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SENTENCE FLOW · CLAUSE STRUCTURE · GREEK

2 John 1 — clausal layout

ΙΩΑΝΝΟΥ Β' 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

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 Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, 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

οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, relative — masculine οὓς embraces lady and children together; ἐν ἀληθείᾳ — the letter's first keyword, sounded three times in vv. 1–3

καὶ οὐκ ἐγὼ μόνος phrase modifier — the love widened — elliptical extension of the subject of ἀγαπῶ

ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, phrase modifier — the counter — perfect ἐγνωκότες: all whose knowledge of the truth abides share the Elder's love

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

τὴν μένουσαν ἐν ἡμῖν, participial — attributive — μένω, the Johannine verb of permanence: the truth as settled indweller

καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα. independent — the Johannine slide from participle to coordinate finite — abiding now, promised forever

3 ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρὸς, independent — the blessing as declaration — fronted future ἔσται, not a wish; the asyndetic triad adds ελεος to grace-and-peace as in the Pastorals

καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, 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

ἐν ἀληθείᾳ καὶ ἀγάπῃ. 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 Ἐχάρην λίαν independent — the body opens on joy — the conventional epistolary ἐχάρην, echoed at the close (v. 12)

ὅτι εὗρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, content — the joy's ground — partitive ἐκ τῶν τέκνων: some found so walking, with a quiet silence about the rest

καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρὸς. comparative — the norm of the walking — the commandment received from the Father, about to be named

5 καὶ νῦν ἐρωτῶ σε, κυρία, independent — the request — ἐρωτῶ, entreaty not command; the direct address κυρία personalizes the appeal

οὐχ ὡς ἐντολὴν γράφων σοι καινὴν participial — the disclaimer — the manner disavowed: no innovation (cf. 1 John 2:7)

ἀλλὰ ἦν εἶχομεν ἀπ' ἀρχῆς, relative — the counter — imperfect εἶχομεν: held continuously; ἀπ' ἀρχῆς, the Johannine refrain

ἵνα ἀγαπῶμεν ἀλλήλους. content — epexegetic ἵνα — the content of the request and of the commandment: mutual love

6 καὶ αὕτη ἐστὶν ἡ ἀγάπη, independent — the first definition — cataphoric αὕτη points forward

ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. content — epexegetic ἵνα — love defined not as feeling but as obedient walking

αὕτη ἡ ἐντολή ἐστίν, independent — the twin definition — commandment and love interdefined, the Johannine circle

καθὼς ἠκούσατε ἀπ' ἀρχῆς, comparative — the warrant — ἀπ' ἀρχῆς repeated: the original deposit, against every 'advance' (v. 9)

ἵνα ἐν αὐτῇ περιπατῆτε. 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 ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, cause — leans forward on βλέπετε (v. 8) — the ground of the vigilance; the secession of 1 John 2:19
now on the road

οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί. 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

οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. independent — the identification — singular οὗτος gathers the many into the one archetype (cf. 1 John 2:18, 22)

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

ἵνα μὴ ἀπολέσητε τὸ εἰργασάμεθα, purpose — the negative aim — τὸ εἰργασάμεθα: the readers' loss would squander the apostolic labor

ἀλλὰ μισθὸν πλήρη ἀπολάβετε. purpose — the positive counter — still under ἵνα: μισθὸν πλήρη, the wage paid in full

9 πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ 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

θεὸν οὐκ ἔχει. independent — the verdict — to outrun the teaching is to lose the God it teaches

ὁ μένων ἐν τῇ διδαχῇ, participial — the antithesis — casus pendens, resumed by οὗτος below

οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.

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 | **εἴ τις ἔρχεται πρὸς ὑμᾶς** conditional — protasis — leans on the prohibitions below: ἔρχεται, the itinerant teacher at the door
- | **καὶ ταύτην τὴν διδαχὴν οὐ φέρει,** conditional — the protasis continued — φέρει: the teaching as the credential he fails to carry
- | **μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν** independent — first prohibition — εἰς οἰκίαν: the house church's hospitality is the deceiver's platform, and it is refused
- | **καὶ χαίρειν αὐτῷ μὴ λέγετε·** independent — second prohibition — χαίρειν, the conventional salute: not even the courtesy of hello
- 11 | **ὁ λέγων γὰρ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.** 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 | **Πολλὰ ἔχων ὑμῖν γράφειν** participial — concessive — leans on ἐβουλήθην below: the fullness withheld from paper
- | **οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος,** independent — the refusal — χάρτης and μέλαν: the letter names its own materials in declining them
- | **ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς** independent — the counter — γενέσθαι πρὸς ὑμᾶς: presence over parchment
- | **καὶ στόμα πρὸς στόμα λαλήσαι,** content — the coordinate complement — στόμα πρὸς στόμα, the Hebraic idiom (Num 12:8): unmediated speech
- | **ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη.** purpose — the aim — periphrastic perfect ᾗ πεπληρωμένη, the Johannine joy-refrain (John 15:11; 1 John 1:4); ἡμῶν read with the better text: the joy is shared
- 13 | **ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.** 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, ἐρωτῶ, 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.