

[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 kapporah for chattoteinu.

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

[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.

[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.

[14] And we [*Shlichim*] have beheld and we give solemn eidus (testimony) that HaAv has sent HaBen as Mosh'i'a HaOlam (Go'el el kol HaOlam, Oisleizer).

[15] Whoever makes moyde (confession) that Yehoshua (Yeshua) is the Ben HaElohim, Hashem makes His ma'on in him and he in Hashem.

[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.

[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.

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

[19] We have ahavah because rishonah He had ahavah for us.

[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?

[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.

5 Everyone with emunah that Yehoshua (Yeshua) is the Rebbe, Melech HaMoshiach has been born of Hashem, and everyone having ahavah for the One having begotten has also ahavah for the one begotten by Him.

[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 over His mitzvot.

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

[4] Because whatever [*T.N. refers to every believer*] that has been born of Hashem obtains nitzachon (victory) over the Olam Hazeh. And this is the nitzachon (victory), the nitzachon that overcomes the Olam Hazeh, even [*what makes us a believer*], our emunah (faith).

[5] And who is the one overcoming the Olam Hazeh except the one with emunah that Yehoshua is the Ben HaElohim?

[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 eidus, because the Ruach Hakodesh is HaEmes.

[7] Because there are

shloshah giving solemn eidus: [8] the Ruach Hakodesh and the mayim and the dahm, and the shloshah are for solemn eidus.

[9] If the solemn eidus of Bnei Adam we receive, the solemn eidus of Hashem is greater, because this is the eidus of Hashem that He has testified concerning the Son of the Oybeshter.

[10] The one with emunah in the Ben HaElohim has the eidus, 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 eidus which Hashem has testified concerning His Ben HaElohim.

[11] And this is the eidus, that Hashem gave Chayyei Olam to us, and this Chayyim is in His Ben HaElohim.

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

[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]

[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.

[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]

[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.