

1 John 1:1 .

.	Greek	Strong's	Origin
What	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was from the beginning,	ἀρχῆς (archēs)	746: beginning, origin	from archó
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have heard,	ἀκηκόαμεν (akēkoamen)	191: to hear, listen	from a prim. word mean. hearing
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have seen	ἑώρακάμεν (eōrakamen)	3708: to see, perceive, attend to	a prim. verb
with our eyes,	ὀφθαλμοῖς (ophthalmois)	3788: the eye	from a prim. root op- and an uncertain root
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have looked	ἐθεασάμεθα (etheasametha)	2300: to behold, look upon	of uncertain origin
at and touched	ἐψηλάφησαν (epsēlaphēsan)	5584: to feel or grope about	probably from psalló and haphaó (to handle)
with our hands,	χεῖρες (cheires)	5495: the hand	a prim. word
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the Word	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó

of Life--

ζωῆς
(zōēs)

2222: life

from zaó

KJV Lexicon

ο **relative pronoun - accusative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

απ **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αρχης **noun - genitive singular feminine**

arche ar-khay': beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

ο **relative pronoun - accusative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ακηκοαμεν **verb - second perfect active indicative - first person - attic**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ο **relative pronoun - accusative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εωρακαμεν **verb - perfect active indicative - first person - attic**

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμοις **noun - dative plural masculine**

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

ημων personal pronoun - first person genitive plural
hemon hay-mone': of (or from) us -- our (company), us, we.

ο relative pronoun - accusative singular neuter
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εθεασαμεθα verb - aorist middle deponent indicative - first person
theaomai theh-ah'-om-ahee: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αι definite article - nominative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρες noun - nominative plural feminine
cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

ημων personal pronoun - first person genitive plural
hemon hay-mone': of (or from) us -- our (company), us, we.

εψηλαφησαν verb - aorist active indicative - third person
pselaphao psay-laf-ah'-o: to manipulate, i.e. verify by contact; figuratively, to search for -- feel after, handle, touch.

περι preposition
peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογου noun - genitive singular masculine
logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωης **noun - genitive singular feminine**
zoe dzo-ay': life -- life(-time).

1 John 1:2 .

.	Greek	Strong's	Origin
and the life	ζωή (zōē)	2222: life	from zaó
was manifested,	ἐφανερώθη (ephanerōthē)	5319: to make visible, make clear	from phaneros
and we have seen	ἐώρακαμεν (eōrakamen)	3708: to see, perceive, attend to	a prim. verb
and testify	μαρτυροῦμεν (martouroumen)	3140: to bear witness, testify	from martus
and proclaim	ἀπαγγέλλομεν (apangellomen)	518: to report, announce	from apo and aggeló
to you the eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life,	ζωήν (zōēn)	2222: life	from zaó
which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
was with the Father	πατέρα (patera)	3962: a father	a prim. word
and was manifested	ἐφανερώθη (ephanerōthē)	5319: to make visible, make clear	from phaneros
to us --			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωη **noun - nominative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

εφανερωθη **verb - aorist passive indicative - third person singular**

phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εωρακαμεν **verb - perfect active indicative - first person - attic**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαρτυρομεν **verb - present active indicative - first person**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απαγγελλομεν **verb - present active indicative - first person**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωην **noun - accusative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνιον **adjective - accusative singular feminine**

aionios **ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

ητις **relative pronoun - nominative singular feminine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εφανερωθη **verb - aorist passive indicative - third person singular**

phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

1 John 1:3 .

.	Greek	Strong's	Origin
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have seen	ἑώρακάμεν (eōrakamen)	3708: to see, perceive, attend to	a prim. verb

and heard	ἀκηκόαμεν (akēkoamen)	191: to hear, listen	from a prim. word mean. hearing
we proclaim	ἀπαγγέλλομεν (apangellomen)	518: to report, announce	from apo and aggeló
to you also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you too	καὶ (kai)	2532: and, even, also	a prim. conjunction
may have	ἔχητε (echēte)	2192: to have, hold	a prim. verb
fellowship	κοινωνίαν (koinōnian)	2842: fellowship	from koinónos
with us; and indeed	καὶ (kai)	2532: and, even, also	a prim. conjunction
our fellowship	κοινωνία (koinōnia)	2842: fellowship	from koinónos
is with the Father,	πατρὸς (patros)	3962: a father	a prim. word
and with His Son	υἱοῦ (uiou)	5207: a son	a prim. word
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

o [relative pronoun - accusative singular neuter](#)

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εωρακαμεν verb - perfect active indicative - first person - attic

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακηκοαμεν verb - second perfect active indicative - first person - attic

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

απαγγελλομεν verb - present active indicative - first person

apaggello ap-ang-el'-lo: to announce -- bring word (again), declare, report, shew (again), tell.

υμιν personal pronoun - second person dative plural

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

κοινωνιαν noun - accusative singular feminine

koinonia koy-nohn-ee'-ah: partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction -- (to) communicate(-ation), communion, (contri-)distribution, fellowship.

εχητε verb - present active subjunctive - second person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

μεθ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοινωνία noun - nominative singular feminine

koinonia koy-nohn-ee'-ah: partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction -- (to) communicate(-ation), communion, (contri-)distribution, fellowship.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημετερα possessive pronoun - first person nominative plural feminine
hemeteros hay-met'-er-os: our -- our, your (by a different reading).

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιου noun - genitive singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιησου noun - genitive singular masculine

Jesus **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

1 John 1:4 .

.	Greek	Strong's	Origin
These things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
we write,	γράφομεν (graphomen)	1125: to write	a prim. verb
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that our joy	χαρὰ (chara)	5479: joy, delight	from chairó
may be made complete.	πεπληρωμένη (peplērōmenē)	4137: to make full, to complete	from plérés

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

γραφομεν **verb - present active indicative - first person**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humim **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

iva conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαρά noun - nominative singular feminine

chara khar-ah': cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

η verb - present subjunctive - third person singular

o o: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

πεπληρωμενη verb - perfect passive participle - nominative singular feminine

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

1 John 1:5 .

.	Greek	Strong's	Origin
This	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the message	ἀγγελία (angelia)	31a: a message	from aggelos
we have heard	ἀκηκόαμεν (akēkoamen)	191: to hear, listen	from a prim. word mean. hearing
from Him and announce	ἀναγγέλλομεν (anangellomen)	312: to bring back word, announce	from ana and aggeló
to you, that God	θεὸς (theos)	2316: God, a god	of uncertain origin
is Light,	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
and in Him there is no	οὐκ (ouk)	3756: not, no	a prim. word
darkness	σκοτία	4653: darkness	from skotos

	(skotia)		
at all.	οὐδεμία (oudemia)	3762: no one, none	from oude and heis

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΣΤΙΝ verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αυτη demonstrative pronoun - nominative singular feminine

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγγελια noun - nominative singular feminine

aggelia **ang-el-ee'-ah**: an announcement, i.e. (by implication) precept -- message.

ην relative pronoun - accusative singular feminine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ακηκοαμεν verb - second perfect active indicative - first person - attic

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

απ preposition

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναγγελλομεν verb - present active indicative - first person
anaggello an-ang-el'-lo: to announce (in detail) -- declare, rehearse, report, show, speak, tell.

υμιν personal pronoun - second person dative plural
humin hoo-min': to (with or by) you -- ye, you, your(-selves).

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

φως noun - nominative singular neuter
phos foke: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

εστιν verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σκοτια noun - nominative singular feminine
skotia skot-ee'-ah: dimness, obscurity -- dark(-ness).

εν preposition
en en: in, at, (up-)on, by, etc.

αυτω personal pronoun - dative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουκ particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

οὐδεμία **adjective - nominative singular feminine**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

1 John 1:6 .

.	Greek	Strong's	Origin
If	Ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we say		3004: to say	a prim. verb
that we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
fellowship	κοινωνίαν (koinōnian)	2842: fellowship	from koinónos
with Him and [yet] walk	περιπατῶμεν (peripatōmen)	4043: to walk	from peri and pateó
in the darkness,	σκότει (skotei)	4655: darkness	a prim. word
we lie	ψευδόμεθα (pseudometha)	5574: to lie	from a root pseud-
and do not practice	ποιουῖμεν (poioumen)	4160: to make, do	a prim. word
the truth;	ἀληθείαν (alētheian)	225: truth	from aléthés

KJV Lexicon

εάν **conditional**

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-

soever), whether (or), to whom, (who-)so(-ever).

ειπωμεν verb - second aorist active subjunctive - first person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

κοινωνιαν noun - accusative singular feminine

koinonia koy-nohn-ee'-ah: partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction -- (to) communicate(-ation), communion, (contri-)distribution, fellowship.

εχομεν verb - present active indicative - first person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

μετ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκοτει noun - dative singular neuter

skotos skot'-os: shadiness, i.e. obscurity -- darkness.

περιπατωμεν verb - present active subjunctive - first person

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

ψευδομεθα verb - present middle or passive indicative - first person

pseudomai psyoo'-dom-ah-ee: to utter an untruth or attempt to deceive by falsehood -- falsely, lie.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ποιουμεν verb - present active indicative - first person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθειαν noun - accusative singular feminine

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

1 John 1:7 .

.	Greek	Strong's	Origin
but if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we walk	περιπατῶμεν (peripatōmen)	4043: to walk	from peri and pateó
in the Light	φωτὶ (phōti)	5457: light	cont. of phaos (light, daylight); from the same as phainó
as He Himself	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
is in the Light,	φωτὶ (phōti)	5457: light	cont. of phaos (light, daylight); from the same as phainó
we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
fellowship	κοινωνίαν (koinōnian)	2842: fellowship	from koinónos
with one another,	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun
and the blood	αἷμα (aima)	129: blood	of uncertain origin

of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
His Son	υἱοῦ (uiou)	5207: a son	a prim. word
cleanses	καθαρίζει (katharizei)	2511: to cleanse	from katharos
us from all	πάσης (pasēs)	3956: all, every	a prim. word
sin.	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó

KJV Lexicon

ἐάν **conditional**

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δέ **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

τῷ **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωτί **noun - dative singular neuter**

phos foke: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

περιπατῶμεν **verb - present active subjunctive - first person**

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

ὥς **adverb**

hos hoke: which how, i.e. in that manner (very variously used, as follows)

αυτος **personal pronoun - nominative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

εν **preposition**

en **en'**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωτι **noun - dative singular neuter**

phos **foce'**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

κοινωνιαν **noun - accusative singular feminine**

koinonia **koy-nohn-ee'-ah'**: partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction -- (to) communicate(-ation), communion, (contri-)distribution, fellowship.

εχομεν **verb - present active indicative - first person**

echo **ekh'-o'**: (used in certain tenses only) a primary verb; to hold

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αλληλων **reciprocal pronoun - genitive plural masculine**

allelon **al-lay'-lone'**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

και **conjunction**

kai **kahee'**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - nominative singular neuter**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιμα **noun - nominative singular neuter**

haima **hah'-ee-mah'**: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

ιησου **noun - genitive singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine Christos khris-tos' : anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
του definite article - genitive singular masculine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
υιου noun - genitive singular masculine huios hwee-os' : a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.
αυτου personal pronoun - genitive singular masculine autos ow-tos' : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
καθαριζει verb - present active indicative - third person singular katharizo kath-ar-id'-zo : to cleanse -- (make) clean(-se), purge, purify.
ημας personal pronoun - first person accusative plural hemas hay-mas' : us -- our, us, we.
απο preposition apo apo' : off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)
πασης adjective - genitive singular feminine pas pas : apparently a primary word; all, any, every, the whole
αμαρτιας noun - genitive singular feminine hamartia ham-ar-tee'-ah : a sin (properly abstract) -- offence, sin(-ful).

1 John 1:8 .

.	Greek	Strong's	Origin
If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we say		3004: to say	a prim. verb
that we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word

sin,	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
we are deceiving	πλανῶμεν (planōmen)	4105: to cause to wander, to wander	from plané
ourselves	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and the truth	ἀλήθεια (alētheia)	225: truth	from aléthés
is not in us.			

KJV Lexicon

εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ειπωμεν verb - second aorist active subjunctive - first person

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αμαρτιαν noun - accusative singular feminine

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

ουκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εχομεν verb - present active indicative - first person

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

εαυτους reflexive pronoun - third person accusative plural masculine

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

πλανωμεν verb - present active indicative - first person planao plan-ah'-o : to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
η definite article - nominative singular feminine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αληθεια noun - nominative singular feminine aletheia al-ay'-thi-a : truth -- true, truly, truth, verity.
ουκ particle - nominative ou oo : no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
εστιν verb - present indicative - third person singular esti es-tee' : he (she or it) is; also (with neuter plural) they are
εν preposition en en : in, at, (up-)on, by, etc.
ημιν personal pronoun - first person dative plural hemin hay-meen' : to (or for, with, by) us -- our, (for) us, we.

1 John 1:9 .

.	Greek	Strong's	Origin
If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we confess	ὁμολογῶμεν (omologōmen)	3670: to speak the same, to agree	from homologos (of one mind)
our sins,	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
He is faithful	πιστός (pistos)	4103: faithful, reliable	from peithó
and righteous	δίκαιος (dikaios)	1342: correct, righteous, by impl. innocent	from diké

to forgive	ἀφῆ (aphē)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
us our sins	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
and to cleanse	καθαρίση (katharisē)	2511: to cleanse	from katharos
us from all	πάσης (pasēs)	3956: all, every	a prim. word
unrighteousness.	ἀδικίας (adikias)	93: injustice, unrighteousness	from adikos

KJV Lexicon

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ομολογωμεν **verb - present active subjunctive - first person**

homologeo **hom-ol-og-eh'-o**: to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιας **noun - accusative plural feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

πιστος **adjective - nominative singular masculine**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δικαιος adjective - nominative singular masculine

dikaïos dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

αφη verb - second aorist active subjunctive - third person singular

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιας noun - accusative plural feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθαριση verb - aorist active subjunctive - third person singular

katharizo kath-ar-id'-zo: to cleanse -- (make) clean(-se), purge, purify.

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

πασης adjective - genitive singular feminine

pas pas: apparently a primary word; all, any, every, the whole

αδικιας noun - genitive singular feminine

adikia ad-ee-kee'-ah: (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act) -- iniquity, unjust, unrighteousness, wrong.

1 John 1:10 .

.	Greek	Strong's	Origin
If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we say		3004: to say	a prim. verb
that we have not sinned,	ἡμαρτήκαμεν (ēmartēkamen)	264: to miss the mark, do wrong, sin	from an early root hamart-
we make	ποιούμεν (poioumen)	4160: to make, do	a prim. word
Him a liar	ψεύστην (pseustēn)	5583:	a liar
and His word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
is not in us.			

KJV Lexicon

ἐάν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

εἰπωμεν verb - second aorist active subjunctive - first person

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ὅτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐχ particle - nominative

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ημαρτηκαμεν verb - perfect active indicative - first person

hamartano ham-ar-tan'-o: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

ψευστην noun - accusative singular masculine

pseustes psyoos-tace': a falsifier -- liar.

ποιουμεν verb - present active indicative - first person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος noun - nominative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουκ particle - nominative

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

εν preposition

en en: in, at, (up-)on, by, etc.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

1 John 2:1 .

.	Greek	Strong's	Origin
My little children,	Τεκνία (teknia)	5040: a little child	dim. of teknon
I am writing	γράφω (graphō)	1125: to write	a prim. verb
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
to you so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may not sin.	ἀμάρτητε (amartēte)	264: to miss the mark, do wrong, sin	from an early root hamart-
And if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
sins,	ἀμάρτη (amartē)	264: to miss the mark, do wrong, sin	from an early root hamart-
we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
an Advocate	παράκλητον (paraklēton)	3875: called to one's aid	from parakaleó
with the Father,	πατέρα (patera)	3962: a father	a prim. word
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
the righteous;	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké

KJV Lexicon

ΤΕΚΝΙΑ **noun - vocative plural neuter**

teknon **tek-nee'-on**: an infant, i.e. (plural figuratively) darlings (Christian converts) -- little children.;

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

ΤΑΥΤΑ **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

γραφω **verb - present active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αμαρτητε **verb - second aorist active subjunctive - second person**

hamartano **ham-ar-tan'-o**: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

αμαρτη **verb - second aorist active subjunctive - third person singular**
hamartano **ham-ar-tan'-o**: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

παρακλητον **noun - accusative singular masculine**
parakletos **par-ak'-lay-tos**: an intercessor, consoler -- advocate, comforter.

εχομεν **verb - present active indicative - first person**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ιησουν **noun - accusative singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστον **noun - accusative singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

δικαιον **adjective - accusative singular masculine**
dikaios **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

1 John 2:2 .

.	Greek	Strong's	Origin
and He Himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
is the propitiation	ἱλάσμος (ilasmos)	2434: propitiation	from hilaskomai
for our sins;	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanō
and not for ours	ἡμετέρων (ēmeterōn)	2251: our	poss. pronoun from hēmeis

only,	μόνον (monon)	3440: merely	adverb from monos
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction
for [those of] the whole	ὅλου (olou)	3650: whole, complete	a prim. word
world.	κόσμου (kosmou)	2889: order, the world	a prim. word

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αὐτος personal pronoun - nominative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἵλασμος noun - nominative singular masculine

hilasmos hil-as-mos': atonement, i.e. (concretely) an expiator -- propitiation.

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

περί preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

των definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἁμαρτιῶν noun - genitive plural feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

ἡμῶν personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

των definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημετερων possessive pronoun - first person genitive plural feminine

hemeteros hay-met'-er-os: our -- our, your (by a different reading).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μονον adverb

monon mon'-on: merely -- alone, but, only.

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ολου adjective - genitive singular masculine

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμου noun - genitive singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

1 John 2:3 .

.	Greek	Strong's	Origin
By this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
we know	γινώσκωμεν (ginōskomen)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that we have come to know	ἐγνώκαμεν (egnōkamen)	1097: to come to know, recognize, perceive	from a prim. root gnó-
Him, if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we keep	τηρώμεν (tērōmen)	5083: to watch over, to guard	from a prim. word téros (a guard)
His commandments.	ἐντολάς (entolas)	1785: an injunction, order, command	from entellomai

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καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐν preposition

en en: in, at, (up-)on, by, etc.

τούτῳ demonstrative pronoun - dative singular neuter

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

γινώσκωμεν verb - present active indicative - first person

ginosko ghin-oc'e'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγνωκαμεν verb - perfect active indicative - first person
ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εαν conditional
ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τας definite article - accusative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντολας noun - accusative plural feminine
entole en-tol-ay': injunction, i.e. an authoritative prescription -- commandment, precept.

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τηρωμεν verb - present active subjunctive - first person
tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

1 John 2:4 .

.	Greek	Strong's	Origin
The one who says,	λέγων (legōn)	3004: to say	a prim. verb
"I have come to know	ἔγνωκα (egnōka)	1097: to come to know, recognize, perceive	from a prim. root gnó-
Him," and does not keep	τηρῶν (tērōn)	5083: to watch over, to guard	from a prim. word téros (a guard)
His commandments,	ἐντολὰς (entolas)	1785: an injunction, order, command	from entellomai
is a liar,	ψεύστης (pseustēs)	5583:	a liar
and the truth	ἀληθεία (alētheia)	225: truth	from aléthés

is not in him;

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εγνωκα **verb - perfect active indicative - first person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντολας **noun - accusative plural feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τηρων **verb - present active participle - nominative singular masculine**

tereo **tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by

extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

ψευστης **noun - nominative singular masculine**
pseustes **psyoos-tace'**: a falsifier -- liar.

ΕΣΤΙ **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΝ **preposition**
en **en**: in, at, (up-)on, by, etc.

ΤΟΥΤΩ **demonstrative pronoun - dative singular neuter**
toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθεια **noun - nominative singular feminine**
aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

ΟΥΚ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΕΣΤΙ **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

1 John 2:5 .

.	Greek	Strong's	Origin
but whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
keeps	τηρεῖ (têrē)	5083: to watch over, to guard	from a prim. word téros (a guard)
His word,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó

in him the love	ἀγάπη (agapē)	26: love, goodwill	from agapaō
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
has truly	ἀληθῶς (alēthōs)	230: truly	adverb from aléthés
been perfected.	τετελείωται (teteleiōtai)	5048: to bring to an end, to complete, perfect	from teleios
By this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
we know	γινώσκομεν (ginōskomen)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that we are in Him:			

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ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δ **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αν **particle**

an an: denoting a supposition, wish, possibility or uncertainty

τηρη **verb - present active subjunctive - third person singular**

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

του **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

αληθως **adverb**

alethos **al-ay-thoce'**: truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τουτω **demonstrative pronoun - dative singular neuter**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπη **noun - nominative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τετελειωται **verb - perfect passive indicative - third person singular**

teleioo **tel-i-o'-o**: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τουτω **demonstrative pronoun - dative singular neuter**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

γινωσκομεν **verb - present active indicative - first person**

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΕΝ preposition

en en: in, at, (up-)on, by, etc.

ΑΥΤΩ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΣΜΕΝ verb - present indicative - first person

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

1 John 2:6 .

.	Greek	Strong's	Origin
the one who says	λέγων (legōn)	3004: to say	a prim. verb
he abides	μένειν (menein)	3306: to stay, abide, remain	a prim. verb
in Him ought	ὀφείλει (opheilei)	3784: to owe	a prim. word
himself	αὐτῷ (autō)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
to walk	περιεπάτησεν (periepatēsen)	4043: to walk	from peri and pateó
in the same manner		3779: in this way, thus	adverb from houtos,
as He walked.	περιπατεῖν (peripatein)	4043: to walk	from peri and pateó

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μενειν **verb - present active infinitive**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

οφειλει **verb - present active indicative - third person singular**

opheilo **of-i'-lo**: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

καθως **adverb**

kathos **kath-oc'e'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εκεινος **demonstrative pronoun - nominative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

περιπατησεν **verb - aorist active indicative - third person singular**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτος **personal pronoun - nominative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ΠΕΡΙΠΑΤΕΙΝ verb - present active infinitive

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

1 John 2:7 .

.	Greek	Strong's	Origin
Beloved,	Ἀγαπητοί (agapētoi)	27: beloved	from agapaó
I am not writing	γράφω (graphō)	1125: to write	a prim. verb
a new	καινήν (kainēn)	2537: new, fresh	a prim. word
commandment	ἐντολήν (entolēn)	1785: an injunction, order, command	from entellomai
to you, but an old	παλαιάν (palaian)	3820: old, ancient	from palai
commandment	ἐντολήν (entolēn)	1785: an injunction, order, command	from entellomai
which	ἥν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have had	εἶχετε (eichete)	2192: to have, hold	a prim. verb
from the beginning;	ἀρχῆς (archēs)	746: beginning, origin	from archó
the old	παλαιά (palaia)	3820: old, ancient	from palai
commandment	ἐντολή (entolē)	1785: an injunction, order, command	from entellomai
is the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó

which	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have heard.	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing

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αδελφοι **noun - vocative plural masculine**

adephos ad-el-fos': a brother near or remote -- brother.

οὐκ **particle - nominative**

ou oo': no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εντολην **noun - accusative singular feminine**

entole en-tol-ay': injunction, i.e. an authoritative prescription -- commandment, precept.

καινην **adjective - accusative singular feminine**

kainos kahee-nos': new (especially in freshness) -- new.

γραφω **verb - present active indicative - first person singular**

grapho graf'-o': to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

αλλ **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εντολην **noun - accusative singular feminine**

entole en-tol-ay': injunction, i.e. an authoritative prescription -- commandment, precept.

παλαιαν **adjective - accusative singular feminine**

palaaios pal-ah-yos': antique, i.e. not recent, worn out -- old.

ην **relative pronoun - accusative singular feminine**

hos hos': the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΕΙΧΕΤΕ **verb - imperfect active indicative - second person**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

απὸ **apo' apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αρχῆς **noun - genitive singular feminine**
arche **ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

ἡ **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐντολὴ **noun - nominative singular feminine**
entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

ἡ **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παλαιά **adjective - nominative singular feminine**
palaios **pal-ah-yos'**: antique, i.e. not recent, worn out -- old.

ἐστί **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ὁ **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λόγος **noun - nominative singular masculine**
logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ὃν **relative pronoun - accusative singular masculine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἠκούσατε **verb - aorist active indicative - second person**
akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

απὸ **apo' apo'**: off, i.e. away (from something near), in various senses (of place, time, or

relation; literal or figurative)

αρχης **noun - genitive singular feminine**

arche ar-khay': beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

1 John 2:8 .

.	Greek	Strong's	Origin
On the other hand,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
I am writing	γράφω (graphō)	1125: to write	a prim. verb
a new	καινήν (kainēn)	2537: new, fresh	a prim. word
commandment	ἐντολήν (entolēn)	1785: an injunction, order, command	from entellomai
to you, which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is TRUE	ἀληθές (alēthes)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)
in Him and in you, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
the darkness	σκοτία (skotia)	4653: darkness	from skotos
is passing away	παράγεται (paragetai)	3855: to lead by, to pass by or away	from para and agó
and the TRUE	ἀληθινόν (alēthinon)	228: true.	from aléthés
Light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
is already	ἤδη (ēdē)	2235: already	a prim. adverb of time
shining.	φαίνει (phainei)	5316: to bring to light, to cause to appear	from a prim. root

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παλιν **adverb**

palin **pal'-in**: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

εντολην **noun - accusative singular feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

καινην **adjective - accusative singular feminine**

kainos **kahee-nos'**: new (especially in freshness) -- new.

γραφω **verb - present active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αληθες **adjective - accusative singular neuter**

alethes **al-ay-thace'**: true (as not concealing) -- true, truly, truth.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκοτια **noun - nominative singular feminine**
skotia **skot-ee'-ah**: dimness, obscurity -- dark(-ness).

παραγεται **verb - present middle indicative - third person singular**
parago **par-ag'-o**: to lead near, i.e. (reflexively or intransitively) to go along or away -- depart, pass (away, by, forth).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - nominative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φως **noun - nominative singular neuter**
phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

το **definite article - nominative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθινον **adjective - nominative singular neuter**
alethinos **al-ay-thee-nos'**: truthful -- true.

ηδη **adverb**
ede **ay'-day**: even now -- already, (even) now (already), by this time.

φαινει **verb - present active indicative - third person singular**
phaino **fah'-ee-no**: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

1 John 2:9 .

■			
.	Greek	Strong's	Origin

The one who says	λέγων (legōn)	3004: to say	a prim. verb
he is in the Light	φωτὶ (phōti)	5457: light	cont. of phaos (light, daylight); from the same as phainó
and [yet] hates	μισῶν (misōn)	3404: to hate	from misos (hatred)
his brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
is in the darkness	σκοτία (skotia)	4653: darkness	from skotos
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
now.	ἄρτι (arti)	737: just now	of uncertain origin

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγων verb - present active participle - nominative singular masculine

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εν preposition

en **en**: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωτι noun - dative singular neuter

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

εἶναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον **noun - accusative singular masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μισων **verb - present active participle - nominative singular masculine**

miseo **mis-eh'-o**: to detest (especially to persecute); by extension, to love less -- hate(-ful).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκοτια **noun - dative singular feminine**

skotia **skot-ee'-ah**: dimness, obscurity -- dark(-ness).

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

εως **conjunction**

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

αρτι **adverb**

arti **ar'-tee**: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

1 John 2:10 .

.	Greek	Strong's	Origin
The one who loves	ἀγαπῶν	25: to love	of uncertain origin

	(agapōn)		
his brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
abides	μένει (menei)	3306: to stay, abide, remain	a prim. verb
in the Light	φωτὶ (phōti)	5457: light	cont. of phaos (light, daylight); from the same as phainó
and there is no	οὐκ (ouk)	3756: not, no	a prim. word
cause for stumbling	σκάνδαλον (skandalon)	4625: a stick for bait (of a trap), generally a snare, a stumbling block, an offense	of uncertain origin
in him.			

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπων **verb - present active participle - nominative singular masculine**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον **noun - accusative singular masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωτι noun - dative singular neuter

phos fose: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

μενει verb - present active indicative - third person singular

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σκανδαλον noun - nominative singular neuter

skandalon skan'-dal-on: a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin) -- occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

εν preposition

en en: in, at, (up-)on, by, etc.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

1 John 2:11 .

.	Greek	Strong's	Origin
But the one who hates	μισῶν (misōn)	3404: to hate	from misos (hatred)
his brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
is in the darkness	σκοτία (skotia)	4653: darkness	from skotos

and walks	περιπατεῖ (peripatei)	4043: to walk	from peri and pateó
in the darkness,	σκοτία (skotia)	4653: darkness	from skotos
and does not know		3609a: to have seen or perceived, hence to know	perf. of eidon
where		4226: where?	interrog. adverb from the same as posos
he is going	ὑπάγει (upagei)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
the darkness	σκοτία (skotia)	4653: darkness	from skotos
has blinded	ἐτύφλωσεν (etuphlōsen)	5186: to blind, to make blind	from tuphlos
his eyes.	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μισων verb - present active participle - nominative singular masculine

miseo **mis-eh'-o**: to detest (especially to persecute); by extension, to love less -- hate(-ful).

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον **noun - accusative singular masculine**
adelphos ad-el-fos': a brother near or remote -- brother.

αυτου **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**
en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκοτια **noun - dative singular feminine**
skotia skot-ee'-ah: dimness, obscurity -- dark(-ness).

εστιν **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**
en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκοτια **noun - dative singular feminine**
skotia skot-ee'-ah: dimness, obscurity -- dark(-ness).

περιπατει **verb - present active indicative - third person singular**
peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ **particle - nominative**
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδεν **verb - perfect active indicative - third person singular**
eido i'-do: to see; by implication, (in the perfect tense only) to know

που particle

που poo: as adverb of place, somewhere, i.e. nearly -- about, a certain place.

υπαγει verb - present active indicative - third person singular

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκοτια noun - nominative singular feminine

skotia skot-ee'-ah: dimness, obscurity -- dark(-ness).

ετυφλωσεν verb - aorist active indicative - third person singular

tuphloo toof-lo'-o: to make blind, i.e. (figuratively) to obscure -- blind.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους noun - accusative plural masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 John 2:12 .

.	Greek	Strong's	Origin
I am writing	Γράφω (graphō)	1125: to write	a prim. verb
to you, little children,	τεκνία (teknia)	5040: a little child	dim. of teknon
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
your sins	ἁμαρτίαι (amartiai)	266: a sin, failure	from hamartanó

have been forgiven	ἀφεόνται (apheōntai)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
you for His name's	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
sake.	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

KJV Lexicon

γραφω **verb - present active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

τεκνία **noun - vocative plural neuter**

teknion **tek-nee'-on**: an infant, i.e. (plural figuratively) darlings (Christian converts) -- little children.;

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αφεωνται **verb - perfect passive indicative - third person**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιαι **noun - nominative plural feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

to definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα noun - accusative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

αυτου personal pronoun - genitive singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 John 2:13 .

.	Greek	Strong's	Origin
I am writing	γράφω (graphō)	1125: to write	a prim. verb
to you, fathers,	πατέρες (pateres)	3962: a father	a prim. word
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you know	ἐγνώκατε (egnōkate)	1097: to come to know, recognize, perceive	from a prim. root gnó-
Him who has been from the beginning.	ἀρχῆς (archēs)	746: beginning, origin	from archó
I am writing	γράφω (graphō)	1125: to write	a prim. verb
to you, young men,	νεανίσκοι (neaniskoi)	3495: a young man, a youth	from neanias
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you have overcome	νενικήκατε (nenikēkate)	3528: to conquer, prevail	from niké
the evil one.	πονηρόν (ponēron)	4190: toilsome, bad	from poneó (to toil)
I have written	ἔγραψα (egrapsa)	1125: to write	a prim. verb

to you, children,	παιδία (paidia)	3813: a young child	dim. of pais
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you know	ἐγνώκατε (egnōkate)	1097: to come to know, recognize, perceive	from a prim. root gnó-
the Father.	πατέρα (patera)	3962: a father	a prim. word

KJV Lexicon

γραφῶ **verb - present active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ὑμῖν **personal pronoun - second person dative plural**

humín **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

πατέρες **noun - vocative plural masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐγνώκατε **verb - perfect active indicative - second person**

ginosko **ghin-oc'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀπὸ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ἀρχῆς **noun - genitive singular feminine**

arche **ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power,

principality, principle, rule.

γραφω **verb - present active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

νεανίσκοι **noun - vocative plural masculine**

neaniskos **neh-an-is'-kos**: a youth (under forty) -- young man.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

νενικηκατε **verb - perfect active indicative - second person**

nikao **nik-ah'-o**: to subdue -- conquer, overcome, prevail, get the victory.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πονηρον **adjective - accusative singular masculine**

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

γραφω **verb - present active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

παιδια **noun - vocative plural neuter**

paidion **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγνωκατε **verb - perfect active indicative - second person**

ginosko **ghin-oc'e'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πατερα noun - accusative singular masculine

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

1 John 2:14 .

.	Greek	Strong's	Origin
I have written	ἔγραψα (egrapsa)	1125: to write	a prim. verb
to you, fathers,	πατέρες (pateres)	3962: a father	a prim. word
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you know	ἐγνώκατε (egnōkate)	1097: to come to know, recognize, perceive	from a prim. root gnó-
Him who has been from the beginning.	ἀρχῆς (archēs)	746: beginning, origin	from archó
I have written	ἔγραψα (egrapsa)	1125: to write	a prim. verb
to you, young men,	νεανίσκοι (neaniskoi)	3495: a young man, a youth	from neanias
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you are strong,	ἰσχυροί (ischuroi)	2478: strong, mighty	from ischuó
and the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
abides	μένει (menei)	3306: to stay, abide, remain	a prim. verb
in you, and you have overcome	νενικηκατε (nenikēkate)	3528: to conquer, prevail	from niké

the evil one.

πονηρον
(ponēron)

4190: toilsome, bad

from poneó (to toil)

KJV Lexicon

εγραψα **verb - aorist active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

πατερες **noun - vocative plural masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγνωκατε **verb - perfect active indicative - second person**

ginosko **ghin-ocē'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αρχης **noun - genitive singular feminine**

arche **ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

εγραψα **verb - aorist active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

νεανίσκοι **noun - vocative plural masculine**

neaniskos **neh-an-is'-kos**: a youth (under forty) -- young man.

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ισχυροί **adjective - nominative plural masculine**

ischuros **is-khoo-ros'**: forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

εἰστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος **noun - nominative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **teh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

μένει **verb - present active indicative - third person singular**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ΝΕΝΙΚΗΚΑΤΕ **verb - perfect active indicative - second person**
nikao **nik-ah'-o**: to subdue -- conquer, overcome, prevail, get the victory.

ΤΟΝ **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΟΝΗΡΟΝ **adjective - accusative singular masculine**
poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

1 John 2:15 .

.	Greek	Strong's	Origin
Do not love	ἀγαπάτε (agapate)	25: to love	of uncertain origin
the world	κόσμον (kosmon)	2889: order, the world	a prim. word
nor	μηδὲ (mēde)	3366: but not, and not	from mé and de
the things in the world.	κόσμῳ (kosmō)	2889: order, the world	a prim. word
If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
loves	ἀγαπᾷ (agapa)	25: to love	of uncertain origin
the world,	κόσμον (kosmon)	2889: order, the world	a prim. word
the love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
of the Father	πατὴρ (patros)	3962: a father	a prim. word

is not in him.

KJV Lexicon

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αγαπατε **verb - present active imperative - second person**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον **noun - accusative singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμω **noun - dative singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

αγαπα verb - present active subjunctive - third person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον noun - accusative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπη noun - nominative singular feminine

agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

εν preposition

en en: in, at, (up-)on, by, etc.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 John 2:16 .

.	Greek	Strong's	Origin
For all	παᾶν (pan)	3956: all, every	a prim. word
that is in the world,	κόσμῳ (kosmō)	2889: order, the world	a prim. word
the lust	ἐπιθυμία (epithumia)	1939: desire, passionate longing, lust	from epithumeó
of the flesh	σαρκὸς (sarkos)	4561: flesh	a prim. word
and the lust	ἐπιθυμία (epithumia)	1939: desire, passionate longing, lust	from epithumeó
of the eyes	ὀφθαλμῶν (ophthalmōn)	3788: the eye	from a prim. root op- and an uncertain root
and the boastful pride	ἀλαζονεία (alazoneia)	212: boastfulness	from alazón
of life,	βίου (biou)	979: life, living	a prim. word
is not from the Father,	πατρὸς (patros)	3962: a father	a prim. word
but is from the world.	κόσμου (kosmou)	2889: order, the world	a prim. word

KJV Lexicon

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παν adjective - nominative singular neuter

pas pas: apparently a primary word; all, any, every, the whole

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμω noun - dative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιθυμια noun - nominative singular feminine

epithumia ep-ee-thoo-mee'-ah: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκος noun - genitive singular feminine

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιθυμια noun - nominative singular feminine

epithumia ep-ee-thoo-mee'-ah: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμων noun - genitive plural masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλαζονεια noun - nominative singular feminine

alazoneia al-ad-zon-i'-a: braggadocio, i.e. (by implication) self-confidence -- boasting, pride.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βιου noun - genitive singular masculine

bios bee'-os: life, i.e. (literally) the present state of existence; by implication, the means of livelihood -- good, life, living.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμου noun - genitive singular masculine

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

ΕΣΤΙΝ **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

1 John 2:17 .

.	Greek	Strong's	Origin
The world	κόσμος (kosmos)	2889: order, the world	a prim. word
is passing away,	παράγεται (paragetai)	3855: to lead by, to pass by or away	from para and agó
and [also] its lusts;	ἐπιθυμία (epithumia)	1939: desire, passionate longing, lust	from epithumeó
but the one who does	ποιῶν (poiōn)	4160: to make, do	a prim. word
the will	θέλημα (thelēma)	2307: will	from theló
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
lives	μένει (menei)	3306: to stay, abide, remain	a prim. verb
forever.	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration

KJV Lexicon

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κόσμος noun - nominative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

παράγεται verb - present middle indicative - third person singular

parago par-ag'-o: to lead near, i.e. (reflexively or intransitively) to go along or away -- depart, pass (away, by, forth).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιθυμία noun - nominative singular feminine

epithumia ep-ee-thoo-mee'-ah: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ποιων verb - present active participle - nominative singular masculine

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θέλημα noun - accusative singular neuter

thelema thel'-ay-mah: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
μενει verb - present active indicative - third person singular
meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.
εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αιωνα noun - accusative singular masculine
aion ahee-ohn': an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

1 John 2:18 .

.	Greek	Strong's	Origin
Children,	Παιδία (paidia)	3813: a young child	dim. of pais
it is the last	ἐσχάτη (eschatē)	2078: last, extreme	of uncertain origin
hour;	ώρα (ōra)	5610: a time or period, an hour	a prim. word
and just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as you heard	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
that antichrist	ἀντίχριστος (antichristos)	500: antichrist, (one who opposes Christ)	from anti and Christos
is coming,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
even	καὶ (kai)	2532: and, even, also	a prim. conjunction

now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
many	πολλοὶ (polloi)	4183: much, many	a prim. word
antichrists	ἀντίχριστοι (antichristoi)	500: antichrist, (one who opposes Christ)	from anti and Christos
have appeared;	γεγόνασιν (gegonasin)	1096: to come into being, to happen, to become	from a prim. root gen-
from this	ὅθεν (othen)	3606: from where, for which reason	from hos,
we know	γινώσκομεν (ginōskomen)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that it is the last	ἐσχάτη (eschatē)	2078: last, extreme	of uncertain origin
hour.	ώρα (ōra)	5610: a time or period, an hour	a prim. word

KJV Lexicon

παιδία **noun - vocative plural neuter**

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

εσχατη **adjective - nominative singular feminine**

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

ωρα **noun - nominative singular feminine**

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθως adverb

kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ηκουσατε verb - aorist active indicative - second person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αντιχριστος noun - nominative singular masculine

antichristos an-tee'-khris-tos: an opponent of the Messiah -- antichrist.

ερχεται verb - present middle or passive deponent indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

αντιχριστοι noun - nominative plural masculine

antichristos an-tee'-khris-tos: an opponent of the Messiah -- antichrist.

πολλοι adjective - nominative plural masculine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

γεγονασιν verb - second perfect active indicative - third person

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

οθεν adverb

hothen hoth'-en: from which place or source or cause (adverb or conjunction) -- from thence, (from) whence, where(-by, -fore, -upon).

γινωσκομεν verb - present active indicative - first person

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εσχατη adjective - nominative singular feminine

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

ωρα noun - nominative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ΕΣΤΙV verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

1 John 2:19 .

.	Greek	Strong's	Origin
They went	ἐξῆλθαν (exēlthan)	1831: to go or come out of	from ek and erchomai
out from us, but they were not [really] of us; for if	ἐἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
they had been		1510: I exist, I am	a prol. form of a prim. and defective verb
of us, they would have remained	μεμενήκεισαν (memenēkeisan)	3306: to stay, abide, remain	a prim. verb
with us; but [they went out], so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that it would be shown	φανερῶθῳσιν (phanerōthōsin)	5319: to make visible, make clear	from phaneros
that they all	πάντες (pantes)	3956: all, every	a prim. word
are not of us.			

KJV Lexicon

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ἡμῶν personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ἐξῆλθον verb - second aorist active indicative - third person

exerchomai ex-er'-khom-ahēe: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ἀλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἦσαν verb - imperfect indicative - third person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ἡμῶν personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γὰρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἦσαν verb - imperfect indicative - third person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion

proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

μεμνηκεισαν **verb - pluperfect active indicative - third person**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

μεθ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

φανερωθωσιν **verb - aorist passive subjunctive - third person**

phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

εξ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

1 John 2:20 .

.	Greek	Strong's	Origin
But you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
an anointing	χρῖσμα (chrisma)	5545: an anointing, unction	from chrió
from the Holy One,	ἁγίου (agiou)	40: sacred, holy	from a prim. root
and you all	πάντες (pantes)	3956: all, every	a prim. word
know.		3609a: to have seen or perceived, hence to know	perf. of eidon

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμεῖς personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

χρῖσμα noun - accusative singular neuter

chrisma khris'-mah: an unguent or smearing, i.e. (figuratively) the special endowment (chrism) of the Holy Spirit -- anointing, unction.

ἐχετε verb - present active indicative - second person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αγιου **adjective - genitive singular masculine**

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οιδατε **verb - perfect active indicative - second person**

eido i'-do: to see; by implication, (in the perfect tense only) to know

παντα **adjective - accusative plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

1 John 2:21 .

.	Greek	Strong's	Origin
I have not written	ἔγραψα (egrapsa)	1125: to write	a prim. verb
to you because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
the truth,	ἀλήθειαν (alētheian)	225: truth	from aléthés
but because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you do know		3609a: to have seen or perceived, hence to know	perf. of eidon
it, and because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
no	πᾶν (pan)	3956: all, every	a prim. word
lie	ψεῦδος (pseudos)	5579: a falsehood, untruth, lie	from pseudomai
is of the truth.	ἀληθείας (alētheias)	225: truth	from aléthés

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οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εγραψα **verb - aorist active indicative - first person singular**

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ὅτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οἶδατε **verb - perfect active indicative - second person**

eido i'-do: to see; by implication, (in the perfect tense only) to know

τὴν **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀληθειαν **noun - accusative singular feminine**

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

ἀλλ **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ὅτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οἶδατε **verb - perfect active indicative - second person**

eido i'-do: to see; by implication, (in the perfect tense only) to know

αυτην **personal pronoun - accusative singular feminine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οτι **conjunction**
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παν **adjective - nominative singular neuter**
pas pas: apparently a primary word; all, any, every, the whole

ψευδος **noun - nominative singular neuter**
pseudos psyoo'-dos: a falsehood -- lie, lying.

εκ **preposition**
ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθειας **noun - genitive singular feminine**
aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

ουκ **particle - nominative**
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

1 John 2:22 .

.	Greek	Strong's	Origin
Who	Τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is the liar	ψεύστης (pseustēs)	5583:	a liar
but the one who denies	ἀρνούμενος (arnoumenos)	720: to deny, say no	of uncertain origin

that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
is the Christ?	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the antichrist,	ἀντίχριστος (antichristos)	500: antichrist, (one who opposes Christ)	from anti and Christos
the one who denies	ἄρνούμενος (arnoumenos)	720: to deny, say no	of uncertain origin
the Father	πατέρα (patera)	3962: a father	a prim. word
and the Son.	υἱόν (uion)	5207: a son	a prim. word

KJV Lexicon

τις **interrogative pronoun - nominative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψευστης **noun - nominative singular masculine**

pseustes psyoos-tace': a falsifier -- liar.

ει **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀρνουμενος **verb - present middle or passive deponent participle - nominative singular masculine**
arneomai **ar-neh'-om-ahee**: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ουκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος noun - nominative singular masculine

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ουτος demonstrative pronoun - nominative singular masculine

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αντιχριστος noun - nominative singular masculine

antichristos **an-tee'-khris-tos**: an opponent of the Messiah -- antichrist.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀρνούμενος **verb - present middle or passive deponent participle - nominative singular masculine**
 arneomai **ar-neh'-om-ahee**: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

τοῦ definite article - accusative singular masculine
 ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατέρα noun - accusative singular masculine
 pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

καί conjunction
 kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοῦ definite article - accusative singular masculine
 ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υἱὸν noun - accusative singular masculine
 huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

1 John 2:23 .

.	Greek	Strong's	Origin
Whoever	πᾶς (pas)	3956: all, every	a prim. word
denies	ἀρνούμενος (arnoumenos)	720: to deny, say no	of uncertain origin
the Son	υἱὸν (uion)	5207: a son	a prim. word
does not have	ἔχει (echei)	2192: to have, hold	a prim. verb
the Father;	πατέρα (patera)	3962: a father	a prim. word
the one who confesses	ὁμολογῶν (omologōn)	3670: to speak the same, to agree	from homologos (of one mind)
the Son	υἱὸν (uion)	5207: a son	a prim. word
has	ἔχει (echei)	2192: to have, hold	a prim. verb

the Father	πατέρα (patera)	3962: a father	a prim. word
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρνούμενος **verb - present middle or passive deponent participle - nominative singular masculine**

arneomai ar-neh'-om-ahee: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον **noun - accusative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ουδε **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατέρα **noun - accusative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

εχει **verb - present active indicative - third person singular**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

1 John 2:24 .

.	Greek	Strong's	Origin
As for you, let that abide	μενέτω (menetō)	3306: to stay, abide, remain	a prim. verb
in you which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you heard	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
from the beginning.	ἀρχῆς (archēs)	746: beginning, origin	from archó
If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you heard	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
from the beginning	ἀρχῆς (archēs)	746: beginning, origin	from archó
abides	μείνη (meinē)	3306: to stay, abide, remain	a prim. verb
in you, you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
will abide	μενεῖτε (meneite)	3306: to stay, abide, remain	a prim. verb
in the Son	υἱῷ (uiō)	5207: a son	a prim. word
and in the Father.	πατρὶ (patri)	3962: a father	a prim. word

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υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ου **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ηκουσατε **verb - aorist active indicative - second person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αρχης **noun - genitive singular feminine**

arche **ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

μενετω **verb - present active imperative - third person singular**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

μεινη **verb - aorist active subjunctive - third person singular**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue,

dwell, endure, be present, remain, stand, tarry (for), thine own.

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αρχης **noun - genitive singular feminine**

arche **ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

ηκουσατε **verb - aorist active indicative - second person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιω **noun - dative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρι **noun - dative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ΜΕΝΕΙΤΕ **verb - future active indicative - second person**

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

1 John 2:25 .

.	Greek	Strong's	Origin
This	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the promise	ἐπαγγελία (epangelia)	1860: a summons, a promise	from epaggellomai
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He Himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
made	ἐπηγγείλατο (epēngeilato)	1861: to proclaim, to promise	from epi and aggeló
to us: eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life.	ζωήν (zōēn)	2222: life	from zaó

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καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αὕτη **demonstrative pronoun - nominative singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

η	definite article - nominative singular feminine	ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
επαγγελια	noun - nominative singular feminine	epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.
ην	relative pronoun - accusative singular feminine	hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
αυτος	personal pronoun - nominative singular masculine	autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
επηγγειλατο	verb - aorist middle deponent indicative - third person singular	epaggello ep-ang-el'-lo: to announce upon (reflexively), i.e. (by implication) to engage to do something, to assert something respecting oneself -- profess, (make) promise.
ημιν	personal pronoun - first person dative plural	hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.
την	definite article - accusative singular feminine	ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ζωην	noun - accusative singular feminine	zoe dzo-ay': life -- life(-time).
την	definite article - accusative singular feminine	ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αιωνιον	adjective - accusative singular feminine	aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

1 John 2:26 .

.	Greek	Strong's	Origin
These things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I have written	ἔγραψα (egrapsa)	1125: to write	a prim. verb

to you concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
those	τῶν (tōn)	3588: the	the def. art.
who are trying to deceive	πλανώντων (planōntōn)	4105: to cause to wander, to wander	from plané
you.			

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

εγραψα **verb - aorist active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humim **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλανωντων **verb - present active participle - genitive plural masculine**

planao **plan-ah'-o**: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

1 John 2:27 .

.	Greek	Strong's	Origin
As for you, the anointing	χρῖσμα (chrisma)	5545: an anointing, unction	from chrió
which	ὃ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you received	ἔλαβετε (elabete)	2983: to take, receive	from a prim. root lab-
from Him abides	μένει (menei)	3306: to stay, abide, remain	a prim. verb
in you, and you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
no	οὐ (ou)	3756: not, no	a prim. word
need	χρεῖαν (chreian)	5532: need, business	akin to chraomai
for anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
to teach	διδάσκη (didaskē)	1321: to teach	a redupl. caus. form of daó (to learn)
you; but as His anointing	χρῖσμα (chrisma)	5545: an anointing, unction	from chrió
teaches	διδάσκει (didaskei)	1321: to teach	a redupl. caus. form of daó (to learn)
you about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
all things,	πάντων (pantōn)	3956: all, every	a prim. word
and is true	ἀληθές (alēthes)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)
and is not a lie,	ψεῦδος (pseudos)	5579: a falsehood, untruth, lie	from pseudomai

and just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as it has taught	ἐδίδαξεν (edidaxen)	1321: to teach	a redupl. caus. form of daó (to learn)
you, you abide	μένετε (menete)	3306: to stay, abide, remain	a prim. verb
in Him.			

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χρisma noun - nominative singular neuter

chrisma khris'-mah: an unguent or smearing, i.e. (figuratively) the special endowment (chrism) of the Holy Spirit -- anointing, unction.

ο relative pronoun - nominative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ελαβετε verb - second aorist active indicative - second person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

απ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper

personal pronoun) of the other persons

εν preposition

en **en**: in, at, (up-)on, by, etc.

υμιν personal pronoun - second person dative plural

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

μενει verb - present active indicative - third person singular

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

χρειαν noun - accusative singular feminine

chreia **khri'-ah**: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

εχετε verb - present active indicative - second person

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ινα conjunction

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

τις indefinite pronoun - nominative singular masculine

tis **tis**: some or any person or object

διδασκη verb - present active subjunctive - third person singular

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

υμας personal pronoun - second person accusative plural

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αλλ conjunction

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ως adverb

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αυτο personal pronoun - nominative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

χρῖσμα noun - nominative singular neuter

chrisma khris'-mah: an unguent or smearing, i.e. (figuratively) the special endowment (chrism) of the Holy Spirit -- anointing, unction.

διδασκει verb - present active indicative - third person singular

didasko did-as'-ko: to teach (in the same broad application) -- teach.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

παντων adjective - genitive plural neuter

pas pas: apparently a primary word; all, any, every, the whole

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αληθες adjective - nominative singular neuter

alethes al-ay-thace': true (as not concealing) -- true, truly, truth.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ψευδος noun - nominative singular neuter

pseudos psyoo'-dos: a falsehood -- lie, lying.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

καθως **adverb**

kathos **kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εδιδαξεν **verb - aorist active indicative - third person singular**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

μενειτε **verb - future active indicative - second person**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 John 2:28 .

.	Greek	Strong's	Origin
Now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
little children,	τεκνία (teknia)	5040: a little child	dim. of teknon
abide	μένετε (menete)	3306: to stay, abide, remain	a prim. verb
in Him, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that when	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
He appears,	φανερωθῇ (phanerōthē)	5319: to make visible, make clear	from phaneros
we may have	σχῶμεν	2192: to have, hold	a prim. verb

	(schōmen)		
confidence	παρρησίαν (parrēsian)	3954: freedom of speech, confidence	from pas and rhēsis (speech)
and not shrink	αἰσχυνθῶμεν (aischunthōmen)	153: to dishonor, make ashamed	from aischos (shame, disgrace)
away	ἀπ' (ap)	575: from, away from	a preposition and a prim. particle
from Him in shame		153: to dishonor, make ashamed	from aischos (shame, disgrace)
at His coming.	παρουσία (parousia)	3952: a presence, a coming	from the pres. part. of pareimi

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καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

τεκνία noun - vocative plural neuter

teknon tek-nee'-on: an infant, i.e. (plural figuratively) darlings (Christian converts) -- little children.;

μενετε verb - present active imperative - second person

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

εν preposition

en en: in, at, (up-)on, by, etc.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

iva conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

φανερωθη verb - aorist passive subjunctive - third person singular

phaneroo fan-er-o'-o: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

εχωμεν verb - present active subjunctive - first person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

παρησιαν noun - accusative singular feminine

parrhesia par-rhay-see'-ah: all out-spokenness, i.e. frankness, bluntness, publicity; by implication, assurance -- bold (-ly, -ness, -ness of speech), confidence, freely, openly, plainly(-ness).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αισχυνθωμεν verb - aorist passive subjunctive - first person

aischunomai ahee-skhoo'-nom-ahee: to feel shame (for oneself) -- be ashamed.

απ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρουσια noun - dative singular feminine

parousia par-oo-see'-ah: a being near, (by implication) physically, aspect -- coming, presence.

αυτου **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 John 2:29 .

.	Greek	Strong's	Origin
If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you know		3609a: to have seen or perceived, hence to know	perf. of eidon
that He is righteous,	δίκαιος (dikaios)	1342: correct, righteous, by impl. innocent	from diké
you know	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that everyone	πᾶς (pas)	3956: all, every	a prim. word
also		2532: and, even, also	a prim. conjunction
who practices	ποιῶν (poiōn)	4160: to make, do	a prim. word
righteousness	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
is born	γενένηται (gennētai)	1080: to beget, to bring forth	from genna (descent, birth)
of Him.			

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εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ειδητε **verb - perfect active subjunctive - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δικαιος **adjective - nominative singular masculine**

dikaio **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

γινωσκετε **verb - present active indicative - second person**

ginosko **ghin-oc'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιων **verb - present active participle - nominative singular masculine**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικαιοσυνην **noun - accusative singular feminine**

dikaio **sune dik'-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

εξ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γεννηται **verb - perfect passive indicative - third person singular**

gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

1 John 3:1 .

.	Greek	Strong's	Origin
See		3708: to see, perceive, attend to	a prim. verb
how great	ποταπήν (potapēn)	4217: from what country?	from prim. roots and
a love	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
the Father	πατήρ (patēr)	3962: a father	a prim. word
has bestowed	δέδωκεν (dedōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
on us, that we would be called	κληθῶμεν (klēthōmen)	2564: to call	a prim. word
children	τέκνα (tekna)	5043: a child (of either sex)	from tikto
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
and [such] we are. For this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
reason	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the world	κόσμος (kosmos)	2889: order, the world	a prim. word
does not know	γινώσκει (ginōskei)	1097: to come to know, recognize, perceive	from a prim. root gnó-

us, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
it did not know	ἐγνώ (egnō)	1097: to come to know, recognize, perceive	from a prim. root gnō-
Him.			

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ΙΔΕΤΕ **verb - second aorist active middle - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ΠΟΤΑΠΗΝ **adjective - accusative singular feminine**

potapos **pot-ap-os'**: interrogatively, whatever, i.e. of what possible sort -- what (manner of).

ΑΓΑΠΗΝ **noun - accusative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

ΔΕΔΩΚΕΝ **verb - perfect active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ΗΜΙΝ **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

Ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΑΤΗΡ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ΙΝΑ **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ΤΕΚΝΑ **noun - accusative plural neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

κληθωμεν verb - aorist passive subjunctive - first person

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

τοουτο demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμος noun - nominative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γινωσκει verb - present active indicative - third person singular

ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εγνω verb - second aorist active indicative - third person singular

ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 John 3:2 .

.	Greek	Strong's	Origin
Beloved,	Ἀγαπητοί (agapētoi)	27: beloved	from agapaó
now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
we are children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and it has not appeared	ἐφανερώθη (ephanerōthē)	5319: to make visible, make clear	from phaneros
as yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
we will be. We know		3609a: to have seen or perceived, hence to know	perf. of eidon
that when	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
He appears,	φανερωθῇ (phanerōthē)	5319: to make visible, make clear	from phaneros
we will be like	ὅμοιοι (omoioi)	3664: like, resembling, the same as	from the same as homou
Him, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
we will see		3708: to see, perceive, attend to	a prim. verb
Him just	καθώς	2531a: according as, just as	from kata and hós

(kathōs)

as He is.

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αγαπητοι **adjective - vocative plural masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

τεκνα **noun - nominative plural neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εσμεν **verb - present indicative - first person**

esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουπω **adverb**

oupo **oo'-po**: not yet -- hitherto not, (no...) as yet, not yet.

εφανερωθη **verb - aorist passive indicative - third person singular**

phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

τι **interrogative pronoun - nominative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εσομεθα **verb - future indicative - first person**

esomai es'-om-ahēe: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

οιδαμεν verb - perfect active indicative - first person

eido i'-do: to see; by implication, (in the perfect tense only) to know

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

φανερωθη verb - aorist passive subjunctive - third person singular

phaneroo fan-er-o'-o: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

ομοιοι adjective - nominative plural masculine

homoios hom'-oy-os: similar (in appearance or character) -- like, + manner.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εσομεθα verb - future indicative - first person

esomai es'-om-ahēe: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οψομεθα verb - future middle deponent indicative - first person

optanomai op-tan'-om-ahēe: appear, look, see, shew self.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καθως adverb

kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

1 John 3:3 .

.	Greek	Strong's	Origin
And everyone	παῖς (pas)	3956: all, every	a prim. word
who has	ἔχων (echōn)	2192: to have, hold	a prim. verb
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
hope	ἐλπίδα (elpida)	1680: expectation, hope	from the same as elpizō
[fixed] on Him purifies	ἀγνίζει (agnizei)	48: to purify, cleanse from defilement	from hagnos
himself,	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as He is pure.	ἀγνός (agnos)	53: free from ceremonial defilement, holy, sacred	from the same as hagnos

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καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πας adjective - nominative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχων **verb - present active participle - nominative singular masculine**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελπιδα **noun - accusative singular feminine**
elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

ταυτην **demonstrative pronoun - accusative singular feminine**
houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

επι **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτω **personal pronoun - dative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

αγνιζει **verb - present active indicative - third person singular**
hagnizo **hag-nid'-zo**: to make clean, i.e. (figuratively) sanctify (ceremonially or morally) -- purify (self).

εαυτον **reflexive pronoun - third person accusative singular masculine**
heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

καθως **adverb**
kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εκεινος **demonstrative pronoun - nominative singular masculine**
ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

αγνος **adjective - nominative singular masculine**
hagnos **hag-nos'**: clean, i.e. (figuratively) innocent, modest, perfect -- chaste, clean, pure.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

1 John 3:4 .

■			
.	Greek	Strong's	Origin

Everyone	Πᾶς (pas)	3956: all, every	a prim. word
who practices	ποιῶν (poiōn)	4160: to make, do	a prim. word
sin	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
practices	ποιεῖ (poiēi)	4160: to make, do	a prim. word
lawlessness;	ἀνομίαν (anomial)	458: lawlessness	from anomos
and sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
is lawlessness.	ἀνομία (anomia)	458: lawlessness	from anomos

KJV Lexicon

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιων **verb - present active participle - nominative singular masculine**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιαν **noun - accusative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανομιαν noun - accusative singular feminine

anomia an-om-ee'-ah: illegality, i.e. violation of law or (genitive case) wickedness -- iniquity, transgress(-ion of) the law, unrighteousness.

ποιει verb - present active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτια noun - nominative singular feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανομια noun - nominative singular feminine

anomia an-om-ee'-ah: illegality, i.e. violation of law or (genitive case) wickedness -- iniquity, transgress(-ion of) the law, unrighteousness.

1 John 3:5 .

.	Greek	Strong's	Origin
You know		3609a: to have seen or perceived, hence to know	perf. of eidon
that He appeared	ἐφανερώθη (ephanerōthē)	5319: to make visible, make clear	from phaneros
in order	ἵνα	2443: in order that, that, so	a prim. conjunction denoting

	(ina)	that	purpose, definition or result
to take away	ἄρῃ (arē)	142: to raise, take up, lift	a prim. verb
sins;	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
and in Him there is no	οὐκ (ouk)	3756: not, no	a prim. word
sin.	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οἶδατε verb - perfect active indicative - second person

eido i'-do: to see; by implication, (in the perfect tense only) to know

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐκεῖνος demonstrative pronoun - nominative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

εφανερώθη verb - aorist passive indicative - third person singular

phaneroo fan-er-o'-o: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

ἵνα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

τὰς definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτια **noun - accusative plural feminine**
hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

αιρο **verb - aorist active subjunctive - third person singular**
airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αμαρτια **noun - nominative singular feminine**
hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

αυτω **personal pronoun - dative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουκ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

1 John 3:6 .

.	Greek	Strong's	Origin
No	παῶς (pas)	3956: all, every	a prim. word
one	παῶς (pas)	3956: all, every	a prim. word
who abides	μένων (menōn)	3306: to stay, abide, remain	a prim. verb
in Him sins;	ἀμαρτάνει (amartanei)	264: to miss the mark, do wrong, sin	from an early root hamart-

no		3956: all, every	a prim. word
one		3956: all, every	a prim. word
who sins	ἁμαρτάνων (amartanōn)	264: to miss the mark, do wrong, sin	from an early root hamart-
has seen	ἑώρακεν (eōraken)	3708: to see, perceive, attend to	a prim. verb
Him or	οὐδὲ (oude)	3761: and not, neither	from ou, and de
knows	ἔγνωκεν (egnōken)	1097: to come to know, recognize, perceive	from a prim. root gnó-
Him.			

KJV Lexicon

πας **adjective - nominative singular masculine**

pas pas: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en en: in, at, (up-)on, by, etc.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μενων **verb - present active participle - nominative singular masculine**

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

ουχ **particle - nominative**

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αμαρτανει verb - present active indicative - third person singular

hamartano ham-ar-tan'-o: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

πας adjective - nominative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτανων verb - present active participle - nominative singular masculine

hamartano ham-ar-tan'-o: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

ουχ particle - nominative

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εωρακεν verb - perfect active indicative - third person singular - attic

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουδε adverb

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

εγνωκεν verb - perfect active indicative - third person singular

ginosko ghin-oc'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 John 3:7 .

■	Greek	Strong's	Origin
Little children,	Τεκνία (teknia)	5040: a little child	dim. of teknon

make sure no one	μηδεῖς (mēdeis)	3367: no one, nothing	from méde and heis
deceives	πλανάτω (planatō)	4105: to cause to wander, to wander	from plané
you; the one who practices	ποιῶν (poiōn)	4160: to make, do	a prim. word
righteousness	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
is righteous,	δίκαιος (dikaios)	1342: correct, righteous, by impl. innocent	from diké
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as He is righteous;	δίκαιος (dikaios)	1342: correct, righteous, by impl. innocent	from diké

KJV Lexicon

ΤΕΚΝΙΑ **noun - vocative plural neuter**

teknon tek-nee'-on: an infant, i.e. (plural figuratively) darlings (Christian converts) -- little children.;

μηδεις **adjective - nominative singular masculine**

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

πλανατω **verb - present active imperative - third person singular**

planao plan-ah'-o: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

υμας **personal pronoun - second person accusative plural**

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιῶν verb - present active participle - nominative singular masculine poieo poy-eh'-o : to make or do (in a very wide application, more or less direct)
την definite article - accusative singular feminine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
δικαιοσύνην noun - accusative singular feminine dikaio sune dik-ah-yos-oo'-nay : equity (of character or act); specially (Christian) justification -- righteousness.
δικαίος adjective - nominative singular masculine dikaio s dik'-ah-yos : equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).
ἐστιν verb - present indicative - third person singular esti es-tee' : he (she or it) is; also (with neuter plural) they are
καθὼς adverb kathos kath-ocē' : just (or inasmuch) as, that -- according to, (according, even) as, how, when.
ἐκεῖνος demonstrative pronoun - nominative singular masculine ekeinos ek-i'-nos : that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.
δικαίος adjective - nominative singular masculine dikaio s dik'-ah-yos : equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).
ἐστιν verb - present indicative - third person singular esti es-tee' : he (she or it) is; also (with neuter plural) they are

1 John 3:8 .

.	Greek	Strong's	Origin
the one who practices	ποιῶν (poiōn)	4160: to make, do	a prim. word
sin	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
is of the devil;	διαβόλου (diabolou)	1228: slanderous, accusing falsely	from diaboló
for the devil	διάβολος (diabolos)	1228: slanderous, accusing falsely	from diaboló

has sinned	ἁμαρτάνει (amartanei)	264: to miss the mark, do wrong, sin	from an early root hamart-
from the beginning.	ἀρχῆς (archēs)	746: beginning, origin	from archó
The Son	υἱὸς (uios)	5207: a son	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
appeared	ἐφανερώθη (ephanerōthē)	5319: to make visible, make clear	from phaneros
for this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
purpose, to destroy	λύση (lusē)	3089: to loose, to release, to dissolve	a prim. verb
the works	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
of the devil.	διαβόλου (diabolou)	1228: slanderous, accusing falsely	from diaballó

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιων **verb - present active participle - nominative singular masculine**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιαν **noun - accusative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

ΕΚ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΤΟΥ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΔΙΑΒΟΛΟΥ adjective - genitive singular masculine

diabolos dee-ab'-ol-os: a traducer; specially, Satan -- false accuser, devil, slanderer.

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΑΠΟ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ΑΡΧΗΣ noun - genitive singular feminine

arche ar-khay': beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

Ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΔΙΑΒΟΛΟΣ adjective - nominative singular masculine

diabolos dee-ab'-ol-os: a traducer; specially, Satan -- false accuser, devil, slanderer.

ΑΜΑΡΤΑΝΕΙ verb - present active indicative - third person singular

hamartano ham-ar-tan'-o: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

ΕΙΣ preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΕΦΑΝΕΡΩΘΗ verb - aorist passive indicative - third person singular

phaneroo fan-er-o'-o: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

λυση **verb - aorist active subjunctive - third person singular**

luo **loo'-o**: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργα **noun - accusative plural neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διαβολου **adjective - genitive singular masculine**

diabolos **dee-ab'-ol-os**: a traducer; specially, Satan -- false accuser, devil, slanderer.

1 John 3:9 .

.	Greek	Strong's	Origin
No	Πᾶς (pas)	3956: all, every	a prim. word
one		3956: all, every	a prim. word
who is born	γεγεννημένος	1080: to beget, to bring forth	from genna (descent, birth)

	(gegennēmenos)		
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
practices	ποιεῖ (poiei)	4160: to make, do	a prim. word
sin,	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
His seed	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
abides	μένει (menei)	3306: to stay, abide, remain	a prim. verb
in him; and he cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
sin,	ἁμαρτάνειν (amartanein)	264: to miss the mark, do wrong, sin	from an early root hamart-
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he is born	γενένηται (gegennētai)	1080: to beget, to bring forth	from genna (descent, birth)
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεννημένος **verb - perfect passive participle - nominative singular masculine**
gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

ἐκ **preposition**
ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ **noun - genitive singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ἁμαρτίαν **noun - accusative singular feminine**
hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

οὐ **particle - nominative**
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ποιεῖ **verb - present active indicative - third person singular**
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ὅτι **conjunction**
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

σπέρμα **noun - nominative singular neuter**
sperma sper'-mah: something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

αὐτοῦ **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐν **preposition**
en en: in, at, (up-)on, by, etc.

αὐτῷ **personal pronoun - dative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μένει **verb - present active indicative - third person singular**
meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυναται verb - present middle or passive deponent indicative - third person singular

dunamai doo'-nam-ahē: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

αμαρτανειν verb - present active infinitive

hamartano ham-ar-tan'-o: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

γεννηται verb - perfect passive indicative - third person singular

gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

1 John 3:10 .

.	Greek	Strong's	Origin
By this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
the children	τέκνα (tekna)	5043: a child (of either sex)	from tikto
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin

and the children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
of the devil	διαβόλου (diabolou)	1228: slanderous, accusing falsely	from diaballó
are obvious:	φανερά (phanera)	5318: visible, manifest	from phainó
anyone	πᾶς (pas)	3956: all, every	a prim. word
who does not practice	ποιῶν (poiōn)	4160: to make, do	a prim. word
righteousness	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
is not of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
nor	καὶ (kai)	2532: and, even, also	a prim. conjunction
the one who does not love	ἀγαπῶν (agapōn)	25: to love	of uncertain origin
his brother.	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

KJV Lexicon

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

τούτω **demonstrative pronoun - dative singular neuter**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

φανερά **adjective - nominative plural neuter**

phaneros **fan-er-os'**: shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

ΤΑ definite article - nominative plural neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΤΕΚΝΑ noun - nominative plural neuter
teknon tek'-non: a child (as produced) -- child, daughter, son.

ΤΟΥ definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΘΕΟΥ noun - genitive singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ΚΑΙ conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΤΑ definite article - nominative plural neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΤΕΚΝΑ noun - nominative plural neuter
teknon tek'-non: a child (as produced) -- child, daughter, son.

ΤΟΥ definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΔΙΑΒΟΛΟΥ adjective - genitive singular masculine
diabolos dee-ab'-ol-os: a traducer; specially, Satan -- false accuser, devil, slanderer.

ΠΑΣ adjective - nominative singular masculine
pas pas: apparently a primary word; all, any, every, the whole

Ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΜΗ particle - nominative
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ΠΟΙΩΝ verb - present active participle - nominative singular masculine
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

δικαιοσύνην **noun - accusative singular feminine**
dikaiosune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

οὐκ **particle - nominative**
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστὶν **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

ἐκ **preposition**
ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ **noun - genitive singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

καὶ **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὁ **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μή **particle - nominative**
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ἀγαπῶν **verb - present active participle - nominative singular masculine**
agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

τοῦ **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀδελφόν **noun - accusative singular masculine**
adelphos ad-el-fos': a brother near or remote -- brother.

αὐτοῦ **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 John 3:11 .

.	Greek	Strong's	Origin
For this	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the message	ἀγγελία (angelia)	31a: a message	from aggelos
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have heard	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
from the beginning,	ἀρχῆς (archēs)	746: beginning, origin	from archó
that we should love	ἀγαπῶμεν (agapōmen)	25: to love	of uncertain origin
one another;	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun

KJV Lexicon

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αυτη demonstrative pronoun - nominative singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ΕΣΤΙV verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγγελια noun - nominative singular feminine aggelia ang-el-ee'-ah: an announcement, i.e. (by implication) precept -- message.
ην relative pronoun - accusative singular feminine hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
ηκουσατε verb - aorist active indicative - second person akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.
απ preposition apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)
αρχης noun - genitive singular feminine arche ar-khay': beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.
ινα conjunction hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.
αγαπωμεν verb - present active subjunctive - first person agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).
αλληλους reciprocal pronoun - accusative plural masculine allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

1 John 3:12 .

.	Greek	Strong's	Origin
not as Cain,	Κάϊν (kain)	2535: Cain, a son of Adam	of Hebrew origin Qayin
[who] was of the evil	πονηροῦ (ponērou)	4190: toilsome, bad	from poneó (to toil)
one	πονηρὰ (ponēra)	4190: toilsome, bad	from poneó (to toil)
and slew	ἐσφάξεν (esphaxen)	4969: to slay, slaughter	from a prim. root sphag-
his brother.	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

And for what	τίνος (tinós)	5101: who? which? what?	an interrog. pronoun related to tis
reason	χάριν (charin)	5484: in favor of, for the pleasure of	acc. of charis, used as preposition
did he slay	ἐσφαξεν (esphaxen)	4969: to slay, slaughter	from a prim. root sphag-
him? Because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
his deeds	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
were evil,		4190: toilsome, bad	from poneó (to toil)
and his brother's	ἀδελφοῦ (adelphou)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
were righteous.	δικαία (dikaia)	1342: correct, righteous, by impl. innocent	from diké

KJV Lexicon

οὐ **particle - nominative**

οὐ οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

καθώς **adverb**

kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

καὶν **proper noun**

Kain kah'-in: Cain, (i.e. Cajin), the son of Adam -- Cain.

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πονηρου adjective - genitive singular masculine

poneros pon-ay-ros': hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσφαξεν verb - aorist active indicative - third person singular

sphazo sfad'-zo: to butcher (especially an animal for food or in sacrifice) or (generally) to slaughter, or (specially), to maim (violently) -- kill, slay, wound.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον noun - accusative singular masculine

adelphos ad-el-fos': a brother near or remote -- brother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χαριν adverb

charin khar'-in: through favor of, i.e. on account of -- be-(for) cause of, for sake of, +...fore, reproachfully.

τινος interrogative pronoun - genitive singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εσφαξεν verb - aorist active indicative - third person singular

sphazo sfad'-zo: to butcher (especially an animal for food or in sacrifice) or (generally) to slaughter, or (specially), to maim (violently) -- kill, slay, wound.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τα definite article - nominative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργα noun - nominative plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πονηρα adjective - nominative plural neuter

poneros pon-ay-ros': hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

τα definite article - nominative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφου noun - genitive singular masculine

adelphos ad-el-fos': a brother near or remote -- brother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δικαια adjective - nominative plural neuter

dikaios dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

1 John 3:13 .

.	Greek	Strong's	Origin
Do not be surprised,	θαυμάζετε (thaumazete)	2296: to marvel, wonder	from thauma
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
the world	κόσμος (kosmos)	2889: order, the world	a prim. word
hates	μισεῖ (misei)	3404: to hate	from misos (hatred)
you.			

KJV Lexicon

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

θαυμάζετε **verb - present active imperative - second person**

thaumazo thou-mad'-zo: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

ἀδελφοί **noun - vocative plural masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

εἰ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μισει **verb - present active indicative - third person singular**

miseo **mis-eh'-o**: to detest (especially to persecute); by extension, to love less -- hate(-ful).

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμος **noun - nominative singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

1 John 3:14 .

.	Greek	Strong's	Origin
We know		3609a: to have seen or perceived, hence to know	perf. of eidon
that we have passed	μεταβέβηκαμεν (metabebēkamen)	3327: to pass over, withdraw, depart	from meta and the same as basis
out of death	θανάτου (thanatou)	2288: death	from thnέskό
into life,	ζωήν (zōēn)	2222: life	from zaό
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
we love	ἀγαπῶμεν (agapōmen)	25: to love	of uncertain origin
the brethren.	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
He who does not love	ἀγαπῶν (agapōn)	25: to love	of uncertain origin
abides	μένει (menei)	3306: to stay, abide, remain	a prim. verb

in death.

θανάτω
(thanatō)

2288: death

from thnḗskó

KJV Lexicon

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

οἶδμεν **verb - perfect active indicative - first person**

eido i'-do: to see; by implication, (in the perfect tense only) to know

ὅτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μεταβηκαμεν **verb - perfect active indicative - first person**

metabaino met-ab-ah'-ee-no: to change place -- depart, go, pass, remove.

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θανάτου **noun - genitive singular masculine**

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

εἰς **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωην **noun - accusative singular feminine**

zoe dzo-ay': life -- life(-time).

ὅτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αγαπωμεν **verb - present active indicative - first person**
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τους **definite article - accusative plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφους **noun - accusative plural masculine**
adelphos **ad-el-fos'**: a brother near or remote -- brother.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αγαπων **verb - present active participle - nominative singular masculine**
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τον **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον **noun - accusative singular masculine**
adelphos **ad-el-fos'**: a brother near or remote -- brother.

μενει **verb - present active indicative - third person singular**
meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

εν **preposition**
en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θανατω **noun - dative singular masculine**
thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

1 John 3:15 .

.	Greek	Strong's	Origin
Everyone	πᾶς	3956: all, every	a prim. word

	(pas)		
who hates	μισῶν (misōn)	3404: to hate	from misos (hatred)
his brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
is a murderer;	ἀνθρωποκτόνος (anthrōpoktonos)	443: a manslayer	from anthrōpos and kteinó (to kill)
and you know		3609a: to have seen or perceived, hence to know	perf. of eidon
that no	παῖς (pas)	3956: all, every	a prim. word
murderer	ἀνθρωποκτόνος (anthrōpoktonos)	443: a manslayer	from anthrōpos and kteinó (to kill)
has	ἔχει (echei)	2192: to have, hold	a prim. verb
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life	ζωήν (zōēn)	2222: life	from zaó
abiding	μένουσιν (menousan)	3306: to stay, abide, remain	a prim. verb
in him.			

KJV Lexicon

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μισων verb - present active participle - nominative singular masculine
miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον noun - accusative singular masculine
adelphos ad-el-fos': a brother near or remote -- brother.

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανθρωποκτονος adjective - nominative singular masculine
anthropoktonos anth-ro-pok-ton'-os: a manslayer -- murderer.

εστιν verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οιδατε verb - perfect active indicative - second person
eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πας adjective - nominative singular masculine
pas pas: apparently a primary word; all, any, every, the whole

ανθρωποκτονος adjective - nominative singular masculine
anthropoktonos anth-ro-pok-ton'-os: a manslayer -- murderer.

ουκ particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εχει verb - present active indicative - third person singular
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ζωην noun - accusative singular feminine
zoe dzo-ay': life -- life(-time).

αιωνιον adjective - accusative singular feminine
aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) --

eternal, for ever, everlasting, world (began).

εν preposition

en en: in, at, (up-)on, by, etc.

εαυτω reflexive pronoun - third person dative singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

μενουσαν verb - present active participle - accusative singular feminine

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

1 John 3:16 .

.	Greek	Strong's	Origin
We know	ἐγνώκαμεν (egnōkamen)	1097: to come to know, recognize, perceive	from a prim. root gnó-
love	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
by this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that He laid	ἔθηκεν (ethēken)	5087: to place, lay, set	from a prim. root the-
down	θεῖναι (theinai)	5087: to place, lay, set	from a prim. root the-
His life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
for us; and we ought	οφείλομεν (opheilomen)	3784: to owe	a prim. word
to lay down		5087: to place, lay, set	from a prim. root the-
our lives	ψυχὰς (psuchas)	5590: breath, the soul	of uncertain origin
for the brethren.	ἀδελφῶν (adelphōn)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τούτω **demonstrative pronoun - dative singular neuter**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

εγνωκαμεν **verb - perfect active indicative - first person**

ginosko **ghin-oc'e'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπην **noun - accusative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εκεινος **demonstrative pronoun - nominative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

υπερ **preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχην **noun - accusative singular feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εθηκεν **verb - aorist active indicative - third person singular**

tithemi **tith'-ay-mee'**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

και **conjunction**

kai **kahee'**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

οφειλομεν **verb - present active indicative - first person**

opheilo **of-i'-lo'**: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

υπερ **preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

των **definite article - genitive plural masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφων **noun - genitive plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

τας **definite article - accusative plural feminine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχας **noun - accusative plural feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

τιθεναι **verb - present active infinitive**

tithemi **tith'-ay-mee'**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

1 John 3:17 .

.	Greek	Strong's	Origin
But whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
has	ἔχει (echē)	2192: to have, hold	a prim. verb
the world's	κόσμου (kosmou)	2889: order, the world	a prim. word
goods,	βίον (bion)	979: life, living	a prim. word
and sees	θεωρεῖ (theōrē)	2334: to look at, gaze	from theóros (an envoy, spectator)
his brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
in need	χρεῖαν (chreian)	5532: need, business	akin to chraomai
and closes	κλείσῃ (kleisē)	2808: to shut	of uncertain origin
his heart	σπλάγχνα (splanchna)	4698: the inward parts (heart, liver, lungs, etc.), fig. the emotions	of uncertain origin
against	ἀπ' (ap)	575: from, away from	a preposition and a prim. particle
him, how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
does the love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
abide	μένει (menei)	3306: to stay, abide, remain	a prim. verb
in him?			

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ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

εχη **verb - present active subjunctive - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βιον **noun - accusative singular masculine**

bios **bee'-os**: life, i.e. (literally) the present state of existence; by implication, the means of livelihood -- good, life, living.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμου **noun - genitive singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεωρη **verb - present active subjunctive - third person singular**

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον noun - accusative singular masculine

adephos ad-el-fos': a brother near or remote -- brother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

χρειαν noun - accusative singular feminine

chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

εχοντα verb - present active participle - accusative singular masculine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κλειση verb - aorist active subjunctive - third person singular

kleio kli'-o: to close -- shut (up).

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπλαγχνα noun - accusative plural neuter

splagchnon splangkh'-non: an intestine (plural); figuratively, pity or sympathy -- bowels, inward affection, + tender mercy.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πως adverb - interrogative

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπη noun - nominative singular feminine

agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μενει verb - present active indicative - third person singular

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

εν preposition

en en: in, at, (up-)on, by, etc.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 John 3:18 .

.	Greek	Strong's	Origin
Little children,	Τεκνία (teknia)	5040: a little child	dim. of teknon
let us not love	ἀγαπῶμεν (agapōmen)	25: to love	of uncertain origin
with word	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
or	μηδὲ (mēde)	3366: but not, and not	from mé and de
with tongue,	γλώσση (glōssē)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
but in deed	ἔργῳ (ergō)	2041: work	from a prim. verb erdó (to do)

and truth.

ἀληθεία
(alētheia)

225: truth

from aléthés

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ΤΕΚΝΙΑ **noun - vocative plural neuter**

teknon tek-nee'-on: an infant, i.e. (plural figuratively) darlings (Christian converts) -- little children.;

μου **personal pronoun - first person genitive singular**
μου **moo**: of me -- I, me, mine (own), my.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αγαπωμεν **verb - present active subjunctive - first person**

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

λογω **noun - dative singular masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

μηδε **conjunction**

mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γλωσση **noun - dative singular feminine**

glossa gloce-sah': the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

αλλ **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

εργω **noun - dative singular neuter**
ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αληθεια **noun - dative singular feminine**
aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

1 John 3:19 .

.	Greek	Strong's	Origin
We will know	γνωσόμεθα (gnōsometha)	1097: to come to know, recognize, perceive	from a prim. root gnó-
by this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that we are of the truth,	ἀληθείας (alētheias)	225: truth	from aléthés
and will assure	πείσομεν (peisomen)	3982: to persuade, to have confidence	a prim. verb
our heart	καρδίαν (kardian)	2588: heart	a prim. word
before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
Him			

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν preposition

en en: in, at, (up-)on, by, etc.

τούτω demonstrative pronoun - dative singular neuter

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

γινωσκωμεν verb - present active indicative - first person

ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθειας noun - genitive singular feminine

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

εσμεν verb - present indicative - first person

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμπροσθεν preposition

emprothen em'-pros-then: in front of (in place or time) -- against, at, before, (in presence, sight) of.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

πεισομεν verb - future active indicative - first person

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

τας **definite article - accusative plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιας **noun - accusative plural feminine**
kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

ημων **personal pronoun - first person genitive plural**
hemon hay-mone': of (or from) us -- our (company), us, we.

1 John 3:20 .

.	Greek	Strong's	Origin
in whatever		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
our heart	καρδία (kardia)	2588: heart	a prim. word
condemns	καταγινώσκει (kataginōskē)	2607: to blame	from kata and ginōskó
us; for God	θεός (theos)	2316: God, a god	of uncertain origin
is greater		3173: great	a prim. word
than our heart	καρδίας (kardias)	2588: heart	a prim. word
and knows	γινώσκει (ginōskei)	1097: to come to know, recognize, perceive	from a prim. root gnó-
all things.	πάντα (panta)	3956: all, every	a prim. word

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οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

καταγινωσκη verb - present active subjunctive - third person singular

kataginosko **kat-ag-in-o'-sko**: to note against, i.e. find fault with -- blame, condemn.

ημων personal pronoun - first person genitive plural

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδια noun - nominative singular feminine

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μειζων adjective - nominative singular masculine - comparative or contracted

meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιας noun - genitive singular feminine

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

ημῶν **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

καὶ **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γινώσκει **verb - present active indicative - third person singular**
ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

πάντα **adjective - accusative plural neuter**
pas **pas**: apparently a primary word; all, any, every, the whole

1 John 3:21 .

.	Greek	Strong's	Origin
Beloved,	Ἀγαπητοί (agapētoi)	27: beloved	from agapaō
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
our heart	καρδία (kardia)	2588: heart	a prim. word
does not condemn	καταγινώσκει (kataginōskē)	2607: to blame	from kata and ginóskō
us, we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
confidence	παρρησίαν (parrēsian)	3954: freedom of speech, confidence	from pas and rhēsis (speech)
before	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
God;	θεόν (theon)	2316: God, a god	of uncertain origin

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αγαπητοι **adjective - vocative plural masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδια **noun - nominative singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

καταγινωσκη **verb - present active subjunctive - third person singular**

kataginosko **kat-ag-in-o'-sko**: to note against, i.e. find fault with -- blame, condemn.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

παρρησιαν **noun - accusative singular feminine**

parrhesia **par-rhay-see'-ah**: all out-spokenness, i.e. frankness, bluntness, publicity; by implication, assurance -- bold (-ly, -ness, -ness of speech), confidence, freely, openly, plainly(-ness).

εχομεν **verb - present active indicative - first person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

1 John 3:22 .

.	Greek	Strong's	Origin
and whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we ask	αἰτῶμεν (aitōmen)	154: to ask, request	a prim. verb
we receive	λαμβάνομεν (lambanomen)	2983: to take, receive	from a prim. root lab-
from Him, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
we keep	τηροῦμεν (tēroumen)	5083: to watch over, to guard	from a prim. word téros (a guard)
His commandments	ἐντολάς (entolas)	1785: an injunction, order, command	from entellomai
and do	ποιοῦμεν (poioumen)	4160: to make, do	a prim. word
the things that are pleasing	ἀρεστά (aresta)	701: pleasing, i.e. fit	from areskó
in His sight.	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

o **relative pronoun - accusative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

αιτωμεν verb - present active subjunctive - first person

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

λαμβάνομεν verb - present active indicative - first person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

παρ preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντολας noun - accusative plural feminine

entole en-tol-ay': injunction, i.e. an authoritative prescription -- commandment, precept.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τηρουμεν verb - present active indicative - first person

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρεστα adjective - accusative plural neuter

arestos ar-es-tos': agreeable; by implication, fit -- (things that) please(-ing), reason.

ἐνώπιον adverb enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.
αὐτου personal pronoun - genitive singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
ποιούμεν verb - present active indicative - first person poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

1 John 3:23 .

.	Greek	Strong's	Origin
This	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is His commandment,	ἐντολή (entolē)	1785: an injunction, order, command	from entellomai
that we believe	πιστεύσωμεν (pisteusōmen)	4100: to believe, entrust	from pistis
in the name	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word
of His Son	υἱοῦ (uiou)	5207: a son	a prim. word
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
and love	ἀγαπῶμεν (agapōmen)	25: to love	of uncertain origin
one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as He commanded	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

us.

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτη **demonstrative pronoun - nominative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντολη **noun - nominative singular feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

πιστευσωμεν **verb - aorist active subjunctive - first person**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιου noun - genitive singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιησου noun - genitive singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αγαπωμεν verb - present active subjunctive - first person

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

αλληλους reciprocal pronoun - accusative plural masculine

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

καθως adverb

kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εδωκεν verb - aorist active indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

εντολην noun - accusative singular feminine

entole en-tol-ay': injunction, i.e. an authoritative prescription -- commandment, precept.

1 John 3:24 .

.	Greek	Strong's	Origin
The one who keeps	τηρῶν (tērōn)	5083: to watch over, to guard	from a prim. word téros (a guard)
His commandments	ἐντολὰς	1785: an injunction, order,	from entellomai

	(entolas)	command	
abides	μένει (menei)	3306: to stay, abide, remain	a prim. verb
in Him, and He in him. We know	γινώσκομεν (ginōskomen)	1097: to come to know, recognize, perceive	from a prim. root gnó-
by this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
that He abides	μένει (menei)	3306: to stay, abide, remain	a prim. verb
in us, by the Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He has given	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
us.			

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καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τηρων verb - present active participle - nominative singular masculine

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ΕΝΤΟΛΑΣ **noun - accusative plural feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

ΑΥΤΟΥ **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΝ **preposition**

en **en**: in, at, (up-)on, by, etc.

ΑΥΤΩ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΜΕΝΕΙ **verb - present active indicative - third person singular**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΑΥΤΟΣ **personal pronoun - nominative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΝ **preposition**

en **en**: in, at, (up-)on, by, etc.

ΑΥΤΩ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΝ **preposition**

en **en**: in, at, (up-)on, by, etc.

ΤΟΥΤΩ **demonstrative pronoun - dative singular neuter**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

ΓΙΝΩΣΚΟΜΕΝ **verb - present active indicative - first person**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΜΕΝΕΙ verb - present active indicative - third person singular

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

ΕΝ preposition

en en: in, at, (up-)on, by, etc.

ΗΜΙΝ personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

ΕΚ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΤΟΥ definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΝΕΥΜΑΤΟΣ noun - genitive singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ΟΥ relative pronoun - genitive singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΗΜΙΝ personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

ΕΔΩΚΕΝ verb - aorist active indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

1 John 4:1 .

.	Greek	Strong's	Origin
Beloved,	Ἀγαπητοί (agapētoi)	27: beloved	from agapaó
do not believe	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
every	παντὶ (panti)	3956: all, every	a prim. word

spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneό
but test	δοκιμάζετε (dokimazete)	1381a: to test, by impl. to approve	from dokimos
the spirits	πνεύματα (pneumata)	4151: wind, spirit	from pneό
to see whether	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
they are from God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
many	πολλοὶ (polloi)	4183: much, many	a prim. word
FALSE prophets	ψευδοπροφῆται (pseudoprophētai)	5578: a false prophet	from pseudés and prophétés
have gone	ἐξεληλύθασιν (exelēluthasin)	1831: to go or come out of	from ek and erchomai
out into the world.	κόσμον (kosmon)	2889: order, the world	a prim. word

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αγαπητοὶ **adjective - vocative plural masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

παντι **adjective - dative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

πνευματι noun - dative singular neuter
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ΠΙΣΤΕΥΕΤΕ verb - present active imperative - second person
pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

αλλα conjunction
alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

δοκιμαζετε verb - present active imperative - second person
dokimazo dok-im-ad'-zo: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

τα definite article - accusative plural neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματα noun - accusative plural neuter
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ει conditional
ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

εκ preposition
ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εστιν verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πολλοι adjective - nominative plural masculine
polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ψευδοπροφηται noun - nominative plural masculine

pseudoprophetes **psyoo-dop-rof-ay'-tace**: a spurious prophet, i.e. pretended foreteller or religious impostor -- false prophet.

εξεληλυθασιν **verb - perfect active indicative - third person**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον **noun - accusative singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

1 John 4:2 .

.	Greek	Strong's	Origin
By this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
you know	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of God:	θεοῦ (theou)	2316: God, a god	of uncertain origin
every	πᾶν (pan)	3956: all, every	a prim. word
spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
that confesses	ὁμολογεῖ (omologeí)	3670: to speak the same, to agree	from homologos (of one mind)
that Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
has come	ἐληλυθότα (elēluthota)	2064: to come, go	a prim. verb
in the flesh	σαρκὶ (sarki)	4561: flesh	a prim. word
is from God;	θεοῦ (theou)	2316: God, a god	of uncertain origin

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ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

τούτῳ **demonstrative pronoun - dative singular neuter**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

γινώσκεται **verb - present passive indicative - third person singular**

ginosko **ghin-ocē'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνεῦμα **noun - accusative singular neuter**

pneuma **pn̄yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πᾶν **adjective - nominative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

πνευμα **noun - nominative singular neuter**
pneuma **pn̥yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ο **relative pronoun - nominative singular neuter**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ομολογει **verb - present active indicative - third person singular**
homologeō **hom-ol-og-eh'-o**: to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

ιησουν **noun - accusative singular masculine**
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστον **noun - accusative singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

σαρκι **noun - dative singular feminine**
sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

εληλυθοτα **verb - second perfect active participle - accusative singular masculine**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εκ **preposition**
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

1 John 4:3 .

.	Greek	Strong's	Origin
and every	πα̃ν	3956: all, every	a prim. word

	(pan)		
spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
that does not confess	ὁμολογεῖ (omologeī)	3670: to speak the same, to agree	from homologos (of one mind)
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
is not from God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the [spirit] of the antichrist,	ἀντίχριστου (antichristou)	500: antichrist, (one who opposes Christ)	from anti and Christos
of which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have heard	ἀκηκόατε (akēkoate)	191: to hear, listen	from a prim. word mean. hearing
that it is coming,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
and now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
it is already	ἤδη (ēdē)	2235: already	a prim. adverb of time
in the world.	κόσμῳ (kosmō)	2889: order, the world	a prim. word

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πας adjective - nominative singular neuter

pas pas: apparently a primary word; all, any, every, the whole

πνευμα noun - nominative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ο relative pronoun - nominative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ομολογει verb - present active indicative - third person singular

homologeο hom-ol-og-eh'-o: to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

ιησουν noun - accusative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστον noun - accusative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εν preposition

en en: in, at, (up-)on, by, etc.

σαρκι noun - dative singular feminine

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

εληλυθοτα verb - second perfect active participle - accusative singular masculine

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οὐκ particle - nominative

οὐ oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοῦτο demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αντιχριστου noun - genitive singular masculine

antichristos an-tee'-khris-tos: an opponent of the Messiah -- antichrist.

ο relative pronoun - nominative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἀκηκοατε verb - second perfect active indicative - second person - attic

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐρχεται verb - present middle or passive deponent indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμω noun - dative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ηδη adverb

ede ay'-day: even now -- already, (even) now (already), by this time.

1 John 4:4 .

.	Greek	Strong's	Origin
You are from God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
little children,	τεκνία (teknia)	5040: a little child	dim. of teknon
and have overcome	νενικήκατε (nenikēkate)	3528: to conquer, prevail	from niké
them; because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
greater		3173: great	a prim. word
is He who is in you than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
he who is in the world.	κόσμῳ (kosmō)	2889: order, the world	a prim. word

KJV Lexicon

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

τεκνια **noun - vocative plural neuter**

teknion **tek-nee'-on**: an infant, i.e. (plural figuratively) darlings (Christian converts) -- little children.;

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νενικηκατε **verb - perfect active indicative - second person**

nikao **nik-ah'-o**: to subdue -- conquer, overcome, prevail, get the victory.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μειζων **adjective - nominative singular masculine - comparative or contracted**

meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
εν preposition	
en	en: in, at, (up-)on, by, etc.
υμιν personal pronoun - second person dative plural	
humin	hoo-min': to (with or by) you -- ye, you, your(-selves).
η particle	
e	ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.
ο definite article - nominative singular masculine	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
εν preposition	
en	en: in, at, (up-)on, by, etc.
τω definite article - dative singular masculine	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
κοσμω noun - dative singular masculine	
kosmos	kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

1 John 4:5 .

.	Greek	Strong's	Origin
They are from the world;	κόσμου (kosmou)	2889: order, the world	a prim. word
therefore	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
they speak	λαλοῦσιν (lalousin)	2980: to talk	from lalos (talkative)
[as] from the world,	κόσμου (kosmou)	2889: order, the world	a prim. word
and the world	κόσμος (kosmos)	2889: order, the world	a prim. word

listens

ἀκούει
(akouei)

191: to hear, listen

from a prim. word mean. hearing

to them.

KJV Lexicon

αυτοι **personal pronoun - nominative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμου **noun - genitive singular masculine**

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

εισιν **verb - present indicative - third person**

eisi i-see': they are -- agree, are, be, dure, is, were.

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

τουτο **demonstrative pronoun - accusative singular neuter**

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμου noun - genitive singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

λαλουσιν verb - present active indicative - third person

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμος noun - nominative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ακουει verb - present active indicative - third person singular

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

1 John 4:6 .

.	Greek	Strong's	Origin
We are from God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
he who knows	γινώσκων (ginōskōn)	1097: to come to know, recognize, perceive	from a prim. root gnó-
God	θεὸν (theon)	2316: God, a god	of uncertain origin
listens	ἀκούει (akouei)	191: to hear, listen	from a prim. word mean. hearing
to us; he who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

is not from God	θεοῦ (theou)	2316: God, a god	of uncertain origin
does not listen	ἀκούει (akouei)	191: to hear, listen	from a prim. word mean. hearing
to us. By this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
we know	γινώσκομεν (ginōskomen)	1097: to come to know, recognize, perceive	from a prim. root gnó-
the spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
of truth	ἀληθείας (alētheias)	225: truth	from aléthés
and the spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
of error.	πλάνης (planēs)	4106: a wandering	fem. of planos

KJV Lexicon

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εσμεν **verb - present indicative - first person**

esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γινωσκων verb - present active participle - nominative singular masculine

ginosko **ghin-ocē'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ακουει verb - present active indicative - third person singular

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ημων personal pronoun - first person genitive plural

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ος relative pronoun - nominative singular masculine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

εκ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ουκ particle - nominative

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ακουει verb - present active indicative - third person singular

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τουτου demonstrative pronoun - genitive singular neuter

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

γινωσκομεν verb - present active indicative - first person

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθειας noun - genitive singular feminine

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλανης **noun - genitive singular feminine**
plane plan'-ay: objectively, fraudulence; subjectively, a straying from orthodoxy or piety -
 - deceit, to deceive, delusion, error.

1 John 4:7 .

.	Greek	Strong's	Origin
Beloved,	Ἀγαπητοί (agapētoi)	27: beloved	from agapaō
let us love	ἀγαπῶμεν (agapōmen)	25: to love	of uncertain origin
one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
for love	ἀγάπη (agapē)	26: love, goodwill	from agapaō
is from God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
and everyone	πᾶς (pas)	3956: all, every	a prim. word
who loves	ἀγαπῶν (agapōn)	25: to love	of uncertain origin
is born	γεγέννηται (gegennētai)	1080: to beget, to bring forth	from genna (descent, birth)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and knows	γινώσκει (ginōskei)	1097: to come to know, recognize, perceive	from a prim. root gnó-
God.	θεόν (theon)	2316: God, a god	of uncertain origin

KJV Lexicon

αγαπητοι **adjective - vocative plural masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

αγαπωμεν **verb - present active subjunctive - first person**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπη **noun - nominative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπων **verb - present active participle - nominative singular masculine**
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

ἐκ **preposition**
ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ **noun - genitive singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

γεννηται **verb - perfect passive indicative - third person singular**
gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

καί **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γινωσκει **verb - present active indicative - third person singular**
ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

τοῦ **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεόν **noun - accusative singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

1 John 4:8 .

.	Greek	Strong's	Origin
The one who does not love	ἀγαπῶν (agapōn)	25: to love	of uncertain origin
does not know	ἔγνω (egnō)	1097: to come to know, recognize, perceive	from a prim. root gnō-
God,	θεόν (theon)	2316: God, a god	of uncertain origin

for God	θεὸς (theos)	2316: God, a god	of uncertain origin
is love.	ἀγάπη (agapē)	26: love, goodwill	from agapaó

KJV Lexicon

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αγαπων verb - present active participle - nominative singular masculine

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εγνω verb - second aorist active indicative - third person singular

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αγαπη **noun - nominative singular feminine**
agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

ΕΣΤΙΝ **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

1 John 4:9 .

.	Greek	Strong's	Origin
By this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
the love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
was manifested	ἐφανερώθη (ephanerōthē)	5319: to make visible, make clear	from phaneros
in us, that God	θεὸς (theos)	2316: God, a god	of uncertain origin
has sent	ἀπέσταλκεν (apestalken)	649: to send, send away	from apo and stelló
His only begotten	μονογενῆ (monogenē)	3439: only begotten	from monos and genos
Son	υἱὸν (uion)	5207: a son	a prim. word
into the world	κόσμον (kosmon)	2889: order, the world	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we might live	ζήσωμεν (zēsōmen)	2198: to live	from prim. roots zé- and zó-

through	δι'	1223: through, on account of, a prim. preposition
	(di)	because of
Him.		

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τούτω **demonstrative pronoun - dative singular neuter**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

εφανερωθη **verb - aorist passive indicative - third person singular**

phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπη **noun - nominative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιου noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μονογενη adjective - accusative singular masculine

monogenes mon-og-en-ace': only-born, i.e. sole -- only (begotten, child).

απεσταλκεν verb - perfect active indicative - third person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον noun - accusative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the

intent (that), lest, so as, (so) that, (for) to.

ζησωμεν **verb - aorist active subjunctive - first person**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

δι **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 John 4:10 .

.	Greek	Strong's	Origin
In this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is love,	ἀγάπη (agapē)	26: love, goodwill	from agapaó
not that we loved	ἠγαπήκαμεν (ēgapēkamen)	25: to love	of uncertain origin
God,	θεὸν (theon)	2316: God, a god	of uncertain origin
but that He loved	ἠγάπησεν (ēgapēsen)	25: to love	of uncertain origin
us and sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
His Son	υἶόν (uion)	5207: a son	a prim. word
[to be] the propitiation	ἱλασμόν (ilasmon)	2434: propitiation	from hilaskomai
for our sins.	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τούτω **demonstrative pronoun - dative singular neuter**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

ἐστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀγάπη **noun - nominative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

οὐχ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

ἠγαπησάμεν **verb - aorist active indicative - first person**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ἀλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αυτος **personal pronoun - nominative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηγαπησεν **verb - aorist active indicative - third person singular**
agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

ημας **personal pronoun - first person accusative plural**
hemas hay-mas': us -- our, us, we.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεστειλεν **verb - aorist active indicative - third person singular**
apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

τον **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον **noun - accusative singular masculine**
huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αυτου **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιλασμον **noun - accusative singular masculine**
hilasmos hil-as-mos': atonement, i.e. (concretely) an expiator -- propitiation.

περι **preposition**
peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

των **definite article - genitive plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιων **noun - genitive plural feminine**
hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

ημων **personal pronoun - first person genitive plural**
hemon hay-mone': of (or from) us -- our (company), us, we.

1 John 4:11 .

.	Greek	Strong's	Origin
Beloved,	Ἀγαπητοί (agapētoi)	27: beloved	from agapaó
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
God	θεός (theos)	2316: God, a god	of uncertain origin
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
loved	ἠγάπησεν (ēgapēsen)	25: to love	of uncertain origin
us, we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
ought	οφείλομεν (opheilomen)	3784: to owe	a prim. word
to love	ἀγαπᾶν (agapan)	25: to love	of uncertain origin
one another.	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun

KJV Lexicon

αγαπητοὶ **adjective - vocative plural masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

εἰ **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

οὕτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ο definite article - nominative singular masculine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεος noun - nominative singular masculine theos theh'-os : a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
ηγαπησεν verb - aorist active indicative - third person singular agapao ag-ap-ah'-o : to love (in a social or moral sense) -- (be-)love(-ed).
ημας personal pronoun - first person accusative plural hemas hay-mas' : us -- our, us, we.
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ημεις personal pronoun - first person nominative plural hemeis hay-mice' : we (only used when emphatic) -- us, we (ourselves).
οφειλομεν verb - present active indicative - first person opheilo of-i'-lo : to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty
αλληλους reciprocal pronoun - accusative plural masculine allelon al-lay'-lone : one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)
αγαπαν verb - present active infinitive agapao ag-ap-ah'-o : to love (in a social or moral sense) -- (be-)love(-ed).

1 John 4:12 .

.	Greek	Strong's	Origin
No one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
has seen	τεθέαται (tetheatai)	2300: to behold, look upon	of uncertain origin
God	θεὸν (theon)	2316: God, a god	of uncertain origin
at any time;	πῶποτε (pōpote)	4455: ever yet	adverb from #NAME? and pote

if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we love	ἀγαπῶμεν (agapōmen)	25: to love	of uncertain origin
one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
God	θεὸς (theos)	2316: God, a god	of uncertain origin
abides	μένει (menei)	3306: to stay, abide, remain	a prim. verb
in us, and His love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
is perfected	τετελειωμένη (teteleiōmenē)	5048: to bring to an end, to complete, perfect	from teleios
in us.			

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θεον **noun - accusative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ουδεις **adjective - nominative singular masculine**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

πωποτε **adverb**

popote po'-pot-e: at any time, i.e. (with negative particle) at no time -- at any time, + never (...to any man), + yet, never man.

τεθεαται **verb - perfect middle or passive deponent indicative - third person singular**

theaomai **theh-ah'-om-ahee**: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

αγαπωμεν **verb - present active subjunctive - first person**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

μενει **verb - present active indicative - third person singular**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπη **noun - nominative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τετελειωμενη **verb - perfect passive participle - nominative singular feminine**

teleioo **tel-i-o'-o**: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in

character) -- consecrate, finish, fulfil, make) perfect.

ΕΣΤΙΝ **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

ΕΝ **preposition**
en en: in, at, (up-)on, by, etc.

ΗΜΙΝ **personal pronoun - first person dative plural**
hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

1 John 4:13 .

.	Greek	Strong's	Origin
By this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
we know	γινώσκουμεν (ginōskomen)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that we abide	μένουμεν (menomen)	3306: to stay, abide, remain	a prim. verb
in Him and He in us, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
He has given	δέδωκεν (dedōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
us of His Spirit.	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó

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ΕΝ **preposition**
en en: in, at, (up-)on, by, etc.

ΤΟΥΤΩ **demonstrative pronoun - dative singular neuter**
toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

γινωσκω **verb - present active indicative - first person**

ginosko **ghin-ocē'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μένω **verb - present active indicative - first person**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αὐτός **personal pronoun - nominative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

ἡμῖν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνεύματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αὐτοῦ **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

δεδωκεν verb - perfect active indicative - third person singular

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ημιν personal pronoun - first person dative plural

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

1 John 4:14 .

.	Greek	Strong's	Origin
We have seen	τεθεάμεθα (tetheametha)	2300: to behold, look upon	of uncertain origin
and testify	μαρτυροῦμεν (martouroumen)	3140: to bear witness, testify	from martus
that the Father	πατήρ (patēr)	3962: a father	a prim. word
has sent	ἀπέσταλκεν (apestalken)	649: to send, send away	from apo and stelló
the Son	υἱόν (uion)	5207: a son	a prim. word
[to be] the Savior	σωτήρα (sōtēra)	4990: a savior, deliverer	from sózó
of the world.	κόσμου (kosmou)	2889: order, the world	a prim. word

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και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεις personal pronoun - first person nominative plural

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

τεθεαμεθα **verb - perfect middle or passive deponent indicative - first person**
theaomai **teh-ah'-om-ahee**: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαρτυρουμεν **verb - present active indicative - first person**
martureo **mar-too-reh'-o**: to be a witness, i.e. testify

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative singular masculine**
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

απεσταλκεν **verb - perfect active indicative - third person singular**
apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον **noun - accusative singular masculine**
huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

σωτηρα **noun - accusative singular masculine**
soter **so-tare'**: a deliverer, i.e. God or Christ -- saviour.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμου **noun - genitive singular masculine**
kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

1 John 4:15 .

.	Greek	Strong's	Origin
Whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
confesses	ὁμολογήση (omologēsē)	3670: to speak the same, to agree	from homologos (of one mind)
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
is the Son	υἱός (uios)	5207: a son	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
God	θεός (theos)	2316: God, a god	of uncertain origin
abides	μένει (menei)	3306: to stay, abide, remain	a prim. verb
in him, and he in God.	θεῷ (theō)	2316: God, a god	of uncertain origin

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ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αν **particle**

an an: denoting a supposition, wish, possibility or uncertainty

ομολογηση **verb - aorist active subjunctive - third person singular**

homologeō hom-ol-og-eh'-o: to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἰησοῦς noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υἱός noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεός noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ἐν preposition

en en: in, at, (up-)on, by, etc.

αὐτῷ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μένει verb - present active indicative - third person singular

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αὐτός personal pronoun - nominative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

1 John 4:16 .

.	Greek	Strong's	Origin
We have come to know	ἐγνώκαμεν (egnōkamen)	1097: to come to know, recognize, perceive	from a prim. root gnó-
and have believed	πεπιστεύκαμεν (pepisteukamen)	4100: to believe, entrust	from pistis
the love	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεός (theos)	2316: God, a god	of uncertain origin
has	ἔχει (echei)	2192: to have, hold	a prim. verb
for us. God	θεός (theos)	2316: God, a god	of uncertain origin
is love,	ἀγάπη (agapē)	26: love, goodwill	from agapaó
and the one who abides	μένων (menōn)	3306: to stay, abide, remain	a prim. verb
in love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
abides	μένει (menei)	3306: to stay, abide, remain	a prim. verb

in God,	θεῶ (theō)	2316: God, a god	of uncertain origin
and God	θεός (theos)	2316: God, a god	of uncertain origin
abides	μένει (menei)	3306: to stay, abide, remain	a prim. verb
in him.			

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και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεις personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

εγνωκαμεν verb - perfect active indicative - first person

ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πιστευκαμεν verb - perfect active indicative - first person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπην noun - accusative singular feminine

agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

ην relative pronoun - accusative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΕΧΕΙ verb - present active indicative - third person singular
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εν preposition
en en: in, at, (up-)on, by, etc.

ημιν personal pronoun - first person dative plural
hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αγαπη noun - nominative singular feminine
agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μενων verb - present active participle - nominative singular masculine
meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

εν preposition
en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπη **noun - dative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μενει **verb - present active indicative - third person singular**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

[μενει] **verb - present active indicative - third person singular**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

1 John 4:17 .

.	Greek	Strong's	Origin
By this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
love	ἀγάπη (agapē)	26: love, goodwill	from agapaō
is perfected	τετελείωται (teteleiōtai)	5048: to bring to an end, to complete, perfect	from teleios
with us, so that we may have	ἔχωμεν (echōmen)	2192: to have, hold	a prim. verb
confidence	παρρησίαν (parrēsian)	3954: freedom of speech, confidence	from pas and rhēsis (speech)
in the day	ἡμέρα (ēmera)	2250: day	a prim. word
of judgment;	κρίσεως (kriseōs)	2920: a decision, judgment	from krinō
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
as He is, so also	καὶ (kai)	2532: and, even, also	a prim. conjunction
are we in this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
world.	κόσμῳ (kosmō)	2889: order, the world	a prim. word

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εν **preposition**

en en: in, at, (up-)on, by, etc.

ΤΟΥΤΩ **demonstrative pronoun - dative singular neuter**

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

ΤΕΤΕΛΕΙΩΤΑΙ verb - perfect passive indicative - third person singular

teleioo tel-i-o'-o: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπη noun - nominative singular feminine

agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

μεθ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

παρρησιαν noun - accusative singular feminine

parrhesia par-rhay-see'-ah: all out-spokenness, i.e. frankness, bluntness, publicity; by implication, assurance -- bold (-ly, -ness, -ness of speech), confidence, freely, openly, plainly(-ness).

εχωμεν verb - present active subjunctive - first person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα noun - dative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κρισεως noun - genitive singular feminine

krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

καθως adverb

kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ΕΚΕΙΝΟΣ demonstrative pronoun - nominative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ΕΣΤΙV verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεις personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

ΕΣΜΕV verb - present indicative - first person

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμω noun - dative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

ΤΟΥΤΩ demonstrative pronoun - dative singular masculine

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

1 John 4:18 .

.	Greek	Strong's	Origin
There is no	Οὐκ (ouk)	3756: not, no	a prim. word

fear	φόβος (phobos)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
in love;	ἀγάπη (agapē)	26: love, goodwill	from agapaō
but perfect	τελεία (teleia)	5046: having reached its end, i.e. complete, by ext. perfect	from telos
love	ἀγάπη (agapē)	26: love, goodwill	from agapaō
casts	βάλλει (ballei)	906: to throw, cast	a prim. word
out fear,	φόβον (phobon)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
fear	φόβος (phobos)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
involves	ἔχει (echei)	2192: to have, hold	a prim. verb
punishment,	κόλασιν (kolasin)	2851: correction	from kolazō
and the one who fears	φοβούμενος (phoboumenos)	5399: to put to flight, to terrify, frighten	from phobos
is not perfected	τετελείωται (teteleiōtai)	5048: to bring to an end, to complete, perfect	from teleios
in love.	ἀγάπη (agapē)	26: love, goodwill	from agapaō

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φοβος **noun - nominative singular masculine**

phobos fob'-os: alarm or fright -- be afraid, + exceedingly, fear, terror.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ἐν preposition

en en: in, at, (up-)on, by, etc.

τῇ definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀγάπη noun - dative singular feminine

agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

ἀλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ἡ definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τέλεια adjective - nominative singular feminine

teleios tel'-i-os: complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

ἀγάπη noun - nominative singular feminine

agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

ἐξω adverb

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

βάλλει verb - present active indicative - third person singular

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

τοῦ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φοβόν noun - accusative singular masculine

phobos fob'-os: alarm or fright -- be afraid, + exceedingly, fear, terror.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φοβος noun - nominative singular masculine

phobos fob'-os: alarm or fright -- be afraid, + exceedingly, fear, terror.

κολασιν noun - accusative singular feminine

kolasis kol'-as-is: penal infliction -- punishment, torment.

εχει verb - present active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

φοβουμενος verb - present middle or passive deponent participle - nominative singular masculine

phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

τετελειωται verb - perfect passive indicative - third person singular

teleioo tel-i-o'-o: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπη noun - dative singular feminine

agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

1 John 4:19 .

.	Greek	Strong's	Origin
We love,	ἀγαπῶμεν (agapōmen)	25: to love	of uncertain origin
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
He first	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
loved	ἠγάπησεν (ēgapēsen)	25: to love	of uncertain origin
us.			

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ἡμεῖς **personal pronoun - first person nominative plural**

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

ἀγαπῶμεν **verb - present active subjunctive - first person**

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

αὐτον **verb - present active indicative - first person**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι **personal pronoun - accusative singular masculine**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αυτος **conjunction**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πρωτος **personal pronoun - nominative singular masculine**

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best,

chief(-est), first (of all), former.

ηγαπησεν **adjective - nominative singular masculine**
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

ημας **verb - aorist active indicative - third person singular**
hemas **hay-mas'**: us -- our, us, we.

personal pronoun - first person accusative plural

1 John 4:20 .

.	Greek	Strong's	Origin
If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
says,		3004: to say	a prim. verb
"I love	ἀγαπῶ (agapō)	25: to love	of uncertain origin
God,"	θεὸν (theon)	2316: God, a god	of uncertain origin
and hates	μισῇ (misē)	3404: to hate	from misos (hatred)
his brother,	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
he is a liar;	ψεύστης (pseustēs)	5583:	a liar
for the one who does not love	ἀγαπῶν (agapōn)	25: to love	of uncertain origin
his brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

he has seen,	ἑώρακεν (eōraken)	3708: to see, perceive, attend to	a prim. verb
cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
love	ἀγαπᾶν (agapan)	25: to love	of uncertain origin
God	θεὸν (theon)	2316: God, a god	of uncertain origin
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he has not seen.	ἑώρακεν (eōraken)	3708: to see, perceive, attend to	a prim. verb

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εἰ condition

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις indefinite pronoun - nominative singular masculine

tis **tis**: some or any person or object

ειπῆ verb - second aorist active subjunctive - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αγαπω verb - present active indicative - first person singular - contracted form

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον noun - accusative singular masculine

adelphos ad-el-fos': a brother near or remote -- brother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

μισεο verb - present active subjunctive - third person singular

miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

ψευστης noun - nominative singular masculine

pseustes psyoos-tace': a falsifier -- liar.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αγαπων verb - present active participle - nominative singular masculine

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον noun - accusative singular masculine

adelphos ad-el-fos': a brother near or remote -- brother.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ου **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εωρακεν **verb - perfect active indicative - third person singular - attic**

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ου **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουχ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εωρακεν **verb - perfect active indicative - third person singular - attic**

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

πως **adverb - interrogative**

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai doo'-nam-ah-ee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

αγαπαν **verb - present active middle or passive deponent**

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

1 John 4:21 .

.	Greek	Strong's	Origin
And this	ταύτην	3778: this	probably from a redupl. of ho.,

	(tautēn)		used as a demonstrative pronoun
commandment	ἐντολήν (entolēn)	1785: an injunction, order, command	from entellomai
we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
from Him, that the one who loves	ἀγαπῶν (agapōn)	25: to love	of uncertain origin
God	θεὸν (theon)	2316: God, a god	of uncertain origin
should love	ἀγαπᾷ (agapa)	25: to love	of uncertain origin
his brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταυτην demonstrative pronoun - accusative singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντολην noun - accusative singular feminine

entole en-tol-ay': injunction, i.e. an authoritative prescription -- commandment, precept.

εχομεν verb - present active indicative - first person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

απ **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ινα **conjunction**

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπων **verb - present active participle - nominative singular masculine**

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αγαπα **verb - present active subjunctive - third person singular**

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον **noun - accusative singular masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 John 5:1 .

.	Greek	Strong's	Origin
Whoever	Πᾶς (pas)	3956: all, every	a prim. word
believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
is the Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
is born	γενένηται (gennētai)	1080: to beget, to bring forth	from genna (descent, birth)
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and whoever	πᾶς (pas)	3956: all, every	a prim. word
loves	ἀγάπων (agapōn)	25: to love	of uncertain origin
the Father	γεννήσαντα (gennēsanta)	1080: to beget, to bring forth	from genna (descent, birth)
loves	ἀγαπᾷ (agapa)	25: to love	of uncertain origin
the [child] born	γεγεννημένον (gegennēmenon)	1080: to beget, to bring forth	from genna (descent, birth)
of Him.			

KJV Lexicon

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΕΥΩΝ **verb - present active participle - nominative singular masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ΟΤΙ **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΙΗΣΟΥΣ **noun - nominative singular masculine**

Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΧΡΙΣΤΟΣ **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ΕΚ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΤΟΥ **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΘΕΟΥ **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ΓΕΓΕΝΝΗΤΑΙ **verb - perfect passive indicative - third person singular**

gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΠΑΣ **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπων **verb - present active participle - nominative singular masculine**
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεννησαντα **verb - aorist active participle - accusative singular masculine**
gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

αγαπα **verb - present active subjunctive - third person singular**
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

και **verb - present active indicative - third person singular**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **conjunction**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεγεννημενον **definite article - accusative singular masculine**
gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

εκ **verb - perfect passive participle - accusative singular masculine**
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αυτου **preposition**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

personal pronoun - genitive singular masculine

1 John 5:2 .

■			
.	Greek	Strong's	Origin

By this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
we know	γινώσκομεν (ginōskomen)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that we love	ἀγαπῶμεν (agapōmen)	25: to love	of uncertain origin
the children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
when	ὅταν (otan)	3752: whenever	from hote and an
we love	ἀγαπῶμεν (agapōmen)	25: to love	of uncertain origin
God	θεόν (theon)	2316: God, a god	of uncertain origin
and observe	ποιῶμεν (poiōmen)	4160: to make, do	a prim. word
His commandments.	ἐντολάς (entolas)	1785: an injunction, order, command	from entellomai

KJV Lexicon

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

τούτω **demonstrative pronoun - dative singular neuter**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

γινώσκομεν **verb - present active indicative - first person**

ginosko **ghin-oc'e'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αγαπωμεν verb - present active indicative - first person

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεκνα noun - accusative plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αγαπωμεν verb - present active indicative - first person

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντολας noun - accusative plural feminine

entole en-tol-ay': injunction, i.e. an authoritative prescription -- commandment, precept.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τηρωμεν **verb - present active subjunctive - first person**

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

1 John 5:3 .

.	Greek	Strong's	Origin
For this	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the love	ἀγάπη (agapē)	26: love, goodwill	from agapaō
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
that we keep	τηρῶμεν (tērōmen)	5083: to watch over, to guard	from a prim. word téros (a guard)
His commandments;	ἐντολὰς (entolas)	1785: an injunction, order, command	from entellomai
and His commandments	ἐντολαὶ (entolai)	1785: an injunction, order, command	from entellomai
are not burdensome.	βαρεῖαι (bareiai)	926: heavy	a prim. word

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αυτη **demonstrative pronoun - nominative singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εστιν verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

η definite article - nominative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπη noun - nominative singular feminine
agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ινα conjunction
hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

τας definite article - accusative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντολας noun - accusative plural feminine
entole en-tol-ay': injunction, i.e. an authoritative prescription -- commandment, precept.

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τηρωμεν verb - present active subjunctive - first person
tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αι definite article - nominative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντολαι noun - nominative plural feminine
entole en-tol-ay': injunction, i.e. an authoritative prescription -- commandment, precept.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

βαρειαι **adjective - nominative plural feminine**

barus bar-ooce': weighty, i.e. (fig) burdensome, grave -- grievous, heavy, weightier.

ουκ **particle - nominative**

ou oo': no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εισι **verb - present indicative - third person**

eisi i-see': they are -- agree, are, be, dure, is, were.

1 John 5:4 .

.	Greek	Strong's	Origin
For whatever	παν (pan)	3956: all, every	a prim. word
is born	γεννημενον (gennēmenon)	1080: to beget, to bring forth	from genna (descent, birth)
of God	θεου (theou)	2316: God, a god	of uncertain origin
overcomes	νικα (nika)	3528: to conquer, prevail	from niké
the world;	κοσμον (kosmon)	2889: order, the world	a prim. word
and this	αυτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is the victory	νικη (nikē)	3529: victory	a prim. word
that has overcome	νικησασα (nikēsasa)	3528: to conquer, prevail	from niké
the world--	κοσμον (kosmon)	2889: order, the world	a prim. word
our faith.	πιστις (pistis)	4102: faith, faithfulness	from peithó

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οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παν adjective - nominative singular neuter

pas **pas**: apparently a primary word; all, any, every, the whole

το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεννημενον verb - perfect passive participle - nominative singular neuter

gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

εκ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

νικα verb - present active indicative - third person singular

nikao **nik-ah'-o**: to subdue -- conquer, overcome, prevail, get the victory.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον noun - accusative singular masculine

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτη **demonstrative pronoun - nominative singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νικη **noun - nominative singular feminine**

nike nee'-kay: conquest (abstractly), i.e. (figuratively) the means of success -- victory.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νικησασα **verb - aorist active participle - nominative singular feminine**

nikao nik-ah'-o: to subdue -- conquer, overcome, prevail, get the victory.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον **noun - accusative singular masculine**

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστις **noun - nominative singular feminine**

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

1 John 5:5 .

.	Greek	Strong's	Origin
Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis

is the one who overcomes	νικῶν (nikōn)	3528: to conquer, prevail	from niké
the world,	κόσμον (kosmon)	2889: order, the world	a prim. word
but he who believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
is the Son	υἱός (uios)	5207: a son	a prim. word
of God?	θεοῦ (theou)	2316: God, a god	of uncertain origin

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τις **interrogative pronoun - nominative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νικῶν **verb - present active participle - nominative singular masculine**

nikao nik-ah'-o: to subdue -- conquer, overcome, prevail, get the victory.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κόσμον **noun - accusative singular masculine**

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) --

adorning, world.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευων verb - present active participle - nominative singular masculine

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

1 John 5:6 .

.	Greek	Strong's	Origin
This	Οὗτός	3778: this	probably from a redupl. of ho,,

	(outos)		used as a demonstrative pronoun
is the One who came	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
by water	ὕδατος (udatos)	5204: water	a prim. word
and blood,	αἵματος (aimatos)	129: blood	of uncertain origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ;	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
not with the water	ὕδατι (udati)	5204: water	a prim. word
only,	μόνον (monon)	3440: merely	adverb from monos
but with the water	ὕδατι (udati)	5204: water	a prim. word
and with the blood.	αἵματι (aimati)	129: blood	of uncertain origin
It is the Spirit	πνεῦμά (pneuma)	4151: wind, spirit	from pneó
who testifies,	μαρτυροῦν (martuoun)	3140: to bear witness, testify	from martus
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
the Spirit	πνεῦμά (pneuma)	4151: wind, spirit	from pneó
is the truth.	ἀλήθεια (alētheia)	225: truth	from aléthés

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οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ὁ **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐλθων **verb - second aorist active participle - nominative singular masculine**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

δι **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ὕδατος **noun - genitive singular neuter**

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αἱματος **noun - genitive singular neuter**

haima hah'-ee-mah: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

Ἰησοῦς **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστός **noun - nominative singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

τῷ **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υδατι noun - dative singular neuter

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

μονον adverb

monon mon'-on: merely -- alone, but, only.

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υδατι noun - dative singular neuter

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιματι noun - dative singular neuter

haima hah'-ee-mah: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα noun - nominative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυρουν **verb - present active participle - nominative singular neuter**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθεια **noun - nominative singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

1 John 5:7 .

This verse was added by scribes. Early manuscripts of 1 John do not contain 1 John 5:7. This verse is not in the original New Testament.

.			
.	Greek	Strong's	Origin
For there		1510: I exist, I am	a prol. form of a prim. and defective verb
are three	τρεῖς (treis)	5140: three	a prim. cardinal number
that testify:	μαρτυροῦντες (marturountes)	3140: to bear witness, testify	from martus

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ΟΤΙ **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΤΡΕΙΣ **adjective - nominative plural masculine**

treis trice: three -- three.

ΕΙΣΙΝ **verb - present indicative - third person**

eisi i-see': they are -- agree, are, be, dure, is, were.

ΟΙ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΜΑΡΤΥΡΟΥΝΤΕΣ **verb - present active participle - nominative plural masculine**

martureo mar-too-reh'-o: to be a witness, i.e. testify

1 John 5:8 .

This verse was added by scribes. Early manuscripts of 1 John do not contain 1 John 5:8. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
and the water	ὕδωρ (udōr)	5204: water	a prim. word
and the blood;	αἷμα (aima)	129: blood	of uncertain origin
and the three	τρεῖς (treis)	5140: three	a prim. cardinal number
are in agreement.	ἐν (en)	1520: one	a primary number

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το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma **pn̄yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υδωρ **noun - nominative singular neuter**

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιμα **noun - nominative singular neuter**

haima **hah'-ee-mah**: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τρεις **adjective - nominative plural masculine**

treis **trice**: three -- three.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν adjective - accusative singular neuter

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

1 John 5:9 .

.	Greek	Strong's	Origin
If	ἐἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
we receive	λαμβάνομεν (lambanomen)	2983: to take, receive	from a prim. root lab-
the testimony	μαρτυρίαν (marturian)	3141: testimony	from martureó
of men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
the testimony	μαρτυρία (marturia)	3141: testimony	from martureó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
is greater;		3173: great	a prim. word
for the testimony	μαρτυρία (marturia)	3141: testimony	from martureó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
is this,	αὕτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
that He has testified	μεμαρτύρηκεν (memarturēken)	3140: to bear witness, testify	from martus
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition

His Son.

υἱοῦ
(uiou)

5207: a son

a prim. word

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εἰ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυριαν **noun - accusative singular feminine**

marturia mar-too-ree'-ah: evidence given (judicially or genitive case) -- record, report, testimony, witness.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπων **noun - genitive plural masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

λαμβάνομεν **verb - present active indicative - first person**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυρια **noun - nominative singular feminine**

marturia mar-too-ree'-ah: evidence given (judicially or genitive case) -- record, report, testimony, witness.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μειζων **adjective - nominative singular feminine - comparative or contracted**
meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

ΕΣΤΙ **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ΟΤΙ **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΑΥΤΗ **demonstrative pronoun - nominative singular feminine**
houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ΕΣΤΙ **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

Η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΜΑΡΤΥΡΙΑ **noun - nominative singular feminine**
marturia **mar-too-ree'-ah**: evidence given (judicially or genitive case) -- record, report, testimony, witness.

ΤΟΥ **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΘΕΟΥ **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ΗΝ **relative pronoun - accusative singular feminine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΜΕΜΑΡΤΥΡΗΚΕΝ **verb - perfect active indicative - third person singular**
martureo **mar-too-reh'-o**: to be a witness, i.e. testify

ΠΕΡΙ **preposition**
peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ΤΟΥ **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΥΙΟΥ **noun - genitive singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 John 5:10 .

.	Greek	Strong's	Origin
The one who believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
in the Son	υἱόν (uion)	5207: a son	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
has	ἔχει (echei)	2192: to have, hold	a prim. verb
the testimony	μαρτυρίαν (marturian)	3141: testimony	from martureó
in himself;	αὐτόν (auton)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
the one who does not believe	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
God	θεῷ (theō)	2316: God, a god	of uncertain origin
has made	πεποίηκεν (pepoiēken)	4160: to make, do	a prim. word
Him a liar,	ψεῦστην (pseustēn)	5583:	a liar
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he has not believed	πεπίστευκεν (pepisteuken)	4100: to believe, entrust	from pistis
in the testimony	μαρτυρίαν	3141: testimony	from martureó

	(marturian)		
that God	θεὸς (theos)	2316: God, a god	of uncertain origin
has given	μεμαρτύρηκεν (memarturēken)	3140: to bear witness, testify	from martus
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
His Son.	υἱοῦ (uiou)	5207: a son	a prim. word

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ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΕΥΩΝ verb - present active participle - nominative singular masculine

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

ΕΧΕΙ verb - present active indicative - third person singular
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

την definite article - accusative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυριαν noun - accusative singular feminine
marturia mar-too-ree'-ah: evidence given (judicially or genitive case) -- record, report, testimony, witness.

εν preposition
en en: in, at, (up-)on, by, etc.

αυτω personal pronoun - dative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη particle - nominative
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ΠΙΣΤΕΥΩΝ verb - present active participle - nominative singular masculine
pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

τω definite article - dative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω noun - dative singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ψευστην noun - accusative singular masculine
pseustes psyoos-tace': a falsifier -- liar.

ΠΕΠΟΙΗΚΕΝ verb - perfect active indicative - third person singular
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΟΥ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΠΙΣΤΙΣΤΕΥΕΚΕΝ verb - perfect active indicative - third person singular

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ΕΙΣ preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΤΗΝ definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΜΑΡΤΥΡΙΑΝ noun - accusative singular feminine

marturia mar-too-ree'-ah: evidence given (judicially or genitive case) -- record, report, testimony, witness.

ΗΝ relative pronoun - accusative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΜΕΜΑΡΤΥΡΗΚΕΝ verb - perfect active indicative - third person singular

martureo mar-too-reh'-o: to be a witness, i.e. testify

Ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΘΕΟΣ noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ΠΕΡΙ preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ΤΟΥ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΥΙΟΥ noun - genitive singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αυτου **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 John 5:11 .

.	Greek	Strong's	Origin
And the testimony	μαρτυρία (marturia)	3141: testimony	from martureó
is this,	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that God	θεός (theos)	2316: God, a god	of uncertain origin
has given	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
us eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life,	ζωήν (zōēn)	2222: life	from zaó
and this	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
life	ζωή (zōē)	2222: life	from zaó
is in His Son.	υἱῷ (uiō)	5207: a son	a prim. word

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και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτη demonstrative pronoun - nominative singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυρια noun - nominative singular feminine

marturia mar-too-ree'-ah: evidence given (judicially or genitive case) -- record, report, testimony, witness.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ζωην noun - accusative singular feminine

zoe dzo-ay': life -- life(-time).

αιωνιον adjective - accusative singular feminine

aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

εδωκεν verb - aorist active indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτη demonstrative pronoun - nominative singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωη noun - nominative singular feminine
zoe dzo-ay': life -- life(-time).

εν preposition
en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιω noun - dative singular masculine
huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εστιν verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

1 John 5:12 .

.	Greek	Strong's	Origin
He who has	ἔχων (echōn)	2192: to have, hold	a prim. verb
the Son	υἶόν (uion)	5207: a son	a prim. word
has	ἔχει (echei)	2192: to have, hold	a prim. verb
the life;	ζωήν (zōēn)	2222: life	from zaó
he who does not have	ἔχων (echōn)	2192: to have, hold	a prim. verb
the Son	υἶόν (uion)	5207: a son	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin

does not have	ἔχει (echei)	2192: to have, hold	a prim. verb
the life.	ζωήν (zōēn)	2222: life	from zaó

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχων verb - present active participle - nominative singular masculine

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

εχει verb - present active indicative - third person singular

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωην noun - accusative singular feminine

zoe **dzo-ay'**: life -- life(-time).

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εχων verb - present active participle - nominative singular masculine

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

τοῦ definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υἱοῦ noun - accusative singular masculine

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

τοῦ definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ noun - genitive singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τῆν definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωὴν noun - accusative singular feminine

zoe **dzo-ay'**: life -- life(-time).

οὐκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἔχει verb - present active indicative - third person singular

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

1 John 5:13 .

.	Greek	Strong's	Origin
These things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I have written	ἔγραψα (egrapsa)	1125: to write	a prim. verb
to you who believe	πιστεύουσιν (pisteuousin)	4100: to believe, entrust	from pistis
in the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
of the Son	υἱοῦ	5207: a son	a prim. word

	(uiou)		
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may know		3609a: to have seen or perceived, hence to know	perf. of eidon
that you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life.	ζωήν (zōēn)	2222: life	from zaó

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

εγραψα **verb - aorist active indicative - first person singular**

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευουσιν **verb - present active participle - dative plural masculine**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα noun - accusative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιου noun - genitive singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ειδητε verb - perfect active subjunctive - second person

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ζωην noun - accusative singular feminine

zoe dzo-ay': life -- life(-time).

αιωνιον adjective - accusative singular feminine

aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

εχετε verb - present active indicative - second person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

iva conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

πιστευετε verb - present active subjunctive - second person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα noun - accusative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιου noun - genitive singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

1 John 5:14 .

.	Greek	Strong's	Origin
This	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the confidence	παρρησία (parrēsia)	3954: freedom of speech, confidence	from pas and rhēsis (speech)
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
before	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
Him, that, if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we ask	αἰτώμεθα (aitōmetha)	154: to ask, request	a prim. verb
anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to His will,	θέλημα (thelēma)	2307: will	from theló
He hears	ἀκούει (akouei)	191: to hear, listen	from a prim. word mean. hearing
us.			

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτή demonstrative pronoun - nominative singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρησια noun - nominative singular feminine

parrhesia par-rhay-see'-ah: all out-spokenness, i.e. frankness, bluntness, publicity; by implication, assurance -- bold (-ly, -ness, -ness of speech), confidence, freely, openly, plainly(-ness).

ην relative pronoun - accusative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εχομεν verb - present active indicative - first person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

αιτωμεθα verb - present middle subjunctive - first person

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θηλημα noun - accusative singular neuter

thelema thel'-ay-mah: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ακουει verb - present active indicative - third person singular

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

1 John 5:15 .

.	Greek	Strong's	Origin
And if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that He hears	ἀκούει (akouei)	191: to hear, listen	from a prim. word mean. hearing
us [in] whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we ask,	αἰτώμεθα (aitōmetha)	154: to ask, request	a prim. verb
we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
the requests	αἰτήματα (aitēmata)	155: a request	from aiteó
which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have asked	ἠτήκαμεν (ētēkamen)	154: to ask, request	a prim. verb
from Him.			

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

οιδαμεν verb - perfect active indicative - first person

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ακουει verb - present active indicative - third person singular

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ημων personal pronoun - first person genitive plural

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ο relative pronoun - accusative singular neuter

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

αιτωμεθα verb - present middle subjunctive - first person

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

οιδαμεν verb - perfect active indicative - first person

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εχομεν **verb - present active indicative - first person**
 echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

τα **definite article - accusative plural neuter**
 ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιτηματα **noun - accusative plural neuter**
 aitema **ah'-ee-tay-mah**: a thing asked or (abstractly) an asking -- petition, request, required.

α **relative pronoun - accusative plural neuter**
 hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ητηκαμεν **verb - perfect active indicative - first person**
 aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

παρ **preposition**
 para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

αυτου **personal pronoun - genitive singular masculine**
 autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 John 5:16 .

.	Greek	Strong's	Origin
If	Ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
sees		3708: to see, perceive, attend to	a prim. verb
his brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
committing	ἁμαρτάνοντα (amartanonta)	264: to miss the mark, do wrong, sin	from an early root hamart-
a sin	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó

not [leading] to death,	θάνατον (thanaton)	2288: death	from thnέskό
he shall ask	αἰτήσῃ (aitēsei)	154: to ask, request	a prim. verb
and [God] will for him give	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
life	ζωήν (zōēn)	2222: life	from zaό
to those	τὸν (ton)	3588: the	the def. art.
who commit sin	ἁμαρτάνουσιν (amartanousin)	264: to miss the mark, do wrong, sin	from an early root hamart-
not [leading] to death.	θάνατον (thanaton)	2288: death	from thnέskό
There is a sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanό
[leading] to death;	θάνατον (thanaton)	2288: death	from thnέskό
I do not say	λέγω (legō)	3004: to say	a prim. verb
that he should make request	ἐρωτήσῃ (erōtēsē)	2065: to ask, question	akin to eromai (to ask)
for this.	ἐκεῖνης (ekeinēs)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei

KJV Lexicon

εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

ιδη **verb - second aorist active subjunctive - third person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον **noun - accusative singular masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αμαρτανοντα **verb - present active participle - accusative singular masculine**

hamartano **ham-ar-tan'-o**: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

αμαρτιαν **noun - accusative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

θανατον **noun - accusative singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

αιτησει **verb - future active indicative - third person singular**

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δωσει **verb - future active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ζωην **noun - accusative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτανουσιν **verb - present active participle - dative plural masculine**

hamartano **ham-ar-tan'-o**: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

θανατον **noun - accusative singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αμαρτια **noun - nominative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

θανατον **noun - accusative singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

εκεινης **demonstrative pronoun - genitive singular feminine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the

intent (that), lest, so as, (so) that, (for) to.

ερωτηση **verb - aorist active subjunctive - third person singular**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

1 John 5:17 .

.	Greek	Strong's	Origin
All	πᾶσα (pasa)	3956: all, every	a prim. word
unrighteousness	ἀδικία (adikia)	93: injustice, unrighteousness	from adikos
is sin,	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
and there is a sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
not [leading] to death.	θάνατον (thanaton)	2288: death	from thnέskó

KJV Lexicon

πᾶσα **adjective - nominative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

ἀδικία **noun - nominative singular feminine**

adikia **ad-ee-kee'-ah**: (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act) -- iniquity, unjust, unrighteousness, wrong.

ἁμαρτία **noun - nominative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

ἐστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

αμαρτια noun - nominative singular feminine
hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

ου particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

προς preposition
pros pros: a preposition of direction; forward to, i.e. toward

θανατον noun - accusative singular masculine
thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

1 John 5:18 .

.	Greek	Strong's	Origin
We know		3609a: to have seen or perceived, hence to know	perf. of eidon
that no	πᾶς (pas)	3956: all, every	a prim. word
one		3956: all, every	a prim. word
who is born	γεγεννημένος (gegenēmenos)	1080: to beget, to bring forth	from genna (descent, birth)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
sins;	ἀμαρτάνει (amartanei)	264: to miss the mark, do wrong, sin	from an early root hamart-
but He who was born	γεννηθεῖς (gennētheis)	1080: to beget, to bring forth	from genna (descent, birth)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
keeps	τηρεῖ (tērei)	5083: to watch over, to guard	from a prim. word téros (a guard)

him, and the evil one	πονηρός (ponēros)	4190: toilsome, bad	from poneó (to toil)
does not touch		681: to fasten to, lay hold of	from a prim. root haph-
him.			

KJV Lexicon

οιδαμεν **verb - perfect active indicative - first person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεννημενος **verb - perfect passive participle - nominative singular masculine**

gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ουχ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αμαρτανει verb - present active indicative - third person singular

hamartano ham-ar-tan'-o: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεννηθεις verb - aorist passive participle - nominative singular masculine

gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τηρει verb - present active indicative - third person singular

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

εαυτου reflexive pronoun - third person accusative singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πονηρος adjective - nominative singular masculine

poneros pon-ay-ros': hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e.

diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

οὐχ **particle - nominative**

οὐ **oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἅπτεται **verb - present middle indicative - third person singular**

haptomai **hap'-tom-ahēe:** to attach oneself to, i.e. to touch (in many implied relations) -- touch.

αὐτοῦ **personal pronoun - genitive singular masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

1 John 5:19 .

.	Greek	Strong's	Origin
We know		3609a: to have seen or perceived, hence to know	perf. of eidon
that we are of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and that the whole	ὅλος (olos)	3650: whole, complete	a prim. word
world	κόσμος (kosmos)	2889: order, the world	a prim. word
lies	κεῖται (keitai)	2749: to be laid, lie	a prim. verb
in [the power of] the evil one.	πονηρῶ (ponērō)	4190: toilsome, bad	from poneó (to toil)

KJV Lexicon

οἶδμεν **verb - perfect active indicative - first person**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΕΚ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΤΟΥ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΘΕΟΥ noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ΕΣΜΕΝ verb - present indicative - first person

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

Ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΟΣΜΟΣ noun - nominative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

ΟΛΟΣ adjective - nominative singular masculine

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

ΕΝ preposition

en en: in, at, (up-)on, by, etc.

ΤΩ definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΟΝΗΡΩ adjective - dative singular masculine

poneros pon-ay-ros': hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

ΚΕΙΤΑΙ verb - present middle or passive deponent indicative - third person singular

keimai **ki'-mahee**: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

1 John 5:20 .

.	Greek	Strong's	Origin
And we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that the Son	υἱὸς (uios)	5207: a son	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
has come,	ἦκει (ēkei)	2240: to have come, be present	a prim. verb
and has given	δέδωκεν (dedōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
us understanding	διάνοιαν (dianoian)	1271: the mind, disposition, thought	from dia and noeó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we may know	γινώσκομεν (ginōskomen)	1097: to come to know, recognize, perceive	from a prim. root gnó-
Him who	ἀληθινόν (alēthinon)	228: true.	from aléthés
is TRUE;	ἀληθινῶ (alēthinō)	228: true.	from aléthés
and we are in Him who is TRUE,	ἀληθινὸς (alēthinos)	228: true.	from aléthés
in His Son	υἱῶ (uiō)	5207: a son	a prim. word
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστῶ (christō)	5547: the Anointed One, Messiah, Christ	from chrió

This	οὗτός (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is the TRUE		228: true.	from aléthés
God	θεός (theos)	2316: God, a god	of uncertain origin
and eternal	αἰώνιος (aiōnios)	166: agelong, eternal	from aión
life.	ζωή (zōē)	2222: life	from zaó

KJV Lexicon

οἶδμεν **verb - perfect active indicative - first person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ηκει **verb - present active indicative - third person singular**

heko **hay'-ko**: to arrive, i.e. be present -- come.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδωκεν **verb - perfect active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

διανοιαν **noun - accusative singular feminine**

dianoia **dee-an'-oy-ah**: deep thought, properly, the faculty (mind or its disposition), by implication, its exercise -- imagination, mind, understanding.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

γινωσκωμεν **verb - present active subjunctive - first person**

ginosko **ghin-oc'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθινον **adjective - accusative singular masculine**

alethinos **al-ay-thee-nos'**: truthful -- true.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσμεν **verb - present indicative - first person**

esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθινω **adjective - dative singular masculine**

alethinos **al-ay-thee-nos'**: truthful -- true.

εν preposition

en **en**: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιω noun - dative singular masculine

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιησου noun - dative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστω noun - dative singular masculine

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ουτος demonstrative pronoun - nominative singular masculine

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθινος adjective - nominative singular masculine

alethinos **al-ay-thee-nos'**: truthful -- true.

θεος noun - nominative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

[η] definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωη **noun - nominative singular feminine**
zoe **dzo-ay'**: life -- life(-time).

[η] **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνιος **adjective - nominative singular feminine**
aionios **ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

1 John 5:21 .

.	Greek	Strong's	Origin
Little children,	Τεκνία (teknia)	5040: a little child	dim. of teknon
guard	φυλάξατε (phulaxate)	5442: to guard, watch	from a root phulak-
yourselves	ἐαυτὰ (eauta)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
from idols.	εἰδώλων (eidōlōn)	1497: an image (i.e. for worship), by impl. a false god	from eidos

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ΤΕΚΝΙΑ **noun - vocative plural neuter**
teknon **tek-nee'-on**: an infant, i.e. (plural figuratively) darlings (Christian converts) -- little children.;

φυλάξατε **verb - aorist active middle - second person**
phulasso **foo-las'-so**: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

ἐαυτα **reflexive pronoun - third person accusative plural neuter**
heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

απο **apo** **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των **definite article - genitive plural neuter**

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειδωλων **noun - genitive plural neuter**

eidolon i'-do-lon: an image (i.e. for worship); by implication, a heathen god, or (plural) the worship of such -- idol.

αμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.