

ΙΩΑΝΝΟΥ Α' 4

f35

¹ Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ Θεοῦ ἐστίν. Ὅτι πολλοὶ ψευδοπροφηταὶ ἐξεληλύθασιν εἰς τὸν Κόσμον. ² Ἐν τούτῳ **γινώσκεται¹** τὸ πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστίν.

³ Καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ ² Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ Θεοῦ οὐκ ἔστιν.

Καὶ τοῦτό ἐστιν τὸ τοῦ Ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται. Καὶ νῦν ἐν τῷ Κόσμῳ ἐστὶν ἤδη.

⁴ Ἡμεῖς ἐκ τοῦ Θεοῦ ἐστε, τέκνια, καὶ νενικήκατε αὐτούς. Ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ Κόσμῳ. ⁵ Αὐτοὶ ἐκ τοῦ Κόσμου εἰσίν. Διὰ τοῦτο ἐκ τοῦ Κόσμου λαλοῦσιν. Καὶ ὁ Κόσμος αὐτῶν ἀκούει.

⁶ Ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν. Ὁ γινώσκων τὸν Θεὸν ἀκούει ἡμῶν. Ὅς οὐκ ἔστιν ἐκ τοῦ Θεοῦ οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς Ἀληθείας καὶ τὸ πνεῦμα τῆς Πλάνης.

⁷ Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ Ἀγάπη ἐκ τοῦ Θεοῦ ἐστίν. Καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ Θεοῦ γεγέννηται καὶ γινώσκει τὸν Θεόν. ⁸ Ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν Θεόν. Ὅτι ὁ Θεὸς ἀγάπη ἐστίν.

¹ 67% of the Greek manuscripts, including the best line of transmission (f35), have γινώσκεται (a present, passive, middle voice participle) here. On the basis of 25% the NU has γινώσκετε (a present, active voice verb).

² 73.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τὸν here. On the basis of 24.2% the NU includes it.

1 JOHN 4

NLET

HOW TO DISTINGUISH THE THINGS BREATHED OUT

¹ Beloved *ones*, stop believing every thing breathed out! Rather, be testing the things breathed out, whether they are from the God. Because, many false prophets have lastingly gone out into the *Created* Order. ² In *reference* to this *a person* comes to know for himself³ the thing breathed out of the God: everything breathed out which is agreeing with –

- Jesus,
- an Anointed *One*, having lastingly come in flesh, is from out of the God.

³ And, every breathed out thing which is not agreeing with –

- ⁴ Jesus,
- an Anointed *One* having lastingly come in flesh, is NOT from out of God.

And, this, the *thing breathed out*, is from the Antichrist, which you lastingly heard, “It is coming!” And, now it is in the *Created* Order already!

⁴ We, *for our parts*, are from the God, little children; and you have lastingly conquered them. Because, greater is the One in you than the one in the *Created* Order. ⁵ They, *for their parts*, are from out of the *Created* Order. For this reason, from the *Created* Order they keep on speaking. And the *Created* Order keeps on listening to them!

⁶ We, *for our parts*, are from the God. The one who is coming to know the God keeps on listening to us. He who is not from the God is does not keep on listening to us. From this we come to know the thing breathed out of the Truth and the thing breathed out of the Wandering.

HOW GOD'S LOVE FOR US AND OUR LOVE FOR THE BROTHERS
ARE RELATED

⁷ Beloved ones, let us be loving one another, because the Love is from the God. And, everyone who is loving has been lasting born from God also is coming to know the God. ⁸ The one who does not keep on loving did not come to know the God. Because, God is love.

³ 67% of the Greek manuscripts, including the best line of transmission (f35), have ‘comes to know for himself’ (a present, passive, middle voice participle) here. On the basis of 25% the NU has ‘comes to know’ (a present, active voice verb).

⁴ 73.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here. On the basis of 24.2% the NU includes it.

⁹ Ἐν τούτῳ ἐφανερώθη ἡ Ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν Κόσμον ἵνα ζήσωμεν δι' αὐτοῦ.

¹⁰ Ἐν τούτῳ ἐστὶν ἡ Ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν⁵ τὸν Θεόν. Ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν Υἱὸν αὐτοῦ ἰλασμόν περὶ τῶν Ἀμαρτιῶν ἡμῶν.

¹¹ Ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.

¹² Θεὸν οὐδεὶς πώποτε τεθέαται. Ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει. Καὶ ἡ Ἀγάπη αὐτοῦ **τετελειωμένη ἐστὶν ἐν ἡμῖν**⁶.

¹³ Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν. ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

¹⁴ Καὶ ἡμεῖς τεθεάμεθα. Καὶ μαρτυροῦμεν ὅτι ὁ Πατὴρ ἀπέσταλκεν τὸν Υἱὸν σωτῆρα τοῦ Κόσμου.

¹⁵ Ὃς ἂν⁷ ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ Θεῷ.

¹⁶ Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν Ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς ἀγάπη ἐστίν. Καὶ ὁ μένων ἐν τῇ Ἀγάπῃ ἐν τῷ Θεῷ μένει καὶ ὁ Θεὸς ἐν αὐτῷ⁸.

¹⁷ Ἐν τούτῳ τετελείωται ἡ Ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ Ἡμέρᾳ τῆς Κρίσεως. Ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ Κόσμῳ τούτῳ.

9 In *reference to* this the Love of God has been manifested in connection with us: that the God commissioned His Son – the only-begotten One – into the *Created Order*, *in order* that we might live by agency of Him.

10 In *reference to* this is the Love: NOT that we, *for our parts*, loved⁹ the God; rather, that He, *for His part*, loved us; and, He commissioned the Son *that is* His as a propitiation in *reference to* the Moral Failures *that are* ours.

11 Beloved *ones*, if in this way the God loved us, also we, *for our parts*, ought to love one another.

12 No one at any time has lastingly gazed *in wonder at* GOD.

If ever we might love one another, the God remains in us. And, the Love *that is* His – which has been lastingly perfected – is in us¹⁰.

HOW WE MIGHT KNOW THAT WE REMAIN IN GOD

13 In *reference to* this we are coming to know that we remain in Him; and, He, *for His part*, *remains* in us. Because, from out of the Spirit *that is* His He has lastingly given *this* to us.

14 And, we, *for our parts*, lastingly gaze *in wonder*. And, we are bearing witness that the Father commissioned the Son as a savior of the *Created Order*.

15 Whoever¹¹ might confess that Jesus is the Son of the God, the God remains in Him, and *he, for His part, remains* in the God.

16 And we, *for our parts*, have lastingly come to know and have lastingly believed the Love which God has in *reference to* us.

The God is love. And, the one who remains in connection with the Love remains in connection with the God, and the God *remains*¹² in connection with him.

17 In *reference to* this the Love has been lastingly perfected, so that we might be having freedom to speak in the Day of the Judgment. Because, just as that One is, also we, *for our parts*, are in the *Created Order* – namely this *one*.

⁵ 98.2% of the Greek manuscripts, including the best line of transmission (f35), have ἠγαπήσαμεν (an aorist, active verb) here instead of ἠγαπήκαμεν (a perfect, active verb).

⁶ 90.7% of the Greek manuscripts, including the best line of transmission (f35), have the word order τετελειωμένη ἐστὶν ἐν ἡμῖν here instead of ἐν ἡμῖν τετελειωμένη ἐστίν.

⁷ 92.5% of the Greek manuscripts, including the best line of transmission (f35), have Ὃς ἂν here instead of Ὃς ἐάν.

⁸ 37% of the Greek manuscripts, including the best line of transmission (f35), although it is implied, do not include the verb μένει here.

⁹ 98.2% of the Greek manuscripts, including the best line of transmission (f35), have 'loved' (an aorist, active verb) here instead of 'lastingly loved' (a perfect, active verb).

¹⁰ 90.7% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'which has been lastingly perfected – is in us' here instead of 'in us – which has been lastingly perfected – is'.

¹¹ 92.5% of the Greek manuscripts, including the best line of transmission (f35), have 'Whoever' here instead of 'Who if ever he'.

¹² 37% of the Greek manuscripts, including the best line of transmission (f35), although it is implied, do not include the verb 'remains' here.

THE EFFECT OF THE LOVE ON FEAR

¹⁸ Φόβος οὐκ ἔστιν ἐν τῇ Ἀγάπῃ. Ἀλλ' ἡ τελεία Ἀγάπη ἔξω βάλλει τὸν Φόβον. Ὅτι ὁ Φόβος Κόλασιν ἔχει. Ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ Ἀγάπῃ.

¹⁹ Ἡμεῖς ἀγαπῶμεν αὐτόν¹³, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

²⁰ Ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν Θεόν, καὶ τὸν Ἀδελφὸν αὐτοῦ μισεῖ¹⁴, ψεύστης ἐστίν. Ὁ γὰρ μὴ ἀγαπῶν τὸν Ἀδελφὸν αὐτοῦ ὃν ἐώρακεν, τὸν Θεὸν ὃν οὐχ ἐώρακεν πῶς δύναται ἀγαπᾶν.

²¹ Καὶ ταύτην τὴν Ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν ἀγαπᾷ καὶ τὸν Ἀδελφὸν αὐτοῦ.

¹⁸ Fear is NOT in the Love. Rather, the perfected Love casts out the Fear. Because, the Fear pertains to the *Divine* Retribution. Now, the one who is fearing for himself has not been perfected in *reference to* the Love.

THE CONNECTION

BETWEEN LOVING GOD AND LOVING ONE'S BROTHER

¹⁹ We, *for our parts*, are loving Him¹⁵, because He, *for His part*, first loved us.

²⁰ If ever anyone might say, "I am loving the God," and he keeps on hating¹⁶ the Brother *that is* his, he is a liar. For, the one who is not loving the Brother *that is* his whom he has lastingly seen, how is he able to love the God Whom he has not lastingly seen?

²¹ And, this *is* the Injunction we have from Him, *with the result* that the one who is loving the God might also be loving the Brother *that is* his.

¹³ 84% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun αὐτόν here. On the basis of 2.6% the NU omits it. 13.4% of the manuscripts have τὸν Θεόν.

¹⁴ 74% of the Greek manuscripts, including the best line of transmission (f35), have μισεῖ (a present, active verb) here instead of ἠγαπήκαμεν (a present, subjunctive verb).

¹⁵ 84% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun 'Him' here. On the basis of 2.6% the NU omits it. 13.4% of the manuscripts have 'the God'.

¹⁶ 74% of the Greek manuscripts, including the best line of transmission (f35), have 'he keeps on hating' (a present, active verb) here instead of 'he might hate' (a present, subjunctive verb).