

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 · ENGLISH

1 John 4 — clausal layout

ΙΩΑΝΝΟΥ Α' Δ'

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

cause

content

conditional

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.)

Test the spirits 4:1–6

VV. 1–3 — THE CONFESSION CRITERION: COME IN THE FLESH

- 1 Beloved, do not believe every spirit, independent — the prohibition — credulity forbidden
but test the spirits independent — the counter-imperative — assay them
whether they are from God, content — indirect question — the test's object

because many false prophets have gone out into the world. cause — the ground — the secession already under way

2 By this you know the Spirit of God: independent — the ἐν τούτῳ formula — pointing forward to the twin tests

every spirit that confesses Jesus Christ come in the flesh is from God, content — the positive test — ἐληλυθότα: the confession of the incarnate one

3 and every spirit that does not confess Jesus is not from God; content — the negative test — the antithesis pair completed

and this is the spirit of antichrist, independent — the identification — τὸ τοῦ ἀντιχρίστου, the ellipse supplying πνεῦμα

which you have heard is coming, relative — prolepsis — ὁ lifted out of the ὅτι clause into ἀκηκόατε

and now it is already in the world. independent — John's escalation — breaking out of the report: not coming but here

VV. 4–6 — YOU / THEY / WE: TWO ORIGINS, TWO AUDIENCES

4 You are from God, little children, independent — emphatic ὑμεῖς — the first of the triad of origins

and you have conquered them, independent — perfect — the victory stands won

because greater is he who is in you than he who is in the world. cause — the ground — the indwelling one outweighs the world's

5 They are from the world; independent — emphatic αὐτοί — the second origin

therefore they speak from the world, independent — the consequence — speech betrays source

and the world listens to them. independent — like speaks to like

6 We are from God; independent — emphatic ἡμεῖς — the apostolic witness, the third origin

the one who knows God listens to us, independent — the hearing test, positive

whoever is not from God does not listen to us. independent — headless relative as subject — asyndetic negative counterpart

By this we know the Spirit of truth and the spirit of error. independent — the close — ἐκ τούτου, the section's only ἐκ-form of the formula

God is love — love one another 4:7–12

VV. 7–8 — LOVE IS FROM GOD; GOD IS LOVE

- 7 Beloved, let us love one another, independent — hortatory — the beloved called to love
because love is from God, cause — the ground — love's origin
and everyone who loves has been begotten of God and knows God. independent — the corollary — begetting and knowledge in one breath
- 8 The one who does not love did not come to know God, independent — the antithesis — aorist εἰδω: never knew him at all
because God is love. cause — the first thesis — articular subject, anarthrous predicate: God is love, not love God

VV. 9–10 — THE MANIFESTATION: THE SON SENT

- 9 By this the love of God was manifested among us, independent — the formula again — ἐν ἡμῖν: among us, the sphere of the showing
that God has sent his only Son into the world, content — expegetic ὅτι — τὸν μονογενῆ fronted; perfect ἀπέσταλκεν: sent and still standing
sent
so that we might live through him. purpose — the purpose — life through the Son
- 10 In this is love: independent — the definition announced
not that we have loved God, content — the false definition denied — emphatic ἡμεῖς
but that he loved us content — the true definition — the initiative wholly his
and sent his Son as a propitiation for our sins. content — coordinate in the ὅτι — ἱλασμόν in apposition: love defined by the atoning gift

VV. 11–12 — THE OBLIGATION, AND THE UNSEEN GOD MADE VISIBLE IN LOVE

- 11 Beloved, if God so loved us, conditional — protasis — leans on the obligation below; οὕτως: with that kind of love
we also ought to love one another. independent — apodosis — the debt of love
- 12 No one has ever beheld God; independent — the axiom — θεόν fronted; echoing John 1:18
if we love one another, conditional — protasis — leans on the double apodosis below
God abides in us independent — apodosis — the unseen God present in mutual love
and his love has been perfected in us. independent — coordinate apodosis — periphrastic perfect: brought to its goal

The Spirit, the confession, and the abiding 4:13–16

- 13 **By this we know** independent — the formula — now for the assurance of abiding
| **that we abide in him and he in us:** content — the content — the second limb elliptical, mutual abiding
| **because he has given us of his Spirit.** cause — τούτῳ unpacked — partitive ἐκ: a share of his own Spirit
- 14 **And we have beheld and testify** independent — the eyewitness ἡμεῖς — echoing 1:1–2
| **that the Father has sent the Son as Savior of the world.** content — the testimony — σωτῆρα, double-accusative predicate
- 15 **Whoever confesses** conditional — relative-protasis — ὅς ἐάν ≈ ἐάν τις; leans on the abiding below
| | **that Jesus is the Son of God,** content — the confession's content — the christological test restated
| **God abides in him** independent — apodosis — the abiding formula
| **and he in God.** independent — the reciprocal limb — verbless
- 16 **And we have come to know and have believed the love** independent — twin perfects — knowledge and faith with one object, the love
| **that God has for us.** relative — on τὴν ἀγάπην — ἐν ἡμῖν: toward and among us
| **God is love,** independent — the thesis repeated (v. 8) — again articular subject, anarthrous predicate
| **and the one who abides in love abides in God,** independent — the inference — to remain in love is to remain in God
| **and God abides in him.** independent — the reciprocity completed

Perfect love, fear, and the brother 4:17–21

VV. 17–18 — PERFECT LOVE CASTS OUT FEAR

- 17 **In this love has been perfected with us,** independent — ἐν τούτῳ read as pointing back to the mutual abiding of v. 16
| **that we may have boldness on the day of judgment,** purpose — the issue of perfected love — παρρησία before the judge
| | **because as he is, so also are we in this world.** cause — grounds the boldness — καθὼς ... καί: conformity to ἐκεῖνος (Christ) already now

- 18 There is no fear in love, independent — the axiom — ανάρθρους φόβος fronted
but perfect love casts out fear, independent — the counter-statement — ἐξω βάλλει: expels it
because fear has to do with punishment, cause — the ground — κόλασιν ἔχει: fear carries punishment within it
and the one who fears has not been perfected in love. independent — the verdict — δέ turns back to the person: fear proves love unfinished

VV. 19–21 — WE LOVE BECAUSE HE FIRST LOVED

- 19 We love, independent — emphatic ἡμεῖς — indicative, not exhortation: the fact of our loving
because he first loved us. cause — the ground of all of it — πρῶτος: his priority, our response
- 20 If anyone says, conditional — protasis — leans on the verdict below
'I love God,' content — the claim quoted — ὅτι recitativum
and hates his brother, conditional — the protasis resumes — the claim and the hatred held together
he is a liar; independent — apodosis — the verdict, John's harshest label (1:10; 2:4, 22)
for the one who does not love his brother whom he has seen independent — the ground — subject suspended, the seen brother in view
cannot love the God whom he has not seen. independent — the resumption — fronted τὸν θεόν with the mirrored relative; οὐ δύναται: cannot
- 21 And this commandment we have from him: independent — the close — ταύτην pointing forward; ἀπ' αὐτοῦ: from God (or Christ)
that the one who loves God love his brother also. content — epexegetic ἵνα — the commandment's content: the two loves made one

Analysis. 1 John 4 moves in John's signature short strokes, and the shape shows it: long flush-left purple columns of asyndetic main clauses — the you/they/we triads of vv. 4–6, the abiding formulas of vv. 15–16 — with the dependents hanging shallow (the page never goes deeper than two steps). The recurring hinge is the ἐν τούτῳ formula (vv. 2, 9, 10, 13, 17): each time, the epexegetic ὅτι- or clause-lines that unpack the 'this' hang directly beneath τούτῳ, so the eye can see the demonstrative being filled in. Olive protases lean forward on their apodoses four times (vv. 11, 12, 15, 20) — v. 15's ὃς ἕάν is laid out as a relative-protasis, and v. 20's protasis carries the quoted Ἀγαπῶ τὸν θεόν as indented

content before the verdict ψεύστης ἐστὶν lands back at the margin. Cruxes the layout takes a side on: in v. 3, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη is set as John's own flush-left escalation, breaking out of the ὁ ἀκηκόατε report — not merely 'coming', but already here; in v. 17, ἐν τούτῳ is read as pointing back to the mutual abiding of v. 16, with ἵνα giving the issue of perfected love (boldness at the judgment) and ὅτι grounding that boldness, not the perfecting; the twin theses ὁ θεὸς ἀγάπη ἐστὶν (vv. 8, 16) are tagged for the articular-subject/anarthrous-predicate point — the statement is not reversible; and the ἵνα of v. 21 is taken as epexegetic (the commandment's content), against the true purpose ἵνα of v. 9.

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.