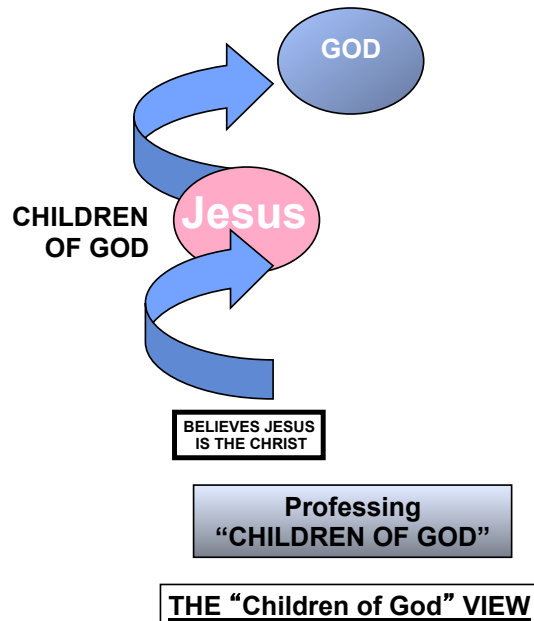


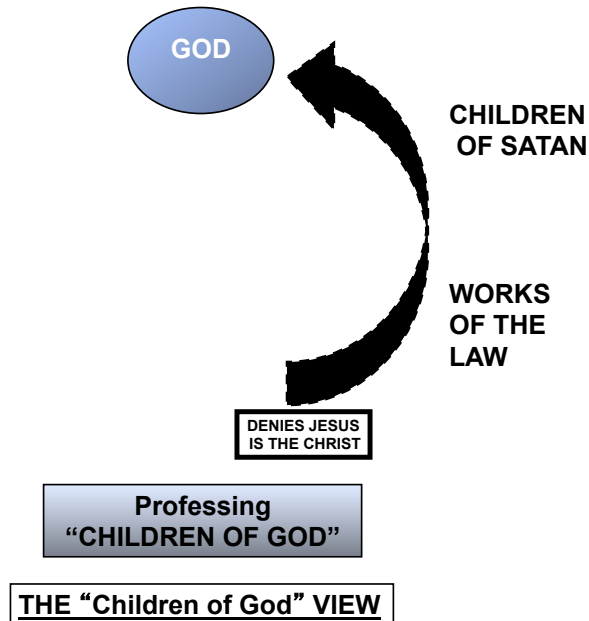
1 JOHN**Book Background (Why?)**

John, the apostle, writes to a group of believers to confirm their belief in Jesus as the Christ as the sole means to the Father, which gives them “eternal life” making them a “Child of God” (5:13).



John is writing to oppose the theology of the antichrists (those who opposed that Jesus was the (Psalm 2) Son,¹ 2:19, 22). They argued that righteous deeds through the works of the Law (“keep the commandments,” 2:4, “have no sin,” 2:8, “have not sinned,” 2:10) were the means to a relationship with God.

¹ Knowing Psalm 2 is essential to seeing why this argument is taking place. Psalm 2 expressly stated that the Son was the access to the Father (the Christ) as well as the inheritor of all things; the Gentile nations. It is clear in Psalm 2 that the only access to the Father was through the Son. There was no other way to appease the Father’s wrath than to “kiss the Son”.



These antichrists, false teachers, and their doctrines were from Satan and they were attempting to deceive the believers in Christ like Satan tempted Eve through a snake in the Garden. They were tempting the believers away from God and Jesus as the Christ to the works of the Law.

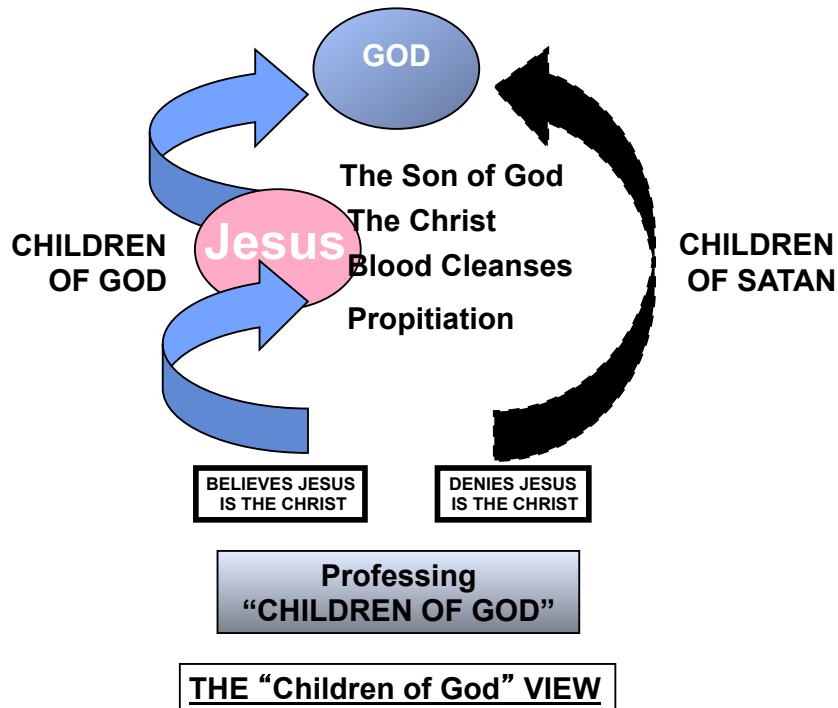
The apostles were from God. They had eye-witnessed Jesus as the fulfillment of the Old Testament and had it proven to them that Jesus was the Christ who gave access to the Father through belief.

Because of this deceit by these false teachers (2:26), believers in Christ needed assurance that they indeed, had a relationship with God. If they believed the doctrine of the antichrists (works of the Law) they would abandon their belief in imputed life through Christ. These believers were driven to change by the fear of the antichrists' teaching that if they did not keep the works of the Law then they needed to fear the judgment of God. The antichrists would claim that the works of the Law appeased God's wrath, and thus these believers needed to deny Jesus and move to the "works of the Law."²

Yet John points out, so as to confirm their belief, that Jesus is the propitiatory sacrifice, which appeases the wrath of God. It was always that way, from Genesis 3:15, throughout the Old Testament. The Law pointed to the sacrifice of Christ to appease

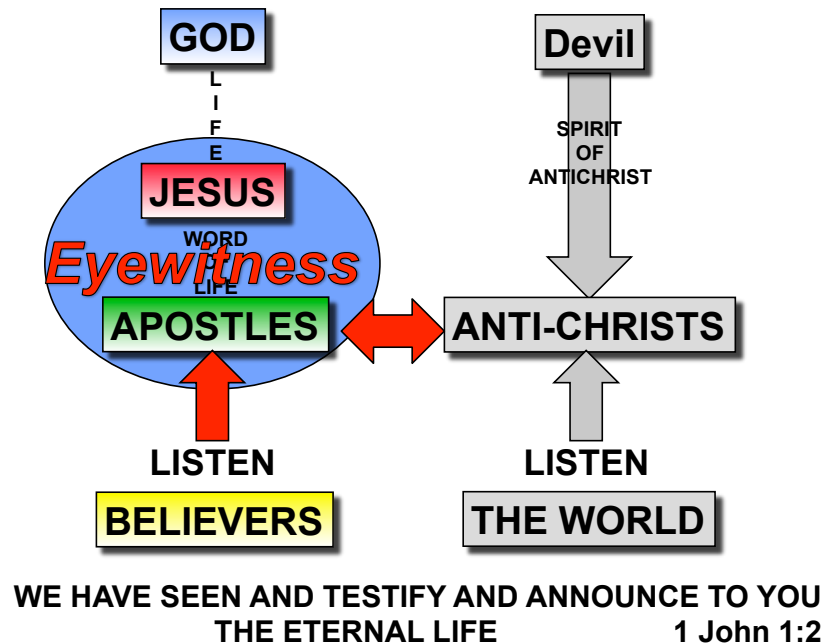
² The Jews would hold that one who became a Messianic Jew was an apostate from Israel and thus an enemy of Israel, which would set them up in a curse situation. Thus they needed to "fear" God in a wrathful way, and return to Israel. However, Psalm 2 states that those who come to the Son are blessed and escape the wrath. Thus there is no fear once they have come to know the Son.

God's wrath, and not the performance of works. Thus it was these antichrists that were to fear the judgment of God since they had denied the true propitiatory sacrifice, that is, Jesus.



Apostles against the Antichrists (False Teachers)

The main protagonist here is God, represented by the apostles (who represent God and Jesus' words and works), and testify that eternal life is only gained through belief in the Son. The opposite of the apostles are the antichrists (2:19), also referred to as "false teachers (4:1-5). They teach that access to God ("life") is through the keeping of the "works of the Law" and deny that one needs to access God through the Christ.



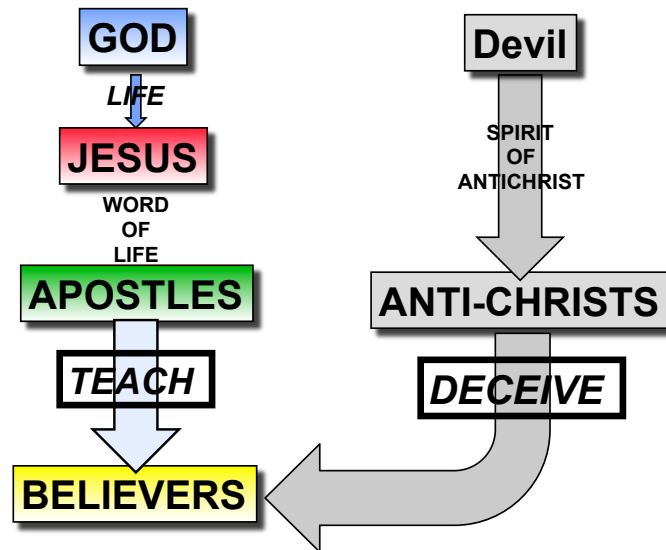
The focus of the action that John opposes is that these “false teachers,” these “antichrists,” are deceiving (2:26) the believers to leave (not abide, 2:28) and once again take the “works of the Law” as the access to God and the appeasing of His wrath.

Thus, and this is important, the “we” (as well as all the first person plural pronouns) refer to the apostles. These apostles were the ones who saw the Christ and His death and resurrection. Thus it was proven to them. And as a result they believed in this Christ.

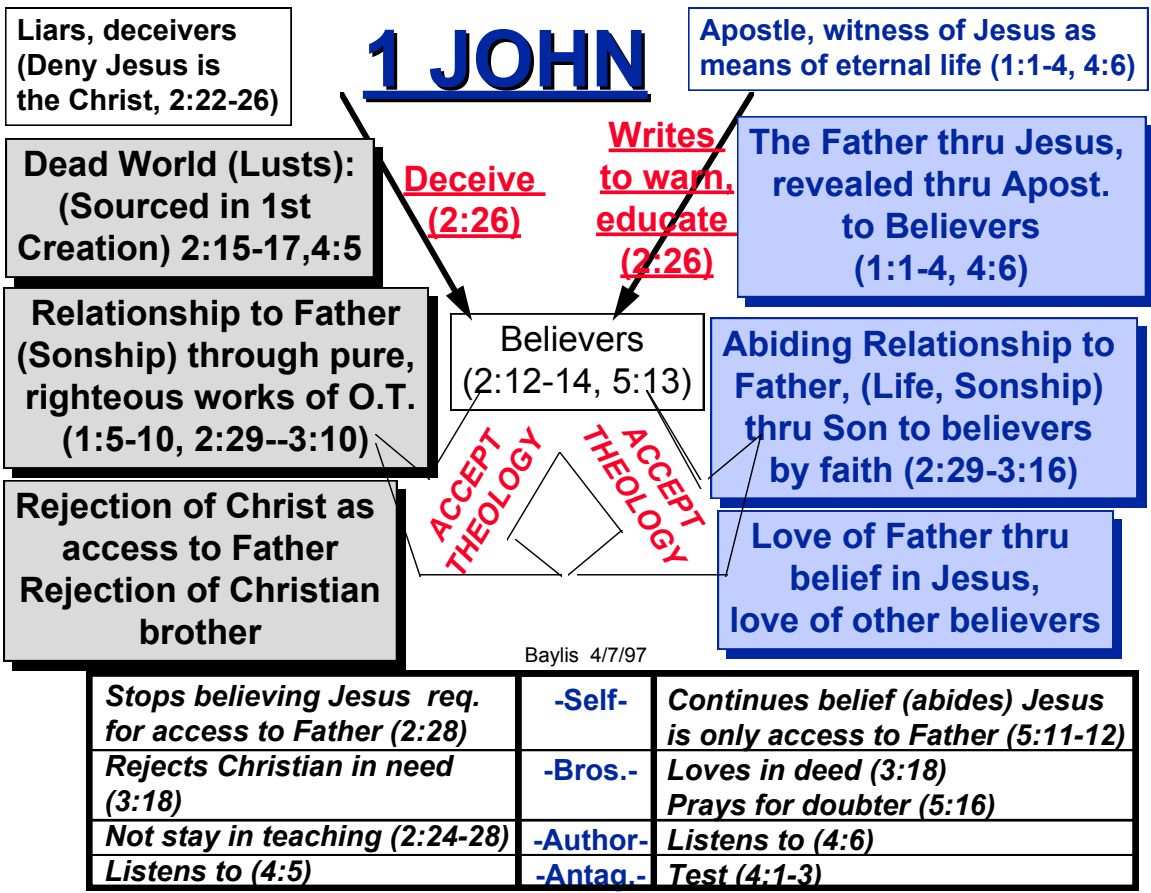
Now they are the ones who must be verified as true so that the readers can believe what they say. So they not only eye-witnessed Jesus, but also believed in Him. Once the believers see that the apostles (“we”) have validated their own testimony and belief, then the average believer sees that he can have confidence in Jesus through the apostolic word. (So while one might think the “we” is actually the reader, it is not, even though by application at times it might be the same.) In other words, John (“we”) had it proven to him and so believes and (“we”) saw so that the (“you”) reader can trust in the apostles’ eyewitness and their proof and subsequent belief and know (“you”) the reader has “eternal life.” Stated another way, “we” (the apostles) saw Jesus and He was proven to “us” (the apostles), and so “we” (the apostles) believed in Him, so you (the reader) knows that “you” (the reader) can also “believe” in Him based on our (the apostles’) eyewitness testimony of the proof that Jesus was the fulfillment of the Old Testament.

However, opposite to the “we” is the “they” (as well as all the third person plural pronouns), who is also a unique group, that is, the antichrists and the false teachers (4:5). While they are part of the world of unbelievers, they are uniquely a group of teachers and

deceivers. These antichrists are the ones who are trying to influence the believers to join the “world” of unbelievers, and base their access to God on their works.



“These things I have written to you concerning those who are trying to deceive you.” (1 John 2:26)



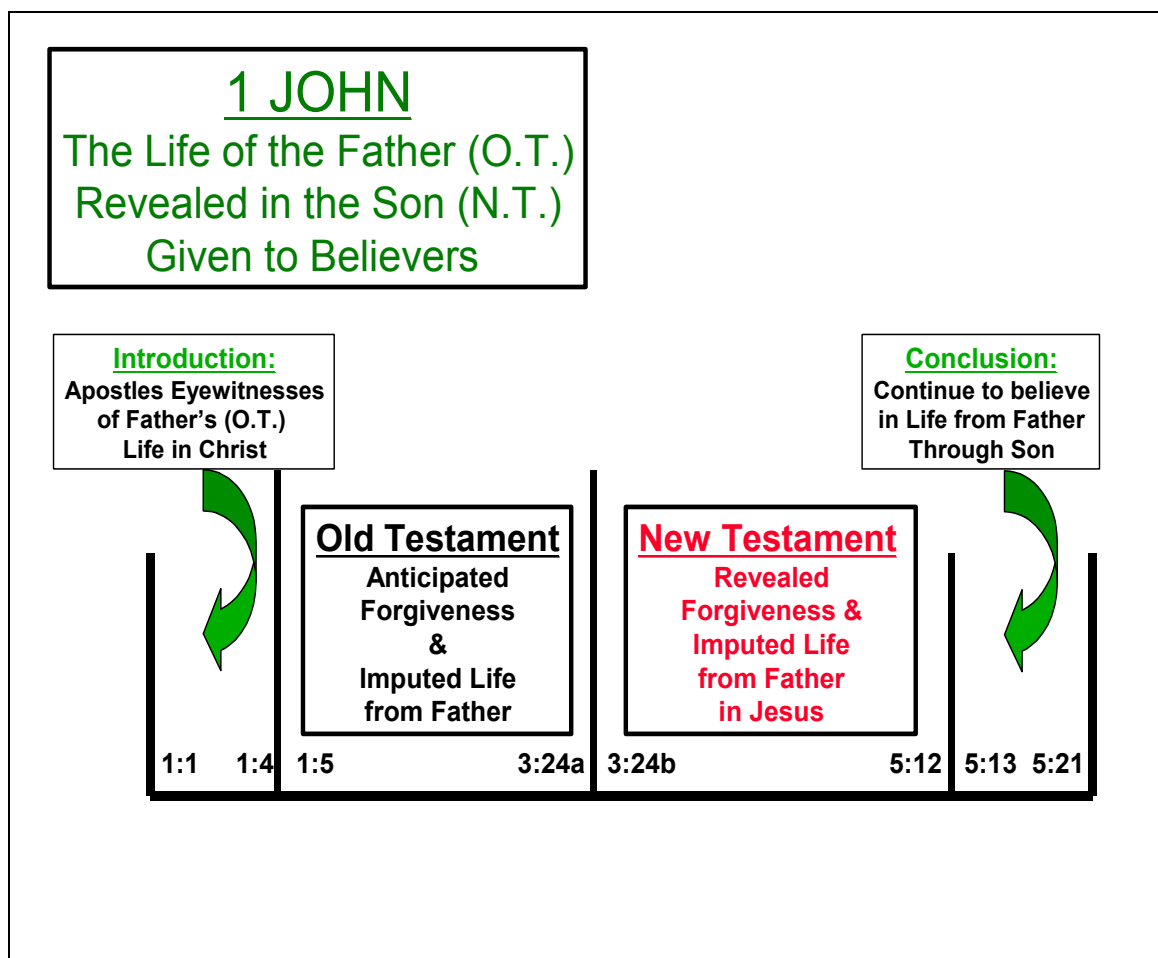
1 JOHN

Main Issue: The antichrists are deceiving the ranks of the believing, trying to turn them from Jesus Christ, the Son of God, as the only means to the Father to join those who would find access through their own works of the Law apart from Jesus.

Solution: John writes them to re-validate to them that Jesus is the Christ, and they do have eternal life when they believe in Him. (5:13).

Means: John will walk through Genesis 1—4 to show that God’s solution for reconciliation was always and only through the coming Messiah, and Ezekiel 36, Jeremiah 31, Psalm 2, to show that sin would be taken totally by the Messiah and a “eternal life,” the righteous character of the Father, given so that perfect obedience would be given through the appearing Messiah.

Synthetic Chart



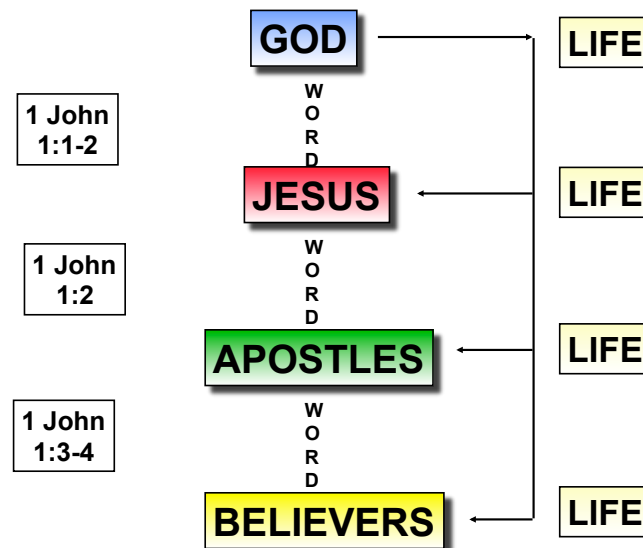
Definitions:

The Son of God: This comes from Psalm 2:7 and designates the One who inherits all from the Father (i.e., sons inherit). In this case it is the nations that He inherits that He may bring them under God's domain. This Son is the One who all must "kiss" (2:12) in order to come under His protection.

The Christ: This is the One who is the total representative for God on earth. All who would come to the Father must come to the Christ and the Father does all things through the Christ. This is all defined in Psalm 2:2. When the enemy of God attacks God or the Christ they attack both.

Life (eternal): This is a term that comes from Daniel 12:2 indicating the life in the kingdom, both character and body. Originally this was the intent of Genesis 1:26, 28 in the creation of Adam; to live on earth and represent God's character fully. Thus, the life that is with God. In 1 John it is the righteous character of God brought through the Son. This character is the necessary part of human representation on earth. This life is represented in its ultimate structure in Psalm 2 where the Father represents Himself in the Son. It is through the Son that all life comes by "kissing" Him and putting one under His care. It is also through the Son that the wrath of God comes on those who reject. John 5:24-29 explains this in the context of Psalm 2; that is the Father has given judgment and life into the hand of the Son, and then defines this life in two parts; new character (v. 25-26) and new body (v. 28-29)

I. The Eternal Life is the character of God that is given through Jesus to the Apostles to the believer so that he can be in the “Family of God.” (1:1-4).



THE APOSTLES AS MEDIATORS OF LIFE WITH GOD

The life³ necessary to represent God now and in the kingdom is the righteous character of God (revealed⁴ in the Old Testament) and now seen, heard and felt, in the Son by the Apostles. These apostles have received it directly through the Old Testament combined with the eyewitness testimony of Jesus, who fulfilled it in front of them. These apostles thus had it proven to them and testify that proof and the evidence to the reader. With the apostolic message (the gospel of Jesus) one can know the Apostles and their proof; and thus know⁵ the Son and the Father. Without it, they cannot know the Father (1:1-4). Very simply without

³ “Life” here is eternal life as opposed to the cursed, dead, self-centered life in Adam. This life is the character of God (holy) and is required for one to have a relationship (κοινωνία). Note here that the phrase “eternal life” is only used in the Old Testament in a similar context in Daniel 12:2, where it refers to the righteous character of God in the believer and the resurrected body in the kingdom. It is quite clear that the character of God is wisdom (James 1:5, 3:17).

⁴ The Creation motif of Genesis 1 is being used. The manifestation of God’s character was revealed in Genesis 1 through His Word, which was Jesus (the expression of the Father’s character). Now the actual character of God is expressed fully in Jesus Christ and now imputed to man through Him.

⁵ The term here is *koinonea*, which means commonality. The commonality is that these are in the “family of God,” through the “eternal life” that they possess through Jesus.

the apostles proven message of the Old Testament in their eyewitness testimony, no one can know Jesus and thus would not be able to access the Father.

The life from the Father that is necessary for them to exist in a relationship (at peace, not under wrath) with the Father has been revealed in Jesus Christ and proclaimed through apostolic eyewitnesses. The essence of the revelation is that the holy desires (wisdom, righteousness) of God are revealed in the commandments of the Law.

The antagonist, on the other hand, proposes that he has the holy life by keeping the Law through his Adamic self-effort. John will propose that the life, revealed by the Father in the O.T., came to be known in the Son (Psalm 2, New Testament) and is revealed to the Apostles. It is by the acceptance of that word of revelation that the believer has the new life of God abiding in Him through imputation.

A. The Apostles were eyewitnesses of Jesus as fulfillment of the Old Testament promises (revelation) of the Father’s life or character (1:1)

1:1 What was from the beginning⁶, what we have heard, what we have seen⁷ with our eyes, what we beheld and our hands handled, concerning the Word⁸ of Life—

Ὁ ἦν ἀπ’ ἀρχῆς⁹, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς- (

⁶ Here “the beginning” is the beginning of creation, which is the beginning of the story, that is from Genesis and the Old Testament. It is speaking of His presence as the Word in creation, His appearance prophetically in Gen. 3:15 and then represented throughout the Old Testament in the promise and the character of the Law: the character of God.

⁷ There is a difference in the tenses of this sentence in the verbs. “Heard” and “seen” are perfect tenses, while “beheld” and “handled” are aorist tenses. The last two indicate the eyewitness testimony of Jesus’ appearance on earth, which was in the past and is now over. The first two (and more likely the first; “heard”; cf. 2:7) are referencing the Old Testament, which is continued in their eyewitness account and thus continues.

⁸ This is the statement of the “Life” in the Old Testament. It was the “Word” or *Logos*, of Life. In the New Testament (John 1:14) the *Logos* became flesh. In other words the Word was the revelation of God’s character in the Old Testament and when Jesus came He was that Word in the flesh.

⁹ This is the same word that began the Gospel of John. The “What” is referring to “eternal life,” which is the subject. This was from the beginning in the sense that it was revealed in the Old Testament (but never seen).

Genesis: The Word: In Genesis 1, it was God’s Voice that spoke the Word and creation came into being. The Word, thus, is the expression of God’s character into the physical universe. The “Image” of God is the expression of God’s character (the representation), and man was to be the “Image” of Genesis 1:26. In Adam’s failure, God prophesied that the One who expressed perfectly His character would become flesh and be the human Image of God.

Life (Eternal): This is very important that one understands what “Eternal Life” is. It is the perfectly righteous life of the Father, the righteous character of the Father, which is wisdom, His desires. It is what puts a believer into the “Family of God” instead of the “Family of Adam” (cursed and dying). The “Life” (representation of the Father’s character) was eye-witnessed to prove that it was exactly the character of God as expressed in the Old Testament. That way, one knows that when he believes, he receives the perfect character of God, a character that cannot sin (see 3:9). Thus the believer is guaranteed quantifiably that he will proceed into the kingdom forever and be with God.

B. The life (character) of the Father revealed in the Old Testament was eye-witnessed in Jesus by the apostles (“we”) and revealed to the reader (“you”) (1:2).

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

It is very important to note where this “eternal life” is sourced from in this verse . . . it was “with the Father.” That is, Jesus, the character of the Father, was with God, and was God (John 1:1).

C. The apostles have made known the revelation of proof of this Life (Jesus) of the Father in order to bring men into shared (family) relationship with the apostles, who have a shared (family) relationship with the Father and Jesus, the Son, the Christ (1:3).

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

Notice here the importance of the apostles is not just as revealers, but as participants in the validation of their own message from Jesus. This explains all the use of “we” (“us,” etc.) throughout the epistle. John is trying to build their confidence in the apostolic teaching as the actual proof of the Word of God in which they can rely. The opposite is to rely in the false teachers, the antichrists.

A major issue is the acceptance of the apostles¹⁰ by the readers as the sole source of the revelation of this life in Jesus. This verse places the apostles squarely as the sole means of the reader reaching Jesus or God. Thus if they have fellowship with these Apostolic revealers they will, like the apostles, have fellowship with Jesus and God. This is referencing the revelation of the apostles as necessary for the believer to exist in the new life (have it abide in Him).

It is important to note that without the apostles’ eyewitness testimony, the believer has not means of knowing, or proving, that Jesus is the Christ. He, frankly, would not even know that Jesus existed.

Of course, the fellowship with the Father is directly accessed through the Son as a reference to Psalm 2. So just as the Gospel (John 20:31), the purpose here is to reveal Jesus as the Son, the Christ of Psalm 2.

Fellowship: While this term gets quite a lot of variance in its use, it is speaking of a “shared relationship” or a relationship because one has something in common. In this setting it is the relationship of the “Family of God,” due to having a common character, “Eternal Life.” Without the common character with God, “Eternal Life,” one does not have fellowship and is a “Child of the Devil” (3:10).

¹⁰ Some have postulated this as application and thus this is simply referring to experiential testimony (e.g., a believer has symbolically “seen”) and not any particular position such as apostles. However, it is clearly seen that the writer not only claims to have seen, touched, etc., but he claims to be the means of their fellowship with the Father (1:3), and claims that one’s identity as a child of God is dependent on listening to them (“us”, i.e., the eyewitness apostles). This apostolic claim was based on being an eyewitness, but also one had to be chosen. John was one of those based on Jesus’ specific choice in John 13—17.

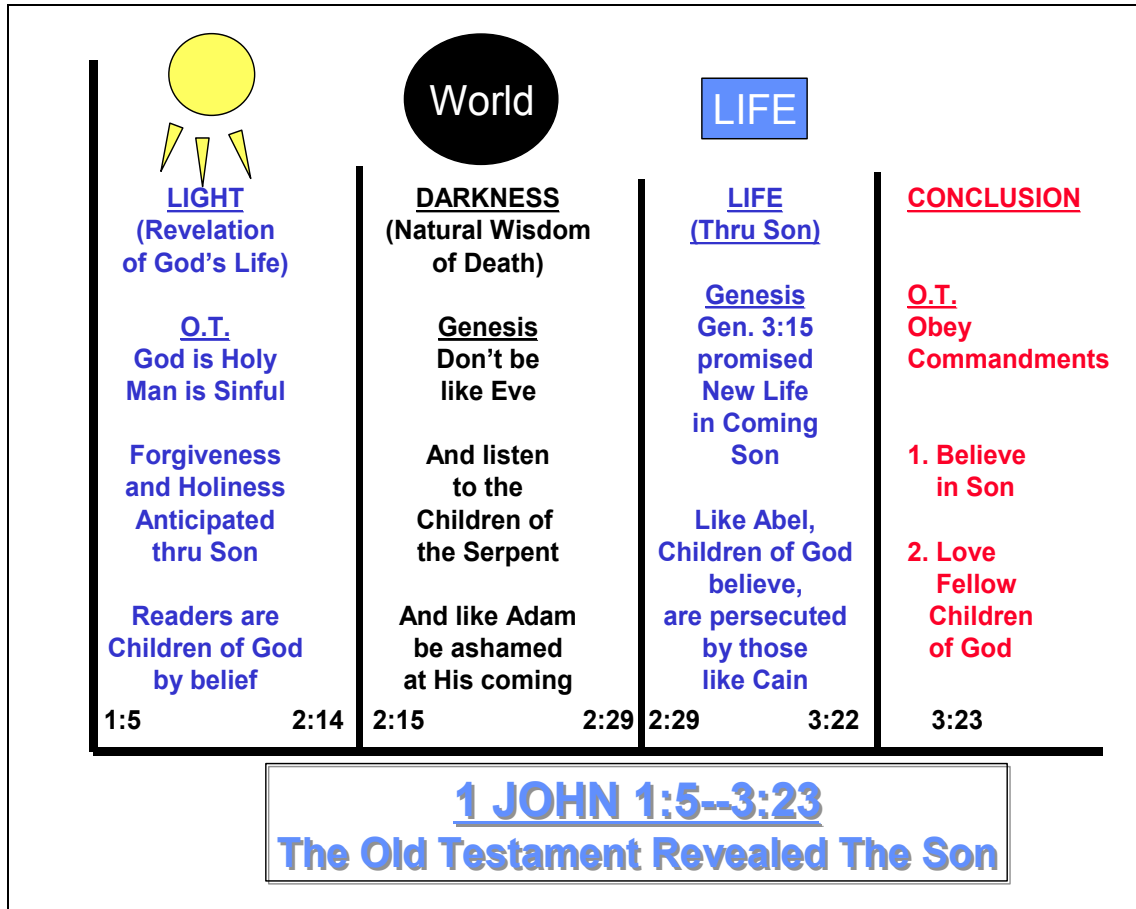
D. The Apostolic desire is fulfilled when the readers continue to receive their message of Jesus as the fullness of the Father's revelation in the Old Testament (1:4).

4 And these things we write, so that our joy may be made complete.

καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.

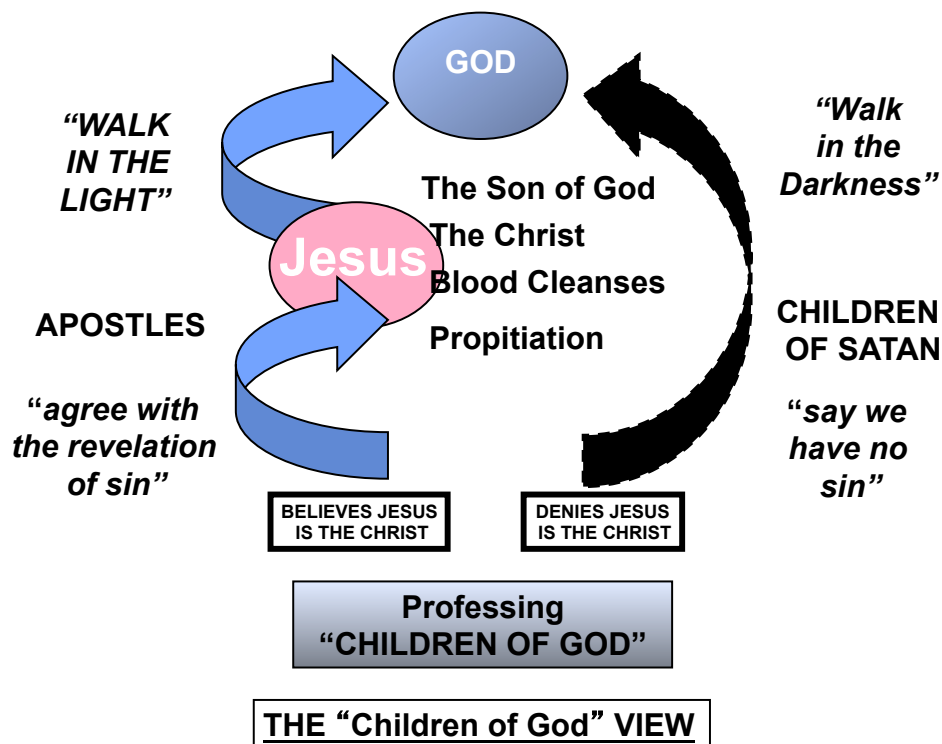
Joy is the opposite of concern, anxiety, or “fear” of judgment. The apostles will be joyful when the believers are abiding or remaining in the revelation that they have given to them.¹¹ The point is that the process from the beginning was that man would have the life of the Father so that he could represent Him fully. Now that Jesus has come and has His life revealed in the Apostolic Words, the completion of the purpose is that the believer then believes in the Apostolic Words, and has it and continues to walk in it. Then the apostolic commission is complete.

¹¹ Jesus refers to His joy being complete in the apostles in John 17:13; ¹³ "But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves" (John 17:13).



- II. The "Family of God" is known by the "Eternal Life," prophesied in the Old Testament and complete in Jesus Christ, as the fulfillment of the revelation of the Father in the Old Testament (1:5--3:24).

The Old Testament required that man represent the character of God perfectly. This was revealed in "commandments" (the desires of God), which reflected God's love for man (sacrificial love of brother) as opposed to the self-love that the world had (self-righteousness), which was seen in the "children of the devil" (the antichrists). This "keeping of commandments" is only fulfilled by perfect righteousness, the same righteousness that is the character of the Father. This could only be obtained through imputation through the Christ.



- A. **The Old Testament revealed God’s character as perfect and holy and man needed to walk completely in the revelation of God’s character (“in the light”) to be part of His family. Man’s sin separated man from God so that man could not walk (fellowship) with God, but God provided His perfect character through His Son, to which man must respond (1:5--2:11). (Darkness and light are the literary markers).**

Darkness (absence, rejection, of the revelation of God) pervades the cursed world. If man listens to the revelation (light) of God, he walks¹² in relationship with Him due to God’s provision of His Son. In other words, man can only “walk” in the light through the provision, and belief in, the Son.

1. **The identification of the apostles as true children of God are those that respond to the revelation of the Father in the Old Testament, while the antichrists are not children of God**

¹² ‘Walking with God’ refers to the Old Testament whereby Adam walked with God until he sinned. Enoch and Noah walked with God based a trust in His promise of Messiah. Thus, “walking with God” is walking in His perfect character by belief in the revelation of the promise of the “Seed of the Woman” in the Old Testament. Here in 1 John it is belief in Jesus Christ as the atonement for sins.

because they deny the revelation of the Father in the Son (1:5--2:2).

These verses contrast the false antichrists, who claim a relationship with God with the apostles who have a relationship with God. The antichrists reject the revelation regarding man's sin (1:6,8,10) while the apostles, as the true children, accept the revelation of atonement through Jesus Christ with regard to sins (1:7,9,2:1-2). Thus, the reader can see what the apostles say, which corresponds to the revelation of God in the Old Testament and Jesus. This will be contrasted with what the antagonists say which is the "works of the Law" and self-righteousness.

In the Old Testament, God was revealed as holy (light) and revealed sinful man, but God provided (in the revelation) the ultimate propitiatory sacrifice (appeasement from the wrath through removal of sin) through Jesus Christ.

The removal of sin in the Old Testament was through the sacrifices, never by man's works. The sacrifices themselves were indications of a future forgiveness in real blood. The propitiatory sacrifice (2:1-2) appeased the wrath of God.

A. The content of the Old Testament is that God is revealed to be "life eternal" as opposed to death and the cursed world, with whom He does not have any shared fellowship at all, and this message is given to the reader through the apostles. (1:5)

1:5 And this is the message we have heard¹³ from Him¹⁴ (*God the Father*) and announce¹⁵ to you, that

¹³ Note that this is a perfect tense indicating the Old Testament testimony of Jesus, which continues into the present.

¹⁴ The apostles, while they certainly heard revelation from Jesus, also heard the revelation of the Old Testament and the truth therein. This "Him" is referring to God the Father's revelation of life in the Old Testament that pointed to Jesus.

¹⁵ This is a present tense indicating the message of the apostles, which is going out in this letter.

God is light¹⁶, and in Him (*God the Father*) there is no darkness¹⁷ at all.

Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἔστιν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

John's point here is that the world's wisdom (darkness) cannot have a relationship with God's wisdom (revelation), since they are diametrically opposed. The point . . . the world does not have any relationship with the Father since they claim their own human wisdom works.

Genesis (Darkness/Light): In Genesis 1, God's presence was revealed by the light entering and destroying (replacing) the darkness. This character of God will result in the bringing of life (light) into the world, which was to represent His character (life). This life would destroy the death of the old cursed creation. Apart from God's light (revelation of Jesus Christ) there is no life with Him, no fellowship. This is simply stating that the world has no relationship with God unless they come through His revelation of Jesus Christ.

- B. The test of the true revealers (apostles as opposed to antagonists) is that they both state that they are "children of God" (shared relationship¹⁸ established) but the false teacher rejects the revelation of God's life (imputed) in the Old Testament through the coming Christ and thus he contradicts himself (saying he has a relationship, but denying the God-provided means of that relationship, 1:6). But the apostles respond to the revelation (light) of God in the O.T. then they are**

¹⁶ Light here is the expression of the character of God, the "life" in the previous verses that was with the Father and was present in the Son.

¹⁷ Darkness here is the absence of the life, which is death. Death is the absence of God's presence.

¹⁸ The word here "*koinonia*" indicates a common bond. Thus the antagonist was espousing a commonality with God the Father. This commonality is based on a shared character. Note to say that one is related to God through good lifestyle or good works is impossible since it must be shared character and God's character is perfect. It can only share with those who are perfect, that is, have His eternal life. In fact, those who claim that the relationship is through good works are, in fact, the same as the antagonist.

children of God (holy) through the cleansing of sin accomplished by Jesus, who was to come (1:6-7).

6 If we¹⁹ (*apostles*) say that we (*apostles*) have fellowship with Him (*God the Father*) and yet walk in the darkness²⁰, we (*apostles*) lie²¹ and do not do²² the truth; 7 but if we (*apostles*) walk in the light as He Himself²³ (*God the Father*) is in the light, we (*apostles*) have fellowship with one another (*apostles with the Father, 1:3*), and the blood of Jesus His Son cleanses us (*apostles*) from all sin.

6 Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκοτεινῷ περιπατοῦμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· 7 ἔὰν δὲ ἐν τῷ φωτὶ

¹⁹ There is some question who the “we” is here. While it would seem that John uses the “we” as both apostolic and for believers as a group, he has just used the “we” and the “you” in a very strong separation between the reader and the apostle. In fact, in 2:1 he goes to an “I” and “you” again in the same verse. If the “we” represents the apostles then it would be simply that the reader is evaluating which source to believe. Should the reader believe the apostles who walk in the revelation of the O.T. and Jesus, or is it the antagonists (“they”) who claim to be in a relationship with God yet reject the clear revelation. While contrasting himself with the antagonists, John basically is giving himself the test as an apostle. If he does not agree with the revelation of the O.T. then he is a liar. Since he does, however, agree with it, and they (the antagonists) do not, then they are liars. Thus, the reader should put his trust in the message of the apostles.

²⁰ Psalm 82:5, Isa. 9:2.

They do not know nor do they understand; They walk about in darkness;
All the foundations of the earth are shaken. (Psalm 82:5)

The people who walk in darkness will see a great light; Those who live in
a dark land, The light will shine on them. (Isaiah 9:2)

²¹ The “lie” here is the test of the apostles versus the antichrists. It is the apostolic message that is being evaluated here, not the reader, who is never mentioned as being a proclaimer.

²² The verb here is *poieo*, which is “make” or “do.” Typical translations use “practice” which is an attempt to indicate the present tense as continuous, something not inherent in the tense and must be justified by the context, which it is not. “Practice” is not a common use of *poieo*, except by interpreters who want to make it fit their perception of the passage’s meaning.

²³ This is the Father.

περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτί,
κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ
τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης
ἁμαρτίας.

Note here that the use of the “we” for apostles, as they are tested as true, fits well into the previous section since the believer has fellowship through/with the apostles. Thus, this is a test of the apostles as revealers so that the believer may access the Son and the Father through them. If they don't pass the test (as opposed to the antichrists, “they”), then the believer cannot have confidence in the Christ that they eye-witnessed, that is, Jesus.

Genesis (“walk in the light”): This is very simple. If the apostle responds to the revelation of God (His holy character), he will be enabled to walk with God (shared relationship) due to the fact that the revelation forgave his sin through the sacrifice of Jesus Christ forecast in the Old Testament.

Adam sinned and inherited the character of his father, the serpent (Satan). Adam then hid from God (afraid of judgment since he had sinned). Thus, when the revelation of God's character “walked in the wind of the day”, Adam was hiding (in darkness) since he had rejected God's character (i.e., different). The reference to walking in the light is that a believer walks in the revelation of God (through Jesus Christ's provision) and thus has a commonality with the apostles (and thus God). Based on the revelation of God (Genesis 3:15) of the coming Christ who will sacrifice Himself for sin, this blood then cleanses the apostles from sin, giving them a relationship with God based on common character (imputed righteousness and forgiveness of sins).

Genesis: This reflects back to Genesis 3 and the response of Adam to God due to the influence of Satan. This response will ultimately determine who are the “seeds of the serpent”, that is, those who go against the revelation of the Father and the “seed of the woman” as those who identify with the imputed righteousness of the “Seed” and obey the revelation through the Christ.

Adam's response, once he sinned and became a deceiver like his father, the serpent (Satan), was to hide from God (afraid of judgment since he had sinned). Thus,

when God “walked in the wind of the day”, Adam was hiding (in darkness) since he had rejected God’s character (i.e., different). The reference to walking in the light is that a believer walks in the revelation of God (through Jesus Christ) and thus has a commonality with the apostles. Based on the revelation of God (Genesis 3:15) of the coming Christ who will sacrifice Himself for sin, this blood then cleanses the apostles from sin, giving them a relationship with God based on common character (imputed righteousness and forgiveness of sins).

C. If an apostle states he is a child of God (relationship established) by denying that he is a sinner then he has rejected the revelation of God (OT), but if he agrees that he is a sinner (according to the OT revelation) then his sins will be forgiven through Jesus the Son (NT).

8 If we say that we (*apostles*) have no sin²⁴, we (*apostles*) are deceiving ourselves (*apostles*), and the truth is not in us (*apostles*). 9 If we (*apostles*) confess our sins, He (*God the Father*) is faithful and righteous to forgive us (*apostles*) our sins and to cleanse us (*apostles*) from all unrighteousness.

8 εἰν εἶπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. 9 εἰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφή ἡμῖν τὰς ἁμαρτίας καὶ καθάρῃσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.

Genesis: Adam’s first response was to cover himself, hoping to hide his sin under the covering (human reasoning; self-works) and hiding. He, in essence, denied there was a difference between God and himself. Adam’s actions and his words were contradictory as he, by clothing himself and hiding, had admitted a new difference between himself and God, but then attempted to explain it away by simply saying that he was ashamed of his nudity, something that he was not before the sin. Thus, he is claiming **he has no sin**, pretending it is not present, while he is hiding it with his clothes.

²⁴ “Sin” here is singular and without the article. Thus it is speaking of general sin.

Genesis: “If we confess our sins:” Adam and Eve then turn to God to confess that they had sinned and listened to another source of revelation (the devil) (3:12-13).

The provision of Genesis 3:15 will align Adam and Eve with God as they confess their sins and admit they have sinned (3:12-13). These verses are typically interpreted that they are blaming someone else for their sin. Yet everything they say is accurate. What they are identifying is that they indeed sinned, and in fact, reversed the rule that they were given (man listened to helper woman, woman listened to subordinate snake). Thus they all identify the source of their sin, which places it directly in the serpent, Satan’s character.

¹² The man said, "The woman whom You gave *to be* with me, she gave me from the tree, and I ate." ¹³ Then the LORD God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate." (Genesis 3:12-13)

They receive the provision of Genesis 3:15 as Adam names his wife, “Life,” indicating she would bear “Life,” the character of God, in the Messiah. Then they receive the coats of skins (2:21),²⁵ indicating their confidence in the coming Christ.

²⁰ Now the man called his wife's name Eve²⁶, because she was the mother of all *the* living.²¹ The LORD God made garments of skin for Adam and his wife, and clothed them²⁷. (Genesis 3:20-21)

²⁵ Most interpreters feel that Adam and Eve are passing the blame. However, it should be noted that everything they say is true. What they are identifying is, not who should be blamed, but the source of their sin. He states that it is she who prompted him while she says the serpent deceived her. All true. Note that Paul states the same thing in 1 Timothy 2:13-14, “For it was Adam who was first created, *and* then Eve. And *it was* not Adam *who* was deceived, but the woman being deceived, fell into transgression.

²⁶ Naming one’s wife, “Life” (Eve), indicates Adam’s confidence in the Messiah to come to bring him new life through his wife (see 3:16 where the woman’s desire is for her Man (the Messiah)).

²⁷ These animal skins were in contrast to the leafy coverings Adam made to attempt to hide his sin. These were an innocent animal (with breath), who would cover the guilty person, an indication of the death of the Christ to come for the sins of the world.

D. If apostles state that they are children of God (relationship established) by not sinning, then they reject the revelation of God, but if they admit that they sin they may be confident that Jesus Christ will remove their sin as the fullness of the propitiatory sacrifice of the Old Testament (1:10—2:2)

10 If we (*apostles*) say that we have not sinned, we (*apostles*) make Him a liar, and His (*God the Father*) word (*Old Testament*) is not in us (*apostles*)²⁸. 2:1 My little children²⁹ (*the believers, seed of the woman*), I (*apostle John*) am writing these things to you³⁰ (*reader*) that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous³¹; 2 and He Himself is the propitiation³² for our sins; and not for ours (*apostles*) only, but also for *those of the whole world*.

¹⁰ ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν. 2:1 Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐὰν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον· ² καὶ αὐτὸς ἰλασμός ἐστιν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ

²⁸ The point here is that if the apostles make a claim that God is not providing for their sin, but that it is through their sinlessness, then they disagree with God, and thus, like a false prophet, are saying about God something that He never said. Thus the truth is not in them as revealers of Jesus Christ. They are thus, by definition, the seed of the serpent, antichrists, false teachers.

²⁹ This introductory “children” is the “children of God.” It started with the “Seed of the Woman” and thus all who are born of Him are also seed or children of God.

³⁰ Note the change to the pronoun “you” as the readers as opposed to the “we” as apostles previously and the “I” as John the writer.

³¹ By calling Jesus as righteous, He is stating He is the character of the Father.

³² Note here the “propitiatory sacrifice”. It was to appease the wrath of God. This was the “Day of Atonement” sacrifice, which was placed on the mercy seat. (cf. also 1 John 4:10). This is the Old Testament being fulfilled in Jesus, whose sacrifice will appease the wrath of God.

περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου
τοῦ κόσμου.

Genesis (“have not sinned”): Cain, when he killed Abel, denied that he had sinned, stating, “Am I my brother’s keeper,” when it was clear that God was going to sacrifice for the brother (3:15), and thus it was the desire of God, and Cain should have imitated God, that is . . . been his brother’s keeper. Cain said in essence, “I have not sinned,” a denial of the desires of God’s character.

Genesis: Adam hid from God and it was apparent by his actions there was a difference between him and God, and he knew the judgment was coming. He, in essence, denied that he was sinning by covering himself and trying to deceive God. However, this reference is more likely Cain, who when he killed Abel, openly denied that he had sinned.

Again, the provision of God was the prophecy of Messiah in Genesis 3:15, Adam and Eve responded to that prophecy by naming his wife, “Life” (Messiah was the “Life” of God to be in the new creation), receiving the coats of skins as a symbolic covering, representing Messiah’s sacrifice to come. Abel will imitate this sacrifice as well to indicate his faith.

The point that “you may not sin” (2:10) is not that one could be actually and practically sinless, but that John wants to be sure that the believer knows not to sin, but that when he does, his sin is covered. It is comparable to the antichrists, who deny their sin. Yet John says, that we sin, and ours is taken care of by the propitiatory sacrifice of Christ.

The pronouns again are different between the apostles (“we,” “us”) and the believers (“you”). The point is that as the apostles have fellowship with God it is through their apostolic revelation of Jesus Christ that the believers also have this relationship. Thus the apostles (“we”) are going through the process based on their eyewitness so that we can have fellowship through their testimony and identify with them (see 1:4).

The “Advocate” is pointing out Jesus as this Intercessor or Mediator; a function that is primary to this argument as the Son who will mediate to the world.

The atonement or propitiation is the OT word for the Day of Atonement sacrifice and appeased the wrath of the Father.

Note thus that the point of the “whole world” is in contrast to the “our” of the apostles. Thus the “whole world” has access to the Father through their revelation of the Son, not just them. Again this indicates the importance of the apostles as having a relationship with God to be able to be the true revealers of God and His Son.