

1 Jn. 3:11-18 mws

V. 11

ἀγγελία

instruction, directive to love one's fellow-members in Christ
the content of what has been announced, message, announcement

ἠκούσατε

AAI2pl

fr. ἀκούω

to receive news or information about something, learn about something, with prep. to denote the author or source of the information, cf. v. 24, 1:5

to receive information about something, normally by word of mouth, to receive news, to hear

ἵνα

marker of objective, that, can also take the place of the explanatory infinitive after a demonstrative, cf. v. 23, 4:21, 5:3

marker of the content of discourse, particularly if and when purpose is implied, that

ἀγαπῶμεν

PAS1pl

fr. ἀγαπάω

to have a warm regard for and interest in another, cherish, have affection for, love, to a broad range of persons, cf. v. 23, 4:7, 11

to demonstrate or show one's love, to demonstrate one's love

ἀλλήλους

each other, one another, mutually

a reciprocal reference between entities, each other, one another

V. 12

καθώς

of comparison, just as

markers of similarity in events and states, with the possible implication of something being in accordance with something else, just as, in comparison to

πονηροῦ

pertaining to being morally or socially worthless, wicked, evil, bad, base, worthless, vicious, degenerate, as substantive, the evil one = the devil, 'be a child of the evil one'

the one who is essentially evil or in a sense personifies evil, the Evil One, He who is evil

ἔσφαξεν

AAI3sg

fr. σφάζω

slaughter, of the killing of a person by violence, butcher or murder someone

to slaughter, either animals or persons, in contexts referring to persons, the implication is of violence and mercilessness, to slaughter, to kill

χάριν

for the sake of, on behalf of, on account of, indicating the reason, ‘for what reason did he kill him?’

a marker of a reason, often with the implication of an underlying purpose, because of, by reason of

ὅτι

marker of causality, subordinating, because, since, ‘for what reason? because...’

marker of cause or reason, based on an evident fact, because, since, for, in view of the fact that

ἔργα

that which is brought into being by work, product, undertaking, work, ‘the devil’s undertakings or enterprises’

that which one normally does, work, task

πονηρὰ

pertaining to being morally or socially worthless, wicked, evil, bad, base, worthless, vicious, degenerate, as adjective, of things, cf. 2 Jn 11

pertaining to being morally corrupt and evil, immoral, evil, wicked

δίκαια

pertaining to being in accordance with high standards of rectitude, upright, just, fair, of God, just, righteous, with reference to God’s judgment of People and nations

pertaining to being in accordance with what God requires, righteous, just

V. 13

θαυμάζετε

PAImp2pl

fr. θαυμάζω

to be extraordinarily impressed or disturbed by something, wonder, marvel, be astonished, wonder that, be surprised that

to wonder or marvel at some event or object, to wonder, to be amazed, to marvel

μισεῖ

PAI3sg

fr. μισέω

to have a strong aversion to, hate, detest

to dislike strongly, with the implication of aversion and hostility, to hate, to detest

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’

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

V. 14

οἶδαμεν PfAI1pl fr. οἶδα
to have information about, know, to grasp the meaning of something, understand, recognize, come to know, experience
to possess information about, to know, to know about, to have knowledge of, to be acquainted with, acquaintance

μεταβεβήκαμεν PfAI1pl fr. μεταβαίνω
to change from one state or condition to another state, pass, pass on, 'pass (or move) from death into life', cf. Jn 5:24
to change from one state to another, to change, to become

ἐκ
marker denoting separation, from, out of, away from, of situations and circumstances out of which someone is brought, from
marker of dissociation in the sense of being independent from someone or something, from, free from, apart from, independent of

θανάτου
death viewed transcendentally in contrast to a living relationship with God, death, of spiritual death, to which one is subject unless one lives out of the power of God's grace
the process of dying, to die, death

εἰς
marker of goals involving affective/abstract/suitability aspects, into, to, of change from one state to another
marker of a change of state, from...to

ζωήν
transcendent life, life, the life of believers, which proceeds from God and Christ, 'in Johannine usage, the term ζωη is copiously employed, as a rule to designate the result of faith in Christ; in most cases it is stated expressly that the follower of Jesus possesses life even in this world'
to be alive, to live, life

ἀγαπῶν PAPtcpMSN fr. ἀγαπάω
see above

μένει PAI3sg fr. μένω
remain, stay, transferred sense of someone who does not leave a certain realm or sphere, remain, continue, abide
to continue in an activity or state, to continue, to remain in, to keep on

V. 15

μισῶν PAPtcpMSN fr. μισεω
see above

ἀνθρωποκτόνος
murderer, of one who hates his brother
a person who murders another person, murderer

αἰώνιον
pertaining to a period of unending duration, without end
pertaining to an unlimited duration of time, eternal

μένουσαν PAPtcpFSA fr. μευω
see above

V. 16

ἐγνώκαμεν PfAI1pl fr. γινωσκω
to have come to the knowledge of, have come to know, know
to possess information about, to know, to know about, to have knowledge of, to be acquainted
with, acquaintance

ἀγάπην
the quality of warm regard for and interest in another, esteem, affection, regard, love, of the love
of God and Christ
to have love for someone or something, based on sincere appreciation and high regard, to love, to
regard with affection, loving concern, love

ὑπὲρ
a marker indicating that an activity or event is in some entity's interest, for, in behalf of, for the
sake of someone/something
a marker of a participant who is benefited by an event or on whose behalf an event takes place,
for, on behalf of, for the sake of

ψυχὴν
life on earth in its animating aspect making bodily function possible, the condition of being alive,
earthly life, life itself
to be alive, to live, life

ἔθηκεν AA13sg fr. τιθημι
θεῖναι AAInf fr. τιθημι
to put or place in a particular location, lay, put, take off, give up, 'lay down or give (up) one's
life, cf. Jn. 10:11, 15, 17, 18, 13:4, 37, 15:13
idiom, 'to lay down one's life, to die, with the implication of voluntary or willing action, to die
voluntarily, to die willingly

ὀφείλομεν PAI1pl fr. ὀφείλω
to be under obligation to meet certain social or moral expectations, owe, be obligated, one must, one ought, cf. 2:6, 4:11, 3 Jn 8
to be obligatory in view of some moral or legal requirement, ought, to be under obligation

V. 17

βίον
resources needed to maintain life, means of subsistence, ‘worldly goods’, cf. 2:16
the resources which one has as a means of living, possessions, property, livelihood

κόσμου
the system of human existence in its many aspects, the world, as scene of earthly joys, possessions, cares, sufferings, ‘possess worldly goods’
the system of practices and standards associated with secular society, world system, world’s standards, world

θεωρῆ PAS3sg fr. θεωρῶ
to observe something with sustained attention, be a spectator, look at, observe, perceive, see
to observe something with continuity and attention, often with the implication that what is observed is something unusual, to observe, to be a spectator of, to look at

χρείαν
that which should happen or be supplied because it is needed, need, what should be
that which is lacking and particularly needed, need, lack, what is needed

ἔχοντα PAPtcpMSA fr. ἔχω
to experience something, have
to experience a state or condition, generally involving duration, to experience, to have

κλείση AAS3sg fr. κλείω
idiom – to close one’s heart against someone
idiom, literally - to close the bowels, to refuse to show compassion, to not have compassion for, to close one’s heart toward, ‘and sees his brother in need and refuses to show him compassion’

σπλάγχνα
inner body parts served as referents for psychological aspects, of the seat of the emotions, heart, mostly as the seat and source of love, ‘close one’s heart to someone in need’
idiom, literally - to close the bowels, to refuse to show compassion, to not have compassion for, to close one’s heart toward, ‘and sees his brother in need and refuses to show him compassion’

πῶς
interrogative reference to manner or way, in what way? how? in rhetorical questions that call an assumption into question or reject it altogether, how (could or should)?= by no means, it is impossible that

ἀγάπη
see above

μένει PAI3sg fr. μεινω
see above

V. 18

ἀγαπῶμεν PAS1pl fr. ἀγαπαω
see above

λόγῳ
a communication whereby the mind finds expression, word, of utterance, chiefly oral, as
expression, word
the act of speaking, speaking, speech

γλῶσση
organ of speech, tongue
that which has been spoken or uttered, what is said, talk, utterance, ‘our love should not be just
words and talk’

ἔργῳ
that which displays itself in activity of any kind, deed, action
that which is done, with possible focus on the energy or effort involved, act, deed

ἀληθεία
an actual event or state, reality, indeed, truly
idiom, literally – in truth, pertaining to being a real or actual event or state, actually, really