

AI-generated. These study materials were produced with large language models. Each chapter is structurally validated and self-reviewed, but the source text alignment, parsing, syntactic, semantic-force, lexical, and clause-structure analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

SENTENCE FLOW · CLAUSE STRUCTURE · GREEK

1 John 1 — clausal layout

ΙΩΑΝΝΟΥ Α' Α'

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

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

- 1 | "Ο ἦν ἀπ' ἀρχῆς, relative — object 1, suspended — leans forward on ἀπαγγέλλομεν (v. 3)
- | ὁ ἀκηκόαμεν, relative — object 2 — perfect: the hearing still in force

ὁ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, relative — object 3 — sight, with the emphatic 'our eyes'

ὁ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, relative — object 4 — from gaze to touch: the aorists of the encounter

περὶ τοῦ λόγου τῆς ζωῆς — phrase modifier — the theme of the whole pile — the λόγος borderline personal (John 1:1)

2 καὶ ἡ ζωὴ ἐφανερώθη, independent — parenthesis opens — hung on τῆς ζωῆς: the life stepped into view

καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον independent — coordinate — seen, witnessed, proclaimed: the triple chain inside the parenthesis

ἥτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν — relative — on τὴν ζωὴν — ἦν πρὸς echoing John 1:1–2; the parenthesis closes

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

3 ὁ ἐωράκαμεν καὶ ἀκηκόαμεν relative — the object resumed after the parenthesis — vv. 1's pile restated

ἀπαγγέλλομεν καὶ ὑμῖν, independent — the long-delayed main verb — the whole prologue lands here

ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. purpose — the aim of the proclamation — shared κοινωνία

καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. phrase modifier — verbless expansion — καὶ ...
δέ: that fellowship is nothing less than with Father and Son

4 καὶ ταῦτα γράφομεν ἡμεῖς independent — the epistolary close of the prologue — ἡμεῖς emphatic: 'we write'

ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη. 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 Καὶ ἔστιν αὕτη ἡ ἀγγελία independent — the header — αὕτη points forward to the ὅτι

ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, relative — on ἡ ἀγγελία — heard from him (Christ), relayed to you

ὅτι ὁ θεὸς φῶς ἐστίν content — the message's content — the positive

καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. content — the content's negative half — the double negative absolute

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

- 6 | Ἐὰν εἴπωμεν conditional — denial 1 — protasis, leaning on the verdict below
 | | ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ content — the claim — fellowship with the God who is light
 | | καὶ ἐν τῷ σκότει περιπατῶμεν, conditional — the protasis's second limb — the walk contradicting the claim
 | | ψευδόμεθα independent — verdict — the lie spoken
 | | καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· independent — verdict doubled — truth is done, not merely said
- 7 | ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν conditional — the positive counterpart — protasis, leaning forward
 | | ὥς αὐτός ἐστιν ἐν τῷ φωτί, comparative — the standard — he IS in the light; we walk in it
 | | κοινωνίαν ἔχομεν μετ' ἀλλήλων independent — apodosis 1 — μετ' ἀλλήλων: mutual, not merely with God
 | | καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. independent — apodosis 2 — present tense: the blood keeps cleansing

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

- 8 | ἐὰν εἴπωμεν conditional — denial 2 — protasis, leaning on the verdict below
 | | ὅτι ἁμαρτίαν οὐκ ἔχομεν, content — the claim — singular ἁμαρτία: no sin-principle in us
 | | ἐαυτοὺς πλανῶμεν independent — verdict — the deception turned inward
 | | καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. independent — verdict doubled — truth absent from within
- 9 | ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, conditional — the positive counterpart — plural: the sins named, not the principle denied
 | | πιστός ἐστιν καὶ δίκαιος independent — apodosis — God's character the ground of pardon
 | | ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας purpose — ἵνα of issue — faithfulness and justice work themselves out in forgiving
 | | καὶ καθάριση ἡμᾶς ἀπὸ πάσης ἀδικίας. purpose — the second limb — cleansing answering v. 7's καθαρίζει

V. 10 — THIRD DENIAL: MAKING HIM A LIAR

- 10 | ἐὰν εἴπωμεν conditional — denial 3 — protasis, leaning on the verdict below

ὅτι οὐχ ἡμαρτήκαμεν,

content — the claim escalated — perfect: no sin ever committed

ψεύστην ποιοῦμεν αὐτὸν

independent — verdict — the charge flung back at God himself

καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

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.