutics, Cliques, Prototypes, Antitypes.

1.1 INTRODUCTION

Research Context and Background

In my time as a minister of the Dutch Reformed Church, with the constant change in identity we face as a church with set traditions and protocols, we find an ache of belonging and understanding throughout the post-modern world. This sense of identity has escaped the young congregants within the faith communities as the complexities of identity have developed within the social sciences and have been radically transformed within the contexts of a modern world. Within the church, however, there is a growing need for the “why” to people belonging to a church family or identity. In the larger context of what it means to belong to a particular denomination and a Christian family, it has become a perplexing question to handle. Without being anachronistic, I hypothesise that we are not alone in these endeavours. The newly formed assemblies of the early church experienced similar conflicts within themselves as identities and formed various models within their functioning communities under the volatile Roman rule. These prototypes, however, were not just a means to belong but to survive within their understanding and interpretation of their context and culture.

This study argues that Social Identity Theory and Social Network Analysis provide a new lens through which to ascertain the core fundamental reasoning behind intergroup conflicts and shifting prototypes within the church and its functioning within a suggested ‘VUCA’ world (Kok & Van Den Heuvel, 2019). A ‘VUCA’ world, as described by the acronym for a Volatile, Uncertain, Complex and Ambiguous society that we have encountered within the new age of the twenty-first century. It is fraught with issues such as identity. Most recently, given the intentional study of how identities are formulated and distributed in society, It has become somewhat possible (through the understanding of how an early Christian identity within the confines of inter - and intragroup conflicts handled their Christology as a functioning understanding of their identity and made it a part of models that developed from assembly to assembly) to form a functioning and working Christian identity navigating their own volatile and complex world.

This study uses the First Letter of John and its response to a growing shift within its identity to call upon a unified Catholicism, even though each assembly faces challenges and conflicts within the proposed Johannine patterns. Therefore, a two-pronged methodology,

namely, Social Identity Theory and Social Network Analysis of 1 John, is necessary to understand how these Johannine assemblies functioned, exchanged information, and created boundaries regarding their identity. This is attained, especially from the works of Rikard Roitto and Philip Esler on, respectively, the Johannine community and the methodological applications of these approaches as social scientific readings of the New Testament. An analysis of the text of 1 John also shows how this letter's author attempted to establish an unwavering Christ-following community through an irrefutable witness to the ideals set forth by Christ himself.

1.2 STATUS QUAESTIONIS

The recent developments within socio-scientific research have granted us access to the most intriguing insights into the world of New Testament literature. The question of how sub-Johannine groups came into existence and how they functioned within their identities remains a new and exciting field of understanding Biblical literature. From reading DeSilva (2004), Pilch (2012) and Malina (1982), we could also see that there is a tendency for the first letter or Epistle or rather epideictic tractate of John to have a definite conflict within its own identity and uses. DeSilva (2004:454-457) stated that this letter is a means of addressing the current loyalist Johannine community with regard to a shift in Christology from splintering Johannine groups. We can pin any underlying prototypes within this research and trace some according to their acclaimed identities. In that case, we might understand how these groups interchanged information and with whom they did so. The question then becomes, "Were there any external or conflicting intergroup identities that influenced an early Johannine Identity?." If so, could we use these models to identify various prototypical identities and trace a social network within the early Christian identities?

As a fervent reader of Karl Barth (Barth, 2013:22-23), the question regarding a correct Christology in his third chapter regarding "Faith as Knowledge" has a role to play toward our eventual understanding of boundaries in 1 John and how we manage this becomes paramount in establishing the correct prototypes for any Christian identity or Church throughout the odyssey of Christianity within its Semitic heritage. In the view of the author of 1 John, this also seems to be of paramount importance regarding the splintering identities adopting a faulty Christology, from the view of the author of 1 John, with its prototypes, and becoming an intergroup conflict that is attempted to be corrected or warned about as a dysfunctional identity from within.

1.3 RESEARCH GAP

The issue we are facing is that, according to Rikard Roitto, there needs to be more evidence of exactly who these groups are and their prototypical structures, as we need more evidence to support the Social Network Analysis approach. Therefore, it could only be used heuristically due to the missing details on groups with little or no documentation of their existence as part of these conflicting identities. I did think, however, that if we used both the Social Identity and Social Networking approach as a double methodical interpretive method, we might find specific nuances that these identities share even in conflict. From a socio-scientific perspective, we might see some of the prototypes being suggested as part of the author's interpreted Christology. Therefore, we can come to a better understanding of the interconnectivity between these groups. This might then be used to examine Johannine and Pauline's social networks, especially within regions such as Ephesus, with a known and rich history of these groups interacting from a socio-scientific perspective. In the future, we could better outline groups and their social prototypical boundaries based on the various prototypical structures identified within them.

CHAPTER 1

1.1 METHODOLOGY

1.1.1 Hermeneutics

When discussing the Hermeneutics of New Testament exegetical methods, we must approach the texts from the world within which it was written. This compels us to use various strategies in understanding from the text's baseline and from the witness it gives, grouped with our understanding of ancient Biblical culture on interpreting what is being said explicitly. Schleiermacher, in 1832 (Bowie, 1998:3), showed us how hermeneutics and criticism as philological theories belong when interpreting ancient texts and writings. This is also to be explained as a theory of interpretation that belongs to the grammar of its time. Therefore, it would be imperative to thoroughly redact the Greek (Nestle Aland, 28th Ed.) of the letter of 1 John to understand the interpretive complexity of the language our methodologies must investigate.

Bowie's (1998) research on Schleiermacher's journey with hermeneutics, as a method of understanding, should be understood in many ways, as according to Bowie (1998), Schleiermacher (1768-1834) explained it as an artistic format to gauge challenging ideas and language. Even though, at the time, it was thought to be romanticised with the ideas of constructing philosophies and grounding them, Schleiermacher introduced a system of 'Anschauung' and 'Gefühl,' which translates to the intuitive feeling one gets from redacting what is being said and to whom it is being said. One becomes the mediator through the etymology hermeneutics to the third person or the new listener. Bowie (1998) listed the important philosophical map of 23 fundamentals regarding Schleiermacher's understanding of how to use hermeneutics within its rules and discourse in his lecture of 1832.

However, it has evolved since Schleiermacher romanticised how hermeneutics plays a role as a young philosophy within interpretive methods. It is not necessarily used as the primary interpretive method but as the product of various methodologies in interpreting ancient historical texts or thought. To better understand the modern approach of hermeneutics' role in our study, we must look at the development of New Testament hermeneutics, especially in light of the study that Bernard Latagan in the book *Focusing on the Message* (2009:13-105) presented. Latagan (2009:14) also confirmed that with Schleiermacher, "general hermeneutics" emerged from which the study and field evolved into a pre-conditioned study

instead of a set of regulatory prescriptions to understand the text. The conditions set forth by Schleiermacher, according to Lategan (2009:14), is that there is both a grammatical interpretation and then a philosophical or technical interpretation, which is to be distinguished as was previously mentioned as a 'preparatory step to the next in terms of understanding the full extent of what is being interpreted'. Wilhelm Dilthey (Lategan, 2009:14) then evolved this by applying history to bridge the gap between reading and understanding. It was an essential part of the new evolution of general hermeneutics to overcome the alienation of the reader in the first sense to that of the writer or first listener.

At this moment, we can already see that there is a shift within the discipline itself from grammatical and philosophical to historical, not exclusively but inclusively to, as Lategan (2009:15) described, have the 'Nacherlebnis' (re-experiencing) from an original 'Erlebnis' (experience). Suppose one gauges the full epistemology of the hermeneutical field today. In that case, however, we know that this has drastically evolved from a few sub-parts contributing to our hermeneutical experience to a vast number. Lategan also described this as the addition of the social sciences, which added the aspect of 'Verstehen' (understanding) in distinction to 'Erklären' (explaining).

This all further unfolds as Martin Heidegger contributed to the field with an ontological experience (meaning he assessed the state of being, whether it is a being itself with a culminating trajectory of hermeneutical experiences and thought) of interpretation, later giving us the foundation of 'critical hermeneutics' in which Gadamer's 'Wahrheit und Methode' (1960) in which he asked; "What is the meaning of the literary text? How relevant is the intention of the author in determining this meaning? Can we understand texts that are culturally and historically alien to us? Is "objective" understanding possible or are all such attempts informed by our horizon?"

This opened the door for discourse between philosophical and critical hermeneutics, as shown by Jurgen Habermas and Karl-Otto Apel's critique of Gadamer's perspectives on tradition and history. Our earlier point that 'Hermeneutics evolved into a product of various studies of the specific historical dialogues' was introduced by Paul Ricoeur, who, together with hermeneutics, phenomenology, and structuralism, showed us how these fields do not necessarily have to have an existential exclusivity, but rather can work together mutually in solving various time frames of deducting meaning from ancient literature from their historical context to our understanding of it today; and further towards the future meanings of what

these historical texts might hold by employing these various methods, each of whom opened the door of the respective aimed interpretive outcomes. Tracy (1987:1-27 & 28-46) then used the basis of Gadamer and Ricoeur's work to establish differences in general hermeneutics and particular hermeneutics as it pertains to Biblical interpretation. Even though the 'secular hermeneutical' approaches add certain value to 'Biblical particular hermeneutics,' they have both been shown to make valuable contributions to each other. General hermeneutics will thus always play a role within the basis for Biblical-specific hermeneutics and show that hermeneutics could always have a strong influence or even add and subtract from general hermeneutics as a general theory.

David Tracy (1987:82-114) designed an interpretive theory for Christian theology and its underlying nature, which refers to the specifics of the material to be interpreted and for whom it is being interpreted. Because of the nature of the Biblical texts, everyone who interprets within the texts, whether it be the early fathers of Israel like Moses and Abraham or even the prophets and the communities captured within that world, shines a veil of complexity onto it, as we interpret what was being interpreted about the will of God; trying to discern the latter for ourselves.

This becomes the basis of our challenge in 1 John as we add a Christological interpretive lens to a profound Christological text in terms of what the Johannine text attempts to reveal to an uncertain identity within their group on the verge of being drawn in by the schismatic identity with what is a conflicting Christology or uncertain individuals already drawn in by the schismatic identity experiencing an identity crisis or; the most interesting theory, a group in the chasm of the two conflicting identities. To understand this in terms of our hermeneutical experience of 1 John, exploring the development in Biblical hermeneutics is critical to our study.

The argument that Lategan (2009:23-24) makes is that there was a clear division within our history of hermeneutical development focused on four definite instances of periods in history, for example, Early Church, Middle Ages, Reformation, Aufklärung, or the Enlightenment. This was coupled with further developments within the field of hermeneutics, as we later developed critical Biblical thinking and post-modern hermeneutics. Initially, a significant focus was placed on Biblical texts' grammatical and symbolic significance. This, however, expanded as in the case of general hermeneutics as specific changes in our understanding of the authorship and contexts of the field of interpretation broadened from a

basic Palestine and Jewish horizon to later include Greek and Roman views in the literary sense. This shifted the views of a Biblical interpretation from the literal views suggested by the text in a contemporary world to that of an augmented interpretive view to find the more profound moral meaning within the text itself. According to Lategan (2009:2, '*Plato's role4*') paved the way to a fourfold meaning in later Biblical hermeneutics. This approach continued through the Middle Ages with only a specific refinement to the processes later used for the basis within the Biblical perspectives to expand on the text, such as the Reformation and Enlightenment, where a historical consciousness affected the scholarly approaches.

The Reformation specifically expanded on an exegetical and theological approach led by Martin Luther and those who followed the protestant tradition. This approach entailed understanding the text as a 'living word' that should be understood as a message from God to man that is expected to respond in faith. According to Lategan (2009:28), the proclamation was the central theme of the understanding within the Reformation as it pertains to the goal or essence of scripture. This caused an effect that we know as a fundamental understanding of scripture. In this instance, the belief was that there must be no known elaborate and multiple extrapolations of various ambiguous meanings in the text. Instead, it should only be proclaimed to a listening audience, and that should give the 'spiritual' meaning as the Spirit is the interpreter for the listener. This means that at various stages within the Reformation, a very literal understanding of the text itself was adopted as 'truth,' which sustained a movement that did not necessarily have a firm grasp on the contextual application of scripture.

During the Seventeenth century, archaeological interests sparked a significant rise in historical consciousness, as the colonial discovery of the unknown world created various theoretical hypotheses regarding historical value and criticism. This opened the Biblical world as discoveries were made, and a refined historical-critical approach became a new means for scholars to interpret the Bible.

This was, however, only the basis for a whole movement that saw the value of rationality over historical truths. Gotthold Ephraim Lessing formulated the idea well, according to Lategan (2009), who understood that the rationality of human beings always overshadowed the historical significance of something. Eventually, without expediting any archaeological evidence, the reasoning of understanding people and their ambition through interpreting their writing and intended meaning would become the main idea of this interpretive method.

What Lessing provided as a substructure for the interpretive method was that using pure historical evidence that was fallible without any basic human reasoning would constrain the interpreter to a fundamental one-dimensional understanding of the writer's intention; for example, if Jesus preached certain eternal truths, you could be sure that it was adapted in essence as a practical narrative to reach the audience he was engaging with at the time. This was understood to be the 'development' of the text as various bridges had to be constructed to pertain to what the text was communicating to the modern reader. This posed a severe dilemma in terms of the hermeneutical interpretation as the "unchanging truths" of scripture were easily exploited by its historicity in a sense, and that gave theologians an undeniable hurdle in figuring out how to overcome the fragile exploitation of the texts' historical impediments.

Lategan (2009:31) then argued that there were two steps to the hermeneutical implication of the interpretation of Biblical texts: Firstly, there must be a severely scrutinised extraction of the historical facts, which, in essence, only acclimates the contemporary reader with the vast differences between the writer and its modern audience. Secondly, the undeniable truths of the text should be portrayed based on 'Historicising' and 'Psychologising' the intended meaning of those truths to the audience. The one bridges the other and they support each other in helping the contemporary reader to understand the timeless truths, giving the texts a progressive (developmental) substance. This classical liberal approach to Biblical interpretation gave personifications to a lot of the Biblical figures. It was a precursor of the 'Garstige grabe' (nasty ditch), as referred to by Lessing, which pointed to the gap between the historical Biblical world and the modern world in its respective contexts.

After the atrocities of World War I (y.1914-1918), there came a significant shift in the hermeneutical dilemmas facing Biblical interpretive models as the world approached an era of free thinking and Marxist liberation ideological views. People leaned more toward separating or straightforward classification of Biblical and timeless moral truths. This could be labelled as the era of the search for the meaning of life. Karl Barth, who gave a number of lectures in the semi-ruined Friederich Wilhelms Universität in Bonn (y.1930-1935), where they would start at 7 a.m. with a psalm or hymn to cheer them up, followed by a lecture and at 8 a.m. and then continue with the reconstruction of the quadrangle of the grounds. This made him watch as a bunch of congregants walked toward the services every day, and he sat there and said to himself, *What should I preach to these good-hearted people?*

This produced a hermeneutical dilemma for Barth, who saw that the positive and progressive classical liberal approach to the message of scripture no longer rang true to many who had suffered severely and had little to no hope in a state of humanity progressing to a better future and eschatological hopeful ending (Lategan, 2009). This created a new form of practical and imperative applications of the scripture instead of revolving around a theoretical exposition.

This form by Barth was explained in some sense as follows: The reading of the Old and New Testament allows the reader to understand and experience what God has said to the Church up to now. Then, as an expression of this experience of what God has said through His Word, there exists an expectation of what the reader would want to hear regarding God's word for his time in the present day.

This shift between memory and expectation was the basis for Barth's exegesis. According to Lategan (2009), it moved the expositor's reading from a liberal perspective in the sense that it attempts to bridge the gap by employing historical perspectives articulated through psychological mediation from the reader and writer. It brought the reader closer to the world of the writer and helped them understand the substance of the text clearly. Instead of respective disciplines within Biblical interpretation, such as scientific and practical exegesis and neutral, objective interpretation, he suggested that a full existential engagement is to be endorsed to bring the text and its reader to the full intent of the meaning of God's word.

In his book *Dogmatics in Outline*, we see this recurrence as his themes handle the most significant questions of his time post-World War I. Themes such as Faith as Trust, Faith as Knowledge, Faith as Confession, God the Father, God the Almighty, and Suffered ... are just a precursor to what he attempted to achieve with a then modern world recuperating from a devastating World War I (y.1914-1918), Spanish Flu (y. 1918) and throughout the Great Depression (y.1929-1939), with no intention of keeping the faith of optimism in a God who has experientially forsaken the earth. This approach allowed the readers of the time to recollect and reimagine their thoughts on the experience of faith instead of only living according to the faith itself, based on an interpretation of personified characteristics from scripture.

An exciting progression of this was one of Barth's contemporaries, Rudolf Bultmann, who solidified the experiences of *Historie* and *Geschichte* as separate experiences. Bultmann

intensifies in his proclamation of the importance of the historical method as critical to the hermeneutical process as it becomes to him as quantifiable as a tangible object that could be studied by all the consequent rules and obligations as the field suggests this becomes, in essence, the object of faith itself as it pertains to the person's validity to substantiate the origins thereof. However, another historical dimension is known as the "Geschichte," whereby the human experience is not only quantified by objective facts or truth. As he explains, truth is only measured when it becomes a part of a person's decision-making process through a personal confrontation. Bultmann's new perspectives on Biblical interpretation became critical to the latest developments within the Biblical hermeneutical process.

Lategan (1984:3) then suggested, through all the current and pre-current developments within the task of Biblical interpretation, three critical stages of interpretation: Source, Message, and Receptor by using the models introduced to us by Paul Ricoeur (1913-2005).

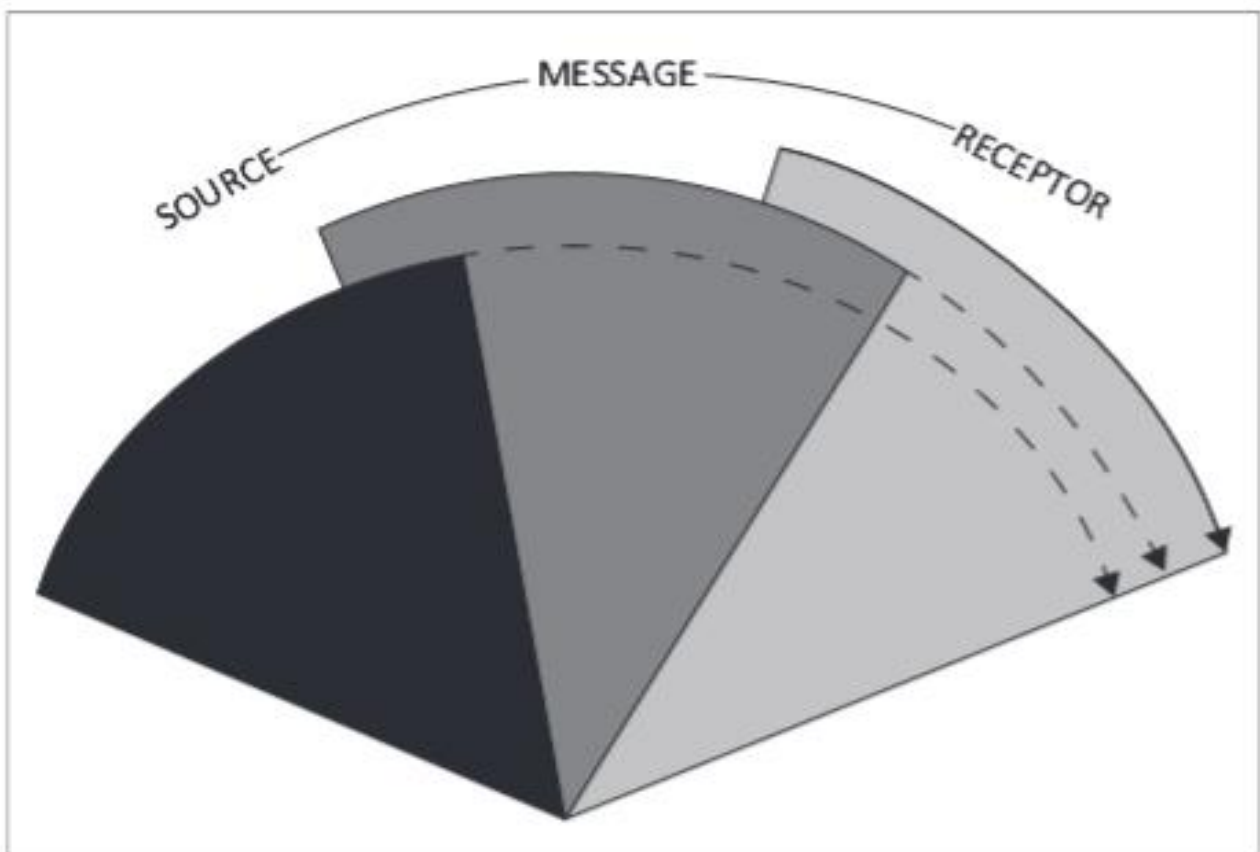


Figure 1.1: *Contemporary Hermeneutical Structure (Lategan, 1984:3)*

Lategan (1984) used this as a measure to navigate the themes that dominated the discussions of Biblical hermeneutics throughout the ages. This is followed by explaining three basic principles for assessing whether the text's interpretation is author-centred, reader-centred, or text-centred. By analysing these aspects of interpretive models, Lategan then discerned that if either of the approaches was relinquished in the exegetical-hermeneutical model, the process of the interpretive model became unbalanced. When the historical-critical method became irrelevant, the diachronic interests shifted more toward a synchronical interest, and this emerged with structuralism that then gave rise to literary methods in conjunction with social scientific methodologies (Longman, 1987:25). This meant that the autonomous text itself gave meaning within its structure. By the end of the twentieth century, the receptor stage gained more meaning with various new interpretive models that used multiple objectives instead of a single objective per source. The literary structure, as based on literature itself, is the interaction of author, reader, and text and, as such, becomes complete only when the approaches are interplayed between one another as a complete hermeneutical attempt at understanding the consciousness of the author and his idea portrayed to the reader (Van der Merwe, 2015).

1.1.2 Social Scientific Critique

Developments within hermeneutics have raised the issue of how to understand the world we attempt to interpret better. Therefore, since the 1970s, the study and analysis of human behaviour and various other socio-centric sciences took off and opened a new world of study in which the hermeneutical process gained more dimensions in interpreting the text. Sciences such as psychology, anthropology, and sociology played a significant role in understanding human behaviour and how this influenced what we say and do, to the extent of understanding the 'why' as it pertains to understanding the author. This has produced an exegetical methodology known as social scientific criticism, which has grown into a multidimensional field of study and interpretation of the Bible. Anyone who is attempting to understand the world and culture of a Biblical author should at least glance at certain essential features that are accessed only through socio-scientific exegesis.

This methodology has become the backbone of most theological research in the modern era, as society has become more interested in identity and culture within a universalised world. As our contemporaries developed social scientific research in the last few decades, many Biblical scholars adopted the processes to gauge whether they had any fundamental

value in exegeting the Biblical scriptures. This became easy as there is an existing human element within the scripture that is mostly very expressive in showing the characters' nature, thinking, and actions throughout the Bible (Van Aarde & Joubert, 2009:419).

Van Aarde and Joubert (2009:420) note that the idea of using social sciences as an approach to interpret and read the scriptures is not necessarily a modern method as various famous scholars such as von Harnack, von Dobschütz, Deissmann, and especially early scholars at the University of Chicago such as Shirley Jackson Case and Shailer Matthews who conducted a deep study focus on sociological elements that gave the interpretive scope of their research a very familiar process. They deduced, for example, that there are more insights gained when we discover facts such as the class structure of the Jesus followers who were not necessarily from the aristocratic class and that Biblical interpretive models shifted to a deeper cultural understanding of values based on early Christianity and Judaism, compared to the previous use of standardised and literary formative structures.

Because of the vast extent of the human experience throughout history and our understanding of how humans interacted with the world around them, socio-scientific criticism has created an abundance of sub-divisional fields of study such as cultural norms, traditional religious acts, political infrastructures, identity, class systems, economic development, geographical significance, etc. Within these sub-divisional fields, which could be expanded upon, there are also then various specific attributes that the interpreter uses as tools to understand the meaning of the author better as he communicates to his audience and how we could understand the fundamental truths of what is being expressed in a contemporary world. According to Van Aarde and Joubert (2009:420), this resulted from various Biblical scholars growing aware of the anachronisms featured in many works.

Anachronisms could be described as a presumed terminological phenomenon within the Bible that is wholistically accepted by us today. However, this phenomenon did not even feature in the world of the first readers or first society. This means that sometimes we, as interpreters, with our memory and experience of previous interpretations, are generally inclined to attribute specific facts to the subject matter of an author without realising that the author, from their socio-cultural and historical perspective, had never even thought of. An excellent example of such an occurrence within the interpretive model is the 'Trinity,' which is never explicitly mentioned by scripture. It is implied, however, and then superimposed in 1 John 5 verses 6 to 9, becoming anachronistic. Interpreters of this model still accept what

the authors indicate in scripture, which refers to the nature of God. This is not always the case with socio-scientific criticism. We can understand the multitude of influences the formative stages of Christendom had and how they dealt with those questions, even though they did not grapple with the idea of the Trinity explicitly in scripture.

Various other scholars also took it upon themselves to analyse the Biblical world against the new developing sociological ideologies, such as Karl Kautsky ([1908]1953), who described the early following of Jesus as a proletarian movement of the lower class against the upper class from a Marxist point of view. However, social scientific models were only partially used to extract the value of text in that sense.

The decline of socio-scientific criticism in the 1920s came as part of forming formgeschichte as an interpretive methodology. To some extent, this methodology used the 'sociological' aspects but focused on the historic-literary functions of scripture as an interpretive model. Therefore, it did not access the social dynamics of specific texts and only gave them a literary analysis with little sociological value (Van Aarde & Joubert, 2009).

With a publication from J.D.M. Derrett in 1973 known as "*Jesus' Audience: The Social and Psychological Environment in which he worked*", there was a definite resurgence in the use of social analysis to interpret text, especially looking at social and economic values within the ancient Greco-Roman and Eastern-Semitic worlds. Exploring these values and a vast new research field led to the rise of an anti-anachronistic view of texts in a way that could only be described as revolutionary. In some sense, it gave the contemporary reader various new social attributes and ideas to wrestle with and made archaeological curiosity regarding the proof of these values much more imperative.

Communities and identities within the ancient world were explored on a scale that defined our new historical perspectives and humanised the text so that more readers could identify with the author and the first readers or community they were addressing. In the last few years, with the secular works of Foucault and Tajfel, one of the exciting fields that have emerged in the collective of socio-scientific criticism is that of identity and specifically Social Identity Theory, which has of late become a large interest in the Biblical sense, with scholars such as Phillip Esler (Esler, 2014) who adapted the theory as a critical study for Biblical texts predominantly in the 1990s which has evolved into a more than a credible methodological approach to scripture if we read the in depth study done by scholars in the modern era (see:

Handbook to Social Identity in the New Testament); particularly the rapidly developing Social Identity Commentaries by T&T Clark and Bloomsbury.

Our study, however, takes on the challenge of analysing 1 John as a text based on Social Identity Theory but also uses Social Network Analysis and socio-scientific criticism in the broad sense to hermeneutically understand the identities found in 1 John and how they interacted with each other; thus showing the need for the author to write such a commanding letter that attempted to convince his audience that the identity with its proposed prototypes was the correct and ideal identity to adhere to.

The art of using social scientific approaches grants us access to the Biblical Middle Eastern world. It gives us an idea of how these dialogues between authors and audiences occurred. In some way, it is key to understand the author's references and metaphors and gain insight into his meaning and truth. Thus, with the social scientific approach, the interpretation of the text does not just serve the purpose of homolytic value to a modern audience but, in some way, creates new outlooks of objective analysis and understanding. It has always been explained to me that we should put on a new pair of spectacles with a specific filter or lens through which we can view text critically.

Pilch (2012:110) showed us that in many ways, we can view the ancient world, such as the Middle Eastern world, by attempting to grasp how they thought and understood the world around them, which then allows the hermeneut to assess its value concerning the intent and meaning of any author, based on some principle understanding of cultural and social backgrounds of the time. DeSilva (2004:23) explained that he found two very distinctive readings of the scripture; one is holy, as in hearing from God, and the other is academic, where the scripture is understood and interpreted against its historical and cultural context. He uses the quote from J.J. Griesbach, "The New Testament must be explained as every other ancient book is explained."

This gives us as readers a clear understanding that at least from DeSilva's approach, the critical study of the New Testament, to a large extent, is something to be appreciated even without its spiritual gravitas and, as he explains, is put by many who are antagonistically in contrast to one another. However, he also makes an unequivocal statement that there is a much deeper appreciation for the responsible study of the text as we devotionally understand the significance of its academic value.

This crosses the bridge between the clear theological, economic, and cultural distance between the author and the reader. It brings a sense of immediacy to the worshipper when experiencing God through the text itself. There is one distinction that DeSilva makes concerning his approach from the social scientific perspective, and that is the difference between the text-centred approach to the reading and the phenomenon-centred approach. This means that when we analyse the text, it is based on each text being analysed within its discourse, as opposed to the 'phenomena' of the early church's historical perspectives and early developmental understanding of Christianity. It creates a fundamental change in the specific reading of the author and his text, based on imminent circumstantial environments from which and to which the text was written against later developed ideas, based on the conviction of an interpreter (anachronism). Creating strategies for further reading and interpretation of specific texts helps to create and fluctuate the possibilities of its interpretation instead of creating an 'absolute certitude' state of understanding its truths.

This takes us back to hermeneutics and its dangerous applications and abuse, creating fundamental and one-dimensional interpretations of ancient texts.

Applying social scientific criticism to the New Testament is a formulation of redeeming the modern reader to the original author and audience as they experience the text within their time and place, based on a clear exegetical and critical understanding of their world, thought and culture. It uncovers how the text interacts with a situation, time, and place, unfolding within the author's or audience's world through a specific sociologically significant lens or cordoned off element of what the critique wants explicitly to uncover. Sociological exegetical methods, as it is known, are the ways we interact through various prisms in explaining the interaction between author and audience, and what this reveals becomes the overarching theme of the text itself.

There is, however, a careful admonition by scholars not to stretch or manipulate information that is supposed to be derived from the text or historical anthropological study. In this instance, we find many models created to fit the text instead of affirming the presupposition. This creates an intriguing key understanding of the cultural aspects that play a role in the author's world and his audience. The suspicion that many scholars have concerning the misuse of its field of social scientific criticism is that they reveal a rushed presupposition regarding a specific audience or author in their scenario.

An example of this is, as Pilch (2012:2) describes, the assumption that Jesus' referral to "you are the salt of the earth" has nothing to do with how people preserved or flavoured food but instead might have had an incendiary use as possibly meant by Jesus within the metaphor. Pilch (2012:2) mentions that the salt was used to burn and become a common fuel, mixed with donkey or camel dung for its ovens. This significantly changes the text's meaning and the author's intent. However, we can see how common misconceptions can play a significant role in adding or subtracting meaning to a particular passage, intentionally or unintentionally.

Malina (2011:744) then also explained how we should never guess at the meaning of a text or, rather, a metaphor unless, as with some of Jesus' parables, he gives a clear and concise explanation of each element of the metaphor. As with the case of the Sower and the seeds landing on different soil, we have many attempting to compare certain characters and elements to the different soils and the Sower himself, and as it has not been concisely given what these meanings are, we should not presume and only, as with the intent of the parable leave it with its multitude of possibilities and interpretations.

On the one hand, from a socio-agricultural perspective, it could mean something different from what it means from a socio-geological perspective, without even mentioning what the parable could mean to different audiences at different times in its immediacy. Since the popularity of sociological intrigue took off in the 1970s, Biblical scholars have used these methods to indicate what group the intended audience or author is referring to.

DeSilva (2004:440-441) indicated what these groups are, and as our research is a Social Identity reading of 1 John, it is pertinent for us to understand what these diverse groups are:

Utopian—This group could be explained as having no interest in reforming or toppling a current order. It is focused on creating a new foundational movement within its understanding of the principles God revealed to it, which is its defining modus.

Thaumaturgical—Almost like the Utopian Group, this entity does not seek to change; however, it is not forming in any regard as it aims to use supernatural means to cope or coexist with the world around it. Examples of these are healing and wonders based on a particular type of deliverance from people's barriers in life.

Gnostic Manipulationist—This group, as explained, is not to be confused with the ancient cult of “Gnostics” in history. Instead, they share the ideals and aspirations of everyday society, only claiming to have a better means of achieving these aspirations, such as health and wealth. The Greek term ‘gnosis,’ meaning knowledge, is their group's fundamental ideal.

Conversionists—This group is set on aligning the rest of society with what it believes to be the truth. It does this by drawing individuals to its cause, and as more people join the group, the closer they get to altering themselves into what they perceive as the ideal group.

Introversion—This group is easily identifiable as the ‘exclusive’ type that does not seek to alter the society or community it is in. Instead, it works to perfect its group ideals and remains opposed to the world in its purity.

Revolutionist—Revolution describes primarily what this group seeks to achieve in that they are set on completely upending the system they are bound to by way of “how things are” to “how things ought to be.” They seek a total takeover of their society and remain set in their ways despite divine or armed reactions and attempts to stop them.

Reformist—This group observes that the change needed in the world is more significant than the individual who needs conversion or any radical means; instead, they seek to change everything from within the system to affect substantial and sustainable change.

These clear ideological groups, as proposed by DeSilva (2004:440-411), derive from a sociological understanding of societal norms. These are then used within the text as a methodological tool to grasp the author or his audience as a group. This, in turn, gives the contemporary reader the setting and mood of the text, as it is aimed at a particular goal or has a specific intent. We refer to this as the ‘Why?’ of the text in sociological explanation.

These identities, as proposed, would also help us determine the group that 1 John is writing to and from which identity he was writing, as we shall later observe an apparent dissonance between the author and his intended audience. Understanding that this method is only a singular aspect of social critique, these methods have been developed, and sometimes, as in the case with DeSilva, are used without even referring to a very identifiable field within the social critical analyses of text. A new field, Social Identity Theory and Social Network Analysis has been introduced into Biblical studies. We will use these fields with various other cultural and sociological critiques of 1 John in an attempt to grasp whether they are sound

methodological means whereby we can approach the text and what this as an interchanged methodology might show us.

1.1.3 Social Identity Theory (SIT)

Firstly, we must understand Social Identity Theory and use it to read the text. Even though Social Identity Theory (SIT) does not have a long history, many suspect that we have used it unconsciously by trying to understand groups and their methods, as proposed by Andries van Aarde and Stephan Joubert (2009:423) in their description of social scientific critique. The first identification of this theory, dubbed “self categorisation theory” or SCT, was composed by Henri Tajfel and John Turner as an attempt to theorise why certain groups form and have a particular adherence to one another. This became a new and exciting field within the discussion of the social and later Biblical sciences. We have only experienced SIT as a field of study for a few decades now, since the works were released by its founder, Henri Tajfel, in 1978. However, since then, it has become one of the most dominant discussion points within the understanding of the experience of group and intergroup relations.

As a means of Biblical interpretation, this field is still developing significantly regarding its bearing upon the group interactions within the Biblical texts and contributing to understanding those people within a first century Mediterranean world, which Phillip Esler developed during the 1990s as a new methodological technique. As John Turner, one of Henri Tajfel’s doctoral students at the University of Bristol (1971-4), would explain, there was much of Henri Tajfel’s life as a Polish Jew within the French Army during the Second World War (y.1939-1945), bringing with it many traumatic experiences since being captured by the German Army, that would contribute to his understanding and goals of sociological psychology and research of intergroup relations therein (Esler, 2014:28-30).

The first experimental analysis was published in the European Journal of Social Psychology in 1971. In this research, the authors attempted to understand how specific group dynamics, such as categorisation and conflict, affected intergroup behaviour. This experiment, also known as “the minimal group experiments,” was a series of tests where a group of people were put in certain groups without having any prior contact or based on no pre-arranged interest with each other and then formed what could only be described as intergroup relationships, based on the acceptance of the group and their dissonance toward other

groups, based on a penalty and reward system. Regardless of the rewards or penalties directed at individuals, their association and interest were pointed out without clarity to their in-group. This was also shown by one of the contributors, Muzafer Sherif, who used their summer camp experiments to show that even boys who had been friends before the camps became opposed to each other and favoured their new group (Esler, 2014:31).

Before the publication of Tajfel (Ed.) (1978), *Differentiation between social groups: Studies in the social psychology of intergroup relations*. There was no concise theoretical field. However, during the first four chapters of this work, he solidified the theory's essential aspects. Even though he drew from his past experiences as an inspirational source for understanding group conflict, he did not appraise the theory as a solution for humanity's issues with identity. The works he published were merely set on discovering the social-psychological significance of the theory.

From further discussion, it was interesting to see how even though a world existed that wanted to become more undefined, certain ethnic, national, and even linguistic groups stayed interdependent upon each other and formed strong identity groups. Regardless of various aspects that could have influenced the formation of groups, ethnic groups formed an immediate certainty as an identity within research and understanding of intergroup identity (Esler, 2014:31).

Even though eventually, with the expansion of the theory (SIT), many further developed theoretical concepts derived from the ideas proposed initially by Tajfel (1974). Turner developed SCT (1978, 1982), and it became one of the more significant contributions to SIT as many scholars labelled it as one concept. However, Turner and Reynolds (2003:3) clearly state that SIT focuses on the identification of an individual "acting in terms of group" as opposed to "acting in terms of self". This will be key to understanding when we formulate the various group and intergroup dynamics of 1 John so that we do not accidentally drag SCT into our research, as many scholars have found it easier to combine the two distinct theories. Phillip Esler pioneered the integration of these subjects into the New Testament as an explanatory model. Many followed within the field, noticing that the application of SIT and SCT provided a bridge between social theory and social history (Clarke & Tucker, 2014:67).

This meant that in terms of the study of the field of social sciences within a Biblical context, new ways of witnessing the phenomenon of experiencing the Greco-Roman world of the first century were discovered. This made our understanding of the contexts of texts an “identity hermeneutics” of sorts with significant value within contemporary applications. As described by Clarke and Tucker (2014:67), these applications either challenged certain assumptions of our understanding of the world in the first century or reaffirmed it, irrespective of whether they limited or expanded our views on specific themes. SIT made it possible to assess texts based on historical and social contexts, review the language, prototypes, situational discourse, archetypes, etc., and deduce whether a particular text's identity-bound models or language were proposed by the specific text for the first readers to either adhere to or admonish.

This made it a more accessible model to follow exegetically in order for our contemporary contexts to avoid misunderstanding as to why certain cultural phenomena took place and hence then guide us to prevent an anachronistic interpretive view of the texts as far as possible without having to give up much religiously or and thus having an opportunity to add to our understanding of certain identity-based assumptions.

This compels us to understand specific examples of the underpinning workings of SIT within the New Testament so we can better assess and apply these exegetical methodologies accurately to the texts.

Prototypes—Every identity has a set of rules of regulation between the individuals of the larger group and the personal expectations of the individual himself. These ‘rules’ are usually discussed or adopted between individuals or groups to ensure a strong sense of *who we are and why we are here*. These rules or indicators of identity are known as prototypes and can vary from essential to sub-essential for an individual or group. These ‘prototypes’ are also the reason for the most significant bonding factor within an identity or, as we might notice, the most critical contributor to intergroup conflict, which, according to Tajfel (1978), is the essential ingredient in forming new or splintering identities. This is also referred to as ‘norms’, as suggested by Esler (2014:50), who described and maintained that other contributing factors played a part in forming specific prototypes. These subjects are leadership, beliefs, and time.

Esler (2014:52-53) averred that leadership creates a Social Identity Saliency, which contributes to coordinating the norms and prototypes of a group's efforts to assert and thrive in society despite challenges they might face. Secondly, he stated that beliefs play a role in forming prototypes or norms as they deal directly with the cognitive and perspective association with the group as individuals towards the societal place it occupies as a group. Thus, Esler (2014:53-55) interpreted Daniel Bar-Tal's monograph in 1990 and found a significant similarity to the cognitive aspect of Tajfel's models of the group understanding of itself being similar to Bar-Tal's idea of a group having to identify themselves fundamentally to the group itself first as their "groupness" defines their place within the identity of the group.

Lastly, Esler (2014:55-57) defined time as an essential component of a group's existence as the group has a specific place within a particular time. This time component, to the dismay of Esler, plays a more significant role in the understanding of identity as the lack of social theorist's attention to the time aspect in terms of the history of certain groups has created a vacuum in specific scenarios, for the understanding of a group's existence and practices that develop and change constantly.

Esler was very interested in the works of Susan Condor (1996), who showed how a group's existence stretches forward and backwards in time while creating its norms, from developing their ideas and interpretation of the past and future (Esler, 2014) to a large extent by the Protestants, as well as the anachronistic challenges it brings toward the exegetical analyses, the theory has, through SIT, found a place in our understanding of the cognitive, psychological and social mechanisms within communities to diminish the validity of other faiths or identities, which might play an objective role in our understanding of the first century identities with which we engage (Shkul, 2014:117-118).

Ethnicity—While many sociologists predicted a homogenous society with the expansion of globalism in the early twentieth century, we have seen the opposite regarding the ethical 'pride' that has risen from the start of the twenty-first century. Many predict and assume that it comes from the sociological phenomenon of proximity, shared values, religious views, economic similarity, etc. However, theorists have noticed the constant retreat of strong ethnic identities towards themselves throughout the ages as any or significant threats arose to challenge those ethnicities. Coleman and Collins (2017) clearly showed these phenomena. Introduction—Ambiguous Attachments: Religion, Identity and Nation. In *Religion, Identity and Change* (pp. 13-37).

Routledge and Kuecker (2014:92-93) also referred to his understanding of the role ethnicity plays and how it has developed to become a prominent theme in the study field. Within Coleman and Collin's analysis of ethnic attachments that attain a more prominent role in establishing identity groups, the authors also noticed clear examples of how, once intrinsically threatened, many social groups tend to revert towards resetting their original prototypical values and attributes to establish firm boundaries. Within the modern context of our world re-establishing boundaries, there has been a rise in the study and understanding of ethnicity and its role in social groups and identities.

Throughout the New Testament, the author has also witnessed many such occurrences as forming a more substantial part of the NT as many of these cases are brought into the discussion, especially the Hebrew dyadic nature sculpted by the Old Testament which shared this ethnicity; in comparison to other larger more significant ethnic groups. It is no surprise that ethnicity forms a basis in the underpinnings for developing Social Identity (Kuecker, 2014:92-95). This will become important to our study as specific indicators are identified that make us aware of the formation or defence of identity in our selected texts.

1.1.4 Social Network Analyses

The author focused on a dedicated approach toward studying social networks and the prototypical boundaries set by the writer of the first Johannine letter. However, Roitto did that to some extent in 2014. *An Outline of Social Identity Theory: in J. Brian Tucker and Coleman A. Baker (eds), T&T Clark Handbook to Social Identity in the New Testament, Part I, Chapter 2, London, UK and New York, NY, USA: Bloomsbury T&T Clark, pp.13-39.* What is of interest is Roitto's work on the letters of John from a social network analytic approach. Social Network Analytics are part of sociological studies. The diversity of this hermeneutical methodology makes it a useful heuristic tool to recognise the nodical connections of a Johannine community that was as diverse as the subjects of sociological studies.

To explain Social Network Analysis, the author examined the fundamental workings of the field to understand better how Roitto later used it as a heuristic tool to define boundaries and discover how within the Johannine globalism has grown and the interconnectivity (social networks) between people has exploded into something not witnessed throughout history at this scale or complexity. Kadushin (2012) introduces his views and certain critical fundamentals to understanding social networks. The subject of study is all about the connections between or within identities and has a data-like analysis on how certain

relationships and connectivities are shared. Kadushin (2012:27-29) describes a network as a set of nodes in mathematical terms that are connected or not in specific dynamic ways. These nodes are connected by how information, ideals, relationships, etc., are shared. To better understand this, we are going to make use of Kadushin's (2012:28-30) illustrations via diagrams:

The most straightforward network contains two objects, 1 and 2, and one relationship that links them. Nodes 1 and 2, for example, might be people, and the relationship that links them might be as simple as standing in the same room. If 1 is in the same room as 2, then 2 is in the same room as 1.2. The relationship in Figure 2.1a is not directional.

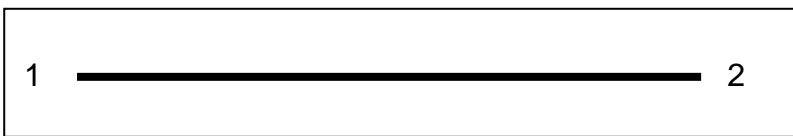


Figure 2.1: Simple Relationship

There are also directional relationships (Figure 2.1.b), such as 1 likes 2.

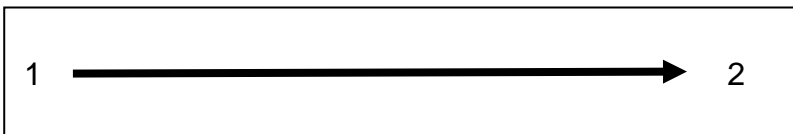


Figure 2.2: Directed Relationship

In this simple network of "liking," the relationship could be symmetrical. Nodes 1 and 2 like one another, or their liking is mutual. The liking network below (Figure 2.1c) is like the first one of standing in the same room together but has a valence or a flow. Mutuality is a tricky matter, however, and not particularly easy to achieve, so mutual networks tend to be limited. A prevalent tie between dyads is anti-symmetrical. Father and son, boss and employee are examples. The relationship is, by definition, different, depending on which way you look at it.

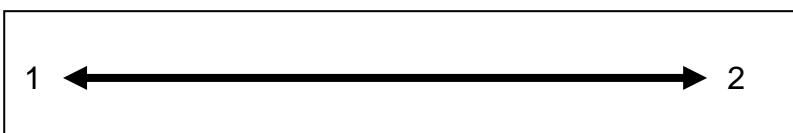


Figure 2.3: Symmetric Relationship

There does not need to be just one relationship mapped between nodes 1 and 2. For example, 1 and 2 might be in the same room and might also

like one another. When there is more than one relationship, this is called a multiplex relationship. Aside from their directionality, or lack of it, relationships might be more than the sharing of an attribute or being in the same place at the same time. There can be a flow between the objects or the nodes. Liking, for example, might lead to an exchange of gifts. Flows and exchanges are important in network theory. At one level, this list of concepts of relationships between pairs of nodes is now logically complete. However, consider a network (Figure 2.1d) between pairs that operates via an intermediary node.

For example:

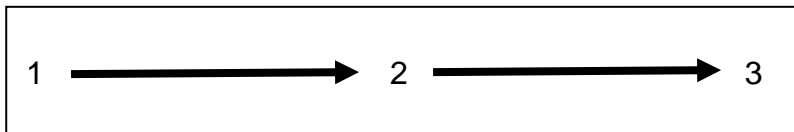


Figure 2.4: Relationship Through an Intermediary

Node 1 is connected to 3 via 2. The relationships shown above are directional and not reciprocal. They might be transitive, or they might not be. If the relationship is transitive, it means that if 1 loves 2, then 2 also loves 3. Possible, but not likely. Transitive relationships are more common in an official hierarchy. Node 1 gives a message to 2, who forwards it to 3.

As suggested by Kadushin (2012:28-30), these diagrams are the backbone of how networks progressively become more complex the more significant the identity or, as he suggests, “multiplex” the relationship becomes. There are also three diverse types of networks within a complex relationship. In an Ego-centric structure, a network is centred around one node, individual or personality. These structures are not necessarily personal but could also be a piece of technology or operational structure within a company. For example, an operating programme that all departments within the company are connected to and are using. An example of such a network would be as follows:

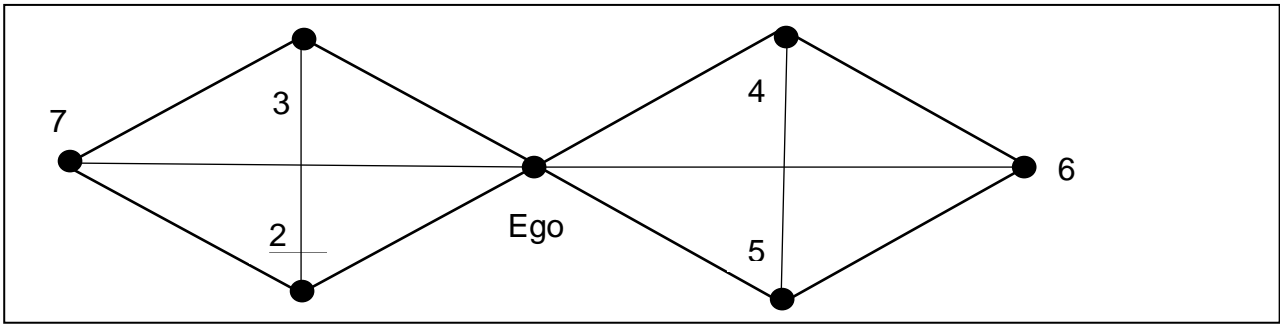


Figure 2.5: Ego-centric Networks

Socio-centric network systems are described by Kadushin (2012:32) as systems that operate within a closed or confined space. In other words, these systems are related to each other on some level within a larger structure, such as staff compared to their manager.

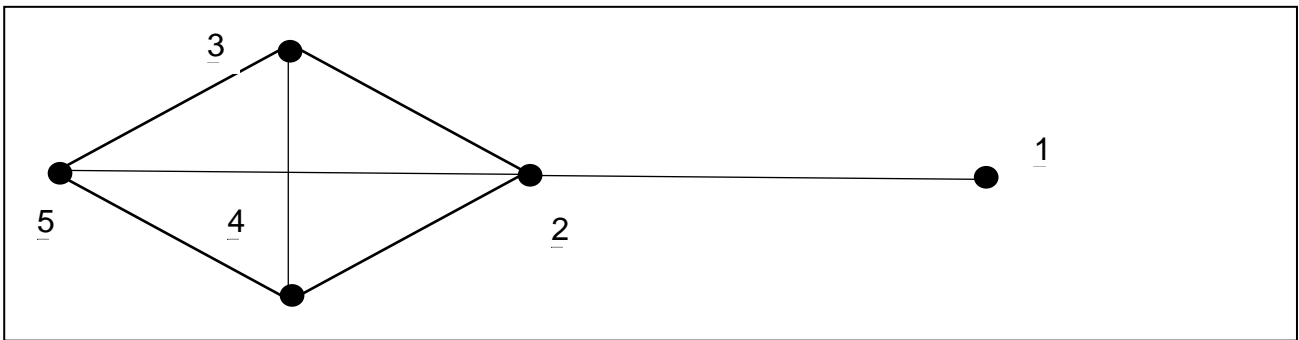


Figure 2.6: Socio-centric Networks

For example, an open-system network, as described by Kadushin (2012:32), is a network that does not necessarily have any grouping or set of patterns that develop within a network structure. These networks are usually diffused within a structure and have no clear boundaries as to the lines between nodes. Examples of these are found within elite or global structures that only serve the interests of a particular party to have those connections. An example is usually complicated to demonstrate but would look something like an unorganised set of nodes and lines.

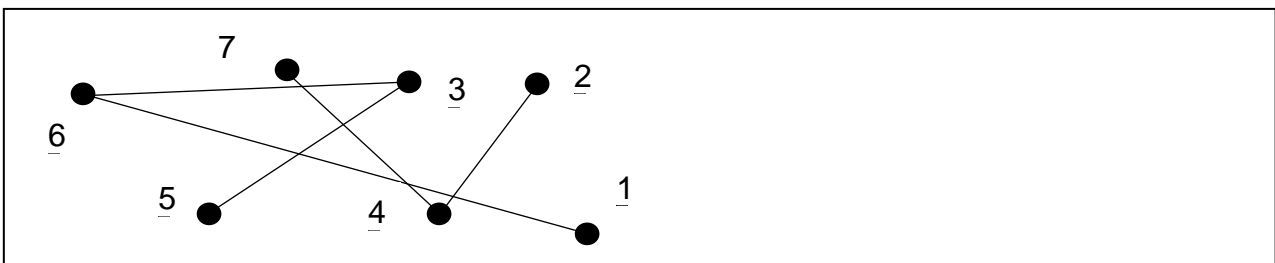


Figure 2.7: Open-system Networks

This variability within the structures of networks is the foundational hermeneutical ground on which many hypotheses were developed. Interesting socio-scientific phenomena were theorised about why certain patterns appear within specific corporate and social structures and why particular nodes have relationships with other nodes. Kadushin (2012:33) noted that Feld and Carter (1998) confirmed the theorised idea that geographic location plays a massive role in whether certain relationships form and whether certain relationships do not. This is known as propinquity. However, propinquity does not only mean a physical location here and now. We can relate to how the Hebrews, centuries after Moses, still found a common identity within the laws known as the Torah. Because they were not in the same place at the same time, specific heritages were kept and continued in the same area.

Many Christians also make pilgrimages even though they are of Western culture; something makes them identify with the Christian faith when they walk the streets of Jerusalem. In the same way, those who have gone on a pilgrimage have also shared in propinquity of a geographic nature. This is known as homophily, which is derived from the Greek meaning “the love of the same thing” and was introduced into social theory by Lazarsfeld and Merton (1978 [1955]). We can also witness propinquity first-hand within our modern school system as many of the same schools would usually have much stronger ties towards each other even after school, as they shared a common experience or had equality in that they spend time being with someone else from another school in the area.

Kadushin (2012:33) described how certain immediate geographical anomalies have a specific effect on their node and the relationships they share with other nodes, such as the research by Festinger et al. (1950) showed that participants who live in the same block of flats on the same floor or adjacent floors are more likely to have more robust connections than those who are in corner units which are more isolated. This is important for the current study later study as we reflect on the geographical significance of the Johannine assemblies during their immediate history at the time of the authorship of 1 John and the relationships shared by those assemblies.

Naturally, there are variables within homophily that distinguish how certain groups connect. Based on the social sciences of ‘class,’ this always depends on the visible attributes that connect specific nodes, such as race, gender, cultural values, heritage, etc. (Kadushin, 2012:36). Specific values and norms could affect the connection between two nodes, or the nodes within themselves that have a connection could affect the norms and values shared.

This phenomenon usually occurs on an individual level of homophily or could. Alternatively, they could be visible within a group or organisation (Burt, 1982:234-238). Kadushin (2012:37) also noted that homophily is easy to distinguish within individuals. However, it becomes more complex when it involves homophily within collectives. This becomes clearer when one observes the distinguishable differences of individuals within collectives. This relates to SIT, which is when one witnesses the variables that occur within larger identities, tracing them back to the works of Tajfel (1978) and Turner and Reynolds (2003) regarding intergroup conflict.

Turner and Reynolds (2003) have a more evolved view of the intergroup dynamic that could relate to research by Kadushin (2012) regarding homophily as they both examines the cognitive attributes of individuals within a collective.

Turner and Reynolds's (2003), SCT described how researchers were able to connect these two distinct fields using an intertwining methodological approach that could better describe group dynamics within the Johannine groups. We know, therefore, that we have a distinguished node known as the Johannine School and various other Johannine assemblies connected in some other way. To better understand these collectives from a Biblical sense, we need to investigate the world of 1 John to realise the homophily of these nodes within a larger Johannine Identity in order to discover whether these cultural values were only shared by a larger Greco-Roman-dominated world in the first century.

1.1.5 The Social World of the First Century

Although there is substantial scope for comment to be made, the author will limit his research to a few key ideas from specific contributors within the field. Our main contributors, Pilch, Malina, and De Silva, who will be discussed later, particularly in providing a social scientific analysis of 1 John. The chapter will broadly look at the key fundamentals of the social world in the first century. This is key to establishing a basis for making assumptions about the prototypical phenomena within 1 John that occurred later.

May (1971:1032) showed that clear cultural and social influences of the Greek and Roman world were closely linked with the Middle East as they did not live in a vacuum and had established trade and other connections with these societies long before the start of the first century. This explains why Houlden (2001:833) described the authorship of the New

Testament mainly in Greek with specific Hebrew sources, even though it was primarily based on Jewish culture.

Consequently, Mark 15:34 and Matthew 27:46 is mostly written in the Semitic vernacular. We can also see how integrated the Greek language was. The Hellenism of the second century B.C.E. played a significant cultural role in the linguistic and literary styles of that time. Houlden (2001:833) stated that this creates difficulty when we want to read as close a translation as possible from the original Semitic Hebrew or Aramaic into Greek. This hampers homogeneity between the Hellenistic and Hebrew worlds.

When the Assyrian and Babylonian conquest of Israel and Judah in 721 B.C.E. and 587 B.C.E took place, and thereafter, the Diaspora of 70AD came into being, there was a definite shift in the assimilation with Greek literature and culture, even among staunch Jewish groups that were spread around the known world at the time. To understand the cultural aspects of the milieu of the New Testament authors better, we must be mindful of how the existence of the Christian 'culture' came to be. We could easily fall into the anachronistic trap of assuming that certain cultural phenomena were derived either from Christianity or because of Christianity. The events are well articulated by Stanley (1971:1037) as follows:

While the unique character of the Christian revelation is universally admitted by those who subscribe to the Christian faith, it should not be forgotten that this revelation was necessarily communicated to humanity through the medium of a specific culture and hence makes its appearance in history bearing the imprint of a particular civilisation. Culture is to be distinguished from civilisation in that it is involved with the things of the mind. In contrast, civilisation refers to the entire area of material progress – the effect of human culture.

With the discovery at Qumran (1946-1956) of "The Dead Sea Scrolls," we became even more aware of how the Greek New Testament stood central in Greek literature but not in Semitic literature. We see how the intertestamental nature of certain codex's has a Greek influence (Stanley, 1971:1037). The linguistic development of the NT and the syncretism of the Greco-Roman culture within the first century was primarily influenced by the development of the Greek language, which was first seen in the fifth and fourth century B.C.E. in the Attic dialect while being integrated into the Greek diplomacy and commerce of the Mediterranean world. However, with the spread of the Attic dialect by Alexander the

Great throughout the East, it evolved and became the 'koine' Greek (Universal Greek) that we witness today as the primary linguistic component of the NT writings. This universality of the koine Greek was based on the opinion of Stanley (1971:1039). The move from the non-Greek world through 'Hellenism' was expected to morph into a much more relaxed and accessible universal language to engage with during diplomacy and commerce.

The three main components we see of this evolution of the Greek language within the authorship of the New Testament are based on three dynamics, according to Stanley (1971:1039):

- (a) *a tendency toward grammatical simplification*
- (b) *a trend in the direction of colloquial and conversational idiom, and*
- (c) *a definite Semitic stamp which had resulted from its adoption by men who spoke Aramaic.*

However, there was the hermeneutical shift of Derrett in 1973 and an analysis in subsequent approaches to the cultural and ethnic aspects of the texts in the New Testament. There was a consensus that even though the Jewish communities wrote in Greek, they still had text in the New Testament that gave the impression that it was a "Greek Christian" culture that was far removed from the Jewish heritage. In fact, analysis of the works of Bird and Bühner (2023:3-10) showed a dramatic shift within the Hermeneutics of New Testament texts that relates to the identity of the authors and their identification within the larger Jewish community. Therefore, it indicated that there was not necessarily a Hellenization of Jews within the New Testament; but rather that a new ethnoreligious movement was being created, in which it was not merely about Jews writing from their perspective of the Messiah and or about new views on their Judaism within it that were contrary to Pharisaic tradition. All that was meant was that the language of the New Testament, especially within 1 John, should be observed from a Jewish literature standpoint, which alluded to Semitic thought by using koine Greek as a medium.

This language phenomenon is critical to understanding the linguistic techniques used later in 1 John as we assess the passage's attributes. The author uses these techniques to convey an identity-affirming syncretism of potential Jewish and non-Jewish followers. DeSilva (2004) then shows us more socially significant phenomena in the dynamics of Jews and the gentile world of the first century by showing how, after the 721 B.C.E. and 587 B.C.E. Diaspora of the Jewish culture, there was a large variety of widely dispersed Jews who

eventually became noteworthy dominant ethnic groups in their new environments, such as Antioch in Syria, Babylon in Persia, Egypt and even in Rome in modern-day Italy. Communities that remained the most significant Diaspora were mainly in Egypt and Babylon during the first century C.E. and thereafter spread further, continuing into second century B.C.E. particularly within the Jewish communities, aided by Hellenization.

DeSilva (2004:101) stated that Philo of Alexandria, Josephus, and the author of the Wisdom of Solomon showed an excellent grasp of the Hellenistic culture. However, conflict, was found everywhere within the Christian culture despite opposition from both its Jewish parent body and the gentile group, who grew to admire the dedication of their Jewish neighbour's adherence to monotheism and religious practices. DeSilva (2004:105) showed us how many people, such as Tacitus described Christianity as a "deadly superstition" and that some even attempted indirect persecution for wanting to 'rehabilitate' Christian deviants. There was substantial external intergroup conflict, over Christianity from its origins onwards. Sociological and cultural aspects should be considered when one examines the communities of interest within the first century C.E. DeSilva (2004:111-144), Malina and Pilch (eds. 2016) described some of the critical aspects that played a substantial sociological and cultural role in the world at that time.

Purity and Pollution – When these topics were discussed within a Biblical context, they carried far more weight and gravitas socially than they show in modern Western culture today. We are not instinctively programmed to view pure and impure as a form of solemnisation of societal norms that directly affects our lives today; in comparison with the Biblical Middle Eastern world. We come across the term 'שָׁדֵי' in Hebrew in Leviticus, Chapter 27, when the purity laws, especially the laws regarding tithing, were implemented. These terms were usually understood as "set aside;" and had a "holy" connotation.

Alternatively, DeSilva (2004:111-124) described these as weighting various instances, such as holy, clean, pure, undefiled, unblemished, sanctified, etc. In contrast, pollution constitutes the opposite or unattained features of what is considered pure. This was also described as the epitome of a particular group that defined what was considered proper and improper at a specific situation, place, or time. This ideal creates a type of order to react to prevailing circumstances as it determines what is appropriate, when, and where. However, purity and impurity are sometimes confused with ethics.

When we attempt to understand DeSilva's (2004:111-125) description of the New Testament world's idea of purity and pollution, we realise that it does not necessarily have ethical implications unless it is detrimental to the development or sustainability of the dyadic group. However, attempting to uphold purity in itself to the best of one's ability was ethical in itself. Many within the Jewish culture used this method; just as previous prophets throughout Israel's history had done to dissuade Jews from completely assimilating the Greco-Roman culture, such as happened during the Maccabean uprising in second century B.C.E. and during the period of Roman rule within the known Western world where many Jews formed part of society. These practices that were seen as detrimental or threatening to Jewish sustainability were usually labelled as 'profane' or seen as 'polluted' (DeSilva 2004:114). These purity laws also upheld requirements within a specific 'holy' space, especially when a person entered a place of worship which should not have been tainted by any impure earthly occurrence such as childbirth, contact with the dead, contact with other bodily fluids such as semen or blood and trinkets or artefacts which were considered not pure or had been obtained either through estranged practices or in their perspective; some form of false god worship or blasphemous practice.

In some cases, even entire cities would be declared impure due to the actions or repetitive acts of specific individuals and were believed to be impure would evoke the wrath of the gods. Often, in order to purify alleged known or even unknown impurities, a person would fast, make a substantial offering, avoid contact or repent from a particular deed or even use or bathe in olive oil or a similar substance that was considered pure. Often, in some cultures, such as the Jewish culture, a 'Day of Atonement' occurred annually, which meant that a group of people offered to atone for the impurities and sins committed during the past year of which they were aware or unaware (DeSilva, 2004, pp. 118-121). Pilch (2016:147) described 'purity' as having a certain set of boundaries that were consistent with the functional boundaries of a particular society and were enforced to ensure a communal or even divine set of behaviours.

DeSilva (2004) described how, when external threats, such as when another society or outside influence changed or threatened a certain rule or purity of something within one's group, the internal threat that ensued would provide an example of something that had happened within the group that change the group's perspective on a particular purity practice, or when a sense of disobedience to its practices was observed. The marginal or

boundary threat, in such cases, were then considered as an event that made the purity boundaries permeable or of less significance, such as was the case with Jesus and the Leviticus 11 purity laws regarding certain foods, which Jesus challenged as the laws were marginal purity laws that he felt did not address the internal nature of a person. Finally, the contradictory event was described as an instance where certain situations demanded an alternative, such as when Jesus challenged the Pharisees to dishonour their parents when they needed to help them fiscally, which was declared as “qorban” or set aside for God (Mark 7).

In the same sense, Jesus challenged the entire family honour system regarding the following dilemma, according to Pilch (2016:147-148); even though purity boundaries were still crucial to the newly formed Christian identity of the first century C.E., they still faced a dilemma regarding the contradictory nature of some of these purity laws pertaining to their newly formed Christology. The idea presented by these laws created a deep sense of identity and belonging within the Jewish identity. Therefore, the sub-Jewish people formed Christianity, which was immediately dissociated with many of the prototypes that had previously been central to most of their religious practices. In other words, according to DeSilva (2004:124), they had to redraw most of their purity rules to conform within their identity as they developed. Pauline addressed these issues directly in order to assist confused Christian communities such as within Rome and the Galatians.

Honour and Shame – DeSilva (2004:125) discussed how these values formed part of both Eastern and Western societies and cultures in the Biblical world. Even though there were several reasons within each of the respective cultures as to why and how one would attain honour or shame, it remained a commodity within their world. It was used in some instances as a higher source of value within the social realms than in our modern view of monetary value. DeSilva (2004:125) also described various circumstances regarding how and why a person started with a set value of honour and shame; which was inherited from generation, ethnos, affiliation, and prestige. Especially within a Roman-dominated society where the upper-ruling class of Roman society observed a distinguishable higher honour code than other ethnicities and societies within their reign. However, it was noticeable how certain acts and performances by the lower class either raised or lowered their standing. This also played a significant role in Roman diplomacy in the first century C.E. as they came to the epitaxy of their power, entering the age of the ‘Pax Romana’ (27 B.C.E. – 180 C.E.).

They usually exercised control by offering a particular position to leaders or people of high honour within other groups. They either raised their stature even within Roman society or, if resisted, shamed these figures by empowering their competitors and extorting them. This is important as we witness a Jewish and Christian identity within this period under the 'Pax Romana' (DeSilva, 2004:125-127).

Pilch (2016:89) described these values of honour and shame as a core value of the Mediterranean and Biblical world, as part of a predominantly group value that, as DeSilva (2004) describes, was constantly traded in a riposte manner with those who were either higher or lower in honour, especially within Greco-Roman culture. Pilch (2016:90) also described honour as a male feature within a group context, and even when viewed in a positive light, females embodied shame. Thus, the public humiliation of a female by a male was one of the worst forms of shame exhibited by males. The shaming of a female in public did not necessarily attract much attention.

One of these examples of how other cultures interacted with the Roman-controlled society was revealed within Malina's (1982:239) exposition of Jesus's interaction at the temple in Mark 12:13-17. As Jesus confronted those of equal standing, he then either defended or even raised his level of honour among his peers to show how a particular practice by those individuals was shameful.

We can imagine that it was challenging when a newly established Christian community experienced the interaction with a Roman-dominated society and was subsequently shamed by their Jewish brethren, who saw them as deviant, especially within the Pharisaic denomination. DeSilva (2004:127-128) then described how the NT authors used their rhetoric and pastoral guidance towards their readers to encourage a type of submission and acceptance or even a reimagined view of the shame thrust upon their communities, using Christ's humiliation and shameful death upon a cross as a deterrent to its effect on people's identity. Nevertheless, there were still intergroup honour and shame dynamics that played out within the Christian community, such as the example of Acts 5:1-11 that tells of Ananias and Sapphira who suffered shame for not keeping to their oath of tithing the difference of their sold goods to the poor, for the benefit of the newly forming Christian community (DeSilva, 2004:128).

Therefore, DeSilva (2004:129) stated that there are specific essential indicators within the texts and the New Testament community regarding how the Christian identity obtained its honour or shame, along with indicators within the text that show these phenomena occurring within specific Christian communities. First was the descriptive honour that allowed the Apostles to be adopted into the Christian family through their acts and faith. Secondly, the praise the group usually received as it maintained its adherence to an aspect of faithfulness was seen as something of higher value than the honour or shame ascribed by the society surrounding them. Following that indicator, they saw the disciples' works and deeds from a new perspective that, from the group's vantage point, had changed to noble. A dyadic motivation to sustain the church and its growth and progress then ensued, with a promise of retribution that the honour would be obtained in total, even though dishonour was being forced upon their communities now by groups resisting the Christian movement (DeSilva, 2004:129). Pilch (2016:91) described the loss of honour by an individual in this group as someone who had given the upper hand to enemies of God in their influence or had rejected God outright through attaining influence.

Patronage and Reciprocity – When we address patronage as a cultural phenomenon, we are taken to the Mediterranean world of the first century, which regularly enforced this ideal among equals within society, who exchanged things to benefit either the receiving party or sometimes even both receiver and giver. DeSilva (2004:130) stated that these parties were 'friends' in the most definite terms, not exchanging with one another out of a sense of owing but rather benefitting each other as both parties, individuals, or groups rose within society. There was also the rare patronage of unequal partners as certain lower class parties usually latched on to upper class parties, who became patrons to them in the truest sense (DeSilva, 2004:130).

Malina (2016:33) also describes patronage as a system whereby the parties usually received more than they contributed from their patron and saw their rise within society as being lifted, which sometimes was even detrimental to the patron's rise. If there were anything distinctly different between the Greco-Roman sense of reciprocity with that of the Christian identity, it would be pertinent to mention, as DeSilva (2004:134) stated that 'Χάρις' (grace) and 'Πίστις' (trust, loyalty) were central to the Greco-Roman identity and that 'Σωτηρία' (salvation) was central to the Christian identity.

The 'charis' element within reciprocity played out as a sense of privilege that the patrons could bestow after the lower class party had become a benefactor of the patron's riches, honour, stature, etc. This compelled the benefactor to act with gratitude toward the patron, who would then extend grace or not, depending on how the gratitude was shown. Besides these 'Χάρις,' there was also the 'Πίστις', which was then a required 'patron-client' relationship as 'Χάρις', as described by DeSilva (2004). However, there is also 'χαρίζομαι', which is to give freely or submit to or even give in to - and 'charisma', which is to gift freely toward the client, and this stands as the currency system concerning patronage according to Malina (2016:76).

Conversely, we find a sort of patronage within the New Testament. There was a definite distinction based on the 'Σωτηρία' norm that became established within the Christian community, based on their view of God's action towards them through Christ, which, in terms of a patronage relationship, was set on this 'salvation.' Their understanding of God and patronage drew a close distinction in that God seeks out those who not only owed him through their sin but instead even those who had affronted and insulted him (DeSilva, 2004, p. 135). This means that despite a similar gratitude dynamic between the patron and the benefactor, the relationship established towards the benefactor was much more due to the patron's initiative than to the benefactor's aim to gain honour or power within the group.

The interchange (reciprocity) between them was not to attain more or to enrich the benefactor. Still, it took on a stewardship that entailed a sense of gratitude without expecting to be uplifted within society (DeSilva, 2004:137). In this sense, we could also see how reciprocity has developed from the Jewish understanding of the total ownership of God and merely timed stewardship, which was their privilege and therefore, within the dyadic nature of the community, one was obliged to tithe a tenth or in the case of farmers, leave the fallen crop after harvest for the widows and orphans to pick up. Malina (2016:77) is, however, careful to say that God gives in as in the 'χαρίζομαι' sense, but that God seeks out the best will for all in His submitting to seek out the client for 'grace' to be exchanged.

Family and Dyadism – The idea of family was a critical part of the social context throughout history. It gave children a sense of security with which they could be raised and whereby the community could thrive and grow. The known dynamics of the family as the first social group is also a critical part of the individual's identity, as it comes attached to an inheritance of honour and shame and gives the world an idea of who you had been as a family before

you even explained it to them. If a family was considered deceitful in the past and one was born into this family, the first identity marker that society would place upon you, the offspring, would be that of your family's nature, i.e. deceitful (DeSilva 2004:137-142).

Mark McVann, FSC (Malina & Pilch eds. 2016:64) described that as incorporating within the family: honour and shame, tradition and land. These features play a significant role throughout the world in the context of the Bible as a sense of responsibility toward the families' position within the society was protected at all costs. The reason for this persistence could be explained by the dynamism that was central to the culture of the Mediterranean world of the first century C.E. Neyrey (2016:46) explained this feature as an inherent need for the dyad of the individual to be recognised by the rest of the surrounding society. In other words, the individual's distinct identity never stood apart from their lineage, nationality, ethnicity, and class. Therefore, Paul goes to great lengths to connect the Gentiles to Abraham in a pastoral rhetoric of the covenant of belonging to the lineage of God, through covenant. Throughout the New Testament, we would constantly see this new perspective rhetoric of the individual's heritage, which had been subsequently changed from the common indicators such as nationality, family, and class to: "one in Christ" (Neyrey 2016:46-48).

CHAPTER 2

2.1 BACKGROUND OF 1 JOHN

We are not going to rely on Roitto (ad loc. 11268 of 16877, 2014 ad loc. 16176 of 17951, 2020) too heavily in the following chapter, as we are attempting to show how the Social Identity method of mostly the twenty-first century and the historical-critical method of the twentieth century have contributed specific characteristics towards interpreting the text and that particular sociological, historical critiques are possibly still present within our Social Identity and social network construction of the world in the first century, based on the texts. Hence, we are referring to the commentaries of Rikard Roitto (ad loc. 11268 of 16877, 2014 ad loc. 16176 of 17951, 2020) on 1 John in its respective chapter. We will make use of several commentaries on 1 John, including Shepherd (1971), who used an outdated hermeneutical approach to 1 John as a text from an early Christendom perspective, in comparison to more contemporary commentaries eventually leading to Roitto's SIT commentaries on 1 John in Chapter 3. The reason for using these perspectives is to bring about a conversation concerning critical ideas within 1 John as a Semitic-influenced text and thus to separate certain anachronistic generalisations of the cultural or ethnic attributes, as our study in this chapter pertains to these markers being critical to our analysis of the identity and prototypes in 1 John in constructing boundaries for its recipients.

Authorship and Date - In many instances, the Johannine Letters are usually linked together. However, when analysing the content and setting of these letters, we find distinct differences between 1, 2 and 3 John (Lieu, 2001:1274). Initially, we could observe a definite authorship of 2 and 3 John as the 'Elder'. Conversely, there is no definite authorship of 1 John (Shepherd, 1971:935). Many scholars have varied opinions ranging from it being either the same author as the Gospel of John and that the letter circulated during the same period as an introduction to the Gospel according to Shepherd (1971:935). However, there are various stylistic differences in 1 John, such as the less dramatic character in the letter's writing than in the Gospel. It also lacks vividness and has been described as having overworked constructions. Examples are rhetorical questions, antithetical sentences, sentences that start with demonstrative pronouns, and conditional sentences. Shepherd (1971:935) stated that the letter lacks the Semitic background in the Gospel. He also stated that 1 John does not use a single quote from the Old Testament. Based on our most recent

hermeneutical approaches, Shepherd's reasoning is misinformed. In this regard, we remain interested in 1 John's clear allusions to the Old Testament, which makes any perception of the information regarding 1 John as 'non-Jewish' literature inaccurate. There are also maxims like "God is light" and "God is love," which are abstract concepts that are peculiar in that they lack a personal, less abstract method of portraying ideas. It may well be the 'elder.'

However, the non-personal stylistic linguistics of the Letter betray this idea as 2 and 3 John have a much more personal and pastoral touch to them. Many also say that this could indicate the author's age, who is long in years and does not waste wording on empathic rhetoric (Shepherd, 1971:935). Lieu (2001:1274) stated that the common conception is that the Epistles are post-Gospel per their canonical order. Some individuals like Strecker (1989) pre-date the Epistles 2 and 3 John to the Gospel. Due to the lack of external evidence in the debate on the order of the Epistles and Gospel writings, the typical *Modus Operandi* uses language and thought from the letters' content to guess a date (Lieu, 2001:1274).

Lieu (2001:1274) then also stressed the supposed setting for 1 John, usually based on the idea of it addressing a 'schism' (2:18-19) that is commonly found in external sources such as 'the heretics' in earlier church sources, which shows that there are definite conflicts about the understanding of Jesus or in better terms the 'Christology' of the groups within the early church, which tend to give 1 John the earlier date. DeSilva (2004:449), on the contrary, stated that the opening and closing lines of 2 and 3 John give the same indication that it was written by 'the Elder'. However, in the same sense, authors did not limit themselves to one genre of writing in antiquity. Therefore, it is not necessarily a different writer to 1 John, even though there are stylistic and genre-specific differences.

DeSilva (2004:452) stated that the more prominent question to discern the authorship is whether the Fourth Gospel and the writer of the Epistles are the same person. DeSilva (2004:452) did aver, however, that this is not conclusive and that the common view, according to NT scholars, is that the writer of 1 John might have been some form of a disciple of either the 'Elder' or the Fourth Gospel writer. The following analysis produced by DeSilva (2004:452) gives us clear reasoning as to the debate regarding the authorship of 1 John and the Fourth Gospel, in that it was part of the late second century list known as the Muratorian fragment, which had been believed up until Eusebius even debated the inclusion of 2 and 3 John into the canon.

The explicit reference toward 'John the Elder' made these two Epistles stand apart from the Fourth Gospel and 1 John, which was assumed to be the same author and, therefore, to date closer to each other. This makes the discussion regarding the authorship of 1 John fascinating as it influences how we view the first readers and the community with whom this was shared. If, as Lieu (2001) mentions, the Epistle is a precursor to the Fourth Gospel, we are given the impression that there is an expansion to the Christological ideas shared in 1 John and the Gospel. If we assume that it was, in fact, in this manner that the Epistle was produced and spread with the accompanying Gospel, we are implored by the non-specificity of the maxims in 1 John to find some of the meanings in the Gospel itself. However, even if this seems like a reasonable assumption to bring about an intertextual analysis of 1 John and its accompanying Gospel, we are reminded that even then, as Shepherd (1971) concluded, many irregularities and peculiarities make the assumption of 'coherent authorship' very unlikely.

In light of this study, as we focus on the Epistle of 1 John, it would be a more responsible thought to assume, alternatively, that the authorship of 1 John remains anonymous and that in all probability, the author was a scholar of the Johannine School; or as mentioned, a disciple of one of the writings with definite authorships. This was also affirmed by DeSilva (2004:453) when he stated that certain themes between the First Epistle of John and the Gospel differ in that much of the Epistle focuses on the atonement due to the death of Christ to God for people. In contrast, the Fourth Gospel looks at themes like "love one another" or being "light." Specific thematic changes, like shifting from a narrative to discourse, are also shown in the letters as a pastoral guide to non-Jewish Christians.

This is used within the rhetoric of the Epistles to address the Christological dilemmas that some of the communities of the first century evolving Church might have faced. Key differences between thematic tangents and words, especially, are observed. For example, the Gospel focuses a lot more on 'glorify' and 'glory' as themes, whereas we find a complete absence of it in 1 John and instead, this First Epistle addresses themes such as 'seed' and 'anointing'. Therefore, we also observe strange changes in the direct connotations of certain words like 'paraklētōs', which is usually assumed to be the Holy Spirit within the Gospel's tradition and is used as a thematic term used to describe Jesus himself in 1 John 2:1.

The word 'logos' also seems to be used to explain the Gospel rather than the truth or Christ, in essence, himself (DeSilva, 2004:453). Roitto (ad loc. 16176 of 17951, 2020:1072) agreed

that the original thought of authorship was that the complete collection of Johannine writings was the work of one author. However, he also showed how the Epistles of 2 and 3 John and the Gospel are specifically claimed by one author and 1 John is not. Rather, 1 John refers to its community in its reflections on 'I' and 'we'. This is significant as we shall observe how, as Roitto suggests, 1 John is not a letter as 2 and 3 John are, but rather a "sermon" or "epideictic tractate" that aims to address the Christological dilemmas faced by the Johannine community (Roitto ad loc. 16176 of 17951, 2020:1075).

The unorganised structure of 1 John, with its difficulty in discerning the separation of thematic resemblance throughout the Epistle, is something that was noted by all of the scholars. However, in many attempts, we have a more or less discernible macrostructure that shows itself in the analysis by DeSilva, Roitto, Lieu and Shepherd. Regarding the date of 1 John, Roitto (ad loc. 16176 of 17951, 2020:1075) notes Culpeper in that he accepts the notion, admitting the non-agreeable consensus of scholarship that it was probably written before the final version of the Gospel. This, to my mind, knowing the late first century and early second century notion by scholars about the authorship of the Gospel of John, puts us in a particular time during great political turmoil within the Roman Empire with figures such as Domitian (81-96 C.E.), Nerva (96-98 C.E.) and Trajan (98-117 C.E.) followed by Hadrian (117-138 C.E.).

This becomes significant in retrospect, as Nerva particularly was considered to be one of the 'good Emperors' toward Christians and he had a much more relaxed approach towards them; in stark contrast to Trajan, who specifically had an issue with the confessional statements of Christians seeing the threat to his dominance of such a movement and the divine right he had to rule over them; seeing an increase in them because of the significance of the atoning sacrifice of Christ, thereby addressing the heresy within the schismatic group and providing an explicit correction of their Christology (DeSilva 2004:454).

Genre – When we observe Lieu's analysis of 1 John, we can see a difference between the conventional letters 2 and 3 John and that which is 1 John. Lieu (2001:1275) describes 1 John as a "paraenetic letter" but also observes that it is considered by many as a 'homily' of sorts. The letter has no clear themes and structure, as previously mentioned. However, we could observe several thematic concepts reappearing in various parts of the letter. The other generic difference is that a firm address to its audience shifted to a more cooperative milieu

by referring to the readers as “brothers and sisters” instead of the typical “children” mentioned in subsequent letters (Lieu, 2001:1275)

When we look at Shepherd's (1971:936) thematic analysis of 1 John's authorship of Cerinthus seriously, Shepherd (1971:936) declared that Irenaeus was convinced that Cerinthus was one of the first Gnostics. This explains a non-deistic view of Jesus declaring that God was not the world's creator but rather an inferior power who was ignorant towards God.

Other authors also mentioned Cerinthus' ‘Judaizing’ of the communities, meaning that he insisted on keeping the Jewish laws, keeping to the circumcision and the Sabbath. This is contrasted in some way and yet affirmed by DeSilva (2004:450) in that 1 John might address the schismatic group as a more progressive group that does not wish to keep to the traditional Johannine Christology and, therefore, was even becoming intent on changing the entire interpretation to fit their new, presumably Gnostic views on the identity of Christ.

Da Silva (2004: 450) went so far as to maintain that their new interpretive model was truer toward the Gospel of the Beloved Disciple. Shepherd (1971:936) concluded by saying that the entire theme of the Epistle was based on the author's address regarding the continuing heresy that plagued the community in what was presumed to be Ephesus. The themes were constantly spiralling, with specific concepts subtly being repeated with the following conjecture. Shepherd also mentioned how each theme was held together by almost making them synonyms for the following passage, even though they were different concepts independently; for example, light and darkness were connected to truth and lies, respectively: God from the beginning and the Evil One were connected to the image of the Father and that of the world; keeping commandments and sin was connected to love and hate. DeSilva (2004:454) added to the discussion of the genre by mentioning that 1 John lacked the usual signals that indicate that it is a letter. No greetings, prayers, prayer requests or other concepts indicated its ‘letter’ form.

Regardless of its proper form, whether it is a sermon or another form of writing that was shared with a community in turmoil, it is nonetheless imperative that its overarching theme should remain the crux of the communication based on DeSilva (2004:455). DeSilva further concluded that the idea of 1 John was to eviscerate any remaining Christology and accompanying ideas that remained from the successionist group and thus were influencing

the remaining group, which was assumed to (according to our research thus far) belong to the same identity as the Johannine School identity or as presumed by the author; by its mention of 'we' as he addressed his readers.

One of the more interesting observations made by DeSilva (2004:457) within 1 John was that even though the author discussed their Christological views at length, there was no explicit mention of what exactly the secessionist arguments were. He merely only phrased his own Christology and then disassembled it. This gives us the idea of a typical political approach to opposition as one does not necessarily want to provide too much clarity, and yet one must be able to make your opponent's statements sound like uninformed ideas with no argument in their favour. This also created difficulty in definitively identifying whether the secessionists were, in fact, an assembly of John 1 that had external influences that were able to create new Christological ideas that were in stark contrast to the Johannine School or whether it was a group from some other philosophical group with divergent idea such as the Gnostics or Stoics, as mentioned by Shepherd (1971:936). We know that the main discussion mainly revolved around the divine nature of Christ as the Son of God is Jesus that has 'come in the flesh' (1 John 4:2) and not only in water, 'but also in blood' (1 John 5:6) according to DeSilva (2004:457).

This made DeSilva (2004:457) wonder whether the counterarguments that 1 John advanced were an indicator of the identity of the other group being non-Christian Jews or Jews who had relapsed from their original Christian views and had then started putting forward other explanations for the phenomenon that was Jesus. Roitto (ad loc. 16176 of 17951, 2020:1076) confirmed most of the views discussed by DeSilva (2004) by noting the differences in interpretive ideas between the Johannine community, taken from the views of the author compared to those of the dissident group. Roitto (ad loc. 16176 of 17951, 2020:1076) also referred to textual references like "Jesus is the Christ", "has come in the flesh", and "has not only come of the water only but with the water and the blood." At that moment, one could only conclude that the more significant themes in 1 John were that 'Christ is the true Christ' and the confirmation of that through confession. Roitto concluded that the incumbent group should avoid the dissident group and that a victory had been obtained over the whole world; Those who had found their birth in God had been made moral and knowledgeable by receiving the Spirit, and that morality was encapsulated by keeping the commands of God.

When one investigates Roitto's interpretation of the theological significance of 1 John, another idea shows itself prominently. Pneumatology could be shown as having been impacted by the letter of 1 John if we pair it with the Gospel of John. Roitto (ad loc. 16176 of 17951, 2020:1076) mentioned the '*Comma Johanneum*' that addressed the early ideas of the existence and organisation of the Trinity. Roitto (ad loc. 16176 of 17951, 2020:1076) stated that the 1 John 5:7 passage was added and was not originally part of the 1 John transcripts, meaning that through the Vulgate, it had been added and was even being used as a scriptural reference to the defence of the idea of the Trinity. Due to the nature of 1 John, it also played a significant role in interpreting ritual practices such as the confession of sin, penance, and intercession (Roitto ad loc. 16176 of 17951, 2020:1076).

On an ethical platform, the Epistle plays another significant role in understanding the concepts and discourse of complete sinlessness, as the believer is encouraged to act out of complete love by doing good deeds. This idea of sanctification has been discussed at length among certain groups to establish whether the perfectionist idea of sanctification is necessary or motivated to be achieved to the utmost in individuals (Roitto ad loc. 16176 of 17951, 2020:1078).

Significant Themes and Structure – When looking at Lieu (2001) and Shepherd (1971), we can reach a specific congenial and cohesive understanding of the general themes addressed within the works of 1 John. This, based on the structure given by these themes, was confirmed by the works of Roitto (ad loc. 16176 of 17951, 2020) and DeSilva (2004), as they had summarised the themes into a basis for a structural form that might be presumed despite the unordered and disorganised letter which we can only interpret as a sermon, a homily or an epideictic tractate. Initially, all scholars agreed that the first part of 1 John (1:1-4) should be referred to as its prologue. Even though it does not have the makings of the traditional prologues of other letters, it still introduces us to a dilemma that can only be solved by a significant Christological discussion by the group while facing most of the resistance to it. This prologue asserts the authenticity of the author's witness to the concepts of having witnessed Christ in his true nature physically, in what we assume to be the counterargument to the secessionists, while following a more philosophical interpretive idea of who Christ is.

Lieu (2001:1275) mentioned that the concept of the author being a disciple and having had physical living experience of Jesus and his ministry is not necessarily what these progressive assertions made by the author actually mean. Lieu stated that these ideas of

mentioning what happened 'from the beginning' were a form of early preaching to these groups and had a connotation that was different from merely relating the shared experience of a group that had since become part of a new idea.

Referring to 'we' is also significant in understanding that the author removed himself from a position of authoritative dictation as a leader and instead presented himself in this prologue as someone who had assessed the arguments put forward by the secessionists and still came to a different conclusion. Both Lieu (2001) and Shepherd (1971) concluded that the theme of the opening passage was that Jesus's lived experience had become the experience of those who now believed in him as they shared in the new interpretation of life. In other words, Jesus had become the 'word of life' without any misunderstanding as is introduced to us at the beginning of the Gospel of John but is now taking on a more practical Enlightenment of Jesus as it pertains to how one should live to emulate him.

Shepherd (1971:936) described the first significant discussion of the letter as a descriptive piece by the author extracting the critical ideas on the nature of Christianity from 1 John 1–1 John 2:17. The first five verses look at the group's identity as one that has become of God and has found that identity within the idea that they all belong to God through their faith in what God has set out to do with his followers after that, which was described as 'the light' for the world, which we see as an idea developed from the historical Plato and Zoroaster ideas of light in a religious sense that became generally accepted - that the world had always been split into a dualism of light and darkness. We see the Persian influence of this phenomenon appear in the Old Testament for the first time as we are introduced to the personality of Satan in Job's narrative. This idea that many Gnostics are also accustomed to, that God has illuminated the world out of its darkness through Jesus as Christ, is something the author also portrays as Jesus. Shepherd (1971:936) mentioned this in his analysis of 1 John 1:5-10 as a similar idea from the Old Testament that the light provides a way to live, which is subsequently used by the Johannine author.

This light is also then attributed to the righteousness of God that shines through the darkness, which is the world in its dissonance with God. Lieu (2001:1275) stretched this theme due to the recurring uses of the light theme in 1 John 2:11, in that he also observed a phenomenon in the author's understanding that people do not simply attain the moral life that the believer wants to live. It is only through God, who revealed himself through Christ that a believer can experience the light.

Lieu stated that the ideas and aims of the commandments should not be thrown away but should be reinterpreted by employing Christ's idea that only through love and morality can obedience to the commandments be obtained (Lieu, 2001:1275). He also explained the Hellenistic connection that can be achieved through walking into the light. However, in the Psalms, it is revealed that Jewish ideas and themes about 'light' and 'darkness' can be experienced. In summary of these first passages of 1 John, we were able to conclude that one needs to be closer to God in a characteristic sense.

I am not saying that God is absent, but one needs to lean toward the idea that God has freely given that which is obtainable to all. Many dishonour God by rejecting him outright and actively choosing to go against Him and his nature. Shepherd (1971:937) showed how this is manifested in the Christology and Hamartiology of 1 John, in that it explains the blood willingly given by Christ, yet that when we repent and confess our sins, we are forgiven, but this entails a keeping of the commandments (love and righteousness) of God from there on. Otherwise, the confession does not show the realisation of Christ as the 'light' in one's dark and sinful existence.

Shepherd (1971:937) further added an exciting connotation to the ritual sacrifice that used to be the method of expiation for people, whether they were Jewish or pagan, since antiquity. Expiation is the idea that one could offer another being by killing it and letting its blood flow to "cover" one's sinfulness and find appropriation before the gods have been made senseless by the Christian Jesus, who has himself become the blood sacrifice, as we also note within the letter to the Hebrews.

This turns us toward the following passage, which focuses more on the relationship people within this accepted group have with their brethren. From 1 John 2:7 to verse 17, we experience a change in the author's approach. He constantly measures theological truth as the ultimate ideal over ethical demands, according to Shepherd (1971:937). The use of the 'ἀρχῆς' (from the beginning) in verse 7 shows us that the commandments that are essential to the identity of the group are not 'brand new' but instead have become the love captured within the character of the individual, which has become the fulfilment of these commandments from the beginning (Shepherd, 1971:937). The Gnostic does not argue for these concepts as he does not acknowledge the sinful nature of man as pure ignorance, and he separates Jesus the man from the divine Christ. Gnostics also do not have a grasp that a physical absence of Jesus could project any constant involvement in combating the

darkness of everyday life as they subject the idea to the responsibility of the individual coming to a higher knowledge and thereby saving themselves. In contrast, the author takes the onus away from the individual and places it on Jesus and the brethren as a community to serve each other sacrificially as Christ sacrificed for them (Shepherd, 1971:937).

The separation between God and the world is not the physical creation as the Gnostics would describe it. Still, within Johannine tradition, it is considered a state of being that has separated itself from God and does not attempt to align its values with God himself. This theme was confirmed by Lieu (2001:1276), as the author speaks of the world in a metaphysical sense.

It is interesting to note that certain scholars such as Malina, in his book from 1995, *On the Genre and Message of Revelation: Star Visions and Sky Journeys*, note that within the high context culture, which included Jewish, Greco-Roman and other Middle Eastern cultures from antiquity, it was not considered that peculiar to the reader to envisage an alternate dimensional realisation. Therefore, when the author uses metaphors that physically seem out of place or bizarre, such as life and death, light and darkness and God versus the world, those do not seem to be as tricky concepts to grasp as the lower context of the modern-day Western culture that presumably would favour these metaphysical and alternate dimensional concepts. Cultures within antiquity used these methods to gauge what the unseen world or the will of the gods would be, by consulting oracles, prophets, and other mediums such as intoxication and hallucinogenic substances. As Malina (1995) describes, these outer bodily experiences were well within the frame of understanding for individuals of that time.

The subsequent passages of 1 John (1 John 2:18 – 4:6) deal with the crisis being faced by Christianity at the time, with many influences and the growing popularity of Greek philosophical concepts, such as Gnosticism, which we could assume is a possible influence within the schismatic group that 1 John attempts to warn against. Both Lieu (2001:1276) and Shepherd (1971:937) analysed these passages as the key argumentative pieces brought forward by the author to dissuade any of the current in-group to become a part of the schism or be misled by its arguments and ideas.

The author connected the impending threat of the schism with the apocalyptic ideas of the last hour, as portrayed by Christ in Mark 13 and Matthew 24. This connection gives a definite

identity to the schismatic group as being part of the predicted movement that seeks to derail or mislead the original truth of Christ. Their leadership and source are even connected to 'Satan' as the ideal deceiver of the truth they hold as the authentic group with the direct connotation of being 'born' from God himself. Shepherd (1971:937-938) reminded us of how the ideas of the 'anointed' Christ, which were gathered from his baptism and not from his birth, are similar to the anointing that one received after baptism after which one received the same 'anointing' by pouring oil over the head of those being baptised and then by becoming a part of this 'perfection' as the heavenly *Christos*, was which was then encapsulated by the 'coming to a higher realisation of the truth'. Shepherd (1971:938) then also referred to the passages from the Gnostic document known as the Naassenes: e.g. 'Christians who alone of all men are those whom the mystery... has made perfect and anointed there with the ineffable ointment from the horn, such as that with which David was anointed.' (See. Hippolytus, *Refutation of All Heresies*, 5:9).

In the following passages from 1 John 2:28-3:12, we see Shepherd's (1971:938) conclusion that there was a clear understanding within the tradition of the separation of the children of God from those who are of the world and that through this phenomenon, there were various exploitations from the Gnostics as they twisted the initial ideas presented by the Gospel of John that Jesus is of the Father. Therefore, we are of the Father as we are in Jesus himself. They did this by referring to 'seeds' that were scattered by God over the world and that the anointed Christ came to return these 'seeds' to the Father, which was a form of early 'divine selection'. According to Lieu (2001:1277), the author also used the explicit idea that these followers of authentic Johannine Christianity were born of God and received their "anointing" from his works and not from their efforts.

The author constantly exclaims this fact in contradiction to the Gnostic thought of the time. This does not mean that the author then creates the illusion that one is sinless from birth, contrary to the Gnostic belief as coming from 'anointing' but rather that one is set on the right path to becoming more 'perfect' or, as we refer to it, 'sanctification'. Shepherd (1971:938) then pointed out the author's very clever use of the Cain narrative, which contradicted the Gnostic sect known as the 'Cainites,' who sought to read everything in reverse, noting that Cain was of the good. Abel from the evil as per the Old Testament (See: Irenaeus, *Against Heresies*, i.31). Yet the author speaks to the actions of the in-group and refutes the entire idea, based on the mere actions of Cain. From passages 1 John 3:13-24,

we see the author's knowledge of Jesus' pertinent predictions that there would be resistance and hatred towards those who remain true within the, in this case, Johannine Christology and faith (Lieu, 2001:1278).

We are made aware of the severity of the persecution and hatred of Christians at the end of the first century and in the beginning of the second century through the correspondence sent by Pliny, the Roman governor of Bithynia, to Emperor Trajan in 112 C.E. and the presumed accounts of Tacitus in his observance of the Christians during Nero's implication of them for The Great Fire of Rome (64 C.E.) as 'haters of humanity' noting that they were only obsessed with following their Christ and being 'good' in conscience before God, which as an observation feeds into the idea of sectarianism among Christian - even though it was not the purpose of those Christian communities to be exclusive and then asking whether they became victims of antisemitism as they were seen as a Jewish sect because our latest understanding of the reference to 'Christians' which has since been disputed by Brent Shaw (2015) as a myth created by later Christian tradition.

Lieu (2001:1278) then used intertextuality to link this passage to 2:18-19 where the 'antichrist' is represented by the members who strayed away from the group and the correct interpretations of Jesus (Johannine Christology). Lieu (2001:1279) observed how the author then used the dualistic ideas of the 'spirit of truth' and 'spirit of error'. The idea that these concepts are cosmic is also found at Qumran (1QS 3:13-4:26). However, as Lieu noted, the dualistic explanation is peculiar as the Gospel of John does not introduce dualism and only refers to a 'spirit of truth.'

This "false prophethood" is not an explanation by the author, averring that they were 'Charismatic Pentecostals' dabbling in spiritual gifts, but instead referred to the eschatological decisions and Christological errors made by those promoting the schism's ideas. The final structurally significant passage introduced by Shepherd (1971:938-939) is "The Victory of Christianity", the author's overarching theme. In these passages (1 John 4:7 - 5:17), we find peculiar maxims such as "God is love" and "God is light" and theories that those who are the author's presumed readers precisely reflect that idea as they are born from God and therefore do not need any motivation; but rather have obtained a particular zeal in their being and nature, which is fully encompassed by the emulation of Christ and inherent love toward God and their brethren.

Shepherd (1971:938) recognised three distinct verbs used as a sort of list, which we could assume has some form of introduced certainty toward the established identity the author wants to portray. These three phrases are: Believe in God (credibility), Believe in God's witness regarding his Son (Christological certainty), and believe that which God reveals is true (acknowledge). The author gives the impression that Christianity is a deeper and more authentic witness to God and that God's relation with humanity is based on the traditional ideals of Johannine Christology (Shepherd, 1971:939).

Lieu (2001:1280) did, however, see these final passages as reflecting, firstly, the idea that Jesus is the Son of God and, secondly, the ideas surrounding the contradicting arguments of sinlessness and the author's exhortation thereof. The final words of the author ask for a guarding against 'idolatry', which was considered as any thought or practice that either denied or broke any relation to God. DeSilva (2004:455) indicated that despite various breaks within the thematic breakdown of 1 John, due to its unorganised nature, we still discern certain significant breaks, as he observes from Howard Marshall and Raymond Brown. He describes the following breaks within the Epistle:

1:5 – this is the end of the prologue and start of the body of the letter addressing dualisms of light and darkness; 2:18 – We find in this the introduction of apocalyptic themes and an application and discourse toward the schismatics; 2:29 – The ethical dilemma of sin and righteousness is discussed and analysed; 4:1 – Discernment of the spirits is introduced and 4:7 – the concept of 'love' is brought up again and expanded on; 5:1 – Correct belief coupled with underlying themes of the presumed debate regarding water and blood; 5:13 – Summarised conclusions and admonitions.

2.2 TEXTUAL CRITIQUE OF 1 JOHN ([ADDENDUM A](#))

In this appendix, The author aims to do a textual critique of 1 John based on the identity language and a sociological critique of the language used by the author of 1 John to discern specific possible indicators towards the Social Identity among the Johannine group. The author addresses the social network between possible assemblies or schismatic groups and sociological historical and cultural phenomena that might indicate prototypes and identity boundaries among the groups. Much of the work regarding the socio-scientific and Textual

Analysis was added in the far-right column. However, it is critical to our understanding of the cultural elements within 1 John to mention a few here as we explore further linguistic features of the text in the next chapter on the Social Identity theoretical approach to 1 John from Roitto (ad loc. 16176 of 17951, 2020 ad loc. 11268 of 16877, 2014) and Lieu (2008).

Patronage – 1 John 3:6 *No one who lives in him keeps sinning. No one who continues to sin has either seen him or known him.*

This idea references them as they look at the declaration from Jesus himself in Matthew 5:17-20. This idea of an identity with its physical, moral implication by the faith in Christ gives us the sense of some form of Christian patronage. The word ‘*Μένων*,’ meaning to ‘abide’, shows the author's grasp of the patronage shared between Christ and the group.

Dyadic Personality - 1 John 3:17: *If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person?*

These ideas and concepts are peculiarly similar to the Matthew passages in which Jesus' words establish ‘new’ prototypes or at least ‘reinterpreted’ prototypes toward the ‘law.’ Dyadic elements are also shown in this passage if we relate this to Jewish laws in Lev 27, which governed the thought that the group's well-being is put before the well-being of an individual.

Purity – 1 John 3:3: *‘All who have this hope in him purify themselves, just as he is pure.’*

‘*ἀγνίζει*’ is translated as ‘purify themselves’; however, the translation does look toward a meaning of “devotion.” It does not necessarily speak of religious activity but rather of a moral state or, in this case, something the author uses cleverly in his cultural arsenal, relating to the purification of people in the ancient world, which was a significant element of one's daily life even though this creates the same tone and uses the same idea that the initiative again is with God to purify, and not a man who needs to take an offer.

Honour and Shame – 1 John 5:21: *‘Dear children, keep yourselves from idols.’* This final verse does not say much, yet the author's final words have us wondering whether Greek influence could only oppose the original group as there is no mention ‘idols’. However, he concludes with it unless the author cleverly indicates that the philosophical endeavour of the Schismatics is, in fact, worldly and meagre idols. This was common among groups and sects

to defend their validity among other groups or individuals. We know this also as 'honour and shame', and it is usually seen as more valuable than actual money because of how the groups of the time valued honour in a person or group. This riposting toward the outgroup gives us the sense that the author is 'mocking' them indirectly by calling their views 'idols', which was regarded as a shameful label to be attached to a person at that time.

Please see [ADDENDUM A](#).

2.3 MACROSTRUCTURE OF JOHANNINE WRITINGS

To understand the Johannine writings' entire structure and significance, we need certain historical and social contexts and reflective comparisons of Johannine writings with writings of similar gravitas, such as the other Gospel traditions. When we analyse Johannine literature, we find specific main themes that keep appearing throughout the literature, DeSilva (2004). We have seen some of these themes within our analysis of 1 John in its background and genre. Themes such as 'born again' and 'eternal life' also have metaphorical dualisms such as 'life' and 'death', 'light' and 'darkness', 'sin' and 'law', 'love' and 'hate', etc. These overarching motifs are mentioned on several occasions and are rooted within one central theme: 'Who is Jesus?'

In other words, Johannine's writings' constant grappling involves the ideas of who Jesus is and his divinity. This dogmatic theme is what we know as Christology, which entails the Study of Christ (Martin, 2012:179). The common misconception that many uninformed Christians might have is that Christianity within the first century was united under a single doctrine and, therefore, had a single identity, which, as we could differentiate by the various Christology's of the various Gospels, is not the case.

The Gospel of Mark, for example, explains Christ as the one who is, by the will of God, sent to humanity to ransom them from their sins, and therefore, his death is not tragic nor peculiar as God has willed it.

The Gospel of Luke, contradictory to this idea, has a Christology that depicts Christ as a 'martyr prophet.' for example, Stephen and Paul followed in his footsteps and for them Jesus became their martyr example. The Gospel of Matthew depicts Christ as a new Moses who reinterprets the Torah as it was always destined to be; there is an expression of some extent to Christ's divinity, yet nothing explicitly gives us the idea that he is God himself.

The Gospel of Thomas shows us no indication of death, but rather that Christ had already been risen by his appearance and brought a divine realisation to all. Then we refer to Johannine Christology, which contains much of what we consider early orthodox Christology (Martin, 2012:180). This is something we note in the Nicene Creed (325 C.E.) during the council of Nicaea.

Martin (2012:385) suggested that the orderly spread and mostly successful missions of the Apostles were based on the historical narrative of the Early Church, which was given in Acts. Many would assume that Christianity spread from a central, orderly church in Jerusalem. This is not necessarily the case, as Martin (2012:386) has shown. We see variants of Christianity that were very dissimilar based on their geographical location and general Christological influences.

For example, Christianity in Rome, influenced by Peter and Paul, differed from Christianity in Syria and Egypt (Martin, 2012:387). Even though we have distinct literature showing the development from the writings of Paul in 50 C.E. up until the fall of the Temple in 70 C.E. and then from the Johannine writings in 90 C.E. under stern prosecution by the Emperors of Rome, we find a reasonably quiet period stretching from 120 C.E. to the first council by Constantine in 325 C.E. - or rather that is what we think, according to Martin (2012). However, there were many internal conflicts and developing philosophical ideas that influenced early Christianity and, with it, the Christology between various assemblies. In retrospect, the spread of Christianity was much more disorganised and messier than is portrayed. We might assume that Johannine's literature was the first to deal with Christian conflicts.

Still, looking at Pauline's literature, we see internal conflict rising between various communities. With the introduction of the Johannine writings, this conflict is already at a turning point. If we presume that there were threatening philosophies in the Johannine Christology, we could easily accept the reason for the Johannine writings as being an attempt to address the identity of Christ himself. The main body of Johannine literature, according to Martin (2012:163-175), is what we refer to as the Johannine School, which, as per the literature tradition of antiquity, means that even though it is a letter from John which is named, there was much evidence and even claims within the letters themselves that indicated that the authors were part of the Johannine tradition and therefore of Orthodox Johannine Christology origin.

We see the same in the writings of Isaiah, who we know did not live for another 150 years during the fall of Judea to Babylon in 597 B.C.E. after his life during the Assyrian domination of Israel in 732 B.C.E. Therefore, in theology and exegetical Textual Analysis we assume that any additions and subsequent texts of a particular author that do not show clear evidence of authorship were written according to the original author's tradition. The Johannine literature has similar literary styles and linguistic motifs and, therefore, is easily identifiable, contrary to other traditions based on the themes mentioned earlier (Martin, 2012:43). We have encapsulated within the protestant canon the Gospel of John, 1, 2 and 3 John (Epistles) and The Revelation of John.

These five main literary pieces have unique features yet constantly produce significant Christological discussion, at least more than any other tradition from the same period. Some of the main Christological features found in the identification of Johannine literature are: 'Christ was born divine and did not become divine' (See. [ADDENDUM B](#), Nicene Creed, 6,7 & 8); That 'Christ is the light to the world'; That 'all are sinful and made sinless through Christ's blood'; That 'Christ is God himself made man, therefore is fully God'; 'Christ is life'; 'Christ is truth'; 'Christ is the living water' according to Martin (2012:188-189).

One main linguistic feature is that much of Johannine's literature is written in metaphor and imagery and, hence, is unsuited for a low context. It is also significant that Johannine writings indicate exclusivity to the in-group and were not as open to outsiders as Lukan literature was. It is also clear that Jesus is not very interpersonal in his interactions, which is evident in his answers. For example, in John 3:1-21, Jesus teaches Nicodemus and does not answer his questions but changes the subject and speaks in metaphors that Nicodemus struggles to understand. The same peculiarity happens in John 4, 8, and John 11, as well as in other interactions with Jesus (Martin, 2012:169-170).

With this astute Christology that was strictly defended and very intellectually portrayed, we should not be surprised that so many of the Johannine themes and motifs survived until Constantine's formal establishment of the Christian Catholic Church in 325 C.E. as we could observe these elements as Martin (2012:177) would suggest, captured within the Nicene Creed (See. [ADDENDUM B](#)). Lieu (2008) stated that the Johannine Identity established within the first century C.E. was a well-established identity with precise prototypes, strict adherence to those prototypes, and staunch resistance to intergroup conflict or deviance from the original prototypes. Much of the Johannine literature also indicates that much of the

individual's realisation of their salvation is pertinent in their actions and in how others observe them. This phenomenon was known as 'Johannine Sectarianism', according to Martin (2012:171). This is contrary to the Pauline tradition that focuses on faith in a strict sense (Martin, 2012:177).

CHAPTER 3

3.1 ROITTO IN CONVERSATION REGARDING THE SOCIAL IDENTITY WITHIN 1 JOHN

In this chapter, we analyse the extensive works of Rikard Roitto in both of his contributions. In his first work, *Sinless Sinners who Remain in Him: Social Identity in 1 John: in Handbook to Social Identity in the New Testament*, he extracts the clear SIT; the indicators found within the literature, language and phrases that produce prototypes, boundaries and group identity within the 1 John in-group as opposed to the schismatic opposition. In his second work, *1 John: in Social Identity Commentary on the New Testament*, Chapter 24, we see Roitto's extensive commentary on 1 John from a SIT perspective. For us to indicate the clear SIT elements within 1 John, we first have to use Roitto's commentary to establish a structural view of 1 John from this perspective, after which we will dive into his analytic work on the SIT features that create a sense of Identity in 1 John, to establish as he did, what these identity markers are and measure them against his commentary if we are able to add or subtract certain elements that would combine with the works Rikard Roitto wrote on the Social Network Analysis (SNA) of 1 John.

Rikard Roitto (ad loc. 16176 of 17951, 2020:1078) introduced us to the significance of the identity narrative, which is visible within 1 John. He clearly stated that it was not a letter in the traditional understanding of literature within antiquity, but in this case, was more like a sermon that used identity language to inspire a community of their uniqueness and characterises this as moving between certain dualistic concepts that establish identity boundaries between 'who we are' and 'who they are' noting an origin directly from God as they are 'born of God' and also importantly 'what we do, because of whom we are' as opposed to 'what they do because of who they are.' These, according to Roitto (ad loc. 16176 of 17951, 2020:1078), are the foundations for what is known as a 'prototype', and in the body of Roitto's commentary on 1 John, we seek to understand the established sectarian prototypical lists that the author sets forth to protect and celebrate their identity as the authentic identity with a higher understanding and a more profound experience of God as opposed to those who have separated themselves from the in-group, based on deceit and falsehoods. Roitto (ad loc. 16176 of 17951, 2020:1078) stated that the formulation of facts encapsulated within the dualistic discourse between what is right and wrong, in terms of

group identity and prototypical values, is shown by the author as facts accompanying some form of moral inclination, from which to establish a certainty for readers, regarding the in-group they have attached themselves to.

Social Identity Overview of 1 John

Rikard Roitto (ad loc. 11268 of 16877, 2014:692) described the works of 1 John not in the traditional letter sense but instead averred that it seemed to be more like an epideictic tractate, as with DeSilva (2004) in Chapter 2. This reasoning was due to the strong identity formation indicators we find throughout the writing. The main concepts and goals that the author was attempting are a) A definite formation of the original Johannine Christological identity, b) The reconstruction of the prototypes within this identity, and c) What the practical effects and consequences are of the ideal prototypical follower versus the antitype (Roitto ad loc. 11268 of 16877, 2014:692).

With original observations, we find the author's language to be from an authoritative state of address to the receivers. However, Lieu's (2008) observations regarding the use of 'I,' 'you,' and 'we' in cooperation with Neufeld's (2021:9) observations regarding the use of speech act theory showed the contrasting identities and the establishment of identity by moving readers toward a specific opinion and identity.

Prologue (1:1-4)

It is clear to Roitto (ad loc. 16176 of 17951, 2020:1079) that the author starts his sermon with an idealistic identity phrase, 'We share community, the Father and the Son.' 'Community' or 'Fellowship' is also translated from the Greek 'κοινωνία', which is also shown by Roitto (ad loc. 11268 of 16877, 2014:693) to show a shared identity, along with the use of phrases like 'καὶ ὑμεῖς' meaning 'you also'. The fact that the author uses typical Johannine motifs and concepts from the start, such as the 'word of life', also introduces the readers to immediately recognise that this piece reflects their shared identity. Roitto (ad loc. 11268 of 16877, 2014:693) also used the concepts of Lieu (2008) to show the initial distinct contrast between the readers and the senders using 'We' and 'you' at the beginning of each idea. Roitto (ad loc. 11268 of 16877, 2014:693) stated that this presents the author as the typical prototype and a reliable source of information. Because the presumed date of 1 John is later than the Gospel of John, we can assume that the readers had an evident grasp of the ideas

and concepts from the Gospel and, therefore, the letter takes on a similar style. The opening passages also denote the fact that the group who is writing to them has ‘seen’, ‘touched’, and ‘heard’, which does not mean that they were physical witnesses to the life and ministry of Jesus, as was also not mentioned by Roitto (ad loc. 16176 of 17951, 2020:1079), but rather hinted towards a shared experience of their identity and Christ.

The constant use of ‘we’ shows us the author’s technique of identity-inclusive language toward the in-group, which indicates that the author is not attempting to speak to them authoritatively but rather to share a familiar and reliable ethos with those in the group. Roitto (ad loc. 11268 of 16877, 2014:694) stated that this is also because of the tendency of humans within the thoughts and ideas of SIT to be more trustworthy to one’s own in-group identity than to that of others. Following Roitto’s (2020) and Roitto’s (2014) thoughts on the first opening passages, we also have some observations that might indicate further identity language and prototypical indicators. (See: [ADDENDUM A](#))

Confess or Deny (1:5 – 2:2)

The first dualism we encounter within the body of 1 John is the confession of sins versus the denying of sin. The first thing we observe is Roitto’s (2014:694) clarification of the author’s change in the use of ‘we’, meaning that the author moves from ‘we’ in the first verses relating to the senders specifically to encompassing the senders and receivers in this regard. This ritual concept is introduced by the idea of ‘walking’ either in light or darkness, which symbolises truth and lies, respectively. The motifs of ‘light’ and ‘darkness’ are also identical lingual phenomena that we observe within Johannine writings and, therefore, would immediately be recognisable to the in-group as ‘light’ is introduced to us within the Gospel of John (1:1-8) and light is identified with Christ and the “λόγος”, which he became to the world.

The ideas of logos from the Semitic tradition are usually connected with the ideas of the ‘זרה’, meaning the laws, which we would see Roitto (ad loc. 16176 of 17951, 2020) expand on in the later observance of 1 John as the themes develop. This ‘law’ concept did not always mean ‘law’ in the literal sense to the high context communities of antiquity; it also meant ‘truth’ or ‘meaning’ in some sense (Sheinfeld, 2020:61-64). Therefore, we see in Roitto’s (2020:1079) observation of the connection of light and darkness to the confession of sin and denial of sin as a very well-introduced metaphorical theme that relates to the in-group on

various levels. The idea of confession, or, as Roitto (ad loc. 16176 of 17951, 2020:1079) describes, ‘ὁμολογέω’ was a ritual practice that concurred within the sectarian group to strengthen the in-group relations. Because of how these practices took place, they garnered one of two effects within the group. This, in turn, implied that the author was attempting to discourage any divergent prototypes by contrasting the opposite inclinations of the desired prototypical behaviour (Roitto, 2014:694).

Roitto (ad loc. 16176 of 17951, 2020:1079) explained that the practice created a sense of community assisted by individuals confessing to each other, thus making their brethren empathise with and support them honestly, which created absolute trust between members. On the other hand, this ritual practice could have incited a mechanism for social control over others in a negative sense. Therefore, this ‘confession’ happened within a controlled community. These practices then created a showing of an individual’s commitment to the group’s ideals and a shared dynamism of being cleansed by the sacrificial expiation of Christ (Roitto ad loc. 16176 of 17951, 2020:1079-1080).

Obedience to Love as a Commandment (2:3-11)

Roitto (ad loc. 16176 of 17951, 2020:1080) clearly distinguished, as the author does, between the love for one’s brother or sister within the community of faithful as opposed to just loving everyone. By the author’s standards, this is not just an existential feeling of love that an individual might experience but rather a commandment directly from God. The sermon leans toward action from a sense of grace and thanksgiving for what Christ has done instead of just legalistic obedience to a utopian ideal (Roitto ad loc. 16176 of 17951, 2020:1080). Again, the focus on the identity language is that the group has assumed the whole virtue of “love” as a set of practical acts that come to fruition out of obedience to God’s commandments. It is also crucial to note that the author becomes visible in this passage and creates a distancing of the in-group identity toward the schismatics by using lingual techniques like ‘whoever say’s contrasting the ideas that deviate from the original identity and, in a sense, from our observation; thus making these ideas as supposedly portrayed by the opposition seem senseless if measured against their own high Christology (Roitto, 2014:694).

Do not Love the World (2:12-17)

As the author constantly hints toward the group's prototypes and identity formation, we find another sectarian ideal that could be implied as an identity boundary, after implicating not just those who are forgiven from their sins but also those who know God fully and have overcome the deceiver are to be weary of the love of the world. Roitto (ad loc. 11268 of 16877, 2014:695) only focused on the change to the authoritative 'I' usage of the author again to give the receivers a valued identity experience before continuing the exhortations further on. The word 'world' in this does not refer to the physical world but rather the groups and identities that do not share the same virtues and prototypes. The author, therefore, warns them against this deception as the world's virtues are of 'pride' (this could also be translated as 'arrogance') and wealth.

The sectarian group of Johannine's, whom the author addressed, was encouraged to guard against these influences by establishing definite boundaries throughout the sermon and strictly enforcing them. Roitto (ad loc. 16176 of 17951, 2020:1080-1081) then made a critical observation that the community of 1 John to whom this sermon is addressed is probably part of Ephesus, which is known as a large port city in Asia Minor, which would make the isolation of the group near impossible and, therefore this passage is set to encourage a loyalty between those who are in the world yet who, by their loyalty, isolate themselves in contrast of dualistic views to that of their fellow Ephesians who are not of the same identity. Roitto (ad loc. 16176 of 17951, 2020:1081) also observed this phenomenon as not an exclusive Johannine feature but a common Roman era ideal for voluntary association toward disputes to relieve the courts and infrastructure of petty differences between individuals and groups.

Jesus is Christ; They are the Antichrist (2:18-28)

Roitto (ad loc. 16176 of 17951, 2020:1081) introduced us to certain features from the author's word choices, again establishing clear identity boundaries between those who have remained faithful and true toward their prototypes, of which the overarching theme is that 'Jesus is the Christ' and that some event, or as we should address it from an SIT perspective 'intergroup conflict' caused a rift between members. This event entailed some form of a philosophical idea that denies Jesus as the Christ. Therefore, this drastic contrast to the identity of the in-group causes the author to label them as the "Antichrist," which does not solely mean those who are against Christ but encompasses an apocalyptic view on their

difference to the Spirit-led faithful who remain authentic in their knowledge of the Christ. Regarding this phenomenon, Roitto (ad loc. 11268 of 16877, 2014:695) explained how the use of 'they went out from us' refers explicitly to the secessionists and an authentic expression from the sending group to the recipients, creating a shared experience and homogenous distance toward the schismatics as if they had no validity anymore. Roitto (ad loc. 16176 of 17951, 2020:1081) stated that this 'must have been a tough blow for the group's self-esteem'. We would concur; however, by saying that if we look closer at the sociological significance of an event such as this within antiquity, we might see the entire sermon of 1 John as a reaction that showed a desire to maintain the honour of the group and its identity. This clear passage's dichotomy of honour and shame might indicate other sociological phenomena to help us establish identity markers, not just identity-specific language. Roitto (ad loc. 16176 of 17951, 2020:1081) then mentioned the contradiction of Jesus as the Christ, which, in a sense, promoted the idea that the earthly and heavenly Christ were not the same. It does show us signs of either early proto-Gnostic, Docetism or hyper-Johannine splinter groups.

This could also mean that the schismatics might just have been Jewish groups who denied the Messiah as Jesus and did not engage in the same 'high Christology' that the in-group did. Roitto (ad loc. 16176 of 17951, 2020:1081) also notes that it is essential to know that we do not have any well-developed Gnostic theology from the late first century. Therefore, we could not necessarily be sure that the group is proto-Gnostic. However, Irenaeus made conclusions based on the overwhelming contradicting themes that the sermon of 1 John indicates. Roitto (ad loc. 16176 of 17951, 2020:1081) then made the assumption based on the motivated attempts by the author to distance the in-group from the schismatics, according to the phrases that constantly appear, such as 'us' and 'them', to be an indicator that there is still some form of social network between the current group and those that broke away and that the author very explicitly attempted to cease these interactions. Not to be anachronistic by using SIT's key fundamental observances regarding intergroup conflicts; it appears that this phenomenon is the author's response to avoid any further attraction by the schismatics and the loss of members to these groups.

Born of God and therefore Sinless and Righteous (2:29-3:10)

This very elemental Johannine thought was brought up for the first time by Roitto (ad loc. 16176 of 17951, 2020:1083) that they are 'born of God.' We also see the initial idea of 'being

born of God' as part of the discussion between Jesus and Nicodemus in the Gospel of John in Chapters 3:1-17. In this passage, Jesus answered Nicodemus with the same idea that based on another translation of the phrase, one could be 'newly born', and yet cultural connotations lean toward 'being born from above', which is in line with the author's dogma regarding the origin of someone who has been included into the group as the first prototypical root. This further leads to the following effects in that once one is 'born from God', one is then 'filled with his Spirit', and then 'one abides in Christ' This leads to a gaining of knowledge and truth, which leads one to keep the commandments of God and then do good and avoid sin naturally (Roitto ad loc. 16176 of 17951, 2020:1083). This then creates an immediate contradiction, as observed by both Roitto (ad loc. 16176 of 17951, 2020:1083) and Martin (2012:178), who noted that a common feature of Johannine literature and ideas is that it is significantly riddled in nature and uses a high contextual understanding of specific themes.

Roitto (ad loc. 16176 of 17951, 2020:1083) was correct in assuming that the author does not intentionally contradict himself but instead creates a definite identity prototype, which becomes the ideal for all who follow. In other words, it becomes more imperative for group members to accept their sinful nature and seek their abiding in Christ, which, as Roitto (ad loc. 16176 of 17951, 2020:1083) made clear, establishes the ritual behaviour characteristic of confession of sins and intercession for sinners within the group, not as optional, but essential. This further distorts the contrasting identities of the recipients, who are now firmly becoming a collective part of the author's in-group. By this, the author further creates a clear distinction between those who are firmly within the obedience of God and those who are not. This means that no gratuities are given to marginal members and groups for any deviant behaviour as they are not of the same identity, and therefore labelling them as the 'Evil Ones'. This could be thought of as another attempt by the author to settle any dispute regarding the interpretation of whether any individual or group is within the boundaries of the identity and extraditing anyone who is not fully committed (Roitto, 2014:696).

Love Practically Applied (3:11–18)

The sermon of the author of 1 John then takes a stark turn toward the application of the 'love' that is constantly mentioned throughout as a central theme. The author then used an example from the OT, such as Cain, the typical antitype, and Jesus, the typical prototype for the in-group identity (Roitto ad loc. 16176 of 17951, 2020:1084). Roitto (ad loc. 11268 of

16877, 2014:696) also confirmed this by mentioning the jump from descriptive to exhortation again by implying that the lingual techniques of the author did not necessarily attempt to suggest that the opposing group had complete invalidity, nor that perfection only exists within their own identity but rather that the ideals in a moralistic sense are an ideal prototypical example that is being motivated. This is known as a 'hortative function' within prototypes. What is implied by this is the author's establishment of what these sins are that are not just encapsulated within the non-intentional acts of the followers, but instead shows us the origin of the acts of a person who knows God and therefore does not sin and compared with one who is from the Evil One and therefore does not know how not to sin. In these passages, the author established that the identity prototypes were, in a way, not dictated by individual efforts but instead came from their nature. If that nature abides in Christ, one becomes a "sinless sinner" (Roitto ad loc. 16176 of 17951, 2020:1084). The practical application of this love is then introduced as helping the brothers and sisters in need. However, as we have observed, the author's strict adherence to bordering off of the in-group towards the outside and schismatic group means that we can only assume that the brothers and sisters that he refers to are within his identity. This was also, as Roitto (ad loc. 16176 of 17951, 2020:1084) earlier mentioned, part of the societal expectations during the Roman era's diplomacy within their region in that they encouraged members of the public to be associated with voluntary groups to receive community benefits and welfare of sorts and to stabilise the high populace in terms of their humanitarian need.

Children of Truth (3:19-24)

As we have observed in our background research on 1 John, we see a phenomenon that even Roitto (ad loc. 16176 of 17951, 2020:1084) recognises. This phenomenon is the repetitive nature of the sermon of 1 John and the unstructured jumping between themes and ideas. In this passage, the author reverts to the earlier mentioned identity prototypical roots, which indicates firstly that they are authentic as an identity because of their origin from God himself and the subsequent chain of prototypical elements, which secondly gives an assertion as to their identity's validity as being the 'Children of Truth'.

False Prophets and God Made Flesh in Jesus (4:1-6)

The author then returns to the ideas regarding the 'Antichrist' and focuses on those who are referred to as the 'false prophets,' who, according to the author, are based on their worldly

origin of thought and ideas that are false. Linguistically, Roitto (ad loc. 11268 of 16877, 2014:698) observed Lieu's extrapolation of the terms 'we' and 'you', showing the second person pronouns being swallowed to include the receivers entirely within the realm of the senders as an identity group and contrasting it to 'them' with the inclusive 'we', meaning that from 4:7 onwards there is only reference to 'we' and no more attempts at distancing through the use of pronouns. Roitto (ad loc. 16176 of 17951, 2020:1085) assumes that they could be the leaders or preachers of the schismatics who preach a 'false Christology', denying, obviously in contradiction to the in-group, that Jesus was divine from his birth and therefore was sacred not by means of anointing or as Jewish schisms might have concluded, nor was he merely a prophet.

The term 'as come of the flesh' is also a defence, notably against docetic beliefs that portrayed Jesus only as the risen divine embodiment and not fully as a man. We see traces of this within the Christology of the Gospel of Thomas, according to Martin (2012). Roitto (ad loc. 16176 of 17951, 2020:1085) mentioned that some scholars had drawn to the mirror reading as recent research would suggest that some intra-Jewish followers might have interpreted the phrase 'in the flesh' to mean that Jesus did actually exist and did not necessarily see those phrases as suggesting that he was divine. Roitto admitted, however, that there was just no accurate indication of who exactly the schismatics were, and therefore, we could see both within his mirror reading. It is, however, important that these themes, as per Chapter 2, were also shown by Shepherd (1971) to be a defence against Gnostics because of their later clear theology, which understood the divinity of Christ as something he only received from his baptism.

The further defence against the 'false prophets' is also through linguistic style very well altered to affect an inevitable communal inclusion of the readers to the senders, according to Roitto (ad loc. 16176 of 17951, 2020:1085), who showed how Lieu (2008) explained the use of 'you' and then later 'we' as a progression of the group's inclusion into the ideas and identity to dissuade them from the rhetoric of the dissident leaders and create an astuteness towards all other external influences. Roitto (ad loc. 16176 of 17951, 2020:1086) used network perspective as a critical feature of this passage, as he mentioned how leaders or preachers of the schismatics become nodes for the spread of information. The author seemed to create a barrier for the presumed contact that might still be active between members of his group and the opposition.

Fear and Judgement (4:7-21)

Roitto (ad loc. 16176 of 17951, 2020:1086) explained how the entire passage became another repetitive piece returning to all the critical ideas of what was previously mentioned now only in conjunction with the apocalyptic ideas that the author leaned on from Mark 13 and Matthew 24, as well as the Revelation of John where there is a clear distinction between those who are of God meaning 'born of God' and those who are not in terms of their inevitable demise during the final judgement. In this passage, the readers receive a sort of incentive for their perseverance, which was a common argumentative stance that prevailed throughout antiquity and is even prevalent in 'prosperity theology' today. However, we should not assume that the author means this explicitly due to his use of 'confidence/boldness' themes as a result of those who abide in him. Roitto (ad loc. 11268 of 16877, 2014:698) implied that most of the text described and prescribed any prototypical functions within their own identity. It focuses on identity instead of divisive, contradicting prototypical and identity dynamics.

Believe, Love and Victory (5:1-13)

Roitto (ad loc. 16176 of 17951, 2020:1086) explained how the 'love' exhortation continues in this passage, giving an argumentative statement of why it is possible to follow the commandments. The author acknowledged a peculiar view of sin and sinfulness in this sense. The origin established by the group's identity as 'born of God' becomes the epitome of their ability to live to a higher standard and be capable of keeping the commands. The actual belief in Christ as the Son of God is imperative in this identity formulation, as opposed to the previous passages where confession that Jesus was Christ was required. Regarding the confusing phrase of 'Christ is the one who came by water and blood... not with the water only, but with the water and the blood.' There are three that testify: 'the Spirit and the water and the blood.' (5:6-8) Roitto (ad loc. 16176 of 17951, 2020:1088) made an excellent argument that this did not indicate any clear reasoning as to why the author would bring it up, as the passage is left open to interpretation for us. Roitto (ad loc. 16176 of 17951, 2020:1088) then suggested that water could mean baptism and blood could mean death, embodiment, and Eucharist. Still, there are too many variants to these assumptions regarding the mirror reading. We prefer Shepherd's (1971) idea that it might have been a Gnostic group who saw the baptism as the only point where Jesus gained divinity, and therefore, the author makes the clear distinction that 'not with the water only, but with the

water and the blood...’ Hence, Roitto is correct in assuming that the water and blood do have symbolic references to the embodiment but could be meant as ‘birth’ as we see this theme as the main crux of the entire argument by the author so far in the sermon. It would be strange to reasonlessly deviate from the repetitive argument that Christ’s divinity came from birth.

Roitto does make an argument that there is no evidence of proto-Gnostic theology within the first century. However, our understanding of the geographical location of the readers and the fact that even though Gnosticism only became documented later does not mean that we did not necessarily have early developments within that time as that would explain the attraction some new thought might have had, which would then have created schisms all over specific religious and philosophical communities. Some scholars referred to the Nag Hammadi (1945) collection of Johannine writings as being some evidence of Johannine theology itself being the origin of Gnosticism. Even though it might be a stretch to assume this, 1 John might have witnessed Gnosticism’s birth, which might be why we do not observe the author’s direct naming of the dissident group. This might also be why Irenaeus and Hippolytus concluded that 1 John’s opposition was, in fact, the Gnostics.

Prayer and Idols (5:14-21)

At the beginning of this passage, we see how the sermon draws to a conclusion as the previous passages have given assurance of the prototypical identity of the followers and now reverts to the ritual practice of intercession and confession by stating that those within the community who are ‘born of God’ have another privilege which is the answering of their prayer when interceding for other ‘brothers and sisters’ (Roitto ad loc. 16176 of 17951, 2020:1089). The author then concludes, again in contradiction, that those who are ‘born of God’ do not sin. Still, as Roitto (ad loc. 16176 of 17951, 2020:1090-1091) explained, the author allowed the realistic and ideal concepts to stand together as a sort of vision for those of the group to become sanctified through their identity and subsequent prototypes. Roitto (ad loc. 16176 of 17951, 2020:1091) agreed with most scholars that the idea of idol worship as a new topic in the final sentence of the entire sermon did not make any sense. Thus, the conclusion should be that idolatry, which encompasses many forms of disobedience and false worship, could be the author showing that any association with outgroups was to be considered as such and therefore avoided, as idol worship and idolatry were aggressively confronted by Johannine Christianity because of its high Christology stance.

Constructing Identity in 1 John

When evaluating Roitto (ad loc. 11268 of 16877, 2014:698-699) on the construction of Identity in 1 John, we find specific, clear indicators that are suggested. Roitto (ad loc. 11268 of 16877, 2014:699) used his past experiences in evaluating identity in Ephesians and used the same critical markers to identify particular prototypes and antitypes, along with narratives that form the backdrop of the identity's origin, thus further establishing working and boundary-setting prototypes within their relations toward outgroups and their antitypes and finally providing a practical and visible example of these prototypes; in effect constituting the identity in the immediate world they lived in and their impact on society and themselves.

The Narrative of Identity in 1 John

The first realisation we have is the precise origin of the explicit phrase used by the author as the group being 'born of God'. We observed this within other commentaries and saw how the author uses this narrative of being 'born of God' as the crux for the validity of the identity, thus giving it a sense of divine right to existence. Coupled with metaphysical solid concepts such as being 'in Christ' and 'filled with the Spirit,' we also see an extremely high context and intellectual understanding of the existence of the identity of God. There are also some indicators that the identity is not dependent on the receivers of 1 John from the perspective that, in many cases, God takes the initiative toward being the identity. This is explained by the author's use of 'God has given' and 'remain in,' which means that the identity does not belong to the receivers or the author but to God himself and to Christ and the Spirit. If the identity were understood to be the creation and property of the group themselves, it would have been contradictory to their established prototype, which the author uses in effect to develop the feeble existence of the schismatics by referring to them as being 'of the world.'

The dichotomy of these narratives establishes an obvious and clear-cut understanding of the origin story of the identity, long pre-dating that of the creation of the outgroups around them. We also observe this through the author's use of the Cain narrative as being of the same identity as that of the outgroup and the established antitype of their identity. Further use of 'false prophets' and their worldly origin also gives invalidity to their narratives from the perspective of the in-group. These ideas were also shared by Roitto (ad loc. 11268 of 16877, 2014:699-700) by establishing that the mirror reading and use of the verb 'has given' always being in the aorist, indicating that these things have already happened. Therefore,

we could establish a firm idea and understanding of the subsequent boundaries and prototypes. Roitto (ad loc. 11268 of 16877, 2014:700) also mentioned how the mirror reading of the prototypes, encouraged by the author, created a clear understanding of the antitypes within the opposing group and other outgroups. The use of 'All' (Πᾶς) in 5:1 also established that the idea the author portrayed on the existence of their identity is a global identity, regardless of their network connection to the specific author's receivers; as long as they presided in the same narrative and confession of Jesus as the Christ.

They suggested that these foundations of the identity would naturally govern and dictate the rest of the prototypes as the identity was founded in God and not as an outgroup from the world or the 'Evil One.' Roitto (ad loc. 11268 of 16877, 2014:701) further explored the scholarly suggestions of using mirror reading to establish a direct identity for the antitype outgroup, which is in contention with the author of 1 John. Interestingly, many scholars prefer the possibility of Johannine Jews as being those who did not like the high Christology of the orthodox Johannine Identity.

However, Roitto (ad loc. 11268 of 16877, 2014:701) sided with the sceptics as there is validity for all the arguments made by the exegetical evidence presented by the various assumptions. Roitto (ad loc. 11268 of 16877, 2014:701-702) then also established that the author made multiple outgroup references, which, just as we suggested, offered a global interdimensional variety of prototype identities, just as there are antitype varieties, as indicated by Roitto's representation of the phenomenon shown below.

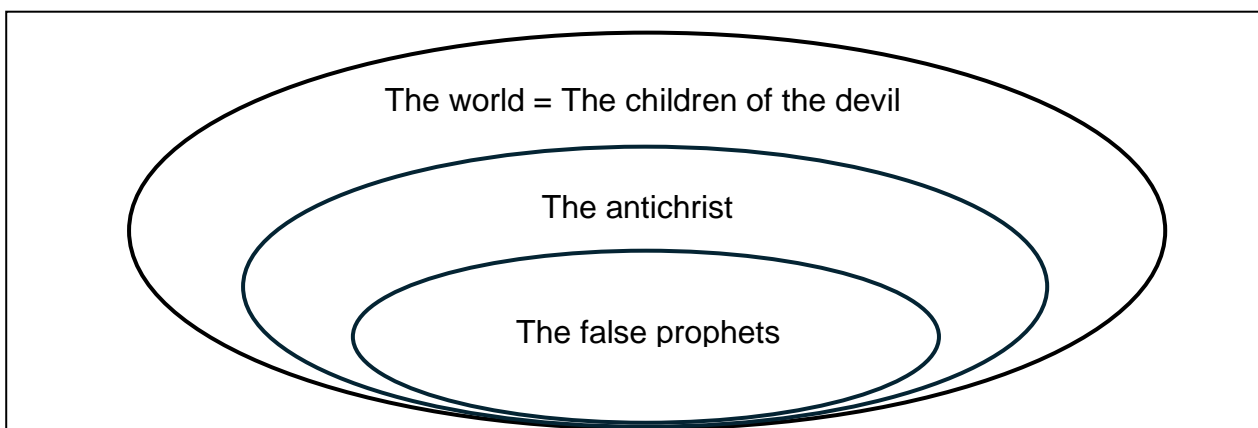


Figure 3.1: Roitto's Presentation on Antitype Outgroups in 1 John (Roitto, 2014:702)

Even though the author could present a global picture of the various outgroups, we conclude that there is a particular focus on the direct threat opposition group categorised as 'false

prophets' (Roitto, 2014:702). Therefore, the inference from the text establishes a 'self-esteem hypothesis.' We also suggest that there is a clear representation of the social-historical critique regarding honour and shame within the defence of the author towards the clear traumatic events created by the schismatics, especially by their leadership, as the text which we assume was read aloud for the congregation repetitively antagonised the 'false prophets' and restored honour to the orthodox Johannine Identity. This representation by Roitto (ad loc. 11268 of 16877, 2014:702) in Figure 3 will be a crucial argument regarding establishing social networks in 1 John in the next chapter.

Identity Markers: Prototypes and Attributes of the In-Group

Regarding the understanding of cognitive functions and actualisation of group members as to how these so-called 'attributes' distinguish them within an identity, we make precise observations of Roitto's introduction to the passage regarding the attributes and behaviours of the in-group:

The most important innovation was elaborating on the in-group prototype, that is, the group's shared understanding of the ideal group member, who embodies the group's identity. One central aspect of our cognition about human agents is that humans have a mind with attributes that cause them to act. This cognitive construct is often called 'theory of mind'... These cognitions about inner characteristics are called 'attributes,' and the process when we explain behaviours and appearance with attributes is called 'attribution' within the scholarly field of social cognition research.

Rikard Roitto (ad loc. 11268 of 16877, 2014:705)

Furthermore, as suggested by Roitto (ad loc. 11268 of 16877, 2014:705), two prominent 'attributes' became apparent within the 1 John text. 'Knowledge' and 'Love' are critical elements mentioned by the author constantly in the text as he refers to 'knowing God' and 'love for God and the brethren' throughout. The author refers to knowledge, not factual knowledge, as some might misconceive. Still, this is more in the sense of relational knowledge, as we see later in the text how the author connects this knowledge with the attribute of love. This means that the author implies through repetitiveness that the recipients

“who do not love do not know God” as being and, therefore, do not preside in him, meaning that they do not consist of the attributes that connect them to this identity. Roitto (ad loc. 11268 of 16877, 2014:706) further explained how this knowledge extended to the Son and the Spirit by being in God, as these concepts are linked in a trinitarian manner. Regarding the Spirit, it is given as an ‘anointing’ (note: Gnostic theme) that presides in the sectarian group and grants them exclusivity in discerning those who, by action, do not have the attributes that govern their identity.

As suggested by Roitto (ad loc. 11268 of 16877, 2014:706), examples of such behaviour would be refusing Jesus as Christ and showing an inability to confess one’s sin within the group. This does not imply that the group had superiority in condemning every other group or intergroup member who did not abide by these attributes, but rather that it gave an inherent control over what was to be avoided or, in the case of 1 John, distanced from. The idea of the in-group members being sinless was also noted in this regard by Roitto (ad loc. 11268 of 16877, 2014:706) as one of the more extensively discussed themes within 1 John, due to the contradictory nature; however, it is shown that in the same sense as previously mentioned that the author speaks of an internal governance that presides within the individual due to their knowledge of God leading to their anointing with ‘his Spirit’. The themes of sin are differentiated by the author of 1 John as ‘sin unto death’, meaning sin that leads to the break in relationship with God and ‘sin that does not lead unto death’, which is the author’s appeal on the concept of sin that is of the world, compared with sin that comes about due to the imperfect nature of in-group members who are required to acknowledge and confess.

The following prototypical attribute is ‘love,’ which the author extensively uses as a central theme in 1 John. Roitto (ad loc. 11268 of 16877, 2014:708) explained the theme as having a dual function in attributing certain physical acts and metaphysical states of being to the group members. Becoming a loving person is the attribute that is motivated by the author to encourage a sense of self-esteem and stereotypical pride within the group for individuals to adhere to (Roitto, 2014:708).

What is interesting to us about this feature is the generous nature that is endorsed due to the love encouraged between members of the group, which is also shared by the author in his use of ‘Ἀγαπητοί,’ which translates to ‘Beloveds.’ In other words, the author shares the idea for the prototypical attribute between members in 1 John 2 and then starts in 1 John

3:2 with the exact attribute portrayed through his language by the stylistic address. Their sectarian nature cordons this altruistic nature within the in-group. However, within the group, it is the mechanism which creates the link between the initial identification of the group through their narrative, which then leads to love. Love then encourages obedience to the 'law' or commandments, which leads to a shared encouraged community between members to motivate each other in these attributes and, in effect, connects the members to the prototype who 'remain in Christ' (the ideal prototype) and thus it circulates the entire group dynamic from the narrative of being 'born of God' again (Roitto, 2014:710-711). Therefore, the entirety of 1 John should also not be seen as an authoritative sermon or as we shall later describe, identify with the central "ego" that dictates the group's prototypical behaviour. Instead, the author shows a shared altruistic behaviour, indicating that an act of egoistic behaviour alone would have been reprimanded and expelled (Roitto, 2014:711).

In the next chapter, we will expand on Roitto's network analytic approach toward 1 John (Roitto, ad loc. 16176 of 17951, 2020 ad loc. 11268 of 16877, 2014), as we have noticed the concept within Roitto's Social Identity theoretical exposition working (ad loc. 16176 of 17951, 2020 ad loc. 11268 of 16877, 2014) on 1 John. In this regard, we can distinguish explicit boundaries toward a particular schismatic group by relating the research we have supplied in this chapter to a broader view of how the intergroup, intragroup, and outgroup dynamics worked.

CHAPTER 4

4.1 ROITTO AND KADUSHIN REGARDING THE SOCIAL NETWORK ANALYSIS OF 1 JOHN

When we consider the field of SNA and its application to Biblical texts, it might reveal, as shown by the summary we gave in the first chapter of this study, that it is a mathematical theory at its core, connecting nodes with lines which represent specific personalities, groups, systems, objects of a relational nature, etc. towards each other, by means of relational or information networks. When we use Rikard Roitto's research (2019) on network analysis within the letters of John, we find that he focused on John 2 and 3, probably because they have much clearer actors and assemblies involved, who either had particular relational networks working with members working with each other or did not.

We chose to use SNA for our cordoned off research of 1 John specifically as it does not behave in the same way as a traditional letter and instead will be considered something of an epideictic tractate or sermon with various other personalities at play, including God, Spirit and the ascended Christ, along with the Evil One, children of the devil and so forth. In this chapter, we will attempt to emulate Roitto's (2019) methods of finding networks by assessing text and sociological critiques to rediscover 1 John's various characters and the connection between those characters. One of the definitive changes that we will make in our assessment when applying network analysis is to indicate the flow of relation. We showed its importance in the first chapter regarding Kadushin's distinction between a) superficial relationships, b) directed relationships, c) symmetric relationships and d) relationships through an intermediary.

We will also look for structural holes, affiliation, and mutuality, accompanied by network structures, indicating whether they are likely to occur during our analysis. The most imperative aspect of this study is to assess and identify the identities within 1 John from our SIT critique in Chapter 3 of the research. Then, we will also use the previous chapter to inform us of the relational nuances that appear through the language and ideas of the author. When we have established these nodes and relational flow, we will be free to look through various heuristic lenses on the possible variations and, subject to those variations, the implications for the Johannine Identity, as presumed by scholars in 1 John (Roitto, 2019:69-70). Roitto (2019) leaned on Alan Culpepper's (1975) and Raimo Hakola's (2015)

assessments of the Johannine community, as referred to by scholarship. However, it is pertinent to mention that as Roitto explained his agreement to Hakola's analysis there were various Johannine assemblies and not just a single community with a single identity. We are careful to use the assembly model within 1 John as the only indication we have of a more comprehensive network of identities that would each represent their node is a single use of 'Πᾶς', which means 'All' in 1 John 5:1.

As the author uses this adjective nominatively, not accusatively, we only use a single group node for the recipients and do not assume them as assemblies, based on a strict analysis of the text to avoid the network analysis model for 1 John becoming too complicated, and not asserting specific relational markers between what we would consider the significant characters as per Chapter 3. As the recipients of the sermon are substantial characters in 1 John, we refer to them as the "Orthodox Johannine's", as Martin (2012) refers to them, because of the vital attributes and identity markers coupled with a highly visible Christology.

Our difficulty will come in when we attempt to establish whether the author is also part of the same node as the identity that he asserts among the receivers because of Lieu's (2008) keen observations regarding the 'we' and 'I' linguistic techniques used by the author. We have two options based on the following reasoning: If we decide to group the author with the Orthodox Johannine's, we are correct in saying that the identity dynamics, as proposed by Roitto (ad loc. 11268 of 16877, 2014) and Lieu (2008), based on the language of the author, assumes the same and that the network that the author establishes is not between him and the recipients, but more between them and God, Christ and the Spirit and between them as a socio-centric network; probably opposed to the antitype network. We would then also be correct in assuming that the authors established a node because they networked with recipients as the senders. Because there is no clear identification of the author as "the Elder" or "John" or any singular identifiable personality, we can assume that they are, as Roitto suggested, based on Culpepper's "Johannine School" or some leadership figurehead.

This second option is also a possibility, based on the solid indicator by the author of 1 John, of being directly opposed to the 'false prophets', whom we might assume to be the equivalent rival group at the centre of the schism, and that there is a definite relationship between the antitype leadership and the Orthodox Johannine's and a break in the exact relationship between the author and the antitype leadership. Roitto (2019:71) also referred to Johannine leadership by mentioning a few key aspects to understand whether we could assume

whether “Johannine leadership” as separate from the community in terms of the social network they shared with the recipients of the Epistles. Roitto (2019:71) then correctly explained, based on his analysis of Telbe (2009), that there are no formalised leadership structures acknowledged in Johannine writings and identity, as they assumed it to be egoistic and only recognised Peter in Jerusalem as a leader, but mainly reverted to each member being anointed by the spirit in turn; not even needing teachers. Roitto (2019:71) also observed specific subtle indicators that suggested that they might have had leadership.

However, they did not refer to it unless the schisms and intergroup conflict forced leadership to take control of an open-ended network of assemblies who misunderstood the ‘anointing’ to mean that they could revert to their observances and heresies. We see this in the Epistles mentioning the Elder as “the Elder” and in 1 John, even where we do not necessarily see a singular personality. Still, we are introduced to a group of authors or authors who ascribe doctrinal authority to themselves (Roitto, 2019:71).

Because SNA is only a heuristic tool, we are going to show both an ideal spiritual example from the desired network indirectly established by the author and a physical representation of what we witness and notice based on the historical critique of the schism and identities in the Johannine communities of the first century C.E. and by using mirror reading as a tool to establish the antitypical nodes involved within the Orthodox Johannine’s as we have a clear understanding from the author that there were groups that seceded from the in-group and still have networks based on the author’s use of “from us”. The example of Diotrephes in 3 John indicates that the assemblies did have some form of leadership or figureheads who governed, to some extent, the group’s activities (Roitto, 2019:71).

Roitto (2019:73) then used the research of Kadushin (2012:28-32) and noted the contributions of István Czachesz (2017) and Dennis Duling (2013) regarding their assertions for the use of SNA within the New Testament as influential in further studies and in previous applications of the theory in early Christian studies. Roitto (2019:73) then gave a similar figure to our interpretation of Kadushin’s (2012) example of an open-ended network in [Figure 2.7](#) of Chapter 1, 1.4.4) SNA. One attribute contributing to the formulation of proposed network imagery is how we establish the centrality of main characters, meaning whether they are within a privileged position or not, and are central and symmetric to all the other nodes. Then, we must establish whether there are any traces of strong or weak ties within

the construction of networks between our identities. Roitto (2019:74-75) suggested an example of how these various models would look.

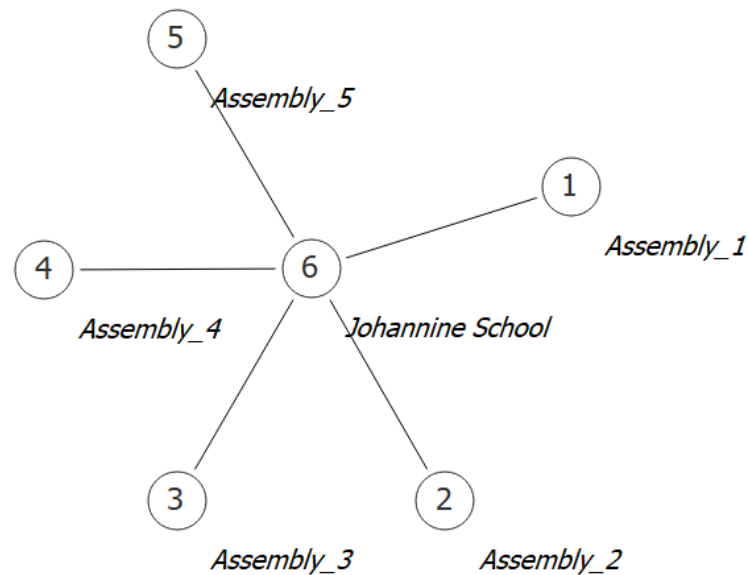


Figure 4.1: *Roitto's Suggested Privileged Node is the Johannine School (Roitto, 2019:74)*

This adaptation by Roitto (2019:74) on the model for networks between the leadership of a central figure suggested as the 'Johannine School' shows us that there is a supposition from the authority of 2 and 3 John toward the assemblies and that this central figure is connected to all the assemblies. Note, however, that there are no suggested assemblies from 1 John as the group is referred to as one identity through being 'born of God'. We could, however, indicate that there are indicators based on the attributes and subsequent prototypical prescriptions that suggest we might have a sort of intergroup network employing the confession of sin, acts of love and intercession for the brethren that could indicate some form of network.

It is imperative to distinguish within our approach that there is a clear distinction between the usage of Roitto's (2019:81) social network analyses in the Epistles of John to discern the information between assemblies and the opposition groups to the Johannine School who are in an information war with the schismatics. Our approach would refer more to the relational establishments between the characters within 1 John to establish whether the author assumes a centrality as an authoritative figurehead and whether there are peculiarities between the relational directions of the relationships between certain characters. This would allow us to formulate a heuristic tool in the next chapter regarding

establishing boundaries by the prototype group instead of the 'antitype group' in 1 John. Still, unfortunately, the boundaries for the establishment of Identity in 1 John are very transparent in that there are no marginal figures or separation of individuals within the identity as they are all prescribed to confess their sin and, therefore, become sinless, knowing that Jesus is the Christ, learn the commands of God, love each other, etc. There is no clear establishment of variants or room for manoeuvre within these prototypical dynamics of the identity.

The author established definite dichotomies for those who do not follow these prototypes and are separated as 'children of the devil' (Roitto, 2014:693-711). What we should establish in this regard is whether there are any central figures within our representation of a social network in 1 John. First, we would have to assume that the author of 1 John might be a central figure. However, if we establish the various personalities of 1 John, we would be very shallow in our assessment of the statistics. The personalities we can establish from 1 John include God, Jesus, the Spirit, Orthodox Johannine's, Johannine Preacher/s, False Prophets, The Evil One, and The Children of the Devil. These characters are suggested based on the following reasoning:

God— Besides the author specifically mentioning God, we see a constant relational network between God and those who are 'born of God.' Not to mention the author's continuous use of 'Τεκνία' at the start of every idea, translating to "little children" or "startups." We also observe that the 'knows God' phrase, which, as we see on occasion, does not insist that the author presumes a literal knowledge of God as a figure but instead in relational terms (Roitto, 2014:693-711).

Jesus— Even though we might perceive Jesus as God, based on the divine nature of Christ suggested by the author, we also note a definite differentiation and listing of Jesus besides God as a character within the text. The insistence of the author that Jesus should be acknowledged also does not give us much room for the differentiation of Jesus as a suggested node, as well as Jesus being the establishment of the idealistic prototype and the personal Jesus being explicitly explained as being 'not only from the water but from the water and the blood' (Roitto, 2014:693-711). This might be humorous in some sense as a subject because of the long debate regarding the Trinity and the divinity of Christ, even within 1 John itself, with the trinitarian addition in 1 John 4:7 to the Vulgate. Still, it would not be too difficult to suggest Jesus, The Spirit, and God being separate nodes because of

cliques and strong and weak ties, which we will later discuss in depth based on Roitto's exhortation of these elements to network analysis.

Spirit — It would be dishonest not to include the Spirit within this analysis as a character as we observe a clear personal differentiation of the Spirit as not just a function of God but rather a network consisting of elements within the clique between Jesus and God with a different network towards the recipients, as mentioned by the author as the one who 'anoints' them.

Orthodox Johannine's — The establishment of mere recipients of 1 John indicates that there is an explicit node within a community which ascribes to the identity put forth by the author and, therefore, amongst the various pronouns such as 'we' but especially the 'you' mention of the author as noted by Lieu (2008) gives us the ability to distinguish between the author and the recipients. The clear connotations such as 'brethren,' "Children," and those 'born of God' establish the identity without any contestation (Roitto, 2014: 693-711).

Johannine Preacher/s — As discussed earlier in this chapter, we are sceptical about whether we should include these figures as part of the Orthodox Johannine's. However, we have already explained that both possibilities exist. Therefore, we will create an idealistic spiritual network and a realistic physical representation of these networks as per our understanding of the real-life experiences of these groups and based on the assessments of Roitto, amongst others, regarding some indicators that there are clear, distinguishable elements to the characters of the author as opposed to the recipients.

False Prophets — Apart from the direct mention of the 'false prophets' in 1 John, we also find the author giving a much more descriptive explanation of the influence from which these characters function as 'from the world,' also describing their arguments toward the denial of Christ as a divine being of a 'worldly' preposition. We also find the recognition from the author of a character involved in the deception, who is shown to be of the 'spirit of the antichrist' in the world. The false prophets are presumed to be the leadership figures actively deceiving the in-group members. Thus, the author creates a direct parallel to their teachings, as opposed to his employing the spirit from which they teach (Roitto, 2014:693-711).

The Evil One — Even though we have a clear antitype within the identity of the opposition, we can describe many variants of the characters portrayed by the author in 1 John. "The Evil One" or "antichrist" is shown as the driving force behind the antitypes that function

as opposed to the in-group. The author describes how the in-group should guard themselves against being led astray from the ‘truth’ or “light,” yet the nature of this deception is not merely the actions of the false prophets but the spirit of a driving force. We see the characterisation of this entity by the author’s use of ‘the deceiver,’ commonly translated as ‘the devil’ (Roitto, 2014: 693-711).

Children of the Devil — These are the followers of the antitype, which is described by the “spirit of the Evil One” who leads others astray. These people or groups are explicitly not the Evil One himself but distinctly identified as those of the world and even described by the author as those who have been deceived by the deceiver being led astray by his use of ‘from us’ about those who have become part of the schism (Roitto, 2014: 693-711).

By establishing our nodes, we could start by placing them on our network plane, but before we even think of drawing specific networks between these nodes, we need to understand the relationships between each of these nodes. Let us consider the previous figure presented by Roitto (2019:71). We observe his representation of a central figure in the Johannine School who is, according to his description, in a privileged position of controlling all relational connections with each assembly and thus controls and shares only from a central node as the source for the identity of the assemblies; due to the assemblies being disconnected. His subsequent representation of networks among assemblies suggests that the Johannine School is not in a privileged position and might not have any authoritative presence on the prototypes, as opposed to being the only source and central figure for the identity (Roitto, 2019:75).

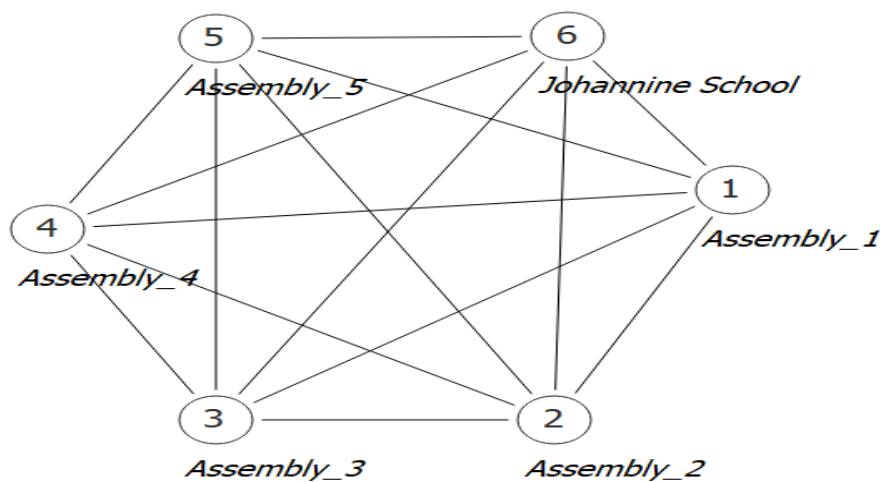


Figure 4.2: Roitto's Suggested Non-privileged Node as the Johannine School about the Assemblies (Roitto, 2019:75)

The Johannine School is not privileged in such a completely connected network. We get to know this as a clique when we experience an equal dispersion of network connections between all nodes, meaning a shared mutuality, as Kadushin (2012) suggested. Or, as we have represented in [Figure 2.6](#), based on Kadushin (2012), in connection with one other node as a socio-centric network structure, the larger mutuality and dyad still become the ‘clique’.

The single connection from one clique towards another node or even a clique was described by Roitto (2019:77) as a weak tie that explains certain phenomena in the networks he finds within 2 and 3 John among characters such as Gaius and Diotrephes. In Roitto’s (2019:77-79) perspective, the ‘Elder’ does not have an established network with Diotrephes, who is actively seceding from the ideas shared by the Elder and the Johannine School. Therefore, the ‘Elder’ uses Gaius to reach Diotrephes and establish a connection with the assembly. This is known as a ‘weak tie’ in our observance of 1 John, based on the research done in the previous chapter. We even see Roitto (ad loc. 16176 of 17951, 2020) mentions network analytic elements regarding the connection that is still established between the recipients and the ‘false prophets’ probably being the leading cause for the response of the letter due to the author’s mention of ‘from us’, meaning that there are individuals who were a part of the original Orthodox Johannine’s but have since become part of the schism. Thus, we have two ties between the in-group and the antitype collective being that of the ‘false prophets’ and ‘the Children of the Devil’ who went ‘from us’. We see traces of this in how the author in 1 John attempted to create distance between the in-group and the antitype group’s influence (Roitto ad loc. 16176 of 17951, 2020:1081). An example of how this ‘weak tie’ between cliques was represented by Roitto (2019:77) is presented in the following figure.

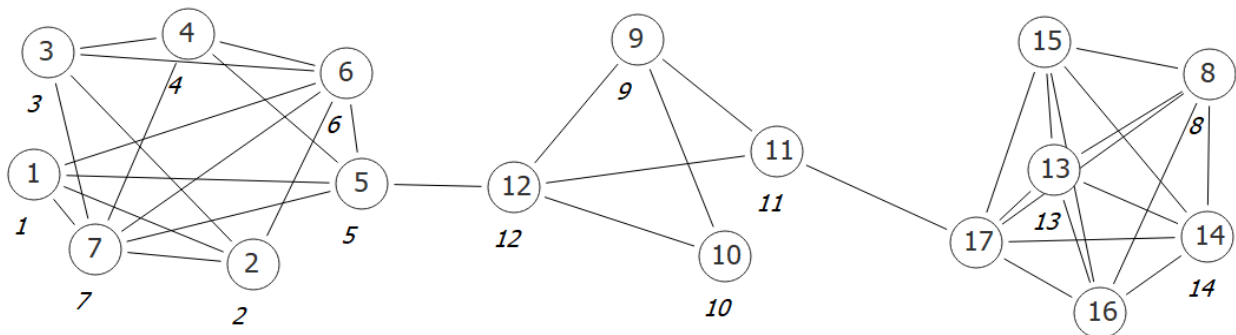


Figure 4.3: "Weak Ties" Amongst Cliques with "Strong Ties" (Roitto, 2019:77)

Notice the single-line connections between ‘cliques.’ These represent ‘weak ties’ in networks, as found in Kadushin (2012:30-31).

The observation of Roitto (ad loc. 16176 of 17951, 2020 ad loc. 11268 of 16877, 2014) in 1 John, along with the likes of Lieu (2008), gave us a clear picture that if there were any ‘weak ties’ that we could deduce, it would be from the connection that the author refers to regarding the Orthodox Johannine’s and the schismatics along with the ‘false prophets’. Even though we might have two distinct network connections or ‘ties’ between the prototype clique and the antitype clique, it remains weak, as we should see when represented. The disconnected language from the author shares the idea that the only established tie the antitype has with the prototype is with the recipients. One might ask if God does not share any connection. Yet, we find the author’s clever use of ‘does not know God’ as a clear indicator that the antitype is not connected with God as the dichotomy of the world is shown as being opposed to God (Roitto ad loc. 16176 of 17951, 2020 ad loc. 11268 of 16877, 2014).

One of the imperative features we notice in Roitto (2019:69-84) is that he cordoned off the application of Kadushin’s (2012) research in his representation of the networks between the personalities in 2 and 3 John as mere “simple relationships” as represented by [Figure 2.1](#) in our Chapter 1. Due to the use of the language by the author in 1 John, as explained by Roitto (ad loc. 11268 of 16877, 2014:693-711) and Lieu (2008), we might be able to add a layer of complexity to our representation of the networks in 1 John as there are obvious directional elements between the characters. These directional ‘ties’ are represented by [Figures 2.2, 2.3](#) and [2.4](#) in our analysis of Kadushin (2012:28-30) in Chapter 1. These ties represent directional relationships ([2.2](#)), symmetric relationships ([2.3](#)), and relationships through an intermediary ([2.4](#)). This relational language used by the author in 1 John suggests phrases between characters, such as 1 John 1:3b, ‘... so that you may also have fellowship with us. And our fellowship is with the Father and his Son, Jesus Christ.’

In this passage, we observe that the author clearly distinguishes the character of the Johannine Preacher/s as different from the Johannine Orthodox group or in-group, specifically with the ‘Father’, representative of God and with his ‘Son’ representative of Jesus. Then he uses the word ‘*koinonia*’, which means fellowship or community. In this sentence, however, we could conclude two possibilities regarding this ‘fellowship’. The first possibility is that the Johannine Preacher/s are, as in [Figure 2.4](#), an intermediary between God and Jesus for the Johannine Orthodoxy. This is derived from the language of ‘...you

may also have fellowship with us. And our fellowship is with...” (from the author). This phrase might indicate that the author is from some form of authority or higher prototypical hierarchy if we perceive that we have ‘seen’, ‘touched’, and ‘heard’ from the previous passage as if they witnessed that the connection between them and God is already established (Roitto ad loc. 16176 of 17951, 2020). This argument does, however, not coincide with the high Christological and ‘disregard for leadership’ dynamics that we observe from Johannine theology. Therefore, we would rather assume, as the author later suggested, that the recipients ‘know God’, that God is ‘in them’, and that they are ‘in God’, which shows a more symmetric relational dynamic as suggested by [Figure 2.3](#).

The only relational phenomena within the ‘prototypical clique’ we observe as purely directional is that of the Spirit, as the relational effect of those ‘anointed’ by the Spirit does not seem to affect the Spirit itself. However, between God and Jesus, the constant relational use of the phrase ‘know him’ creates symmetric relationships. Also, in the case of Jesus, the use of the Eucharist, as suggested by ‘the blood’, indicates a symmetric relation. We might assume that the author and the in-group have a directional relationship. However, as the previous passage mentions ‘fellowship’, the switch from the author throughout the sermon from referring to them as ‘you’ to ‘we’ in the sense of including the author within the group suggests we could not make that distinction (Roitto ad loc. 16176 of 17951, 2020:694). However, we should remind ourselves that the simple relationships, as suggested by Roitto in his exhortations regarding the networks in the Epistles of John, are still an outstanding possibility, and we should not just guess at directional or peculiar relationships between characters if it is unclear.

The relational dynamics of the ‘antitype clique’ are not as complex to discern as we find a clear implication by the author that they are all intertwined, as suggested by Roitto’s [Figure 3](#) in the previous chapter (Roitto, 2014:702). The language from the author also establishes these definite connections within the antitype clique by using the phrase ‘they are from’ regularly and establishing how their ‘spirit’ of falsehood is the governing nature they all share. Regarding their directionality, we could make the argument that the ‘antichrist’ or “Evil One” is directional, but due to the vagueness of the author’s description of these dynamics in comparison to extensive relational exhortations, we should rather side with caution as we might imply or portray some theologically significant fallacy which would be critically irresponsible. There is also no unmistakable evidence for the directional or any suggestion

by the author that there is any connection between the “Evil One” and the in-group. We could distinguish this by the author’s confirmation of what we could assume forms a part of their Christology but is mentioned as “overcome” by the young men, specifically toward the Evil One. The only relational dynamic that we should be concerned by that would have a significant implication for our research is the directional relation between the Johannine Orthodox group and the false prophets, as well as the relationship between the Johannine Orthodox group who ‘remain in him’ versus those who ‘went from us’. Even though the author does not explicitly mention it in 1 John, we could imply that the need to bring the relationship between the recipients and the ‘false prophets’ into view by the author suggests that there was some form of connection still, as well as the fact that there was a schism from within the Johannine Orthodox group who according to the author’s explanation has now become a part of the ‘antichrist’.

We do notice that we also assume that the author's mention of the schism and the false prophets in different instances throughout the sermon are related events, even though the author does not explicitly imply this. However, employing the assumptions from the extensive SIT critique of Roitto (ad loc. 16176 of 17951, 2020 ad loc. 11268 of 16877, 2014) in the previous chapter regarding these passages suggests that they are probably related in some way and, therefore, would remain our assumption as well. The use of ‘*exelthon*,’ meaning ‘none of them belonged to us’, gives us the idea that the relationship with regards to the schismatic group is now cut off as the author implies that they are not a part of their identity and never were.

Roitto (2019:81) also makes mention of Oakes and Turner (1990) that the generalisation of the outgroup as being communal negative figures as generally opposed is called “meta-contrast”, which we should consider as part of our general distinction regarding their relational dynamics as the author is biased and does not assume to detect nor detail the relational dynamics of “the enemy”. We could not, however, assume that when this sermon was written, the fact that these things were mentioned means that there were no relational dynamics between the schismatics and the in-group members at the time of reading. Therefore, the suggested network would become part of our idealistic spiritual representation from the author's point of view. For accuracy, we could also see the “do not be led astray” as an indication that there is still a connection with other outgroups. Therefore,

we could assume they had relational dynamics with these individuals (Roitto 2014:694 ad loc. 16176 of 17951, 2020:1081).

As mentioned, we will attempt to formulate two distinct network analyses on 1 John. First, we will consider the ideal network to which the author aspires. Then, we will compare it with the relational dynamics and differences with the actual network based on our knowledge of the relational dynamics due to our critical understanding of the Social Identity and socio-scientific and cultural exhortation of 1 John in the first century.

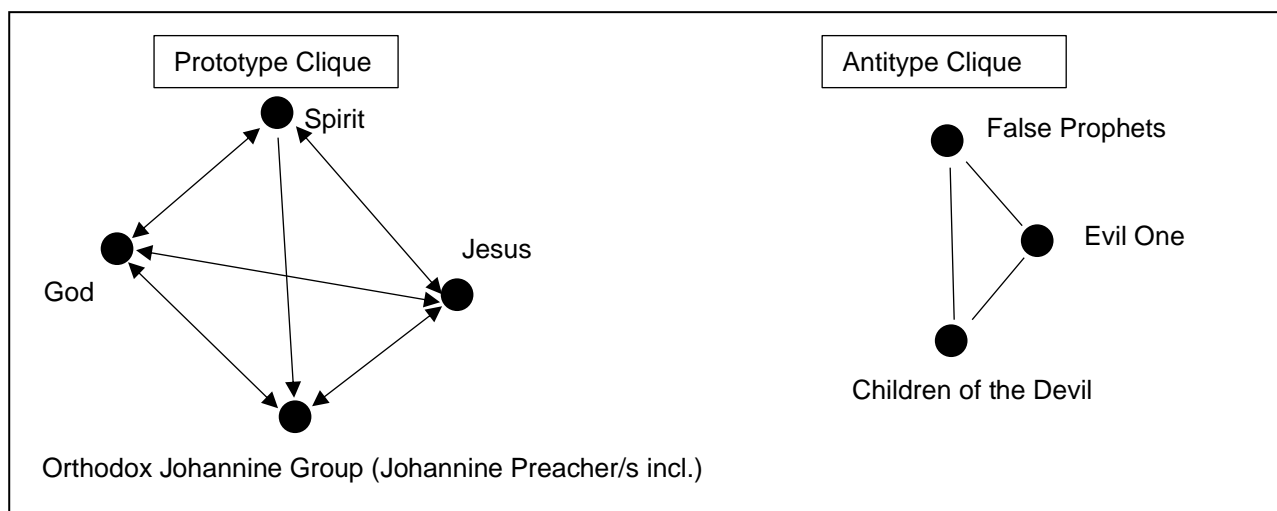


Figure 4.4: *Ideal Construction of Network According to 1 John*

According to the network analysis above, we find the ideal situation for constructing the network for 1 John, as the author would have suggested. In this sense, from analysing the result of the 'ideal Johannine network', we might suggest that some exciting features become more visible as a summary of the characters in the text and the identities and formulations of relationships between these identities. In the first instance, based on Kadushin's (2012) research, we find a dyadic feature also described by Roitto as a (2019:75) 'non-privileged clique' within both groupings.

Both cliques show an even connectedness between nodes apart from the connection between cliques by a 'weak tie'. This isolationism is also described by Martin (2012:171-173) as characteristic of Johannine communities and theology. We refer to this phenomenon as 'Johannine Sectarianism' according to Martin (2012:171), which entails the Johannine community's distinct nature not to encourage inclusivity of those outside the community. Throughout the Johannine's writing, we find no conclusive evidence of any outgroup

tendency toward inclusivity, and this becomes evident from the network analysis as suggested by the author himself. Regarding the relationships between the characters from each clique, we find a general symmetric relationship within the prototypical clique apart from one directional relation and a simple relationship throughout the antitype clique. No peculiarities come to mind when we assess the network, apart from the sectarianism feature, which coincides with some scholars' views on typical Johannine Identity features. Roitto (ad loc. 16176 of 17951, 2020:1081) also mentioned the Greco-Roman socio-political feature of voluntary association, which might be applicable in this case, along with the sectarian nature of Johannine communities. However, no mention of such an idea from the author of 1 John jumps out when assessing the text's characters and prototypes, as there is a distinct differentiation regarding attributes of the in-group and the outgroup. We might have seen the same feature within the outgroup if the author specifically referenced the significance of the voluntary association of some sort and why the association with their group might have been undesirable.

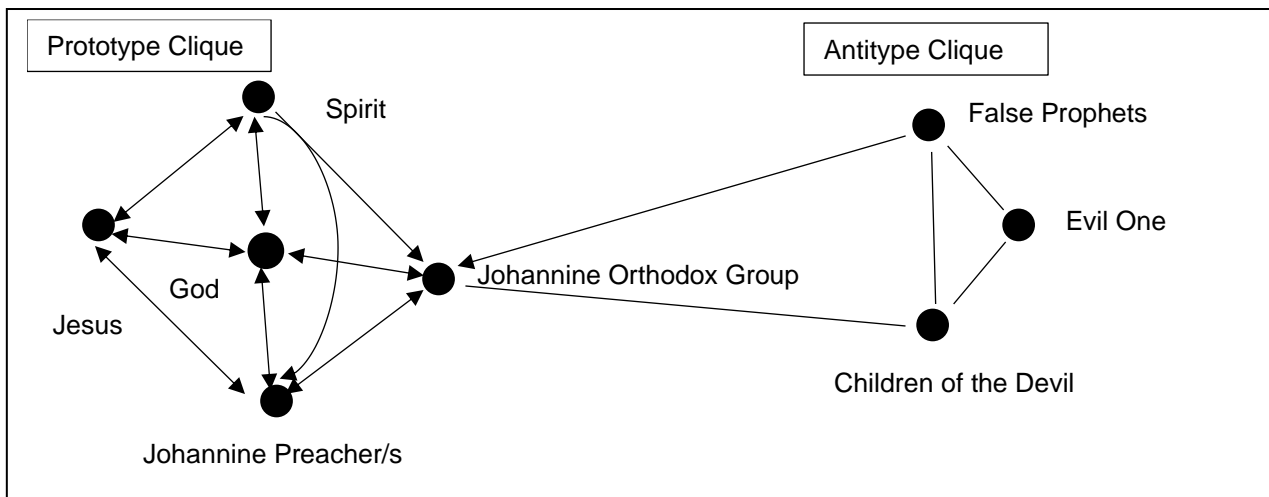


Figure 4.5: *Realistic Construction of Network According to 1 John*

With our realistic network analysis on 1 John based on our perception, we have a peculiarity regarding the network structure. This means that if we observe Kadushin's (2012:28-30) examples of network structures, we might associate the above structure with that of [Figure 2.5](#) Ego-centric structure. However, if we observe the inconsistency of the relational dynamics between the antitype clique in its 'weak tie' with the singular node of the Johannine Orthodox group, we could argue that the prototypical instead forms a [Figure 2.6](#) Socio-centric structure. This tends also to afford the validation for the argument that it is a strong clique, which, based on the inter-relational dynamics, should favour its clique. This

is interesting because the Johannine Orthodox group might become an Ego-centric structure as the main character within the analysis since the intergroup conflict revolves around them. Due to the Christian patronage, as suggested by DeSilva (2004:134), this could also be substantiated as God becomes the character who takes the initiative for the relationship between himself and those of the identity and prototypical disposition.

In conclusion to this chapter, we could conclude that we agree with Roitto (2019:81) when we say that these implications for the study of NT and specifically with the attributes of SIT help us formulate more complex analyses on the text such as 1 John, we find particular views on the relationship and information dynamics of the text which intrigues us to want to analyse the results even more. The more detailed information we have because of employing SIT and Socio-scientific analysis allows us to experience more about the characters within the text and to become more accurate in predicting the relational effect of these figures from scripture.

CHAPTER 5

5.1 INTEGRATION OF CHAPTERS 3 AND 4 IN CONJUNCTION WITH THE BASIC SOCIAL SCIENTIFIC ANALYSES OF PILCH, MALINA, DESILVA, MARTIN, SHEPHERD, AND LIEU IN 1 JOHN

When we regard the study of Social Identity within 1 John from the views of Roitto (ad loc. 11268 of 16877, 2014 ad loc. 16176 of 17951, 2020), certain aspects become apparent from the fields of social scientific criticism of the New Testament world, which attaches itself to the hermeneutic basis that formulates the questions surrounding group identities apparent in 1 John. When we develop a prototypical model from our Textual Analysis, socio-scientific and historical cultural critiques of 1 John in Chapter 2, keep in mind that according to Du Toit (2009:217-219), discourse analyses are merely a minor part of the interpretive process in unravelling the author's role in the production of discourses and interpreting the reader's comprehension of these discourses, as we see its use by Roitto (ad loc. 11268 of 16877, 2014) and Lieu (2008), in conjunction with their Social Identity analyses on 1 John, we begin to see a spiralling reiteration and repetition of the author about the prototypical suggestions presented to the first readers. DeSilva (2004:455) suggested that the structure of 1 John itself has a problematic discernment as it is not linear, contrary to the Greco-Roman reasoning methodology at the time of its authorship.

DeSilva (2004:457) modulated that the central themes present within the Epistle and intertextually as to John 2 and 3 suggests picking up and protecting the remnants of an original prototype as if it clings to a more authentic Christology of 'believing' and 'loving' in contrast to the successionists. A consensus of social scientific criticism within the New Testament reveals that there are, to our knowledge, few known Christological aspects that 1 John prescribes or at least within a new interpretive means suggests, that could have been a primary driving force in the conflict between the recipients and the successionists. DeSilva (2004:100-105) listed the main contributions to Christian and Jewish identities within the Greco-Roman world that could have played a significant part in the intergroup conflict that played out and would have been very traumatic, based on Roitto's (2020:1079) observation. These cultural and sociological phenomena could have been Johannine Jewish sects, Gnostics or even Docetists, who struggled with the high Christology of the Johannine collective known as the Johannine School (Martin, 2012:171-173). To better understand the

conflict that 1 John addressed within the divided Johannine community, we should guess the main exclusions from a means of mirror reading, as mentioned by Roitto (ad loc. 16176 of 17951, 2020), though not prescribed, that could have been promoted within the prototypes of a successionist group; contrary to the inclusive language used by 1 John toward the in-group. The first question we beg to ask is whether the sectarian language of 1 John is an unfamiliar phenomenon within the Greco-Roman world. The answer to this should be forthcoming, yet in the poetic and 'loving' nature of 1 John referring to the recipients as 'Beloveds', we observe a de-escalation of the conflicting attitude toward the secessionists. However, Roitto (ad loc. 11268 of 16877, 2014) and Lieu (2008) suggested that there was a clear differentiation and, to some extent, a subversive method of resolving the matter by encouraging a complete isolation from 'the world' from an apocalyptic argumentative view.

Hermeneutically, one could call on a modern interpreter to deduct that as a suggested prototype by the author to its readers, the opposite of a proposed prototype should be the apparent conclusion indicated by the identity of the successionist group. However, there are no explicit prototypical suggestions of these direct dualisms and the implicative removal of an individual or group from the identity of being 'born of God' by their own doing. As suggested in a sense by the language of the author in 1 John 2:19a: 'They went out from us. Still, they did not belong to us.' Even though it might make sense to deduce as much, we are compelled to look further into the rising and developing conflict of intergroup identities in 1 John that gave the author such conviction to write a letter with such gravitas. We noticed that there may be something within our hermeneutical scope from the perspectives of socio-scientific analysis that could unlock the door to these questions. Questions arise throughout scholarship regarding the identity of the successionists without much archaeological evidence of their existence (Roitto, 2014:693-711). A unification of these groups to an original identity with redefined prototypes or a clear separation from these groups as a re-organised identity, starting from a definite original prototype, is usually raised by critics. However, there seems to be little to no effort in the author's works to suggest any need to reunite these secessionists.

The fact is that there are things we know. One can deduce from mirror reading and meta-contrasts, as Roitto (2019:81) suggested, that from a network perspective coupled with linguistic techniques such as those propounded by Lieu (2008) and Roitto (ad loc. 16176 of 17951, 2020 ad loc. 11268 of 16877, 2014) and from a clear understanding of the

development of Johannine Christology and other philosophies from that time with some certainty, that there are things that we can only guess at. Hypothetically, we are burdened by suggesting what we do know, namely, that there is a world that existed with various cultural certainties and that the Christian movement, in its essence, challenged a lot of these cultural norms to redraw identity boundaries, which included multiple peoples across the entire known Mediterranean world of the first century. What cultural norms could the inclusive prototypes of 'believing' and 'loving,' as suggested by De Silva (2004), and that of 'knowledge', also indicated by Roitto (ad loc. 11268 of 16877, 2014:709-711), have challenged? We know from Pilch (2012:63-64), for example, that our modern interpretation of language as a translation of the Bible betrays us in some sense due to the highly contextual nature of certain groups that had group-specific metaphors and analogies, along with strange Semitic thought and in some cases interdimensional. For instance, the word 'people' within the Biblical context has distorted understanding compared to its meaning in today's globalised world.

People of the ancient world were identified by birth, geography, and gender, and specific aspects of these virtues created identities within identities. In other words, 'מִיָּמִים' (in-group reference) and 'גוֹי' (outgroup reference) are Hebrew terms, both very similar in meaning, yet distinct in their nature to refer to either a culture group or identity, with the latter meaning more exclusively a 'nation' in the political sense. We see the same kind of rhetoric when Roitto (ad loc. 11268 of 16877, 2014) extensively used Lieu's (2008) understanding of the linguistic phenomena to suggest identity formulating markers in 1 John. That, coupled with Roitto's occasional interdisciplinary use of SNA and SIT when conducting either his research respectively on identity (see example: Roitto 2020:1081) or networks, has led me to believe that there must be some form of cohesion between the socio-scientific disciplines.

As we attempted to formulate a cordoned off network analysis on 1 John in Chapter 4, we saw how we had to extensively use SIT to gauge certain relational and character aspects required to apply SNA to Biblical texts. It is much easier when there are clear characters and clear interactions between them, as in 2 and 3 John, who have multiple personalities interacting regarding a specific dilemma or situation. Still, when we have a text such as 1 John where the high contextual metaphors and metaphysical relationships with spirit, God and Jesus are observed, we are almost forced to make an interdisciplinary effort to gauge the identity boundaries, outgroup relationships and interactions between actors. Many

scholars would suggest that interdisciplinary criticisms are not the academic 'Modus Operandi', yet the complete interpretation of the elements regarding identity should be explored carefully and with the full extent of understanding the shortfalls of interdisciplinary research. However, at the beginning of the twenty-first century, we have seen many scholars use alternative research methodologies, using these methods as tools to feed their heuristic approaches. We know this phenomenon, especially regarding SIT and SNA, as they form part of the new socio-psychological field of study within socio-scientific critique (Esler, 2014:29-66).

When observing Tajfel's (1978) SIT and Turner and Reynold's (2003) development of SCT within the research and application of SIT, we see many subsequent scholars struggling to do a pure SCT study without overlapping with SIT. The dynamics of the field regarding identity are so complex yet similar in many views that it cannot necessarily remove itself entirely from sub-theories which developed out of the same socio-psychological field. The dichotomy of intergroup and intragroup conflicts still shows elements of one another in that the individual becomes attached to the group and its prototypes. Even though a person may be entirely individual as a complex human being, he/she remains attached to something that is group oriented as we have a social inclination within every aspect of our life.

The same happens in theology when applying a theory as intricate as SIT and SNA to Biblical texts. Because of the theories' anachronistic nature, we must use an interdisciplinary research methodology to gain information through exegetics that feed the parameters of SIT and SNA. With Roitto's (2020:1072-1093) commentary on 1 John, we see this phenomenon practically applied in various instances employing Textual Analysis, intertextuality, and socio-scientific cultural and historical-critical analyses. He uses the information gained to establish identity language, prototypes, attributes, and other relevant requisites for a complete Social Identity approach. Sometimes, we find that by employing this interdisciplinary approach, certain aspects of what we may have uncovered within a sociological critique are only affirmed by the SIT or SNA approach, yet when we feed the complexity that is SIT or SNA, we realise either how conclusive these presumptions might or might not be bringing us closer to the text and therefore to its message. Using an extensive and exhaustive approach to constructing identity boundaries in 1 John, we have learned the following from each of our directed critical fields regarding Identity in 1 John.

During our research, we established specific cultural cursors identical to Johannine literature. These realisations vary from phrases and maxims captured within the Johannine language to thematic anomalies such as light and darkness, life and death, eternal life, the birth of God, etc. With these scholarly contributions, we then identified with the author/s of 1 John and their motivation for writing what they did when they did. In the context of 1 John, employing what the author was saying and how he is implying specific attributes and actions linguistically, we came to a deeper understanding of whom we are listening to, who the listeners are and the opposition of the time of authorship of the sermon or epideictic tractate. We then discovered by assessing the means and the nature of the communication from the sender to the recipients who they are and in what predicament they found themselves at the time. We then, employing SIT, discovered shared interests and relational entities such as God, Jesus, and Spirit. Then, we heuristically designed a social network that fit these relational interests and dichotomies from the idealistic proposals of the author and the realistic possibility. We established and confirmed a definite sectarian attitude toward the rest of the world between the Johannine Orthodox group and the schismatics.

We then concluded that the Johannine Identity had a subversive and non-interest in the salvation of those outside their group. It did not necessarily deny anyone from becoming a part of the group. Still, once they had joined it, they were very invested in the group identity and practices, employing defining attributes such as love and knowledge. In other words, we discovered that the relational boundaries that the Johannine Identity established for themselves and others did not have an intermediate ideal, as suggested by the author. However, even though we have an image portrayed by a passionate author with the utmost dedication to the identity, we still saw the genuine possibility of a human aspect of the in-group towards the world, which did not necessarily treat outgroups as the author supposed they should. Even though we peeked through the lens of SIT, we still saw certain identifiable cultural phenomena, as suggested by DeSilva (2004:105-148).

These cultural traits, such as patronage, honour, and shame, purity, and kinship, were visible throughout the entirety of 1 John, as can be seen by analysing the language of the author and recognising inclinations toward cultural conformity. However, as per the research of DeSilva (2004:105-148), there are subtle variants from the common Greco-Roman understanding and implementation of these elements that are contrary to the Christian implementation thereof. We see this also through Martin (2012:169-175), who further shows

the subtleties of the Johannine interpretation and application of these cultural norms. Roitto (ad loc. 11268 of 16877, 2014:710-711) referred to these phenomena, such as dyadic personalities, as altruistic behaviour from the view of SIT within 1 John within phrases of 1 John 3:17 among others, such as ‘we should love one another’. These Johannine groups also, through their high Christology, understood patronage much more from the viewpoint of ‘God gives complete grace’, although one had to keep to the ‘law’ to remain within this patronage with God. We also witnessed purity and impurity as the author states that the recipient born of God had been ‘purified’ by him.

By identifying these elements in Chapter 2, we saw their resurgence in the body of work representative of Roitto’s SIT commentaries on 1 John. From the idea that one could remove SIT from the cultural norms of specifically Johannine groups and, therefore, within groups of antiquity, we concluded that it would create a large vacuum in the researcher’s understanding of that identity group and their subsequent attributes and prototypes. Consequently, we approached 1 John within the following interdisciplinary methodology:

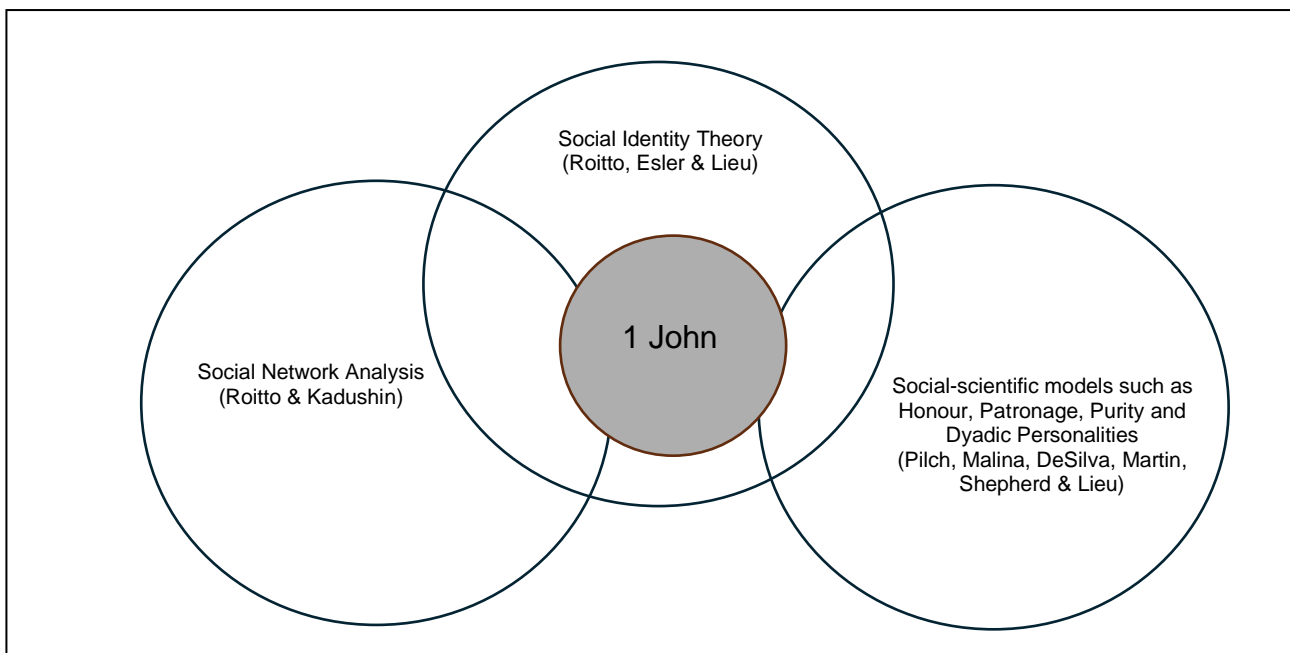


Figure 5.1: *Interdisciplinary Methodological Model*

With this model, we have carefully assessed where all the respective methodologies overlap. For example, SNA and SIT had relevant elements that coincided at specific points. We also realised that identifying groups and characters within 1 John required SIT as the literal prototypical and antitypical human identities were not mentioned or grouped by the

author in the sense of recognisable historical groups, yet by using SIT, we could establish identity and therefore create nodes within our network analysis. When it came to SIT and social scientific models, we applied our research from a socio-scientific perspective to gauge certain cultural norms from the language, motifs and dualisms, which allowed us to establish specific attributes which applied to our identification of the prototypical identity and its norms, in contrast to the antitypical group we also discovered which had its own norms. When we applied social scientific models to the text along with SNA, we understood, based on the historical nuances of cultural groups and specifically Johannine groups of the time, that they had certain relational aspects regarding their clique and the beliefs of the opposing world.

The key suggestive element is that one could always use two methodologies to fill the information vacuums that singular methods might miss. If one were to apply SIT solely to reading the text in 1 John, we might perceive a psychologically significant expose of the author and his recipients. However, it would remain a purely psychological study if it did not reveal its socio-scientific background. It might create false assumptions of an anachronistic nature due to the theory being a modern theory that developed from modern group dynamics, cultures, and norms. Thus, we suggest that a proper socio-scientific analysis should always be done on the text first to establish a hermeneutical understanding of the author and recipients within their environment and, after that, they should use more modern techniques to create a heuristic tool in order to uncover many other features that might otherwise have been hidden from us because we work with text and not with the people who wrote it. Therefore, we attempt hermeneutics to create a bridge between the text and the world of the text ourselves.

5.2 CONCLUSION AND IMPLICATIONS FOR FURTHER STUDIES OF 1 JOHN

We conclude that even though impossible, the author's ideal sectarian and high Christological view was probably accepted by the in-group, along with the efforts we observed in later Johannine writings. This was probably why, by the turn of the fourth century C.E. and the council of Nicaea, we discovered most of the Johannine Identity boundaries and markers of the predominant identity of the formation of early Christianity (See [ADDENDUM B—Nicene Creed](#)) as confirmed by Martin (2012:171-173). Suppose we were to assess the methodology that was used to obtain our conclusions. In that case, we might be able to address various spiritual and other metaphysical relational identities within the New Testament in further studies. During our research, however, the constant scepticism

regarding the identity of the secessionist group or, as some may refer to this group, the schismatics, I was drawn in by the possibilities of identity for this antitype group. Much evidence regarding the schismatic group's identity points toward Johannine Jews, proto-Gnostics or Docetists, as mentioned earlier (Roitto ad loc. 16176 of 17951, 2020). When we read further on the Gnostic groups amid the scepticism by Roitto regarding their existence or rather “established theology” by the first century, we, therefore, realised the established theology might not have been his first choice for a suggested identity. However, when we studied Shepherd (1971:935-939), we saw that his more ‘Christian centric’ hermeneutic appreciation of the text led him to understand that the Johannine Identity was much closer to the Gnostic identity, which then made his scepticism regarding the schismatic groups being of Gnostic descent, much more believable.

We were also led to believe that Martin (2012) uses much of his information than from the works of earlier twentieth century scholars to tie the recipient group in 1 John to the ‘high Christology’ Johannine groups that become the identity leading to the eventual formation of the church in 325 C.E., based on the Nicene Creed. This, however, is the clear dilemma we face with hermeneutics as Roitto (ad loc. 16176 of 17951, 2020 ad loc. 11268 of 16877, 2014) and Lieu (2001 & 2008) were much more critical of the recipient community in 1 John being Jewish by means of understanding that the socio-scientific and SIT indicators within the compilation of the sermon in 1 John are much closer to ‘Jewish’ writings of the first century than the presupposed ‘Christian’ writing.

This creates a platform for the critique of the reader to understand identity markers within the text better and therefore suggests that Identity in 1 John does not have boundaries of a ‘Christian’ nature but that it would be more correct to say that certain first century ‘Jewish’ identity markers and prototypes were the foundation of the 1 John recipient group’s identity. For a relational and network analysis, if we assume that the schismatic group opposed such an identity and its parameters, we come to understand that any understanding of the schismatic group being identified as Gnostic and Docetists is less likely. We are looking at a ‘Jewish’ disdain for the high Christological notions of the prototype in 1 John as their alias for schismatics.

Our suggestion for a further study of 1 John would be using SIT as the methodology and assessing the texts of the Nag Hammadi to establish whether some of these dissident groups found their origin or birth in early ‘Jewish’ Johannine prototypes by relating to the

prototypes. Christology was found within the texts, and one has to ask whether further development of these prototypes in their cognitive application led to an intergroup conflict that possibly gave birth to Gnostics or Docetists, and other Johannine-like dissident groups. During our research, we found it interesting that specific Gnostic attributes had a very close relation to Johannine thought and might have been either a misinterpretation of Johannine theology and dogma or whether they developed to what they would have argued was a higher philosophy toward the Johannine theology, -Christology and -identity.

This approach might become a lens for what created certain philosophical sects within later Christian centric identities. It might even have prototypical allusions to the early Jewish dominance of identity, such as the Jewish dominance in what most of the world presumes the New Testament and its identities to be an early Christian dissidence from Jewish identity, which it is not. In fact, from studying the likes of Roitto (ad loc. 16176 of 17951, 2020 ad loc. 11268 of 16877, 2014) and Lieu (2001 & 2008), we can see how a healthy hermeneutic approach to the Identity in 1 John is much closer to a shifting away from the Jewishness of the early first century communities from what we could perceive from their writings thence, giving prototypical formations of their Jewish heritage rather than creating a new Christian identity and leading us to understand the social networks of the presumed early 'Christians' to be much more inherently involved with the larger Jewish identity. This, in turn, could also open up studies regarding various significant events within the first century, for example, the involvement of 'Christians' in the Jewish revolt that led to the destruction of the temple in 70 C.E. by Rome and other socio-scientific studies regarding the understanding of identity groups and their social networking and relations with other groups within the first century world.

For the further practical implications of the study field, we sometimes find ourselves overwhelmed by the identity politics in our modern world. However, is strangely mentioned by some scholars is the fact that many sociologists and socio-psychologists predicted that because of globalisation during the earlier parts of the twentieth century, we would see an amalgamation and simplification of identities within the world. The world, in its very diverse and globalised state, has become much more guarded over identities and almost sectarian to an extent. Therefore, if we could understand dyadic culture better by studying it, especially in its Biblical contexts and, in my opinion, in the communities of John, which found themselves in many conflicts regarding identity, we might find some useful tools or truths

that might provide a solution for a world saturated with disputes over identity and social networks. We might also understand why there is collectivism within a sectarian group from the Biblical context, which might give us valuable insight into understanding many of the identity phenomena of our time.

As for our academic interests, we could also observe that with the dramatic shift in the world regarding the understanding of identity and social networking, it has become a field of study that will probably lead us to an alternative reading of scripture, thus opening up the possibility of developing hermeneutics and thereby ensuring that our ancient texts remain relatable as we see the human experiences more clearly through the applications of SIT and SNA of people in a world fraught with conflict and persecution. With heuristics leading the way for now, and as the canvas of the Bible and ancient texts are still filled with blank spaces regarding our anthropologic and archaeologic discoveries, who knows where the fields might take us as more evidence is discovered? I, for one, am overly optimistic about the possibility of discoveries that might feed us information regarding the groups and identities of the Biblical world.

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ADDENDUM

ADDENDUM A: TEXTUAL CRITIQUE AND TEXTUAL ANALYSIS OF 1 JOHN

Text & Verse	Greek (Nestle Aland Ed.7)	Translation (NIV)	Keywords	Exposition
1 Jo 1:1	Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς: –	From the beginning, we have heard, seen with our eyes, looked at and our hands have touched that which we have listened to, and we have seen—this we proclaim concerning the Word of life.	ἐθεασάμεθα <i>'etheasametha'</i> Verb-aor-ind-1 st p-pl. “We observed.”	The aorist's inclination of the ‘we observed’ without immediate connotation toward which the action was done indicates collective language toward a shared experience.
1 Jo 1:2	καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐώρακαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα καὶ	The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us.	ἐφανερώθη <i>'ephanerothe'</i> Verb-aor-pas-ind-3 rd p-si. “It was made conspicuous.”	Derived from ‘φως,’ which means to emit, which was later made obsolete in two words: ‘παίνω’ to emit light and ‘φονεω’ to emit sound. This description makes the translation peculiar as it changes the setting in that something has been made conspicuous. This means a deviant opinion in what we could assume was paradoxical to the

	ἐφανερώθη ἡμῖν –			author's initial observances.
1 Jo 1:3	ὃ ἔωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλο μεν ὑμῖν, ἵνα καὶ ὕμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.	We proclaim to you what we have seen and heard so that you may also have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.	ἀπαγγέλλομεν <i>'apaggellomen'</i> Verb-perf-act- ind-1 st p-pl. “We message from”	Deriving from the root word for messenger, 'ἄγγελος,' this word in this context shows a shared community, 'κοινωνίαν,' between the author and its readers, and the 'message' being communicated seems familiar if the readers apply their identity as the author attempts to.
1 Jo 1:4	καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ἡμῶν ἧ πεπληρωμ ένη.	We write this to make our joy complete.	Πεπληρωμένη <i>'pepleromene'</i> Part-perf-nom-si- fem. “Having been completed”	In the last sentence of the preface, the author makes a statement that encapsulates his directive of this letter, which becomes an assurance for those who read it if they are confused.
1 Jo 1:5	Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομ εν ὑμῖν, ὅτι ὁ Θεὸς	We have heard this message from him and declare to you: God is light; in him there is no darkness at all.	φῶς <i>'phos'</i> Noun-nom-si- neut. “Light” σκοτία <i>'skotia'</i>	This is the first example of the words “light” and “darkness” that we see. The author separates those within his shared identity from the opposition.

	φῶς ἐστι καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.		Noun-nom-si- fem. “darkness”	
1 Jo 1:6	ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ’ αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμ εν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·	If we claim to have fellowship with him and yet walk in the darkness, we lie and do not live out the truth.	εἴπωμεν <i>‘eipomen’</i> Verb-aor-act- sub-1 st p-pl. “We might say.”	This text shows a clear boundary that the author is establishing. We could assume many within the identity or group have strayed from a prototype, yet this could also be an active claim against practices from the opposing group.
1 Jo 1:7	ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμ εν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ’ ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἀμαρτίας.	But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.	περιπατῶμεν <i>‘peripatomen’</i> Verb-pres-act- sub-1 st p-pl. “We may walk around.”	Identity language is shown by the usage of “περιπατῶμεν” meaning the inherent actions of the group’s individuals.
1 Jo 1:8	ἐὰν εἴπωμεν ὅτι ἀμαρτίαν	If we claim to be without sin, we deceive	πλανῶμεν <i>‘planomen’</i>	Note that “if” (‘ἐὰν’) indicates a discussed prototype list. The

	οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.	ourselves and the truth is not in us.	Verb-pres-act-ind-1 st p-pl. “We distract”	‘πλανῶμεν’ in the passage shows the apparent occurrence of external or internal conflict.
1 Jo 1:9	ἐὰν ὁμολογῶμεν τὰς ἀμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἀμαρτίας καὶ καθάριση ἡμᾶς ἀπὸ πάσης ἀδικίας.	If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness .	καθαρίση ‘ <i>katharise</i> ’ Verb-aor-act-sub-3 rd p-si. “He might clean.”	This is an interesting concluding passage. The author indicates that some might want to return to the original group but might have thought there was no chance due to their actions. This “clean” does not necessarily indicate a general Christological thought of salvation but shows the author’s willingness to accept returning individuals to the group.
1 Jo 1:10	ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτόν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.	If we claim we have not sinned, we make him out to be a liar and His Word is not in us.	ἡμαρτήκαμεν ‘ <i>emartekamen</i> ’ Verb-perf-act-ind-1 st p-pl. “We have erred.”	Yet again, it also indicates an acknowledgement of fault by specific individuals who have strayed from the group and its prototypes.
1 Jo 2:1	Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ	My dear children, I write this to you so that you will not	παράκλητον ‘ <i>parakleton</i> ’	The next chapter begins with the idea of ‘παράκλητον’ which indicates assistance in

	ἀμάρτητε· καὶ ἂν τις ἀμάρτη, παράκλητο ν ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον·	sin. But if anybody does sin, we have an advocate with the Father— Jesus Christ, the Righteous One.	Noun-acc-si- mas. “Near called one”	this task of repentance. However, this is not the usual connotation of the “Holy Spirit;” Jesus himself is a figurehead of the identity.
1 Jo 2:2	καὶ αὐτὸς ἰλασμός ἐστι περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.	He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the entire world.	ἰλασμός ‘ <i>ilasmos</i> ’ “propitiation”	This is our first actual Christological theme that deals with a probable counterargument against the rival identity. Some may find a sense of exclusivity in the ἰλασμός’ Christ offers, yet the author argues against that.
1 Jo 2:3	καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἂν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.	We know that we have come to know him if we keep his commands.	τηρῶμεν ‘ <i>teromen</i> ’ Verb-pres-act- sub-1 st p-pl. “We may keep”	On this occasion, the author indicates another theme that might be part of the debate and is not necessarily separated from the first Christological theme. The keeping of the commands is obviously an issue that the author addresses throughout the letter.
1 Jo 2:4	ὁ λέγων, ἔγνωκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ	Whoever says, “I know him,” but does not do what he commands is a	ἔγνωκα ‘ <i>egnoka</i> ’ Verb-perf-act- ind-1 st p-si.	This is not indicative of a physical experience of Jesus but rather an understanding of who He is.

	τηρῶν, ψεύστης ἐστί, καὶ ἐν τούτῳ ἢ ἀλήθεια οὐκ ἔστιν·	liar, and the truth is not in that person.	“I have known”	
1 Jo 2:5	ὃς δ’ ἂν τηρῆ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἢ ἀγάπη τοῦ Θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν.	But if anyone obeys His Word, love for God is truly made complete in them. This is how we know we are in him:	Τετελείωται ‘ <i>teteleiota</i> ’ Verb-perf-pas- ind-3 rd p-si. “It has been fully completed”	This might be stated as the beginning of a list of arguments that address various discrepancies at the centre of the debate between the groups. This idea of ‘Τετελείωται’ does show us that this might be a splinter group or an intergroup conflict that is on the verge of separation and establishing its own identity, yet having some of the prototypes being adopted, but not all to the author’s frustration.
1 Jo 2:6	ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει, καθὼς ἐκεῖνος περιεπάτησ ε, καὶ αὐτὸς οὕτω περιπατεῖν.	Whoever claims to live in him must live as Jesus did.	ἐκεῖνος ‘ <i>ekeinos</i> ’ Dem-pron-nom- si-mas. “That (one)”	The author indicates a strong prototypical directive that Jesus is the archetype for their identity. We might deal with a solid traditional Jewish or Gnostic schismatic group.
1 Jo 2:7	Ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω	Dear friends, I am not writing you a new command but an old one, which	καινὴν ‘ <i>kainen</i> ’ Adjective-acc-si- fem.	This assurance from the author suggests that the group he is dealing with might be Jewish, or this is just his way of

	<p>ὑμῖν, ἀλλ’ ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ’ ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστὶν ὁ λόγος ὃν ἠκούσατε ἀπ’ ἀρχῆς.</p>	<p>you have had since the beginning. This old command is the message you have heard.</p>	<p>“Brand new”</p>	<p>contrasting that they are the originals and, therefore, have authentic identities.</p>
1 Jo 2:8	<p>πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.</p>	<p>Yet I am writing you a new command; its truth is seen in him and in you, because the darkness is passing, and the true light is already shining.</p>	<p>Παράγεται ‘<i>paragetai</i>’ Verb-pres-mid-ind-3rd p-si. “It passes by”</p>	<p>The author shows that the schismatic group has forced them, as an authentic group, to identify and change or alter their approach to dealing with the situation.</p>
1 Jo 2:9	<p>ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.</p>	<p>Anyone who claims to be in the light but hates a brother or sister is still in the darkness.</p>	<p>μισῶν ‘<i>mison</i>’ Part-pres-act-par-nom-si-mas. “hating”</p>	<p>This might indicate patience toward the schism, or it could indicate an example of a practice that the schismatic group has that does not align with the original prototype. In other words, the schismatic group uses hatred to sway individuals against the author’s group.</p>
1 Joh 2:10	<p>ὁ ἀγαπῶν τὸν</p>	<p>Anyone who loves their</p>	<p>Σκάνδαλον</p>	<p>This hatred is confusing, and the</p>

	ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν·	brother and sister lives in the light, and there is nothing in them to make them stumble.	‘skandalon’ Noun-nom-si- neu. “Night fishing light,” “faint light”	author is clear on not falling for some hate- fuelled trap.
1 Joh 2:11	ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶ καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.	But anyone who hates a brother or sister is in the darkness and walks around in the darkness. They do not know where they are going, because the darkness has blinded them.	ἐτύφλωσε ‘etuphlose’ Verb-aor-act-ind- 3 rd p-si. “It visually impaired”	We have some form of deception among groups. The author provides extensive explanations to make the readers realise that they are being led astray.
1 Jo 2:12	Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.	I am writing to you, dear children, because your sins have been forgiven on account of his name.	ἀφέωνται ‘apheontai’ Verb-perf-pas-3 rd p-pl. “They have been forgiven”	We attain some form of poetic encourage- ment from the author to three specific sub- groups within the identity. Children, young men, and fathers are implicated. Suppose we apply some form of sociological critique to this phenomenon. In that case, we might conclude that each of these groups explicitly named has had some method of influence from the opposition and participates in acts or

				philosophical thought that is being curtailed by the author in this piece. Children were usually dependent and followed instructions, yet the author shows them an idea that might provoke rebellion toward the schismatic dogma.
1 Jo 2:13	<p>γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.</p>	<p>I am writing to you, fathers, because you know him who is from the beginning.</p> <p>I am writing to you, young men, because you have overcome the Evil One.</p>	<p>ἐγνώκατε ‘<i>egnokate</i>’ Verb-perf-act-in-2nd p-pl. “You have known”</p>	<p>According to the author, fathers are said to “know,” indicating that they are the figureheads and leaders who must remain astute in their prototypes. Young men are then addressed, and we know that they were usually used in antiquity to conduct leadership’s orders, like going off to war or serving to grow their honour and credibility. The author speaks to this group as they are encouraged to stop following the orders of the opposition.</p>
1 Jo 2:14	<p>ἔγραψα ὑμῖν, παιδιά, ὅτι ἐγνώκατε τὸν πατέρα.</p>	<p>I write to you, dear children, because you know the Father.</p> <p>I write to you, fathers, because you know him who is</p>	<p>ἰσχυροί ‘<i>ischuroi</i>’ Adjective-nom-pl-mas. “In facultative control”</p>	<p>The repetitive poetic response to these three groups is not removing honour from them but giving them honour in resisting the opposition groups' ideas and methods.</p>

	<p>ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.</p>	<p>from the beginning. I write to you, young men, because you are strong, and the word of God lives in you, and you have overcome the Evil One.</p>		
1 Jo 2:15	<p>μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ·</p>	<p>Do not love the world or anything in the world. If anyone loves the world, love for the Father is not in them.</p>	<p>ἀγαπᾶτε <i>‘agapate’</i> Verb-pres-act-imp-2nd p-pl. “You love”</p>	<p>The author attempts to show how the other group uses worldly ambitions to sway individuals, which might be idolatry among the schismatics.</p>
1 Jo 2:16	<p>ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ</p>	<p>For everything in the world—the lust of the flesh, the lust of the eyes, and the pride of life—</p>	<p>ἀλαζονεία <i>‘alazoneia’</i> “pride” & “arrogance”</p>	<p>Here, we find a list of acts condoned by the other group that might indicate Greek or Roman influence within their ideas. ‘ἀλαζονεία’</p>

	ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρός, ἀλλ' ἐκ τοῦ κόσμου ἐστί.	comes not from the Father but from the world.		is a giveaway in this sense, as it was usually a Gnostic or Stoic ideal.
1 Jo 2:17	καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα.	The world and its desires pass away, but whoever does the will of God lives forever.	Παράγεται <i>'paragetai'</i> Verb-pres-mid- ind-3 rd p-si. "It passes by"	The author leans on "protest wisdom" in this passage, meaning that certain traditional and cultural ideals are rejected, such as legacy, honour, shame, etc. Similar thoughts are found in Ecclesiastes and the letter from James.
1 Jo 2:18	Παιδιά, ἐσχάτη ῶρα ἐστί, καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ῶρα ἐστίν.	Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour.	Γεγόνασιν <i>'gegonasin'</i> Verb-perf-act- ind-3 rd p-pl. "They have become"	In this passage, we find the author addressing the 'Παιδιά' meaning "younger junior," indicating that he is addressing the influenced group. He then reverts to eschatological apocalyptic expression by means of indirectly characterising the other groups as that of the "antichrist."

1 Jo 2:19	ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν.	They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.	ἐξῆλθον ' <i>exelthon</i> ' Verb-aor-act-ind-3 rd p-pl. "They went out"	In this passage, the author's previous statements indicate the schismatic group being associated with the "antichrist." The 'ἐξῆλθον' indicates that they were among the original group and have become influenced by schismatic leadership. This is also our best indicator of an intergroup conflict that has taken place.
1 Jo 2:20	καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα.	But you have an anointing from the Holy One, and all of you know the truth.	χρίσμα ' <i>chrisma</i> ' Noun-acc-si-neu. "anointing"	The author shows the authenticity of those who belong to the original group and gives validity to their identity.
1 Jo 2:21	οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι.	I do not write to you because you do not know the truth, but because you do know it and because no lie comes from the truth.	ψεῦδος ' <i>pseudos</i> ' Noun-nom-si-neu. "falsehood"	This passage is just a confirmation of sorts referring to the validity of their original identity.
1 Jo 2:22	τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ	Who is the liar? It is whoever denies that Jesus is the Christ. Such a person is the	ἀρνούμενος ' <i>arnoumenos</i> ' Part-pres-mi-par-nom-si-mas.	This passage stirs up a debate about who the other group might be again. We have another Christological theme that has obviously

	ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.	antichrist—denying the Father and the Son.	“denier”	become the dilemma of the discourse between the two groups. This statement implicates both Gnostics and Jews.
1 Jo 2:23	πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει.	No one who denies the Son has the Father; whoever acknowledges the Son has the Father also.	οὐδὲ 'oude' Conjunction. “Neither”	This assertion from the author makes us think it was a Jewish-influenced schism.
1 Jo 2:24	Ἵμεῖς οὖν ὃ ἠκούσατε ἀπ’ ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνη ὃ ἀπ’ ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.	As for you, see that what you have heard from the beginning remains in you. If it does, you also will remain in the Son and in the Father.	μενεῖτε 'meneite' Verb-fut-act-ind-2 nd p-pl. “You will remain”	This passage indicates a possible Gnostic dogma that the world was created by an opposing being to God who was frustrated with God and thus followed a train of thought that does not accept Jesus as a deity. This is, however, only true if the reference made here is connected to creation; if not, it is either connected to the original thought of the Johannine School or Jesus’ ministry.
1 Jo 2:25	καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο	And this is what he promised us—eternal life.	ἐπηγγείλατο 'epengeilato' Verb-aor-mDe-ind-3 rd p-si.	In this regard, the author refers to another concept that is being debated, which either has a Gnostic or

	ο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.		“He avowed”	Sadducee Jewish influence within the schismatics.
1 Jo 2:26	Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.	I am writing these things to you about those who are trying to lead you astray.	Πλανώντων <i>‘planonton’</i> Part-pres-act- par-gen-pl-mas.	Here, we obviously see that there are definite connections again between the original group and the schismatics. However, this is also indicative of intergroup conflict. We also see evidence that indicates a social network between assemblies or groups.
1 Jo 2:27	καὶ ὑμεῖς, τὸ χρῖσμα ὃ ἐλάβετε ἀπ’ αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρειαν ἔχετε ἵνα τις διδάσκη ὑμᾶς, ἀλλ’ ὡς τὸ αὐτὸ chrisma διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι καὶ οὐκ ἔστι ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς μενεῖτε ἐν αὐτῷ.	As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit— just as it has taught you, remain in him.	διδάσκη <i>‘didaske’</i> Verb-pres-act- sub-3 rd p-si. “It may teach”	Again, we see an indication that philosophical thought teaches a much stranger and more enticing thought than just maybe Jewish thought, which was a trademark of Greek philosophies and influences.

1 Jo 2:28	Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ὅταν φανερωθῆ ἔχωμεν παρρησίαν καὶ μὴ αἰσχυθῶμεν ἐν ἅπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.	And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming.	αἰσχυθῶμεν ' <i>aischunthomen</i> ' Ver-aor-pas-sub-1 st p-pl. "We might be ashamed"	This indicates that the writing was not necessarily John the Apostle or the same writer as the Gospel or Revelations. The eschatological difference here leans more toward Pauline eschatology. In terms of the identity language, we find a sense of encouragement again from the author that their path is true and should stay true until an inevitable end and should not stray. This was usually seen in antiquity as the language used to quench other influences and thoughts.
1 Jo 2:29	ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.	If you know that he is righteous, you know that everyone who does what is right has been born of him.	γινώσκετε ' <i>ginoskete</i> ' Verb-pres-act-ind-2 nd p-pl. "You know"	Again, the author uses a form of convincing the leadership, using the same language ('γινώσκετε') earlier with the "fathers" to indicate that they should help in this schism through their knowledge and leadership.
1 Jo 3:1	ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα τέκνα Θεοῦ	See what great love the Father has lavished on us, that we should be called children of God! And that is what	κληθῶμεν ' <i>klethomen</i> ' Verb-aor-pas-sub-1 st p-pl.	The word 'κληθῶμεν' creates another sort of identity language referring to the direct identity of the authentic

	κληθῶμεν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.	we are! The reason the world does not know us is that it did not know him.	“We might be called”	group as “The Children of God.”
1 Jo 3:2	Ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα· οἶδαμεν δὲ ὅτι ἐὰν φανερωθῆ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν καθὼς ἐστι.	Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as he is.	Ἀγαπητοί ‘ <i>agapetoí</i> ’ Adjective-voc-pl- mas. “Beloveds”	In this passage, the author changes his address toward the group from ‘ <i>teknia</i> ’ to ‘Ἀγαπητοί,’ giving the impression that he does not necessarily speak from a position of authority but from a shared experience.
1 Jo 3:3	καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ’ αὐτῷ ἀγνίζει ἐαυτόν, καθὼς ἐκεῖνος ἀγνός ἐστι.	All who have this hope in him purify themselves, just as he is pure.	ἀγνίζει ‘ <i>agnizeí</i> ’ Verb-pres-act- ind-3 rd p-si. “He devotes”	‘ἀγνίζει’ is translated as “purify themselves;” however, the translation does look toward a meaning of “devotion.” It does not necessarily speak of religious activity but rather one of moral action. Maybe referring to a prototype rather than a spiritual state of being.
1 Jo 3:4	Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν	Everyone who sins breaks the law; in fact, sin is lawlessness.	ἀνομίαν ‘ <i>anomiañ</i> ’ Noun-acc-si-fem.	The author refers to “law” and “lawlessness”, however the indication that this explicitly refers

	ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.		“lawlessness”	to the Judaic law is not necessary as we see a change in this concept as it does not mean strict obedience to a set of rules but rather a personal drive of “love” toward the things which encapsulates the idea of “law”. This could also be introduced as a Christological theme, as we shall see the development of the idea of “law” later in the document.
1 Jo 3:5	καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι.	But you know that he appeared so that he might take away our sins. And in him is no sin.	ἄρῃ 'are' Verb-aor-act-sub-3 rd p-si. “He might take up”	The author engages here in a Christological discussion regarding “Hamartiology,” which means the thought of sin and what sin is. Obviously, the schismatic group must oppose these ideas.
1 Jo 3:6	πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἐώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.	No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him.	Μένων 'menon' Part-pres-act-par-nom-si-mas. “abiding”	This idea references them as they look at the declaration from Jesus himself in Matthew 5:17-20. This idea of an identity with its physical, moral implication by the faith in Christ gives us the sense of some form of Christian patronage.
1 Jo 3:7	Τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ	Dear children, do not let anyone lead you astray. The one	Δίκαιός 'dikaios'	This passage is part of a dualism which follows in the next passage and draws the contradiction

	ποιῶν τὴν δικαιοσύνην δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν·	who does what is right is righteous, just as he is righteous.	Adjective-nom-si-mas. “Just” as in being just or “righteous”	to “justice” and “injustice” just as the author does with “light” and “darkness.”
1 Jo 3:8	ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ’ ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.	The one who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil’s work.	λύση ‘luse’ Verb-aor-act-sub-3 rd p-si. “He might dissolve”	The author creates in this his argument and answers toward the contrasting ideas of the schismatic group. If this is the Gnostic group as we presume by the ‘hamartiological’ discrepancies brought up by the author, we could see in this case how they are connected to an archetype identity with “the deceiver” or “devil.”
1 Jo 3:9	Πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται.	No one who is born of God will continue to sin, because God’s seed remains in them; they cannot go on sinning, because they have been born of God.	Γεγεννημένος ‘gegennemenos’ Part-perf-pas-par-nom-si-mas. “Having been born”	The author’s strong identity language indicators create an irrefutable identity in God’s ‘Γεγεννημένος’ of him.
1 Jo 3:10	ἐν τούτῳ φανερά	This is how we know who the	ἀδελφόν	Again, the author brings into focus of the actions

	<p>ἐστὶ τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφόν αὐτοῦ.</p>	<p>children of God are and who the children of the devil are: Anyone who does not do what is right is not God's child, nor is anyone who does not love their brother and sister.</p>	<p>'<i>adelphon</i>' Noun-acc-si-mas. "brother"</p>	<p>and divergent thought of the schismatic group being problematic.</p>
1 Jo 3:11	<p>ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους,</p>	<p>For this is the message you heard from the beginning: We should love one another.</p>	<p>ἀλλήλους '<i>allelous</i>' Recip-pron-acc-pl-mas. "one another"</p>	<p>In this passage, we see the epitome of the "law" idea that is central to the author's concept of the prototype that the group should abide by.</p>
1 Jo 3:12	<p>οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξε τὸν ἀδελφόν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.</p>	<p>Do not be like Cain, who belonged to the Evil One and murdered his brother. And why did he murder him? Because his own actions were evil and his brothers were righteous.</p>	<p>ἔσφαξεν '<i>esphazen</i>' Verb-aor-act-ind-3rd p-si. "He butchered"</p>	<p>The author also connects "lawlessness" and "justice." Cain was of the same family as his brother yet led a life of "lawlessness."</p>

1 Jo 3:13	Μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος.	Do not be surprised, my brothers and sisters, if the world hates you.	Θαυμάζετε ' <i>thaumazete</i> ' Verb-pres-act-imp-2 nd p-pl. "You marvel"	The author connects the "hatred," which we could assume stems from the opposing group as one identity opposed to their identity, which is, in his mind, exclusively the only identity that holds truth. The use of 'Θαυμάζετε' gives the idea that the author encourages his group followers not to find the resistance from the opposing group as strange or be shocked by it.
1 Jo 3:14	ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν μένει ἐν τῷ θανάτῳ.	We know that we have passed from death to life because we love each other. Anyone who does not love remains in death.	Μεταβεβήκαμεν ' <i>metabebekamen</i> ' Verb-perf-act-ind-1 st p-pl. "We have passed on"	Johannine tradition plays with the ideas of "life" and "death" in a way that is not physiological but spiritual, making the "passing on" from death to life a sort of realisation of the truth.
1 Jo 3:15	πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστί, καὶ οἶδατε	Anyone who hates a brother or sister is a murderer, and you know that no murderer has	ἀνθρωποκτόνος ' <i>anthropoktonos</i> ' Adjective-nom-si-mas "Manslayer"	Again, we see hints of Jesus' "Sermon on the Mount" in Matthew, who shares the idea that hate is brought into direct connection with

	ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν ἑαυτῷ μένουσαν.	eternal life residing in him.		‘ἀνθρωποκτόνος’ meaning “murderer.”
1 Jo 3:16	ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι.	This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters.	ἐγνώκαμεν ‘ <i>egnokamen</i> ’ Verb-perf-act-ind-1 st p-pl. “We have known”	The author encapsulates the identity of Christ’s group in a literal emulation of Jesus himself, as it indicates the “love” that resides within the identity’s prototypes.
1 Jo 3:17	ὃς δ’ ἂν ἔχη τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ’ αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ;	If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person?	κλείσῃ ‘ <i>kleise</i> ’ Verb-aor-act-sub-3 rd p-si. “He might shut”	These ideas and concepts are peculiarly like the Matthew passages in which Jesus’ words establish “new” prototypes or at least “reinterpreted” prototypes toward the “law.” Dyadic elements are also shown in this passage.

1 Jo 3:18	Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ, ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ.	Dear children, let us not love with words or speech but with actions and in truth.	ἀληθεία ' <i>aletheia</i> ' Noun-dat-si-fem "To truth"	This might be a contrasting idea to the thought of the schismatic group if it has a presumed Gnostic identity, which we could see the author contradicting philosophical riposting and garners a more physically active (actions) approach to their identity as a group.
1 Jo 3:19	καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν,	This is how we know that we belong to the truth and how we set our hearts at rest in his presence:	Πείσομεν ' <i>peisomen</i> ' Verb-fut-act-ind-1 st p-pl. "We will persuade"	In this passage, the author creates a reason to defend the authenticity of their identity again.
1 Jo 3:20	ὅτι ἂν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.	If our hearts condemn us, we know that God is greater than our hearts, and he knows everything.	καταγινώσκη ' <i>kataginoske</i> ' Verb-pres-act-sub-3 rd p-si. "It may condemn"	The author creates the idea that conviction within themselves as a group would guide them in their actions and not just the "law," for the "law" is now a part of their perspective and guides their internal perspective toward the world and their actions.
1 Jo 3:21	ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκ	Dear friends, if our hearts do not condemn us, we have	Παρρησίαν ' <i>parresian</i> ' Noun-acc-si-fem.	The word 'Παρρησίαν' gives an idea of certainty of the prototypes that they apply and follow, which

	ἡ ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν Θεόν,	confidence before God.	“freedom”	is, according to the author, made “good” or “legitimate” before God as it stems from the “love” within them.
1 Jo 3:22	καὶ ὃ ἐὰν αἰτῶμεν λαμβάνομε ν παρ’ αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἄρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.	and receive from him anything we ask, because we keep his commands and do what pleases him.	ἐντολὰς <i>‘entolas’</i> Noun-acc-pl-fem. “directives” τηροῦμεν <i>‘teroumen’</i> Verb-pres-act- ind-1 st p-pl “We keep”	Again, this passage confirms the ideas of the previous passage by the author. Note the identity language of ‘τηροῦμεν’ as belonging to it. The author almost shares this throughout, as if the group is inherently bound to these principles, which makes them authentic.
1 Jo 3:23	καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμε ν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους καθὼς ἔδωκεν ἐντολήν.	And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.	Πιστεύσωμεν <i>‘pisteusomen’</i> Verb-aor-act- sub-1 st p-pl. “We might believe”	The author then describes this “law”: the identity shared with Jesus and the central idea of “love.”
1 Jo 3:24	καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ. καὶ ἐν	The one who keeps God’s commands lives in him, and he in them. And this is how we know that he lives in	ἔδωκεν <i>‘edoken’</i> Verb-aor-act-ind- 3 rd p-si. “He gave.”	Again, the author brings forward a sort of Christian patronage to establish the group’s validity. The reference to the “Spirit” traces back to the ideas

	τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.	us: We know it by the Spirit, he gave us.		shared previously by the inner convictions of what is “just” and “unjust.”
1 Jo 4:1	Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ Θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπρο φήται ἔξεληλύθασ ιν εἰς τὸν κόσμον.	Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.	Δοκιμάζετε <i>‘dokimazete’</i> Verb-pres-act- imp-2 nd p-pl. “You assess”	Throughout, the author constantly uses Gnostic lingual phrases. For instance, ‘Δοκιμάζετε’ could indicate a knowledge of the opposition's use of it in their arguments, which the author cleverly turns into his defence.
1 Jo 4:2	ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστίν·	This is how you can recognise the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God,	ὁμολογεῖ <i>‘omologeí’</i> Verb-pres-act- ind-3 rd p-si. “It concurs”	This passage by the author returns us to one of the key ideas in establishing the opposition's arguments: the idea that Christ was not just man, but God made flesh. This is a Christological theme.
1 Jo 4:3	καὶ πᾶν πνεῦμα ὃ μὴ	but every spirit that does not acknowledge	ἀκηκόατε <i>‘akekoate’</i>	The Gnostic movement tends to follow this idea, and if they are

	ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.	Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.	Verb-perf-act- ind-2 nd p-pl. “You have heard”	implicated again, the author identifies them as the “antichrist,” which could also refer to the various philosophical ideas of their time that gained popularity.
1 Jo 4:4	Ἕμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.	You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world.	Νενικήκατε <i>‘nenikekate’</i> Verb-perf-act- ind-2 nd p-pl. “You have overcome”	A connection again made by the author between the group's origin has a sense of transcendence toward worldly philosophical ideas that wish to refute or disprove original Christological ideas.
1 Jo 4:5	αὐτοὶ ἐκ τοῦ κόσμου εἰσί· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι καὶ ὁ κόσμος αὐτῶν ἀκούει.	They are from the world and therefore speak from the viewpoint of the world, and the world listens to them.	λαλοῦσιν <i>‘lalousin’</i> Verb-pres-act- ind-3 rd p-pl. “They speak”	The author shows us that there is an interaction between the original group and that of the opposition yet refutes the basis of their argument based on its origins being “man- made” or “worldly” and therefore feeble.
1 Jo 4:6	ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν· ὁ γινώσκων	We are from God, and whoever knows God listens to	Πλάνης <i>‘planes’</i> Noun-gen-si-fem.	In this instance, we could assume that individuals made some form of contact to “turn

	τὸν Θεὸν ἀκούει ἡμῶν. ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.	us; but whoever is not from God does not listen to us. This is how we recognise the Spirit of truth and the spirit of falsehood.	“Of distraction”	away” from the opposition’s arguments. Yet even this is explained when they do not return as they are connected to a spirit of “falsehood” or “distraction.”
1 Jo 4:7	Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ Θεοῦ γεγέννηται καὶ γινώσκει τὸν Θεόν.	Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God.	Γινώσκει <i>‘ginoskei’</i> Verb-pres-act-ind-3 rd p-si. “He knows”	Gnostic language is used again in the defence of the understanding of God and the prototypical assertion that “love” garners this knowledge of God.
1 Jo 4:8	ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ἐστίν.	Whoever does not love does not know God, because God is love.	ἔγνω <i>‘egno’</i> Verb-aor-act-ind-3 rd p-si. “He knew”	“Love” becomes a central theme toward the end of this argument regarding the full understanding of God.
1 Jo 4:9	ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ	This is how God showed his love among us: He sent his one and	Ζήσωμεν <i>‘zesomen’</i>	Here, the author uses “love” to defend the idea that Jesus’ central purpose was to show

	ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι’ αὐτοῦ.	only Son into the world that we might live through him.	Verb-aor-act-sub-1 st p-pl. “We might live”	this “love” of God, which is portrayed through their emulating him.
1 Jo 4:10	ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ’ ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.	This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.	ἠγάπησεν <i>‘egapesen’</i> Verb-aor-act-ind-3rd p-si. “He loved”	The author's ideas about Christian patronage, in which God takes the initiative and not man, who is subordinate to God, bring this topic back up again.
1 Jo 4:11	Ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.	Dear friends, since God so loved us, we also ought to love one another.	ὀφείλομεν <i>‘opheilomen’</i> Verb-pres-act-ind-1 st p-pl. “We owe”	This is a prototype indicator that has its origins in God and should, therefore, be applied by the group.
1 Jo 4:12	Θεὸν οὐδεὶς πώποτε θεάται·	No one has ever seen God; but if we love one another, God	Τετελειωμένη <i>‘teteleiomene’</i>	Again, this argument makes us aware of the opposition of Greek philosophical influence

	ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν.	lives in us and his love is made complete in us.	Part-perf-pas-par-nom-si-fem. “Having been fully completed”	regarding the idea that God must be seen or made pertinent.
1 Jo 4:13	ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.	This is how we know that we live in him and he in us: He has given us of his Spirit.	μένομεν ‘ <i>menomen</i> ’ Verb-pres-act-ind-1 st p-pl. “We remain”	A direct connection between God and the followers within the group is made, and their authenticity is confirmed by the metaphysical idea that God is within them through this “Spirit” is what convicts them and guides them.
1 Jo 4:14	Καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατήρ ἀπέσταλκε τὸν υἱὸν σωτήρα τοῦ κόσμου.	And we have seen and testify that the Father has sent his Son to be the Saviour of the world.	μαρτυροῦμεν ‘ <i>martuoumen</i> ’ Verb-pres-act-ind-1 st p-pl. “We witness”	We could not assume that the author was an actual witness to the life and ministry of Jesus from the first verses and then again in this verse. However, the author has concluded that their ‘μαρτυροῦμεν’ is authentic and stems from credibility.
1 Jo 4:15	ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει	If anyone acknowledges that Jesus is the Son of God, God lives in them and they in God.	ὁμολογήσῃ ‘ <i>omologese</i> ’ Verb-aor-act-sub-3 rd p-si.	A repetition of the idea of being within God and God within them; however, the theme is changed from “love” to the Christological theme of Jesus as the Son.

	καὶ αὐτὸς ἐν τῷ Θεῷ.		“He might concur”	
1 Jo 4:16	καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ Θεῷ μένει καὶ ὁ Θεὸς ἐν αὐτῷ.	And so, we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in them.	Πεπιστεύκαμεν <i>‘pepisteukamen’</i> Verb-perf-act-ind-1 st p-pl. “We have believed”	Knowledge is combined with ‘πεπιστεύκαμεν,’ which means the author is showing us his hand in using Gnostic language and rephrasing common Johannine Christological phrases to address the opposition's argument.
1 Jo 4:17	Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ’ ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.	This is how love is made complete among us so that we will have confidence on the day of judgement: In this world we are like Jesus.	ἐσμεν <i>‘esmen’</i> Verb-pres-act-ind-1 st p-pl. “We are”	This passage does not explicitly name Jesus as the one they have become but in likeness, meaning that emulating the prototypical ideals has a similar effect on the world around them as with Jesus.
1 Jo 4:18	φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ’ ἡ	There is no fear in love. But perfect love drives out fear	Φοβούμενος <i>‘phoboumenos’</i>	The author draws upon the apocalyptic idea of the previous passage, noting the fearless

	τελεία ἀγάπη ἕξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.	because fear has to do with punishment. The one who fears is not made perfect in love.	Part-pres-mi/pDe-par-nom-si-mas. “fearing”	identity of the group that has mastered emulating Jesus even as death beckons.
1 Jo 4:19	Ἡμεῖς ἀγαπῶμεν αὐτόν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.	We love because he first loved us.	πρῶτος ‘ <i>protos</i> ’ Adjective-nom-si-mas. “first”	Again, the group and Jesus show patronage, and the theme of “love” is central to the author’s defence against the schismatic opposition.
1 Jo 4:20	ἐάν τις εἴπῃ ὅτι ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῆ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν ὃν ἑώρακε, τὸν Θεὸν ὃν οὐχ ἑώρακε πῶς δύναται ἀγαπᾶν;	Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen.	μισῆ ‘ <i>mise</i> ’ Verb-pres-act-sub-3 rd p-si. “He may hate”	The unorganised nature of the thematic dispersion within the document is again shown as a repetitive theme is mentioned again in the same manner. (1 John 4:8).
1 Jo 4:21	καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ’	And he has given us this command:	ἔχομεν ‘ <i>echomen</i> ’	The author summarises the entire argument again to emphasise the

	αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.	Anyone who loves God must also love their brother and sister.	Verb-pres-act-ind-1 st p-pl. “We have”	imperatives of these main themes: “love” and “Jesus as the Son of God.”
1 Jo 5:1	Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ.	Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the Father loves his child as well.	Πᾶς ‘pas’ Adjective-nom-si-mas. “All”	The use of ‘Πᾶς’ in this passage makes us realise the identity boundary that the author is establishing. This gives us evidence that shows the opposition group is contradicting this Christological idea. Thus, it implies either Jewish or Gnostic splinter groups that have conflicted with the original Johannine Christology.
1 Jo 5:2	ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.	This is how we know that we love the children of God: by loving God and conducting his commands.	τηρῶμεν ‘teromen’ Verb-pres-act-sub-1 st p-pl. “We may keep”	Again, the use of ‘τηρῶμεν’ by the author means that there is an abiding to God by means of this prototypical phenomenon of “love.”
1 Jo 5:3	αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ	In fact, this is love for God: to keep his	τηρῶμεν ‘teromen’	The author introduces again the “law” theme as that which is not a

	<p>Θεοῦ, ἵνα τὰς ἐντολάς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖται οὐκ εἰσίν,</p>	<p>commands. And his commands are not burdensome,</p>	<p>Verb-pres-act-sub-1st p-pl. “We may keep”</p>	<p>difficult endeavour out of “love.”</p>
1 Jo 5:4	<p>ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.</p>	<p>for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith.</p>	<p>Γεγεννημένον ‘<i>gegennemenon</i>’ Part-perf-pas-par-nom-si-neu. “Having been born”</p>	<p>The author may be inciting that they, as an identity, are not afflicted by the schism as they have a different purpose set by their prototypes.</p>
1 Jo 5:5	<p>τίς ἐστὶν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ;</p>	<p>Who is it that overcomes the world? Only the one who believes that Jesus is the Son of God.</p>	<p>νικῶν ‘<i>nikon</i>’ Part-pres-act-par-nom-si-mas. “Being victorious”</p>	<p>The use of ‘νικῶν’ affirms the previous passage and gives the author a sense of confidence in his reasoning to the group and subsequent readers.</p>
1 Jo 5:6	<p>Οὗτός ἐστιν ὁ ἐλθὼν δι’ ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ’ ἐν τῷ ὕδατι</p>	<p>This is the one who came by water and blood—Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who</p>	<p>μαρτυροῦν ‘<i>marturoun</i>’ Part-pres-act-par-nom-si-neu. “witnessing”</p>	<p>This makes us lean toward the conclusion that the opposition is of Gnostic nature again, as there is not a complete denial of Jesus’ existence but of his divine nature from the opposition. Gnostic belief usually noted that</p>

	καὶ τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια.	testifies because the Spirit is the truth.		Jesus was man and, through his baptism, became anointed, whereas Johannine Christology describes him as born from God, as the author continually reminds them.
1 Jo 5:7	ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος καὶ τὸ Ἅγιον Πνεῦμα, καὶ οὗτοι οἱ τρεῖς ἓν εἰσιν· καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ,	For there are three that testify in heaven: the Father, the Word, and the Holy Spirit, and these three are one. (Note Vulgate inclusion).	μαρτυροῦντες ' <i>marturountes</i> ' Part-pres-act-par-nom-pl-mas. "witnessing"	Earlier manuscripts do not explicitly name who the three are, yet the Vulgate inclusion gives us an understanding that there was still an early thought of trinitarian dogma. The author, however, never really gives us an explicit differentiation, but it is implied by how he combines the three figures throughout the identity construction of the group.
1 Jo 5:8	τὸ Πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.	the Spirit, the water, and the blood; and the three agree.	εἰσιν ' <i>eisin</i> ' Verb-pres-act-ind-3 rd p-pl. "They are"	Again, there are some inclusions in later manuscripts, but again, they are not necessarily detrimental to the author's identity construction.
1 Jo 5:9	εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ	We accept human testimony, but God's testimony is greater because it is the testimony of God, which he	Λαμβάνομεν ' <i>lambanomen</i> ' Verb-pres-act-ind-1 st p-pl. "We take"	The author hints toward the same theme earlier mentioned by stating the validity of their original witness being from God directly as opposed to the opposite witness, which was only

	<p>μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ ἣν μεμαρτύρη κε περὶ τοῦ υἱοῦ αὐτοῦ.</p>	<p>has given about his Son.</p>		<p>constructed by human thought.</p>
1 Jo 5:10	<p>ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ· ὁ μὴ πιστεύων τῷ Θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκε ν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρη κεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.</p>	<p>Whoever believes in the Son of God accepts this testimony. Whoever does not believe God has made him out to be a liar, because they have not believed the testimony God has given about his Son.</p>	<p>Μεμαρτύρηκεν <i>'memartureken'</i> Verb-perf-act- ind-3rd p-si. “He had witnessed”</p>	<p>This passage establishes identity boundaries, which gives evidence of the contradictions of the schismatic group's ideas and arguments.</p>
1 Jo 5:11	<p>καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ</p>	<p>And this is the testimony: God has given us eternal life, and this life is in his Son.</p>	<p>αἰώνιον <i>'aionion'</i> Adjective-acc-si- fem. “eternal”</p>	<p>For the first time, the central theme may shift from “love” to the identity of Christ himself, which encapsulates the “love” and “law.”</p>

	αὐτοῦ ἐστίν.			
1 Jo 5:12	ὁ ἔχων τὸν υἶὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἶὸν τοῦ Θεοῦ τὴν ζωὴν οὐκ ἔχει.	Whoever has the Son has life; whoever does not have the Son of God does not have life.	Ζωὴν <i>‘zoen’</i> Noun-acc-si-fem. “life”	The use of ‘Ζωὴν’ does not mean the physiological “life,” as in breathing, but again refers to the Johannine dogma of spiritual awakening. This concept of “spiritual awakening” does have a good argument that could also lead us to believe why Gnostic influence had such a schismatic effect on the Johannine Identity.
1 Jo 5:13	Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν αἰώνιον ἔχετε, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.	I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.	Πιστεύουσιν <i>‘pisteuousin’</i> Part-pres-act- par-dat-pl-mas. “To believing”	Again, we move from “knowing” to “believing,” and this reference is specifically made to a more “faithful” in-group of the identity.
1 Jo 5:14	καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς	This is the confidence we have in approaching God: that if we	αἰτώμεθα <i>‘aitometha’</i> Verb-pres-mid- sub-1 st p-pl.	The author assures the in-group that there are certain privileges when this “awakening” has

	αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν.	ask anything according to his will, he hears us.	“We may request”	been achieved through Christ.
1 Jo 5:15	καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὃ ἂν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν παρ’ αὐτοῦ.	And if we know that he hears us—whatever we ask—we know that we have what we asked of him.	ἀκούει <i>‘akouei’</i> Verb-pres-act- ind-3 rd p-si. “He hears”	Another interesting Christian patronage phenomenon appears in this passage, as the privilege mentioned in the previous passage is not a privilege as much as a mutuality of content between them and God.
1 Jo 5:16	Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἀμαρτάνοντ α ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώσει αὐτῷ ζωήν, τοῖς ἀμαρτάνου σι μὴ πρὸς θάνατον. ἔστιν ἀμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.	If you see any brother or sister commit a sin that does not lead to death, you should pray, and God will give them life. I refer to those whose sin does not lead to death. There is a sin that leads to death. I am not saying that you should pray about that.	ἀδελφὸν <i>‘adelphon’</i> Noun-acc-si- mas. “brother”	In this instance, the author might be referring to those who have broken away. The author does not necessarily seek to convince them to rejoin but rather let God take the initiative, as is the overarching theme.

1 Jo 5:17	πᾶσα ἀδικία ἁμαρτία ἐστίν· καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.	All wrongdoing is sin, and there is sin that does not lead to death.	ἀδικία ' <i>adikia</i> ' Noun-nom-si-fem. "injustice"	This passage gives the author an interjection to the idea that all who belong to the group are 'perfect,' yet the impossibility of this is acknowledged by the author.
1 Jo 5:18	Οἶδμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτόν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ.	We know that anyone born of God does not continue to sin; the One who was born of God keeps them safe, and the Evil One cannot harm them.	ἄπτεται ' <i>aptetai</i> ' Verb-pres-mid-ind-3 rd p-si. "He touches"	When we consider the author's train of thought, we find the responsibility removed from the individual's attempt to achieve perfection and placed on Jesus, who literally protects us from this through presumed conviction.
1 Jo 5:19	οἶδμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.	We know that we are children of God, and that the entire world is under the control of the Evil One.	ὅλος ' <i>olos</i> ' Adjective-nom-si-mas. "whole"	The use of 'ὅλος' shows us that another boundary is being constructed, and anyone who does not confine themselves to this identity is opposed to it.
1 Jo 5:20	οἶδμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν	We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is	Διάνοιαν ' <i>dianoian</i> ' Noun-acc-si-fem. "contemplation"	Again, we see the use of Gnostic language, noting 'Διάνοιαν' in the passage. The author introduces this toward the end of the document as a final and closing argument to the discourse between

	<p>ἀληθινόν· καί ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ζωὴ αἰώνιος.</p>	<p>true by being in his Son Jesus Christ. He is the true God and eternal life.</p>		<p>them and the Schismatics.</p>
1 Jo 5:21	<p>Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων· ἀμήν.</p>	<p>Dear children, keep yourselves from idols.</p>	<p>Φυλάξατε <i>'phulazate'</i> Verb-aor-act- imp-2nd p-pl. “you guard”</p>	<p>This final verse does not say much, yet the author's final words have us wondering that it could only be Greek influence opposing the original group as there is no mention of “idols” throughout. Yet, he concludes with it unless the author is cleverly inciting that the philosophical endeavour of the Schismatics is, in fact, worldly and meagre idols.</p>

ADDENDUM B: MACROSTRUCTURE OF JOHANNINE WRITINGS (Nicene Creed)

1. We believe in one God,
2. the Father almighty,
3. maker of heaven and earth,
4. of all things visible and invisible.
5. And in one Lord Jesus Christ,
6. the only Son of God,
7. begotten from the Father before all ages,
8. God from God,
9. Light from light,
10. true God from true God,
11. begotten, not made;
12. of the same essence as the Father.
13. Through him all things were made.
14. For us and for our salvation
15. he came down from heaven;
16. he became incarnate by the Holy Spirit and the virgin Mary,
17. and was made human.
18. He was crucified for us under Pontius Pilate;
19. He suffered and was buried.
20. The third day he rose again, according to the scriptures.
21. He ascended to heaven
22. and is seated at the right hand of the Father.
23. He will come again with glory
24. to judge the living and the dead.
25. His kingdom will never end.
26. And we believe in the Holy Spirit,
27. the Lord, the giver of life.
28. He proceeds from the Father and the Son,
29. and with the Father and the Son is worshipped and glorified.
30. He spoke through the prophets.
31. We believe in one holy Catholic and Apostolic Church.
32. We affirm one baptism for the forgiveness of sins.
33. We look forward to the resurrection of the dead,
34. and to life in the world to come. Amen.