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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Epistle of John, Chapter 1

ΙΩΑΝΝΟΥ Β' Α'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 1:1–3

The elder to the elect lady and her children — in truth and love

The epistolary opening. The Elder writes to 'the elect lady and her children' whom he loves 'in truth' — and not he alone but all who have known the truth (1) — for the sake of the truth that abides in them and will be with them forever (2); grace, mercy, and peace will be with us from God the Father and from Jesus Christ the Father's Son, 'in truth and love' (3). The doubled key-words of the whole letter — truth (ἀλήθεια) and love (ἀγάπη) — are sounded at the outset and held together throughout.

B · 1:4–6

Joy at their walking in truth; the commandment to love one another

The body opens with joy: the Elder rejoices greatly to have found some of her children walking in truth, as commanded by the Father (4). Now he asks — not as writing a new commandment but the one held from the beginning — that they love one another (5); and love is defined as walking according to his commandments, the commandment heard from the beginning that they should walk in it (6). Truth and love are bound: the truth in which they walk issues in the love they owe one another.

C · 1:7–11

Warning against the deceivers who deny Christ come in the flesh

The burden of the letter. Many deceivers have gone out into the world who do not confess Jesus Christ coming in the flesh — this is the deceiver and the antichrist (7); watch yourselves, that you do not lose what was worked for but receive a full reward (8). Everyone who runs ahead and does not abide in the teaching of Christ does not have God; the one who abides in the teaching has both the Father and the Son (9). Therefore, the practical sanction: if anyone comes not bearing this teaching, do not receive him into the house or even greet him (10), for the one who greets him shares in his evil works (11).

D · 1:12–13

Closing — hoping to come face to face; greetings

The epistolary closing. Having much to write, the Elder will not do so with paper and ink, but hopes to come to them and speak mouth to mouth, that their joy may be made full (12); the children of her elect sister send their greetings (13). The letter closes as it opened — on the note of joy and the bond of the elect family.

1 Ὁ πρεσβύτερος ἐκλεκτῆ κυρία καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,

The elder to the elect lady and her children, whom I love in truth, and not I only but also all who have known the truth,

LETTER OPENING ASYNDETON The epistolary superscription. The author styles himself simply 'the Elder' (ὁ πρεσβύτερος), addressing 'the elect lady and her children' — most probably a personified local church and its members (so taken here), though a literal Christian woman is grammatically possible. The keyword ἀλήθεια ('truth') sounds three times in vv.1–3, framing the whole letter.

Ὁ

the

Nominative

article

πρεσβύτερος

elder

Nominative

subject (nominative of superscription)

πρεσβύτερος: 'elder, old man'; the self-designation of the writer (also 3 John 1) — a title of venerable authority rather than mere office; traditionally the apostle John.

ἐκλεκτῆ

to the elect/chosen

Dative

attributive adjective (addressee)

ἐκλεκτός: 'chosen, elect' (from ἐκλέγομαι); the addressee is 'chosen' — the word marks her (or the church) as the object of God's election.

κυρία

lady

Dative

indirect object (addressee)

κυρία: 'lady, mistress' (feminine of κύριος); 'the elect lady' — most likely a personified local congregation, though possibly a named Christian woman (see crux).

καὶ
and

coordinating conjunction

τοῖς
the

Dative
article

τέκνοις
children

Dative
indirect object (co-addressee)

τέκνον: 'child'; her 'children' — the members of the congregation (or her actual offspring), the recipients of the warning to come.

αὐτῆς
her

Genitive
genitive of relationship

οὓς
whom

Accusative
relative pronoun (object of ἀγαπῶ)

ἐγὼ
I

Nominative
subject (emphatic pronoun)

ἀγαπῶ
I love

Pres Act Indic 1 Sg · ἀγαπάω
main verb (relative clause)
→ stative present

ἀγαπάω: 'love'; the keyword ἀγάπη-group, twinned with ἀλήθεια throughout — the Elder's love is 'in truth!'

ἐν
in

preposition + dative (sphere/manner)

ἀληθεία
truth

Dative
dat. of sphere/manner

ἀλήθεια: 'truth'; 'in truth' = either 'truly/sincerely' or in the sphere of the gospel reality — the keyword of the opening.

καὶ
and

coordinating conjunction

οὐκ
not

negative particle

ἐγὼ
I

Nominative
subject (elliptical)

μόνος
only/alone

Nominative
predicate adjective

μόνος: 'alone, only'; the Elder's love is shared by the whole company of those who know the truth.

ἀλλὰ
but

adversative conjunction

καὶ
also

adverbial (ascensive)

πάντες
all

Nominative
subject (coordinate)

οἱ

the (ones)

Nominative

article (substantizes ptc.)

ἐγνωκότες

having known

Perf Act Ptc · Nom Pl Masc · γινώσκω

substantival participle (subject)

→ intensive perfect (abiding knowledge)

γινώσκω: 'know, recognize'; the perfect marks a settled, abiding knowledge of the truth — the bond uniting all who love the elect lady.

τὴν

the

Accusative

article

ἀλήθειαν

truth

Accusative

direct object of ἐγνωκότες

ἀλήθεια: 'truth'; the third sounding in v.1 — the gospel reality known and shared by the whole believing community.

2 διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα.

because of the truth that abides in us and will be with us forever:

GROUND OF THE LOVE ASYNDETON The ground of the shared love (v.1): the indwelling, permanent truth. The participle μένουσαν ('abiding') and the phrase εἰς τὸν αἰῶνα ('forever') stamp the Johannine note of permanence — the truth is no transient slogan but a settled, eternal indwelling reality.

διὰ

because of

preposition + accusative (cause)

διὰ: here + acc., 'because of, for the sake of' — the truth is the ground of the love just expressed.

τὴν

the

Accusative

article

ἀλήθειαν

truth

Accusative

object of διὰ (cause)

ἀλήθεια: 'truth'; now hypostatized as the indwelling, abiding reality — the gospel and its God-given apprehension.

τὴν

that

Accusative

article (attributive, w/ ptc.)

μένουσιν

abiding

Pres Act Ptc · Acc Sg Fem · μένω

attributive participle (modifies ἀλήθειαν)

→ present (ongoing/durative)

μένω: 'remain, abide'; the great Johannine verb of permanence — the truth 'abides in us' as a settled indwelling.

ἐν

in

preposition + dative (sphere)

ἡμῖν

us

Dative

object of ἐν (sphere of abiding)

καὶ

and

coordinating conjunction

μεθ'

with

preposition + genitive (accompaniment)

μετά: here + gen., 'with' — elided μεθ' before the rough breathing of ἡμῶν.

ἡμῶν

us

Genitive

object of μετά (accompaniment)

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (predicting permanence)

→ future (predictive)

εἰμί: 'be'; the future affirms the truth's abiding presence 'with us' for the age to come.

εἰς

for

preposition + accusative (extent of time)

τὸν

the

Accusative

article

αἰῶνα

age/forever

Accusative

object of εἰς (extent of time)

αἰών: 'age'; εἰς τὸν αἰῶνα = 'forever, unto the age' — the eternal permanence of the indwelling truth.

3 ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρὸς, καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

Grace, mercy, and peace will be with us, from God the Father and from Jesus Christ the Father's Son, in truth and love.

GREETING (DECLARATIVE) **ASYNDETON** The salutation-blessing, cast unusually as a confident declaration (ἔσται, 'will be') rather than a wish. The triad grace–mercy–peace (cf. the Pastorals) flows from the Father and from Jesus Christ, named pointedly 'the Son of the Father' — a Christological emphasis aimed at the deniers of v.7. The closing 'in truth and love' re-yokes the letter's two keywords.

ἔσται

will be

Fut Mid Indic 3 Sg - εἰμί

main verb (fronted, declarative blessing)

→ future (confident assurance)

εἰμί: 'be'; the future indicative makes the blessing a confident assertion ('grace will be with us'), not a mere optative wish.

μεθ'

with

preposition + genitive (accompaniment)

μετά: + gen., 'with'; elided μεθ'.

ἡμῶν

us

Genitive

object of μετά (accompaniment)

ἡμῶν: 'us'; the inclusive first person (read here against the variant ὑμῶν, 'you') binds writer and readers in the one blessing.

χάρις

grace

Nominative

subject

χάρις: 'grace, favor'; first of the threefold blessing — God's unmerited favor.

ἔλεος

mercy

Nominative

subject (coordinate)

ἔλεος: 'mercy, compassion'; the addition of 'mercy' to the usual grace-and-peace recalls the Pastoral salutations (1 Tim 1:2; 2 Tim 1:2).

εἰρήνη

peace

Nominative

subject (coordinate)

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness and well-being, third of the triad (asyndetic, without connectives).

παρὰ

from

preposition + genitive (source)

παρὰ: + gen., 'from (the side of)'; marks the personal divine source.

θεοῦ

God

Genitive

object of παρὰ (source)

πατρός

Father

Genitive

apposition to θεοῦ

πατήρ: 'Father'; the relational name of God, prepared for the 'Son of the Father' that follows.

καὶ

and

coordinating conjunction

παρά

from

preposition + genitive (coordinate source)

παρά: + gen.; the repeated preposition sets the Son beside the Father as co-source of the blessing.

Ἰησοῦ

Jesus

Genitive

object of παρά (coordinate source)

Χριστοῦ

Christ

Genitive

apposition to Ἰησοῦ

Χριστός: 'Anointed, Messiah'; here name-title — the full 'Jesus Christ' confessed against the deceivers (v.7).

τοῦ

the

Genitive

article

υἱοῦ

Son

Genitive

apposition to Ἰησοῦ Χριστοῦ

υἱός: 'son'; 'the Son of the Father' — a deliberate Father–Son pairing, the very confession the antichrists reject (cf. 1 John 2:23).

τοῦ

of the

Genitive

article

πατρός

Father

Genitive

genitive of relationship (w/ υἱοῦ)

πατήρ: 'Father'; the Son belongs to and reveals the Father — the relational core of the confession.

ἐν

in

preposition + dative (sphere/manner)

ἀληθεία

truth

Dative

dat. of sphere/manner

ἀλήθεια: 'truth'; the blessing is received and lived 'in truth' — the keyword, now paired with love.

καὶ

and

coordinating conjunction

ἀγάπη

love

Dative

dat. of sphere/manner (coordinate)

ἀγάπη: 'love'; 'truth and love' yoked — the inseparable pair governing the whole letter (truth in vv.1–4, love in vv.5–6).

4 Ἐχάρην λίαν ὅτι εὔρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός.

I rejoiced greatly to have found some of your children walking in truth, just as we received commandment from the Father.

BODY-OPENING (JOY) **ASYNDETON** The letter-body opens with the familiar epistolary expression of joy. The partitive ἐκ τῶν τέκνων ('some of your children') is notable — the Elder rejoices over those found walking in truth, perhaps with a quiet hint that not all are so found. 'Walking in truth' restates the keyword and prepares the love-command of vv.5–6.

Ἐχάρην

I rejoiced

Aor Pass Indic 1 Sg · χαίρω

main verb

→ constative aorist (epistolary)

χαίρω: 'rejoice'; the deponent aorist ἐχάρην — 'I rejoiced/was glad,' the conventional joy that opens the letter-body.

λίαν

greatly

adverb (degree)

λίαν: 'very much, exceedingly'; intensifies the Elder's joy.

ὅτι

that

conjunction (causal/content of joy)

ὅτι: 'that, because'; gives the cause/object of the rejoicing.

εὔρηκα

I have found

Perf Act Indic 1 Sg · εὕρισκω

main verb (ὅτι clause)

→ perfect (resultant discovery)

εὕρισκω: 'find'; the perfect εὔρηκα marks the discovery as a present, abiding finding — 'I have found (and so know).'

ἐκ

of/from among

preposition + genitive (partitive)

ἐκ: + gen.; here partitive — 'some of (your children),' the construction leaving the object of εὔρηκα partly open.

τῶν

the

Genitive

article

τέκνων

children

Genitive

partitive genitive (object of ἐκ)

τέκνον: 'child'; the members of the addressed congregation — 'some of your children.'

σου

your

Genitive

genitive of relationship

περιπατοῦντας

walking

Pres Act Ptc · Acc Pl Masc · περιπατέω

supplementary ptc. (object-complement of εὔρηκα)

→ present (ongoing conduct)

περιπατέω: 'walk, conduct oneself'; the Hebraic metaphor for the manner of life — 'walking in truth' as habitual practice.

ἐν

in

preposition + dative (sphere)

ἀληθεία

truth

Dative

dat. of sphere (the realm of the walking)

ἀλήθεια: 'truth'; the sphere of right conduct — the keyword carried over from vv.1-3 into the life of the children.

καθώς

just as

comparative conjunction

καθώς: 'just as, according as'; their walking conforms to the Father's commandment.

ἐντολὴν

commandment

Accusative

direct object of ἐλάβομεν

ἐντολή: 'commandment'; the keyword of vv.4-6 — here the command 'to walk in truth,' soon defined as love.

ἐλάβομεν

we received

Aor Act Indic 1 Pl · λαμβάνω

main verb (comparative clause)

→ constative aorist

λαμβάνω: 'receive'; the commandment was 'received from the Father' — a decisive past reception now binding conduct.

παρὰ

from

preposition + genitive (source)

παρά: + gen., 'from!'; the divine source of the commandment.

τοῦ

the

Genitive

article

πατρός

Father

Genitive

object of παρὰ (source)

πατήρ: 'Father'; the commandment is from God the Father — grounding the love-command in divine authority.

5 καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

And now I ask you, lady — not as though writing you a new commandment, but the one we have had from the beginning — that we love one another.

REQUEST (THE LOVE-COMMAND) **καὶ** The central request. The Elder asks for love, carefully insisting it is no innovation but the commandment 'from the beginning' (ἀπ' ἀρχῆς, the Johannine refrain, cf. 1 John 2:7). The shift to direct address 'lady' (κυρία) personalizes the appeal; the ἵνα-clause gives its content: mutual love.

καὶ
and

coordinating conjunction

νῦν
now

adverb (transitional, of time)

νῦν: 'now'; καὶ νῦν marks the turn from joy (v.4) to the request proper.

ἐρωτῶ

I ask

Pres Act Indic 1 Sg · ἐρωτάω

main verb

→ present (performative)

ἐρωτάω: 'ask, request'; here the gentle 'I ask/entreat,' not a command from above — a request among equals in the truth.

σε

you

Accusative

direct object (person asked)

κυρία

lady

Vocative

vocative of address

κυρία: 'lady'; the direct address to 'the elect lady' (v.1), personalizing the entreaty (whether a woman or the personified church).

οὐχ

not

negative particle

ὡς

as

comparative particle (manner)

ὡς: 'as, as though'; introduces the disavowal — 'not as one writing a new commandment.'

ἐντολὴν

commandment

Accusative

direct object of γράφων

ἐντολή: 'commandment'; the love-command — not a novelty but the original word (cf. 1 John 2:7-8).

γράφων

writing

Pres Act Ptc · Nom Sg Masc · γράφω

adverbial ptc. (manner, w/ ὡς)

→ present (concurrent)

γράφω: 'write'; the participle with ὡς — 'as (one) writing' — frames the manner of the request he disclaims.

σοι

to you

Dative

indirect object of γράφων

καινήν

new

Accusative

attributive adjective (predicative position)

καινός: 'new (in kind), fresh'; the commandment is not 'new' — yet (as 1 John 2:8) it is also ever-new in Christ.

ἀλλὰ

but

adversative conjunction

ἣν

which

Accusative

relative pronoun (object of εἶχομεν)

εἶχομεν

we had

Impf Act Indic 1 Pl · ἔχω

main verb (relative clause)

→ imperfect (continued possession)

ἔχω: 'have, hold'; the imperfect — 'we were having (and still have)' — of the commandment held continuously since the beginning.

ἀπ'

from

preposition + genitive (temporal origin)

ἀπό: + gen.; elided ἀπ' before ἀρχῆς — 'from the beginning!'

ἀρχῆς

the beginning

Genitive

object of ἀπό (temporal origin)

ἀρχή: 'beginning'; ἀπ' ἀρχῆς = 'from the beginning' — the Johannine refrain for the original gospel message (1 John 1:1; 2:7, 24).

ἵνα

that

conjunction (content of the commandment)

ἵνα: 'that, in order that'; here expegetical — introducing the content of the ἐντολή.

ἀγαπῶμεν

we love

Pres Act Subj 1 Pl · ἀγαπάω

main verb (ἵνα clause, subjunctive)

→ present (continual/durative)

ἀγαπάω: 'love'; the present subjunctive — 'that we keep on loving one another,' the substance of the commandment.

ἀλλήλους

one another

Accusative

direct object (reciprocal pronoun)

ἀλλήλων: 'one another'; the reciprocal — the mutual love that is the hallmark of the Johannine community.

6 καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ ἐντολή ἐστίν, καθὼς ἠκούσατε ἀπ’ ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε.

And this is love, that we walk according to his commandments; this is the commandment, just as you heard from the beginning, that you should walk in it.

DEFINITION (LOVE = OBEDIENCE) καὶ The interlocking definition characteristic of John: love is defined as walking according to the commandments, and the commandment is defined as walking in love. The chiasmic circularity (love→commandments, commandment→walk) binds truth, love, and obedience inseparably, again grounded 'from the beginning!'

<p>καὶ and <i>coordinating conjunction</i></p>	<p>αὕτη this Nominative <i>subject (demonstrative, cataphoric)</i> οὔτος: 'this'; cataphoric — 'this is love, namely that...,' pointing forward to the ἵνα-clause.</p>	<p>ἐστὶν is Pres Act Indic 3 Sg · εἰμί <i>equative verb</i> → stative present εἰμί: 'be'; the copula of definition — 'this is love.'</p>	<p>ἡ the Nominative <i>article</i></p>
<p>ἀγάπη love Nominative <i>predicate nominative</i> ἀγάπη: 'love'; defined here not as feeling but as obedient walking — love and commandment interdefined.</p>	<p>ἵνα that <i>conjunction (epexegetical, content)</i> ἵνα: 'that'; epexegetical, defining the content of 'love.'</p>	<p>περιπατῶμεν we walk Pres Act Subj 1 Pl · περιπατέω <i>main verb (ἵνα clause, subjunctive)</i> → present (continual conduct) περιπατέω: 'walk, live'; love is concretely 'walking according to his commandments!'</p>	<p>κατὰ according to <i>preposition + accusative (standard/norm)</i> κατά: + acc., 'according to'; the norm of the walking.</p>

τὰς

the

Accusative

article

ἐντολάς

commandments

Accusative

object of κατά (norm)

ἐντολή: 'commandment'; the plural here gathered into the single ἐντολή of love that follows.

αὐτοῦ

his

Genitive

genitive of source/possession

αὕτη

this

Nominative

subject (demonstrative)

οὗτος: 'this'; resumes — 'this is the commandment,' now pointing to the walking in love.

ἡ

the

Nominative

article

ἐντολή

commandment

Nominative

predicate nominative

ἐντολή: 'commandment'; the single command, heard from the beginning, that they walk in love.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ stative present

εἰμί: 'be'; the copula of the second definition.

καθώς

just as

comparative conjunction

καθώς: 'just as'; the commandment accords with what they 'heard from the beginning.'

ἠκούσατε

you heard

Aor Act Indic 2 Pl · ἀκούω

main verb (comparative clause)

→ constative aorist

ἀκούω: 'hear'; the decisive past hearing of the original gospel message.

ἀπ'

from

preposition + genitive (temporal origin)

ἀπό: elided ἀπ' — 'from the beginning.'

ἀρχῆς

the beginning

Genitive

object of ἀπό (temporal origin)

ἀρχή: 'beginning'; ἀπ' ἀρχῆς — the original deposit of teaching (cf. v.5).

ἵνα

that

conjunction (epexegetical, content)

ἵνα: 'that'; epexegetical — defining the content of the commandment 'you heard.'

ἐν

in

preposition + dative (sphere)

αὐτῇ

it

Dative

object of ἐν (sphere; antecedent ἀγάπη/ἐντολή)

αὐτῇ: 'in it' — most likely in love (or in the commandment), the sphere of the believer's walk.

περιπατήτε

you should walk

Pres Act Subj 2 Pl · περιπατέω

main verb (ἵνα clause, subjunctive)

→ present (continual conduct)

περιπατέω: 'walk'; the goal — a continual walking in love, closing the interlocking definition.

7 ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.

For many deceivers have gone out into the world, those who do not confess Jesus Christ coming in the flesh; this is the deceiver and the antichrist.

GROUND OF THE WARNING ὅτι The burden of the letter. The causal ὅτι ('for') grounds the coming warning in the danger: many deceivers, who deny the incarnation. The present participle ἐρχόμενον ('coming') — differing from the perfect ἐληλυθότα of 1 John 4:2 — names the standing confession of Jesus Christ as the one who comes in the flesh. Such a denier is 'the deceiver and the antichrist.'

ὅτι

for/because

causal conjunction

ὅτι: 'because, for'; grounds the urgency of the warning in the presence of the deceivers.

πολλοὶ

many

Nominative

attributive adjective

πολύς: 'many'; the deceivers are numerous — a widespread danger (cf. 'many antichrists,' 1 John 2:18).

πλάνοι

deceivers

Nominative

subject

πλάνος: 'deceiver, leading astray' (from πλάνη, 'wandering, error'); those who lead others into doctrinal error.

ἐξῆλθον

have gone out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb

→ *constative aorist*

ἐξέρχομαι: 'go out'; the deceivers 'went out into the world' — echoing the secession of 1 John 2:19, 4:1.

εἰς

into

preposition + accusative (direction)

τὸν

the

Accusative

article

κόσμον

world

Accusative

object of εἰς (direction)

κόσμος: 'world'; the realm of humanity alienated from God — the sphere into which the deceivers have spread.

οἱ

the (ones)

Nominative

article (substantizes ptc.)

μή

not

negative particle (w/ ptc.)

μή: the negative with the participle, marking the characteristic refusal to confess.

ὁμολογῶντες

confessing

Pres Act Ptc · Nom Pl Masc · ὁμολογέω

substantival participle (apposition to πλάνοι)

→ present (characteristic)

ὁμολογέω: 'confess, acknowledge'; the deceivers are defined by their refusal to confess the incarnate Christ — the doctrinal test.

Ἰησοῦν

Jesus

Accusative

direct object of ὁμολογῶντες

Χριστόν

Christ

Accusative

apposition / object-complement

Χριστός: 'Christ'; 'Jesus Christ' as one object — the confession that the man Jesus is the Messiah, truly enfleshed.

ἐρχόμενον

coming

Pres Mid Ptc · Acc Sg Masc · ἔρχομαι

object-complement participle (w/ Ἰησοῦν Χριστόν)

→ present (standing/timeless)

ἔρχομαι: 'come'; the present ptc. (vs. perfect ἐληλυθότα, 1 John 4:2) confesses Jesus Christ as the one who comes/has come in the flesh — the standing incarnational confession.

ἐν

in

preposition + dative (manner/mode)

σαρκί

flesh

Dative

dat. of manner/mode (ἐν σαρκί)

σὰρξ: 'flesh'; the reality of the incarnation — 'in the flesh' is the nerve of the confession the deceivers deny.

οὗτός

this one

Nominative

subject (demonstrative)

οὗτος: 'this (one)'; sums up the denier — 'such a person is the deceiver and the antichrist!'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ stative present

εἰμί: 'be'; the copula of the identification.

ὁ

the

Nominative

article

πλάνος

deceiver

Nominative

predicate nominative

πλάνος: 'deceiver'; the articular 'the deceiver' — the archetypal one leading astray.

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

ἀντίχριστος

antichrist

Nominative

predicate nominative (coordinate)

ἀντίχριστος: 'antichrist' (a Johannine coinage, ἀντί + Χριστός); the one against/instead of Christ — here the incarnation-denier (cf. 1 John 2:18, 22).

8 βλέπετε εαυτούς, ἵνα μὴ ἀπολέσητε ἃ εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβητε.

Watch yourselves, that you may not lose what we have worked for, but may receive a full reward.

EXHORTATION (VIGILANCE) ASYNDETON The first practical imperative drawn from the warning: vigilance. The asyndeton (no connective) gives the command urgency. The text-critical mix of persons (read here as 'you not lose what we worked for') frames the readers' perseverance as bound up with the apostolic labor; the metaphor of the 'full reward' (μισθὸν πλήρη) sets eschatological stakes.

βλέπετε

watch/look to

Pres Act Impv 2 Pl · βλέπω

main verb (imperative)

→ present (general precept)

βλέπω: 'see, look'; here 'watch out, take heed' — βλέπετε εαυτούς = 'look to yourselves, be on guard.'

εαυτούς

yourselves

Accusative

direct object (reflexive pronoun)

εαυτοῦ: reflexive 'yourselves'; the object of the vigilance — self-watchfulness against the deceivers.

ἵνα

that

conjunction (purpose)

ἵνα: 'in order that'; the purpose of the vigilance — negative then positive.

μὴ

not

negative particle (w/ subj.)

ἀπολέσητε

you lose

Aor Act Subj 2 Pl · ἀπόλλυμι

main verb (negative purpose clause)

→ constative aorist (subjunctive)

ἀπόλλυμι: 'destroy, lose'; here middle/active 'lose, forfeit' — the danger of losing the fruit of the apostolic labor.

ἃ

what

Accusative

relative pronoun (object of ἀπολέσητε)

εἰργασάμεθα

we worked for

Aor Mid Indic 1 Pl · ἐργάζομαι

main verb (relative clause)

→ constative aorist

ἐργάζομαι: 'work, labor'; the apostolic 'we worked for' (read here over the variant 'you worked') — the gospel labor whose fruit must not be lost.

ἀλλὰ

but

adversative conjunction

μισθὸν

reward

Accusative

direct object of ἀπολάβητε

μισθός: 'wages, reward'; the eschatological recompense — to be received 'in full' if they persevere.

πλήρη

full

Accusative

attributive adjective

πλήρης: 'full, complete'; the reward is to be received undiminished — not partial.

ἀπολάβητε

you may receive

Aor Act Subj 2 Pl · ἀπολαμβάνω

main verb (positive purpose, coordinate)

→ constative aorist (subjunctive)

ἀπολαμβάνω: 'receive back, receive in full' (ἀπό-intensive of λαμβάνω); the positive aim — to receive the reward due.

9 πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδασχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδασχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.

Everyone who runs ahead and does not abide in the teaching of Christ does not have God; the one who abides in the teaching, this one has both the Father and the Son.

THEOLOGICAL CRITERION **ASYNDETON** The doctrinal criterion that grounds the harsh sanction of vv.10–11. An antithesis: the one who 'runs ahead' (προάγων — progressing beyond the apostolic teaching) does not have God; the one who 'abides' (μένων) in the teaching has both Father and Son. The verb μένω and the Father–Son possession recall 1 John 2:23–24.

πᾶς

everyone

Nominative

subject (substantival adjective)

πᾶς: 'all, every'; πᾶς ὁ + ptc. — the Johannine 'everyone who...' generalizing formula.

ὁ

the (one)

Nominative

article (substantizes ptc.)

προάγων

running ahead

Pres Act Ptc · Nom Sg Masc · προάγω

substantival participle (subject)

→ present (characteristic)

προάγω: 'go before, lead forward'; here intransitive 'run ahead, go beyond' — the false 'progressive' who advances past the apostolic teaching (read over the variant παραβαίνων, 'transgresses').

καὶ

and

coordinating conjunction

μὴ

not

negative particle (w/ ptc.)

μένων

abiding

Pres Act Ptc · Nom Sg Masc · μένω

substantival participle (coordinate w/ προάγων)

→ present (durative)

μένω: 'remain, abide'; the Johannine verb of faithful perseverance — 'not abiding in the teaching of Christ.'

ἐν

in

preposition + dative (sphere)

τῆ

the

Dative

article

διδαχῆ

teaching

Dative

object of ἐν (sphere of abiding)

διδαχή: 'teaching, doctrine'; 'the teaching of Christ' — either about Christ or from Christ (see crux); the apostolic deposit.

τοῦ

of the

Genitive

article

Χριστοῦ

Christ

Genitive

genitive (subjective or objective)

Χριστός: 'Christ'; the genitive may be subjective ('Christ's own teaching') or objective ('the teaching about Christ') — the latter fits the incarnation-confession of v.7.

θεοῦ

God

Accusative

direct object of ἔχει

θεός: 'God'; to abandon the teaching is to forfeit God himself — 'does not have God.'

οὐκ

not

negative particle

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ stative present

ἔχω: 'have, possess'; to 'have God' is to be in saving relationship with him — forfeited by the one who deserts the teaching.

ὁ

the (one)

Nominative

article (substantizes ptc.)

μένων

abiding

Pres Act Ptc · Nom Sg Masc · μένω

substantival participle (subject, positive counterpart)

→ present (durative)

μένω: 'abide'; the positive foil — 'the one who abides in the teaching' possesses both Father and Son.

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

διδαχῇ

teaching

Dative

object of ἐν (sphere of abiding)

διδαχή: 'teaching'; the same apostolic doctrine — abiding in it secures fellowship with the Father and the Son.

οὗτος

this one

Nominative

subject (resumptive demonstrative)

οὗτος: 'this one'; resumes the participial subject for emphasis.

καί

both

correlative conjunction (καί...καί)

καί...καί: 'both...and!'; binding Father and Son together as jointly possessed.

τόν

the

Accusative

article

πατέρα

Father

Accusative

direct object of ἔχει

πατήρ: 'Father'; possessed together with the Son — the inseparability of the two (cf. 1 John 2:23).

καί

and

correlative conjunction

τόν

the

Accusative

article

υἰόν

Son

Accusative

direct object of ἔχει (coordinate)

υἰός: 'Son'; to confess and abide in the teaching is to have the Son — and so the Father.

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ stative present

ἔχω: 'have'; the positive possession — 'has both the Father and the Son.'

10 εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε·

If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting;

CONDITIONAL SANCTION **ASYNDETON** The startling practical sanction. A first-class condition ('if anyone comes...,' assumed for the sake of argument) yields a double prohibition: do not receive the false teacher into the house, nor even bid him 'greeting' (χαίρειν). In the ancient world hospitality and greeting signified fellowship and endorsement; to extend them would be complicity (v.11).

εἴ

if

conditional conjunction (first-class)

εἰ: 'if'; with the indicative ἔρχεται — a first-class condition, posing the case as real for argument's sake.

τις

anyone

Nominative

subject (indefinite pronoun)

τις: 'someone, anyone'; the indefinite — any itinerant teacher lacking the true doctrine.

ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (protasis)

→ present (general)

ἔρχομαι: 'come'; the arrival of a visiting teacher seeking hospitality.

πρὸς

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς (direction)

καὶ

and

coordinating conjunction

ταύτην

this

Accusative

demonstrative adjective

οὗτος: 'this'; 'this teaching' — the doctrine of Christ confessed in vv.7, 9.

τὴν

the

Accusative

article

διδαχήν

teaching

Accusative

direct object of φέρει

διδαχή: 'teaching'; the apostolic doctrine of Christ — 'this teaching' which the false teacher does not 'bring.'

οὐ

not

negative particle

φέρει

brings

Pres Act Indic 3 Sg · φέρω

main verb (protasis, coordinate)

→ present (general)

φέρω: 'bring, bear'; 'does not bring this teaching' — comes without the true doctrine of Christ.

μή

not

negative particle (w/ imperative)

λαμβάνετε

receive

Pres Act Impv 2 Pl · λαμβάνω

main verb (apodosis, prohibition)

→ present (general prohibition)

λαμβάνω: 'receive, take'; here 'welcome (as a guest)' — μή λαμβάνετε = 'do not receive into your home.'

αὐτὸν

him

Accusative

direct object of λαμβάνετε

εἰς

into

preposition + accusative (direction)

οἰκίαν

house

Accusative

object of εἰς (direction)

οἰκία: 'house, home'; receiving into the house = extending hospitality, which signified fellowship and endorsement.

καὶ

and

coordinating conjunction

χαίρειν

greeting

Pres Act Inf · χαίρω

infinitive (object of λέγετε)

→ present (general)

χαίρω: 'rejoice'; the infinitive χαίρειν is the conventional Greek greeting ('greetings!'); χαίρειν λέγω = 'to give greeting.'

αὐτῷ

to him

Dative

indirect object of λέγετε

μή

not

negative particle (w/ imperative)

λέγετε

say/give

Pres Act Impv 2 Pl · λέγω

main verb (second prohibition)

→ present (general prohibition)

λέγω: 'say'; χαίρειν μὴ λέγετε = 'do not give him the greeting' — withhold even the formula of welcome.

11 ὁ λέγων γὰρ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

for the one who gives him greeting shares in his evil works.

GROUND OF THE PROHIBITION γὰρ The rationale for the severe prohibition of v.10: to greet the false teacher is to 'share' (κοινωνεῖ) in his evil works. The principle is that fellowship extended is complicity incurred — a stark application of truth's demand, where love does not extend to endorsing the destroyer of the truth.

ὁ

the (one)

Nominative

article (substantizes ptc.)

λέγων

saying/giving

Pres Act Ptc · Nom Sg Masc · λέγω

substantival participle (subject)

→ present (characteristic)

λέγω: 'say'; ὁ λέγων...χαίρειν = 'the one who gives the greeting' — whoever bids the false teacher welcome.

γὰρ

for

explanatory conjunction

γὰρ: 'for'; gives the reason for the prohibition of v.10.

αὐτῷ

to him

Dative

indirect object of λέγων

χαίρειν

greeting

Pres Act Inf · χαίρω

infinitive (object of λέγων)

→ present (general)

χαίρω: the greeting-formula χαίρειν ('greetings'), as in v.10.

κοινωνεῖ

shares

Pres Act Indic 3 Sg · κοινωνέω

main verb

→ present (consequential)

κοινωνέω: 'share, have fellowship/partnership' (cf. κοινωνία); to greet the deceiver is to become a partner in his deeds.

τοῖς

in the

Dative

article

ἔργοις

works

Dative

dat. of association (object of κοινωνεῖ)

ἔργον: 'work, deed'; the deceiver's 'evil works' — the partnership shared by the one who endorses him.

αὐτοῦ

his

Genitive

genitive of possession

τοῖς

the

Dative

article

πονηροῖς

evil

Dative

attributive adjective (modifies ἔργοις)

πονηρός: 'evil, wicked'; the deceiver's works are positively wicked — not merely mistaken but destructive of the truth.

12 Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη.

Though I have much to write to you, I would rather not use paper and ink, but I hope to come to you and to speak face to face, so that our joy may be made full.

CLOSING (TRAVEL HOPE) **ASYNDETON** The epistolary closing. The Elder defers his fuller communication, preferring presence to 'paper and ink' (χάρτης καὶ μέλαν). The idiom στόμα πρὸς στόμα ('mouth to mouth,' i.e. face to face) and the goal 'that our joy may be made full' (cf. 1 John 1:4) close the letter on the note of joy with which v.4 began.

Πολλά

many things

Accusative

direct object of γράφειν (substantival)

πολύς: 'many'; the neuter plural — 'many things' the Elder has to write.

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

concessive participle ('though having')

→ present (concurrent)

ἔχω: 'have'; concessive — 'though having much to write,' he chooses presence over letter.

ὑμῖν

to you

Dative

indirect object of γράφειν

γράφειν

to write

Pres Act Inf · γράφω

complementary infinitive (w/ ἔχων)

→ present (general)

γράφω: 'write'; the infinitive completing ἔχων — 'having (things) to write.'

οὐκ

not

negative particle

ἐβουλήθην

I wanted

Aor Pass Indic 1 Sg · βούλομαι

main verb

→ constative aorist (epistolary)

βούλομαι: 'wish, will, intend'; the epistolary aorist — 'I did not wish (to write all) with paper and ink.'

διὰ

with/by means of

preposition + genitive (means)

διὰ: + gen., 'by means of'; the instrument — 'paper and ink.'

χάρτου

paper

Genitive

object of διὰ (means)

χάρτης: 'sheet of papyrus, paper'; the writing material — here set against personal presence.

καὶ

and

coordinating conjunction

μέλανος

ink

Genitive

object of διὰ (means, coordinate)

μέλαν: 'ink' (neut. of μέλας, 'black'); 'paper and ink' — the impersonal medium of the letter.

ἀλλὰ

but

adversative conjunction

ἐλπίζω

I hope

Pres Act Indic 1 Sg · ἐλπίζω

main verb

→ present (ongoing expectation)

ἐλπίζω: 'hope, expect'; the Elder's hope to visit in person rather than write at length.

γενέσθαι

to come/be

Aor Mid Inf · γίνομαι

complementary infinitive (w/ ἐλπίζω)

→ constative aorist

γίνομαι: 'become, come to be'; here 'to come to be (present) with you' — to arrive in person.

πρὸς

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς (direction)

καὶ

and

coordinating conjunction

στόμα

mouth

Accusative

adverbial accusative (idiom)

στόμα: 'mouth'; στόμα πρὸς στόμα = 'mouth to mouth,' the idiom for 'face to face' (cf. Num 12:8).

πρὸς

to

preposition + accusative (idiomatic)

στόμα

mouth

Accusative

object of πρὸς (idiom)

στόμα: 'mouth'; completing the idiom 'mouth to mouth' — intimate, personal speech.

λαλήσαι

to speak

Aor Act Inf · λαλέω

complementary infinitive (coordinate w/ γενέσθαι)

→ constative aorist

λαλέω: 'speak'; the hoped-for personal conversation — 'to speak face to face.'

ἵνα

that

conjunction (purpose)

ἵνα: 'in order that'; the goal of the longed-for visit — fullness of joy.

ἡ

the

Nominative

article

χαρὰ

joy

Nominative

subject (ἵνα clause)

χαρά: 'joy'; the keyword from v.4, now to be 'made full' by their reunion (cf. 1 John 1:4; John 15:11).

ἡμῶν

our

Genitive

genitive of possession (read over ὑμῶν)

ἡμῶν: 'our'; the better-attested reading (over ὑμῶν, 'your') — a shared, mutual joy.

ἦ

may be

Pres Act Subj 3 Sg · εἶμι

main verb (ἴνα clause, w/ periphrastic ptc.)

→ stative present (subjunctive)

εἶμι: 'be'; the subjunctive of the periphrastic construction ἦ πεπληρωμένη.

πεπληρωμένη

made full

Perf Pass Ptc · Nom Sg Fem · πληρόω

periphrastic perfect (w/ ἦ)

→ perfect (resultant fullness)

πληρόω: 'fill, complete'; the periphrastic perfect ἦ πεπληρωμένη — 'may be (brought to a state of being) full,' joy at its abiding fullness (cf. 1 John 1:4).

13 ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.

The children of your elect sister greet you.

CLOSING GREETING **ASYNDETON** The final greeting. 'The children of your elect sister' most naturally denotes the members of a sister congregation (the church from which the Elder writes), paralleling 'the elect lady and her children' of v.1. The matching 'elect' (ἐκλεκτῆς) seals the letter within the bond of the chosen family of God.

ἀσπάζεται

greet

Pres Mid Indic 3 Sg · ἀσπάζομαι

main verb (neut. pl. subject, sg. verb)

→ present (epistolary greeting)

ἀσπάζομαι: 'greet, salute'; the conventional closing greeting; the singular verb agrees with the neuter plural subject τὰ τέκνα.

σε

you

Accusative

direct object (the elect lady)

τὰ

the

Nominative

article

τέκνα

children

Nominative

subject

τέκνον: 'child'; the members of the 'sister' congregation — those among whom the Elder now is.

τῆς

of the

Genitive

article

ἀδελφῆς

sister

Genitive

genitive of relationship

ἀδελφή: 'sister'; the 'elect sister' — a sister church paralleling the 'elect lady' (v.1), the families of God's chosen people.

σου

your

Genitive

genitive of relationship

τῆς

the

Genitive

article

ἐκλεκτῆς

elect/chosen

Genitive

attributive adjective (modifies ἀδελφῆς)

ἐκλεκτός: 'chosen, elect'; the 'sister' too is 'elect' — framing the whole letter (vv.1, 13) within the chosen family of God.

On the text. 2 John is a single-chapter letter; its 13 verses are here numbered as '2 John 1' for consistency with the multi-chapter volumes. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points are worth flagging without a marginal apparatus: at v.3 the editions read ἔσται μεθ' ἡμῶν ('will be with us,' printed here) with the best witnesses, against the later ὑμῶν ('with you'), and 'Lord Jesus Christ' over the shorter 'Jesus Christ'; at v.5 the address καινὴν ('a new commandment') is rejected in favor of the better-attested word order, and the present γράφων / γράφω is read; at v.6 the editions divide trivially over the demonstrative; at v.7 the critical text reads the present participle ἐρχόμενον ('coming') of the standing confession, not the perfect of 1 John 4:2; at v.8 the better text reads ἀπολέσητε ... εἰργασάμεθα ... ἀπολάβητε ('that you may not lose what we worked for, but may receive,' printed here) against the variants ἀπολέσωμεν / εἰργάσασθε / ἀπολάβωμεν; at v.9 the editions read προάγων ('runs ahead') over παραβαίνων ('transgresses') of the later text; at v.12 the better text reads ἡ χαρὰ ἡμῶν ('our joy,' read here) against ὑμῶν. Orthographic variants (movable-v, ι-subscript, the elided ἀπ' ἀρχῆς, the spelling of Ἰησοῦ Χριστοῦ) are not noted. The letter has 13 verses; none is legitimately omitted by the critical text.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.