

John 3:16-18

16 For God so loved the world, that he gave his only begotten *[monogenes - unique one of a kind]* Son, that whosoever *[o pas - the one]* believes in him should not perish, but have everlasting *[aionios - eternal]* life *[zoe - the animating principle of life]*. **17** For God sent not his Son into the world to condemn *[krino - to judge]* the world; but that the world through him might be saved. **18** He that believes on him is not condemned *[krino – judged]*: but he that believes not is condemned *[krino - judged]* already, because he has not believed in the name of the only begotten *[monogenes - unique one of a kind]* Son of God.

John 3:36

He that believes [pisteuo - believes] on [eis - into] the Son has everlasting [aionion - eternal] life: and he that believes not [apeitheo - disobeying, unpersuaded] the Son shall not see life; but the [a] wrath of God abides [meno - to feel at ease; settle down; or be at comfort, remain] on him.

Romans 9:21-24

21 Has not the potter power *[exousia - authority]* over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

22 What if *[since]* God, willing *[thelo - to desire]* to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: **23** And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, **24** Even us, whom he has called, not of the Jews only, but also of the Gentiles?

John 12:46

I am come a light into the world, that whosoever [o pas - the one] believes [pisteuo - believing] on me should not abide [meno - to feel at ease; settle down; or be at comfort, remain] in darkness.

Ephesians 5:8

For you were sometimes [pote - then at that time] darkness, but now are you light in the Lord: walk as children [teknon - born ones] of light:

John 1:4

In him was life [zoe - the animating principle of life]; and the life [zoe] was the light of men.

John 3:19-21

19 And this is the condemnation *[krisis - judgment]*, that light is come into the world, and men loved darkness rather than light, because their deeds *[ergon - works]* were evil *[poneros - malignantly evil]*. **20** For every one that does evil *[phaulos]* hates the light, neither comes to the light, lest his deeds *[ergon - works]* should be reproved *[elencho - exposed]*. **21** But he that does truth comes to the light, that his deeds may be made manifest, that they are wrought in God.

1 John 3:14

We know that we have passed [metabaino - transferred] from [ek - out from] [the] death [thanatos - state of death, separation, to put to death] unto [eis - into] [the] life [zoe - the animating principle of life], because we love the brethren. He that loves not his brother abides [meno - to feel at ease; settle down; or be at comfort, remain] in death [thanatos - state of death, separation, to put to death].

Ephesians 2:1-5

1 And you has he quickened, who were dead [*nekros* - dead ones who can not produce what is intended] in trespasses and sins; **2** Wherein in times past you walked according to the course of this world, according to the prince [*archon* - ruler] of the power [*exousia* - authority] of the air, the spirit that now works [*energeo* - to operate in (energizing)] in the children [*huios* - sons] of disobedience [*apeitheia* - unpersuadable]: **3** Among whom we also had our conversation [*anastrepho* - lifestyle, conduct, routine manner of life] in times past in the lusts of our flesh, fulfilling the desires [*epithymia* - strong desire, craving] of the flesh and of the mind [*dianoia* - thoughts that pass through the mind]; and were by nature the children [*teknon* - born ones] of wrath, even as others. **4** But God, who is rich in mercy, for his great love wherewith he loved us, **5** Even when we were dead in sins [*paraptoma* - trespasses], has quickened us together with [*syzoopoieo* - made us alive together with] Christ, (by grace you are saved;)

1 John 1:8

If we say that we have no sin [hamartia (singular) - quality of sin], we deceive ourselves, and the truth is not in us.

John 15:1-3

1 *I am the true [alethinos - genuine] vine, and my Father is the husbandman [georgos - farmer, vine tender].* **2** *Every branch in me that bears not fruit he takes away [airo – to take outside]: and every branch that bears fruit, he purges [kathairo - cleanses; some translations say ‘prunes’] it, that it may bring forth more fruit.* **3** *Now you are clean through the word which I have spoken unto you.*

John 15:4

Abide [meno - to feel at ease; settle down; or be at comfort, remain] in me, and I in you. As the branch cannot bear fruit of itself, except it abide [meno] in the vine; no more can you, except you abide [meno] in me.

John 15:1-3

1 *I am the true [alethinos - genuine] vine, and my Father is the husbandman [georgos - farmer, vine tender].* **2** *Every branch in me that bears not fruit he takes away [airo – to take outside]: and every branch that bears fruit, he purges [kathairo - cleanses; some translations say ‘prunes’] it, that it may bring forth more fruit.* **3** *Now you are clean through the word which I have spoken unto you.*

John 15:3-8

3 Now you are clean through the word which I have spoken unto you. **4** Abide [*meno - to feel at ease; settle down; or be at comfort, remain*] in me, and I in you. As the branch cannot bear fruit of itself, except it abide [*meno*] in the vine; no more can you, except you abide [*meno*] in me. **5** I am the vine, you are the branches: He that abides [*meno*] in me, and I in him, the same brings forth much fruit: for without me you can do nothing. **6** If a man abide [*meno*] not in me, he is cast forth as a branch, and is withered; and men [*they*] gather them, and cast them into the fire, and they are burned. **7** If you abide [*meno - to feel at ease; settle down; or be at comfort, remain*] in me, and my words abide [*meno*] in you, you shall ask what you will [*thelo - desire*], and it shall be done unto you. **8** Herein is my Father glorified, that you bear much fruit; so shall you be my disciples.

John 13:9-11

9 *Simon Peter said unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus said to him, He that is washed needs not save to wash his feet, but is clean every whit: and you are clean, but not all. 11 For he knew who should betray him; therefore said he, You are not all clean.*

John 8:24

Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins.”

John 10:27-29

27 *My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.*

John 15:1-2

1 *I am the true [alethinos - genuine] vine, and my Father is the husbandman [georgos - farmer, vine tender].* **2** *Every branch in me that bears not fruit he takes away [airo - to take outside]: and every branch that bears fruit, he purges [kathairo - cleanses; some translations say 'prunes'] it, that it may bring forth more fruit.*

John 20:13-15

13 *And they say unto her, Woman, why weep you? She said unto them, Because they have taken away [airo – to take outside] my Lord, and I know not where they have laid him. 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus said unto her, Woman, why weep you? whom seek you? She, supposing him to be the gardener, said unto him, Sir, if you have borne him hence, tell me where you have laid him, and I will take him away.*

John 11:48

If we let him thus alone, all men will believe on him: and the Romans shall come and take away [airo – to take outside] both our place and nation.

1 John 3:9

Whosoever is born [perfect participle - having been born] of [ek - out from] God does not commit [poieo (present tense) - to do (manner), meaning does not keep on doing] sin; for his seed remains [meno - to feel at ease; settle down; or be at comfort, remain] in him: and he cannot sin [present tense - he can not keep on sinning], because he is born of God.

1 Corinthians 11:30-32

30 For this cause many are weak [*asthenes* - sick] and sickly [*arrostos* - cripple] among you, and many sleep [*koimao* - to be dead]. **31** For if we would judge [*diakrino* - to discern] ourselves, we should not be judged [*krino* - to judge]. **32** But when we are judged [*krino* - to judge], we are chastened [*paideuo* - instructive discipline] by the Lord, that we should not be condemned with [*katakrino* - to be judged according to] the world.

Hebrews 12:6-8

6 For whom the Lord loves he chastens [*paideia* - instructive discipline], and scourges [*mastigoo* - to beat with a whip] every son whom he receives [*paradechomai* - welcomely receives alongside]. **7** If you endure [*hupomeno* - enduring, patient, patient continuance (waiting)] chastening [*paideia* - instructive discipline], God deals with you as with sons; for what son is he whom the father chastens [*paideia* - instructive discipline] not? **8** But if you be without chastisement [*paideia* – instructive discipline], whereof all are partakers, then are you bastards [*nothos* - illegitimate child], and not sons.

Hebrews 7:25

*Wherefore he is able also to save them to the uttermost [**panteles** - **all ends**] that come unto God by [**dia** - **through**] him, seeing he ever lives to make intercession for them.*

1 Corinthians 3:9-15

9 For we are laborers together with God: you are God's husbandry *[field - cultivated land, field]*, you are God's building. **10** According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another builds thereon. But let every man take heed how he builds thereupon. **11** For other foundation can no man lay than that is laid, which is Jesus Christ. **12** Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; **13** Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. **14** If any man's work abide *[meno - to feel at ease; settle down; or be at comfort, remain]* which he has built thereupon, he shall receive a reward. **15** If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Hebrews 6:6-8

6 If they shall fall away, to renew them again unto repentance [metanoia - change of mind]; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the earth which drinks in the rain that comes often upon it, and brings forth herbs meet for them by whom it is dressed, receives blessing from God: 8 But that which bears thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

Hebrews 10:26-31

26 For if we sin wilfully after that we have received the knowledge *[epignosis - full experiential knowledge]* of the truth, there remains no more sacrifice for sins, **27** But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. **28** He that despised Moses' law died without mercy under two or three witnesses: **29** Of how much sorer punishment, suppose you, shall he be thought worthy, who has trodden under foot the Son of God, and has counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and has done despite unto the Spirit of grace? **30** For we know him that has said, Vengeance belongs unto me, I will recompense, says the Lord. And again, The Lord shall judge his people. **31** It is a fearful *[phoberos]* thing to fall into the hands of the living God.

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John 14:17

Even the Spirit of truth; whom the world [kosmos - ordered system] cannot receive, because it sees Him not, neither knows [ginosko - experiential knowledge] Him: but you know Him [ginosko]; for he dwells [meno - to feel at ease; settle down; or be at comfort, remain] with [para - alongside of] you, and shall be [in the future] in [en – in] you.

1 John 2:13

I write unto you, fathers, because you have known [ginosko - to known in your experience or practice with a continual result] him that is from the [a] beginning. I write unto you, young men, because you have overcome the wicked one [poneros - malignantly evil]. I write unto you, little children [paidia - little learning ones], because you have known [ginosko] the Father.

1 John 3:9-10

9 Whosoever is born [perfect participle - having been born] of [ek - out from] [the] God does not commit [poieo (present tense) - to do (manner), meaning does not keep on doing] sin; for his seed remains [meno - to feel at ease; settle down; or be at comfort, remain] in him: and he cannot sin [present tense - he can not keep on sinning], because he is born of God. **10** In this the children of God are manifest, and the children of the devil: whosoever does not righteousness is not of [ek - out from] God, neither [kai - even] he that loves not his brother.

1 Peter 1:18-2:2

18 Forasmuch as you know that you were not redeemed [lutrosis - paid a freeing price] with corruptible things, as silver and gold, from your vain [mataios - empty] conversation [anastrophe - empty manner of life] received by tradition from your fathers; 19 But with [by] the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily [truly] was foreordained [proginosko - foreknown] before the foundation of the world [kosmos], but was manifest in these last times for you [meaning the church], 21 Who by [through] him do believe in God, that raised him up from the dead, and [even] gave him glory; that your faith and hope might be [are] in God. 22 Seeing you have purified [hagnizo - purify, cleansed] your souls [psyche] in [by] obeying the truth through the Spirit unto unfeigned [anypokritos - unhypocritical] love of the brethren [philadelphia - brotherly fondness], see that you love [agapeo - sacrificing love] one another with a pure heart fervently: 23 Being born again [anagennao - born again (regenerated) (ana - 'again' emphasizes a quality aspect of this birth)], not of corruptible seed [spora - like a mother's egg], but of incorruptible, by [through] the word [logos - a communication whereby the mind finds expression] of God, which lives and abides for [eis - into] [the] ever [aion - age]. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withers, and the flower thereof falls away: 25 But the word [rhema - utterance (a smaller part than 1 Pet. 1:23)] of the Lord endures for [eis - into] [the] ever [aion - age]. And this is the word [rhema - utterance] which by the gospel is preached unto you. 2:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 As newborn babes, desire the sincere [adolos - pure] milk of the word, that you may grow thereby:

1 John 2:18-20

18 Little children [*paidia - young learner, little learning ones*], it is the last time [*hora - hour*]: and as you have heard [*akouo - heard, learned*] that antichrist shall come, even now are there many antichrists [*antichristos - against Christ, replace Christ, those that are against Christ*]; whereby we know that it is the last time [*hora - hour*]. **19** They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. **20** But you have an unction [*chrisma - anointing*] from the Holy One, and you know [*eido - can know (potential) the facts*] all things.

1 John 2:21-23

21 *I have not written unto you because you know not the truth, but because you know it, and that no lie is of the truth. 22 Who is a liar but he that denies that Jesus is the Christ? He is antichrist, that denies the Father and the Son. 23 Whosoever denies the Son, the same has not the Father: (but) he that acknowledges [homologeo - confesses, say the same thing] the Son has the Father also.*

1 John 2:24-27

24 Let that therefore abide *[meno - to feel at ease; settle down; or be at comfort, remain]* in you, which you have heard from the *[a]* beginning. If that which you have heard from the *[a]* beginning shall remain *[meno]* in you, you also shall continue *[meno]* in the Son, and in the Father. **25** And this is the promise that he hath promised us, even eternal life. **26** These things have I written unto you concerning them that seduce you. **27** But the anointing which you have received of him abides *[meno]* in you, and you need not that any man teach you: but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it *[He - the Holy Spirit]* has taught you, you shall abide *[meno]* in him.

1 John 4:6-12

6 *We are of God: he that knows God hears us; he that is not of God hears not us. Hereby know we the spirit of truth, and the spirit of error. 7 Beloved, let us love one another [allelon - another of the same kind]: for love is of [ek - out from as to source] God; and every one that loves is born of God, and knows God. 8 He that loves not knows not God; for God is love. 9 In this was manifested the love of God toward us, because that God sent his only begotten [monogenes - unique one of a kind] Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation [hilasmos - satisfaction] for our sins. 11 Beloved, if God so loved us, we ought also to love one another. 12 No man has seen God at any time. If we love one another, God dwells in us, and his love is perfected in us.*

John 15:1-3

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1 John 3:5-10

5 And you know that he was manifested to take away our sins; and in him is no sin. 6 Whosoever abide [*meno - to feel at ease; settle down; or be at comfort, remain*] in him sins not: whosoever sins has not seen him, neither known [*ginōskō - experientially known*] him. 7 Little children, let no man deceive you: he that does righteousness is righteous, even as he is righteous. 8 He that commits [*poieo (present tense - meaning ongoing activity) - keeps on doing*] sin is of the devil; for the devil sins from the [*a*] beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever is born [*perfect participle - having been born*] of [*ek - out from*] [*the*] God does not commit [*poieo (present tense) - to do (manner), meaning does not keep on doing*] sin; for his seed remains [*meno - to feel at ease; settle down; or be at comfort, remain*] in him: and he cannot sin [*present tense - he can not keep on sinning*], because he is born of God. 10 In this the children of God are manifest, and the children of the devil: whosoever does not righteousness is not of [*ek - out from*] God, neither [*kai - even*] he that loves not his brother.

1 John 2:24-27

24 Let that therefore abide *[meno - to feel at ease; settle down; or be at comfort, remain]* in you, which you have heard from the *[a]* beginning. If that which you have heard from the *[a]* beginning shall remain *[meno]* in you, you also shall continue *[meno]* in the Son, and in the Father. **25** And this is the promise that he hath promised us, even eternal life. **26** These things have I written unto you concerning them that seduce you. **27** But the anointing which you have received of him abides *[meno]* in you, and you need not that any man teach you: but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it *[He - the Holy Spirit]* has taught you, you shall abide *[meno]* in him.

J 1:

I am