

I Intro. (Feb. 24, 2008)

John began in the prologue by relating his own testimony of what he had experienced with regard to Jesus Christ of Nazareth. His experience is important to the argument of the book, for it directly contradicted to false doctrine of the false teachers with their incipient and insidious, pre-Gnostic ideas. Some of the false teachers denied the humanity of Christ. That wing of false teachers developed into Docetic gnosticism. Docetism was “An opinion especially associated with the Gnostics that Jesus had no human body and only appeared to have died on the cross.”¹ Others of the false teachers directly denied the deity of Christ. This facet of incipient Gnosticism developed into Cerinthian Gnosticism. Of course, “Cerinthus taught that Jesus was only a man and that the divine Christ descended on Jesus at His baptism and left Him before the Crucifixion.”² The Ebionites (2nd century) and Arians (4th century – condemned by Nicea in AD 325) later held this view.

1Jn. 1:1, 3 certainly refutes Docetism; vv. 1b, 2 perhaps Cerinthianism. There is no question that John knew where he was going in this letter from its beginning. Of course, vs. 4 is John’s purpose statement for the entire letter.

II The Prologue (1Jn. 1:1-4)

A. John affirmed the incarnation (1:1-3).

1. (vs. 1) John starts not at the beginning of time, but at the beginning of his proclamation of his message: “What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled, concerning the Word of Life” (Ὁ [“observe”] ἦν—ὁ ἀκηκόαμεν, ὁ ἑώρακάμεν, {cf. verse 3} for Jesus.”³ ἦν ἀπ’ ἀρχῆς [“beginning, origin...fr. the very beginning”⁴; “the Logos who has become perceptible to the disciples but is eternally preexistent, since it is God himself who here gives himself to us.”⁵; “As Son of God,

Jesus is from the beginning”⁶; “{John 1:1}...The difference is that by the words ‘in the beginning,’ the writer places himself at the initial point of creation, and, looking back into eternity, describes that which was already in existence when creation began. ‘The Word was in the beginning.’ In the words ‘from the beginning,’ the writer looks back to the initial point of time, and describes what has been in existence from that point onward. Thus, ‘in the beginning’ characterizes the absolute divine Word as He was before the foundation of the world and at the foundation of the world. ‘From the beginning’ characterizes His development in time”⁷] ὁ ἀκηκόαμεν [“hear, as a passive respondent to λέγω...lit., of sense perception...w. obj... foll. by a thing as obj. in acc.”⁸; “The NT revelation, too, is a word or message. We receive what Jesus did and said by hearing”⁹; “The author repeatedly declares himself to have been an eyewitness of the life of Christ”¹⁰] ὁ ἑώρακάμεν [“trans...see, catch sight of, notice of sense perception...w. acc. of the thing...Of that which the apostolic witnesses saw of Christ”¹¹] τοῖς ὀφθαλμοῖς [“eye...lit., as an organ of sense perception”¹²; “Under OT influence the eye is associated with eyewitness”¹³] ἡμῶν ὁ ἑθεασάμεθα [“to have an intent look at, to take in with one’s eyes, with implication that one is esp. impressed, see, look at, behold...quite literally”¹⁴”; “to behold, view attentively, contemplate...It signifies a more earnest contemplation than the ordinary verbs for to see, ‘a careful and deliberate vision which interprets ... its object’...{more than merely seeing}”¹⁵] καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν [“never expresses the so handling of an object as to exercise a moulding, modifying influence upon it, but at most a feeling of its surface”¹⁶”; “to touch

¹The American Heritage® Dictionary of the English Language, Third Edition copyright © 1992 by Houghton Mifflin Company. Electronic version licensed from InfoSoft International, Inc. All rights reserved.

²Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

³Robertson, A.T. A Grammar of the Greek New Testament in the Light of Historical Research. Logos, 1919; 2006, 713.

⁴Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

⁵Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

⁶Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

⁷M.R. Vincent, Vincent’s Word Studies, electronic ed. (:, .) 1 Jn 1:1.

⁸Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

⁹Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

¹⁰Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

¹¹Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

¹²Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

¹³Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

¹⁴William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 445.

¹⁵Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

¹⁶Richard Chenevix Trench, *Synonyms of the New Testament*, 9th ed., improved. (Bellingham, WA: Logos Research Systems, Inc., 2003), 58.

by feeling and handling, implying movement over a surface - ‘to touch, to feel, to handle, to feel around for.’...‘and our hands have handled it’ 1 Jn 1.1. There are a number of problems involved in the rendering of 1 Jn 1.1, for there are several radical shifts in figurative meaning. The specific reference is to ‘the Word of life’ which seems like a purposely ambiguous reference to Jesus Christ. The statement about ‘hearing the Word’ would seem to refer to a message, but the reference to ‘seeing’ implies some type of object. To emphasize the concrete nature of such an object {namely, the person of Christ}, this statement about ‘touching’ is included”¹⁷; “*feel* {about for}, touch, handle, grope after τινά or τὴν someone or someth.”¹⁸; “to feel or grope about {from *psaō*, to touch}, expressing the motion of the hands over a surface, so as to feel it, is used...literally, of physical handling or touching”¹⁹; “to feel, touch, handle, is rendered by the latter verb in Luke 24:39, in the Lord’s invitation to the disciples to accept the evidence of His resurrection in His being bodily in their midst; in 1 John 1:1, in the Apostle’s testimony {against the Gnostic error that Christ had been merely a phantom} that he and his fellow-apostles had handled Him.”²⁰ *περὶ τοῦ λόγου* [“the independent personified expression of God, *the Logos*. Our lit. shows traces of a way of thinking that was widespread in contemporary syncretism, as well as in Jewish wisdom lit. and Philo, the most prominent feature of which is the concept of the Logos, the independent, personified ‘Word’ {of God}”²¹; “*the Logos*. Our lit. shows traces of a way of thinking that was widespread in contemporary syncretism, as well as in Jewish wisdom lit. and Philo, the most prominent feature of which is the concept of the Logos, the independent, personified ‘Word’ {of God}: J 1:1a, b, c, 14. It is the distinctive teaching of the Fourth Gospel that this divine ‘Word’ took on human form in a historical person, that is, in

Jesus...Cf. 1J 1:1”²²; “the use of ‘word’ for Jesus is dynamic. A real word is spoken; hence the use of the neuter ‘that which’ along with the masculine *lógos*. This protects the equation of Jesus and *lógos* from mythological personification.”²³; “The title is used also in 1 John 1, ‘the Word of life’ combining the two declarations in John 1:1 and 4”²⁴ τῆς ζωῆς [“transcendent life, *life*...God and Christ...of Christ, who received life fr. God”²⁵; “*life*...of the supernatural life belonging to God and Christ, which the believers will receive in the future, but which they also enjoy here and now...God and Christ...of Christ, who received life fr. God...He is the...the λόγος τ. ζωῆς”²⁶; “Christ is also said to be ζωῆ in John’s writings {John 11:25; 14:6; 1 John 1:1–2}, an epithet nowhere else used of the Father.”²⁷]).

John began his letter using a method that clearly holds the reader in suspense. For he lists a series of things, but give us no verb, no point of action to show us where he is going. The term “what” appears five times in vv. 1, 3, each pointing to the matter at hand. Dr. Sellers thinks it is a title. Hodges agrees, thinking that vs. 1 “should end with a period,”²⁸ citing Rev. 1:1 as another place where John did this. In this case, contr. to the NASB, there is no anacoluthon with vs. 2. Probably, however, the NASB is correct with its anacoluthon because John clearly seems to resume his thought in vs. 3, where at last he give us a verb to go with these things. (The Amplified merely understands the vs. as follows, “[We are writing] about the Word of Life Him Who existed from the beginning,”²⁹ etc., which is possible.) Mentioning the “Word of Life” brought such excitement to John that he felt compelled to comment on that topic.

The first expression that we have is, “What was from the beginning

17Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

18Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

19Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

20Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

21William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000). 601.

22Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

23Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament*, *Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

24Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

25William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000). 430.

26Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

27Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, e1996.

28Hodges, Zane C., *The Epistles of John* (Grace Evangelical Society, Irving, Texas, 1999). 53

29The Amplified Bible, Containing the Amplified Old Testament and the Amplified New Testament. La Habra, CA: The Lockman Foundation, 1987. 1 Jn 1:1.

(Ὁ ἦν ἀπ’ ἀρχῆς),” or more fully stated, “That which was from the beginning.” What beginning is in view? Most say the absolute beginning of creation. For example, “the writer places himself at the initial point of creation, and, looking back into eternity, describes that which was already in existence when creation began. ‘The Word was in the beginning.’ In the words ‘from the beginning,’ the writer looks back to the initial point of time, and describes what has been in existence from that point onward. Thus, ‘in the beginning’ characterizes the absolute divine Word as He was before the foundation of the world and at the foundation of the world. ‘From the beginning’ characterizes His development in time.”³⁰ Hodges says, “This is possible, but in view of the epistle’s concern with the original message about Jesus Christ, it seems more likely that John referred to the beginning of the gospel proclamation.”³¹ So “Strictly speaking, the neuter relative here is not personal, but the *message* ‘concerning the Word of life’”³² (Italics added. “That which” is neut.).

Of course, Jn 1:1 is clear enough on the beginning in the other sense, and that is a concern of John’s as well, because his Christology is essential in refuting the heretics who denied Jesus’ humanity (Docetists), as well as His deity (Cerinthus). John’s point here is that the *message* that held these truths about the Christ is the same as his readers had heard “from the beginning.”

It was a message with which John was intimately familiar based on his experiential knowledge of the Savior. It was “what we have heard (ἀκηκόαμεν *perfect, active, indicative*)” as he put it. The perfect tense indicate lingering results, that is, the message is “still ringing in our ears,” as Dr. Sellers puts it (unpublished sermon notes).

To whom does the term “we” refer? Robertson says, “It is the literary plural unless John associates the elders of Ephesus with himself (Lightfoot) the men who certified the authenticity of the Gospel (John 21:24).”³³ The is possible, but Hodges says, “The writer was then asserting that

what he proclaimed was the truth about God’s Son that was originally witnessed by the apostles who had direct contact with Him,”³⁴ which is probably better. He adds, “To be part of this select group of witnesses, one had to have been in the company of the disciples from the very beginning of our Lord’s public ministry (Acts 1:21). Thus the writer here is linking himself with these specially chosen witnesses whose testimony goes back to the beginning of the Christian revelation (see also Mark 1:1).”³⁵ This view of “we” holds throughout unless otherwise designated here.

Not only had they “heard” the message, but John was referring to, as he put it, “what we have seen with our eyes (ὃ ἐώρακάμεν [*perfect, active, indicative*] τοῖς ὀφθαλμοῖς ἡμῶν),” again lingering results are in view: “We have seen and the scene is etched on our eyeballs” (Sellers - unpublished sermon notes). John was not referring to visions and dreams, as valid as they can be in the Bible (cf. Is. 6:1 ff.). “With ours eyes” is a ref. to literal, physical human eyes. “Under OT influence the eye is associated with eyewitness.”³⁶ Peter said, “For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty” (2Pt. 1:16; cf. 1Cor. 15:5 ff. and ὠφθη, lemma, ὄραω).

If seeing were not enough for some, John added, “what we beheld (ὃ ἐθεασάμεθα - *aorist, deponent, indicative*).” This is a very strong word related to sight. It means “to behold, view attentively, contemplate...It signifies a more earnest contemplation than the ordinary verbs for to see, ‘a careful and deliberate vision which interprets...its object’...(more than merely seeing).”³⁷ John is saying that, along with the other disciples, he got an extremely good look at Jesus Christ and everything associated with Him so that there is no doubt in his mind *whatsoever* that what he saw concerning the message is true. At the end of his gospel he wrote, “This is the disciple who bears witness of these things, and wrote these things; and we know that his witness is true” (Jn. 21:24).

30M.R. Vincent, Vincent’s Word Studies, electronic ed. (: , .). 1 Jn 1:1.

31Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

32Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

33Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

34Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

35Hodges, Zane C., *The Epistles of John* (Grace Evangelical Society, Irving, Texas, 1999). 47

36Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament. Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

37Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

Not only was his beholding of these things beyond doubt, but he added, “our hands handled (αἱ χεῖρες ἡμῶν ἐψηλάφησαν - *aorist, active, indicative*)” things associated with the message, apparently including the resurrected Christ. As with lit., physical eyes above, these are lit., physical hands here. See especially Lk. 24:39, and cf. Jn. 20:27.

So with three sensory faculties, hearing, sight, and feeling, John verifies that he and all the apostles knew the truth of the message beyond any doubt. Incipient Gnosticism was dead wrong. John knew it, but did his readers? He wanted to verify that they did and shore up their position against the representatives of the opposing views, for they were not all the same, as we have seen.

What was the message about? It was, “concerning the Word of Life,” or “Word of life”^{38, 39} or even “word of Life.” So again Hodges says, “Indeed, as 1 John 1:2 shows, ‘life,’ not ‘word,’ is personified. Thus John was saying that his subject matter in this epistle deals with the original and well-attested verities that concern ‘the message about Life’—that is, about God’s Son, who is Life (cf. 5:20).”⁴⁰ He adds in another place with Raymond Brown, “‘The numerical use of *logos* in the Johannine writings overwhelmingly favors ‘message’ (some 25 times), not a personified Word.’ But since Jesus Christ Himself is that life (5:20), we might also say it means ‘concerning the message about *Life*.’ In all likelihood John did not distinguish these two meanings, since eternal life itself cannot be effectively distinguished from God’s Son who is Eternal Life!”⁴¹ The “Word of Life” (case retained for consistency as in the NASB) is really “concerning the message about life” (obj. gen.).

The message of the proto-Gnostics was not in accord with tradition (cf. 1 Cor. 11:2; 2 Thess. 2:6, 15): “The antichrists brought new ideas, not those which were ‘from the beginning’ of the gospel era. Moreover, their denial of the reality of the incarnate life of Christ could be countered by the experiences of the eyewitnesses whose testimony was founded on actual hearing, seeing, and touching...John’s message is solidly based on

a historical reality.”⁴²

Certainly Zane Hodges’ paragraph on the subject matter of 1Jn. is well worth our consideration: “It would be difficult to stress too much the importance of getting the subject matter of First John clearly in mind. The incarnate life of Christ on earth definitely forms the core of the truth that John is addressing. But the specific, historical details of that life are not under consideration in this epistle. In fact, a major contrast between the Gospel and the epistle is precisely the absence of historical information from the latter. Instead, in this letter, John is addressing precisely those principles of the earthly life of our Savior, which are to find recapitulation in the life of his Christian readers. As he will show us, when Christians truly experience this life, there is a sense in which Jesus Himself—the *Life*—is once again ‘reincarnated’ among them!”

2. (vs. 2) Here John interrupts himself to comment of “the Word of Life”: “and the life was manifested, and we have seen and bear witness and proclaim to you the eternal life, which was with the Father and was manifested to us” (καὶ ἡ ζωὴ [“transcendent life, *life*...God and Christ...of Christ, who received life fr. God”⁴³; “of the supernatural life belonging to God and Christ, which the believers will receive in the future, but which they also enjoy here and now...The discussion now turns naturally to the life of the believers, which proceeds fr. God and Christ...without (clear) eschatol. implications, of the life of grace and holiness...Esp. in Johannine usage the concept ζ. is copiously employed, as a rule to designate the result of faith in Christ; in most cases it is stated expressly that the follower of Jesus possesses life even in this world: ἔχειν ζωὴν...Hence in the eschatol. pass. J 5:29 ἀνάστασις ζωῆς means not a resurrection to enter life...but a resurrection which corresponds to the Christian’s possession of life here and now, a *resurrection proceeding from life*. J is fond of calling this Life ζ. αἰώνιος”⁴⁴] ἐφανερώθη [“to cause to become visible, *reveal, expose publicly* {w. relatively more focus on the sensory aspect

38 *The Holy Bible, New King James Version*, (Nashville, Tennessee: Thomas Nelson, Inc.) 1982.

39 *The New International Version*, (Grand Rapids, MI: Zondervan Publishing House) 1984.

40 Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

41 Hodges, Zane C., *The Epistles of John* (Grace Evangelical Society, Irving, Texas, 1999). 49

42 Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

43 Arndt, William, Frederick W. Danker and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. 430.

44 Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

than on the cognitive...But distinctions are not always clear...pass. w. intr. sense *show* or *reveal oneself, be revealed, appear...to someone*...Of the Logos...of his appearance in the world⁴⁵; “a person...pass...*show* or *reveal oneself be revealed, appear* τινί *to someone*...Esp. of Christ; of his appearance in the world⁴⁶; “The goal is life⁴⁷” καὶ ἐωράκαμεν καὶ μαρτυροῦμεν [“to confirm or attest someth. on the basis of personal knowledge or belief, *bear witness, be a witness*.”⁴⁸; “act...*bear witness to, declare, confirm*...τινί τι *someth. to or for someone*”⁴⁹; “denotes...to be a *martus*...or to bear witness to, sometimes rendered to testify...it is used of the witness...of prophets and apostles, to the righteousness of God⁵⁰” καὶ ἀπαγγέλλομεν [“to make known publicly, *proclaim* {of someth. present or fut.}⁵¹; “signifies to announce or report from a person or place {*apo*, from}; hence, to declare, publish”⁵²] ὑμῖν τὴν [“*Construction {Repetition of the Article}*”. In the order ὁ ποιμὴν ὁ καλὸς {Jo. 10:11} both substantive and adjective receive emphasis and the adjective is added as a sort of climax in apposition with a separate article.”⁵³; “as the definite article, *the*...w. noun...Adjectives {or participles}, when they modify nouns that have the art., also come either betw. the art. and noun...after the noun w. the art. repeated...ἡ ζωὴ ἡ αἰώνιος⁵⁴; “funct. to define or limit an entity, event, or state”⁵⁵] ζώην [“of life as a principle, life in the absolute sense, life as God has it, that which the Father has in Himself, and which He gave to the Incarnate Son to have in Himself, John 5:26, and which the Son manifested in the

world”⁵⁶] τὴν αἰώνιον [“pert. to a period of unending duration, *without end*”⁵⁷; “without end...of *eternal life*”⁵⁸] ἥτις ἦν πρὸς [“w. the acc...*by, at, near...be {in company} with someone*”⁵⁹] τὸν πατέρα [“the supreme deity, who is responsible for the origin and care of all that exists, *Father, Parent*”⁶⁰; “of God...Oft. God is simply called {ὁ} πατήρ {*the*} *Father*”⁶¹] καὶ ἐφανερώθη ἡμῖν).

Because we accept the anacoluthon view of the NASB translation and almost all others, there is no reason to give the Greek word for “and (καὶ)” the ascensive sense, “and indeed,” with Hodges. It transitions nicely with the simple “and” even in anacoluthon.

It is the “Word of Life” that gives rise to this vs. because it was “the life” in that phrase that “was manifested (ἐφανερώθη),” a word which appears twice in this vs. (7 times elsewhere in the epistle 2:19; 2:28; 3:2 *bis*; 3:5; 3:8; 4:9) mng., “to cause to become visible, *reveal, expose publicly*,”⁶² or simply “*appear*.”⁶³ He reiterated that “we have seen (ἐωράκαμεν s.v. 1) and bear witness (μαρτυροῦμεν “to confirm or attest someth. on the basis of personal knowledge”⁶⁴) and proclaim (ἀπαγγέλλομεν “to make known publicly”⁶⁵) to you the eternal life (τὴν ζώην τὴν αἰώνιον [*Repetition of the Article*]...In the order ὁ ποιμὴν ὁ καλὸς [Jo. 10:11] both substantive and adjective receive emphasis and the adjective is added as a sort of climax in apposition with a separate article.”⁶⁶.” “One first sees the manifested Christ. Then having seen he or she is able to bear witness. Finally one feels impelled by what that one has seen to announce to others the message of life.”⁶⁷

This life “was with the Father and was

45William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000). 1048.

46Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

47Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

48William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000). 617.

49Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

50Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

51William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000). 95.

52Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

53A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Logos, 1919; 2006). 776.

54Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

55William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000). 686.

56Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

57William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000). 33.

58Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

59Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

60William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000). 787.

61Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

62William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000). 1048.

63Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

64William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000). 617.

65William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000). 95.

66A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Logos, 1919; 2006). 776.

67Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003; 2003). 1 Jn 1:2.

manifested to us.” Jesus Christ is described as “the true God and eternal life” in 1Jn. 5:20b. Though “The Incarnation is unquestionably in view,”⁶⁸ yet John’s theme is not “the *Person* of Christ, per se...Rather his theme is ‘that eternal life which was with the Father and was manifested to us’ (verse 2). Of course Jesus is ‘the true God and eternal life’ (5:20). But the apostle wishes to stress the realities that concern eternal life itself. This is a life which his readers share (see 5:13 and discussion there). They cannot lose this life, of course, but they can certainly lose the experience and enjoyment of it. If they are beguiled by the Revisionists, that is exactly what they *will* lose.”⁶⁹

The expression “to us” is probably to be a reference along with “we” to the limited group apostles themselves, who were with Christ from the beginning to whom He revealed himself subsequently to the resurrection. For He revealed Himself “not to all the people, but to witnesses who were chosen beforehand by God, *that is*, to us, who ate and drank with Him after He arose from the dead” (Acts 10:41).

3. (vs. 3) Here John resumes what he was saying in vs. 1: “what we have seen and heard we proclaim to you also, that you also may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ” (ὁ ἑώρακαμεν [“trans...see, *catch sight of, notice* of sense perception...w. acc. of the thing...Of that which the apostolic witnesses saw of Christ”⁷⁰] καὶ ἀκηκόαμεν [“lit to have or exercise the faculty of hearing, *hear*”⁷¹; “hear, as a passive respondent to λέγω...lit., of sense perception...w. obj...foll. by a thing as obj. in acc.”⁷²] ἀπαγγέλλομεν [“to make someth. known publicly, *proclaim* {of someth. in the present or fut}”⁷³; “to make known publicly, *proclaim* {of someth. present or fut.}”⁷⁴; “signifies to announce or report from a person or place {*apo*, from}; hence, to declare, publish; it is

rendered ‘declare’”⁷⁵] καὶ ὑμῖν ἵνα [“marker to denote purpose, aim, or goal, *in order that, that*, final sense”⁷⁶; “in final sense to denote purpose, aim, or goal *in order that, that*...w. subjunctive, not only after a primary tense, but also...after a secondary tense...after a present tense”⁷⁷] καὶ ὑμεῖς κοινωνίαν [“close association involving mutual interests and sharing, *association, communion, fellowship, close relationship* {hence a favorite expr. for the marital relationship as the most intimate betw. human beings...}”⁷⁸; “*association, communion, fellowship, close relationship*...κοινωνία {ν ἔχειν} μετὰ τινος {*have*} fellowship w. someone...w. the Christian brethren vss.”⁷⁹; “*koinōnía* is a favorite term in 1 John for the living bond that unites Christians. It begins as fellowship with the Father and the Son...It issues in the family fellowship of believers”⁸⁰] ἔχητε μεθ’ [“marker of assoc. in gener. sense denoting the company within which someth. takes place”⁸¹; “with genitive: *with*...denoting the company within which someth. takes place...The fact that the activity or experience took place in the company of others can also be made clear by the influence which two opposite parties exert upon each other or together, or, on the other hand, by which one party brings the other to adopt a corresponding, and therefore common attitude...in friendly, or at least not in hostile, fashion”⁸²] ἡμῶν καὶ ἡ κοινωνία [“an association involving close mutual relations and involvement - ‘close association, fellowship.’...‘in order that you may have fellowship with us’”⁸³; “*association, communion, fellowship, close relationship*...κοινωνία {ν ἔχειν} μετὰ τινος {*have*} fellowship w. someone...w. God”⁸⁴; “a

68Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983, 1985.

69 Hodges, Zane C., *The Epistles of John* (Grace Evangelical Society, Irving, Texas, 1999), 48

70Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

71Arndt, William, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. Chicago: University of Chicago Press, 2000, 37.

72Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

73Arndt, William, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. Chicago: University of Chicago Press, 2000, 95.

74William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 95.

75Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

76Arndt, William, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. Chicago: University of Chicago Press, 2000, 475.

77Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

78Arndt, William, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. Chicago: University of Chicago Press, 2000, 552.

79Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

80Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

81Arndt, William, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. Chicago: University of Chicago Press, 2000, 636.

82Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

83Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

84Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

having in common {*koinos*}, partnership, fellowship...the share which one has in anything, a participation, fellowship recognized and enjoyed...of sharing in the resurrection life possessed in Christ, and so of fellowship with the Father and the Son”⁸⁵] δὲ [“marker of heightened emphasis, in combination w. καί *but also*”⁸⁶; “resuming a discourse that has been interrupted...used w. other particles...καὶ. . . δέ *and also, but also*...Usually δέ comes second in its clause, somet. third...al., occasionally fourth”⁸⁷] ἡ [“as the definite article, *the*...w. noun...When accompanied by the possessive pronouns ἐμός, σός, ἡμέτερος, ὑμέτερος the noun always has the art., and the pron. stands mostly betw. art. and noun...But only rarely so in John...who prefers to repeat the article w. the possessive following the noun”⁸⁸] ἡμετέρα [“a possessive pronoun, more emphatic than *hēmeis*”⁸⁹] μετὰ τοῦ πατρὸς [“the supreme deity, who is responsible for the origin and care of all that exists, *Father, Parent*”⁹⁰; “of God...as Father of Jesus Christ...Abs. ὁ πατήρ, πάτερ...and oft. in J. Father and Son stand side by side or in contrast”⁹¹] καὶ μετὰ τοῦ υἱοῦ [“in various combinations as a designation of the Messiah and a self-designation of Jesus...ὁ υἱὸς τοῦ θεοῦ, υἱὸς θεοῦ (*the*) *Son of God*...Apart fr. the synoptics, testimony to Jesus as the Son of God is found in many parts of our lit. Oft. in Paul...In greatest frequency in John”⁹²] αὐτοῦ Ἰησοῦ Χριστοῦ [“as a personal name; the Gentiles must have understood Χριστός in this way...Very oft. in the epistles”⁹³].

John clearly seems to be taking up where he left off in vs. 1, except now he gives us a verb, which he anticipated in vs. 2: “what we have seen

(ἐωράκαμεν) and heard (ἀκηκόαμεν),” the exact verbs of vs. 1 in reverse order, “we proclaim (ἀπαγγέλλομεν) to you also.” Now we know where he was headed in vs. 1, when he interrupted himself in vs. 2. “To you also” is to be understood in contrast to the expr. “to us” in vs. 2b. Zane Hodges suggests that there is a “sharability” in these two perfect tense verbs that is absent from the aorists of vs. 1, and “all Christian fellowship with God must lie within the parameters of what the apostles saw and heard, the apostolic experience as a whole cannot be fully shared in this life. We must wait until we are in the presence of the Lord to ‘gaze at’ (ἐθεασάμεθα vs. 1, ed.) or ‘handle’ (ἐψηλάφησαν vs. 1, ed.) Him! But that is clearly something to look forward to.”⁹⁴ There is an element of truth in that, but perhaps more likely, John simply chose his beginning summary or representative verbs here, not intending to repeat everything from vs. 1.

He wants to proclaim the things of eternal life for an express purpose (acc. to Hodges, the purpose of the book), “that (ἴνα) you (ὑμεῖς) also may have fellowship (κοινωνίαν) with us.” Fellowship involves “a having in common,”⁹⁵ and is, “an association involving close mutual relations and involvement - ‘close association.’”⁹⁶ He explained further, “and indeed (δὲ “marker of heightened emphasis”⁹⁷) our fellowship is with the Father (πατὴρ “the supreme deity, who is responsible for the origin and care of all that exists”⁹⁸; “of God...as Father of Jesus Christ...Father and Son stand side by side”⁹⁹), and with His Son Jesus Christ.”

Hodges comments here must be heeded. “In the Christian faith, all claims to truth must be tested at the bar of apostolic authority. What the apostles said as representatives of a Risen Lord carried all the authority of the Lord Himself. To refuse to hear the *apostles* was to refuse to hear *God Himself*. In the same way, to be ‘out of fellowship’ with apostolic thought and practice

85Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

86Arndt, William, Frederick W. Danker and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. 213.

87Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

88Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

89Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

90Arndt, William, Frederick W. Danker and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. 787.

91Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

92Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

93Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

94 Hodges, Zane C., *The Epistles of John* (Grace Evangelical Society, Irving, Texas, 1999). 52

95Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

96Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

97Arndt, William, Frederick W. Danker and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. 213.

98Arndt, William, Frederick W. Danker and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000. 787.

99Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

was to be ‘out of fellowship’ with the Father and the Son. There is no form of true Christian fellowship outside of apostolic truth, since the New Testament message is nothing more nor less than the truth which the Lord Jesus revealed to His apostles and which He commanded them to teach to us (John 14:25-26; Matthew 28:18-20).”¹⁰⁰ It follows that as we believers heed the truth, allowing His word to abide in us, we are in fellowship with the Father and the Son. All others practices lead quite literally to ruin.

B. John’s purpose for his letter (1:4)

1. (vs. 4) He said, “And these things we (not editorial, but as above - the apostolic circle remains in view) write, so that our joy may be made complete” (καὶ ταῦτα γράφομεν ἡμεῖς [“In contrast to Luke’s preface, that of John contains a confessional ‘we’ {Jn. 1:14, 16}. The author is not trying to write a more accurate account but in the name of many believers he is offering testimony”¹⁰¹; “Is the Elder writing alone or in association with others? Complicating the issue is the fact in vv 5 and 6 the plural continues, but each time with a different force: In v 5 it seems to refer to the author and other ministers; in v 6, it is an inclusive *we* {the author and audience together}. The author uses γράφω another dozen times in this letter, but each time in the singular.”¹⁰²] ἴνα ἡ χαρὰ [“the experience of gladness”¹⁰³; “The Johannine lit. places emphasis on joy as brought to the highest degree”¹⁰⁴; “*The Johannine Writings... ‘Perfect joy’ is the climax*”¹⁰⁵ {This appears to contradict the sense they give in this vs. to πεπληρωμένη.}] ἡμῶν [“Is the purpose of writing that the author might have joy or that both author and audience might experience joy? Complicating the issue is the MS testimony: Some witnesses have ἡμῶν {e.g., Ⓞ B L Ψ 1241} while others read ὑμῶν {e.g., A C K P 33 1739}. The issue is quite difficult to decide, but in the least the second person pronoun implicitly suggests that the scribes saw the

audience as participating in the joyous purpose of the epistle.”¹⁰⁶] ἧ [“to possess certain characteristics, whether inherent or transitory - ‘to be.’...‘in order that our joy might be complete”¹⁰⁷] πεπληρωμένη [“bring someth. to completion, finish someth. already begun...Johannine usage speaks of *joy that is made complete*”¹⁰⁸; “signifies...to fulfil, complete...of joy”¹⁰⁹; “A final NT sense is ‘to complete.’ With a temporal reference...Especially completed or perfected in John is joy”¹¹⁰]).

“And these things we write,” says John, for an express purpose, “so that our joy (χαρὰ “the experience of gladness”¹¹¹) may be made complete (πεπληρωμένη *perfect, passive, participle*, ‘joy as brought to the highest degree’¹¹²; ‘*joy that is made complete*’).” “Our joy” is the joy of the apostolic circle, as is the case in 2Jn. 12, where the NASB has “that your joy may be made full,” but the Greek has “our (ἡμῶν)” and is identical to 1Jn. 1:4. 3Jn. 4 has, “I have no greater joy than this, to hear of my children walking in the truth.” Evidently everything for John and the apostolic circle in regard to joy hinged on believers everywhere heeding the truth, or the “word of Life,” or the message about life. Now if the apostles have joy, believer may have it too, but if not, then believers cannot have it. Their is no joy in disregarding the truth, but rather heartache, disappointment and ruin. If John’s purpose in writing is fulfilled, if he has joy to the full, then the readers will have a happy and meaningful life.

III Conc.

John began by giving a list of thing “concerning the Word of Life.” He expanded “the life,” pointing out its connection with “the eternal life, which was with the Father and was manifested to us” (vs. 2). Taking up his theme from vs. 1 again, he said that what he and the apostles had seen, they proclaimed to the readers.

100 Hodges, Zane C., *The Epistles of John* (Grace Evangelical Society, Irving, Texas, 1999), 51

101 Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

102 Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

103 William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 1077.

104 Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

105 Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

106 Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

107 Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

108 Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

109 Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

110 Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

111 William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 1077.

112 Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

His purpose was that they might have fellowship with those of the apostolic circle who in turn fellowshiped with “the Father, and with His Son Jesus Christ” (vs. 3b). In the end, he wrote “so that our joy may be made complete” (vs. 4).

In the end, the proto-Gnostics were thoroughly routed right here. For Jesus could be heard, seen, and felt, and at the same time he was “the eternal life, which was with the Father and was manifested to us” (cf. 1Jn. 5:20b). He was God in the flesh.