

1 Jn. 3:1-3 mws

V. 1

ἴδετε

AAImp2pl

fr. εἶδον

to take special note of something, see, notice, note, consider, ponder something, ‘consider the outstanding love the Father has shown’

to come to understand as the result of perception, to understand, to perceive, to see, to recognize

ποταπήν

interrogative reference to class or kind, of what sort or kind? ‘how glorious?’

what sort of, what kind of?

ἀγάπην

the quality of warm regard for and interest in another, esteem, affection, regard, love, of the love of God and Christ to humans, ‘bestow love’

to have love for someone or something, based on sincere appreciation and high regard, to love, to regard with affection, loving concern, love

δέδωκεν

PfAI3sg

fr. διδώμι

to give something out, give, bestow, grant

to give an object, usually implying value, to give, giving

τέκνα

one who has the characteristics of another being, child, of those who exhibit characteristics of transcendent entities: the believers are τέκνα θεου, in John as those begotten by God, cf. v. 10, 5:2, Jn 1:12, 11:52

a person of any age for whom there is a special relationship of endearment and association, my child, my dear friend, my dear man, my dear one

κληθῶμεν

APS1pl

fr. καλέω

to identify by name or attribute, call, call by name, name, very often the emphasis is to be placed less on the fact that names are such and such; than on the fact that the bearers of the name actually are what the name says about them. The passive be named thus approaches closely the meaning ‘to be’, ‘that we should be called children of God; and so we really are’

διὰ

marker of something constituting cause, the reason why something happens, results, exists: because of, for the sake of

marker of cause or reason, with focus upon instrumentality, either of objects or events, because of, on account of, by reason of,

κόσμος

the system of human existence in its many aspects, the world, the world and everything that belongs to it, appears as that which is hostile to God, i.e. lost in sin, wholly at odds with anything divine, ruined and depraved, the κόσμος stands in opposition to God and hence is incapable of knowing God, nor his own

the system of practices and standards associated with secular society (that is, without reference to any demands or requirements of God) world system, world's standards, world

γινώσκει

PAI3sg

fr. γινωσκω

ἔγνων

AAI3sg

fr. γινωσκω

to arrive at a knowledge of someone or something, know, know about, make acquaintance of, with personal object

to possess information about, to know, to know about, to have knowledge of, to be acquainted with, acquaintance

V. 2

οὐπω

the negation of extending time up to and beyond an expected point, not yet

the negation of extending time up to and beyond an expected point, not yet, still not

ἐφανερώθη

API3sg

fr. φανερωω

to cause to become visible, reveal, expose publicly, of things passive – become visible or known, be revealed

to cause something to be fully known by revealing clearly and in some detail, to make known, to make plain, to reveal, to bring to the light, to disclose, revelation

ἐφανερώθη

API3sg

fr. φανερωω

to cause to become visible, reveal, expose publicly, passive – show or reveal oneself, be revealed, appear, of the second advent

to cause something to be fully known by revealing clearly and in some detail, to make known, to make plain, to reveal, to bring to the light, to disclose, revelation

ὅμοιοι

of the same nature, like, similar, with dative of person or thing compared, 'we shall be like (God) pertaining to being similar to something else in some respect, like, such as, likewise, similar

ὁψόμεθα

FMI1pl

fr. ὁραω

to perceive by the eye, catch sight of, notice

to see, sight, seeing

V. 3

ἐλπίδα

the looking forward to something with some reason for confidence respecting fulfillment, hope, expectation, especially pertaining to matters spoken of in God's promises, hope, of Christian expectations

that which constitutes the cause or reason for hoping, the basis for hope, the reason for hope

ἀγνίζει

PAI3sg

fr. ἀγνίζω

to cause to be morally pure, purify

to cause a state or moral purity, to purify, to cause to be pure, 'he purifies himself even as that one is pure'

ἀγνός

pure, holy, of Christ

pertaining to being without moral defect or blemish and hence pure, pure, without defect