

JOH 3:16 ΟΥΤΩΣ 3779 ADV γαρ 1063 CONJ ηγαπησεν 25 5656 V-AAI-3S Ο 3588 T-NSM

θεος 2316 N-NSM του 3588 T-ASM κοσμον 2889 N-ASM ωστε 5620 CONJ του 3588 T-ASM

υιου 5207 N-ASM αυτου 846 P-GSM του 3588 T-ASM μονογενη 3439 A-ASM εδωκεν 1325

5656 V-AAI-3S υνα 2443 CONJ πασ 3956 A-NSM Ο 3588 T-NSM πιστευων 4100 5723 V-PAP-NSM

εισ 1519 PREP αυτου 846 P-ASM μη 3361 PRT-N αποληται 622 5643 V-2AMS-3S αλλ 235

CONJ εχη 2192 5725 V-PAS-3S ζωνην 2222 N-ASF αιωνιου 166 A-ASF

## Vocabulary

### 25 *agapaō*

1 of persons

a to welcome, to entertain, to be fond of, to love dearly

2 of things

a to be well pleased, to be contented at or with a thing

### 166 *aīōnios*

1 without beginning and end, that which always has been and always will be

2 without beginning

3 without end, never to cease, everlasting

### 235 *alla*

1 but

a nevertheless, notwithstanding

b an objection

c an exception

d a restriction

e nay, rather, yea, moreover

f forms a transition to the cardinal matter

### 622 *apollymi*

1 to destroy

a to put out of the way entirely, abolish, put an end to ruin

b render useless

c to kill

d to declare that one must be put to death

e metaph. to devote or give over to eternal misery in hell

f to perish, to be lost, ruined, destroyed

2 to destroy

a to lose

### 846 *autos*

1 himself, herself, themselves, itself

2 he, she, it

3 the same

### 1063 *gar*

1 for

### 1325 *didōmi*

1 to give

2 to give something to someone

a of one's own accord to give one something, to his advantage

1 to bestow a gift

b to grant, give to one asking, let have

c to supply, furnish, necessary things

d to give over, deliver

1 to reach out, extend, present

2 of a writing

3 to give over to one's care, intrust, commit 2d

e something to be administered 2d

f to give or commit to some one something to be religiously observed

g to give what is due or obligatory, to pay: wages or reward

h to furnish, endue

3 to give

a to cause, profuse, give forth from one's self

1 to give, hand out lots

b to appoint to an office

c to cause to come forth, i.e. as the sea, death and Hell are said to give up the dead who have been engulfed or received by them

d to give one to someone as his own

1 as an object of his saving care

2 to give one to someone, to follow him as a leader and master

3 to give one to someone to care for his interests

4 to give one to someone to whom he already belonged, to return

4 to grant or permit one

a to commission

**1519** *eis*

1 into, unto, to, towards, for, among

**2192** *echō*

1 to have, i.e. to hold

a to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as

2 to have i.e. own, possess

a external things such as pertain to property or riches or furniture or utensils or goods or food etc.

b used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc, of attendance or companionship

3 to hold one's self or find one's self so and so, to be in such or such a condition

4 to hold one's self to a thing, to lay hold of a thing, to adhere or cling to

a to be closely joined to a person or a thing

**2222** *zōē*

1 life

a the state of one who is possessed of vitality or is animate

b every living soul

2 life

a of the absolute fulness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic "logos" and to Christ in whom the "logos" put on human nature

b life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last for ever.

**2316** *theos*

1 a god or goddess, a general name of deities or divinities

2 the Godhead, trinity

a God the Father, the first person in the trinity

b Christ, the second person of the trinity

c Holy Spirit, the third person in the trinity

3 spoken of the only and true God

a refers to the things of God

b his counsels, interests, things due to him

4 whatever can in any respect be likened unto God, or resemble him in any way

a God's representative or viceregent

1 of magistrates and judges

**2443** *hina*

1 that, in order that, so that

**2889** *kosmos*

1 an apt and harmonious arrangement or constitution, order, government

2 ornament, decoration, adornment, i.e. the arrangement of the stars, 'the heavenly hosts', as the ornament of the heavens. 1 Pet. 3:

3 the world, the universe

4 the circle of the earth, the earth

5 the inhabitants of the earth, men, the human family

6 the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ

7 world affairs, the aggregate of things earthly

a the whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ

8 any aggregate or general collection of particulars of any sort

a the Gentiles as contrasted to the Jews (Rom. 11:12 etc)

b of believers only, John 1:29; 3:16; 3:17; 6:33; 12:47 1 Cor. 4:9; 2 Cor. 5:19

**3361** *mē*

- 1 no, not lest

**3439** *monogenēs*

- 1 single of its kind, only
  - a used of only sons or daughters (viewed in relation to their parents)
  - b used of Christ, denotes the only begotten son of God

**3588** *ho*

- 1 this, that, these, etc.

**3779** *houtō(s)*

- 1 in this manner, thus, so

**3956** *pas*

- 1 individually
  - a each, every, any, all, the whole, everyone, all things, everything
- 2 collectively
  - a some of all types

**4100** *pisteuō*

- 1 to think to be true, to be persuaded of, to credit, place confidence in
  - a of the thing believed
    - 1 to credit, have confidence
  - b in a moral or religious reference
    - 1 used in the NT of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of soul
    - 2 to trust in Jesus or God as able to aid either in obtaining or in doing something: saving faith 1bc) mere acknowledgment of some fact or event: intellectual faith
- 2 to entrust a thing to one, i.e. his fidelity
  - a to be intrusted with a thing

**5207** *huios*

- 1 a son
  - a rarely used for the young of animals
  - b generally used of the offspring of men
  - c in a restricted sense, the male offspring (one born by a father and of a mother)
  - d in a wider sense, a descendant, one of the posterity of any one,
    - 1 the children of Israel
    - 2 sons of Abraham
  - e used to describe one who depends on another or is his follower
    - 1 a pupil
- 2 son of man
  - a term describing man, carrying the connotation of weakness and mortality

- b son of man, symbolically denotes the fifth kingdom in Daniel 7:13 and by this term its humanity is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median and the Persian, the Macedonian, and the Roman) typified by the four beasts. In the book of Enoch (2nd Century) it is used of Christ.
- c used by Christ himself, doubtless in order that he might intimate his Messiahship and also that he might designate himself as the head of the human family, the man, the one who both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ seems to have preferred this to the other Messianic titles, because by its lowliness it was least suited to foster the expectation of an earthly Messiah in royal splendour.

3 son of God

- a used to describe Adam (Lk. 3:

4 a used to describe those who are born again (Lk. 20:

5 and of angels and of Jesus Christ

- a of those whom God esteems as sons, whom he loves, protects and benefits above others
  - 1 in the OT used of the Jews
  - 2 in the NT of Christians
  - 3 those whose character God, as a loving father, shapes by chastisements (Heb. 12:5-

6 a those who revere God as their father, the pious worshippers of God, those who in character and life resemble God, those who are governed by the Spirit of God, repose the same calm and joyful trust in God which children do in their parents (Rom. 8:14, Gal. 3:26 ), and hereafter in the blessedness and glory of the life eternal will openly wear this dignity of the sons of God. Term used preeminently of Jesus Christ, as enjoying the supreme love of God, united to him in affectionate intimacy, privy to his saving councils, obedient to the Father's will in all his acts

**5620** *hōste*

- 1 so that, insomuch that
- 2 so then, therefore, wherefore

## Grammar

**5643** Second Aorist Tense, Subjunctive Mood

**5656** Aorist Tense, Indicative Mood

**5723** Present Tense, Participle Mood

**5725** Present Tense, Subjunctive Mood

**Aorist Tense:** The aorist tense is characterized by its emphasis on punctiliar action; that is, the concept of the

verb is considered without regard for past, present, or future time. There is no direct or clear English equivalent for this tense, though it is generally rendered as a simple past tense in most translations.

**Indicative Mood:** The indicative mood is a simple statement of fact. If an action really occurs or has occurred or will occur, it will be rendered in the indicative mood.

**Participle Mood:** The Greek participle corresponds for the most part to the English participle, reflecting "-ing" or "-ed" being suffixed to the basic verb form. The participle can be used either like a verb or a noun, as in English, and thus is often termed a "verbal noun."

**Present Tense:** The present tense represents a simple statement of fact or reality viewed as occurring in actual

time. In most cases this corresponds directly with the English present tense.

**Second Aorist Tense:** The "second aorist" tense is identical in meaning and translation to the normal or "first" aorist tense. The only difference is in the form of spelling the words in Greek, and there is no effect upon English translation.

**Subjunctive Mood:** The subjunctive mood is the mood of possibility and potentiality. The action described may or may not occur, depending upon circumstances. Conditional sentences of the third class ("ean" + the subjunctive) are all of this type, as well as many commands following conditional purpose clauses, such as those beginning with "hina."