

“Let us teach the New Testament!”

First Epistle of John

Lesson 11, 1 John 4:14-21

1john.currah.download September 2019

Introduction

In this eleventh of 15 lessons on the New Testament Book of 1 John, we shall deal with these ten topics:

1. 1 John 4:14-21 in the *English Standard Version* (2016)
2. 1 John 4:14-21 SBL *Greek NT* (2010) with English interlinear
3. Greek textual variants in 1 John 4:14-21
4. Parallels between 1 John 4:14-21 and the Gospel of John
5. Analytical outline of 1 John 4:14-21
6. Important vocabulary and historical meanings
7. Greek grammar: Object complement (double accusative)
8. Teachable points from 1 John 4:14-21
9. An historical Christian doctrine: The Christ, the Messiah
10. Practical applications of 1 John 4:14-21 for Christians

1. The *English Standard Version* (2016) text of 1 John 4:14-21

¹⁴ And we have seen and testify that the Father has sent his Son to be the Savior of the world. ¹⁵ Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.

¹⁶ So we have come to know and to believe the love that God has for us.

God is love, and whoever abides in love abides in God, and God abides in him. ¹⁷ By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world. ¹⁸ There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love.

¹⁹ We love because he first loved us. ²⁰ If anyone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. ²¹ And this commandment we have from him: whoever loves God must also love his brother.

2. Interlinear Greek-English Text of 1 John 4:14-21

¹⁴ And we have-seen and testify that the Father has-sent the Son
¹⁴ καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατήρ ἀπέσταλκεν τὸν υἱὸν
Savior of-the world. ¹⁵ Who ever confesses that Jesus is the Son of God,
σωτήρα τοῦ κόσμου. ¹⁵ ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ,
the God in him abides, and he in the God. ¹⁶ And we have-come-to-know and
ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ. ¹⁶ καὶ ἡμεῖς ἐγνώκαμεν καὶ
have-believed the love that has the God in us. The God love is,
πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστίν,
and whoever abides in the love in the God abides, and the God in him abides.
καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει.
¹⁷ In this has-been-perfected the love with us, that confidence we-have in the day
¹⁷ ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ
of judgment, for as that-One is also we are in the world this.
τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.
¹⁸ Fear not is in the love, but the perfect love out casts the fear.
¹⁸ φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον,
For the fear punishment has, the and fearing-one not has-been-perfected in the love.
ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.
¹⁹ We love for he first loved us. ²⁰ If anyone says, "
¹⁹ ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. ²⁰ ἐὰν τις εἴπῃ ὅτι
I-love the God," and the brother his should-hate, liar he-is; the for not loving
Ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν
the brother his whom he-has-seen the God whom not he-has-seen not can love
τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακεν, τὸν θεὸν ὃν οὐχ ἐώρακεν οὐ δύναται ἀγαπᾶν.
²¹ And this the commandment we-have from him: that the one-loving the God should-love
²¹ καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ
also the brother his.
καὶ τὸν ἀδελφὸν αὐτοῦ.

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3. Manuscript Variants in 1 John 4:14-21

4:14 From the 5th century, some manuscripts read, “saw” instead of “we have seen.”

4:15 From the 5th century, in some manuscripts, the verb “confess” occurs in the future indicative or in the aorist subjunctive rather than in the present subjunctive.

One 4th century manuscript inserts “Christ” after “Jesus.”

4:16 From the 5th century, a few manuscripts read, “we believe” instead of “we have ... come to believe.”

From the 5th century, some manuscripts read, “and God in him,” instead of “God abides in him.”

4:17 One 4th century scribe mistakenly wrote, “love” instead of “day.”

4:19 After “We love,” from the 4th century, some manuscripts insert “God.”

From the 5th century, some manuscripts read, “God first loved us” instead of “he first loved us.”

4:20 From the 5th century, some manuscripts read, “how can he love God” instead of “he ... cannot love God.” It remains hard to know which reading was the original.

4:21 One 5th century manuscript reads, “from God” instead of “from him.”

Download from 1john.currah.download a more complete list of textual variants, and a document on the third-century Greek papyrus 9 that includes 1 John 4:15-16.

4. Parallels between 1 John 4:14-21 and the Gospel of John

1 John	Gospel of John
We have seen and testify that the Father has sent the Son as Saviour of the world 4.14	God did not send his Son into the world to condemn the world, but that the world should be saved through him. John 3:17 We have heard for ourselves, and we know that this is indeed the Savior of the world.” 4.42
He who abides in love abides in God and he in him 4.16	My Father will love him, and we will come to him and make our home with him 14.23

5. Analytical outline for preachers, teachers and groups leaders.

Part 3: **Our Christian Faith** 3.19 – 5.5

XI. **We Have the Saviour** 4.14-21

A. The Father send the Son as our Saviour 4.14-16a

1. The apostles saw him 4.14

- a. He is the Son of God 4.15
- b. We profess faith in him
- c. God remains with us

2. We have believed in God's love for us 4.16a

B. God is love 4.16b-18

- 1. We have fellowship with God 4.16b
- 2. We have confidence for the judgement 4.17
- 3. We follow Jesus' example
- 4. We have no fear 4.18

C. We love one another 4.19-21

- 1. God loves us 4.19
- 2. Those who do not love are liars 4.20
- 3. God commanded us to love one another 4.21

6. Important terms and their historical meanings in 1 John 4:14-21

Definitions condensed from Bauer, Arndt, Gingrich and Danker, *Greek Lexicon* (2001).

confidence *παρρησία parrésia*

3 a state of boldness and confidence, courage, confidence, boldness, fearlessness, esp. in the presence of persons of high rank.

b in relation to God... Here joyousness, confidence is the result or the accompaniment of faith... With expressly forensic and eschatological coloring ... 1J 2:28 3:21 5:14

fear *φόβος phobos*

2 the product of an intimidating/alarming force, the pass. Sense a fear, alarm, fright...

β . specifically of slavish fear ..., which is not to characterize a Christian's relation to God ... you have not received a spirit of slavery, to cause you to fear Ro 8:15. Cp. 1J 4:18abc (opposite of [love ... punishment]).

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to fear φοβέομαι *phbeomai*

1 to be in an apprehensive state, be afraid...

judgement κρίσις *krisis*

1 legal process of judgment, *judging, judgment*

a of the activity of God or the Messiah as judge, especially on the Last Day.

α. God's righteous judgment ... 1J 4:17.

The word often means judgment that goes against a person, condemnation, and the sentence that follows...

punishment κόλασις *kolasis*

2 transcendent retribution, punishment... Of eternal punishment... Of hell... Mt 25:46 ... 1J 4:18.

Saviour σωτήρ *sôtér*

one who rescues, *savior, deliverer, preserver*, as a title of divinities ... The LXX has σωτήρ as a term for God... At an early date σωτήρ was used as a title of honor for deserving persons... God Psalm 24:5 ... 1 Ti 1:1 2:3; Tit 1:3... Christ Lk 2:11 ... Jn 4:42; 1J 4:14 ... Ac 13:23; Phil 3:20 ... Eph 5:23 ... 2 Pt 1:1.

"Saviour" was a title ascribed to Roman emperors from the first century, and several emperors expected to be worshipped as gods. Therefore, some Roman officials persecuted, imprisoned or killed Christians who refused publicly to venerate the emperor.

7. Greek grammar of 1 John 4:14-21. Double Accusative

Double Accusative of Object-Complement

When certain verbs, such as make, change, call and send, have two accusatives in their predicate, one is the object of the verb and the other its complement. Complements describe or define objects.

If one accusative is a pronoun, then it is the object.

In John 5:11, "he who made me well," because "me" is a pronoun, it is the object and "well" its complement.

If one accusative has a definite article, then it is the object.

For example, in John 4:46, "he had made the water wine," both water and wine are accusative nouns. In Greek, because water has a definite article, it is the object and wine its complement.

Likewise:

In 1 John 4:14, "the Father has sent [his] Son [to be the] Savior of the world," because Son has a definite article, Son is the object and Saviour its complement.



8. Teachable points from 1 John 4:14-21

Ask the Holy Spirit to show you teachable points from the passage. For example:

God's Plan of Salvation in 1 John 4:14-21

God has provided a Saviour

The Father has sent his Son. 14

The Son is the Savior of the world. 14

And we (apostles) have seen (him) and testify (about him). 14

We receive God's love by faith

We confess that Jesus is the Son of God. 15

God abides in us, and we in God. 15

We experience God's love for us

God is love. 16

We have come to know and to believe the love that God has for us. 16

Whoever abides in love abides in God, and God abides in him. 16

God gives us assurance of our salvation

Love is perfected with us. 17

As he is so also are we in this world. 17

We may have confidence for the day of judgment. 17

There is no fear in love, but perfect love casts out fear. 18

We love Jesus and obey his commandments

We love because he first loved us 19

This commandment we have from him. 21

Whoever loves God must also love his brother. 21

God

The Father has sent his Son 4.14

God is love 4.16

Jesus

The Son of God 4.15

The Savior of the world 4.14

Faith

We have seen and testify 4.14

We confess that Jesus is the Son of God 4.15

We have come to believe the love that God has for us. 4.16

Hope

God abides in us, and we in God. 4.15, 16

We have confidence for the Day of Judgment 4.17

We fear no punishment 4.18

Love

We have come to know the love that God has for us 4.16

Love is perfected with us 4.17

Perfect love casts out fear 4.18

God first loved us 4.19

We love our brother 4.20

Obedience

As he is so also are we in this world 4.17

This commandment we have from him 4.21

Whoever loves God must also love his brother 4.21

Instead of reading or talking about all of these points, have learners form tiny groups. Have each group read a few verses of 1 John 4:14-21, looking for the topic. It is not necessary to find or to report all of the items. After a few minutes, ask someone in each tiny group to tell two or three items that the group members found. Thank all for their cooperation.

9. An historical Christian doctrine: The Saviour of the world

The Saviour of the world. The God of Israel promised to save Israelites from enemies, famine, slavery, sin, death and hell. God also invited folk in every other nation to turn to him to be saved. Thus, God himself is the Saviour of the world, that is, anyone in the world may turn to God and be saved from everlasting death. God the Father has sent God the Son into the world to become Jesus, the only Saviour of world. So, God saves forever all who call out to Jesus in repentance and faith.

10. Practical application of 1 John 4:14-21 for Christians

After someone or several have read or recited 1 John 4:14-21 in small gatherings of learners, pose queries such as these:

- What have you learnt from this passage about God?
- What have you learnt from this passage about Jesus?
- What have you learnt from this passage about confidence before God?

Whilst preaching, teaching or leading, recommend ways in which to apply the passage or put it into practice. For example:

- Review basic Christian doctrines about Jesus and faith.
- Explain in your own words biblical reasons for which Christians do not fear God's judgement.
- Invite everyone to put their faith in Jesus, the Saviour of the world who saves from spirits, from evil and from hell, folk from every community, religion, language or political alignment.
- Arrange to meet with all who respond, to affirm their faith with baptism.
- Invite everyone to think about ways in which to show love to fellow Christians this week, then pray that God himself will empower all to do so.

Conclusion

- Read five times 1 John 5:1-6 before you view the next video lesson.