

The Doctrinal Proposition Concerning God's Character (v.5)

**VERSE 5 This is the message we have heard from Him and announce to you** [Καὶ

ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν [*conj kai + pres.act.ind.3s. eimi + pro.nom.f.s. houtos this + d.a.w/noun nom.f.s. angelia message + pro.ac.f.s. hos which + perf.act.ind.1p. akouo hear + prep apo + pro.ge.m.s. autos him + conj kai + pres.act.ind.1p. anangelo announce + pro.dat.p. su*], **that God is Light, and in Him**

**there is no darkness at all** [ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία [*conj hoti that + dd.a.w/noun nom.m.s. theos +noun nom.nt.s. phos light + pres.act.ind.3s. eimi + conj kai + noun nom.f.s. skotia darkness + prep en + pro.loc.m.s. autos + neg ouk + pres.act.ind. eimi + adj.nom.f.s. oudeis not at all*]).

**ANALYSIS: VERSE 5**

1. The problem of doubts concerning the historical manifestation of God in the Person of His Son was dealt with in the Prologue.
2. The objective was that believers might enjoy fellowship with John and associates, which requires that the readers fully accept what the author has asserted about the nature of God's Son, Jesus Christ.
3. In a word: "If you desire to maintain fellowship with us you must accept what we assert about the God-Man."
4. That includes His divine eternal pre-existence and the subsequent human manifestation that John and others witnessed and relayed to others.
5. At this point, John presents additional barriers to fellowship with God.
6. Beyond the foundation doctrine of the hypostatic union, there are Ph 2 issues for believers desiring true fellowship with God and His Son.
7. John continues his on-going discussion with a propositional statement concerning the character of God; namely, that **"God is light."**
8. He affirms that he heard this from Jesus (*ap' autou* 'from Him').
9. The precise expression is not found in the Gospels, but that does not mean that Jesus did not say this (cf. Jn. 21:25 "And there are also other things Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written.").
10. Jesus regarded Himself as the Light of the world (Jn. 8:12; 9:5), and commanded His disciples to be lights (Matt. 5:14-16).

11. Jesus was the visible manifestation of that Light (Jn. 1:18).
12. God's clothing is light (Ps. 104:2 "Covering yourself with light as with a cloak, stretching out heaven (firmament) like a *tent* curtain.").
13. God's word gives spiritual light, informing mankind as how to think and act (Ps. 18:20 "For You light my lamp. The LORD my God illumines my darkness."; 119:105, 130; Prov. 6:23, etc.).
14. Light (with its heat) makes possible life and provides illumination in dark places.
15. Light is a perfect symbol with respect to God's character.
16. This includes +R, Justice, Immutability, and Veracity.
17. The comparison of good and evil with light and darkness (It is seen in the Persian religion [Zoroastrianism] and in the Qumran sect of Judaism where its members regarded themselves as the sons of light and were to hate the sons of darkness. Gnosticism adopted this imagery).
18. John follows his assertion that God is light, with a disclaimer that "in Him there is no darkness whatsoever (*oudeis*)."
19. Darkness is a apt symbol for all that is false and corrupt (be it doctrine or behavior; cf. Eph. 6:12 "rulers of this darkness"; Col. 1:13 "He has delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son").
20. The message then, is that God is free from all forms of evil (darkness), or we could not unequivocally trust Him and His word (Hab. 1:13 "Your eyes are too pure to approve evil. And you cannot look on wickedness *with favor*...").

#### Establishing the Basis for Fellowship with God (vv. 6-10)

#### VERSE 6 **If we say [claim] that we have fellowship with Him and yet walk in the**

**darkness** (Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν, [*conj ean if + aor.act.subj.1p. eipon say; 3<sup>rd</sup> class condition + conj hoti + noun acc.f.s. koinonia fellowship + pres.act.ind.1p. echo have + prep meta + pro.instr.m.s. autos him + conj kai + prep en + d.a.w/noun loc.nt.s. skotos darkness + pres.act.subj.1p. peripateo walk*], **we lie and do not practice the truth** [*pres.dep.ind.1p. pseudomai lie, live a lie + conj kai + neg ou + pres.act.ind.1p. poieo do + d.a.w/noun acc.f.s. aletheia truth*]);

**VERSE 7** **but if we walk in the Light as He Himself is in the Light** (ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτί, [*conj. ean + conj. de but + prep en + d.a.w/noun loc.nt.s. phos light + pres.act.subj.1p. peripateo walk + conj hos as + pro.nom.m.s. autos he + pres.act.ind.3s. eimi is + prep en + d.a.w/noun loc.nt.s. phos*], **we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin** [*κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας* [*noun acc.f.s. koinonia + pres.act.ind.1p. echo + prep meta + pro.gen.m.p. allelon one another + conj kai + d.a.w/noun acc.nt.s. aima blood + noun gen.m.s. Jesus + d.a.w/noun m.s. huios son + pro.gen.m.s. autos his + pres.act.ind.3s. katharizo cleanse + pro.acc.m.s. ego + prep apo + adj.abl.f.s. apo from + adj.abl.f.s. pas all + noun abl.f.s. hamartia sin*]).

#### ANALYSIS: VERSES 6-7

1. The doctrinal proposition that God is light is followed by a series of three criticisms of positions that promote pseudo spirituality.
2. John takes up the assertions of individuals who contradict the means to true fellowship with God.
3. Each assertion is introduced with a 3<sup>rd</sup> class condition: “If we say” understood as ‘maybe we do/maybe we don’t.’
4. The Greek construction has the particle *ean* (‘if’ clause) followed by the subjunctive mood of the aorist indicative of *lego* (to say or here to claim/assert).
5. The first false assertion is presented in verse 6.
6. Anyone who makes a claim to fellowship with God and “walks in darkness” is, according to John, a liar.
7. Three classes of liars are presented in vv. 6, 8, and 10.
8. Walking is a figure of speech for both conduct and belief (Gal. 5:16 & 5:25 have “walk by the Spirit”).
9. Anyone who rejects John’s teaching regarding God and His Son are liars who have no fellowship with God.
10. It is one thing not to know something, and quite another to have been taught sound doctrine, and refuse to accept it as divine truth.
11. Darkness is a state of non-fellowship due to personal sinning and due to rejection of truth taught.

12. There are those who assert that doctrine is not the criteria for fellowship among believers.
13. Walking in darkness means to be out of fellowship with its corollary, not practicing the truth.
14. Here truth is equated with light (1<sup>st</sup> mention; 20x in 1Jn. 2 Jn. And 3 Jn.).
15. Again, all three examples of false assertion regarding fellowship make the guilty person out to be a liar.
16. Those who are in line with the means to true fellowship, even though they get out of fellowship via personal sinning, are not liars because they recognize they are out of fellowship.
17. This first example involves a rejection of doctrine including the true doctrine of Christology and the doctrine of Rebound as taught in v. 9.
18. In v. 7 John presents the alternative to fake fellowship.
19. “If we walk in the Light”, where walking involves being in fellowship, and in agreement with truth learned then, and only then, can genuine fellowship be established within the Royal Family.
20. Light corresponds to “the truth” from v. 6.
21. Negative volition among believers negates genuine fellowship with God and other believers.
22. “We have fellowship with one another” repeated from verse 3 refers to the real thing, versus pseudo-fellowship that the negative and corrupt engage in.
23. Light (truth) has no fellowship with darkness (2 Cor. 6:14 “Do not be bound together with unbelievers, for what fellowship has righteousness and lawlessness, or what fellowship has light with darkness?”).
24. For otherwise adjusted and positive believers who will sin throughout Ph 2, he asserts that “the blood of Jesus Christ His Son cleanses us from all sin.”
25. Carnality breaks fellowship, but the method for recovery is not explained until v. 9.
26. Here John is dealing with negative believers who have turned their ears away from the light of Bible teaching.
27. Only by hearing and doing the truth can fellowship with God and like-minded believers be established and maintained.
28. The rest who make a profession of Christianity and who reject the light are self-deceived.
29. They live their lives in darkness (false doctrine) mixed with truth.
30. False teachings and teachers are the norm and make a shambles of those who listen to them.
31. Those who walk in the light are conscious of their sins which to often interrupts fellowship with God.
32. The healthy believer takes advantage of the promise of 1 Jn. 1:9.
33. The self-deceived believer remains unforgiven walking in darkness and not producing divine good.
34. Light (BD in the soul) exposes the sins of believers and light shows the believer what must be done to re-establish fellowship.
35. Two things are presented in v. 7 that are only for those who “walk in the light.”
36. The first is “fellowship with one another.”
37. The second is cleansing from personal sin which is made possible by “the blood of Jesus Christ His Son.”

38. What must be done on the part of a believer is set forth in v. 9.
39. The blood of Christ refers to His work in bearing the collective sins of humanity during the three hours of darkness when the sinless humanity of the Son of God came under divine wrath/judgment.
40. During the three hours He was cut off from fellowship with God (“My God, My God why have You forsaken Me?”).
41. At the conclusion of the three hours He proclaimed from the cross: “It is finished!”
42. When a person believes in Christ for eternal salvation all the sins of that person’s life are forgiven.
43. When a believer sins that believer needs to be cleansed, and the cleansing agent is “the blood of Jesus Christ.”
44. The mechanics is stated in v. 9.
45. The blood of Christ is a representative analogy not a direct analogy.
46. Animal blood under the ritual code of the OT provided ceremonial cleansing, not real cleansing.
47. Sacrificial animals died by bleeding to death.
48. Jesus did not die by bleeding to death, even though He shed blood due to the ordeal of His crucifixion.