

Bible Greek VPOD - Intermediate Greek

Lesson 4

1. Our walk with God (1:6-10)

6 If we say that we continue to have fellowship with him and we walk in the darkness, we lie and continue not doing the truth. 7 But if we continue to walk in the light as he is in the light we continue to have fellowship with one another and the blood of Jesus Christ the Son of Him cleanses us from all sin. 8 If we might say that we have no sin, we are deceiving ourselves, and the truth is not in us. 9 If we confess our sins He is faithful and righteous in order that he might forgive our sins, and he might cleanse us from all unrighteousness. 10 If we might say that we have not sinned, we are making a liar of him, and the word of him is not in us.

6 Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκοτει περιπατῶμεν, ψευδομεθα καὶ οὐ ποιῶμεν τὴν ἀληθειαν 7 Ἐὰν δὲ ἐν τῷ φωτι περιπατῶμεν ὡς αὐτὸς εὖτος ἐστὶν ἐν τῷ φωτι, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπο πάσης. 8 Ἐὰν εἴπωμεν ὅτι ἁμαρτιαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀληθεια οὐκ ἐστὶν ἐν ἡμῖν. 9 Ἐὰν ὁμολγῶμεν τὰς ἁμαρτίας ἡμῶν, πιστος ἐστὶν καὶ δικαίος, ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρισῃ ἡμᾶς ἀπο πάσης ἀδικίας. 10 Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτηκαμεν, ψευστην ποιῶμεν αὐτὸν καὶ ὁ λεγὸς αὐτοῦ οὐκ ἐστὶν ἐν ἡμῖν.

Introduction

In verses six through ten, John moves back and forth between the false and true walk with God. The pattern starts with the false walk and ends with a false walk. By including himself in this walk he seems to say man still has a struggle with truth. Man still struggles with what Paul calls the old self. This section speaks of two things: fellowship with Him and a reconciliation that cannot be broken. Our daily walk in fellowship with Him can be broken, but do not fear; His blood cleansed us and will continue to cleanse us even in our disobedience. Our position is “in Christ.” That position cannot be broken because He alone is faithful and true to not loose any, however, our fellowship can be broken. John will give us the remedy for bringing us back into fellowship.

3.a. False walk (1:6)

1:6. Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ’ αὐτοῦ καὶ ἐν τῷ σκοτει περιπατῶμεν, ψευδομεθα (If we say that we continue to have fellowship with him and we walk in the darkness, we lie).

The conditional particle εἰ (ean) with the aorist subjunctive makes this a third class conditional phrase which is the condition of probability. If we might say we continue in fellowship, communion with Christ, and we continue to walk (a deliberative, extending the question, if we walk) in darkness – then we lie. The deliberative subjunctive proposes a hypothetical case. This is a supposition, not an actual fact. John included himself in this supposition as if to say it is possible that believers, yes, even Apostles, can be self-deceived. There are some sins we can give up, but then there are others we refuse to give up. God has to work on us, to try us, test us, to put the heat on us, in order to force us to address the sin we refuse to give up.

If we say we continue to have fellowship, the present tense “we continue to have” relates the idea of possessing a continuous walk in fellowship with God the Father, but our walk tells a different story. Darkness - σκοτος, is placed before the present active subjunctive verb περιπατεω (peripateo) Pres. Act. Subj. 1pl., to walk, from the compound of περι (peri) about, around, near, and πατεω (pateo) to tread, from an unused root meaning a path: we might walk; and speaks of the possibility of walking in darkness.

The middle voice of ψευδομαι (pseudomai) Pres. M/P Ind. 1pl., “to lie, to speak deliberate falsehoods, to deceive by a lie,” might better be translated “we are ourselves lying.” Or this may also be thought of as a passive in which case it might better be translated, “we continue to be liars.” The thing that makes us liars is the fact that we claim allegiance to God who is light and there is no darkness in Him, but our actions, our daily walk, is not consistent with God and His light, for our walk is in darkness. Holding onto our sin is what is in view here.

καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν (and continue not doing the truth). Notice that the walk is “in darkness” the preposition denoting position in time, place or a state of being. The reality of our fellowship with Him then cannot be mixed with a walk inconsistent with His character, or not only is it called a lie, but “we continue not doing the truth.” Truth is associated with light; darkness is associated with a lie. Jesus said he “was the way the truth and the life” (John 14:6). Truth, light and life are all tightly related. One cannot expect to hold onto one’s own sin and not be held accountable.

3.b. True walk (1:7)

1:7. Ἐὰν δε ἐν τῷ φωτι περπατῶμεν ὡς αὐτός ἐν τῷ φωτι, κοινωνίαν ἔχομεν μετ' ἀλλήλων (But if we continue to walk in the light as he is in the light we continue to have fellowship with one another). The contrastive conjunction δε (de) introduces what happens when one walks in the light with the conditional particle, and hence, third class conditional phrase - “if in the light we might continue to walk, then we will continue to have fellowship with one another.” The possibility is there for real fellowship. The idea is one of sanctification – our walk, not our position. Our position is in Christ, but our daily walk is in the light or rather, should be in the light. Our position is secure without further condition because He died on the cross, but our walk is conditional based on walking in the light.

Our walk is associated with His light by use of the word ὡς (hos) “as, like, even as” and is called a simile. A simile relates one object as being like another or resembles another. They are not equal, but similar. Christ is light or truth so we should walk about doing as He would do. This walk in the light is directly related to our fellowship with fellow believers. The world does not accept the light, will not tolerate the light when we present the light of the world to the world they think it is foolishness. This verse does not speak of our relationship with the world nor our desire to evangelize the world, but narrowly focuses upon fellow believers (John 1:5-7; 3:20; 8:12; 2 Cor. 4:4).

Our fellowship is identified first with the Father and His Son (Verse 3). This common bond of fellowship first starts with salvation in His reconciling us to Him (cf. Rom. 5:18; 2 Cor. 5:18; Col. 1:20), then moving to our daily walk, linking our right relationship with Him and fellowship with one another; a continuous bond.

There is a fundamental rule that comes out of this, namely, that if we are continuously in fellowship with Him, we will continuously be in fellowship with others in Him. This does not mean that we will not have problems with others. This is after all a fallen world with spiritual battles always in play, but if we are sincere in our walk, walking in His word, being sensitive to His Spirit, we will be in right relationship not only with Him but one to another.

The walk is περιπατεῶ (peripateo) Pres. Act. Subj. 1pl., “to walk,” from the compound of περι (peri) “about, around, near,” and πατεῶ (pateo) “to tread,” from an unused root meaning “a path.” The present subjunctive with the conditional makes this the third class condition, meaning the outcome will come true. Walking towards the light of God, namely, towards the truth of God, produces a right relationship and hence, fellowship.

Και τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπο πάσης. (and the blood of Jesus Christ the Son of Him cleanses us from all sin). And our fellowship implies a process of growth where our sin is exposed to the light through His word and the convicting Spirit producing a repentance on our part. This calls it like it is because confessing our sins and turning away from that sin, results in reconciliation between parties, making our walk a walk that is correct or at least a move in the right direction.

This profound statement, “and the blood of Jesus Christ the Son of Him cleanses us from all sin,” concludes to a positive aspect of the application of our daily walk. That is, the blood that has already been shed by Jesus on the cross which made atonement once for all (cf. Rom. 5:6-11;

Heb.10:10) has a secondary application in that it has a continuous καθαριζει – cleansing or purifying affect on sin.

The word blood is αιμα (haima) and is the subject of the phrase. The blood cleanses us from all sin. The verb cleanses comes from καθαριζω (katharizo) and is a present active indicative 3sg., “to make clean,” “cleanse,” “to pronounce clean in a levitical sense,” and finds its theological root in the sacrificial system that began even before the law as the Lord Himself clothed Adam and Eve with an animal skin in their new found nakedness (cf. Gen. 3:21). Cain and Able are found bringing offerings before the Lord (Gen. 4:2-5). This new found nakedness required a covering, a כפר (kaphar), in the form of clothing which covered their nakedness. Though the formal declaration of atonement and a covering of sin does not become formalized until the Exodus, the root idea is found in the garden at the fall. In the Old Testament God did not take away sin; He covered them until Christ came and removed them.

Life is found in the blood as Leviticus 17:11 proclaims, but this life is physical life. Death is linked to the fall of mankind (cf. Rom. 5:12), that is, through the disobedience of man, both a spiritual and physical death is understood (cf. Gen 2:17 “dying, you shall surely die”). This pronouncement of death, because of disobedience, resulted in the slaying of the first animal as a covering for mankind. The concept of a covering for sins moved from the pre-Mosaic Law days to the time of the Mosaic Law system. As sin multiplied so the slaughtering increased, each day required the slaying of an animal covering sin upon sin, and sacrifice upon sacrifice – each day was a bloody purifying event. Just as disobedience to the word of God moved mankind to a physical sacrifice, in like manner the physical moves to the spiritual through obedience to the word of God. All the purification rites of the Old Testament – the days of separation because of impurity, the water cleansing, and the blood cleansing all are complete in the shed blood of Jesus on the cross. He alone is the only one who can say “it is finished” (John 19:30).

But how does blood come into the picture to begin with? First, modern science affirms that blood really is the source of life; it delivers the necessary substances to the bodies’ cells. These cells need oxygen, nutrients and serves to transport waste products away from the cells. Second, blood with all of its Old Testament regulation was not to be consumed or handled (Lev. 17). The reality that blood equals physical life is plainly revealed in the Old Testament, but it also places a spiritual aspect to blood as ritual cleansing by means of a blood substitute. Blood was for atonement not nourishment. Its representation as life implies a respect for life so the Mosaic’s instruction for careful handling of it and the concept of one life as a substitute for another. The blood of the slain animal was sprinkled on the Ark of the Covenant (“the mercy seat”) seven times by the high priest on Yom Kippur, the Day of Atonement (“the day of covering”), thus signifying a propitiation, a satisfaction of the holy demands of a righteous God. This shed blood symbolized forgiveness:

For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? (Heb. 9:13-14)...

And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness. (Heb. 9:22)

The shed blood of Christ holds a significant legal and reconciliatory aspect taught throughout the Bible covering various theological subjects. A summary of the shed blood of Christ accomplishes the following for us:

- Our forgiveness → Eph. 1:7; Heb. 9:22; Rev. 1:5
- Our redemption → Acts 20:28; Heb. 9:12; 1 Pet. 1:18-19
- Our propitiation → Rom. 3:25
- Our justification → Rom. 5:9
- Our reconciliation → Eph. 2:13-16
- Our cleansing → Heb. 9:14; 1 John 1:7; Rev. 7:14
- Our holiness → Heb. 13:12

The good news is that Christ's blood covered once for all (Heb. 9:28) the sins of the world. The believer no longer has to bring a blood sacrifice before the Lord; rather the one who believes that the blood of Christ covers his or her sin now accepts the free will offering that Christ has already provided on the cross.

3.c. False walk (1:8)

1:8. Εαν εἴπωμεν ὅτι ἁμαρτιαν οὐκ ἔχομεν (If we might say that we have no sin). This is the protasis, the subordinate clause of the third class condition relaying the idea of reality or rather the certainty of the outcome. In other words it might be said, "if we say we have no sin – but we do, then we deceive ourselves." The apostle John includes himself in the argument as he uses the 2 Aor. Act. Subj. 1pl. εἴπωμεν "to say, speak." from λεγω (lego).

ἐαυτους πλανῶμεν (we are deceiving ourselves). This is the apodosis, the main clause of the third class condition relaying the result. The result of our declaration that we are without sin is that we have wandered from the truth as the root meaning of πλαναω (planao) "means to wander, mislead," so the Pres. Act. Ind. 1pl., we continue to cause to stray, lead astray, or deceive" – we are deceiving ourselves!

και ἡ ἀληθεια οὐκ ἔστιν ἐν ἡμῖν (and the truth is not in us). And further the truth is not in us. The subject of this sentence is truth. Truth is a big subject for God and the apostle John makes truth a dominant theme within all his writings. John uses the word truth 37 times. It is the Greek word ἀληθεια (aletheia) n.f.sg., with def. art., "the truth," from the compound of the neg. particle, "a" and λανθανω (lanthano) to be hidden. Truth is something that can be hidden, but God is the light, the One exposing that which is hidden for what it really is. The idea here when used with the definite article seems to indicate "the truth" relates in a definite way to our sin and the truth is that God is light and has already exposed the truth concerning His death and

cleansing blood as a substitute for sin. Therefore, to say we have no sin makes His death and work in His first coming of no effect.

Truth is one of the most important subjects of the Bible and is demanded by God. God's word is truth, so we are to measure both our word and deeds according to His word. Truth is defined objectively signifying the reality of what is seen and heard, and subjectively, truthfulness, or sincerity and integrity of character. The objective truth is that Christ died for the sins of the world (cf. John 3:15-16, 1 John 2:2). The subjective truth is that once saved, we are set apart from the rest of the world in fellowship and union with that which is holy and our fellowship has its reference and testimony of "how God saved a sinner like me!"

3.d. True walk (1:9)

1:9. Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν (If we confess our sins). The apostle provides a remedy for our lying and sin – confession. This again is a third class condition, meaning, "If we confess our sins, then God will forgive us our sins." The εἰ in the protasis with the subjunctive and any mood or tense in the apodosis forms the third class and is the class of real probability – anyone can trust that any sin confessed will result in true forgiveness.

The Greek ομολογεῖν (homologeō) is a Pres. Act. Subj. 1pl., meaning "to say the same thing as another, to agree, concede, or profess," from the compound of ομοῦ (homou) "together," and λογος (logos) "saying," hence, to call it like God calls it. That is real confession.

πιστος ἐστὶν καὶ δικαίος, ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας (he is faithful and righteous in order that he might forgive our sins). It is because He is both πιστος (pistos) adj.n.m.sg., trusty, faithful, and δικαίος (dikaios) adj.n.m.sg, righteous, just, observing divine laws, that He forgives sin. The adjectives might better be translated He is [the] faithful One and [the] righteous One. The two characteristics – His faithfulness and His righteousness make it possible for Him to forgive us our sins. These are two theological characteristics of God. Only God is faithful, He alone can and will do what He says. This basic characteristic is rooted in everything His does and says even the word "amen" which means "so be it" has a finality to it. He will do what He promises. That is the bases of the term faith "the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Likewise, only One is righteous, showing no partiality, having no prejudice or influence in judgment.

His faithfulness and righteousness are given as having the purpose of forgiving sins and cleansing us from all unrighteousness. The word for forgive is ἀφίημι (aphiemi) Aor. Act. Subj. 3sg., and means "to send away, to let go." The idea goes back to the Old Testament concept of the goat of Jehovah and the goat of Azazel (the scapegoat) of the Day of Atonement and has the idea of a substitute. Christ is our substitute, He took our place and bore our sins on the cross.

καὶ καθάριση ἡμᾶς ἀπο πάσης ἀδικίας (and he might cleanse us from all unrighteousness). There are two parts to the conditional "then" statement, If we confess, then He will forgive us and cleanse us. The cleansing is καθαρῖζω (katharizo) Aor. Act. Subj. 3sg., to make clean, cleanse, to pronounce clean in a levitical sense. What is cleaned or made pure is the confessor's unrighteousness. In verse 7, it was the application of blood that cleanses us and it was in the

present tense, “continues to clean” us, here we find the aorist which is timeless, but indicates the action will take place (the aorist third class conditional presents reality that it will be fulfilled).

3.e. False walk (1:10)

1:10. *ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτηκαμεν, ψευστην ποιούμεν αὐτον* (If we might say that we have not sinned, we are making a liar of him). This is the third, third class condition stated so far (cf. 1:6, 1:8, 1:10). John’s suppositions are meant to inspire self-reflection, to question ourselves. His progression is as follows: if we have fellowship with Him (are we saved?), if we have no sin (are we glorified yet?), if we have never sinned (what, are we God?). The language is that of an unsaved person - one that does not accept the things of God, but John included himself, in a kind of “check yourself” way of speaking. Can a saved person get into this situation where sin grabs hold and confusion reigns? In fact, that is the language of sin - to be in error, to miss the mark, a characteristic of all human beings as all have sinned and fall short of the glory of God (cf., Ps. 14:1-3; Rom. 3:23; Gal. 3:22).

The fool has said in his heart, "There is no God." They are corrupt, They have done abominable works, There is none who does good. 2 The LORD looks down from heaven upon the children of men, To see if there are any who understand, who seek God. 3 They have all turned aside, They have together become corrupt; There is none who does good, No, not one. (Ps. 14:1-3)

The language used by John is strong and is the logical conclusion to the argument, namely, “we made God a liar.” If God has said that all have sinned but one says, “I have not sinned,” (the language seems to be saying one is claiming, “I have never sinned”), then that one has called God a liar!

The doctrine of sin is clear in both the Old and New Testaments and covers the extent of the problem of sin. All have sinned because all are born in sin, or to say it more exactly, Adam’s sin has been passed down to all humans (Rom. 5:12, 15; 1 Cor. 15:22).

καὶ ὁ λογος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν (and the word of him is not in us). The blunt fact of the argument is His word is not in us. Ο λογος “the word,” is synonymous with the Bible. Having the word of God in us is synonymous with abiding with Christ (cf. John 15:4, 7, 10; 1 John 2:24-28), and having the indwelling presence of God within us provides that ability to listen to Him, to be sensitive to His word.

Are we sensitive to the indwelling Spirit? Being saved means we are a new creation in Christ, meaning we have a new nature, a spirit that is sensitive to the things of God. Understanding that we are a sinner is foundational to being a Christian. One cannot profess Christ as *savoir* without understanding what that means. Acknowledging ones sins and accepting Jesus’ death as an acceptable payment for the sins of the world (cf. John 3:15-16, 1 John 2:2) is the foundation of the message. Can a Christian deny his or her sin nature? John says this one is a liar and God’s word is not in Him! It is not that this person is not saved. John says this person has a problem of holding near the truths of the message. This person speaks as one who is self-

righteous and has no need of a Saviour. Can you imagine, anyone who would go before a righteous God and say – “you are a liar, I have never sinned!” That is what John says we do when we don’t call our sin for what it is.

In summary to John’s argument, he seems to be saying, when a Christian has a conflict between God’s word and personal sin, one should admit them truthfully rather than denying the sin. We can justify our sin; those sins we own when we are two years old are different from the sins we we have as a teenager. We do not have a problem admitting two year old sins when we are a teenager. Likewise, those sins we posses in our twenties are very different from those which we have in our sixties and seventies. At each stage we can justify our sins and sometimes we can refuse to give them up, even denying they are sin. John’s little letter is one of personal application. He will now address our gracious position in Christ.

Detailed Analysis

1:6 - εαν ειπωμεν οτι κοινωνιαν εχομεν μετ αυτου (If we say that we continue to have fellowship with him) : εαν (ean) conj., if, in case; λεγω (lego) 2 Aor. Act. Subj. 1pl., to say, speak: we might say; οτι (hoti) conj., that, because, since; κοινωνια (koinonia) a.f.sg., fellowship, association, communion, from κοινος (koinos) common; εχω (echo) Pres. Act. Ind. 1pl., to have, hold, possess: we are having; μετα (meta) prep., with, after, behind; αυτος (autos) pers. pron. 3g.m.sg., him.

και εν τω σκοτει περιπατωμεν ψευδομεθα (and we walk in the darkness, we lie) : και (kai) conj., and, even, also, indeed; εν (en) prep., in, by, with; σκοτος (skotos) d.n.sg., with def. art., darkness (metaph. of persons in whom darkness becomes visible and holds sway); περιπατεω (peripateo) Pres. Act. Subj. 1pl., to walk, from the compound of περι (peri) about, around, near, and πατεω (pateo) to tread, from an unused root meaning a path: we might walk; ψευδομαι (pseudomai) Pres. M/P Ind. 1pl., to lie, to speak deliberate falsehoods, to deceive by a lie: we lie.

και ου ποιουμεν την αληθειαν (and continue not doing the truth) : και (kai) conj., and, even, also, indeed; ου (ou) neg. part., not; ποιεω (poieo) Pres. Act. Ind. 1pl., to make, do: we are doing; αληθεια (aletheia) a.f.sg., truth.

1:7 - εαν δε εν τω φωτι περιπατωμεν ως αυτος εστιν εν τω φωτι κοινωνιαν εχομεν μετ αλληλων (But if we continue to walk in the light as he is in the light we continue to have fellowship with one another) : εαν (ean) conj., if, in case; δε (de) conj., but, moreover, and; εν (en) prep., in, by, with; φως (phos) d.n.sg., with def. art., light, from an obsolete word meaning to shine on; περιπατεω (peripateo) Pres. Act. Subj. 1pl., to walk, from the compound of περι (peri) about, around, near, and πατεω (pateo) to tread, from an unused root meaning a path: we might walk; ως (hos) adv., as, like, even as; αυτος (autos) pers. pron. 3n.m.sg., him; ειμι (eimi) Pres. Act. Ind. 3sg., to be, exist; he/she/it is; εν (en) prep., in, by, with; φως (phos) d.n.sg., with def. art., light, from an obsolete word meaning to shine on; κοινωνια (koinonia) a.f.sg., fellowship, association, communion, from κοινος (koinos) common; εχω (echo) Pres. Act. Ind. 1pl., to have, hold, possess: we are having; μετα (meta) prep., with, after, behind; αλληλων (allelon) g.m.pl., one another, mutually.

και το αιμα ιησου χριστου του υιου αυτου καθαριζει ημας απο πασης αμαρτιας (and the blood of Jesus Christ the Son of Him cleanses us from all sin) : και (kai) conj., and, even, also, indeed; αιμα (haima) n.m.sg., with def. art., blood; Ιησους (Iesus) g.m.sg., Jesus of Hebrew origin from יְהוֹשֻׁעַ (Yehoshua) Joshua or Jehoshua “Jehovah is salvation”; Χριστος (Christos) adj.g.m.sg., Christ from χριω (chrio) to anoint; υιος (huios) g.m.sg., with def. art., son; αυτος (autos) pers. pron. 3g.m.sg., him; καθαριζω (katharizo) Pres. Act. Ind. 3sg., to make clean, cleanse, to pronounce clean in a levitical sense; εγω (ego) pers. pron. 1a.pl., I, we; απο (apo) prep., from, out of; πας (pas) adj.g.m.sg., all, every; αμαρτια (hamartia) g.f.sg., sin, from

the compound of the negative particle α (a) not, and μέρος (meros) a part., one of the constituent parts of a whole.

1:8 – εαν ειπωμεν οτι αμαρτιαν ουκ εχομεν (If we might say that we have no sin) : εαν (ean) conj., if, in case; λεγω (lego) 2 Aor. Act. Subj. 1pl., to say, speak: we might say (this is a third class condition) ; οτι (hoti) conj., that, because, since; αμαρτια (hamartia) a.f.sg., sin, from the compound of the negative particle α (a) not, and μέρος (meros) a part., one of the constituent parts of a whole; ουκ (ouk) neg. part., not; εχω (echo) Pres. Act. Ind. 1pl., to have, hold: we have.

εαυτους πλανωμεν (we are deceiving ourselves) : εαυτου (heauton) pron. 3a.m.pl., themselves; πλαναω (planao) Pres. Act. Ind. 1pl., to cause to stray, lead astray, deceive: we are deceiving.

και η αληθεια ουκ εστιν εν ημιν (and the truth is not in us) : και (kai) conj., and, even, also, indeed; αληθεια (aletheia) n.f.sg., with def. art., truth, from the compound of the neg. part., a and λανθανω (lanthano) to be hidden; ουκ (ouk) neg. part., not; ειμι (eimi) Pres. Act. Ind. 3sg., to be, exist: he/she/it is; εν (en) prep., in, by, with; εγω (ego) pers. pron. 1d.pl., I.

1:9 – εαν ομολογωμεν τας αμαρτιας ημων (If we confess our sins) : εαν (ean) conj., if, in case; ομολογεω (homologeō) Pres. Act. Subj. 1pl., to say the same thing as another, to agree, concede, profess, from the compound of ομου (homou) together, and λογος (logos) saying: we might confess (this is a third class condition); αμαρτια (hamartia) a.f.pl., with def. art., sin; εγω (ego) pers. pron. 1g.pl., I, me.

πιστος εστιν και δικαιος ινα αφη ημιν τας αμαρτιας (He is faithful and righteous in order that he might forgive our sins) : πιστος (pistos) adj.n.m.sg., trusty, faithful, persuaded; ειμι (eimi) Pres. Act. Ind. 3sg., to be, exist: he/she/it is; και (kai) conj., and, also, even, indeed; δικαιος (dikaios) adj.n.m.sg, righteous, just, observing divine laws; ινα (hina) conj., in order that, that, so that; αφημι (aphiemi) 2 Aor. Act. Subj. 3sg., to send away, forgive, to permit, allow, not to hinder, to leave, go away from one: he/she/it might forgive; εγω (ego) pers. pron. 1d.pl., I, me; αμαρτια (hamartia) a.f.pl., with def. art., sin.

και καθαριση ημας απο πασης αδικιας (and he might cleanse us from all unrighteousness) : και (kai) conj., and, also, even, indeed; καθαριζω (katharizo) Aor. Act. Subj. 3sg., to make clean, cleanse, to pronounce clean in a levitical sense: he/she/it might make clean; εγω (ego) pers. pron. 1a.pl., I, me; απο (apo) prep., from, out of; πας (pas) adj.g.f.sg., each, every, all; αδικια (adikia) g.f.sg., injustice, unrighteousness, iniquity.

1:10 – εαν ειπωμεν οτι ουχ ημαρτηκαμεν ψευστην ποιουμεν αυτον (If we might say that we have not sinned, we are making a liar of him) : εαν (ean) conj., if, in case; λεγω (lego) 2

Aor. Act. Subj. 1pl., to say, speak: we might say (this is a ? so the better translation is “we said”); οτι (hoti) conj., that, because, since; ου (ou) neg. part., not; αμαρτανω (hamartano) Perf. Act. Ind. 1pl., to be without a share, to miss the mark, sin, trespass, from the compound of the neg. *a* “not” and μερος (meros) a part, portion, lot: we have sinned; ψευστης (pseustes) a.m.sg., a liar, one who breaks faith, a false and faithless man, from the verb ψευδομαι (pseudomai) to lie; ποιεω (poieo) Pres. Act. Ind. 1pl., to make, do: we are making; αυτος (autos) pers. pron. 3g.m.sg., him.

και ο λογος αυτου ουκ εστιν εν ημιν (and the word of him is not in us) : και (kai) conj., and, also, even, indeed; λογος (logos) n.m.sg., with def. art., word, saying; αυτος (autos) pers. pron. 3g.m.sg., him; ου (ou) neg. part., not; ειμι (eimi) Pres. Act. Ind. 3sg., to be, exist: he/she/it is; εν (en) prep., in, by, with; εγω (ego) pers. pron. 1d.pl. I, me.