

[Sunday, January 24, 2016] 1John Series, 1John chapter 1, verse 1 - 3 – Craig Thurman

It my hopes that whenever a time comes that we want to consider both the love of God and abiding in Him we would know to resort to the book of 1John. John's gospel, in John 14.23, captures the whole sense of the first epistle:

*Jn.14.23 Jesus answered and said unto him, If a man **love** me, he will keep my words: and my Father will love him, and we will come unto him, and make our **abode** with him.*

Last time we mentioned that love is found in this book, in all its forms (noun, verb, and adjective), more than in any other book of the N.T. It is found 51 times. And that the apostle John uses the Greek verb μένω, *abide*, in his gospel and epistles, more than all other writer of the N.T *combined*; a total of 67 times.

Note of correction: Last time I said that 1John used the Greek verb μένω, seventeen times. I cannot tell you how I came to that conclusion, but from all appearances I did err for making that statement. In 1John it is used a total of 23 times; in 2John another 3 times; in Revelation once, totaling 27 times. To that we add that his gospel uses it 41 times, for a grand total of 68 times in all of John's writings. Next would be Paul and all of his epistles, with 23.

The English verb *abide* is used in 1John, 12; 2John, 2; *continue*, 1John 2; Revelation 1; *remain*, 1John 2; *dwell*, 1John 7; 2John, 1 = 27 total.

And finally, we stated before that the greatest obstacle for the Christian, (I am referring to the church-related believer), is not *knowing* or ignorance concerning the truth about the whole Christian experience, or as one man put this, *not knowing how to think clearly*. Why do I say that? Because it is true that only by knowing the Word of God can we receive comfort and strength; that we may abide and fellowship, and have real joy in the Lord. This is God's ordained means for us. Like food and drink is for our bodies, so the Word of God is for our souls. The Word of God confirms to our minds His love; by it we know that we can abide in Him and He in us; and fellowship together. How detrimental not knowing the Word of God is to us. All Christian growth is by *prayerful, personal, and*

purposeful application of Scripture. Now, in these next few verse we learn *what* Jesus Christ is to us.

Chapter 1

ὅ ἣν

1 ¶ *That which was*

That which was. The Greek ὅ ἣν, as it is translated in both the English translations of the Septuagint (LXX) and the KJV N.T., always refers to something, not to someone. It can be something about something, or something about someone, but *which* focuses on a particular *thing*. This is proved by the following:

LXX

ὅ ἣν, is used 13 times in the English translation of the LXX:

Ge. 1.7, [the water], ***which was;***

Ge.7.23, [every offspring] ***which was;***

23.17, [the field of Ephron] ***which was;*** [Double Cave] ***which is;***
[field and cave] ***which was***

Jer.52.7, [wall and outworks] ***which were***
et. al.

Da.8.21 [horn]; Ez.11.23 [mountain], ***which was;*** Ge.23.20
[cave], ***that is;*** Ge.30.35, [twice], [grey, white]; Ecc.7.24 [it],
that was; 2Chron.15.8 [altar], ***which was;*** 35.24 [chariot],
which [he] ***had*** [perhaps we could translate this, *which was*
[his].

KJV N.T. (Received Text and/or the Majority Text)

ὅ ἣν, is used in the N.T. 11 times:

Mk.15.46, [a sepuchre] ***which was hewn out of a rock***

Lk.5.3, [one of the ships] **which was** Simon Peter's ship;

Jo.20.7, [the napkin] **that was** wrapped about his head

Col.2.14, [handwriting of ordinances that was against us]
which was contrary to us

Re.1.4 [from Him] *which is, and **which was**, and which is to come*

Re. 4.8 [Lord God Almighty] **which was**, and is, and is to come

Re.11.17, [Lord God Almighty] *which art, and **wast**, and art to come*

Re.16.5, [O Lord] *which art, and **wast**, and shalt be*

Re.17.11, [the beast] **that was**, and is not

1Jn.1.1, [That] **which was**

Barnes' Notes, vol. 13, p.278, 'It is not to be supposed, I think, that he meant to apply this term *directly* to the Son of God, for if he had he would have used the masculine pronoun [added, *ὁ* instead of the neuter *ὃ*]; but though he had the Son of God in view, and meant to make a strong affirmation respecting him, yet the particular **thing** here referred to was *whatever* there was respecting that incarnate Savior that furnished testimony to any of the senses, or that pertained to his character and doctrine, he had borne witness to. He was looking rather to the *evidence* that he was incarnate; the *proofs* that he was manifested ... 'Whatever there was respecting the Word of life, **or him who is the living Word**, the incarnate Son of God, from the very beginning, **from the time when he was first manifested in the flesh**; whatever there was respecting his exalted nature, his dignity, his character, that could be subjected to the testimony of the senses, to be the object of sight, or hearing, or touch, *that* I was permitted to see, and that I declare to you respecting him.' [bolding added]

was, ἦν, 3rd ps, imperf. of εἰμί I am; he, she, or it was.

A Manual Grammar of the Greek New Testament, by H. E. Dana and Julius R. Mantey, p.186, 187, ‘The imperfect is “a sort of moving panorama, a ‘moving picture show.’ ... The aorist tells the simple story. The imperfect draws the picture. It helps you to see the course of the act. It passes before the eye the flowing stream of history” (R. 883). That is, “it dwells on the course of an event instead of merely stating its occurrence” (Goodwin: *Greek Moods and Tenses*, p. 12). The time element is more prominent in the imperfect than in the present, owing to the fact that it is exclusively an indicative tense.

Webster quotes from Donaldson the following definition of the imperfect: “**The imperfect denotes an incomplete action, one that is in its course, and is not yet brought to its intended accomplishment. ...**” (*Syntax and Synon. of the Gr. Test.*, pl. 87). (bolding added)

There are four *things* (which) that mark out something peculiar for us:

1. *That which was from the beginning*
2. *that which we have heard*
3. *that which we have seen without eyes, &*
4. *that which we have looked upon and our hands have handled*

ἀπ’ ἀρχῆς
from the beginning,

from the beginning does not mean the same thing as ‘in the beginning’ ἀπ’ ἀρχῆς, the preposition ἀπ’ shortened for ἀπό, which is translated in the KJV mostly English prepositions such as (according to Young’s Analytical Concordance), *from* (372), *of* (147), *out of* (27), and because of this I think of the word *since* (7), et al.

This text can also read, *That which was **of** the beginning, That which was **out of** the beginning,* and *That which was **since** the beginning.* Each of

these clauses communicate a synonymous sense. And in light of these John wrote:

*1Jo 2:24 Let that therefore abide in you, which ye have heard **from the beginning** ἀπ' ἀρχῆς. If that which ye have heard **from the beginning** ἀπ' ἀρχῆς shall remain in you, ye also shall continue in the Son, and in the Father.*

Eleven times John uses this Greek phrase, ἀπ' ἀρχῆς in his epistles. 1Jn.1.1 of *the word of life*; 2.7 of an *old commandment*, 13, 14, you have *known Him who is from the beginning*; 24 you *heard something of him from the beginning which was to abide in you*; 3.8 the *devil sins from the beginning*; 11 you *heard a message from the beginning*; 2Jn.5 a *commandment that John had written from the beginning*; 6 the *commandment which you have heard from the beginning*, you are to walk in it.

By considering these we perceive an element of time. For example, the devil sins from the beginning. (1Jn.3.8) We know that this creature was not created sinful.

Ez.28.15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

As a matter of fact no creature of God was created sinful. (Ge. 1.31; Ecc.7.29) However, the Devil sinned subsequent to his creation, and afterward received his name, the Devil or Satan. So from the beginning the Devil has been sinning. The phrase does not mean *before* the beginning. Rather it means that which is subsequent to it. It can mean that which was since the beginning of *time*, but it cannot mean since the beginning of eternity because eternity has no beginning or ending.

This is a critical element and for misunderstanding this a great error is allowed to creep into the true faith of Christ. If eternity has a beginning Christ and God have a beginning. There has been almost since the gospels were written those who have denied the eternal existence of the Son of God. This epistle, along with the gospel of

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John makes it clear that Christ is eternal. John's gospel deals with the eternity of His Person. First John deals with the eternity of His essence. The first, Who He is. The next, What He is.

Whether you want to say that the phrase *from the beginning* means since the creation or since the disciples met the Lord Jesus Christ, it doesn't affect the conclusion in the least. I prefer this to mean since the disciples first met the Lord, and we will explain why.

Now, John uses *another* expression in his gospel which might help us make the distinction between the phrase *from the beginning* and *in the beginning*.

εν αρχη ην ο λογος και ο λογος ην προς
Joh 1:1 In the beginning was the Word, and the Word was with

τον θεον και θεος ην ο λογος
God, and the Word was God.

ουτος ην εν αρχη προς τον θεον
2 The same was in the beginning with God.
(Word)

According to the gospel of John 1.1, this Word was not only **in** the beginning but preceded it. We could read this, The Word was in the beginning. The Word *was* already existing ... in the beginning. We don't have to guess about what *in the beginning* refer to. It refers to the time of the creation, before which creation there was nothing.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

This agrees with Genesis 1.1.

Ge 1:1 In the beginning God created the heaven and the earth.

Here the Greek Old Testament Scriptures (LXX) use the same Greek prepositional phrase, ἐν ἀρχῇ.

Heb: בְּרֵאשִׁית [in or at the head, found 5 times and only in Jer.]

LXX: ἐν ἀρχῇ [in or at the *arch*]

Ge 1:1 In the beginning God created the heaven and the earth.

What would happen to this statement if we said something like, In the beginning was the heaven and the earth? By that we would understand that the heavens and the earth preexisted something else that had a beginning? But that is not what the Word of God states, but rather that in the beginning God created, and that means that God preexisted creation. That is easy enough to understand. The Word was there in the beginning when all things were created. We must conclude that the Word preexisted that which had a beginning. The Word is eternal with God and is God. That is what John 1.1-2 clearly teaches.

But so that there is no misunderstanding, the emphasis is that the Word **was** already **in** the beginning with God, is not a product of the creative act of God, but is God Himself. The Word and God not only co-exist, but they are the One and the Same God, not gods.

The Equality in the Persons:

*Joh 14:10 Believest thou not that **I am in ἐν the Father**, and the Father in ἐν me? the words that I speak unto you I speak not of myself: but the Father that dwelleth (μένων, abides) in ἐν me, he doeth the works. (It seems to me that this speaks of union of purpose, not Persons. The Son is not the Father, and the Father is not the Son, but that the Persons agree as to their union of purpose. Here our Lord Jesus was speaking the Words of His Father and by doing His Will He was doing the works of His Father. Would it be wrong to say that the Old Testament is a wonderful place for exhibiting the truth that the Son was in the Father? Do we not understand that all that the Father did presented the words and works of the Son? Whether we look at the Noah's ark, the tabernacle, Is.53, so much the Father communicated of the Son and by doing these works worked the works of the Son. ???)*

αλλ ημιν ἓς θεος ο πατηρ εξ ου
1Co 8:6 But to us there is but one God, the Father, of whom are

τα παντα και ημεις ἓς αυτον και ἓς
all things, and we in (for, unto) him; and one
are the result of Him

κυριος ιησους χριστος δι ου τα παντα και ημεις
Lord Jesus Christ, by whom are all things, and we

δι αυτου
by him.

We see a distinction of Persons (the Father and the Son), yet a union of entity or substance. (This is who God is; He is one God in three Persons; not three gods and three persons as Judaism constantly and falsely reports we believe. Consider the plural of majesty in the name **אֱלֹהִים**. Perhaps explain the *self-conversation* or *communication* in Ge. 1.26; 11.7)

*De 4:39 Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: **there is none else.***

So, in John 1.1, the beginning points specifically to the beginning of creation, which God necessarily preexisted. From this we know that God, The Word, The Son of God, Jesus has no beginning and is self-existent.

John 1.1 teaches us *who* our Lord Jesus Christ is. That He was in the beginning of the creation of the heavens and the earth; that He was with God and is God. **1John teaches us what He is.** That seems to be the main purpose for the four '*whichs*' of verse 1.

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1Jo 1:1 That **which** was from the beginning, **which** we have heard, **which** we have seen with our eyes, **which** we have looked upon, and our hands have handled, of [περί, concerning] **the Word of life** ...

The 'whiches' concern *the Word of life* or *Life's Word*. These are *which clauses* describing for us something. In this case each describes *the Word of life*. We have yet to get to the subject of this very involved sentence of three verses. But the subject is found in the center of the first remarks in verse 3. Please be patient as we work our way to that. But first we need to consider the phrase *the Word of life*.

The noun *Word* is described by the adjective *life*. This is not only a word, it is *The Word of Life*, or *Life's Word*.

Five things attest the reality of the presence of the *Word of life*: time (*from the beginning*), sound (*heard*), sight (*seen with our eyes*), observation (*looked upon*), and touch (*handled*).

By *Word* (*Word of life*) is meant the *living communication* of God, the λόγος. This is The Fountainhead or original source which alone communicates both *all life* and *The life* which was with the Father. This is that eternal life (v.2). We are constrained to look to this and no other. In other words the life came through this λόγος.

1Jo 1:2 (For **the life** was manifested, and we have seen it, and bear witness, and shew unto you **that eternal life**, which was with the Father, and was manifested unto us;)

Joh 1:4 In **him** was life ... (The Person Jesus is the Living Word of God.)

Joh 11:25 Jesus said unto her, I am the resurrection, and **the life** ...

Joh 14:6 Jesus saith unto him, I am the way, the truth, and **the life**: no man cometh unto the Father, but by me.

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The Word of life is the manifestation of the life that was with the Father; *that eternal life*. Scripture teaches us that it is through this Word that all life exists. All living things came by the Word and are supported by the Word. There could be no life apart from this Word.

Joh 1:4 ... and the life was the light of men.

Jn.1.9 ... which [this true Light] lighteth every man that cometh into the world.

Ac 17:28 For in him we live, and move, and have our being ...

*Col 1:15 Who (The Father's dear Son) is the **image** of the invisible God, the firstborn of every creature:*

*16 For **by him were all things created**, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things were created by him**, and for him:*

*17 And he is before all things, and by him all things consist.
(συνίστημι, stand together)*

Beyond this communication, God is incomprehensible. He is schrouded in mystery. He cannot be found; He cannot be known; He cannot be seen; He cannot be approached. (Job 9.10; 11.6-8; 37.23; Mt.11.27; Ro.11.33)

Job 11:7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

*Mt 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; **neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him**. (All true knowledge of God is only from the Son.)*

*Joh 6:46 Not that any man hath seen the Father, save he which is of God, **he hath seen the Father**.*

Ex 33:20 And he said, Thou canst not see my face: for there shall no man see me, and live.

*1Ti.6.16 Who only hath immortality, dwelling in the light which **no man can approach** unto; whom **no man hath seen, nor can see**: to whom be honour and power everlasting. Amen.*

This Word of life communicates God generally to all and specifically to some.

General revelation:

*Ro.1.18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, **who hold the truth in unrighteousness**;*

*19 ¶ Because **that which may be known** of God (which is incontrovertible, unquestionable, Moulton) **is manifest in them; for God hath shewed it** unto them.*

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse ...

*Joh 12:40 **He hath blinded their eyes**, (That they cannot perceive who Christ is.) and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*

Special revelation:

*Joh 1:18 No man hath seen God at any time; **the only begotten Son**, which is in the bosom of the Father, he **hath declared him**.*

*declared, ἐηγήσατο, aorist indicative of ἐξηγέομαι, ἐκ out, of + ἡγέομαι to think, esteem, regard, count, govern, lead, judge; Jesus Christ is the out-thinking of God; Jesus Christ is the outworking of the government of God; Jesus Christ is the declaration of God! **Jesus Christ is the revelation of the Persons, the purpose, the counsel, the wisdom, the***

righteousness, holiness, wrath, the love, and the judgment of God.

*Joh 6:54 Whoso eateth my flesh, and drinketh my blood, (has an actual portion or stake or interest in the Christ come in the flesh) **hath eternal life**; and I will raise him up at the last day.*

Jn.10.27 My sheep hear my voice, and I know them, and they follow me:

*28 And **I give unto them eternal life**; and they shall never perish, neither shall any man pluck them out of my hand.*

*Joh 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father**; and how sayest thou then, Shew us the Father?*

Jn.17. 1 ¶ These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

*2 As thou hast given him power over all flesh, that **he should give eternal life to as many as thou hast given him**.*

*3 And this is life eternal, that **they might know thee the only true God, and Jesus Christ, whom thou hast sent**.*

*2Co 4:6 For **God, who commanded the light to shine** out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

*1Jo 5:20 And we know that the **Son of God is come, and hath given us an understanding**, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. (He has given us an understanding ... so that we may know Him more, and know that we are in Him – by abiding in the truth of His Word – or not.)*

Jesus Christ is that living communication of the Life of God come in flesh.

Joh 1:14 And **the Word was made flesh**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

1Ti 3:16 And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise **took part of the same**; that through death he might destroy him that had the power of death, that is, the devil ...

Heb 2:17 Wherefore **in all things it behoved him to be made like unto his brethren**, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

He has specially communicated of *that eternal life* to us. We live, and shall live eternally with Him:

1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, **we shall be like him**; for we shall see him as he is.

1Co 15:44 It is sown a natural body; **it is raised a spiritual body**. There is a natural body, and there is a spiritual body.

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and **we shall be changed**.

1Co 15:54 So when this corruptible shall have put on **incorruption**, and this mortal shall have put on **immortality**, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

God did not communicate His life to show us a good example to live by. The communication of the Life of God condescended to our flesh to become our Substitute. He died in our place so that we receive eternal life. This, my dear brethren, is the Word of Life that John shows *unto you*. (vs.2, *shew* is the same word for *declare* in verse 3)

Ac 13:26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word (ὁ λόγος, the Word, the Communication) of this salvation sent. (The gospel is that communication of the Living Word. ... so that we all might know the great love that God has for us; that we might know what He has done for us so that we might have life.)

1Co 1:18 For the preaching (ὁ λόγος, the Word, the Communication) of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. (The communication that comes to us by way of the cross is the power of God. Because we have received the communication of this life and will believe and walk to the glory of God unto the day of Jesus Christ.)

ὃ ἀκηκόαμεν, ὃ ἐώρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν,
which we have heard, which we have seen with our eyes,
vs.2

*we have heard, ἀκηκόαμεν, 1st p pl, 2nd perf of ἀκούω to hear; KJV, always translated we have heard (6), Jn.4.42; Acts 6.11, 14; 1Jn.1. 1, 3, 5: **We heard the sound of the voice of the Word of life in our ears.***

*we have seen him, ἐώρακαμεν, 1st p pl, perf of ὁράω; KJV, always (5) translated we have seen, Jn.3.11; 20.25; 1Jn. 1.1, 2, 3; **We saw with our eyes the very form or presence of this Life dwelling in human flesh.***

A Manual of the Greek New Testament, H.E. Dana and Julius R. Mantey, p.200, The Greek Perfect Tense, 'The perfect is the tense of complete action. Its basal significance is the progress of an act or state to a point of culmination and the existence of its finished results. That is, it views action as a finished product. Gildersleeve

significantly remarks that it “looks at both ends of the action” It implies a process, but views that process as having reached its consummation and existing in a finished state. The point of completion is always antecedent to the time implied or stated in connection with the use of the perfect.’

John relates that he and the other disciples with him had witnessed the same things *concerning the Word of life*. This is not an unusual testimony of one. This testimony has the corroboration of many, independent witnesses, especially among the apostles.

ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς
which we have looked upon, and our hands have handled, of the Word of life;

*we have looked, ἐθεασάμεθα, 1st p pl, aor. 1, ind. of θεάομαι, ; KJV, to see (20), behold (2), and look or look upon (2); **We watched and reviewed the presence of this life with us.** Only other text where ἐθεασάμεθα is found, Jn.1.14.*

*Joh 1:14 And the Word was made flesh, and dwelt among us, (and we **beheld** his glory, the glory as of the only begotten of the Father,) full of grace and truth. (No man was comparable to this man, the Man Christ Jesus. We reviewed Him, John says, being the glory of the only begotten of the Father. And there is only One of Him. It is He!)*

*have handled, ἐψηλάφησαν, 3rd p pl, aor. 1, ind. of ψηλάφω; KJV, Lk.24.39, **handle me**, and see; for a spirit hath not flesh and bones, as ye see me have; Acts 17.27, might feel after; He.12.18, that might be touched; **John says, Brethren, we really touched IT, the Eternal being, with our hands.***

As fantastic as it might sound to the natural ears, John says, that which was from the beginning of the word of life; which we have heard of the Word of life; which we have seen with our eyes of the Word of life; which we have beheld or viewed, and have touched with our hands of the Word of life ...

and there is more ... We must complete the statement, and we can only do that when we finish with reading the sentence as it goes through verse 3.

Verse 2 is a parenthetical thought which focuses on the truth that this is the very manifestation of the life that was with the Father. The heresy of Judaism is that they claim to believe in the Father, but they deny the very manifestation, the only true manifestation of the Word of the life which was with the Father, Jesus, the Christ of God.

1 Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς

καὶ ἡ ζωὴ	ἐφανερώθη	καὶ ἐώρακάμεν, καὶ
2 (For the life	was manifested,	and we have seen it, and
Or, And the life	aor., ind., pass	
	was opened or became apparent	

This is none other than the Word of life ...

μαρτυροῦμεν
bear witness,
testify, or record

was manifested, ἐφανερώθη, 3rd ps, aor. 1, ind., pass. of φανερώω;
ἐφανερώθη, is found ten times in the N.T. and is translated appeared, shewed himself, is made manifest, was manifest, was manifested, doth appear; to make open, or to make apparent.

bear witness, μαρτυροῦμεν, 1st p pl, pres., ind. of μαρτυρέω, to witness or testify; this verb tense is only used by John (cf. Jn.3.11, testify; 4.14, do testify; 3Jn.12, bear record.)

The Word of life *was* disclosed; we have seen it and are bearing witness to this.

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καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον
and shew unto you that eternal life,
pres. ind. act the infinite life
v.3 *declare*

There are three things at work here, if I could use a little learning tool:
The **objective** (We saw that eternal life.) – There is the inworking **subjective**
experience (We witness that eternal life. This comes from the confirmation
of the objective experience with the subjective.) – And the **projective**. (We
tell that eternal life.)

ἣτις ἦν πρὸς τὸν πατέρα
which (thing: eternal life) was with the Father,

shew, ἀπαγγέλλομεν, 1st p pl, pres., ind., act. of ἀπαγγέλλω, ἀπό of, from, since + ἄγγελλω to tell or announce; only other place found is 1Jn.1.3, declare; ἀπαγγέλλω, means to report, declare, tell, show.

which, ἣτις, nom., sing., fem. of ὅστις; KJV, that (1), which (often), who.

‘That eternal life’ defines for us what the Word of life is. This is the same life with the Father. God subsists of one life, and three Persons. Fire is the best example that I can think of to show this: the flame, the light, and the heat.

καὶ ἐφανερώθη ἡμῖν
and was manifested unto us;
a passive working in Christ
aor., ind., pass

This is the life of God.

Now to finish what we have begun with the 3rd verse.

2 καὶ ἡ ζωὴ ἐφανερώθη καὶ ἐώρακαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα, καὶ

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ἐφανερώθη ἡμῖν

3	ὅ	ἐωράκαμεν	καὶ	ἀκηκόαμεν,	ἀπαγγέλλομεν	ὑμῖν
	<i>That which</i>	<i>we have seen and</i>	<i>heard</i>	<i>declare we</i>	<i>unto you,</i>	
	(continued from verse 1)	v.1	v.1	v.2, shew		
	Which (Word of life)	perfect	perfect	pres. ind .act	report, tell	

Here is the main clause to the statement of verse 1-3. It is this: *We declare to you ... that which* (the 4 which's) ... *concerning the Word of life* (v.1) – *that eternal life*. (v.2) And it impels me to add – **and there is no other**.

We declare to you, concerning the Word of life,
(or, What)

which we have heard
which we have seen with our eyes
which we have looked upon, and our hands have handled

And the life was manifested (2a)
We have seen it [this life]
and bear witness
*and are showing (declaring) to you **that Eternal life**.*

It is as if we were one of the disciples of John the Baptist the day that Jesus came into his view, and he declared, *Behold, the Lamb of God, which taketh away the sin of the world*. Here, John the apostle declares, *Behold, the Life of God*. Paul said in Col.3.4 that *Christ is our life*.

*Col 3:4 When Christ, **who is our life**, shall appear, then shall ye also appear with him in glory.*

*Joh 14:19 Yet a little while, and the world seeth me no more; but ye see me: **because I live, ye shall live also**.*

The world is becoming very dark, and it will become darker before the Light of Life shall appear from glory as King of kings and Lord of lord. There is little doubt that we all have concerns about what will come to us in the day

ahead. But know this. Our life is hid with Christ in God. (Col.3.3) The worst of the worst can happen and no matter what our successes or our failures have been we will be with Him forever. Nothing can separate us from the love of God in Christ Jesus. Nothing! The Word of God gives us admonitions, warnings against being misled by the lusts of the flesh and by the error of the wicked so that we might continue in obedience, abide, and fellowship with Him. (1Co.10.11)

And now we enter into the reason that we need to be confirmed in this present and unchangeable truth that the Word of life came to us.

ἵνα καὶ ὑμεῖς
that *ye also*
in order that

or, so that: Which expresses the purpose for which the declaration of the word of life has been made: There is an end, a goal, a reason for making crystal clear this Word of life: so that ye also, like we have had, ye also ...

κοινωνίαν ἔχητε μεθ' ἡμῶν καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ
may have fellowship with us: and truly our fellowship is with the

πατρός
Father,

may have, ἔχητε, 2nd p pl, pres., subj. of ἔχω, to have, possess; may, would, should, might have.

fellowship, κοινωνίαν, acc., sing. of κοινωνία; KJV, Acts 2.42, fellowship; Ro.15.26, contribution; 1Co.10.16, communion; 2Co.9.13, distribution; Phile.6, communication.

our, ἡμετέρα, nom., sing., fem. of ἡμέτερος; possessive pronoun of the 1st p pl.

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καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ
and with his Son Jesus Christ.

We need to know that this manifestation of the life of God was not just another man; not just a form that looked like our flesh; not that he just swooned on the cross and really didn't die All of which is blasphemy and the error against which the churches continually have to stand against. This was the life of God in human flesh, born of a virgin, lived among men, nailed to a cross, and raised from the dead and presently seated at the right of the Father; who will come again. This is He.

Fellowship and abiding are synonymous terms. There is no fellowship without abiding and no abiding without fellowship. Fellowship demands that we know the truth of God's Word. believe it, and live by it. Fellowship demands that we have developed convictions about those things revealed to us in the Bible. Are we here because of conviction? Are we truly convicted about Bible truths?

Let me say this, a person who says that God's call is upon His life to teach in or pastor one of the Lord's churches, who has not developed clear convictions concerning Bible doctrines and practices is not ready to teach or to pastor a church. There is little more discouraging to a church than for a man to stand before the congregation and to hem and haw about Bible truth. When men come to this place, by the grace of God, they need to have a thus saith the Lord. We don't mean to imply that we can know everything to the inth degree and answer every question that necessarily comes to mind, BUT there are many truths of God that we can say with authority that this IS what the Word of God says.

Fellowship with God is to abide in the truth of His Word, not as we *imagine* it to be, but as it is proven to be. Yes, Jesus performed those miracles. Yes, He walked upon the water. Yes, He cast out demons, healed the sick and the crippled and withered. Yes, He cleansed the lepers, gave sight to the blind, and raised the dead. And yes, He satisfied God for the sins of all of the elect world by enduring the death of the cross. The Spirit of God communicates through these words that John wrote in order to help the

saints of the church to stand firm against the constant errors that were being leveled against the Person, the Word, and the Work of our Lord Jesus Christ.

To be clear, the apostle John is not writing to those who know not the Lord. He is writing to those who know Him, whom to know is life eternal, and he directs them to walk even as Jesus walked. Let there be no contradiction between our lives and His. Since we have eternal life, if we will abide in the Word of life, then we abide in both the Father and the Son and have fellowship with God.

*Joh 14:20 At that day ye shall know that I am in my Father, and **ye in me**, and I in you.*

Joh 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

*21 That they all may **be one**; as thou, Father, art in me, and I in thee, **that they also may be one in us: that the world may believe that thou hast sent me.***

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: (The glory of the oneness that manifests through the Word that the Father had given to His Son should work the same in us who believe. cf. Jn.17.8)

*23 I in them, and thou in me, that **they may be made perfect in one**; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

24 ¶ Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Of oneness:

Barnes' Notes, vol. 9, p.359, '... the union of plan, of counsel, of purpose – seeking the same objects, and manifesting attachment to the same things, and a desire to promote the same ends.' What is it then? Being partakers of the divine nature; growing in the knowledge of our Lord Jesus Christ through faith in His Word. (2Pe.1.3)

2Co 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, [by the ministration of the N.T.] even as by the Spirit of the Lord.

3 ὃ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς
κοινωνίαν ἔχητε μεθ' ἡμῶν, καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς
καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ