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SENTENCE FLOW · CLAUSE STRUCTURE · ENGLISH

2 John 1 — clausal layout

ΙΩΑΝΝΟΥ Β' 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

participial

relative

purpose

cause

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 salutation 1:1–3

- 1 The elder to the elect lady and her children, independent — the verbless superscription — 'the elect lady and her children' read here as a personified sister church and its members (so v. 13), though a literal Christian woman is grammatically possible

whom I love in truth, relative — masculine οὗς embraces lady and children together; ἐν ἀληθείᾳ — the letter's first keyword, sounded three times in vv. 1–3

and not I alone phrase modifier — the love widened — elliptical extension of the subject of ἀγαπῶ

but also all who have known the truth, phrase modifier — the counter — perfect ἐγνώκοτες: all whose knowledge of the truth abides share the Elder's love

2 because of the truth cause — διὰ + accusative — the ground of the shared love: not sentiment but the common truth

that abides in us participial — attributive — μένω, the Johannine verb of permanence: the truth as settled indweller

and it will be with us forever: independent — the Johannine slide from participle to coordinate finite — abiding now, promised forever

3 Grace, mercy, and peace will be with us from God the Father, independent — the blessing as declaration — fronted future ἔσται, not a wish; the asyndetic triad adds ἐλεος to grace-and-peace as in the Pastorals

and from Jesus Christ, the Son of the Father, phrase modifier — the coordinate source — repeated παρὰ sets the Son beside the Father; 'the Son of the Father' is the very confession the deceivers of v. 7 refuse

in truth and love. phrase modifier — the sphere of the blessing — the letter's two keywords yoked, programmatic for vv. 4–6

Joy and the commandment 1:4–6

4 I rejoiced greatly independent — the body opens on joy — the conventional epistolary εὐχάρεην, echoed at the close (v. 12)

that I have found some of your children walking in truth, content — the joy's ground — partitive ἐκ τῶν τέκνων: some found so walking, with a quiet silence about the rest

just as we received commandment from the Father. comparative — the norm of the walking — the commandment received from the Father, about to be named

5 And now I ask you, lady — independent — the request — ἐρωτῶ, entreaty not command; the direct address κυρία personalizes the appeal

not as though writing you a new commandment participial — the disclaimer — the manner disavowed: no innovation (cf. 1 John 2:7)

but the one we have had from the beginning — relative — the counter — imperfect εἶχομεν: held continuously; ἀπ' ἀρχῆς, the Johannine refrain

that we love one another. content — epexegetic ἵνα — the content of the request and of the commandment: mutual love

6 And this is love, independent — the first definition — cataphoric αὕτη points forward

that we walk according to his commandments; content — epexegetic ἵνα — love defined not as feeling but as obedient walking

this is the commandment, independent — the twin definition — commandment and love interdefined, the Johannine circle

just as you heard from the beginning, comparative — the warrant — ἀπ' ἀρχῆς repeated: the original deposit, against every 'advance' (v. 9)

that you should walk in it. content — epexegetic ἵνα — ἐν αὐτῇ: in love (or in the commandment); the definitions close where v. 4 began, walking

The deceivers 1:7–11

VV. 7–9 — THE DANGER NAMED: THE CONFESSION DENIED, THE TEACHING ABANDONED

7 For many deceivers have gone out into the world, cause — leans forward on βλέπετε (v. 8) — the ground of the vigilance; the secession of 1 John 2:19 now on the road

those who do not confess Jesus Christ coming in the flesh; participial — the defining refusal — PRESENT ἐρχόμενον, against the perfect ἐληλυθότα of 1 John 4:2: the standing confession of the incarnate one, not only a past event

This is the deceiver and the antichrist. independent — the identification — singular οὗτος gathers the many into the one archetype (cf. 1 John 2:18, 22)

8 Watch yourselves, independent — the imperative — asyndeton for urgency: vigilance is the letter's first command

that you may not lose what we have worked for, purpose — the negative aim — ἃ εἰργασάμεθα: the readers' loss would squander the apostolic labor

but may receive a full reward. purpose — the positive counter — still under ἵνα: μισθὸν πλήρη, the wage paid in full

9 Everyone who runs ahead and does not abide in the teaching of Christ participial — suspended subject over its verdict — προάγων, 'runs ahead': the progressives' own word turned against them; τοῦ Χριστοῦ taken as objective, the teaching about Christ

does not have God; independent — the verdict — to outrun the teaching is to lose the God it teaches

the one who abides in the teaching — participial — the antithesis — casus pendens, resumed by οὗτος below

this one has both the Father and the Son. independent — the counter-verdict — καὶ... καὶ...: abiding keeps both, as denial forfeits both (1 John 2:23)

VV. 10–11 — THE SANCTION: NO HOUSE, NO GREETING

10 If anyone comes to you conditional — protasis — leans on the prohibitions below: ἔρχεται, the itinerant teacher at the door

and does not bring this teaching, conditional — the protasis continued — φέρει: the teaching as the credential he fails to carry

do not receive him into the house independent — first prohibition — εἰς οἰκίαν: the house church's hospitality is the deceiver's platform, and it is refused

and do not even say a greeting to him; independent — second prohibition — χαίρειν, the conventional salute: not even the courtesy of hello

11 for the one who says a greeting to him shares in his evil works. cause — γάρ — the ground of the severity: κοινωνεῖ — the greeting makes a fellowship, and fellowship with the works is complicity

Paper and ink 1:12–13

12 Though I have many things to write to you, participial — concessive — leans on ἐβουλήθην below: the fullness withheld from paper

I would not do so with paper and ink, independent — the refusal — χάρτης and μέλαν: the letter names its own materials in declining them

but I hope to be with you independent — the counter — γενέσθαι πρὸς ὑμᾶς: presence over parchment

and to speak mouth to mouth, content — the coordinate complement — στόμα πρὸς στόμα, the Hebraic idiom (Num 12:8): unmediated speech

so that our joy may be made full. purpose — the aim — periphrastic perfect ἡ πεπληρωμένη, the Johannine joy-refrain (John 15:11; 1 John 1:4); ἡμῶν read with the better text: the joy is shared

13 The children of your elect sister greet you. independent — the close — the elect sister's children: the greeting of a sister congregation, sealing the lady-as-church reading of v. 1

Analysis. 2 John is the shortest shape in the collection, and the layout shows a letter built as a frame around one indented column of danger. The salutation hangs everything on a verbless address — the elect lady and her children, read here (with v. 13's 'elect sister') as a personified church and her members — and steps down through the relative of the Elder's love to the ground that carries the whole letter: the truth that abides in us, whose attributive participle slides into a coordinate finite promise, 'and it will be with us forever.' The blessing of v. 3 then stands flush-left as a declaration, not a wish — ἔσται fronted: grace, mercy, and peace WILL be. The body's main verbs are all short and left-handed — Ἐχάρην, ἔρωτῶ, the twin copulas of v. 6 that define love as walking and the commandment as love — while the letter's burden arrives as a forward-leaning ground: 'for many deceivers have gone out' hangs over βλέπετε at v. 8, and beneath it sits the confession refused, where the layout flags the present ἐρχόμενον ('coming in the flesh') against the perfect ἐληλυθότα of 1 John 4:2 — the incarnation as standing confession, not closed episode. Verse 9 is set as a matched antithesis: two suspended participial subjects (the one who 'runs ahead' — προάγων, the progressives' own word — and the one who abides) each leaning on a flush-left verdict, 'does not have God' against 'has both the Father and the Son.' The sanction of v. 10 runs as a two-line protasis chain over two flush-left prohibitions (no house, not even a greeting), grounded by the γάρ of v. 11: a greeting makes a fellowship. The close mirrors the opening's economy — a concessive participle ('having much to write') leaning on the refusal of paper and ink, the hope of mouth-to-mouth speech with its Johannine purpose ('that our joy may be made full,' reading ἡμῶν), and the sister church's children waving from the last line. Interpretive choices taken: lady-as-church; the ὅτι of v. 7 read as grounding the coming warning rather than the preceding request; τοῦ Χριστοῦ in v. 9 as objective genitive; and the v. 9 subjects set off as suspended casus-pendens lines to show the antithesis, though the first is grammatically continuous with its verb. The letter never chains past three deep — its art is the frame: truth and love opened together, truth and love enforced at the door.

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.