

1 John 1 — clausal layout

ΙΩΑΝΝΟΥ Α' Α'

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

relative

purpose

comparative

content

conditional

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

The prologue — the Word of life, heard, seen, handled, proclaimed 1:1–4

VV. 1–2 — THE FOURFOLD "O, SUSPENDED; THE PARENTHESIS OF THE LIFE MANIFESTED

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|---|--|
| 1 | <div style="border: 1px dashed red; padding: 2px; display: inline-block;">What was from the beginning,</div> relative — object 1, suspended — leans forward on ἀπαγγέλλομεν (v. 3) |
| | <div style="border: 1px dashed red; padding: 2px; display: inline-block;">what we have heard,</div> relative — object 2 — perfect: the hearing still in force |
| | <div style="border: 1px dashed red; padding: 2px; display: inline-block;">what we have seen with our eyes,</div> relative — object 3 — sight, with the emphatic 'our eyes' |

what we beheld and our hands handled, relative — object 4 — from gaze to touch: the aorists of the encounter

concerning the Word of life — phrase modifier — the theme of the whole pile — the λόγος borderline personal (John 1:1)

2 and the life was manifested, independent — parenthesis opens — hung on τῆς ζωῆς: the life stepped into view

and we have seen and bear witness and proclaim to you the eternal life independent — coordinate — seen, witnessed, proclaimed:
the triple chain inside the parenthesis

which was with the Father and was manifested to us — relative — on τὴν ζῶήν — ἥν πρὸς echoing John 1:1–2; the parenthesis
closes

VV. 3–4 — THE SENTENCE LANDS: WE PROCLAIM, FOR FELLOWSHIP AND FULL JOY

3 what we have seen and heard relative — the object resumed after the parenthesis — vv. 1's pile restated

we proclaim also to you, independent — the long-delayed main verb — the whole prologue lands here

so that you too may have fellowship with us; purpose — the aim of the proclamation — shared κοινωνία

and indeed our fellowship is with the Father and with his Son Jesus Christ. phrase modifier — verbless expansion — καὶ ... δέ: that
fellowship is nothing less than with Father and Son

4 And these things we write, independent — the epistolary close of the prologue — ἡμεῖς emphatic: 'we write'

so that our joy may be made full. purpose — the aim — ἡμῶν 'our joy' read with the better witnesses; periphrastic perfect

God is light — the ἐὰν lattice of denial and confession 1:5–10

V. 5 — THE MESSAGE: GOD IS LIGHT

5 And this is the message independent — the header — αὕτη points forward to the ὅτι

which we have heard from him and announce to you: relative — on ἡ ἀγγελία — heard from him (Christ), relayed to you

that God is light, content — the message's content — the positive

and in him there is no darkness at all. content — the content's negative half — the double negative absolute

VV. 6–7 — FIRST PAIR: FELLOWSHIP CLAIMED IN DARKNESS / WALKING IN THE LIGHT

- 6 | **If we say** conditional — denial 1 — protasis, leaning on the verdict below
 | | **that we have fellowship with him** content — the claim — fellowship with the God who is light
 | | **and yet walk in the darkness,** conditional — the protasis's second limb — the walk contradicting the claim
 | | **we lie** independent — verdict — the lie spoken
 | | **and do not practice the truth;** independent — verdict doubled — truth is done, not merely said
- 7 | **but if we walk in the light,** conditional — the positive counterpart — protasis, leaning forward
 | | **as he himself is in the light,** comparative — the standard — he IS in the light; we walk in it
 | | **we have fellowship with one another,** independent — apodosis 1 — μετ' ἀλλήλων: mutual, not merely with God
 | | **and the blood of Jesus his Son cleanses us from all sin.** independent — apodosis 2 — present tense: the blood keeps cleansing

VV. 8–9 — SECOND PAIR: SIN DENIED / SINS CONFESSED

- 8 | **If we say** conditional — denial 2 — protasis, leaning on the verdict below
 | | **that we have no sin,** content — the claim — singular ἀμαρτία: no sin-principle in us
 | | **we deceive ourselves** independent — verdict — the deception turned inward
 | | **and the truth is not in us.** independent — verdict doubled — truth absent from within
- 9 | **If we confess our sins,** conditional — the positive counterpart — plural: the sins named, not the principle denied
 | | **he is faithful and just,** independent — apodosis — God's character the ground of pardon
 | | **so as to forgive us our sins** purpose — ἵνα of issue — faithfulness and justice work themselves out in forgiving
 | | **and to cleanse us from all unrighteousness.** purpose — the second limb — cleansing answering v. 7's καθαρίζει

V. 10 — THIRD DENIAL: MAKING HIM A LIAR

- 10 | **If we say** conditional — denial 3 — protasis, leaning on the verdict below

that we have not sinned, content — the claim escalated — perfect: no sin ever committed

we make him a liar, independent — verdict — the charge flung back at God himself

and his word is not in us. independent — verdict doubled — the section's darkest close: his λόγος not in us

Analysis. Verses 1–4 are one famously suspended sentence — after Ephesians 1, the New Testament's most celebrated anacoluthon-that-isn't — and the layout renders the suspension honestly: the four dashed coral relatives of v. 1 (‘Ὁ ἦν ἀπ' ἀρχῆς ... ὁ ἀκηκόαμεν ... ὁ ἐωράκαμεν ... ὁ ἐθεασάμεθα) are objects flung forward before their verb, hanging with no anchor because the word they lean on has not yet been said; beneath them sits the theme-phrase περὶ τοῦ λόγου τῆς ζωῆς, and from its last word the whole v. 2 parenthesis hangs — the life manifested, seen, witnessed, proclaimed, with the ἥτις relative reaching back to John 1:1's ἦν πρὸς — until v. 3 restates the object (ὁ ἐωράκαμεν καὶ ἀκηκόαμεν, dashed again) and the sentence finally lands on the flush-left purple ἀπαγγέλλομεν καὶ ὑμῖν, with its amber purposes: fellowship for you, joy made full for us. Verses 5–10 shift texture entirely: after the ἀγγελία header with its two-sided content (God is light / no darkness at all), the section is an antithetical conditional lattice — five olive ἐὰν protases, each leaning forward onto its flush-left verdict, alternating negative and positive: three ἐὰν εἶπωμεν denials (fellowship claimed while walking in darkness; no sin; never sinned) with their ὅτι-claims indented beneath, answered by paired verdicts (we lie / we self-deceive / we make him a liar), interleaved with the two positive protases — walking in the light, confessing the sins — whose apodoses give fellowship, the ever-cleansing blood, and the faithful-and-just forgiveness. Interpretive choices the layout takes a side on: the v. 1 ‘Ὁ-clauses are read as objects of v. 3's ἀπαγγέλλομεν (not subjects of an unstated verb), so v. 2 is a true parenthesis, hung here on τῆς ζωῆς, whose word it picks up; v. 3b (καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα) is taken as a verbless declaration — ‘and our fellowship IS with the Father’ — rather than as part of the ἵνα clause; v. 4 reads ἡμεῖς/ἡμῶν (‘we write ... our joy’) with the better witnesses; v. 7's κοινωνία μετ' ἀλλήλων is mutual fellowship among believers, not

God-and-us; and v. 9's ἵνα is the issue of God's faithfulness and justice — forgiveness as their outworking — not a strict purpose.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.