

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	έώρακαμεν	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
έθεασάμεθα ,	καὶ	αἱ	χεῖρες	ἡμῶν	έψηλάφησαν ,	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.
- In fact, the focus moves from the source of the message (preincarnate Christ) to the message that the Christ brought to John and the other eyewitnesses.
- 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*)

“**which we have heard**” – refers to the eyewitnesses physically hearing Jesus speak.

“**which we have seen with our eyes**” – confirms these are eyewitnesses of physical events in history.

- 90 of 91 uses of this verb “to see” and the words “with the eyes in the Septuagint imply sense perception.

“**which we have looked at**” – this verb *theaomai* is used 22x in the NT. The 19x it is used outside of First John refer to physical seeing with the human eye.

- There is no difference between “seen with our eyes” and “looked at” other than the verb tenses.
 - “seen with our eyes” is perfect tense focusing on the status of the author as an eyewitness.
 - “looked at” is aorist is focusing on the seeing itself.

“**our hands have touched**” – refers to physical touching in Luke 24:39; Hebrews 12:18; Acts 17:27. The Septuagint uses it 15x predominantly referring to physical touching.

The message that Jesus communicated came through his words, his appearance and his physical presence.

Logos – the Word

Three schools of thought:

- A. Greek Philosophy – rational expression.
- B. Philo, the Jewish philosopher from Alexandria, Egypt during the time of Jesus, Paul and John
 1. The logos is the eikon, the image of God
 2. The logos is close to Metatron, the closest angel to God in rabbinic angelology
 3. High priest acting as a mediator
 4. The paraclete
 5. It is not a person, but something shadowy and outside this world.
- C. Rabbinic Theology
 1. *Memra* (mimra) is Aramaic for “word” and is a translation of the Hebrew “*davar*”
 2. John used the Greek word **logos** to express the Hebrew thought of **davar**. There was no other word to use.
 3. John was using a Greek word (used by philosophers), but he was thinking Jewish theology.
 4. Rabbis had been using this word logos.
 5. The Jews used this in their prayer/blessing before every meal and drink:
“Blessed are thou, O king of the universe: everything was made by his **word**.”
 6. Logos is the exact word used for the rabbi’s *memra*, but after the time of Jesus and the apostle’s writings (that used the word logos to refer to Jesus Christ) the rabbis never used it.
 - i. It is used 596 times in the Targums (before 100 AD),
 - ii. but not once in the Talmud (written down 200 AD)!
 7. Deuteronomy 33:27 – The Mimra was the creative word of God before creation.
 8. Man was created by Mimra.
 9. The rabbis identified the Mimra with the: Angel of the Lord, Metatron (closest angel to God), the Messiah, God’s representative, his emissary, the angel who acts as the high priest that prays before God for the world and for Israel.

10. Mimra was identified as being with God.
11. Jacob promises that the Mimra will be God for him.
12. Abraham is justified through the Mimra
13. Moses prays to the Mimra
14. The seed of Israel is justified through the Mimra
15. The world was created through Mimra's

1:2 – “the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us—”

2532 [e]	3588 [e]	2222 [e]	5319 [e]	2532 [e]	3708 [e]	2532 [e]	3140 [e]	2532 [e]	518 [e]	4771 [e]	3588 [e]	2222 [e]
kai	hē	zōē	ephanerōthē	kai	heōrakamen	kai	martyroumen	kai	apangellomen	hymīn	tēn	zōēn
2 καὶ	ἡ	ζωὴ	ἐφανερώθη	, καὶ	ἑώρακαμεν	, καὶ	μαρτυροῦμεν	, καὶ	ἀπαγγέλλομεν	ὑμῖν	τὴν	ζωὴν
and	the	life	was made manifest	and	we have seen [it]	and	bear witness	and	proclaim	to you	the	life
Conj	Art-NFS	N-NFS	V-AIP-3S	Conj	V-RIA-1P	Conj	V-PIA-1P	Conj	V-PIA-1P	PPro-D2P	Art-AFS	N-AFS

3588 [e]	166 [e]	3748 [e]	1510 [e]	4314 [e]	3588 [e]	3962 [e]	2532 [e]	5319 [e]	1473 [e]
tēn	aiōnion	hētis	ēn	pros	ton	Patēra	kai	ephanerōthē	hēmin
τὴν	αἰώνιον	, ἧτις	ἦν	πρὸς	τὸν	Πατέρα	, καὶ	ἐφανερώθη	ἡμῖν ;
-	eternal	which	was	with	the	Father	and	was revealed	to us
Art-AFS	Adj-AFS	RelPro-NFS	V-IIA-3S	Prep	Art-AMS	N-AMS	Conj	V-AIP-3S	PPro-D1P

1:3 – “that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ.”

3739 [e]	3708 [e]	2532 [e]	191 [e]	518 [e]	2532 [e]	4771 [e]	2443 [e]	2532 [e]	4771 [e]	2842 [e]	2192 [e]	3326 [e]
ho	heōrakamen	kai	akēkoamen	apangellomen	kai	hymīn	hina	kai	hymeis	koinōnian	echēte	meth'
3 ὃ	ἑώρακαμεν	καὶ	ἀκηκόαμεν	, ἀπαγγέλλομεν	καὶ	ὑμῖν	, ἵνα	καὶ	ἡμεῖς	κοινωνίαν	ἔχητε	μεθ'
that which	we have seen	and	have heard	we proclaim	also	to you	so that	also	you	fellowship	might have	with
RelPro-ANS	V-RIA-1P	Conj	V-RIA-1P	V-PIA-1P	Conj	PPro-D2P	Conj	Conj	PPro-N2P	N-AFS	V-PSA-2P	Prep

1473 [e]	2532 [e]	3588 [e]	2842 [e]	1161 [e]	3588 [e]	2251 [e]	3326 [e]	3588 [e]	3962 [e]	2532 [e]	3326 [e]	3588 [e]	5207 [e]	846 [e]	2424 [e]
hēmōn	kai	hē	koinōnia	de	hē	hēmetēra	meta	tou	Patros	kai	meta	tou	Huiou	autou	Iēsou
ἡμῶν ;	καὶ	ἡ	κοινωνία	δὲ	ἡ	ἡμετέρα	μετὰ	τοῦ	Πατρὸς	, καὶ	μετὰ	τοῦ	Υἱοῦ	αὐτοῦ	, Ἰησοῦ
us	and	the	fellowship	indeed	-	of us	[is] with	the	Father	and	with	the	Son	of him	Jesus
PPro-G1P	Conj	Art-NFS	N-NFS	Conj	Art-NFS	PPro-NF1P	Prep	Art-GMS	N-GMS	Conj	Prep	Art-GMS	N-GMS	PPro-GM3S	N-GMS

5547 [e]
Christou
Χριστοῦ .
Christ
N-GMS

1:4 – “And we are writing these things so that our joy may be complete.”

2532 [e]	3778 [e]	1125 [e]	1473 [e]	2443 [e]	3588 [e]	5479 [e]	1473 [e]	1510 [e]	4137 [e]	
kai	tauta	graphomen	hēmeis	hina	hē	chara	hēmōn	ē	replērōmenē	
4	καὶ	ταῦτα	γράφομεν	ἡμεῖς ,	ἵνα	ἡ	χαρὰ	ἡμῶν	ἣ	πεπληρωμένη .
	And	these things	write	we	that	the	joy	of us	might be	complete
	Conj	DPro-ANP	V-PIA-1P	PPro-N1P	Conj	Art-NFS	N-NFS	PPro-G1P	V-PSA-3S	V-RPM/P-NFS

1:5 – “This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all.”

2532 [e]	1510 [e]	3778 [e]	3588 [e]	31 [e]	3739 [e]	191 [e]	575 [e]	846 [e]	2532 [e]	312 [e]	4771 [e]	3754 [e]	3588 [e]	2316 [e]	
Kai	estin	hautē	hē	angelia	hēn	akēkoamen	ap'	autou	kai	anangellomen	hymin	hoti	ho	Theos	
5	Καὶ	ἔστιν	αὕτη	ἡ	ἀγγελία	ἦν	ἀκηκόαμεν	ἀπ'	αὐτοῦ ,	καὶ	ἀναγγέλλομεν	ὑμῖν ,	ὅτι	ὁ	Θεὸς
	And	is	this	the	message	that	we have heard	from	him	and	preach	to you	that	-	God
	Conj	V-PIA-3S	DPro-NFS	Art-NFS	N-NFS	RelPro-AFS	V-RIA-1P	Prep	PPro-GM3S	Conj	V-PIA-1P	PPro-D2P	Conj	Art-NMS	N-NMS

5457 [e]	1510 [e]	2532 [e]	4653 [e]	1722 [e]	846 [e]	3756 [e]	1510 [e]	3762 [e]
phōs	estin	kai	skotia	en	autō	ouk	estin	oudemia
φῶς	ἔστιν ,	καὶ	σκοτία	ἐν	αὐτῷ ,	οὐκ	ἔστιν	οὐδεμία .
light	is	and	darkness	in	him	not	is	not at all
N-NNS	V-PIA-3S	Conj	N-NFS	Prep	PPro-DM3S	Adv	V-PIA-3S	Adj-NFS

1:6 – “If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth.”

1437 [e]	3004 [e]	3754 [e]	2842 [e]	2192 [e]	3326 [e]	846 [e]	2532 [e]	1722 [e]	3588 [e]	4655 [e]	4043 [e]	5574 [e]	
Ean	eipōmen	hoti	koinōnian	echomen	met'	autou	kai	en	tō	skotei	peripatōmen	pseudometha	
6	Ἐὰν	εἶπωμεν	ὅτι	κοινωνίαν	ἔχομεν	μετ'	αὐτοῦ ,	καὶ	ἐν	τῷ	σκότει	περιπατῶμεν ,	ψευδόμεθα ,
	If	we should say	that	fellowship	we have	with	him	and yet	in	the	darkness	should walk	we lie
	Conj	V-ASA-1P	Conj	N-AFS	V-PIA-1P	Prep	PPro-GM3S	Conj	Prep	Art-DNS	N-DNS	V-PSA-1P	V-PIMP-1P

2532 [e]	3756 [e]	4160 [e]	3588 [e]	225 [e]
kai	ou	poioumen	tēn	alētheian
καὶ	οὐ	ποιοῦμεν	τὴν	ἀλήθειαν .
and	not	do practice	the	truth
Conj	Adv	V-PIA-1P	Art-AFS	N-AFS

1:7 – “But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.”

1437 [e]	1161 [e]	1722 [e]	3588 [e]	5457 [e]	4043 [e]	5613 [e]	846 [e]	1510 [e]	1722 [e]	3588 [e]	5457 [e]	2842 [e]	2192 [e]	3326 [e]	
ean	de	en	tō	phōti	peripatōmen	hōs	autos	estin	en	tō	phōti	koinōnian	echomen	met'	
7	ἐὰν	δὲ	ἐν	τῷ	φωτὶ	περιπατῶμεν ,	ὡς	αὐτός	ἔστιν	ἐν	τῷ	φωτὶ ,	κοινωνίαν	ἔχομεν	μετ'
	if	however	in	the	light	we should walk	as	he	is	in	the	light	fellowship	we have	with
	Conj	Conj	Prep	Art-DNS	N-DNS	V-PSA-1P	Adv	PPro-NM3S	V-PIA-3S	Prep	Art-DNS	N-DNS	N-AFS	V-PIA-1P	Prep

240 [e]	2532 [e]	3588 [e]	129 [e]	2424 [e]	3588 [e]	5207 [e]	846 [e]	2511 [e]	1473 [e]	575 [e]	3956 [e]	266 [e]
allēlōn	kai	to	haima	lēsou	tou	Huiou	autou	katharizei	hēmas	apo	pasēs	hamartias
ἀλλήλων ,	καὶ	τὸ	αἷμα	Ἰησοῦ ,	τοῦ	Υἱοῦ	αὐτοῦ ,	καθαρίζει	ἡμᾶς	ἀπὸ	πάσης	ἁμαρτίας .
one another	and	the	blood	of Jesus	the	Son	of him	cleanses	us	from	all	sin
RecPro-GMP	Conj	Art-NNS	N-NNS	N-GMS	Art-GMS	N-GMS	PPro-GM3S	V-PIA-3S	PPro-A1P	Prep	Adj-GFS	N-GFS

1:8 – “If we say we have no sin, we deceive ourselves, and the truth is not in us.”

1437 [e]	3004 [e]	3754 [e]	266 [e]	3756 [e]	2192 [e]	1438 [e]	4105 [e]	2532 [e]	3588 [e]	225 [e]	3756 [e]	1510 [e]	1722 [e]	
ean	eipōmen	hoti	hamartian	ouk	echomen	heautous	planōmen	kai	hē	alētheia	ouk	estin	en	
8	ἐὰν	εἴπωμεν	ὅτι	ἁμαρτίαν	οὐκ	ἔχομεν	, ἑαυτοὺς	πλανῶμεν	, καὶ	ἡ	ἀλήθεια	οὐκ	ἔστιν	ἐν
If	we should say	that	sin	not	we have	ourselves	we deceive	and	the	truth	not	is	in	
Conj	V-ASA-1P	Conj	N-AFS	Adv	V-PIA-1P	RefPro-AM3P	V-PIA-1P	Conj	Art-NFS	N-NFS	Adv	V-PIA-3S	Prep	

1473 [e]
hēmin
ἡμῖν .
us
PPro-D1P

1:9 – “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

1437 [e]	3670 [e]	3588 [e]	266 [e]	1473 [e]	4103 [e]	1510 [e]	2532 [e]	1342 [e]	2443 [e]	863 [e]	1473 [e]	3588 [e]	
ean	homologōmen	tas	hamartias	hēmōn	pistos	estin	kai	dikaious	hina	aphē	hēmin	tas	
9	ἐὰν	ὁμολογῶμεν	τὰς	ἁμαρτίας	ἡμῶν	, πιστός	ἔστιν	καὶ	δίκαιος	, ἵνα	ἀφῆ	ἡμῖν	τὰς
If	we should confess	the	sins	of us	faithful	he is	and	just	that	he might forgive	us	[our]	
Conj	V-PSA-1P	Art-AFP	N-AFP	PPro-G1P	Adj-NMS	V-PIA-3S	Conj	Adj-NMS	Conj	V-ASA-3S	PPro-D1P	Art-AFP	

266 [e]	2532 [e]	2511 [e]	1473 [e]	575 [e]	3956 [e]	93 [e]
hamartias	kai	katharisē	hēmas	apo	pasēs	adikias
ἁμαρτίας	, καὶ	καθαρίσει	ἡμᾶς	ἀπὸ	πάσης	ἀδικίας
sins	and	might cleanse	us	from	all	unrighteousness
N-AFP	Conj	V-ASA-3S	PPro-A1P	Prep	Adj-GFS	N-GFS

1:10 – “If we say we have not sinned, we make him a liar, and his word is not in us.”

1437 [e]	3004 [e]	3754 [e]	3756 [e]	264 [e]	5583 [e]	4160 [e]	846 [e]	2532 [e]	3588 [e]	3056 [e]	846 [e]	3756 [e]	1510 [e]	
ean	eipōmen	hoti	ouch	hēmartēkamen	pseustēn	poioumen	auton	kai	ho	logos	autou	ouk	estin	
10	ἐὰν	εἴπωμεν	ὅτι	οὐχ	ἡμαρτήκαμεν	, ψεύστην	ποιοῦμεν	αὐτὸν	, καὶ	ὁ	λόγος	αὐτοῦ	οὐκ	ἔστιν
If	we should say	that	not	we have sinned	a liar	we make	him	and	the	word	of him	not	is	
Conj	V-ASA-1P	Conj	Adv	V-RIA-1P	N-AMS	V-PIA-1P	PPro-AM3S	Conj	Art-NMS	N-NMS	PPro-GM3S	Adv	V-PIA-3S	

1722 [e] 1473 [e]
en hēmin
ἐν ἡμῖν .
in us
Prep PPro-D1P