

## Sunday Morning Message

May 23, 2021

*1 John – Real Faith*

*Loving People Who Can Be Downright Unlovable*

Text – 1 John 4:7 - 21

Congregational Reading – 1 John 4:7 - 9

### Introduction

We have been examining the first letter of John in a series of messages on Sunday mornings, and have discovered that this epistle is all about living a genuine faith – real faith. Contained within this letter are many proofs, which reveal to the reader whether or not his faith is real. In chapter three, we saw that a person who has real faith; a person who has truly been born-again through faith in the Lord Jesus Christ will have a strong desire to live a life that is pleasing to the Lord and is yielded to the will of God. We also discovered in chapter three that a real faith will manifest itself in a love for people, particularly our brothers and sisters in Christ.

We learned in the first six verses of chapter four how we can discern the truth and distinguish it from a world full of error. We saw that in order to do that we first have to believe that Jesus Christ is God the Son who came into our world to save us from our sins. We then learned that as believers we have an inner guide, the Holy Spirit of God, who guides us into all truth; and, He wrote a Book called the Bible, which is Truth, and by studying it we can have the wisdom that we need to spot error. Between the Word of God and the Spirit of God, we have everything that we need to be able to separate Truth from error.

In the remainder of the chapter, we will revisit a topic that was already discussed previously in this Letter, which is loving our brothers and sisters in Christ.

See also 1 John 2:7 - 11

*"(33) Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. (34) A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. (35) By this shall all men know that ye are my disciples, if ye have love one to another."* (John 13:33-35)

*"(11) These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. (12) This is my commandment, That ye love one another, as I have loved you. (13) Greater love hath no man than this, that a man lay down his life for his friends."* (John 15:11-13)

Peter taught this same principle:

*"(22) Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:" (1 Peter 1:22)*

Paul did as well:

*"(8) Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law." (Romans 13:8)*

*"(9) But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." (1 Thessalonians 4:9)*

### I. God Is The Preface of Love (vs. 7 – 11)

God is the originator of love. It starts with God. God is love.

Verse 9 - Notice v. 9 – God exemplified love and demonstrated to us by dying for us:

*"(8) But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8)*

We can have a natural affection toward people without God, but we can only truly love people – all people, including our enemies – if we have God within us.

**Verse 10** - Notice in v. 10 - All verb forms of love in this verse are Aorist, which refers to the act in the past. God acted in the past and that was a demonstration of his love for us, and though the implications of his love have ongoing effects, the idea here is of his punctiliar action in the past by sending Christ to die. We, on the other hand, did not act in the past to demonstrate our love for God. Verse 19 indicates that it was God's action of love in the past that precipitated our love for Him.

The word "propitiation" was used also in 1 John 2:2, and also by Paul in Romans 3:24 and 25, where he says:

*"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a **propitiation** through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;" (Romans 3:24-25)*

A form of this word (ἰλαστήριον) is translated "mercy seat" in Hebrews 9:2.

The mercy seat was the place where the blood of the atonement was poured on the Day of Atonement. The priest would offer the blood of a bull first for his own sins, and then would go back in behind the veil to offer the blood of one of two goats for the sins of the people. The second goat had the sins of the congregation symbolically placed upon him and was then sent out into the wilderness by a fit man where it would eventually die a horrible death of dehydration and starvation. (see Leviticus 16)

Atonement also reminds us of the Passover. Jesus is also referred to as “our Passover” (1 Corinthians 5:7). The Passover Lamb was slain and the blood was to be applied to the doorposts of the house in order to protect the congregation from the Death Angel. (see Exodus 12)

The point that John is making is that Jesus is the atonement for sin, and He is also our advocate who goes to the Father on our behalf whenever the Devil tries to rat us out. Jesus reminds the Father that His blood was shed in full atonement or satisfaction for our sin debt.

Jesus died on the Cross for you, and not only for you – “for the sins of the whole world.” The blood that Jesus Christ shed on the Cross of Calvary is **sufficient** for every lost sinner

**Verse 11** - Notice the word “ought” in v. 11 - According to Rogers, the word, “ὀφείλομεν,” expresses a strong command rather than a weaker recommendation. Loving one another is not something that we are encouraged to do, but rather something that we are commanded to do. We do not have a choice. This is a debt that we owe. Paul said in Romans, "*Owe no man any thing, but to love one another: ...*" (Romans 13:8). Thayers calls it “a necessity imposed either by law or duty.” It is slightly stronger than the way I would commonly use “ought.” For example, I might encourage my son to take his wife out to dinner – “You ought to take Katelyn out to eat.” It is in that example merely as suggestion, or at best a strong encouragement, but not an obligation. Of course, even a suggestion or strong encouragement given by the Lord takes on much more weight because of Who it comes from.

God who is love, showed us love by dying for us and continues to show us love every day, and He now commands us to demonstrate the love that He has given us by loving other people.

## II. God is Pictured in Our Love for Each Other (vs. 12 – 16)

Lost people cannot see God, but they can get a glimpse of Him through love being put on display through the lives of believers.

Jesus said in John 13:35:

*(35) By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35)*

The greatest way that we can show people Christ working in us is through the way that we love each other.

Paul described what love is in 1 Corinthians 13:

*"(1) Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. (2) And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. (3) And though I bestow all my goods to feed the*

poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. (4) Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, (5) Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; (6) Rejoiceth not in iniquity, but rejoiceth in the truth; (7) Beareth all things, believeth all things, hopeth all things, endureth all things. (8) Charity never faileth: ..." (1 Corinthians 13:1-8a)

Amy Carmichael wrote an interesting piece based upon 1 Corinthians 13:

**IF** I belittle those whom I am called to serve, talk of their weak points in contrast perhaps with what I think of as my strong points; if I adopt a superior attitude, forgetting "Who made thee to differ? and what hast thou that thou has not received?" then I know nothing of Calvary love.

**IF** I take offense easily, if I am content to continue in a cool unfriendliness, though friendship be possible, then I know nothing of Calvary love.

**IF** I feel bitterly towards those who condemn me, as it seems to me, unjustly, forgetting that if they knew me as I know myself they would condemn me much more, then I know nothing of Calvary love —Amy Carmichael, *If*<sup>1</sup>

God is telling us that if we have been saved, we have God in us, and thus we have God's love in us. Now it is our responsibility to demonstrate that love – to put it on display – for others to see.

**Verse 12** - I would read the statement, "is perfected in us," and understand it to mean that God is perfecting in us through a process of time. However, the perfective tense of the verb, "τετελειωμένη," indicates that the act of perfecting has been completed in us through the indwelling presence of God. If God is in fact in us, then we will love one another because of the indwelling presence of God in our hearts. "*The fruit of the Spirit is love, ...*" God's love is a perfect, complete, finished love.

**Verses 13 - 16** - Notice in vs. 13 - 16 - God is also stating that the existence of love within us is a proof that God is truly in us. The phrases "hath given" (in v. 13) and "have seen" (in v. 14) are both in the Perfect tense, which indicates a completed action that has continuing results. The Spirit was given to us in the past when we had seen the Son to be the Saviour of the world (as well as our Saviour personally). The result is that we do testify (Present Tense).

### III. Love is Perfected by God in Our Confidence (vs. 17 – 19)

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<sup>1</sup> Charles R. Swindoll, *The Tale of the Tardy Oxcart and 1501 Other Stories* (Nashville, TN: Thomas Nelson, 2016), 356.

**Verse 17** - This is very interesting. God says that the full maturing or completion of love will be shown in our boldness or confidence on the day of judgment. In other words, the presence of love in our lives gives us full assurance (confidence or boldness) that we are truly saved.

Ryrie states: “The believer who has practiced love during his earthly life will be able to approach the judgment seat of Christ without any shame. Such assurance is not presumption, *because as he is, so are we in this world*; i.e., we are like Him in love.”<sup>2</sup>

**Verse 18** – According to v. 18, love is not only the opposite of hate, it is the opposite of fear. When we are filled with the love of God, we don’t fear anybody or anything.

Wiersbe stated: “If people are afraid, it is because of something in the past that haunts them, or something in the present that upsets them, or something in the future that they feel threatens them. Or it may be a combination of all three. A believer in Jesus Christ does not have to fear the past, present, or future, for he has experienced the love of God and this love is being perfected in him day by day.”<sup>3</sup>

**Verse 19** – Again we are reminded that God is the originator and initiator of love.

### **Conclusion (vs. 20 – 21)**

John wraps up this section with a stern warning that hating our brothers and sisters in Christ is completely inconsistent with the love that He has given us “in Christ.” If we are truly saved, we will not be able to continue hating people. He cannot hate people, and we cannot just be neutral. He commands us to love people.

Here – He specifically commands us to love our brothers and sisters in Christ, but we have also been commanded to love all people, including our enemies.

Illustration - There is love whose measure is that of an umbrella. There is love whose inclusiveness is that of a great marquee. And there is love whose comprehension is that of the immeasurable sky. The aim of the New Testament is the conversion of the umbrella into a tent and the merging of the tent into the glorious canopy of the all-enfolding heavens ... Push back the walls of family love until they include the neighbor; again push back the walls until they include the stranger; again push back the walls until they comprehend the foe.—John Henry Jowett, *The Epistles of St. Peter*<sup>4</sup>

### **Real Faith demands that we love each other.**

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<sup>2</sup> Charles Caldwell Ryrie, *Ryrie Study Bible: King James Version*, Expanded ed. (Chicago: Moody Press, 1994), 1903.

<sup>3</sup> Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Wheaton, IL: Victor Books, 1996), 521.

<sup>4</sup> Charles R. Swindoll, *The Tale of the Tardy Oxcart and 1501 Other Stories* (Nashville, TN: Thomas Nelson, 2016), 359.

## Translation

### 1 John 4:7

"**Ἀγαπητοί,**

Beloved,

**ἀγαπῶμεν ἀλλήλους:**

Let us love / one another, each other

ἀγαπῶμεν – Pres. **Subjunctive** Act. 1<sup>st</sup> Per. Plu.

**ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστὶ,**

that, for, because / love (Nom) / out of, from, by (with Gen.) / God / is

**καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται,**

and / each or every / loves / out of, from, by (with Gen.) / God / is born

ἀγαπῶν – Pres. Act. Part. Nom. Sing. Masc.; γεγέννηται – Perf. Pas. Ind. 3<sup>rd</sup> Per. Sing.

**καὶ γινώσκει τὸν θεόν."**

And / he knows / God

γινώσκει – Pres. Act. Ind. 3<sup>rd</sup> Per. Sing

**Translation – Beloved, we should (subjective) love one another: for love is from God, and every one that loves is born of God, and he knows God.**

### 1 John 4:8

**"ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν:**

that or whom / not / loves / not / know (Aorist) has not met and still does not know / God

ἀγαπῶν – Pres. Act. Part. Nom. Sing. Masc.; ἔγνω – 3<sup>rd</sup> Per. Sing. 2<sup>nd</sup> Aor. Act. Ind.

**ὅτι ὁ θεὸς ἀγάπη ἐστίν."**

that, for, because / God (Nom) / love (Pred. Nom.) / is

**Translation - Whoever does not love, has never known God, because God is love.**

**Exegetical Comments** - ἔγνω is in the Second Aorist tense, which denotes punctiliar action. In the case of knowing, it carries with it the idea of having never met God; the relationship has never begun. However in the case of those that know God, the present tense is used (verse 7), which indicates continuous action. We have met God, and we know him today and will continue to know him.

### 1 John 4:9

**"ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν,**

In / this / it was made clear or it was clearly revealed / the love (Nom) / God (Gen) / in / to us (Dat)

ἐφανερώθη – Aor. Pas. Ind. 3<sup>rd</sup> Per. Sing.

**ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον,**

that, for, because / son (Acc) / of him, his / only one of its kind / was sent / God (Nom) / in, for, into / the world (Acc.),

ἀπέσταλκεν – 3<sup>rd</sup> Per. Sing. Perf. Act. Ind.

**ἵνα ζήσωμεν δι' αὐτοῦ."**

In order that, that / we might live / through or by (with Gen) / of him, his (Gen)

ζήσωμεν – 1<sup>st</sup> Per. Plu. Aor. Act. Subj.

**Translation – In this the love of God was clearly revealed to us, because his one and only son was sent into the world, in order that we might live through him.**

### **1 John 4:10**

**"ἐν τούτῳ ἐστὶν ἡ ἀγάπη,**

In this (verse 2) / is / the love

**οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν θεόν,**

not / that, for, because / we / we loved / God

ἠγαπήσαμεν – 1<sup>st</sup> Per. Plu. Aor. Act. Ind.

**ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς,**

but / that, for, because / he / loved / us (Acc)

ἠγάπησεν – 3<sup>rd</sup> Per. Sing. Aor. Act. Ind.

**καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν."**

And / he sent / son / of him, his / satisfaction, propitiation (also 1 John 2:2) / about, concerning, for (Gen.) / sins (Gen. Plu.) / of us, our

ἀπέστειλεν – 3<sup>rd</sup> Per. Sing. Aor. Act. Ind.; ἰλασμὸν – Noun Acc. Sing. Masc

**Translation - In this is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins.**

**Exegetical Comments** – All verb forms of love in this verse are Aorist, which refers to the act in the past. God acted in the past and that was a demonstration of his love for us, and though the implications of his love have ongoing effects, the idea here is of his punctiliar action in the past by sending Christ to die. We, on the other hand, did not act in the past to demonstrate our love for God. Verse 19 indicates that it was God's action of love in the past that precipitated our love for Him.

### **1 John 4:11 TR**

**"Ἀγαπητοί,**

Beloved (or Loved ones)

**εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς,**

if / thus, in this manner / God / loved / us

**Verb - ἠγάπησεν – 3<sup>rd</sup> Pers. Sing. Aor. Act. Ind.**

**καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν."**

And, also / we / we must or ought / one another / to love

**Verbs - ὀφείλομεν – 1<sup>st</sup> Per. Plu. Pres. Act. Ind.; ἀγαπᾶν – Pres. Act. Inf.**

**Translation – Beloved, if God loved us in this way, we must also love one another.**

**Exegetical comments** – According to Rogers, the word, “ὀφείλομεν,” expresses a strong command rather than a weaker recommendation. Loving one another is not something that we are encouraged to do, but rather something that we are commanded to do. We do not have a choice. This is a debt that we owe. Paul said in Romans, “*Owe no man any thing, but to love one another: ...*” (Romans 13:8). Thayers calls it “a necessity imposed either by law or duty.” It is slightly stronger than the way I would commonly use “ought.” For example, I might encourage my son to take his wife out to dinner – “You ought to take Katelyn out to eat.” It is in that example merely as suggestion, or at best a strong encouragement, but not an obligation. Of course, even a suggestion or strong encouragement given by the Lord takes on much more weight because of Who it comes from.

### **1 John 4:12 TR**

**"Θεὸν οὐδεὶς πώποτε τεθέαται:**

God (Acc) / no one / ever, at any time (BLB) / hath seen (BLB)

**Verb - τεθέαται** – 3<sup>rd</sup> Pers. Sing. Perf. Mid. Or Pas. Ind.

**ἐὰν ἀγαπῶμεν ἀλλήλους,**

if / we love / one another

**Verb - ἀγαπῶμεν** – 1<sup>st</sup> Pers. Plu. Pres. Act. Subjunctive (Indicating condition).

**ὁ θεὸς ἐν ἡμῖν μένει,**

God / in, with, by / to us / dwells, lives, abides, remains

**Verb - μένει** – 3<sup>rd</sup> Pers. Sing. Pres. Act. Ind.

**καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν."**

And, also / the love / his (his love) / perfected (BLB) / is / in, with, by / to us

**Verb - τετελειωμένη (fr. τελειόω)** – Perf. Pas. Part. Nom. Sing. Fem.

**Translation – No one has ever seen God: if we love one another, God lives in us, and his love is perfected in us.**

**Exegetical Comments** – I would read the statement, “is perfected in us,” and understand it to mean that God is perfecting in us through a process of time. However, the perfective tense of the verb, “τετελειωμένη,” indicates that the act of perfecting has been completed in us through the indwelling presence of God. If God is in fact in us, then we will love one another because of the indwelling presence of God in our hearts. “*The fruit of the Spirit is love, ...*” God’s love is a perfect, complete, finished love.

### **1 John 4:13 TR**

**"Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν,**

In, with, by / this (Dat) / we know / that / in, with, by / him / we abide, remain, live / and, also / he / in, with, by / to us

**Verb - γινώσκομεν** – 1<sup>st</sup> Pers. Plu. Pres. Act. Ind.; **μένομεν** – 1<sup>st</sup> Per. Plu. Pres. Act. Ind.

**ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν."**

That, because / from, by (with Gen) / the spirit (Gen) / his / has given / to us

**Verb - δέδωκεν** – 3<sup>rd</sup> Pers. Sing. Perf. Act. Ind.



**Translation – In this we know that we live in Him and He in us, because He has given to us his Spirit.**

**Exegetical Comments** – The verb, “δέδωκεν,” is in the Perfect tense, and indicates a final act with continuing results. His Spirit has been given to us (completed action), but because of this we can presently know that we abide in Him, and He in us.

### **1 John 4:14 TR**

"καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου."

And, also / we / have seen / and, also / we witness or testify / that, because / the Father / has sent / the Son (Acc) / Savior / of the world (Gen)

**Verbs** - τεθεάμεθα – 1<sup>st</sup> Pers. Plu. Perf. Mid. Or Pas. Dep.; μαρτυροῦμεν – 1<sup>st</sup> Pers. Plu. Pres. Act. Ind.; ἀπέσταλκεν – 3<sup>rd</sup>. Pers. Sing. Perf. Act. Ind.

**Translation** – And we have seen and now testify that the Father has sent the Son as Savior to the world.

**Exegetical Comments** – Because we have seen (Perfect), we can now testify or witness to the fact that the Father has sent the Son. Notice also that both Son and Savior are accusative, meaning that God sent the Son and that God sent the Savior. Son = Savior – they are both treated the same grammatically.

### **1 John 4:15 TR**

"ὅς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ,

Whosoever / has / confessed (or will confess) / that, because / Jesus / is / the son / of God (Gen)

**Verb** - ὁμολογήσῃ - 3<sup>rd</sup>. Pers. Sing. Aor. Act. Subj.

ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ."

God (Nom) / in / him / and, also / he / in / God (Dat)

**Verb** - μένει – 3<sup>rd</sup> Pers. Sing. Pres. Act. Ind.

**Translation** – Whoever shall confess that Jesus is the Son of God, God lives in him and he in God.

**Exegetical Comments** – I was a little confused with the Aorist and Subjunctive used together. It seemed to me that it should have been “has confessed” rather than “shall confess.” However, the subjunctive places the condition in the present, not the past. The word is Aorist because it denotes a completed action in a moment of time, whether that is past or present. According to Long’s *Kairos, A Basic Greek Grammar*: “However, it is extremely important to understand that the Subjunctive Mood carries no time significance. Thus, the Aorist Subjunctive does not refer to past time! In fact, both the Present and the Aorist Subjunctive can be translated almost the same. Both should be rendered as timeless, simple presents: *in order that he (might) save; Should we buy bread?* The only difference between the Present and Aorist Subjunctive is the kind of action (Verbal Aspect) that each tense has. A Present Subjunctive tends to emphasize *continuous action*, whereas the Aorist Subjunctive is used when the action described remains *undefined or simple*.”<sup>5</sup>

Notice also the last phrase – “God lives in Him, and He in God” has the meaning that God lives in him and he lives in God.

### **1 John 4:16 TR**

"καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν."

And, also / we / have known / and / have believed / the love (Acc) / that / he has / God / in / to us

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<sup>5</sup> Fredrick J. Long, *Kairos: A Beginning Greek Grammar* (Mishawaka, IN: Fredrick J. Long, 2005), 206–207.

**Verb - ἐγνώκαμεν – 1<sup>st</sup> Pers. Plu. Perf. Act. Ind.; πεπιστεύκαμεν – 1<sup>st</sup> Pers. Plu. Perf. Act. Ind.**

**Ὁ θεὸς ἀγάπη ἐστὶ,**

God / loves / is

**καὶ ὁ μένων ἐν τῇ ἀγάπῃ,**

and / who, which (Nom) / lived, living; dwelled, dwelling / in / the love

**Verb - μένων – Pres. Act. Part. Nom. Sing. Masc.**

**ἐν τῷ θεῷ μένει,**

in / God / lives

**Verb - μένει – 3<sup>rd</sup> Pers. Sing. Pres. Act. Ind.**

**καὶ ὁ θεὸς ἐν αὐτῷ."**

And / God / in / him

**Translation – And we have known and have believed the love that God has for us. God is love, and whoever lives in love, lives in God, and God in him.**

**Exegetical Comments – “have known” and “have believed” are in the perfect tense, indicating that a past event and a completed action that has continuing results.**

#### **1 John 4:17 TR**

**"ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν,**

In / this / is made perfect / the love / with (among) / us

**Verb - τετελείωται – 3<sup>rd</sup> Pers. Sing. Perf. Pas. Ind.; μεθ' - ἡ ἀγάπη μεθ' ἡμῶν, love among us, mutual love, 1 Jn. 4:17<sup>6</sup>**

**ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως,**

in order that / confidence, boldness (Acc) / we could or may have / in / day / judgment

**Verb - ἔχωμεν – 1<sup>st</sup> Pers. Plu. Pres. Act. Subj.**

**ὅτι καθὼς ἐκεῖνός ἐστι,**

that, because / just as, as / that, he / is

**καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ."**

And / we / we are / in / the world / this

**Translation – In this our love is made perfect, so that we could have confidence in the day of judgement, because just as he is, even so are we in this world.**

**Exegetical Comments - μεθ' is an interesting form of μετά. According to Thayers, it has the idea of among, and coupled with ἡμῶν – “among us”; something we share together (our).**

#### **1 John 4:18 TR**

**"φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ,**

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<sup>6</sup> Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament: Being Grimm's Wilke's Clavis Novi Testamenti* (New York: Harper & Brothers., 1889), 402.

Fear (Nom) / no, not / is / in / love

**ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον,**

but / perfect (Adj. Nom.) / love / outside / he throws / fear

**Verb - βάλλει** – 3<sup>rd</sup> Pers. Sing. Pres. Act. Ind.

**ὅτι ὁ φόβος κόλασιν ἔχει:**

that, because / fear / torment, punishment / has

**Verb - ἔχει** – 3<sup>rd</sup> Pers. Sing. Pres. Act. Ind.

**ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ."**

That, whom / but / is fearing / not / made perfect / in love

**Verb - φοβούμενος** – Pres. Mid. Or Pas. Part. Nom. Sing. Masc.; **τετελείωται** – 3<sup>rd</sup> Pers. Sing. Perf. Pas. Ind.

**Translation – There is no fear in love, because perfect love casts out fear, because fear has condemnation, and he who fears is not made perfect in love**

### 1 John 4:19 TR

**"ἡμεῖς ἀγαπῶμεν αὐτόν,**

We / we love / him

**ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς."**

That, because / he / first / loved / us

**Verb - ἠγάπησεν** – 3<sup>rd</sup> Pers. Sing. Aor. Act. Ind.

**Translation – We love him, because he first loved us.**

### 1 John 4:20 TR

**"ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν,**

If / who, one / he shall say / that, because / love / God

**Verb – εἴπῃ** - 3<sup>rd</sup> Pers. Sing. 2<sup>nd</sup> Aor. Act. Subj.; **Ἀγαπῶ** - 1<sup>st</sup> Pers. Sing. Pres. Act. Ind.

**καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ,**

and / brother / his / hates

**Verb - μισῇ** - 3<sup>rd</sup> Pers. Sing. Pres. Act. Subj.

**ψεύστης ἐστίν:**

liar / he is

**ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακε,**

that, for / for / not / love / brother / his / who, which, that / has seen, saw

**Verb – ἀγαπῶν – Part. Pres. Act. Nom. Sing. Masc.; ἐώρακε** - 3<sup>rd</sup> Pers. Sing. Perf. Act. Ind.

**τὸν θεὸν ὃν οὐχ ἐώρακεν πῶς δύναται ἀγαπᾶν;"**

God / who, which, that / not / has seen / how / can / love

**Verb - ἐώρακεν** – 3<sup>rd</sup> Pers. Sing. Perf. Act. Ind.; **δύναται** – 3<sup>rd</sup> Pers. Sing. Mid. Or Pas. Dep. Pres. Ind.; **ἀγαπᾶν** – Pres. Act. Part. Sing. Masc. Nom.

**Translation – If one says, “I love God,” and hates his brother, he is a liar: for he loves not his brother who he has seen, how can he love God who he has not seen?**

**Exegetical Comments** – The word order in the last phrase is significant, and adds emphasis. The literal translation is possibly: “God who he has not seen, how can he have loved (or be loving).”

**1 John 4:21 TR**

"καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ’ αὐτοῦ,

And / this / commandment (Acc.) / we have / from / him

ἵνα ὁ ἀγαπῶν τὸν θεόν,

in order that, that / he who / love / God (Acc.)

**Verb - ἀγαπῶν** - Part. Pres. Act. Nom. Sing. Masc.

ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ."

Should love / and, also / brother / his

**Verb** – 3<sup>rd</sup> Pers. Sing. Pres. Act. Subj.

**Translation – And this commandment we have from him, he that loves God, should also love his brother.**

**Exegetical Comments** - ἀγαπᾷ is subjunctive, which indicates condition – if we love God, we should also love our brothers and sisters. Our love for people is conditioned upon our love for the Lord. However, if we love the Lord, we have no choice but to love our brothers and sisters.