

GREEK NEW TESTAMENT

1.JOHN

PEREK ALEPH (CHAPTER ONE)

Ο ην απ αρχης, ο ακηκοαμεν, ο εωρακαμεν τοις
οφθαλμοις ημων, ο εθεασαμεθα και αι χειρες
ημων εψηλαφησαν περι του λογου της ζωης

What was Bereshis (In the Beginning) which we have
examined with our ears, which we have seen with our
eyes, which we beheld and the hands of us (Shluchim)
touched: the Dvar HaChayyim!

1:2 και η ζωη εφανερωθη και εωρακαμεν και
μαρτυρουμεν και απαγγελλομεν υμιν την ζωην την
αιωνιον ητις ην προς τον πατερα και εφανερωθη ημιν

[2] Indeed the Chayyei [Olam] was manifested, and we
have seen it and we give solemn eidus (witness of
testimony) and we proclaim to you the Chayyei Olam
which was alongside with HaAv [Yochanan 1:1-4,14]
and made hisgalus (appearance of, exposure of in
revelation) to us [Shluchim].

1:3 ο εωρακαμεν και ακηκοαμεν, απαγγελλομεν και
υμιν, ινα και υμεις κοιινωνιαν εχητε μεθ ημων. και η

κοινωνια δε η ημετερα μετα του πατρος και μετα του υιου αυτου Ιησου Χριστου.

|3| What we have seen and what we have heard, we proclaim also to you, that you also may have deveykus (attachment to G-d) with us [Shluchim of Rebbe, Melech HaMoshiach] and our deveykus (attachment to G-d) is with HaAv and with the Ben HaElohim, Rebbe, Melech HaMoshiach Yehoshua.

1:4 και ταυτα γραφομεν ηυεις ινα η χαρα ημων η πεπληρωμενη

|4| And these things we [Shluchim] write, that the simcha of us may be made shleimah.

1:5 Και εστιν αυτη η αγγελια ην ακηκοαμεν απ αυτου και αναγγελλομεν υμιν οτι ο θεος φως εστιν και σκοτια εν αυτω ουκ εστιν ουδεμια.

|5| And this is the Besuras HaGeulah which we have heard from him and which we proclaim to you, that Hashem is Ohr (Light), and in him choshech there is not any at all.

1:6 Εαν ειπωμεν οτι κοινωνιαν εχομεν μετ αυτου και εν τω σκοτει περιπατωμεν ψευδομεθα και ου ποιουμεν την αληθειαν

|6| If we make the claim that we have deveykus with him and in the choshech walk, we speak sheker and are

not practicing HaEmes.

1:7 εαν δε εν τω φωτι περιπατωμεν ως αυτος εστιν εν τω φωτι, κοιινωνιαν εχομεν μετ αλληλων και το αιμα Ιησου του υιου αυτου καθαριζει ημας απο πασης αμαρτιας.

|7| But if in the Ohr we walk, as he is in the Ohr, we have hitkhabrut (joining, adhesion, fellowship) with one another and the dahm of Yehoshua, HaBen of him, gives us tohorah (purification, cleansing) from kol chet. [YESHAYAH 2:5]

1:8 εαν ειπωμεν οτι αμαρτιαν ουκ εχομεν, εαυτους πλανωμεν και η αληθεια ουκ εστιν εν ημιν.

|8| If we make the claim that we do not have avon (sin), we cause ourselves to fall under mirmah (deceit, fraud, YESHAYAH 53:9) and HaEmes is not in us. [MISHLE 20:9; YIRMEYAH 2:35]

1:9 εαν ομολογωμεν τας αμαρτιας ημων, πιστος εστιν και δικαιος, ινα αφη ημιν τας αμαρτιας και καθαριση ημας απο πασης αδικιας

|9| If we make vidduy (confession of sin) of chattoteinu (our sins), he is ne'eman (faithful) and tzaddik to grant selicha (forgiveness) of chattoteinu (our sins) and give us tohorah (purification, cleansing) from kol avon. [DEVARIM 32:4; TEHILLIM 32:5; 51:2; MISHLE

28:13; MICHOH 7:18-20]

1:10 εαν ειπωμεν οτι ουχ ημαρτηκαμεν ψευστην ποιουμεν αυτον και ο λογος αυτου ουκ εστιν εν ημιν.

|10| If we make the claim that we have not committed averos, a shakran (liar) we make him, and the dvar of him is not in us.

PEREK BEIT (CHAPTER TWO)

Τεκνια μου, ταυτα γραφω υμιν ινα μη αμαρτητε. και εαν τις αμαρτη, παρακλητον εχομεν προς τον πατερα Ιησουν Χριστον δικαιοιν

My yeladim, these things I write to you so that you do not commit averos. And if anyone does commit averos, a Melitz Yosher (Advocate) we have with HaAv, Yehoshua Rebbe, Melech HaMoshiach the Tzaddik.

2:2 και αυτος ιλασμος εστιν περι των αμαρτιων ημων, ου περι των ημετερων δε μονον αλλα και περι ολου του κοσμου.

|2| And he is the kapparah for chattoteinu, not for ours only, but also for the kol HaOlam Haze. [VAYIKRA 5:15; YESHAYAH 53:10]

2:3 Και εν τωυτω γινωσκομεν οτι εγνωκαμεν αυτον, εαν τας εντολας αυτου τηρωμεν.

|3| And by this we have da'as that we have da'as of him, if of the mitzvot of him we are shomer.

2:4 ο λεγων οτι Εγνωκα αυτον και τας εντολας αυτου μη τηρων, ψευστης εστιν και εν τωυτω η αληθεια ουκ εστιν

|4| The one making the claim, "I have da'as of him" and not being shomer of his mitzvot is a shakran (liar) and in this one HaEmes is not.

2:5 ος δ αν τηρη αυτου τον λογον, αληθως εν τωυτω η αγαπη του θεου τετελειωται, εν τωυτω γινωσκομεν οτι εν αυτω εσμεν.

|5| But whoever of the dvar of him is shomer, beemes in this one the ahavas Hashem has been made shleimah. By this we have da'as that in him we are.

2:6 ο λεγων εν αυτω μενειν οφειλει καθως εκεινος περιεπατησεν και αυτος ουτως περιπατειν.

|6| The one claiming to make his maon in him ought to walk the derech just as that One walked. [Yn 14:1,23; TEHILLIM 1:6]

2:7 Αγεπτοι, ουκ εντολην καινην γραφω υμιν αλλ εντολην παλαιαν ην ειχετε απ αρχης η εντολη η παλαια εστιν ο λογος ον ηκουσατε

|7| Chaverim, I do not write you a mitzvah chadasha, but a mitzvah yashanah, which you were having from the beginning: the mitzvah yashanah is the dvar which you heard.

2:8 παλιν εντολην καινην γραφω υμιν, ο εστιν αληθες εν αυτω και εν υμιν, οτι η σκοτια παραγεται και το φως το αληθινον ηδη φαινει.

|8| Again a mitzvah chadasha I write to you, which is HaEmes in him, and in you, because the choshech is making its histalkus (passing away) and the Ohr HaAmitti (the True Light) already is shining.

2:9 ο λεγων εν τω φωτι ειναι και τον αδελφον αυτου μισων εν τη σκοτια εστιν εως αρτι.

|9| The one claiming in the Ohr (Light) to be and the Ach b'Moshiach of him hating, is in the choshech still.
[VAYIKRA 9:17]

2:10 ο αγαπων τον αδελφον αυτου εν τω φωτι μενει και σκανδαλον εν αυτω ουκ εστιν

|10| The one with ahavah for the Ach b'Moshiach of him makes his maon (dwelling, permanent residence, Yn 14:2, 23) in the Ohr (Light) and a cause for michshol (stumbling, falling) is not in him.

[TEHILLIM 119:165]

2:11 ο δε μισων τον αδελφον αυτου εν τη σκοτια εστιν

και εν τη σκοτια περιπατει και ουκ οιδεν που υπαγει, οτι η σκοτια ετυφλωσεν τους οφθαλμους αυτου.

|11| But the one hating the Ach b'Moshiach of him is in the choshech and walks his derech in the choshech and does not have da'as where he goes, because the choshech blinded his eyes.

2:12 Γραφω υμιν, τεκνια οτι αφεωνται υμιν αι αμαρτιαι δια το ονομα αυτου.

|12| I write to you, yeladim, because your averos have been granted selicha (forgiveness) because of SHMO (his Name). [TEHILLIM 25:11]

2:13 γραφω , πατερες, οτι εγνωκατε τον απ αρχης. γραφω υμιν, νεανισκοι, οτι νενικηκατε τον πονηρον.

|13| I write to you, avot, because you have had da'as of the One who is Bereshis; I write to you, yunge Leit (young people), because you have conquered the evil one.

2:14 εγραψα υμιν, πατιδια, οτι εγνωκατε τον πατερα. εγραψα υμιν, πατερες, οτι εγνωκατε τον απ αρχης. ελραψα υμιν νεανισκοι, οτι ισχυροι εστε και ο λογος του θεου εν υμιν μενει και νενικηκατε τον πονηρον.

|14| I wrote to you, yeladim, because you have had da'as of HaAv; I wrote to you, avot, because you have had da'as of the One Bereshis. I wrote to you, yunge

Leit (young people), because you are chazakim (strong ones) and the Dvar Hashem makes his maon in you and you have conquered the evil one.

2:15 Μη αγαπατε τον κοσμον μηδε τα εν τω κοσμω εαν τις αγαπα τον κοσμον, ουκ εστιν η αγαπη του πατρος εν αυτω

|15| Do not have ahavah for the Olam Hazeah, neither the things in the Olam Hazeah. If anyone has ahavah for the Olam Hazeah, the Ahavas HaAv is not in him.

2:16 οτι παν το εν τω κοσμω, η επιθυμια της σαρκος και η επιθυμια των οφθαλμων και η αλαζονεια του βιου, ουκ εστιν εκ του πατρος αλλ εκ του κοσμου εστιν.

|16| For all that is in the Olam Hazeah, the ta'avah (lust) of the basar and the ta'avah of the eyes and the gaa'vah (pride) in the chashivut (prominence) of what one has in this life, one's vital possessions, all this is not of HaAv but is of the Olam Hazeah. [BERESHIT 3:6; MISHLE 27:20]

2:17 και ο κοσμος παραγεται και η επιθυμια αυτου ο δε ποιων το θελημα του θεου μενει εις τον αιωνα.

|17| And the Olam Hazeah is making its histalkus and the ta'avah (lust) of it, but the one doing the ratzon Hashem has his manon lanetzakh (permanent dwelling

place to remain for ever).

2:18 Παιδια, εσχατη ωρα εστιν, και καθως ηκουσατε οτι αντιχριστος ερχεται και νυν αντιχριστοι πολλοι γεγονασιν, οθεν γινωσκομεν οτι εσχατη ωρα εστιν.

|18| Yeladim, it is the sha'ah ha'achronah (the last hour, time), and as you heard that Anti- Moshiach is coming, even now many Anti-Moshiachs [nevi'ei sheker, 4:1] have come, from which we have da'as that it is the sha'ah ha'achronah.

2:19 εξ ημων εξηλθαν αλλ ουκ ησαν εξ ημων ει γαρ εξ ημων ησαν, μεμενηκεισαν αν μεθ ημων αλλ ινα φανερωθωσιν οτι ουκ εισιν παντες εξ ημων.

|19| They went out and departed from us, but they were not of us; for if they were of us, they would have abided with us; but they went out that it may be made hisgalus (revelation) that none of them belongs to us. [Yn 13:30]

2:20 και υμεις χρισμα εχετε απο του αγιου και οιδατε παντες.

|20| And you have a [Ruach Hakodesh] mishcha (anointing) from HaKadosh and you have da'as of all. [YIRMEYAH 31:34]

2:21 ουκ εγραψα υμιν οτι ουκ οιδατε την αληθειαν αλλ οτι οιδατε αυτην και οτι παν ψευδος εκ της

αληθειας ουκ εστιν.

|21| I did not write an iggeret hakodesh to you because you do not have da'as of HaEmes, but because you do have da'as of HaEmes and that kol sheker (every falsehood) is not of HaEmes.

2:22 Τις εστιν ο ψευστης ει μη ο αρνουμενος οτι Ιησους ουκ εστιν ο Χριστος; ουτος εστιν ο αντιχριστος. ο αρνουμενος τον πατερα και τον υιον.

|22| Who is the shakran (liar)? Who but the one making hakhchashah (denial) and claiming that Yehoshua is not the Rebbe, Melech HaMoshiach? This one is the Anti-Moshiach, the one making hakhchashah (denial) of HaAv and HaBen.

2:23 πας ο αρνουμενος τον υιον ουδε τον πατερα εχει, ο ομολγων τον υιον κια τον πατερα εχει.

|23| No one making hakhchashah of HaBen has HaAv; the one making hoda'ah (confession) of HaBen has HaAv also.

2:24 υμεις ο ηκουσατε απ αρχης, εν υμιν μενετω, εαν εν υμιν μεινη ο απ αρχης ηκουσατε, και υμεις εν τω υιω και εν τω πατρι μενειτε.

|24| What you heard from the beginning, in you let it make its maon. If in you makes maon what from the beginning you heard, also you will make maon in

HaBen and in HaAv.

2:25 και αυτη εστιν η επαγγελια ην αυτος επηγγειλατο ημιν, την ζωην την αιωνιον.

|25| And this is the havtachah (promise) which he promised us, Chayyei Olam.

2:26 Ταυτα εγραψα υμιν περι των πλανωντων υμας.

|26| These things I wrote to you concerning the [nevi'ei sheker] deceiving you.

2:27 και υμεις το χρισμα ο ελαβετε απ αυτου, μενει εν υμιν και ου χρειαν εχετε ινα τις διδασκη υμας, αλλ ως το αυτο χρισμα διδασκει υμας περι παντων και αληθες εστιν και ουκ εστιν ψευδος, και καθως εδιδαξεν υμας, μενετε εν αυτω.

|27| And the [Ruach Hakodesh] mishcha (anointing) which you received from him makes its maon in you, and you are not nitzrach (needy) that anyone should be your "moreh," but as the same [Ruach Hakodesh] mishcha teaches you concerning everything and is Emes and is not kazav (lie, falsehood), and as he taught you, keep your maon in him. [YIRMEYAH 31:34]

2:28 Και νυν, τεκνια, μενετε εν αυτω, ινα εαν φανερωθη σχωμεν παρρησιαν και μη αισχυνηθωμεν απ αυτου εν τη παρουσια αυτου.

|28| And now, yeladim, remain in him, that when he makes his hisgalus (revelation, appearance) we may have bitachon and not have bushah (shame) before him at the Bias HaMoshiach.

2:29 εαν ειδητε οτι δικαιος εστιν, γινωσκετε οτι και πας ο ποιων την δικαιοσυνην εξ αυτου γεγεννηται.

|29| If you have da'as that he is tzaddik, you have da'as that also everyone who is a po'el tzedek (worker of righteousness) has been born of him.

PEREK GIMEL (CHAPTER THREE)

ιδετε ποταπην αγαπην δεδωκεν ημιν ο πατηρ, ινα τεκνα θεου κληθωμεν, κια εσμεν. δια τουτο ο κοσμος ου γινωσκει ημας, οτι ουκ εγνω αυτον.

See what kind of ahavah HaAv has given to us, that yeladim of Elohim we should be called. And so we are. Therefore, the Olam Hazeah does not have da'as of us, because it did not have da'as of him.

3:2 Αγαπητοι, νυν τεκνα θεου εσμεν, και ουπω εφανερωθη τι εσομεθα. οιδαμεν οτι εαν φανερωθη ομοιοι αυτω εσομεθα, οτι οψομεθα αυτον καθως εστιν.

|2| Chaverim, now yeladim of Elohim we are, and not

yet it has been made hisgalus what we will be. We have da'as that when he is made hisgalus, like him we will be, because we will see him as he is. [TEHILLIM 17:15]

3:3 και πας ο εχων την ελπιδα ταυτην επ αυτω αγνιζει εαυτον, καθως εκεινος αγνος εστιν.

|3| And everyone having this tikvah (hope) in him keeps himself in tohorah (purification, cleansing), even as that One is tahor [TEHILLIM 18:26]

3:4 Πας ο ποιων την αμαρτιαν και την ανομιαν ποιει, και η αμαρτια εστιν η ανομια.

|4| Everyone practicing chet also does averah, and chet is averah al HaTorah.

3:5 και οιδατε οτι εκεινος εφανερωθη, ινα τας αμαρτιας ημων αρη. και αμαρτια εν αυτω ουκ εστιν.

|5| And you have da'as that that One has been made hisgalus that the averos he might take away [YESHAYAH 53:4-12], and chet in him is not. [YESHAYAH 53:9]

3:6 πας ο εν αυτω μενων ουχ αμαρτανει πας ο αμαρτανων ουχ εωρακεν αυτον ουδε εγνωκεν αυτον

|6| Everyone making his maon in him does not go on sinning; everyone sinning has not seen him nor has had

da'as of him.

3:7 Τεκνία, μηδεις πλανατω υμας ο ποιων την δικαιοσυνην δικαιος εστιν, καθως εκεινος δικαιος εστιν

[7] Yeladim, let no [navi sheker, 1Y 4:1] deceive you; the one practicing tzedek is tzodek, even as that One is Tzaddik.

3:8 ο ποιων την αμαρτιαν εκ του διαβολου εστιν, οτι απ αρχης ο διαβολος αμαρτανει. εις τουτο εφανερωθη ο υιος του θεου, ινα λυση τα εργα του διαβολου.

[8] The one practicing averos is of Hasatan, because from the beginning Hasatan sins. For this tachlis was made hisgalus the Ben HaElohim, that he might destroy the pe'ulot Hasatan.

3:9 Πας ο γεγεννημενος εκ του θεου αμαρτιαν ου ποιει, οτι σπερμα αυτου εν αυτω μενει, και ου δυναται αμαρτανειν, οτι εκ του θεου γεγεννηται.

[9] Everyone having been born of Hashem is not practicing chet, because his Zera makes maon in him, and he cannot abide sinning, because he is born of Hashem. [TEHILLIM 119:3]

3:10 εν τουτω φανερα εστιν τα τεκνα του θεου και τα τεκνα του διαβολου πας ο μη ποιων δικαιοσυνην ουκ εστιν εκ του θεου και ο μη αγαπων τον αδελφον

αυτου.

|10| By this is made hisgalus the yeladim of Hashem and the yeladim of Hasatan: everyone not practicing tzedek is not of Hashem; also the one not having ahavah for his Ach b'Moshiach.

3:11 οτι αυτη εστιν η αγγελια ην ηκουσατε απ αρχης, ινα αγαπωμεν αλληλους,

|11| Because this is the divrei Torah which we heard from the beginning, that we have ahavah one for another,

3:12 ου καθως Καϊν εκ του πονηρου ην και εσφαξεν τον αδελφον αυτου και χαριν τινος εσφαξεν αυτον; οτι τα εργα αυτου πονηρα ην τα δε του αδελφου αυτου δικαια.

|12| not as Kayin, who was of the evil one, and slaughtered the ach of him; and for what cause did he slaughter him? Because the ma'asim of him were ra'im and the ma'asim of the ach of him were ma'asei tzedek. [BERESHIT 4:8; TEHILLIM 38:20; MISHLE 29:10]

3:13 μη θαυμαζετε αδελφοι, ει μισει υμας ο κοσμος.

|13| And, Achim b'Moshiach, do not marvel if the Olam Hazeah hates you.

3:14 ημεις οιδαμεν οτι μεταβεβηκαμεν εκ του θανατου εις την ζωην, οτι αγαπωμεν τους αδελφους ο μη

αγαπων μενει εν τω θανατω.

|14| We have da'as that we have made our histalkus (passing) out of of mavet into Chayyim, because we have ahavah for the Achim b'Moshiach; the one not having ahavah makes his ma'on in death.

3:15 πας ο μισων τον αδελφον αυτου ανθρωποκτονος εστιν, και οιδατε οτι πας ανθρωποκτονος ουκ εχει ζωην αιωνιον εν αυτω μενουσαν.

|15| Everyone hating his Ach b'Moshiach is a rotzeach (murderer). And you have da'as that every rotzeach does not have Chayyei Olam making a ma'on in him.

3:16 εν τουτω εγνωκαμεν την αγαπην, οτι εκεινος υπερ ημων την ψυχην αυτου εθηκεν και ημεις οφειλομεν υπερ των αδελφων τας ψυχας τιθεναι.

|16| By this we have had da'as of ahavah, because that One on behalf of us laid down his nefesh [YESHAYAH 53:11]; and we ought, on behalf of the Achim b'Moshiach, to lay down our nefashot.

3:17 ος δ αν εχη τον βιον του κοσμου και θεωρη τον αδελφον αυτου χρειαν εχοντα και κλειση τα σπλαγχνα αυτου απ αυτου πως η αγαπη του θεου μενει εν αυτω;

|17| Now whoever has vital possessions of the Olam Hazeh and sees the Ach b'Moshiach of him being

nitzrach (needy) and has no rachamim (mercy) on him [DEVARIM 15:7,8] and refuses gemilut Chesed, how does the ahavas Hashem make ma'on in him?

3:18 Τεκνία, μη αγαπωμευ λογω μηδε γλωσση αλλα ευ εργω και αληθεια.

|18| Yeladim, let us not have ahavah in dvar or in lashon but in ma'aseh and in Emes. [YECHEZKEL 33:31]

3:19 Και εν τουτω γνωσομεθα οτι εκ της αληθειας εσμεν, και εμπροσθεν αυτου πεισομεν την καρδιας ημων,

|19| And by this we will have da'as that we are of HaEmes, and before him we will persuade our levavot,

3:20 οτι εαν καταγινωσκη ημων η καρδια, οτι μειζων εστιν ο θεος της καρδιας ημων και γινωσκει παντα.

|20| that if our levavot condemn us, Hashem is greater than our levavot, and he has da'as of all things.

3:21 Αγαπητοι εαν η καρδια ημων μη καταγινωσκη, παρρησιαν εχομεν προς τον θεον

|21| Chaverim, if our levavot do not bring us under the gezar din (verdict) of ashem (guilty), we have bitachon before Hashem.

3:22 και ο εαν αιτωμεν λαμβανομεν απ αυτου, οτι τας

εντολας αυτου τηρουμεν και τα αρεστα ενωπιον αυτου ποιουμεν.

|22| And whatever we request, we receive from him, because we are shomer of his mitzvot and the things pleasing before him we practice.

3:23 και αυτη εστιν η εντολη αυτου, ινα πιστευσωμεν τω ονοματι του υιου αυτου Ιησου Χριστου και αγαπωμεν αλληλους, καθως εδωκεν εντολην ημιν.

|23| And this is the mitzvah of him, that we have emunah b'Shem of the Ben HaElohim, Yehoshua, Rebbe, Melech HaMoshiach, and that we have ahavah one for another, as he gave mitzvah to us.

3:24 και ο τηρων τας εντολας αυτου εν αυτω μενει και αυτος εν αυτω και εν τουτω γινωσκομεν οτι μενει εν ημιν, εκ του πνευματος ου ημιν εδωκεν.

|24| And the one being shomer of his mitzvot makes his ma'on in him and he makes his ma'on in him; and by this we have da'as that he abides in us, by the Ruach Hakodesh whom he gave to us.

PEREK DALET (CHAPTER FOUR)

Αγαπητοι, μη παντι πνευματι πιστευετε αλλα

δοκιμαζετε τα πνευματα ει εκ του θεου εστιν, οτι πολλοι ψευδοπροφηται εξεληλυθασιν εις τον κοσμον.

Chaverim, do not believe every ruach. [YIRMEYAH 29:8] But test the ruchot (spirits), if they be of Hashem, because many nevi'ei sheker have gone out into the Olam HazeH.

4:2 εν τουτω γινωσκετε το πνευμα του θεου παν πνευμα ο ομολογει Ιησουν Χριστον εν σαρκι εληλυθοτα εκ του θεου εστιν,

|2| By this we have da'as of the Ruach Hakodesh of Hashem: every ruach which makes hoda'ah (confession) of Yehoshua, Rebbe, Melech HaMoshiach as having come in the basar is of Hashem,

4:3 και παν πνευμα ο μη ομολογει τον Ιησουν εκ του θεου ουκ εστιν και τουτο εστιν το του αντιχριστου, ο ακηκοατε οτι ερχεται, και νυν εν τω κοσμω εστιν ηδη.

|3| and every ruach which does not make hoda'ah of Yehoshua is not of Hashem. And this is the ruach of the Anti-Moshiach, which you have heard that it is coming; and now it already is in the Olam HazeH.

4:4 υμεις εκ του θεου εστε, τεκνια, και νενικηκατε αυτους, οτι μειζων εστιν ο εν υμιν η ο εν τω κοσμω.

|4| Yeladim, you are of Hashem, and you have overcome them, because greater is the One in you than

the one in the Olam HazeH. [MELACHIM BAIS 6:16]

4:5 αυτοι εκ του κοσμου εισιν, δια τουτο εκ του κοσμου λαλουσιν και ο κοσμος αυτων ακουει.

|5| They are of the Olam HazeH; therefore, of the Olam HazeH they speak, and the Olam HazeH pays heed to them.

4:6 ημεις εκ του θεου εσμεν, ο γινωσκων τον θεον ακουει ημων, ος ουκ εστιν εκ του θεου ουκ ακουει ημων. εκ τουτου γινωσκομεν το πνευμα της αληθειας και το πνευμα της πλανης.

|6| We are of Hashem; the one having da'as of Hashem pays heed to us; he who is not of Hashem does not pay heed to us. From this we have da'as of the Ruach Hakodesh of Emes and the ruach tatu'im (spirit of delusion, error).

4:7 Αγαπητοι, αγαπωμεν αλληλους, οτι η αγαπη εκ του θεου εστιν, και πας ο αγαπων εκ του θεου γεγεννηται και γινωσκει τον θεον.

|7| Chaverim, let us have ahavah one for another, because ahavah is of Hashem, and everyone having ahavah has been born of Hashem and has da'as of Hashem.

4:8 ο μη αγαπων ουκ εγνω τον θεον, οτι ο θεος αγαπη εστιν.

|8| The one not having ahavah did not have da'as of Hashem, because Hashem is ahavah.

4:9 εν τουτω εφανερωθη η αγαπη του θεου εν ημιν, οτι τον υιον αυτου τον μονογενη απεσταλκεν ο θεος εις τον κοσμον ινα ζησωμεν δι αυτου.

|9| By this was made hisgalus the ahavah of Hashem among us, because Hashem has sent his Ben Yachid into the Olam Hazeih that we may live through him.

4:10 εν τουτω εστιν η αγαπη, ουχ οτι ημεις ηγαπησαμεν τον θεον αλλ οτι αυτος ηγαπησεν ημας και απεστειλεν τον υιον αυτου ιλασμον περι των αμαρτιων ημων.

|10| In this is ahavah, not that we have had ahavah for Hashem, but that Hashem had ahavah for us and gave his Ben HaElohim as a kapparah for chattoteinu.

4:11 Αγαπητοι, ει ουτως ο θεος ηγαπησεν ημας, και ημεις οφειλομεν αλληλους αγαπαν.

|11| Chaverim, if Hashem so had ahavah for us, also we ought to have ahavah one for another.

4:12 θεον ουδεις πωποτε τεθεαται εαν αγαπωμεν αλληλους ο θεος εν ημιν μενει και η αγαπη αυτου εν ημιν τετελειωμενη εστιν.

|12| No one has ever beheld Hashem. If we have ahavah one for another, G-d makes his ma'on in us and

the Ahavas Hashem in us has been made shleimah.

4:13 Εν τούτω γινώσκομεν οτι εν αυτω μενομεν και αυτος εν ημιν, οτι εκ του πνευματος αυτου δεδωκεν ημιν.

|13| By this we have da'as that we have our ma'on in him and he in us, because of the Ruach Hakodesh of him he has given us.

4:14 και ημεις τεθεαμεθα και μαρτυρουμεν οτι ο πατηρ απεσταλκεν τον υιον σωτηρα του κοσμου.

|14| And we [Shluchim] have beheld and we give solemn edut (testimony) that HaAv has sent HaBen as Moshi'a HaOlam.

4:15 ος αν ομολογηση οτι Ιησους εστιν ο υιος του θεου, ο θεος εν αυτω μενει και αυτος εν τω θεω.

|15| Whoever makes hoda'ah (confession) that Yehoshua is the Ben HaElohim, Hashem makes his ma'on in him and he in Hashem.

4:16 και ημεις εγνωκαμεν και πεπιστευκαμεν την αγαπην ην εχει ο θεος εν ημιν. Ο θεος αγαπη εστιν, και ο μενων εν τη αγαπη εν τω θεω μενει και ο θεος εν αυτω μ

|16| And we have had da'as and emunah in the ahavah which Hashem has for us. Hashem is ahavah. The one making his ma'on in ahavah makes his ma'on in

Hashem and Hashem in him.

4:17 εν τουτω τετελειωται η αγαπη μεθ ημων, ινα παρρησιαν εχωμεν εν τη ημερα της κρισεως, οτι καθως εκεινος εστιν και ημεις εσμεν εν τω κοσμω τουτω.

|17| By this has the ahavah become shleimah with us, that we may have bitachon in the Yom HaDin, because as that One is, so we are also in the Olam Hazeh.

4:18 φοβος ουκ εστιν εν τη αγαπη αλλ η τελεια αγαπη εξω βαλλει τον φοβον, οτι ο φοβος κολασιν εχει, ο δε φοβουμενος ου τετελειωται εν τη αγαπη.

|18| Pachad (fear) is not in ahavah, but the ahavah hashleimah casts out pachad, because pachad has to do with pachad of haonesh (the punishment) and the one with pachad has not been perfected in ahavah.

4:19 ημεις αγαπωμεν, οτι αυτος πρωτος ηγαπησεν ημας.

|19| We have ahavah because rishonah he had ahavah for us.

4:20 εαν τις ειπη οτι Αγαπω τον θεον και τον αδελφον αυτου μιση, ψευστης εστιν ο γαρ μη αγαπων τον αδελφον αυτου ον εωρακεν, τον θεον ον ουχ εωρακεν ον δυναται αγαπαν.

|20| If anyone says I have ahavah for Hashem and the Ach b'Moshiach he hates, he is a shakran (liar). For the one not having ahavah for the Ach b'Moshiach of him

whom he has seen, how can he have ahavah for the Elohim whom he has not seen?

4:21 και ταυτην την εντολην εχομεν απ αυτου, ινα ο αγαπων τον θεον αγαπα και τον αδελφον αυτου.

|21| And this mitzvah we have from him that the one having ahavah for Hashem should have ahavah also for the Ach b'Moshiach of him.

PEREK HE (CHAPTER FIVE)

Πας ο πιστευων οτι Ιησους εστιν ο Χριστος, εκ του θεου γεγεννηται, και πας ο αγαπων τον γεννησαντα αγαπα και τον γεγεννημενον εξ αυτου.

Everyone with emunah that Yehoshua is the Rebbe, Melech HaMoshiach has been born of Hashem, and everyone having ahavah for the One having given birth has also ahavah for the one having been born of him.

5:2 εν τουτω γινωσκομεν οτι αγαπωμεν τα τεκνα του θεου, οταν τον θεον αγαπωμεν και τας εντολας αυτου ποιωμεν.

|2| By this we have da'as that we have ahavah for the yeladim of Hashem, when we have ahavas Hashem and we are shomer of His mitzvot.

5:3 αυτη γαρ εστιν η αγαπη του θεου, ινα τας εντολας αυτου τηρωμεν, και αι εντολαι αυτου βαρειαι ουκ εισιν.

|3| For this is the ahavas Hashem, that we are shomer of His mitzvot, and His mitzvot are not burdensome.
[DEVARIM 30:11]

5:4 οτι παν το γεγεννημενον εκ του θεου νικα τον κοσμον και αυτη εστιν η νικη η νικησασα τον κοσμον, η πιστις ημων.

|4| Because all that has been born of Hashem obtains nitzachon (victory) over the Olam Hazei. And this is the nitzachon (victory), the nitzachon that overcomes the Olam Hazei, even our [Orthodox Jewish] emunah.

5:5 τις εστιν ο νικων τον κοσμον ει μη ο πιστευων οτι Ιησους εστιν ο υιος του θεου;

|5| And who is the one overcoming the Olam Hazei except the one with emunah that Yehoshua is the Ben HaElohim?

5:6 Ουτος εστιν ο ελθων δι υδατος και αιματος, Ιησους Χριστος, ουκ εν τω υδατι μονον αλλ εν τω υδατι και εν τω αιματι και το πνευμα εστιν το μαρτυρουν, οτι το πνευμα εστιν η αληθεια.

|6| This One is the One having come by mayim and dahm, Yehoshua, Rebbe, Melech HaMoshiach; not by

the mayim only but by the mayim and by the dahm;
and the Ruach Hakodesh is the one giving solemn edut
(testimony), because the Ruach Hakodesh is HaEmes.

5:7 οτι τρεις εισιν οι μαρτυρουντες,

|7| Because there are shloshah giving solemn edut:

5:8 το πνευμα και το υδωρ και το αιμα, κια οι τρεις
εις το εν εισιν.

|8| the Ruach Hakodesh and the mayim and the dahm,
and the shloshah are for solemn edut.

5:9 ει την μαρτυριαν των ανθρωπων λαμβανομεν, η
μαρτυρια του θεου μειζων εστιν οτι αυτη εστιν η
μαρτυρια του θεου οτι μεμαρτυρηκεν περι του υιου
αυτου.

|9| If the solemn edut of Bnei Adam we receive, the
solemn edut of Hashem is greater, because this is the
edut of Hashem that he has testified concerning the
Ben HaElohim of him.

5:10 ο πιστευων εις τον υιον του θεου εχει την
μαρτυριαν εν εαυτω, ο μη πιστευων τω θεω ψευστην
πεποιηκεν αυτον, οτι ου πεπιστευκεν εις την
μαρτυριαν ην μεμαρτυρηκεν ο θεος περι του υιου
αυτου.

|10| The one with emunah in the Ben HaElohim has the
edut, even the eidus (witness), in himself; the one

without emunah in Hashem has made Hashem a shakran (liar), because he has not had emunah in the edut which Hashem has testified concerning the Ben HaElohim of him.

5:11 και αυτη εστιν η μαρτυρια, οτι ζωην αιωνιον εδωκεν ημιν ο θεος, και αυτη η ζωη εν τω υιω αυτου εστιν.

|11| And this is the edut, that Hashem gave Chayyei Olam to us, and this Chayyim is in HaBen of him.

5:12 ο εχων τον υιον εχει την ζωην ο μη εχων τον υιον του θεου την ζωην ουκ εχει.

|12| The one having HaBen has HaChayyim; the one not having HaBen HaElohim does not have Chayyim.

5:13 Ταυτα εγραψα υμιν ινα ειδητε οτι ζωην εχετε αιωνιον, τοις πιστευουσιν εις το ονομα του υιου του θεου.

|13| These things I wrote to you who have emunah b'Shem HaBen HaElohim, that you vada (with certainty) may have da'as that you have Chayyei Olam.
[Yn 20:31]

5:14 και αυτη εστιν η παρρησια ην εχομεν προς αυτον οτι εαν τι αιτωμεθα κατα το θελημα αυτου ακουει ημων.

|14| And this is the bitachon which we have with him,

that if we daven and request anything according to his ratzon (will), he hears us.

5:15 και εαν οιδαμεν οτι ακουει ημων ο εαν αιτωμεθα οιδαμεν οτι εχομεν τα αιτηματα α ητηκαμεν απ αυτου.

|15| And if we have da'as that he hears us, whatever we ask, we have da'as that we have the requests which we asked from him. [MELACHIM ALEF 3:12]

5:16 Εαν τις ιδη τον αδελφον αυτου αμαρτανοντα αμαρτιαν μη προς θανατον, αιτησει και δωσει αυτω ζωην, τοις αμαρτανουσιν μη προς θανατον. εστιν αμαρτια προς θανατον ου περι εκεινης λεγω ινα ερωτηση.

|16| If anyone sees his Ach b'Moshiach sinning an averah not leading to mavet, he will ask and Hashem will give to him Chayyim, to the ones sinning a chet not leading to mavet. There is an averah leading to mavet. I do not say we should make request concerning that averah. [SHEMOT 23:21; YIRMEYAH 7:16; 14:11]

5:17 πασα αδικια αμαρτια εστιν, και εστιν αμαρτια ου προς θανατον.

|17| Kol avon is chet, and there is chet not leading to mavet.

5:18 Οιδαμεν οτι πας ο γεγεννημενος εκ του θεου ουχ αμαρτανει, αλλ ο γεννηθεις εκ του θεου τηρει αυτον και ο πονηρος ουχ απτεται αυτου.

|18| We have da'as that everyone having been born of Hashem does not continually sin, but the One having been born of G-d (Ben HaElohim Moshiach) is shomer over him and Hasatan does not touch him.

5:19 οιδαμεν οτι εκ του θεου εσμεν και ο κοσμος ολος εν τω πονηρω κειται.

|19| We have da'as that we are of Hashem and the whole Olam HazeH lies under Hasatan.

5:20 οιδαμεν δε οτι ο υιος του θεου ηκει και δεδωκεν ημιν διανοιαν ινα γινωσκωμεν τον αληθινον, και εσμεν εν τω αληθινω, εν τω υιω αυτου Ιησου Χριστω. ουτος εστιν ο αληθινος θεος και ζωη αιωνιος.

|20| And we have da'as that the Ben HaElohim has come and has given us binah that we may have da'as of the One who is the True One, The Omein (Amen, so be it, surely), and we are in the One who is The Omein, even in HaBen of him, Rebbe, Melech HaMoshiach Yehoshua. This one is the Elohei Omein and Chayyei Olam [YIRMEYAH 24:7].

5:21 Τεκνια, φυλαξατε εαυτα απο των ειδωλων.

|21| Yeladim, keep yourselves from elilim

[YIRMEYAH 5:18-19].