

First John 1

1:1 – “That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life—”

3739 [e]	1510 [e]	575 [e]	746 [e]	3739 [e]	191 [e]	3739 [e]	3708 [e]	3588 [e]	3788 [e]	1473 [e]	3739 [e]
HO	ēn	ap'	archēs	ho	akēkoamen	ho	heōrakamen	tois	ophthalmois	hēmōn	ho
1 Ὅ	ἦν	ἀπ'	ἀρχῆς ;	ὁ	ἀκηκόαμεν ;	ὁ	ἑώρακαμεν	τοῖς	ὀφθαλμοῖς	ἡμῶν ;	ὁ
That which	was	from	[the] beginning	that which	we have heard	that which	we have seen	with the	eyes	of us	that which
RelPro-NNS	V-IIA-3S	Prep	N-GFS	RelPro-ANS	V-RIA-1P	RelPro-ANS	V-RIA-1P	Art-DMP	N-DMP	PPro-G1P	RelPro-ANS

2300 [e]	2532 [e]	3588 [e]	5495 [e]	1473 [e]	5584 [e]	4012 [e]	3588 [e]	3056 [e]	3588 [e]	2222 [e]
etheasametha	kai	hai	cheires	hēmōn	epsēlaphēsan	peri	tou	Logou	tēs	zōēs
ἐθεασάμεθα ,	καὶ	αἱ	χεῖρες	ἡμῶν	ἐψηλάφησαν ,	περὶ	τοῦ	Λόγου	τῆς	ζωῆς ;
we have gazed upon	and	the	hands	of us	have handled	concerning	the	Word	-	of life
V-AIM-1P	Conj	Art-NFP	N-NFP	PPro-G1P	V-AIA-3P	Prep	Art-GMS	N-GMS	Art-GFS	N-GFS

The Prologue – 1 John 1:1-4:

- This letter is missing the usual salutation used in Hellenistic letters as other NT letters.
- This letter appears to be sent to a specific church (or, churches) to address some very specific issues the people are facing.
 - Namely encouraging believers not to join those who had seceded from the Apostolic teaching and left (or, took over) the true church to create a worldly church that matched philosophy, culture, lifestyle, ambition, etc.
 - That is why this letter begins by identifying its source as existing from eternity.
 - John’s source is timeless and beyond the cosmos.
 - So, any philosophical concept, cultural standard, social fad or personal ambition have already passed into irrelevance and obscurity when compared to John’s source.
- Similar to:
 - Genesis 1:1 – “In the beginning, God created the heavens and the earth.”
 - Mark 1:1 – “The beginning of the gospel of Jesus Christ, the Son of God.”
 - John 1:1 – “In the beginning was the Word, and the Word was with God, and the Word was God.”
- The author is an eyewitness (along with others) of what he is writing about/

The object that is discussed in 1:1 is “the Word of Life” which is the preincarnate Christ, the Son of God. It is not “the word of life” such as the Gospel message. It is the person, not the message.

- This conclusion is justified by the fact the author refers to his senses as having experienced the Word of Life
- Yet, the message cannot be separated from the person of Jesus.
- That which was in eternity (1:1) has become part of time, space and history. It is not merely on the outside (transcendent), but has now become part of creation (more than being immanent, or accessible). He is in time with the ability to age, feel, die, etc.

“Concerning the Word of Life” (*eternity*) –

- “we have heard” (*time/space/history*)
- “seen with our eyes” (*time/space/history*)
- “looked at” (*time/space/history*)
- “our hands have touched” (*time/space/history*)