

Topic 2. *Unit divisions are critical to understanding.*

Identification of unit divisions can be as helpful for understanding as word choice and grammar. Punctuation is only one convention for signaling unit divisions. A period, or final stop, usually marks the end of a modern sentence. A clause is not the same as a sentence.

A *clause* is defined as a single action and the subordinate words and phrases which orbit it. *Boundary markers* are words or phrases which may signal the beginning or end of a clause.

The relationship between units can be characterized hierarchically. Words have *dependency* relationships between each other as *masters* and *slaves*. A *paragraph* is a set of clauses with a common topic or theme. Similarly, a *section* is a set of paragraphs with common topic or theme. A paragraph *relationship* categorizes the type of association between contiguous paragraphs. Paragraph relationships, boundary markers, and backward reference help identify paragraph unit boundaries.

Contrary to claims otherwise, ancient Greek manuscripts contain much punctuation. The text also contains grammatical markers that distinguish one unit from another.

Use the manuscript evidence to corroborate those syntactical signals. Then sensibly translate, punctuate, and format the unit divisions.

Every linguistic composition contains hierarchical units of meaning. A word is the smallest meaningful, indivisible lexical unit. Groups of words compose phrases.¹ A set of words and phrases compose a clause. A set of clauses constitute a paragraph. Paragraphs make sections. And so on.²

A written document may contain typographical markers that partition its units. For example, a space may separate words. A period terminates an English

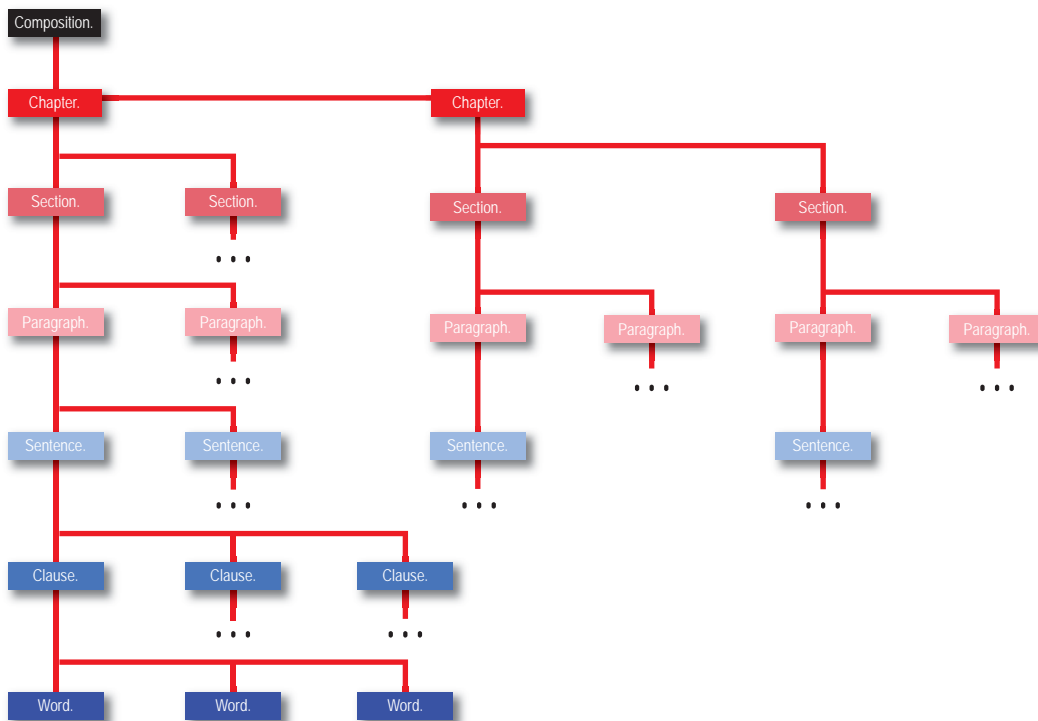
1. Unlike word, clause, sentence, and paragraph, this work will not rigorously define the phrase or the bound morpheme. Phrases join to compose clauses. Suffice it to say that a *phrase* is a unit composed of words, but is also a subset of a clause. Similarly, words are themselves composed of *bound morphemes*, which have meaning but are not listed in a lexicon of words.

2. See 'Figure 4. Examine the hierarchical units of meaning in a composition.' on page 41.

sentence.³ An indented line may indicate a new paragraph. A heading may start a new section. However, punctuation does not *make* a unit—it is merely a signal of convention by the publisher. A unit of meaning stands on its own merit, whether or not a typographical device flags its existence and defines its boundaries.

Units are separate because they are syntactically and semantically independent. The punctuation convention is arbitrary. The phrase ὁ πρεσβύτερος ἐκλεκτῆς κυρία ‘the elder to the elect lady’ 2 John 1:1 contains exactly four discrete words, whether written ὁ πρεσβύτερος ἐκλεκτῆς κυρία, οπρεσβυτεροσεκλεκτηκυρια, or ὁ·πρεσβύτερος·ἐκλεκτῆ·κυρία.

Figure 4. Examine the hierarchical units of meaning in a composition.



Consider καὶ αὕτη ἐστὶν ἡ ἀγάπη· ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ ‘this is love: live by his commands’ 2 John 1:6. This compound sentence contains two clauses separated by the connector ἵνα ‘so that’. The first is the main clause καὶ αὕτη ἐστὶν ἡ ἀγάπη ‘this is love’. The second is the subordinate clause ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ ‘live by his commands’. Only the entire compound unit ends with a full stop, that is, a period. In Greek, the connector ἵνα ‘so that’ and a half stop partitions the two clauses. A colon may separate them in translation.

ἵνα ‘so that’ functions like punctuation. It does more than simply separate two complete thoughts. It establishes a dependent relationship between the clauses—the

3. A sentence is a typographical unit, which ends with a period. Unlike a clause, a sentence is a matter of convention, depending upon exactly where the author places the period. Because the definition of a clause is not language-specific, but the definition of a sentence depends on subjective choices of an author, the clause is a more fundamental unit than a sentence. It is not necessary to use the concept of sentence in this discussion of grammatical units.

Table 4. Examine punctuation in the early manuscripts of 2 John.

Verse.	Sentence text.	Number.	Vaticanus 1209 (B 03).	Vaticanus 1209 corrector. (B 03)	Sinaiticus 43725 (x 01).	Alexandrinus (A 02).	Vaticanus 2061 (048).	Antinoopolis 012 (0232).	Papyrus 74 (P ⁷⁴).	Grammatical properties.
	Ἰωάννου β. 2 John.		New column. Space before.	Title. Number. Space after. Colored ink. Decorations. Initial dieresis. Section number.	Title. Number. New column. Decorations. Space before. Space after.	Title. Number. New column. Decorations. Space before. Space after. Colored ink.	Title. Number. New column. Decorations. Space before. Space after.			
1:1	ὁ πρεσβύτερος ἐκλεξετῆ ἑσπέρα καὶ τοῖς τέκνοις αὐτῆς. From the elder, to the special lady and her children.	1		Enlarged initial letter. Decorations. Colored ink. Marginal projection. Below line. Space.	Enlarged initial letter. Marginal projection. Above line. Space.	Enlarged initial letter. Marginal projection. Marginal bar. Above line. Colored ink. End of line.	End of line.	Space.	Space.	Implied predicate. Subject role.
1:1	οὕς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. I truly love you all.	2		Full stop.			Full stop.	Space.		Transitional substitute. Predicate. Subject role.
1:1	καὶ οὐκ ἐγὼ μόνος. It is not just me.	3								Connector. Implied predicate. Subject role.
1:1	ἀλλὰ καὶ πάντες οἱ ἐγνωστές τῆν ἀλήθειαν. Everyone who has known the truth does, also.	4				Faint half stop.	Full stop.	Space.		Double connector. Predicate. Subject role.

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1:2	διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῶν. This is because we stick to the truth.	5	Slight space.			End of line. Faint half stop.		Very slight space.		Transitional direction clause. Participle predicate. Direct object subject of participle.
1:2	καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα. It belongs to us forever.	6	Slight space.	Full stop.		Wide space.	Intermediate space. Full stop.	End of line.		Connector. Predicate.
1:3	ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρὸς καὶ παρὰ ἡσοῦ χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς ἐν ἀλήθειᾳ καὶ ἀγάπῃ. God, our father, and Jesus the messiah, the father's son, truly and lovingly will give us favor, mercy, and peace.	7	Wide space.	Full stop.	Slight space.	Marginal projection. Enlarged initial letter. Above line. End of line.	Marginal projection. Intermediate stops. Full stop. End of line.	Intermediate space. Space.		Predicate. Subject role.
1:4	ἐχάρην λίαν· It made me very happy—	8		Marginal bar.	Slight space.	Marginal projection. Enlarged initial letter. Above line. Space. Full stop.	Marginal projection.	Enlarged initial letter. Below line. End of line.		Predicate.
1:4	ὅτι εὑρήκα ἐν τῶν τέκνων σου περιπατοῦντας ἐν ἀλήθειᾳ. I discovered some of your children living genuinely.	9	Slight space.	Full stop.		Slight space. Full stop.	Full stop.			Connector. Predicate.

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1:4	καθώς ἐντολήν ἐλάβομεν παρὰ τοῦ πατρὸς. Similarly, the father gave us a command.	10		Full stop.	End of line.	Faint full stop. End of line.	Full stop. Intermediate space.			Connector. Predicate.
1:5	καὶ νῦν ἐρωτῶ σε, κυρία. I urge you, lady.	11	Faint half stop. Slight space.			Marginal projection. Enlarged initial letter. Above line.	Marginal projection. Full stop.			Connector with transitional qualifier. Predicate.
1:5	οὐχ ὡς ἐντολήν καινὴν γράφω σοι. I am not writing to you about a new command.	12				Space. Full stop.	Full stop.			Connector with transitional qualifier. Predicate.
1:5	ἀλλ' ἦν ἔχουμεν ἀπ' ἀρχῆς. It is the one we had from the beginning:	13	Slight space.	Half stop.	End of line.	Lower stop. End of line.	Full stop.			Connector. Predicate.
1:5	ἵνα ἀγαπῶμεν ἀλλήλους. Love each other.	14		Initial dieresis. Full stop.	Initial dieresis.	Initial dieresis. End of line. Half stop.	End of line.			Connector. Predicate.
1:6	καὶ αὕτη ἐστὶν ἡ ἀγάπη. This is love:	15			End of line.	Space. Faint half stop.	Marginal projection. Full stop.	Space.		Predicate. Connector. Subject complement.
1:6	ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ. Live by his commands.	16	End of line.	Initial dieresis. Full stop.	Initial dieresis.	Initial dieresis. Slight space. Faint half stop.	Full stop. Intermediate space.	Initial dieresis. Slight space.		Predicate. Connector.

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1:6	αὕτη ἡ ἐντολή ἐστίν. This is the command.	17	End of line.			End of line.	Marginal projection.			Transitional substitute. Predicate. Subject complement.
1:6	καθὼς ἤκούσατε ἐπ' ἀρχῆς You heard the same from the start:	18			End of line.	Initial dieresis. End of line.	End of line.			Connector. Predicate.
1:6	ἵνα ἐν αὐτῇ περιπατήτε. Live by it.	19		Initial dieresis. Full stop.		Initial dieresis. Midline space.	Full stop. Midline space.	Initial dieresis. Space.		Connector. Predicate.
1:7	ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον. Many deceivers withdrew into the world:	20	Marginal dieresis.		End of line.	Marginal projection. Enlarged initial letter. Above line. Space.	New column. Marginal projection. Full stop.	Space. Enlarged initial letter. Below line. End of line.		Connector. Predicate. Subject role.
1:7	οἱ μὴ ὁμολογοῦντες ἰησοῦν χριστὸν ἐρχόμενον ἐν σαρκί. They deny that Jesus the messiah physically lives.	21	End of line.	Full stop.		End of line.	End of line.	Slight space.		Predicate. Subject role.
1:7	οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀπίχριστος. He is a deceptive opponent of the messiah.	22	End of line.	Full stop.	Space.	Slight space.	Full stop. Intermediate space.	Slight space.		Predicate. Subject complement.
1:8	βλέπετε ἑαυτοὺς. Watch yourselves:	23	Marginal dieresis.			End of line.	Marginal projection. End of line.	Enlarged initial letter. Below line.		Predicate.
1:8	ἵνα μὴ ἀπολέσγητε τὴν ἐργασίαν. Do not destroy your work.	24		Initial dieresis.	Initial dieresis.	Initial dieresis. End of line.	End of line.	Initial dieresis. End of line.		Connector. Predicate.
1:8	ἀλλὰ μισθὸν πλήρη ἀπολάβητε. Instead, gain a full reward.	25		Full stop.		End of line.	End of line.	Space.		Connector. Predicate.

Table 4. Examine punctuation in the early manuscripts of 2 John.

Verse.	Sentence text.	Number.	Vaticanus 1209 (B 03). Marginal dieresis. Marginal bar.	Vaticanus 1209 (B 03) corrector.	Sinaiticus 43725 (x 01).	Alexandrinus (A 02).	Vaticanus 2061 (048).	Antinoopolis 012 (0232).	Papyrus 74 (P ⁷⁴).	Grammatical properties.
1:9	πᾶς ὁ προύγων. Some have gone too far.	26	Marginal dieresis. Marginal bar.					Space.		Predicate. Subject role.
1:9	καὶ μὴ μένων ἐν τῇ διδασκίᾳ τοῦ Χριστοῦ. They do not stick to the teaching about the messiah:	27	Slight space.	Lower stop.			End of line.			Connector. Predicate. Subject role.
1:9	θεὸν οὐκ ἔχει. Therefore God is not with them.	28	Slight space.	Full stop.	Slight space.	End of line.		Space.		Predicate.
1:9	ὁ μένων ἐν τῇ διδασκίᾳ. Others do stick to the teaching:	29		Lower stop.	Slight space.	Space. Faint full stop.	End of line.			Predicate. Subject role.
1:9	οἷτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. Both the father and the son are with them.	30	Wide space.	Full stop.	Space. Full stop.	End of line. Half stop.	End of line.			Predicate. Subject role.
1:10	εἴ τις ἔρχεται πρὸς ὑμᾶς. Suppose someone comes to you.	31			End of line.		Marginal projection.			Connector. Predicate. Subject role.
1:10	καὶ ταύτην τὴν διδασκίαν οὐ φέρει. He does not teach this.	32	Slight space.	Lower stop.	End of line.	End of line. Full stop.	End of line.			Connector. Predicate.
1:10	μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν. Do not accept him into your home.	33			End of line.	End of line. Full stop.				Transitional qualifier. Predicate.
1:10	καὶ χαιρεῖν αὐτῷ μὴ λέγετε. Do not welcome him.	34		Full stop.		End of line. Lower stop.	End of line.			Connector. Predicate.
1:11	ὁ λέγων γὰρ αὐτῷ χαιρεῖν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς. Welcoming him joins his evil conduct.	35		Intermediate lower stop. Full stop.		Larger letter. Above line. Marginal projection. Wide space. Full stop.	End of line. Intermediate space.			Connector. Predicate. Subject role.

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1:12	πολλά ἔχω ὑμῖν γράψεν. I have many things to write to you.	36		Lower stop.		End of line. Full stop.	End of line.			Predicate. Subject role.
1:12	οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος. However, I will not use paper and ink.	37		Full stop.		Marginal projection. Enlarged initial letter. Above line. Space. Full stop.	Full stop.			Transitional qualifier. Predicate.
1:12	ἀλλ' ἐλπίζω γενέσθαι πρὸς ὑμᾶς. Instead, I hope to visit with you.	38	End of line.			Full stop.	Full stop.			Connector. Predicate.
1:12	καὶ στόμα πρὸς στόμα λαλήσω. Then we can speak directly.	39	Space			Space. Full stop.				Connector. Predicate.
1:12	ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη. That way, you can be completely happy.	40	Wide space.	Initial dieresis. Full stop. Section division.	Initial dieresis. Slight space.	Initial dieresis. Midline space. Full stop.	Full stop. Intermediate space.			Connector. Predicate. Subject complement.
1:13	ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. Your children greet you, special sister.	41	Midline space. Decorations. New column.	Double stop. Decorations.	Midline space. New column.	Marginal projection. Enlarged initial letter. Above line. Midline space.	New column. Marginal projection. End of line.			Predicate. Subject role.
	Ἰωάννου β. 2 John.			Postscript. Number. Decorations. Space before. Space after.	Postscript. Number. Decorations. Space before. Space after.	Postscript. Number. Decorations. Colored ink. Space before. Space after.	Postscript. Number. Decorations. Space before. Space after.			

first clause is the master and the second is the slave. The second clause is the more particular content of the declaration in the first. Grammar can separate clauses, even without the presence of any punctuation.

The translator chooses how to represent this relationship. The translator might represent ἵνα ‘so that’ with punctuation, like a period, a colon, an em-dash, or, with words, like ‘that’, ‘so’, ‘so that’, or ‘in order that’. The translator wants the audience to “hear” the intended message of the original author. So, choose the *best* option.

Both of these examples of clauses satisfy the necessary requirements of completeness, regardless how the translator chooses to represent them. Neither punctuation, translation, nor format choices change this. They are complete clauses for grammatical reasons.

English convention supposedly separates every word with a space. This is often not the case in Greek manuscripts, although sometimes it is. However, even English convention is not absolute. The rule is applied arbitrarily, for example, ‘ice cream’, but ‘forty-two’, yet ‘basketball’. Each example represents exactly one compound word, but with a space, a hyphen, or nothing between the component parts.

Orthographic⁴ punctuation plays an important role in dividing sense units. However, orthography is not the only factor. In any particular language, punctuation conventions vary. Writers and copyists might even mistakenly apply punctuation rules: applying separation where there is none, or failing to indicate division where it does exist. Furthermore, there are always multiple conventions to correctly represent different units. The translator must expertly locate and effectively indicate the location of unit divisions.

Unit components have different weights. A document does not have equally important sequences of words, sentences, or paragraphs. Some units group more tightly than others. Some are subordinate to others. For example, this publication organizes many phrases, clauses, and sentences into hierarchies of logical units.

Translators must establish objective and concrete criteria for unit divisions. The evidence comes from different sources. Manuscripts contain orthographic punctuation of different types. Sentences and paragraphs contain grammatical markers dividing units.

First, identify the unit subdivisions. Then, consider how to effectively communicate them to the intended audience.

Punctuation signals division.

Punctuation includes any written device that signals division, apart from the alphabetic character choices. This includes horizontal and vertical spacing, titles, headings, font, typeface, character size and position, capitalization, stops, pauses, punctuation symbols, indentation, marginal projection, formatting, layout, color, decorations, unit

4. *Orthography* is the convention for writing a language, including the shape of the letters, punctuation, accent, unit separation, special marks, layout, and other written symbols.

numbering systems, accents, breathing marks, diacritical marks, glyphs, special symbols, and other typography.

Punctuation conveys meaning. It does not receive as much attention as word choice and grammatical form. However, punctuation is critical in communication. Ideally, it directs the reader toward legitimate and accurate understanding. When poorly executed, punctuation distracts from the original intent of the author and obscures the meaning of the text.⁵

This commentary gives detailed attention to punctuation and unit division. It recommends formal properties for implementation.

Examine the clause.

Grammar establishes the content and boundaries of a clause.

A *clause* is a syntactically correct, grammatically complete, and meaningful combination of a single action and the words and phrases which orbit it or are subordinate to it, including connectors, subjects, objects, adverbs, direction phrases, and perhaps other features. See ‘Figure 5. Examine the components of a clause.’ on page 50.

A clause is *syntactically correct* because the structure follows the customary, standard, and accepted rules of grammar. It is *grammatically complete* because it possesses all of the necessary elements to propose an idea, and it lacks none of the necessary elements. It is *meaningful* because it is not just a random combination of the necessary elements—the clause is not just gibberish nor nonsense.

Examine the action.

The defining element of a clause is the *action*, that part of speech that expresses conduct. Each clause has exactly one, and only one action.⁶ A clause also includes all the words and phrases which are subordinate to the action, which may include subjects, objects, direction phrases, qualifiers, and other phrases. An action, along with its dependents, forms the *nucleus* of a clause. Connectors may link the clause to other clauses.

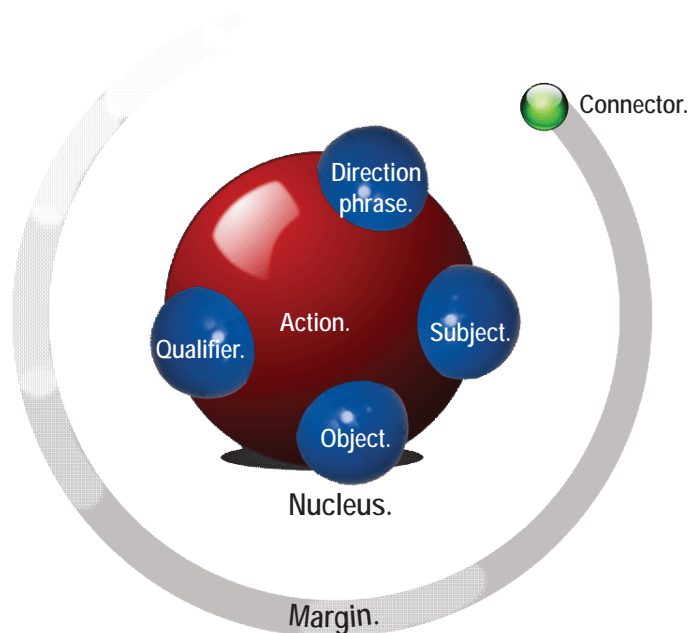
A clause may have only one action. The presence of an action is the defining feature of a clause. Multiple actions may be related, even strongly, but they must separate the expression into two different clauses.

5. Consider the format of the King James Version. Each verse begins on a new line. Paragraph divisions begin with a pilcrow mark, ¶. The pilcrows inexplicably disappear after Acts 20:36.

Italics do *not* imply emphasis in the King James Version, as many modern readers might assume. Italics indicate words not found in the original Greek, but supplied for sense in English. These formatting decisions lead to many misinterpretations and faulty applications. The King James Version does not misuse many of its punctuation devices. Modern readers *misunderstand* the conventions.

6. A single action is the core of a clause. So, each action must represent a unique, separate clause. The only exceptions are certain cases where a *non-personal* action functions only as a thing, and does not express conduct, for example, *καὶ χαίρειν αὐτῷ μὴ λέγετε* ‘do not speak a greeting to him’ 2 John 1:10, *ὁ λέγων γὰρ αὐτῷ χαίρειν κοινωνεῖ* ‘the one issuing a greeting joins him’ 2 John 1:11, *μακάριόν ἐστιν μάλλον διδόναι ἢ λαμβάνειν* ‘giving is better than receiving’ Acts 20:35, *ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη* ‘that way, you can be completely happy’ 2 John 1:12. A non-personal action does not inflect the person, namely, participles and impersonal actions. Many non-personal actions still express conduct and thus define a separate clause. This is different from English. Non-personal actions play a more central role in Greek than in English sentences.

Figure 5. Examine the components of a clause.



This distinguishes a clause from a *paragraph*, a collection of one or more closely related clauses. By bundling multiple clauses together, unlike a clause, a paragraph may possess many actions. A *simple* paragraph is equivalent to a single clause.

In certain cases, a clause may have no action. However, in these cases, an action is implied.⁷ The existence of such clauses is usually indicated by the presence of a subject or other words not subordinate to any action in the clause.

Examine the subject.

The second most important member of a clause is the *subject*—the *actor* or *main party* in a clause. When present, the subject usually inflects in the grammatical subject role.⁸ The *subject phrase* includes the subject itself and all of its dependent words and phrases. The dependent words modify the subject, for example, modifiers, direction clauses, and articles. They are grammatical slaves of the subject.⁹

Greek personal actions inflect the person of the subject. So, the action supplies the subject, even if no explicit thing in the subject role exists, for example, *ἐχάρην λίαν* 'I

7. For example, *ὁ πρεσβύτερος (γράφω τὴν τούτην ἐπιστολήν) ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς* 'the elder (I am writing this letter) to the special lady and her children' 2 John 1:1, *καὶ οὐκ ἐγὼ μόνος (ἀγάπω)* 'it is not just me (who loves)' 2 John 1:1.

8. The subject is an optional but common member of a clause. In certain cases, the subject may appear in a different grammatical role. An impersonal action can take a subject in the direct object role, for example, *βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ* 'I want men to pray everywhere' 1 Timothy 2:8. An impersonal action can itself function as a subject, for example, *τὸ ζῆν χριστὸς καὶ τὸ ἀποθανεῖν κέρδος* 'living is the messiah and dying is gain' Philippians 1:21. A participle may take its own subject in the same grammatical role as the participle, for example, *ἰησοῦν χριστὸν ἐρχόμενον ἐν σαρκί* 'Jesus the messiah came physically' 2 John 1:7. There are other exceptions to the general rule.

9. For example, *πολλοὶ πλάνοι ἐξῆλθον* 'many deceivers withdrew' 2 John 1:7, *καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ* 'we have fellowship with the father and with his son' 1 John 1:3.

became very happy' 2 John 1:4, ψεύστην ποιούμεν αὐτὸν 'we make him out to be a liar' 1 John 1:10, καὶ οὐ δύναται ἁμαρτάνειν 'he is not able to sin' 1 John 3:9.

The presence of either a thing as a subject or an independent action signals the existence of a clause.

Examine the boundary marker.

A clause may also contain *boundary markers*, which help initiate a new clause. Boundary markers may exist on the margin of the clause, outside the action nucleus. For example, sentence connectors bond sentences together, emotion words set a mood for the sentence, or things in the address grammatical role direct the clause toward some party.

Connectors often mark transitions between clauses. Context determines whether the connector relates paragraphs, sentences, words, or clauses.¹⁰

Sometimes a *direction phrase*,¹¹ *qualifier*,¹² *emotion word*,¹³ or *substitute*¹⁴ marks the boundary between clauses. The commentary will justify these on a case-by-case basis.

Boundary markers may establish the identification of a clause, and identify its edge, particularly connectors. A boundary marker can relate both clauses and also paragraphs simultaneously.¹⁵

Examine the distribution of boundary markers.

There are 47 clauses in 2 John. Connectors mark the beginning of 24 of them. Three substitutes and seven qualifiers mark the beginning of different clauses. One clause is marked with a direction phrase. 18 clauses lack any boundary marker. The subject or action still identifies these clauses, just absent any boundary marker. See 'Table 2. Examine boundary markers.' on page 52.

This distribution is fairly representative of ancient Greek literature.

Translate with shorter, simpler sentences.

A non-personal action, that is, a participle or impersonal action, usually does not serve as the main action in an English clause. However, a non-personal action can easily do so in a Greek clause. When possible, translate each non-personal predicate in a complete sentence with a *personal* action.

10. For example, between words: ὁ πλάνος καὶ ὁ ἀντίχριστος 'the deceiver and the opponent of the messiah' 2 John 1:7, phrases: παρὰ θεοῦ πατρός καὶ παρὰ ἰησοῦ 'from God the father and from Jesus' 2 John 1:3, or clauses: εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει 'suppose someone comes to you (and) he does not teach this' 2 John 1:10.

11. For example, διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν 'this is because we stick to the truth' 2 John 1:2, περὶ τοῦ λόγου τῆς ζωῆς 'it is the living word' 1 John 1:1.

12. For example, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν 'do not accept him into your home' 2 John 1:10.

13. For example, οὐαὶ ὑμῖν 'woe to you' Matthew 23:23.

14. For example, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ 'I truly love you all' 2 John 1:1. Two different clauses may share a relative substitute, but the substitute is a *member* of one clause, and *refers* to a member of another clause.

15. For example, ὅτι begins both clause, a new paragraph, and a new section in ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον 'many deceivers withdrew into the world' 2 John 1:7.

The alternative is a translation with long, run-on sentences. Instead, translate with shorter, simpler sentences. Retain the same sense in English as the intent of the original author.

Shorter sentences make the message more accessible to emerging readers. Simple sentences communicate in a more straightforward manner for everyone.

Table 2. Examine boundary markers.

Verse.	Clause.	Number.	Connector.	Substitute.	Direction.	Qualifier.	Other.
1:1	ὁ πρεσβύτερος ἐκλεκτῆ κυρία καὶ τοῖς τέκνοις αὐτῆς. From the elder, to the special lady and her children.	1					Absent.
1:1	οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. I truly love you all.	2		Yes.			
1:1	καὶ οὐκ ἐγὼ μόνος. It is not just me.	3	Yes.			Secondary.	
1:1	ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν. Everyone who has known the truth does, also.	4	Double.				
1:2	διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν. This is because we stick to the truth.	5			Yes.		
1:2	καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα. (and) It belongs to us forever.	6	Yes.				
1:3	ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρὸς καὶ παρὰ ἰησοῦ χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς ἐν ἀληθείᾳ καὶ ἀγάπῃ. God, our father, and Jesus the messiah, the father's son, truly and lovingly will give us favor, mercy, and peace.	7					Absent.
1:4	ἐχάρην λίαν It made me very happy—	8					Absent.
1:4	ὅτι εὗρηκα (namely) I discovered	9	Yes.				
1:4	ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ. some of your children living genuinely.	10					Absent.
1:4	καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρὸς. Similarly, the father gave us a command.	11	Yes.				
1:5	καὶ νῦν ἐρωτῶ σε, κυρία. (and now) I urge you, lady.	12	Yes.			Secondary.	
1:5	οὐχ ὡς ἐντολὴν καινὴν γράφω σοι. I am not writing to you about a new command.	13	Yes.			Secondary.	
1:5	ἀλλ' ἦν εἴχομεν ἀπ' ἀρχῆς· (but) It is the one we had from the beginning:	14	Yes.	Secondary.			
1:5	ἵνα ἀγαπῶμεν ἀλλήλους. (namely) Love each other.	15	Yes.				
1:6	καὶ αὕτη ἐστὶν ἡ ἀγάπη· (and) This is love:	16	Yes.				
1:6	ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. (that you) Live by his commands.	17	Yes.				
1:6	αὕτη ἡ ἐντολὴ ἐστίν. This is the command.	18					Absent.
1:6	καθὼς ἠκούσατε ἀπ' ἀρχῆς· (just like) You heard the same from the start:	19	Yes.				
1:6	ἵνα ἐν αὐτῇ περιπατῆτε. (that you) Live by it.	20	Yes.				
1:7	ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον· (so) Many deceivers withdrew into the world:	21	Yes.				
1:7	οἱ μὴ ὁμολογοῦντες They deny that	22					Absent.

Table 2. Examine boundary markers.

Verse.	Clause.	Number.	Connector.	Substitute.	Direction.	Qualifier.	Other.
1:7	ἰησοῦν χριστὸν ἐρχόμενον ἐν σαρκί. Jesus the messiah physically lives.	23					Absent.
1:7	οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. He is a deceptive opponent of the messiah.	24					Absent.
1:8	βλέπετε ἑαυτούς· Watch yourselves:	25					Absent.
1:8	ἵνα μὴ ἀπολέσητε. (that you) Do not destroy	26	Yes.			Secondary.	
1:8	ἃ εἰργάσασθε. your work.	27		Yes.			
1:8	ἀλλὰ μισθὸν πλήρη ἀπολάβετε. Instead, gain a full reward.	28	Yes.				
1:9	πᾶς ὁ προάγων. Some have gone too far.	29					Absent.
1:9	καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ· (and) They do not stick to the teaching about the messiah:	30	Yes.			Secondary.	
1:9	θεὸν οὐκ ἔχει. Therefore God is not with them.	31					Absent.
1:9	ὁ μένων ἐν τῇ διδαχῇ· Others do stick to the teaching:	32					Absent.
1:9	οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. Both the father and the son are with them.	33					Absent.
1:10	εἴ τις ἔρχεται πρὸς ὑμᾶς. Suppose someone comes to you.	34	Yes.				
1:10	καὶ ταύτην τὴν διδαχὴν οὐ φέρει. (and) does not teach this.	35	Yes.				
1:10	μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν. Do not accept him into your home.	36				Yes.	
1:10	καὶ χαίρειν αὐτῷ μὴ λέγετε. (and) Do not welcome him.	37	Yes.				
1:11	ὁ λέγων γὰρ αὐτῷ χαίρειν (because) Welcoming him	38	Yes.				
1:11	κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς. joins his evil conduct.	39					Absent.
1:12	πολλὰ ἔχω I have many things	40					Absent.
1:12	ὑμῖν γράφειν. to write to you.	41					Absent.
1:12	οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος. However, I will not use paper and ink.	42				Yes.	
1:12	ἀλλ' ἐλπίζω Instead, I hope	43	Yes.				
1:12	γενέσθαι πρὸς ὑμᾶς. to visit with you.	44					Absent.
1:12	καὶ στόμα πρὸς στόμα λαλήσαι. (and) Then we can speak directly.	45	Yes.				
1:12	ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη. That way, you can be completely happy.	46	Yes.				
1:13	ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. Your children greet you, special sister.	47					Absent.

Examine the hierarchy of words.¹⁶

All words in a literary work are hierarchically related to each other. Every word, except for the headword, is dependent on some other word. So, the meaning of a text is not dependent on just the semantics of each individual word, but also of the dependencies between the words. These dependencies are as important to meaning as is the meaning of the individual words, if not more so. Dependencies are not represented with any written sign or spoken sound, however, everyone who speaks or hears is aware of them.¹⁷ Without dependencies between words, the meaning of words by themselves cannot make any text intelligible.

Figure 6. Examine a hierarchical dependency relationship.



Dependencies are represented by a red arrow pointing in the direction from the word that modifies and toward the word that it modifies. The structure diagram places the part of speech that modifies one step lower than for the word that it modifies. For an example, see ‘Figure 6. Examine a hierarchical dependency relationship.’ on page 54.

Each *dependency* has exactly one slave word and exactly one master word. A *slave* gives more specific information about its *master*. A slave can also simultaneously be the master of other words.¹⁸ A master may have many slaves, but a slave usually has one, and only one, master.¹⁹

16. The ideas presented here about the hierarchy of dependent words cannot be proven or disproven. However, they are considered useful for meaning by this work, so the theory is explained. These principles are indebted to the work of Lucien Tesnière, *Elements of Structural Syntax*, translated by Timothy Osborne and Sylvain Kahane (Amsterdam, The Netherlands: John Benjamins Publishing Company, 2015), although the presentation here diverges from Tesnière in part. There are other theories about dependency with different starting points, such as the constituency grammar of Avram Noam Chomsky, *Syntactic Structures*, second edition (Berlin, Germany: Mouton de Gruyter, 2002). This presentation explains the dependency grammar used here.

17. In the phrase ἐκλεκτῆς κυρία ‘special lady’ 2 John 1:1, ἐκλεκτῆς ‘special’ modifies κυρία ‘lady’, and not the other way round. ἐκλεκτῆς ‘special’ describes what kind of κυρία ‘lady’ the author has in mind. κυρία ‘lady’ is not a type of ἐκλεκτῆς ‘special’. This is the normal type of relationship between a modifier and a thing.

18. For example, in πολλοὶ πλάνοι ἐξῆλθον ‘many deceivers withdrew’ 2 John 1:7, πολλοὶ ‘many’ is the slave of πλάνοι ‘deceivers’, but πλάνοι ‘deceivers’ is also simultaneously the slave of ἐξῆλθον ‘withdrew’.

19. A slave may implicitly repeat, for example, ὃ ἐωράκαμεν, καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν ‘what we have seen, and heard, now we report it to you, too’ 1 John 1:3. ὃ ‘what’ is the slave of both ἐωράκαμεν ‘we have seen’ but also ἀκηκόαμεν ‘we have heard’ and ἀπαγγέλλομεν ‘we report’. Theoretically, a referent could be the slave of multiple direction words, for example, ὑπὲρ καὶ ὑπὸ τὸν οἶκον ‘above and below the house’, although no example is known. Also, relative substitutes sometimes have a dual role, for example, ἀκούει ἡμῶν ὃ ἐὰν αἰτῶμεθα ‘he hears whatever we ask’. ὃ ‘whatever’ is the object of both ἀκούει ‘he hears’ and αἰτῶμεθα ‘we ask’. However, actually relative substitutes principally have a role in the clause where they exist, but have a *referent* outside the clause.

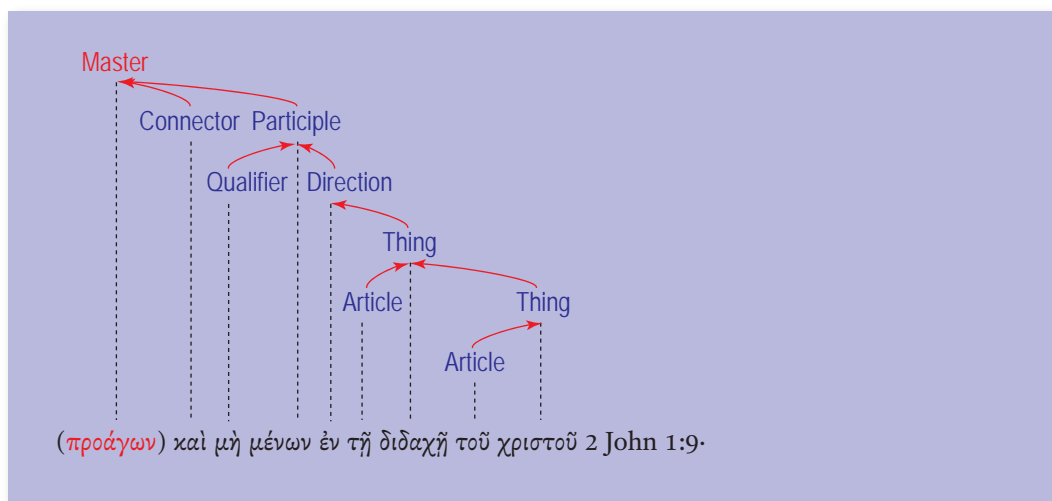
An action normally stands at the highest level in the hierarchy of a clause.²⁰ Subjects, objects, addresses, qualifiers, direction words, and emotion words are typically slaves of that action. Even when a clause does not have an explicit action, it is usually implied.²¹ It is common for a connector to also stand at the highest level in the hierarchy of a clause, connecting the clauses, although this is optional.²²

Modifiers and articles²³ are usually slaves of a thing. Possessives are often slaves of a thing. A substitute may stand in the place of a thing.

Direction words have a thing as a slave, in a grammatical role required by the direction. The direction phrase, including the direction together with its referent thing, usually qualifies the action.²⁴

These characteristics describe the vast majority of typical cases.²⁵

Figure 7. Examine multiple hierarchical dependency relationships.



20. The action is often a personal action, that is, an action that inflects the subject, for example, ἐχάρην λίαν 'it made me very happy' 2 John 1:4. However, the action is often not personal. Non-personal actions, whether a participle, for example, ἀλλὰ και πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν 'everyone who has known the truth does, also' 2 John 1:1, or an impersonal, for example, γενέσθαι πρὸς ὑμᾶς 'to visit with you' 2 John 1:12, may stand at the top of a clause.

21. For example, ὁ πρεσβύτερος (γράφω) ἐκλεκτῇ κυρίᾳ και τοῖς τέκνοις αὐτῆς 'the elder (is writing) to the special lady and her children' 2 John 1:1.

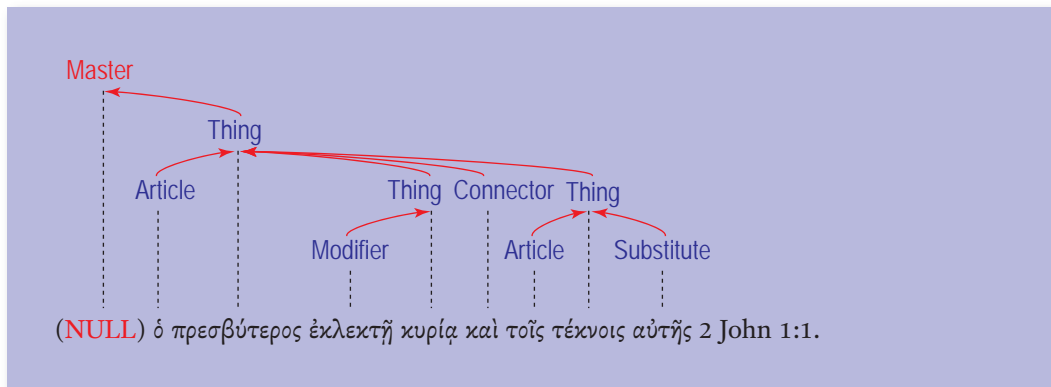
22. For example, και νῦν ἐρωτῶ σε, κυρία 'and now I urge you, lady' 2 John 1:5, where και 'and' links this clause to the previous clause, and is not a slave of the action ἐρωτῶ 'I urge'.

23. An article is, in one sense, just a particular type of modifier. Articles are treated here as a separate part of speech.

24. Exceptions exist, for example, μη ἀγαπάτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ 'do not love the world nor the things in the world' 1 John 2:15, where ἐν 'in' modifies the article τὰ 'the things' and not the action μη ἀγαπάτε 'do not love', and, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ 'the one with you is greater than the one with the world' 1 John 4:4, where ἐν 'in' modifies the article ὁ 'the one' in both cases, and not the action ἐστὶν 'is'. However, the structural relationship between words in a clause is usually strictly determined by their parts of speech.

25. For example, see 'Figure 19. Examine multiple hierarchical dependency relationships.' on page <OV>. In the clause, και μη μένων εν τη διδαχῇ τοῦ χριστοῦ 'they do not stick to the teaching about the messiah' 2 John 1:9, the clause connector και 'and' is at the same level in the hierarchy as the action μένων 'stick', and both are subordinate to a representative action in another clause, προάγων 'gone too far'. All other words and phrases are directly subordinate to the action, that is, a qualifier, μη 'not', and a direction phrase, εν τη διδαχῇ 'to the teaching'. The direction εν 'to', has a slave that is its referent thing, τη διδαχῇ 'the teaching'. The direction εν 'to', requires its object to be an indirect object, which τη διδαχῇ 'the teaching' fulfills. A possessive thing, τοῦ χριστοῦ 'about the messiah', is subordinate to another thing, τη διδαχῇ 'the teaching'. Each article is a slave to a thing, τη 'the' to its master, διδαχῇ 'teaching', and τοῦ 'the' to its master, χριστοῦ 'messiah'.

Figure 8. Examine a headword.



Some word in a clause represents the clause in dependencies between clauses. The *representative* is usually the action in the clause.²⁶ Clause dependency diagrams display a master from the external clause in red and in parentheses. If that master is from a different verse, the reference is supplied in the dependency diagram.

The *headword* of a literary work is the highest master of all words.²⁷ The headword of 2 John is πρεσβύτερος ‘elder’ 2 John 1:1. Every other word is a slave of some other word.

Examine the word.

What exactly is a word? The boundaries and identities of words are known, fixed, and clear. However, it is convention and tradition that makes it so. It is not any consistent, clearly definable set of rules or characteristics. A *word* is a unit of meaning that exists as a single, indivisible lexical unit within a particular language.²⁸

Why is this what makes a word become a ‘word’? Just because people say so—it is a convention. It is the erratic, capricious, and irrational psychological choice of each individual to define what is a ‘word’.²⁹

It would be natural to think that the starting point to define unit divisions is the word. Words are the smallest complete building blocks in the hierarchy of meaning.

26. The representative can be another part of speech when the clause has no action, for example, ὁ πρεσβύτερος ἐκλεκτῆ κυρία καὶ τοῖς τέκνοις αὐτῆς ‘from the elder, to the special lady and her children’ 2 John 1:1, where πρεσβύτερος ‘elder’ is the representative.

27. The headword can be considered as having no dependency, or the headword can be viewed as dependent on a thing defined as ‘nothing’ or ‘null’. This is a subtle difference, but if all words *must* have a dependency, ‘null’ satisfies that rule for even the headword. For an example, see ‘Figure 8. Examine a headword.’ on page 56.

28. Fundamentally, what makes a word into a ‘word’ is that it is legitimately included as a separate item in a lexicon. That is a subjective psychological and social choice, not an objective structural property or innate characteristic. It might be tempting to look for defining properties for a word, like there is for a clause or paragraph, but there is none. A word is a *word* just because you say so. There are indivisible units of meaning smaller than the word, called *bound morphemes*, but they are not words, merely because they are not members of a lexicon or dictionary, for example, the personal ending -ῶ of the action ἀγαπῶ, the role ending -ος of the thing πρεσβύτερος, or the direction prefix ἀντί- of the compound thing ἀντίχριστος. These bound morphemes have meaning, but they just are not independent lexical items separate from the word. Yet, the mood qualifier ἄν is a word, even though it is primarily a signal about another word, and has little semantic weight of its own.

29. For example, ὅ τί ‘the what’ becomes the relative substitute ὅ τι ‘whatever’, then the conjunction introducing discourse ὅτι ‘that’, and finally the conjunction of reason ὅτι ‘because’. Then, the two words ὅτι τί; become the complete clause ‘why?’ Or, consider the individual English words ‘what’, ‘is’, and ‘up’. They can combine to become the interrogative clause “What is up?” then the contracted colloquialism “What’s up?” and then finally become a famous single word expression “Whazzup?” even “Whazzu-u-u-u-up?”

Larger units are formed from words. However, the word is the wrong place to begin in the hierarchy of unit divisions. Although the properties and functions of words are fairly fixed, the identity of the word itself is more slippery and difficult to rigorously define. It is possible to identify the clause, which is composed of words and phrases, more precisely. That is why this analysis has delayed exposing the concept of the word until now.

Words are easily classified by part of speech.³⁰ The inflected characteristics of words are clear.³¹ It is possible to identify the possible functions of a given word in a clause.³² The hierarchy of word relationships is determinable.³³ Backward references between words are identifiable.³⁴

However, it is still difficult to generally define exactly what is a ‘word’. A definition may work within the context of a given language, but each one fails miserably between languages.³⁵ So, unlike the idea of a clause, which is inter-linguistic,³⁶ the definition of a word is highly language-dependent.

Also, the boundaries of the words themselves are amorphous.³⁷ The Greek language is filled with single words that are little more than multiple words just glued together, each with their own meaning.³⁸ As two words evolve into one, exactly when do the two words become one? So, even within a given language, the dividing point between many individual words is fuzzy and variable.

What a word accomplishes also varies considerably. Most words contain meaning as a symbol for a thing,³⁹ a concept,⁴⁰ a behavior,⁴¹ or a characteristic.⁴² However, some

30. Every word is a member of exactly one of the eleven parts of speech. Four belong to the class related to actions: personal actions, participles, impersonals, and qualifiers. Four belong to the class related to substantives: things, substitutes, modifiers, and articles. Then there are directions, connectors, and emotions. See ‘Topic 7. There are exactly eleven parts of speech.’ on page <OV>.

31. The only parts of speech that inflect are the action class, except qualifiers, and the substantive class. All other parts of speech are fixed orthographically, excepting contractions.

32. For example, it is possible to list the eligible functions of a given direction word. See ‘Topic 9. Examine direction functions.’ on page <OV>.

33. See ‘Examine the hierarchy of words.’ on page 54.

34. See ‘Define clause dependencies.’ on page <OV>.

35. Suppose a word is ‘the smallest unit of meaning written or spoken in isolation’. Consider the Greek word ἀκηκόαμεν ‘we have heard’ 1 John 1:1. In Greek, this is a single unitary word, which inflects the semantic range of ἀκούειν ‘hear’, the first person plural subject ‘we’, the perfect tense ‘have’, and the statement mood ‘heard’. In English, there is no single unitary word which can express all these concepts. Instead, the subject, tense, and mood are expressed with three separate words: ‘we have heard’. However, the Greek concept, with one word, is roughly equivalent to the English expression using at least three words. There are also words within one language that are sometimes impossible to translate into another language, like τε and γε.

36. See ‘Examine the clause.’ on page 49.

37. Words can be quite complex. Take, for example, the contrived compound prepared food, which is still a *single* word, λοπαδο-τεμαχο-σελαχο-γαλεο-κρανιο-λειψανο-δριμ-υποτριμματο-σιλφιο-λιπαρο-μελιτο-κατακεχυμενο-κιχλ-επικοσσυφο-φαττο-περιστερ-αλεκτρον-οπτο-κεφαλλιο-κιγκλο-πελειο-λαγωο-σιραιο-βαφη-τραγανο-πτερυγων ‘oyster-fish slices-ray-shark-fishhead-leftovers-vinegar-sweet and sour soup-fennel-oil-honey-wine-thrush-blackbird-pigeon-dove-hen-baked-brains-duck-wild-pigeon-rabbit-fig-dipped-goat-sharkfin’ (Aristophanes, *Assemblywomen* 1169-1175).

38. For example, if εἰ and ἄν are individual, separate words, then why is the compound word ἐάν also just one word? What about ὡσπερ or even ὡς περ ‘just as’, ἐπείτε or even ἐπεὶ τε ‘since’?

39. For example, ἰησοῦν ‘Jesus’.

40. For example, ἀγάπη ‘love’.

41. For example, εὑρηκα ‘I have found’.

42. For example, πονηρός ‘evil’.

words have little semantic meaning, but instead almost completely denote syntactic features about *other* words.⁴³

The clause, because it is more clearly and universally definable, is an important structure in the hierarchy of meaning. A word is a word just because it evolved that way in the particular language. The meaning of clauses deserves as much attention, if not more, than for the word.

Examine the paragraph.

Define the paragraph.

A *paragraph* is a set of contiguous clauses bonded by relationships. A paragraph is one structural level above a clause. Every individual clause is also a paragraph. Every paragraph contains at least one clause. So, the concept of a paragraph depends on the definition of a clause.

A composite linguistic work is not just a sequence of equally weighted clauses. Those clauses relate to each in different ways, forming paragraphs. Paragraph units have formal structure and syntax, just like a clause.

An audience may not be consciously aware of this structure, but it does govern comprehension.

Define the paragraph unit.

A *paragraph unit* has a common topic or theme unifying its parts. It is grammatically separate from the other surrounding paragraphs. A paragraph unit has boundaries, shifts, or breaks that distinguish it from its neighbors.

The definition of a paragraph unit is nested and recursive. Every clause is equivalent to a simple paragraph. A relation of multiple paragraphs forms another paragraph. Each paragraph joins its neighbors until it forms a cohesive unit. A paragraph may not contain non-contiguous clauses.

The concept of *paragraph* is distinct from a *paragraph unit*. A *paragraph* is any combination of paragraphs joined by relationships. A *paragraph unit* is complete set of paragraphs with a distinct unifying theme or topic. Not all paragraphs possess a distinct unifying theme. All paragraph units do.

Paragraph units transcend format, visual image, or punctuation. This paragraph definition is more formal than just typography. However, it is better when the typography accurately reflects the grammatical structure. A high-quality translation must communicate structural units well.

Complete paragraph units relate to form higher level units like sections, chapters, books, works, et cetera. Higher level units group under similar rules as paragraphs.

43. For example, the article *ὁ* 'the' indicates either either definiteness or generality about a thing, the adverbs *ἀν* and *καί* indicate the mood of an action, the adverb *ἤ* marks a clause as a question, *ὅτι* 'that' introduces a clause to discourse, and the modifiers *γαί* and *περ* emphasize a thing.

A *paragraph relationship*⁴⁴ is the reason for the combination of multiple contiguous paragraphs. The relationship describes the interaction between the meaning of each paragraph.

A simple paragraph relationship includes only one clause. A complex relationship includes more than one clause.

Define the simple paragraph.

Every single complete clause forms a *simple* relationship. The simple relationship is a reflexive relationship of a clause with itself.

Every complete clause is a member of a simple paragraph.

Define the complex paragraph.

A combination of multiple contiguous paragraphs can form a complex paragraph, see 'Figure 9. Examine the components of a complete paragraph unit.' on page 60.

A paragraph, simple or complex, may join with other contiguous paragraphs, simple or complex, to form a *complex* paragraph. A paragraph relationship justifies each combination. A complex relationship may involve just two paragraphs, or more. The members of the relationship may have equal or dissimilar weight.

Examine paragraph relationships.

A paragraph *relationship* joins paragraphs with a reason. Paragraph relationships come in several categories.

Some simple paragraphs may function as a complete paragraph unit by themselves.

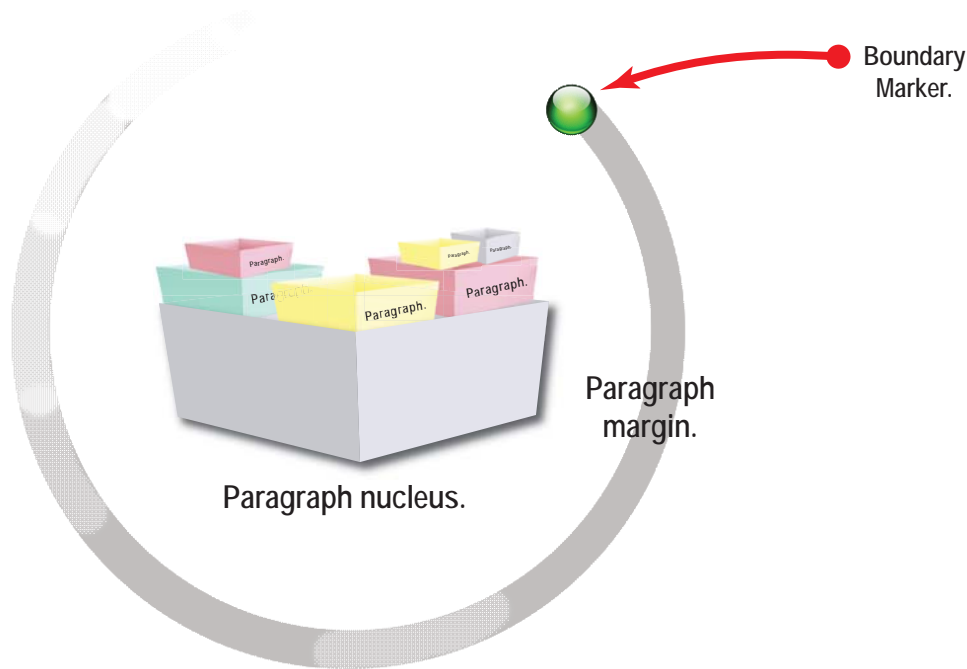
The marker category distinguishes the boundaries of a paragraph unit. An *introduction* paragraph may begin a discussion.⁴⁵ A *conclusion* paragraph may end a discussion.⁴⁶

44. The concept of paragraph relationship is adapted from Robert E. Longacre, *The Grammar of Discourse*, second edition, Topics in Language and Linguistics (York, NY: Springer Science+Business Media New York, 1996), particularly chapter 4, "Intersentential Relations: Etic Paragraph Types," pp. 101-122. Some conclusions here are independently derived. However, Longacre comprehensively delineates the types of paragraph relationships. Following is a list of his relationships, with some naming adjustments.

45. For example, ὁ πρεσβύτερος ἐκλεκτῆ κυρία καὶ τοῖς τέκνοις αὐτῆς 'from the elder, to the special lady and her children' 2 John 1:1.

46. For example, ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς 'your children greet you, special sister' 2 John 1:13.

Figure 9. Examine the components of a complete paragraph unit.



The *couple* category joins multiple paragraphs with equal weight: *Parallel* paragraphs compose an unordered list of members.⁴⁷ *Contrast* paragraphs are grouped in opposition.⁴⁸ *Choice* paragraphs join different possibilities.⁴⁹

The *order* category joins multiple paragraphs with a ranking precedence of time, narrative, procedure, or other features: *Simultaneous* paragraphs have the same order.⁵⁰ *Sequence* paragraphs have a progressive order.⁵¹

The *implication* category joins cause and effect: A *condition* paragraph joins a potential to its consequence.⁵² A *cause* paragraph links a reason to its effect.⁵³ A *result* paragraph lists the consequences of actions.⁵⁴ An *instruction* paragraph urges a party to

47. For example, εἴ τις ἔρχεται πρὸς ὑμᾶς· και ταύτην τὴν διδαχὴν οὐ φέρει 'suppose someone comes to you—he does not teach this' 2 John 1:10. These two paragraphs represent two equal members of a condition.

48. For example, και οὐκ ἐγὼ μόνος· ἀλλὰ και πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν 'it is not just me—everyone who has known the truth does, also' 2 John 1:1. The first paragraph denies what the second paragraph affirms.

49. For example, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως; 'Did you receive the spirit by works of the law? Or, by a message of faith?' Galatians 3:2. The two paragraphs offer separate alternatives.

50. For example, Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραῦτης, ἐγκράτεια 'The fruits of the spirit include love, joy, peace, patience, kindness, goodness, faith, humility, and self-control' Galatians 5:22-23. The members of the list are in no particular order.

51. For example, ἀλλὰ ἀπῆλθον εἰς ἀραβίαν· και πάλιν ὑπέστρεψα εἰς δαμασκόν 'instead, I went to Arabia, then I came back to Damascus' Galatians 1:17. The two events occur one after the other.

52. For example, εἴ τις ἔρχεται πρὸς ὑμᾶς και ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν και χαίρειν αὐτῷ μὴ λέγετε 'if someone comes to you and he does not teach this, then do not accept him into your home and do not welcome him' 2 John 1:10. The first two paragraphs supply possible cases. The second two paragraphs issue a demand when that situation occurs.

53. For example, ἐχάρην λίαν· ὅτι εὑρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ 'it made me very happy—I discovered some of your children living genuinely' 2 John 1:4. The second clause supplies the origin of the effect in the first clause.

54. For example, και μὴ μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ· θεὸν οὐκ ἔχει 'they do not stick to the teaching about the messiah: therefore God is not with them' 2 John 1:9. The first paragraph describes the circumstances. The second paragraph names the consequences.

avoid or seek a desired consequence.⁵⁵ A *circumstance* paragraph lists the circumstances surrounding an effect, usually with an implied intent of instruction.⁵⁶ An *inference* paragraph gives reasons with supporting evidence.⁵⁷

The *paraphrase* category joins multiple paragraphs that develop a topic: A *negative affirmation* paragraph pairs two equivalent claims, one expressed as a positive statement and the other as a negative.⁵⁸ An *equivalence* paragraph pairs multiple restatements of similar weight.⁵⁹ An *amplify* paragraph is a restatement with additional information.⁶⁰ A *summary* paragraph is a restatement with less information.⁶¹

The *illustrate* category joins a statement with a sample: A *comparison* paragraph correlates two similar things.⁶² An *example* paragraph gives a case supporting a thesis.⁶³

The *context* category joins a statement with an explanation: An *identify* paragraph exposes the nature of a statement.⁶⁴ A *comment* paragraph gives the analysis of the narrator.⁶⁵

The *attribution* category presents direct or indirect forms of speech: A *content* paragraph links an introduction to a citation.⁶⁶ An *awareness* paragraph links a perception to its explanation.⁶⁷

55. For example, βλέπετε εαυτούς· ἵνα μὴ ἀπολέσητε τὴν ἐργάσασθε 'watch yourselves: do not destroy your work' 2 John 1:8. The second paragraph supplies the content of the challenge in the first paragraph.

56. For example, ὅτε δὲ ἦλθον, ὑπέστειλεν καὶ ἀφώριζεν εαυτὸν 'after they came, he avoided them and stayed away' Galatians 2:12. The first paragraph sets the scene. The second paragraph indicts Peter's conduct.

57. For example, ἡ πειραμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς· μικρὰ ζύμη ὄλον τὸ φύραμα ζυμοῖ 'this argument did not come from the one who invited you—a little bit of leaven makes the whole dough rise' Galatians 5:8-9. The first paragraph makes a claim. The second includes a saying that supports the argument.

58. For example, καὶ οὐκ ἐγὼ μόνος· ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν 'it is not just me—everyone who has known the truth does, also' 2 John 1:1. The first statement is a denial. The second makes the same claim in the affirmative.

59. For example, ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. 'Even if we or a heavenly angel proclaim a message other than the one you already proclaimed, he is cursed. Just like I said, I repeat: If someone proclaims a message other than the one you received, he is cursed.' Galatians 1:8-9. The two statements are effectively identical. The second is a restatement just for emphasis.

60. For example, ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον· οἱ μὴ ὁμολογοῦντες ἰησοῦν χριστὸν ἐρχόμενον ἐν σαρκί 'many deceivers withdrew into the world: they deny that Jesus the messiah physically lives' 2 John 1:7. The second paragraph gives more detail about the claim in the first paragraph.

61. For example, καὶ αὕτη ἐστὶν ἡ ἀγάπη· ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ ἐντολή ἐστὶν 'this is love: live by his commands—this is the command' 2 John 1:6. The last paragraph gives a short summary of the demand in the first compound paragraph.

62. For example, ὅτι εὔρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ· καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρὸς 'I discovered some of your children living genuinely—similarly, the father gave us a command' 2 John 1:4. The children's existing compliance in the first paragraph is compared to the desired compliance of the recipients.

63. For example, καθὼς τινες αὐτῶν ἐπόρνευσαν· καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες 'some of them were immoral—twenty-three thousand died in one day' 1 Corinthians 10:8. The first paragraph issues a directive. The second paragraph justifies the order with an example of the consequences of ignoring it.

64. For example, καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτελώνης 'there was a man named Zacchaeus—he was a tax collection executive' Luke 19:2. The first paragraph names a character in the narrative. The second paragraph states his occupation, which is relevant to the remaining narrative.

65. For example, ἀλλὰ εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ ἰησοῦς τινες εἰσὶν οἱ μὴ πιστεύοντες 'there are still some of you who do not believe (from the start, Jesus knew some did not believe)' John 6:64. The first paragraph is discourse. The second paragraph is an editorial comment. It provides important background information only known by the narrator.

66. For example, ἀλλ' ἦν εἴχομεν ἀπ' ἀρχῆς· ἵνα ἀγαπῶμεν ἀλλήλους 'it is the one we had from the beginning: love each other' 2 John 1:5. The second paragraph gives the content of the command suggested by the first paragraph.

67. For example, ἀλλὰ εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν· ἦδει γὰρ ἐξ ἀρχῆς ὁ ἰησοῦς τινες εἰσὶν οἱ μὴ πιστεύοντες 'there are some of you who do not believe (Jesus knew from the beginning that some of them did not believe)' John 6:64. The first paragraph is speech. The second paragraph reveals an insider's perspective of what the speaker is thinking.

The *frustration* category joins one or more paragraphs expressing a disappointment: A *concession* paragraph expresses a counter thesis.⁶⁸ A *blocking* paragraph explains how the thesis is impossible.⁶⁹ A *surprise* paragraph expresses an alternate or unexpected ending.⁷⁰

For an example of a set of relationships, see ‘Figure 10. Examine paragraph relationships.’ on page 63. Consult the grammatical commentary for more details on a particular text.

Table 3. Examine the functions of paragraph relationships.

Relationship.	Function.
The marker category distinguishes the boundaries of a paragraph unit.	
Introduction.	Begin a discussion.
Conclusion.	End a discussion.
The couple category joins multiple paragraphs with equal weight.	
Parallel.	Supply an unordered list of members.
Contrast.	Group in opposition.
Choice.	Join different possibilities.
The order category joins multiple paragraphs with a ranking precedence of time, narrative, or procedure.	
Simultaneous.	List by the same order, but different levels of importance.
Sequence.	List by a progressive order.
The implication category joins cause and effect.	
Condition.	Join a potential to its consequence.
Cause.	Link a reason to its effect.
Result.	List the consequences of actions.
Instruction.	Urge a party to avoid or seek a desired consequence.
Circumstance.	List the circumstances surrounding an effect.
Inference.	Give reasons with supporting evidence.
The paraphrase category joins multiple paragraphs that develop a topic.	
Negative inference.	Pair two equivalent claims, one expressed as a positive statement and the other a negative.
Equivalence.	Pair multiple restatements of similar weight.
Amplify.	Restate with additional information.
Summary.	Restate with less information.
The illustrate category joins a statement with a sample.	
Comparison.	Correlate two similar things.
Example.	Give a case supporting a thesis.
The context category joins a statement with an explanation.	
Identify.	Expose the nature of a statement.

68. For example, ὢν μαθητῆς τοῦ ἰησοῦ· κεκρυμμένος δὲ διὰ τὸν φόβον τῶν ἰουδαίων 'he was a disciple of Jesus—but secretly, because he feared the Jews' John 19:38. The first paragraph identifies a character in the narrative. The second paragraph undermines the claim of the first paragraph.

69. For example, ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ; μὴ γένοιτο· οὔτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; 'Should we continue sinning so grace can increase? In no way! If we died to sin, how can we stay in it?' Romans 6:1-2. The first question suggests a proposition. The second denies the claim and suggests why it is ridiculous.

70. For example, εἰσελθούσαι δὲ· οὐχ εὑρον τὸ σῶμα 'they went in—but they did not find the body' Luke 24:3. The first paragraph expresses a narrative with an expected conclusion. The second paragraph provides an ending that is unexpected.

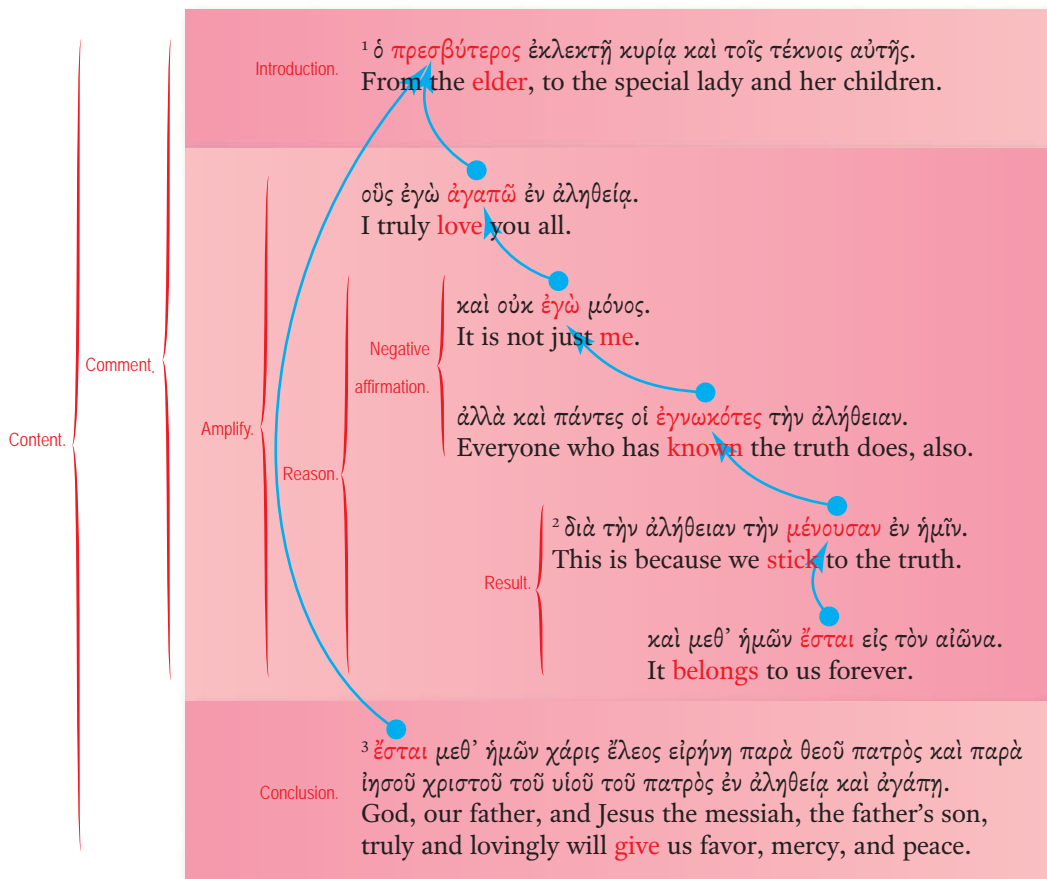
Table 3. Examine the functions of paragraph relationships.

Relationship.	Function.
Comment.	Give the analysis of the narrator.
The attribution category presents direct or indirect content.	
Content.	Link an introduction to a citation.
Awareness.	Link a perception to its explanation.
The frustration category joins one or more paragraphs expressing a disappointment.	
Concession.	Express a counter thesis.
Blocking.	Explain how the thesis is impossible.
Surprise.	Express an alternate or unexpected ending.

Define the paragraph boundary marker.

The *nucleus* of a paragraph unit is the set of paragraphs that provide thematic unity. The *margin* includes external markers, including boundary markers. *Boundary markers* separate units of meaning.

Figure 10. Examine paragraph relationships.



Ancient grammarians recognized the transcendental relationship between clause and paragraph connectors. The second century BC grammarian, Dionysius Thrax, included a section, “Examine the connector,” in *The Art of Grammar*,⁷¹

A connector is a word that joins separate thoughts in order. It relates concepts. The types of connectors include: continuation, choice, supposition, implication, cause, tentative, inference, and filler.

A boundary marker is often more procedural and less conceptual. It signals a type of relationship between two ideas. It is unnecessary to translate every boundary marker with words. Sometimes a boundary marker is better expressed with punctuation or even just implication.

Boundary markers are important for instructive literature. They provide subtle but valuable clues about the author’s intentions regarding the audience. For example, the English idioms ‘you know’, ‘yeah’, or ‘oh’, are important suggestions about the expectations between author and audience. Even ‘um’ is a signal to patiently wait for the next statement.⁷²

A paragraph boundary marker is not a grammatical part of speech. Boundary markers may originate from multiple parts of speech: conjunctions, qualifiers, directions, emotion words, substitutes, clauses, and others. They share a common pragmatic purpose: They relate concepts. They cue the broader discourse.

Examine the function of a boundary marker.

Boundary markers can perform multiple functions.

Boundary markers might identify the *borders* of a paragraph unit.⁷³ Boundary markers might *separate* one paragraph from its immediate neighbors,⁷⁴ *bind* multiple paragraphs together to form higher order units of meaning,⁷⁵ *characterize* the relation-

71. See the appendix for a complete translation of *The Art of Grammar*.

72. When the elder says about the children of the special lady, *ἐχάρην λίαν* ‘it made me very happy’ 2 John 1:4, he also signals a break from the previous introductory theme. He starts a new discussion. This new section contains the fundamental reason for the correspondence.

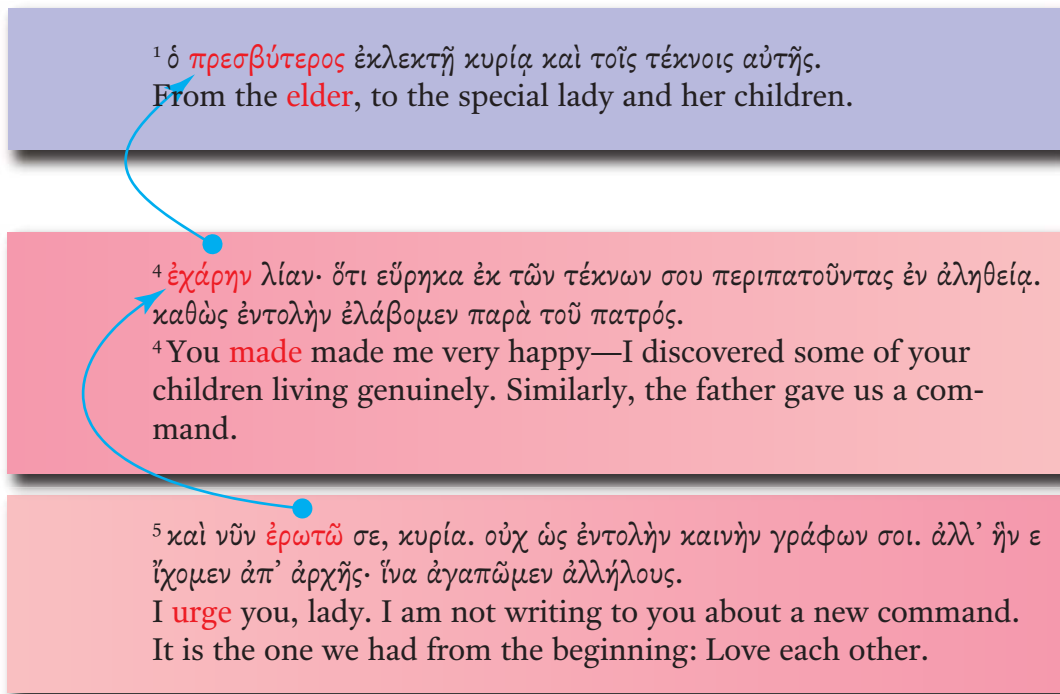
73. For example, *ἵνα ἐν αὐτῇ περιπατήτε. ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον* ‘Live by it. (so) Many deceivers withdrew into the world.’ 2 John 1:6-7. *ὅτι* ‘so’ connects two paragraphs, not two clauses. The previous clause *ἵνα ἐν αὐτῇ περιπατήτε* ‘live by it’ 2 John 1:6 is weakly related to the next. *ὅτι* ‘so’ introduces an entirely new topic about the deceivers and their influence. It ends the instruction about the importance of the audience following God’s commands. *ὅτι* ‘so’ marks the precise location of a new section and paragraph. *ὅτι* ‘so’ is like a discourse marker meaning ‘so ..., now I am moving on to a new topic’. The best way to translate *ὅτι* ‘so’ is with section, paragraph, and punctuation unit divisions. *ὅτι* ‘so’ connects sections. Since the audience is urged to remain faithful to the commands, (so) they must reject and avoid the influence of the deceivers. The new section begins with *ὅτι* ‘so’.

74. For example, *καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρὸς. καὶ νῦν ἐρωτῶ σε, κυρία.* ‘Similarly, the father gave us a command. (and now) I urge you, lady.’ 2 John 1:4-5. *καὶ νῦν* ‘and now’ is a strong interruption to the previous subject. The elder is discussing conduct of the children, and shifts to giving instructions to the recipients. *καὶ νῦν* ‘and now’ signals that the following clause is not part of the previous paragraph.

75. For example, *εἴ τις ἔρχεται πρὸς ὑμᾶς· καὶ ταύτην τὴν διδασχὴν οὐ φέρει* ‘suppose someone comes to you (and) he does not teach this’ 2 John 1:10. This is a compound condition supposition. The connector *καὶ* ‘and’ binds the two conditions into one case to begin the condition.

ship between units,⁷⁶ display the *attitude* of the author,⁷⁷ *predict* the knowledge of the audience,⁷⁸ or provide *time-sensitive* information to the audience.⁷⁹

Figure 11. Examine backwards reference.



Define clause dependencies.

Some word, usually the action, represents a clause in its dependency relationship to other clauses. Some clause in every paragraph unit is dependent on a clause outside the unit. This slave-master relationship between clauses is a *clause dependency*.

In many cases, that master clause is remote. *Backward reference* is when a clause in a paragraph depends on a distant predecessor.⁸⁰

76. For example, καὶ στόμα πρὸς στόμα λαλῆσαι· ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη 'then we can speak directly—that way, you can be completely happy' 2 John 1:12. The boundary marker establishes a cause-and-effect relationship between the two paragraphs

77. For example, ἐχάρην λίαν 'it made me very happy' 2 John 1:4. The qualifier λίαν 'very' intensifies the emotions of the elder expressed in the new paragraph

78. For example, αὕτη ἡ ἐντολὴ ἐστίν· καθὼς ἠκούσατε ἀπ' ἀρχῆς 'this is the command—(just as) you heard the same from the start' 2 John 1:6. καθὼς 'just as' suggests that the audience already is aware of the command. This makes the direction to obey the commands a reminder. It is not new information—the recipients are already completely aware.

79. For example, καὶ νῦν ἐρωτῶ σε, κυρία '(and now) I urge you, lady' 2 John 1:5. The directions that follow are urgent. καὶ νῦν 'and now' provides no new information—every new statement occurs at the present moment, that is, 'now'. This is trivial and obvious. The purpose for beginning the paragraph with καὶ νῦν 'and now' is to underscore that there is no opportunity for delay. The recipients must urgently and quickly implement the directions. The deceivers threaten the imminent health of the congregation

80. For example, the elder suddenly addresses the lady with some instructions, καὶ νῦν ἐρωτῶ σε, κυρία 'I urge you, lady' 2 John 1:5. The immediately previous discussion is about the conduct of her children. Both the subject and theme shift. But, the clause dependency also shifts: By referencing himself as the subject, ἐρωτῶ 'I urge', the elder points back to the first clause of the letter, ὁ πρεσβύτερος ἐκλεκτῇ κυρία 'from the elder, to the special lady' 2 John 1:1. This backward reference provides additional evidence of a separate paragraph unit. See 'Figure 11. Examine backwards reference.' on page 65.

Backward reference can mark the shift between paragraph units. Typically, the action of a clause depends on a close predecessor, usually the immediately preceding clause. When the dependency jumps to a more remote location, this can identify a paragraph or section break.

The grammatical commentary details the dependencies for each word and clause. The end of each section displays a figure with clause dependencies. These figures, in particular, are useful for identifying paragraph divisions. This provides another method to isolate paragraph and section breaks.

Ancient manuscripts possess unit divisions.

Ancient grammarians discuss punctuation.

Isocrates, in an early fourth century BC treatise on rhetoric, refers to a written place marker,

*Starting from the paragraph mark, read them the passage about the military leadership.*⁸¹

Aristotle, in a mid-fourth century BC treatise on persuasion, refers to punctuation that terminates a sentence,

*A sentence should end with a short syllable. The end should not be obvious because of the author nor his punctuation. It must be because of the rhythm.*⁸²

Dionysius Thrax, in his second century BC grammatical treatise, devotes an entire section to written punctuation.⁸³ In the section titled, “Examine punctuation,” Dionysius refers to different levels of punctuation boundary markers,

There are three punctuation marks: a period, a colon, and a comma.

- 1. A period marks the end of a complete thought.*
- 2. A colon marks a dependent clause.*
- 3. A comma marks an incomplete thought. It is a phrase.*

How is a comma different in punctuation? It differs by time. The pause for other punctuation is longer. The pause for a comma is quite short.

These statements about punctuation are sensible only if ancient Greek authors use written punctuation marks.

Ancient manuscripts contain punctuation.

Ancient Greek manuscripts contain punctuation. It is more inconsistent and less rigorous than English convention—Greek conventions would be meaningless in English, anyway. Because of the great variety, it is not possible to merely transliterate the manuscript punctuation into English. Furthermore, the original location of punctuation in the original biblical manuscripts is uncertain because the autographs⁸⁴ are lost.

81. ἀρξάμενος ἀπὸ τῆς παραγραφῆς ἀνάγνωθι τὰ περὶ τῆς ἡγεμονίας αὐτοῖς, Isocrates, *Panegyricus* 15.59.

82. ἀλλὰ δεῖ τῆ μακροῦ ἀποκόπτεσθαι, καὶ δῆλην εἶναι τὴν τελευτὴν μὴ διὰ τὸν γραφέα, μηδὲ διὰ τὴν παραγραφὴν, ἀλλὰ διὰ τὸν ῥυθμόν, Aristotle, *The Art of Rhetoric* 3.8.

83. Read a translation of the entire work in 'Appendix F. Examine Dionysius Thrax.' on page <?>.

84. An *autograph* is the original document produced by an author. It is distinct from any later copies or editions.

A translator must devise the best location for divisions by consulting the manuscript evidence, examining the grammar, and considering the context.

Some claim that ancient biblical manuscripts have little or no punctuation.⁸⁵ But they do. Ancient manuscripts contain *extensive* division and punctuation marks, including biblical manuscripts. The punctuation may be more sparse, varied, and irregular than modern English. Different manuscripts may display different conventions. However, the existing punctuation in early manuscripts of 2 John significantly helps identify unit divisions.

Figure 12. Examine punctuation in the letter of Arrios Eudaimon.

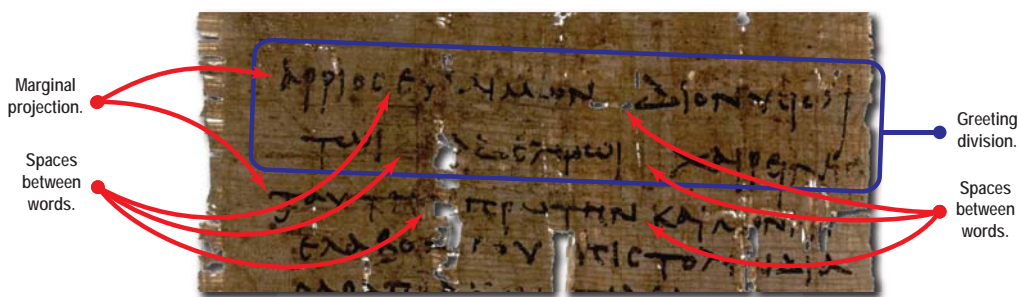
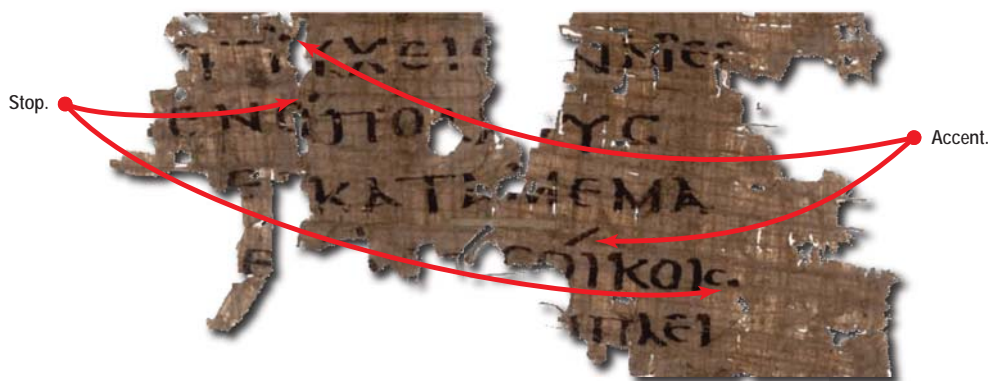


Figure 13. Examine punctuation in Xenophon, Oxyrhynchus 36.2750.



Many manuscripts contain word, sentence, paragraph, section divisions, and other punctuation.⁸⁶ Unit divisions and punctuation are abundant in ancient manuscripts.

85. Greg Stafford, "Punctuation in Early Greek New Testament Texts," *Elihu Online Papers*, no. 3 (Elihu Books, 2010), pp. 1-25, http://www.elihubooks.com/data/elihu_online_papers/000/000/003/Elihu_Online_Papers_3_Punctuation_in_early_NT_texts_9.4.2010_Greg_Stafford_revised_2.7.2011.pdf lists many of these claims. See the claims by Michael W. Palmer in the *Greek Language and Linguistics* blog, "Punctuation in Ancient Greek Texts, Part 1," internet, <https://www.greeklanguage.blog/?p=657>.

86. View the clear spaces between words and sentences in the second century letter of Arrios Eudaimon, *Oxyrhynchus* 31.2559, online at <http://163.1.169.40/gsdll/collect/POxy/index/assoc/HASH014c/718ecdfa.dir/POxy.v0031.n2559.a.01.hires.jpg>, 'Figure 12. Examine punctuation in the letter of Arrios Eudaimon.' on page 67. View the accents, breathing, and punctuation in the second century manuscript of Xenophon, *Oxyrhynchus* 36.2750, online at <http://163.1.169.40/gsdll/collect/POxy/index/assoc/HASH0110/df2a8119.dir/POxy.v0036.n2750.a.01.hires.jpg>, 'Figure 13. Examine punctuation in Xenophon, Oxyrhynchus 36.2750.' on page 67. Observe the horizontal bars in the first century manuscript of Thucydides, *Oxyrhynchus* 49.3451, online at <http://163.1.169.40/gsdll/collect/POxy/index/assoc/HASH0127/3e74823a.dir/POxy.v0049.n3451.a.01.hires.jpg>, 'Figure 6. Examine punctuation in Thucydides, Oxyrhynchus 49.3451.' on page <?>. View the Oxyrhynchus papyri collection at http://www.papyrology.ox.ac.uk/POxy/papyri/the_papyri.html. Examples of punctuation are numerous. Punctuation is ubiquitous even in the earliest manuscripts.

Figure 14. Examine punctuation in Thucydides, Oxyrhynchus 49.3451.

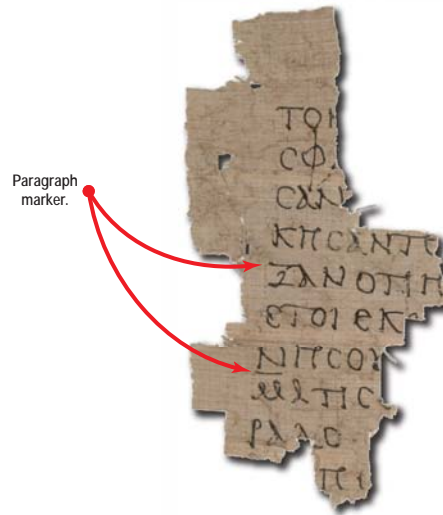
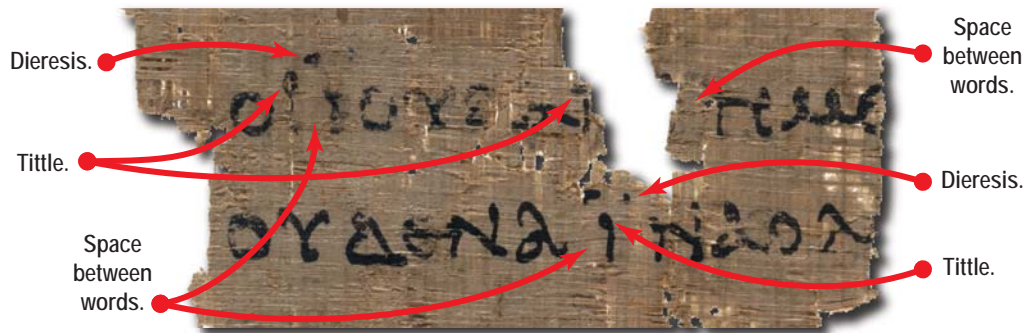


Figure 15. Examine punctuation in papyrus 52.



Early biblical manuscripts contain word divisions and other punctuation. Ancient manuscripts do not use word divisions universally. However, some manuscripts separate words with an untypically large space. Papyrus 52⁸⁷ has some punctuation, including word spaces. It places a *dieresis*⁸⁸ over some letters. It places a *tittle*⁸⁹ over the letter iota. Papyrus 137⁹⁰ contains spaces between words, diaresoi, and a *contraction*.⁹¹ Papy-

87. Rylands Library Greek papyrus 457, papyrus 52, is located at the John Rylands Library, The University of Manchester, Manchester, England. View the manuscript online at <http://www.library.manchester.ac.uk/search-resources/guide-to-special-collections/st-john-fragment/>, 'Figure 15. Examine punctuation in papyrus 52.' on page 68. Papyrus 52 is currently the oldest catalogued manuscript of the Christian Bible. A copyist manufactured it about 125.

88. A dieresis is a mark added above a letter. One purpose of the dieresis is to indicate that a vowel is not part of a vowel combination with another letter. The dieresis is usually represented as two dots over the letter, for example, γαῖω 'Gaius' 3 John 1:1. However, it serves a sort of punctuation in some cases, for example, the initial iota in ἴνα 'so that' John 18:32, 18:37, 2 John 1:5, 1:6, 1:8, 1:12, is not next to another vowel. The dieresis in ἴνα serves as a word and sentence division. It effectively substitutes for punctuation. This may not be the intention of the copyist, but it is the effect.

89. A tittle is a dot placed over a letter. It is a distinguishing mark for the letter iota.

90. Papyrus 137, *Oxyrhynchus* 83.5345, is located at the Ashmolean Museum, Oxford University, in Oxford, England. View the manuscript online at <https://www.ees.ac.uk/Handlers/Download.ashx?IDMF=45d9d9f7-8df4-4e8f-9eb5-9af2b048ef60>. It is a late second/early third century manuscript, 'Figure 8. Examine punctuation in papyrus 137.' on page <?>.

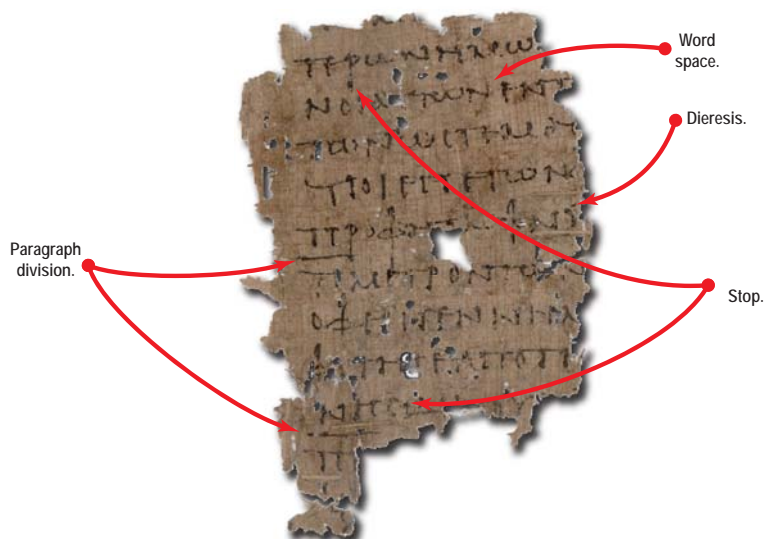
91. Contractions for sacred names are common in biblical manuscripts.

rus 77⁹² contains many stops, paragraph markers, dieresis, and word spaces. Papyrus 9⁹³ contains contractions and word spaces. These are merely representatives—many other early biblical manuscripts contain punctuation marks.⁹⁴

Figure 16. Examine punctuation in papyrus 137.



Figure 17. Examine punctuation in papyrus 77.



92. Papyrus 77, *Oxyrhynchus* 34.2683, is located at the Sackler Library, Oxford University, in Oxford, England. View the manuscript online at <http://163.1.169.40/gsd/collect/POxy/index/assoc/HASH015d/3359431f.dir/POxy.v0034.n2683.b.01.hires.jpg>, 'Figure 9. Examine punctuation in papyrus 77.' on page <?>. It is a late second century manuscript.

93. Papyrus 9, *Oxyrhynchus* 3.402, is located at the Houghton Library, Harvard University, in Brookline, Massachusetts. View the manuscript online at [https://iif.lib.harvard.edu/manifests/view/drs:10651370\\$1i](https://iif.lib.harvard.edu/manifests/view/drs:10651370$1i), 'Figure 10. Examine punctuation in papyrus 9.' on page <?>. It is an early third century manuscript.

94. This includes numerous second century biblical papyri, for example, papyri 4, 21, 32, 46, 64, 66, 75, 90, 98, 103, 104.

Horizontal space can break clauses, sentences, paragraphs, and divisions. The space can be the width of many letters, one letter, short, or very subtle. A line *break* in the middle of a line is usually a stronger division. In certain cases, the end of a clause occurs at the *end of a line*. Context alone must identify this division.

Vertical space can separate larger sections of text, such as *book* divisions. Vertical space includes starting the text on a *new page*, a *new column*, or leaving *blank space*.

Letter variation can indicate a division. The letter might be larger. The letter might extend above or below the baseline. The letter might project into the margin, usually in the left margin. The letter might include decorations or use colored ink.

Figure 22. Examine punctuation in Menander.



Special punctuation indicates division. A *marginal* dieresis in the far left margin indicates a unit division. A horizontal *bar*⁹⁹ over the first letter in a new line indicates a division. The bar occurs even in cases where a clause division is actually in the previous line. Sometimes a marginal dieresis, an initial bar, or horizontal space occur together.

Scribes and correctors also insert *section division systems* in the margins. A single manuscript might include multiple division systems, written by different parties at different times. One common system is the *Eusebian sections*, otherwise known as the *Ammonian sections*. Some manuscripts contain page, leaf, and folio *numbering*.

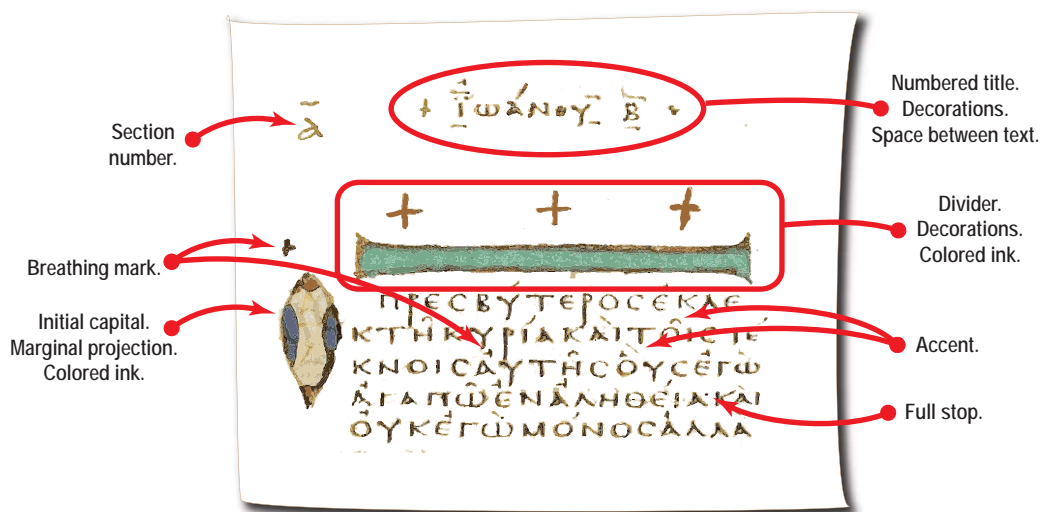
Among the earliest manuscripts, only Vaticanus 1209 (B 03)¹⁰⁰ has a numbered division system for 2 John. Longer books in this manuscript have multiple simultaneous

99. Some call this bar a *paraglyphus*. Examine the numerous paragraphoi in the third century BC manuscript of Menander *Sicyonians*, held at the Institut de Papyrologie de la Sorbonne, Université de Paris, MP 3 1308.1, inventory 2272e. Also note the decoration and title below the text. View the manuscript at <http://www.papyrologie.paris-sorbonne.fr/photos/2092272.jpg>, 'Figure 22. Examine punctuation in Menander.' on page 72.

100. Codex Vaticanus Graecum 1209, Wettstein siglum B, Gregory-Aland 03, is currently located in the Vatican Library in the Vatican City. View this manuscript online at http://digi.vatlib.it/view/MSS_Vat.gr.1209, 'Figure 15. Examine punctuation in Vaticanus 1209 (B 03).' on page <?>. The critical edition is *Bibliorum Sacrorum Graecorum Codex Vaticanus B*. Vaticanus is a fourth century manuscript, but it likely represents a much earlier ancestor.

systems. Because 2 John is so short, it contains only one of the systems. It has only two divisions, $\bar{\alpha}$ and \bar{B} .

Figure 23. Examine punctuation in Vaticanus 1209 (B 03).



Scribes copied the earliest existing manuscripts of 2 John long after the production of the autograph. So, no single manuscript represents the punctuation and division system of the original text with any certainty. However, the complete set functions as an early interpretation of punctuation and division.

Manuscript and grammatical features are useful for identifying divisions. However, this is still an art. It not completely scientific.¹⁰¹ In the end, the interpreter must carefully determine the best division location. Language is subtle.

Some manuscript evidence is faint. In some cases, it is so faint that it is difficult to evaluate the evidence with certainty. This is usually not the case, but it is in a small minority of cases. It would be better to examine the manuscripts directly, with the naked eye or with image enhancing technology.¹⁰² However, this is not possible within the scope of this analysis.

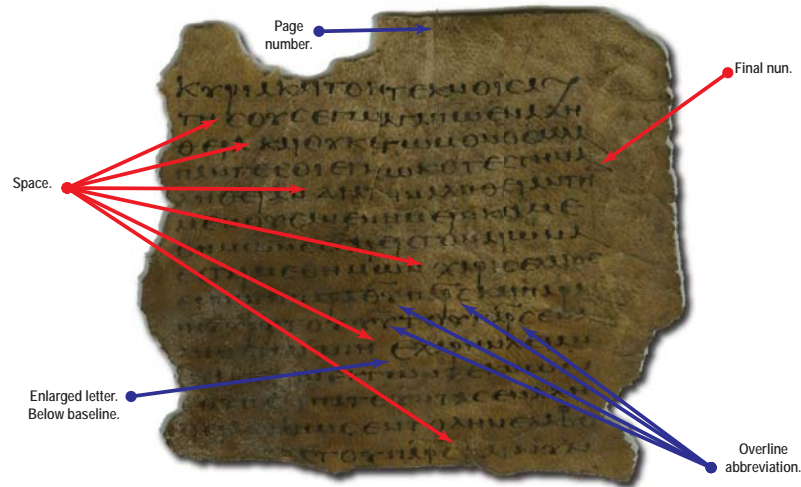
There are a significant number of early manuscripts of 2 John. When considered with context and syntactical markers, the manuscript evidence can corroborate grammatical evidence for unit divisions.

Examine and compare early manuscript division markers in ‘Table 4. Examine punctuation in the early manuscripts of 2 John.’ on page 42.

101. This is not a complete embarrassment. Even *science* is artistic and subjective, and not completely objective or ‘scientific’.

102. It would be particularly useful to directly inspect the palimpsest manuscript Vaticanus 2061 (048) with image enhancement.

Figure 24. Examine punctuation in Antinoopolis 012 (0232).



Summarize some conclusions.

Manuscript unit divisions provide an ancient commentary on unit divisions. While they are irregularly applied in any particular manuscript, collectively they provide important corroborating evidence for clause, paragraph, and section divisions.

Grammar provides the most important evidence of unit division.

Each clause has an action, possibly implied, but usually explicit. Most have a clause connector or some other boundary marker.

Identify the relationships between paragraphs to form complete paragraph and section units. A paragraph unit has a distinct theme or topic from its neighbors. These units are corroborated by boundary markers and backwards reference.

Punctuation and format in translation is still an art. However, this art is significantly aided by considering the formal evidence.

Pay careful attention to unit divisions in translation. Consider the best formatting techniques to communicate the original intent to the intended audience.

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