

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

3 John 1 — clausal layout

ΙΩΑΝΝΟΥ Γ' 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 elder to Gaius: prayer and joy 1:1–4

- 1 Ὁ πρεσβύτερος Γαΐῳ τῷ ἀγαπητῷ, independent — the superscription — Ὁ πρεσβύτερος, the same self-designation as 2 John; no verb, no grace-formula: the barest letter opening in the NT

- ὄν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. relative — ἐγὼ emphatic; ἐν ἀληθείᾳ — the keyword sounds at once: six times in the first four verses
- 2 Ἀγαπητέ, περὶ πάντων εὐχομαί independent — the first Ἀγαπητέ (again vv. 5, 11) — περὶ πάντων read with the wish: 'in all respects'
- σε εὐοδοῦσθαι καὶ ὑγιαίνειν, content — the wish — the conventional health-wish of the Hellenistic papyrus letter, about to be christianized
- καθὼς εὐοδοῦταί σου ἡ ψυχή. comparative — the measure — Gaius's prospering soul is the benchmark his body is prayed up to
- 3 ἐχάρην γὰρ λίαν cause — γάρ — how the elder knows the soul prospers: the ground of the confident prayer
- ἐρχομένων ἀδελφῶν participial — genitive absolute — present participle: brothers kept arriving, visit after visit
- καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, participial — the coordinate genitive absolute — σου τῇ ἀληθείᾳ: the truth that is Gaius's own
- καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. comparative — the fact matching the report — σύ emphatic: you really do so walk
- 4 μειζοτέραν τούτων οὐκ ἔχω χαράν, independent — μειζοτέραν — a double comparative ('more greater'): the elder's emphasis outruns his grammar
- ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα. content — expegetic ἵνα — the content of the joy, not its aim; τὰ ἐμὰ τέκνα: Gaius counted among them

Commendation of Gaius's hospitality 1:5–8

- 5 Ἀγαπητέ, πιστὸν ποιεῖς independent — the second Ἀγαπητέ — πιστὸν ποιεῖς: fidelity shown in deeds, the letter turned to its business
- ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς relative — indefinite relative (ὃ ἐάν) — whatever the labor, it counts as faithful work
- καὶ τοῦτο ξένους, phrase modifier — ascensive καὶ τοῦτο — 'and that, strangers': brothers Gaius had never met
- 6 οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, relative — the travelers' report — testimony to Gaius's ἀγάπη, delivered before the elder's assembled church
- οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ. relative — the relative sliding into request — καλῶς ποιήσεις + participle, the papyri's polite-imperative idiom ('please send them on'); ἀξίως τοῦ θεοῦ sets the standard of provision
- 7 ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον cause — γάρ — why God-worthy provision is owed: ὑπὲρ τοῦ ὀνόματος, the Name absolute

μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνικῶν.

come from the churches

participial — the missionaries' policy — nothing from the pagans they evangelize; support must

8 ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους,

independent — οὖν — the inference; ἡμεῖς emphatic: we, not the ἐθνικοί, are the ones obliged;

ὑπολαμβάνειν answers λαμβάνοντες

ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

purpose — the aim — συνεργοὶ τῇ ἀληθείᾳ: the host becomes co-worker of the truth itself

Diotrephes, who loves preeminence 1:9–10

9 Ἔγραψά τι τῇ ἐκκλησίᾳ·

independent — the lost letter — ἔγραψά τι: something written to the church, evidently suppressed on arrival

ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς.

independent — the adversative — φιλοπρωτεύων, 'who loves to be first' (a NT

hapax): the ambition named before the man; οὐκ ἐπιδέχεται ἡμᾶς — the elder's emissaries, and his authority, refused

10 διὰ τοῦτο, ἐὰν ἔλθω,

conditional — protasis — leans on ὑπομνήσω below; διὰ τοῦτο points back at the refusal of v. 9; ἐὰν ἔλθω anticipates the visit

hoped for at v. 14

ὑπομνήσω αὐτοῦ τὰ ἔργα

independent — the apodosis — ὑπομνήσω: not vengeance but public exposure, deeds recited before the church

ἃ ποιεῖ,

relative — the deeds specified — present tense: ongoing conduct

λόγοις πονηροῖς φλυαρῶν ἡμᾶς·

participial — φλυαρῶν — 'prating': bubbling malicious nonsense against us

καὶ μὴ ἀρκούμενος ἐπὶ τούτοις

participial — the escalation — words were not enough; leans on the three indictments below

οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς

independent — first indictment — αὐτός: he refuses the traveling brothers in his own person

καὶ τοὺς βουλομένους κωλύει

independent — second — τοὺς βουλομένους: members willing to host are prevented

καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

independent — third — ἐκβάλλει: excommunication wielded by the man who loves to be first

Imitate good, not evil: the witness to Demetrius 1:11–12

11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν.

independent — the third Ἀγαπητέ — the letter's one command to Gaius: a choice between the example

just shown and the one about to be named

ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν·

independent — the positive maxim — asyndeton: doing good is the family mark of being ἐκ τοῦ θεοῦ

ὁ κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.

independent — the antithesis — Johannine idiom (cf. 1 Jn 3:6, 10): the evildoer has never seen God

12

Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων

independent — Demetrius — likely the letter's bearer, commended sight unseen; μεμαρτύρηται perfect: testimony on standing record

καὶ ὑπὸ αὐτῆς τῆς ἀληθείας·

witness

phrase modifier — the second witness — αὐτῆς τῆς ἀληθείας: the letter's keyword now personified as a character

καὶ ἡμεῖς δὲ μαρτυροῦμεν,

independent — the third witness — καὶ ἡμεῖς δέ: the elder adds his own attestation

καὶ οἶδας

independent — the appeal to Gaius's own knowledge

ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.

content — echo of Jn 21:24 / 19:35 — 'and you know that our testimony is true'

Closing: hope to see you, peace, greetings 1:13–15

13

Πολλὰ εἶχον γράψαι σοι,

independent — the close begins — nearly verbatim with 2 Jn 12; εἶχον imperfect: much was there to say

ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράφειν·

independent — the adversative — διὰ μέλανος καὶ καλάμου: ink and reed pen, the epistolary tools declined

14

ἐλπίζω δὲ εὐθέως σε ἰδεῖν,

independent — the hope — the visit threatened toward Diotrephes (v. 10) is desire toward Gaius

καὶ στόμα πρὸς στόμα λαλήσομεν.

independent — στόμα πρὸς στόμα — 'mouth to mouth', as in 2 Jn 12: presence preferred over paper

15

εἰρήνη σοι.

independent — the shalom-greeting — verbless, in place of the usual grace-benediction

ἀσπάζονται σε οἱ φίλοι.

independent — οἱ φίλοι — 'the friends', a rare NT name for believers (cf. Jn 15:14–15)

ἀσπάζου τοὺς φίλους κατ' ὄνομα.

independent — κατ' ὄνομα — by name, one by one (cf. Jn 10:3: the shepherd calls his own sheep by name)

Analysis. The shortest book of the New Testament reads here as a study in flush-left plainness interrupted by exactly one deep sentence. The letter's spine is its three vocatives — Ἀγαπητέ at vv. 2, 5, and 11 — each opening a movement (prayer, commendation,

command), while the keyword ἀλήθεια threads every section: loved in truth, walking in the truth, co-workers with the truth, the truth itself called as witness. The one chaining period is the hospitality sentence of vv. 5–7, where πιστὸν ποιεῖς steps down through the indefinite relative, the ascensive καὶ τοῦτο ξένους, the paired relatives οἱ/οὓς, and a γάρ-ground to the letter's greatest depth (four columns) at μηδὲν λαμβάνοντες — the whole case for supporting the missionaries built as one descent. Interpretive choices the layout takes a side on: the ἵνα of v. 4 is epexegetic (the content of the joy, not its purpose) and hangs under χαράν; the genitive absolutes of v. 3 attach to ἐχάρην as its occasion, with the καθώς-clause tied to the testifying, not the rejoicing; οὓς καλῶς ποιήσεις (v. 6) is kept one line and read as the papyri's polite-request idiom, with v. 7's γάρ grounding that request rather than the whole paragraph; in v. 10 the finite verbs after μὴ ἀρκούμενος ἐπὶ τούτοις are set flush-left as three coordinate indictments, with the participle leaning forward on them (like a protasis) rather than anchored back; and the antithetical maxims of v. 11 stand as asyndetic main clauses — implicit grounds for μὴ μιμοῦ but not subordinated to it. Diotrophes and Demetrius thus sit at the same depth, all main verbs: the layout's point is that the letter judges the two men side by side and asks Gaius only to choose whom to imitate.

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.