



INSIGHT

to biblical TEXTS

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Slide #1

The *Introduction* article for *Critical Concepts in Christian Living* discussed two diametrically opposed viewpoints dealing with the Christian life. It would be helpful to read that introduction article prior to considering any of the four *Critical Concepts*. The article *Critical Concept #4* addresses the content of 1 John 1:3-2:2, *walking in the light*.

Insight to 1 John 1:3-2:2

Walking in the Light

(CRITICAL CONCEPT #4)

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1

Slide #2

The 1 John 1:3-2:2 text (NASB) is present on slide #2.

WALKING IN THE LIGHT

1 John 1:1-2:2

1 What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life—

2 and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us—

3 what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.

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

5 This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.

6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;

7 but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

8 If we say that we have no sin, we are deceiving ourselves and the truth is not in us.

9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make Him a liar and His word is not in us.

2 My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

2 and He Himself is the propitiation [satisfaction] for our sins; and not for ours only, but also for those of the whole world.

2

Slide #3

The outline of 1 John 1:3-2:2 is segmented as follows:

Purpose of the Message	1:3-4
Content of the Message	1:5-2:2
Conditions for Fellowship	1:5-7
Continuation of Fellowship	1:8-10
Case for Sinlessness?	2:1-2

**1 John 1:1-2:2
Outline**

Purpose of the Message	1:3-4
Fellowship	1:3
Joy	1:4
Content of the Message	1:5-2:2
Conditions for Fellowship	1:5-7
Character of God—Light	1:5
Not walking in darkness	1:6
Walking in light	1:7
Continuation of Fellowship	1:8-10
Not deceived about sin	1:8
Confession of sins	1:9
Consequences of sins	1:10
Case for Sinlessness?	2:1-2
Basis for not sinning	2:1
Advocate if sin	2:1-2

3

Slide #4

In 1 John 1:3-4, John addressed the *Purpose of the Message* that is stated in verse 5. He tells us there were in fact two objectives for writing his letter. *First*, John’s desire was that all believers would experience fellowship (mutual sharing)¹ with the apostolic witnesses, those men who had been with Christ “from the beginning” (1 John 1:1-2; Acts 1:8; 10:41).² As the apostles had experienced fellowship with the Christ, they in turn wanted every Christian to likewise experience that intimacy. *Second*, John’s communicates the principles of Christian living so that they not only become every Christian’s experience but also that the apostles themselves would experience joy in the knowledge that fellowship had been put into practice in the church. John later explains, “I have no greater joy than this, to hear of my children walking in the truth” (3 John 4).

**PURPOSE of the MESSAGE
1 John 1:3-4**

3 we **proclaim** to you what we have seen and heard
so **that** you also may have **fellowship** with us
and
indeed our fellowship is with the Father
and
with His Son, Jesus Christ *1st Purpose*

4 and
we **write** these things
so **that** our **joy** may be made complete. *2nd Purpose*

4

As we consider the principles for Christian living that John gives in 1 John 1:5-2:2, nowhere does he indicate that the “power of the Spirit” is the means of abundant living. As previously discussed in Romans 8:1-14 (*Critical Concept #1*), Galatians 5:16-25 (*Critical Concept #2*), and Ephesians 5:1-21 (*Critical Concept #3*), nowhere in the how-to-live sections of any of these letters does the “power of the Spirit” for living the Christian life come into play. The silence is deafening and is intentional. The same goes for 1 John as well. There is no mention of the “power of the Spirit” for Christian living.

Remember John was the Gospel writer that provided Jesus' claim: 'I came that they may have life, and have *it* abundantly' (John 10:10b). While possessing *eternal life* is through faith in Christ, experiencing *abundant living* is by obedience. Obedience involves the believer's choices, not some *alleged* power sources (see the *Introduction to Critical Concepts in Christian Living*).

With this in view, let's consider the content of John's message to those who are believers in Christ, those who already possess eternal life.

Slide #5

John addressed the *Content of the Message* in 1 John 1:5-2:2. The *first segment* is the *Condition for Fellowship* (1:5-7). The basis of intimacy with God John writes is "that God is light and there is no darkness in Him" (v 5). Using the contrasting imagery of light and darkness as Paul did in Ephesians 5 (see *Critical Concept #3*), John emphasizes the incompatibility of light and darkness. Not only are they diametrically opposed to one another; darkness cannot coexist with light.

Light represents an attribute of God—He is holy—and that understanding is foundational in order to experience fellowship with Christ. "Holiness is the absence of evil and the presence of [purity]."³ Christ contrasted evil deeds of darkness from the deeds of the light in John 3:19-21, in a similar manner as Paul in Ephesians 5:7-13. The world's system influences the "works

of darkness" (v 11), while the Word of God influences the "fruit of the light" (v 9). Clarity about the character of God, being completely absent of evil, is fundamental to understanding fellowship with Christ.

Keeping in mind God's holiness, John set forth the first of six "if-then" statements regarding fellowship (v 6).⁴ In each "if-then" statement that follow, John gives a present or probable future condition ("if" clause) followed with two conclusions ("then" clauses) in each case. The condition leads to the conclusions as follows:

Condition #1—"If we say you have fellowship (mutual sharing) with Him
and yet walk in darkness,"

Conclusion #1A—"we lie"
and

Conclusion #1B—"we do not practice the truth."

Notice the plural *we* shift from exclusively referring to the apostles in verses 1-5 to now include the readers of this letter as well and therefore applying to every believer.⁵ All believers in Christ are positionally holy before God, having been cleansed of their sins that were paid for by means of Christ's sacrifice (see 1 Cor 6:11). Consequently, each Christian can now experience a mutual sharing of things in common with God but only if he/she is not committing sin. If a believer walks outside of the revealed light of God's holiness, meaning to walk in darkness, it is impossible to have fellowship with Him. Consequently, one cannot claim to have fellowship with God and have behavior that is inconsistent with the revealed light of God's word.

CONDITION for FELLOWSHIP
1 John 1:5-7

5 Now
this is the **message** we have heard from Him
and
announce to you,
that God is light,
and
that there is no darkness in Him at all.

6 **If** we **say** we have fellowship with Him
and
yet walk in the darkness,
we **lie**
and
do not practice the truth.

7 But
If we **walk** in the light
as He Himself is in the light,
we have **fellowship** with one another
and
the **blood cleanses** us from all sin,
of Jesus His Son

1st If-Then
Statement

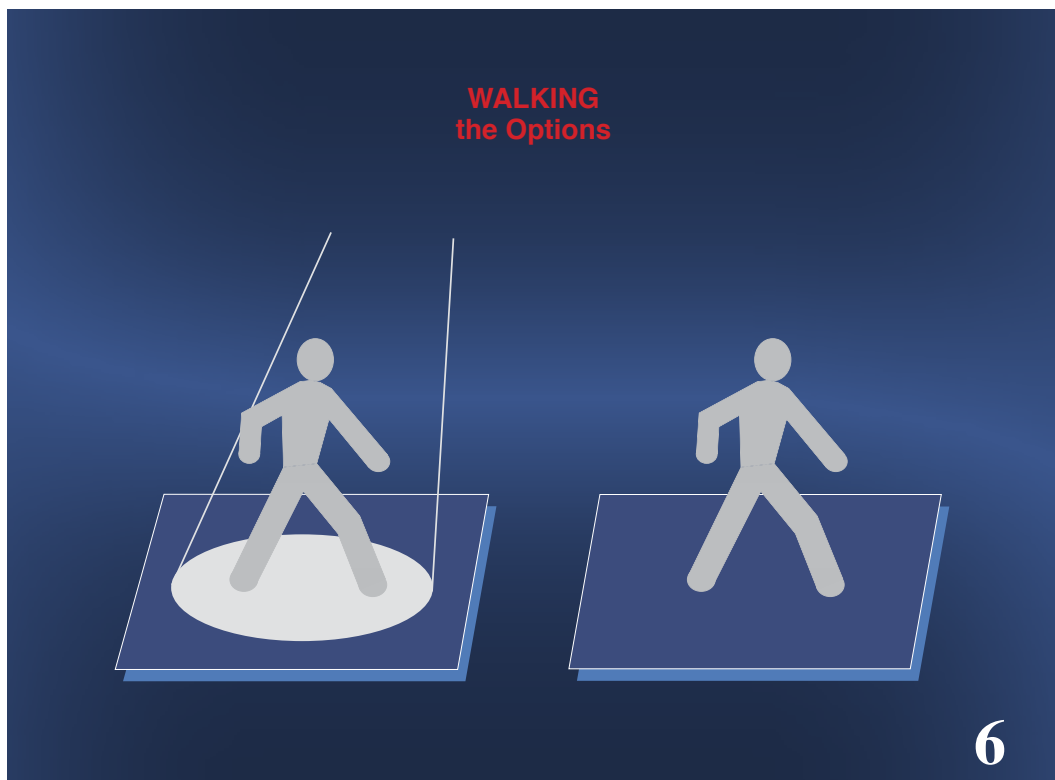
2nd If-Then
Statement

5

Continue to Next Page

Slide #6

The options in the Christian life are shown on this slide. Walking in the light is a choice to remain “in the realm of holiness,” as revealed in the Word of God.⁶ On the other hand, a person who chooses to walk in darkness “is moving in a moral and spiritual sphere from which God is absent.”⁷ In so doing is “to hide from God and to refuse to acknowledge what we know about Him.”⁸ That choice can be ours as it was with Adam and Eve in the Garden.



Slide #7

Returning to verse 7, John gives the condition for experiencing fellowship with God in the second “if-then” statement.

Condition #2—

“If we walk in the light
as He Himself is in the light,”

Conclusion #2A

“we have fellowship with one
another”
and

Conclusion #2B—

“the blood of Jesus His Son
cleanses us from all sin.”

If indeed we walk in the light, being exposed to and aligned with God’s word, we will share the same desires together with God Himself. The Christian and God then experience communion with one another. When this is occurring, all our sin (miss the mark)⁹ is cleansed away. We will address “forgiveness” and “cleansing” of sin in detail in verse 9. Here our focus has to do

CONDITION for FELLOWSHIP
1 John 1:5-7

5 Now this is the **message** we have heard from Him and announce to you, **that** God is light, and **that** there is no darkness in Him at all.

6 **If** we **say** we have fellowship with Him and yet walk in the darkness, we **lie** and **do not practice** the truth. *1st If-Then Statement*

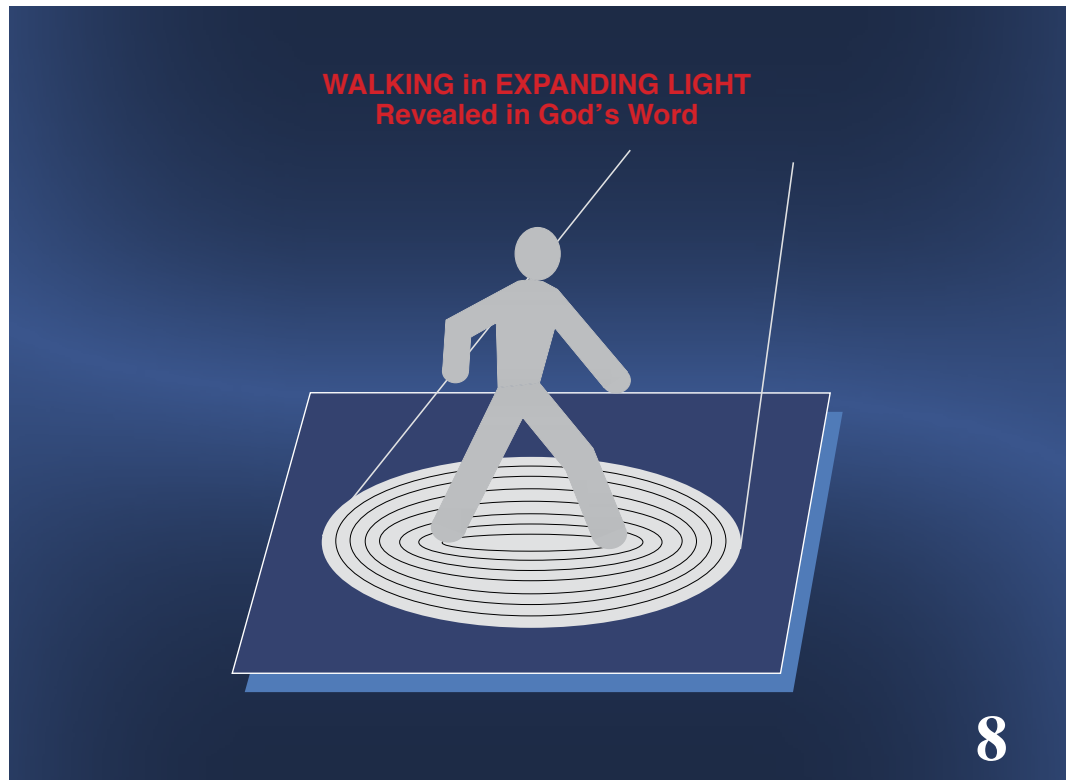
7 **If** we **walk** in the light as He Himself is in the light, we have **fellowship** with one another and the **blood cleanses** us from all sin, of Jesus His Son. *2nd If-Then Statement*

with sin when a Christian is actually walking in the light and having fellowship with God who is the Light. In this case, sins of which the believer is unaware, being committed in ignorance, are cleansed. Notice Hebrews 9:7 indicates that even the Law covered sins that were committed in ignorance. The Reason: God can not have fellowship with a believer otherwise since sins would separate a holy God from a disobedient believer. Remember while Christians are positionally holy before God, He only can experience fellowship with believers who are walking obediently, experiencing holiness with God.

In *Summary*: If we keep on walking in the light with God, we keep on having fellowship with God and the blood of Jesus keeps on cleansing all sin.

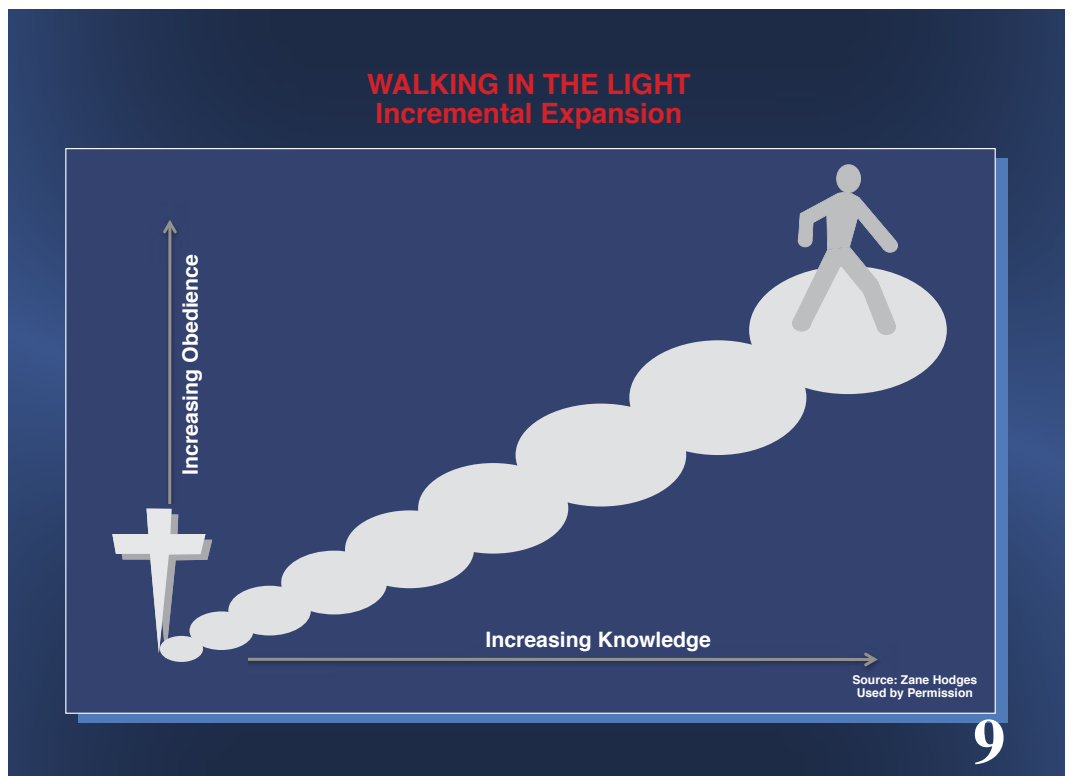
Slide #8

Notice that walking in the light actually means living in the light in which we are exposed. As we grow in our knowledge of God through His word, we experience an increased exposure to an expanding revelation of God's will. Only as we conform to the expanding light of the Word do we increasingly experience intimacy with Christ.



Slide #9

Slide #9 depicts the incremental development for walking in the light from the Word. [The source of this and other slides are from Zane Hodges' *Class Notes*, DTS, 1972.] Beginning at salvation represented by the cross, increasing exposure to the Word results in an increasing knowledge of God's will. Like stacking building blocks, studying the Word provides an expanding knowledge to which the believer should respond in obedience. The Result: experiencing continuous fellowship with the Light.



Slide #12

Revelation demands a response!
The incremental development of the believer's walk in the light (*knowing*, embracing God's will, and *obeying*, responding to His will) produces growing fellowship through mutually shared experiences between the believer and Christ. The accumulation of fellowship experiences leads to friendship with God, which is illustrated by the Eleven disciples (see John 15:14) and Abraham (see Jam 2:23).¹⁰

WALKING IN THE LIGHT
Growing Fellowship

Revelation Demands a Response!

Growing Fellowship*
(Accumulation of fellowship experiences leading to friendship)

*Fellowship = mutual sharing

Source: Zane Hodges
Used by Permission

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Slide #13

After addressing the *Condition for Fellowship* (vv 5-7), John next moves to the *Continuation of Fellowship* (vv 8-10). Having an inclination to sin, each Christian's consistent daily fellowship with Christ is not guaranteed. Remember the realization of the ideal requires continual obedience to God's word.

In verse 8, we find the third "if-then" statement.

Condition #3—

"If we say we have no sin,"

Conclusion #3A—

"we are deceiving ourselves"
and

Conclusion #3B—

"the truth is not in us."

If a Christian believes he/she has no sin, three things are evident. *First*, the believer does not understand that every person (Christian and non-Christian) possesses a propensity to sin. *Second*, exposure to and applying God's word is an ongoing process, requiring time. *Third*, if the believer is walking in fellowship with Christ, sins in ignorance (being unaware) are cleansed away (see v 7). Consequently, if a Christian denies having sin, he/she is misled,¹¹ being self-deceived or deluded. In that case, the "truth is not in him/her" in the sense of not allowing the truth to influence his/her understanding of God's holiness and man's inclination to sin.

CONTINUATION of FELLOWSHIP
1 John 1:8-10

8	If we say we have no sin, we are deceiving ourselves and the truth is not in us.	<i>3rd If-Then Statement</i>
9	If we confess our sins, He is faithful and righteous to forgive our sins and to cleanse us from all unrighteousness.	<i>4th If-Then Statement</i>
10	But If we say we have not sinned, we make Him a liar and His word is not in us.	<i>5th If-Then Statement</i>

13

Total Cleansing versus Partial Cleansings

John provides clarity to cleansings by God in John 13:5-11. In the context of Jesus washing the feet of His disciples, Peter said, “Never shall you wash my feet!” (v 8). Jesus responds, “If I do not wash you, you have no part with Me.” Missing the point Peter countered, “Lord, then wash not only my feet, but also my hands and my head” (v 9). Jesus then taught, “He who has bathed needs only to wash his feet, but is completely clean; and you [the Eleven] are clean, but not all of you [indicating Judas, who would betray Jesus]” (v 10).

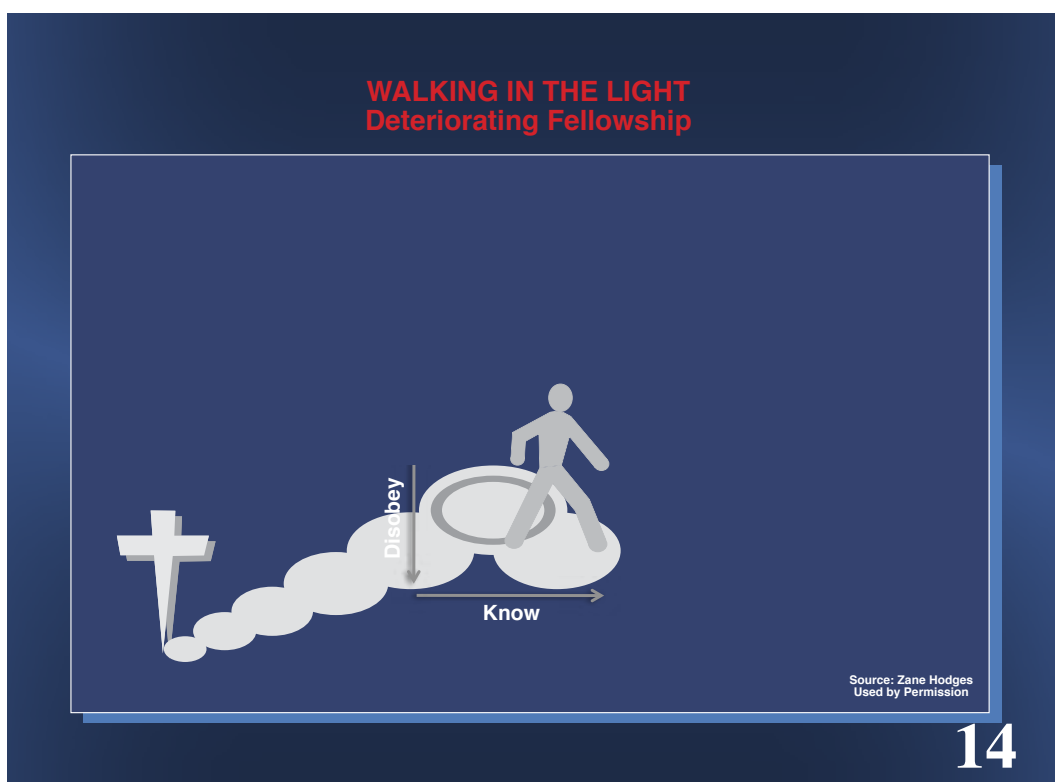
We need to understand and appreciate the custom of foot washing in the first century. Sandals worn provided little protection against the dust and filth from the roads. For this reason, as guests entered a home a servant would wash the soiled feet of the visitors.²³ In the Upper Room, Jesus placed Himself in a servant’s position and washed His disciples dirty feet. He taught a number of things through this example of servanthood. Our concern here is his distinction between “baths” and “washings.” Remember, Jesus taught, “He who has bathed needs only to wash his feet, but is completely clean” (v 10). The Eleven had already experienced a total bath when they believed in Christ for eternal life. They were totally cleansed, being declared righteous with their sins (past, present, and future) having been paid for and their past sins having been forgiven (Col 2:13). But notice Jesus said to Peter, already bathed, “If I do not wash you, you have no part with Me” (v 9). “Not part with Me” does not refer to salvation, a *relationship with Christ*. Rather, one’s daily walk needs constant cleansings—or partial washings—in order to continue to experience fellowship with Jesus. Partial washings ensure the Christian continues to walk in *fellowship with Christ*.

Putting It Together

When these three distinctions are understood, clarity to verse 9 is clearly understood. When a Christian is walking in the light of the Word and becomes aware of behavior that is contrary to God’s will, he must confess that sin in order for fellowship with Christ to be unaffected. Continued fellowship is assured since God forgives that sin and as well cleanses (partial washings) the believer of all sin, conscious and unconscious.

Slide #14

As a believer is walking in fellowship with Christ and the expanding light of God’s Word exposes a thought or action that does not align with God’s will, the Christian must agree with God’s assessment or fellowship is forfeited. Slide #14 shows the implication of not responding properly to the revealed light of the Word. The believer walks away from a portion of the revealed light.



Continue to Next Page

Slide #15

Fellowship with Christ begins to deteriorate when the decision is made to not walk in a portion of the revealed light. A disobedience response is a sin—to miss the mark of God’s will. By rejecting the truth of God, the believer steps away from the light and fellowship with Christ deteriorates.

WALKING IN THE LIGHT
Deteriorating Fellowship

The diagram illustrates the process of deteriorating fellowship. It starts with a cross on the left. A path of five circles leads to a larger cloud labeled 'Deteriorating Fellowship'. A person is walking away from the cross towards this cloud. A vertical arrow labeled 'Disobey' points down from the path to the cloud. A horizontal arrow labeled 'Know' points right from the path to the cloud. Text labels include: 'Decision not to walk in revealed light = SIN' pointing to the path; 'Deteriorating Fellowship (Sin affecting exposure to desires of God)' pointing to the cloud; and 'Source: Zane Hodges Used by Permission' at the bottom right.

15

Slide #16

Restoration of fellowship can only happen when the Christian agrees with God’s assessment of sin, confessing it. Then the believer is again walking in the light as God forgives and cleanses all sin, including the present sin confessed as well as those sins of which the Christian are still unaware. Remember that all sins (past, present, and future) were already paid for at the cross, allowing for regeneration through faith in Christ. At salvation, the believer is totally bathed, being declared righteous, and past sins are forgiven. On the other hand, walking in fellowship with Christ concerns daily forgiveness and partial cleansings.

WALKING IN THE LIGHT
Restoring Fellowship

The diagram illustrates the process of restoring fellowship. It starts with a cross on the left. A path of five circles leads to a larger cloud labeled 'CONFESS'. A person is walking back towards the cross from this cloud. A vertical arrow labeled 'Obey' points up from the path to the cloud. A horizontal arrow labeled 'Know' points right from the path to the cloud. Text labels include: 'God’s Past Ministry 1. Bath 2. Forgives' pointing to the cross; 'Man Believes in Christ' pointing to the start of the path; 'CONFESS' on the cloud; 'Man Agrees with God' pointing to the end of the path; 'God’s Present Ministry 1. Forgives 2. Cleanses' pointing to the cloud; and 'Source: Zane Hodges Used by Permission' at the bottom right.

16

Slide #17

An overview of forgiveness associates forgiveness of past sins taking place at the establishment of a *relationship with Christ*. Belief in Christ is the means by which we obtain our position in God. Being totally bathed, with all sins already been paid for, past sins are forgiven. Made spiritually alive, the Christian then can experience *fellowship with Christ* as he/she walks in the light. As sins are revealed, they must be confessed in order for fellowship to be maintained and abundant living to be a continuous daily reality. When sins are confessed, they are forgiven and the person is cleansed. Christ establishes our relationship with God, as our *sacrifice*, and defends us before God in heaven, as our *advocate* (see v 2:1).

Keep in mind: Fellowship restoration is the result of needed repentance, not confession, when a Christian has persistently walked waywardly in darkness.

FORGIVENESS Past and Present		
	<i>Relationship</i>	<i>Fellowship</i>
Means	Belief in Christ (Position)	Confessed Sins (Practice)
Result	Eternal Life (Total Bath)	Abundant Life (Partial Wash)
Basis	Work of Christ (Sacrifice)	Work of Christ (Advocate)

17

Slide #18

Returning to verse 10, we find the fifth “if-then” statement.

Condition #5—

“If we say we have not sinned,”

Conclusion #5A—

“we make Him a liar”
and

Conclusion #5B—

“His word is not in us.”

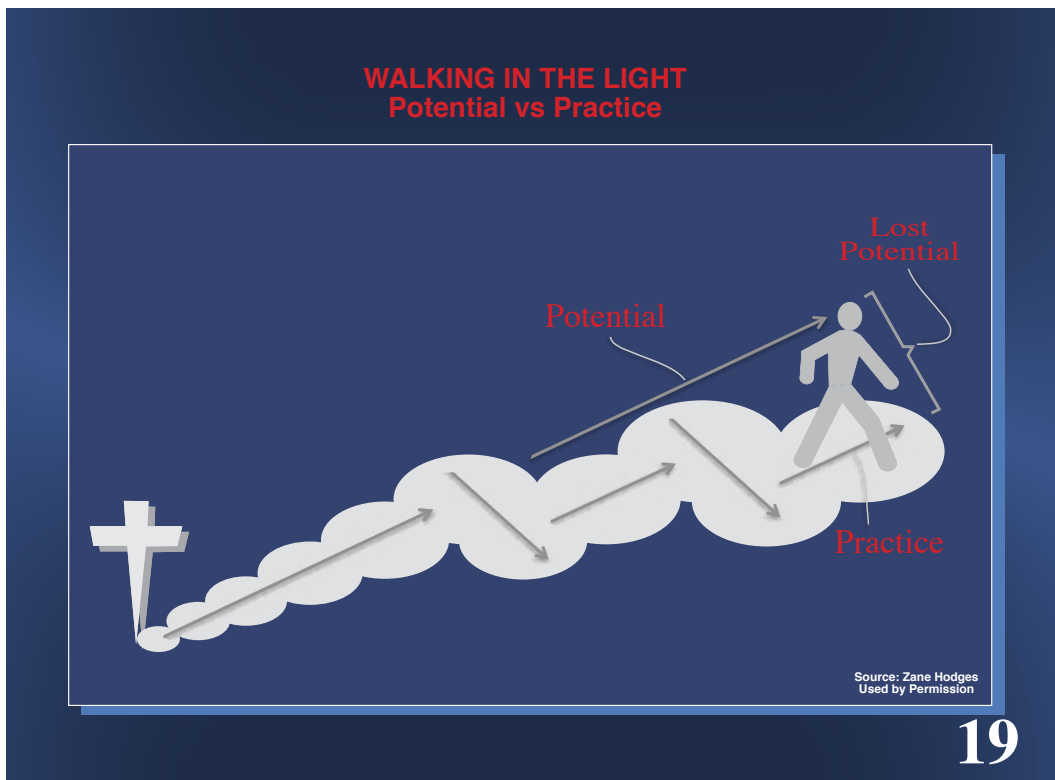
Having sin exposed, Christians must agree with God’s assessment to be forgiven and cleansed in order to sustain fellowship with Christ (v 9). On the other hand, the believer can claim otherwise. In so doing, God is made a liar and His word has no relevance in the believer’s daily walk. The claim is that God is untruthful and thus His will from the Word is insignificant in the believer’s life choices.

CONTINUATION of FELLOWSHIP 1 John 1:8-10		
8	If we say we have no sin, we are deceiving ourselves and the truth is not in us.	3rd If-Then Statement
9	If we confess our sins, He is faithful and righteous to forgive our sins and to cleanse us from all unrighteousness.	4th If-Then Statement
10	But If we say we have not sinned, we make Him a liar and His word is not in us.	5th If-Then Statement

18

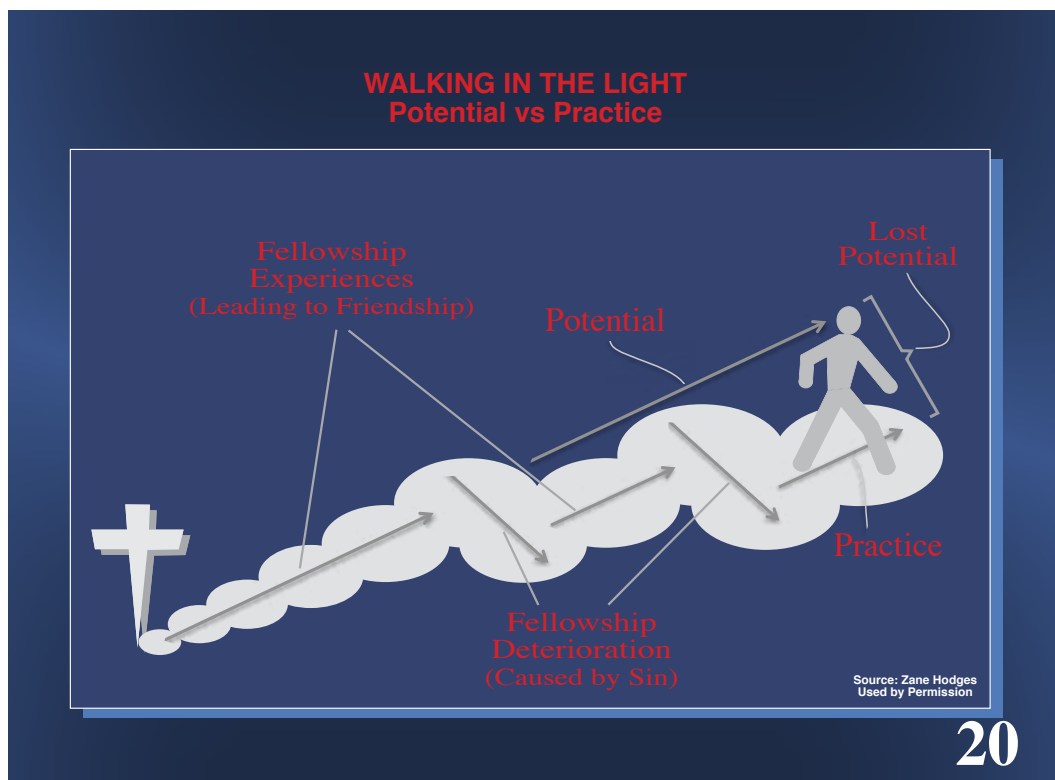
Slide #19

When we consider “walking in the light,” the distinction between the Christian’s potential and his/her practice is shown on slide #19. When the believer sins or misses the mark of God’s will found in the Word, that person is walking away from the revealed light until sin is confessed and forgiveness is received. Notice the implication on the potential ideal, which could have been the experience, every time the Christian fails to walk in the light. Every misstep in Christian practice ultimately affects our potential growth because we lose out on time spent walking in fellowship with Christ.



Slide #20

While the accumulation of fellowship experiences leads to friendship with God, illustrated by the Eleven (e.g., John 15:14) and Abraham (e.g., Jam 2:23),²⁴ Refusing to walk in the light leads us away from God’s will and we experience a deterioration of our fellowship with Christ.



Slide #21

Remember that there are no chapter or verse distinctions in the Greek text. I am suggesting the flow of thought naturally continues into 1 John 2:1-2. John tells believers he wrote the previous material with the purpose that they would not sin.²⁵ In light of the prior verses, sinless perfection is not in view! However, John does communicate the potential ideal of the believer to walk in the light of God's word, choosing to respond obediently each time new revelation is encountered. Consequently, the believer can remain in continual fellowship with Christ, as God cleanses those sins that the believer is currently unaware. John is encouraging uninterrupted fellowship with Christ with believers choosing to walk in the light rather than to sin (to walk in darkness).

Nevertheless, John understands the inevitability for missing the mark and provides the sixth "if-then" statement.

CASE for SINLESSNESS?
1 John 2:1-2

1	My little children, I am writing these things to you so that you may not sin.	
	But If anyone does sin ,	<i>6th If-Then Statement</i>
	we have an Advocate with the Father, Jesus Christ the righteous One;	
2	and He Himself is the satisfaction for our sins; and not only <i>satisfaction</i> for our <i>sins</i> . but also for <i>the sins</i> of the whole world.	

Condition #6—"If anyone does sin,"

Conclusion #6A—"we have an Advocate with the Father,
Jesus Christ the righteous One;"

and

Conclusion #6B—"He Himself is the satisfaction for our sins,"

and
"not only *satisfaction* for our *sins*"
but

"also for the sins of the whole world."

If a Christian does sin, John now assures us *first* that Jesus is our Advocate and *second* that Jesus is the satisfaction for our sins. In verse 1:9, John taught what we need to do if we sin. We are to confess that sin so harmony with Christ can continue, as He forgives and cleanses us. In our current text (2:1b -2), we get a glimpse into what happens in when we do sin.

Jesus' advocacy on behalf of the believer could be understood as intercessory prayer. Jesus, in fact, prayed to the Father that Peter's faith "would not fail" (Luke 22:32). This understanding is supported by the indwelling Spirit, the other Advocate, "interceding for the saints according to the *will* of God" (Rom 8:27).²⁶ In those instances, the intercession was for believers to live obediently and not sin. Nevertheless, in our text the concern centers on God's "provision for His people when they sin."²⁷ It has to do with "Christ... who is [now] at the right hand of God and who also is interceding for us" (Rom 8:34). Notice, this takes place in the very presence of God in heaven.

With that in mind, the term *advocate* means "one who appears in another's behalf, mediator, intercessor, helper."²⁸ When a believer sins, "Christ as Advocate pleads the cause of the believer against the 'accuser.'"²⁹ And Satan, our adversary, is "the accuser of the brethren...who accuses them before our God day and night" (Rev 12:10). "Of course it seems strange that Satan should have access to the very throne of God, yet this is precisely the picture of Job 1" (Job 1:6; 2:1; e.g., Zech 3:1).³⁰ In God's presence, Satan continually "accuses us before God when we sin"³¹ and Jesus intercedes "in the sense legal advocacy."³²

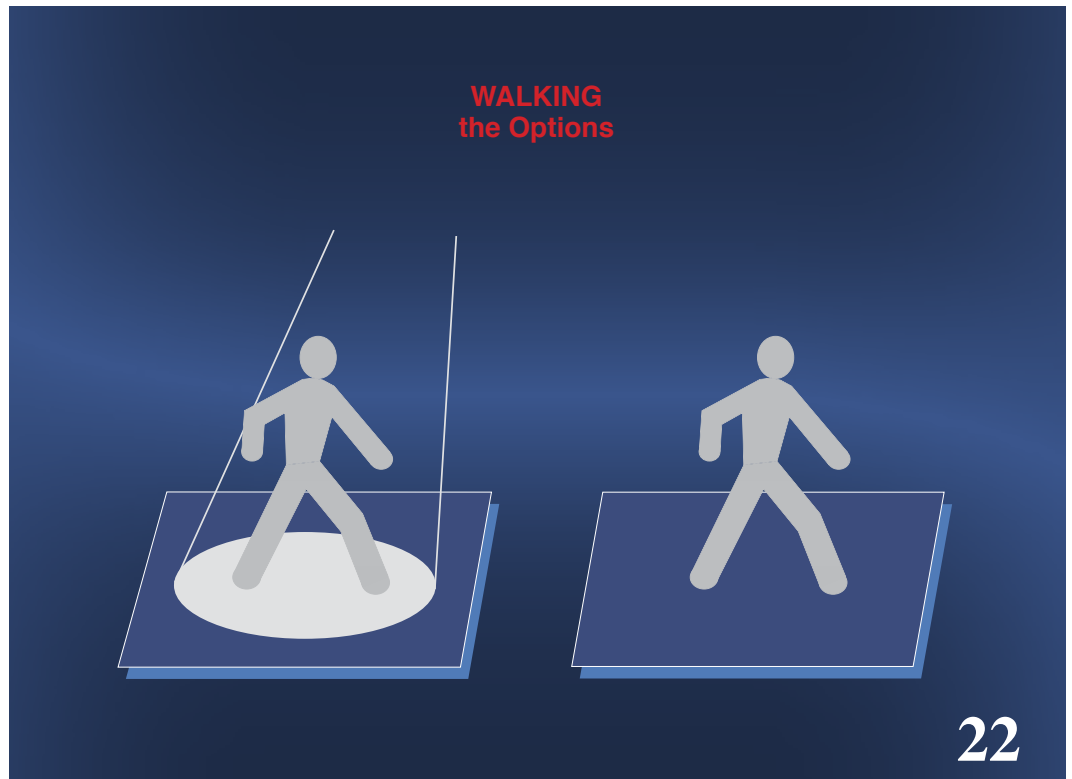
The central issue in the face-off between the adversary and our Advocate is our sin. Jesus "the righteous One" defends our positional righteousness even though we have sinned in our daily walk. Being both "faithful and righteous" (v 1:9), he pleads our case because the demand of God's holiness and righteousness was met on the cross and we "stand before God in all the righteousness of Christ" (e.g., 2 Cor 5:21).³³ All our sins have been paid for and being in Christ, who is the propitiation or satisfaction for sin, God is satisfied.³⁴

For a moment consider the fact that we place our Savior in the position of having to defend us when we sin and sin over and over again. That thought should make us reticent to sin, striving to remain constantly in fellowship with Christ. God loved us so much "He give His only begotten Son" that we who believe "in Him...have eternal life" (John 3:16). His love demonstrated to us that we could experience spiritual life should motivate us to love Him in return.

Nevertheless, the love in sending His Son resulted in sins (past, present, and future) of every human being paid for—believer and non-believer alike (v 2:2c). However, “the removal of sin as a barrier to God’s saving grace does not automatically bring regeneration and eternal life.”³⁵ A person remains spiritually dead (Eph 2:1; 4:18) until that one believes in Christ for eternal life (e.g., Eph 2:5, 8; John 3:16).

Slide #22

The options in the Christian life are to walk in the light or to walk in darkness. We choose to walk in the sphere of holiness or in the sphere darkness. The former leads abundant living, while the latter produces a living death, the forfeiture of fellowship with Christ.



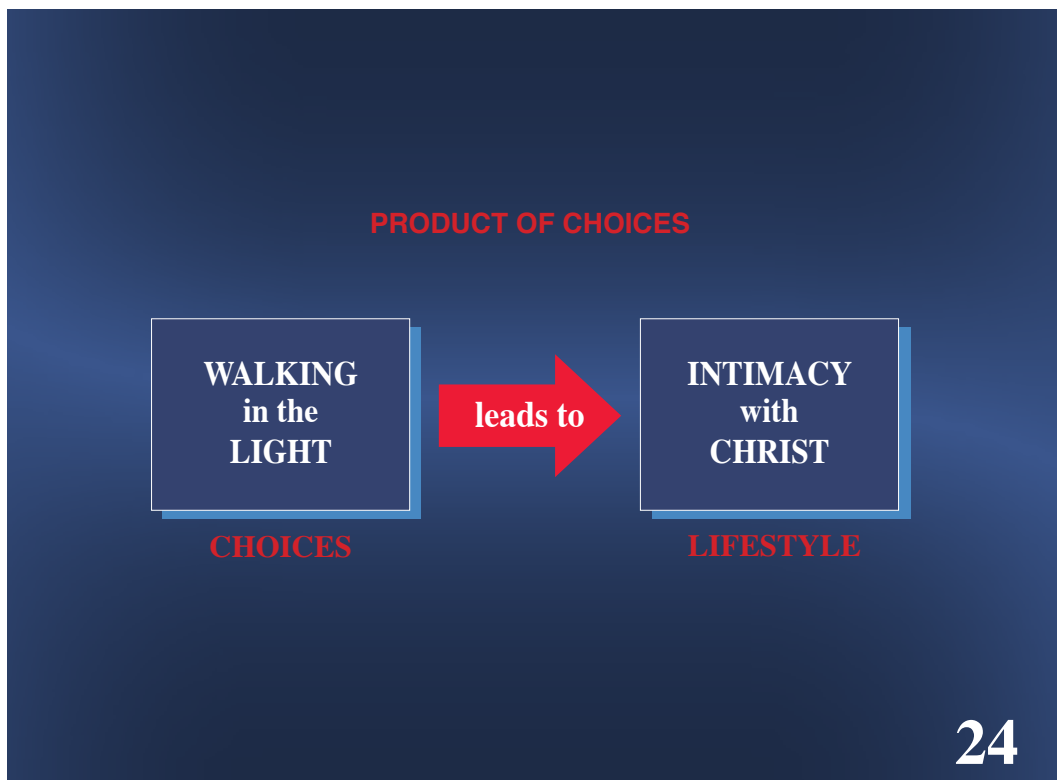
Slide #23

As we grow in our knowledge of God revealed in the Word of God, we experience an increased exposure to an expanding revelation of God’s will. Only as we continually conform to the ever-increasing light of the Word do we experience intimacy with Christ.



Slide #24

First John 1:3-2:2 explains that fellowship with Christ is a product of choices in the daily decisions we make, not power sources. If we choose to *walk in the light* and conform to the will of God in His word, we will experience intimacy with Christ. Our *lifestyle* is the product of “walking in the light.”



Endnotes

1. [BDAG–Bauer, Danker, Arndt, and Gingrich] Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (BDAG), 3rd ed. (Chicago: University of Chicago Press, 2000), 552.
See definition 1. Fellowship (*koinonia*) means a “close association involving mutual interests and sharing, association, communion, fellowship, close relationship.”
2. Zane C. Hodges, *The Epistle of John* (Irving, TX: Grace Evangelical Society, 1999), 47-48.
“The obvious reference of the **we** is to the apostolic circle of witnesses who were designated for this role by the Lord Jesus Christ Himself (see Acts 1:8, 21; 3:15; 5:32; etc.)”
3. Charles C. Ryrie, *Basic Theology* (Wheaton, IL: Victor Books, 1986), 38.
4. Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids, MI: Zondervan, 1996), 470, 663, 696.
“In the *third class condition* there is a wide variety of nuances found in the protasis [the “if” clause], from hypothetical to probable. Some examples also involve a ‘present general’ reality” (663, italics his). “The third class condition often presents the condition as *uncertain of fulfillment, but still likely*...The structure of the protasis [the “if” clause] involves the particle *εαν* followed by a *subjunctive* mood in any tense”...and gives “the condition a sense of contingency [indicating possible future events]” (696, italics his). “The *third class condition* encompasses a broad range of potentialities in Koine Greek. It depicts what is *likely to occur* in the future, what could *possibly occur*, or even what is only *hypothetical* and will not occur...The context will always be the greatest help in determining an author’s use of the third class condition” (470, italics his).

In our section of study in 1 John, the context of the subjective mood seemingly indicates a “present condition” or a “probable future condition.”
5. *Ibid.*, 396.
“In v 5 [we] seems to refer to the author and other ministers; in v 6, it is an inclusive *we* (the author and audience together)” (italics his).
Hodges concurs, “The **we** of his verse obviously links back to the “we” of verse 5, where it refers to the apostles. But in view of the “you” of that verse, it is natural to take the **we** here to include both the apostles *and* their Christian audience. Whether an apostle or a reader makes such a statement, the simple fact is that the statement is a lie” [Hodges, 58, bold and italics his].
6. Hodges, 59.
7. *Ibid.*
8. *Ibid.*, 61.
9. BDAG, 50.
See definition 1, a. Sin means “a departure from...divine standards or up-righteous.
10. Only twice in the New Testament is “friendship” with God addressed. John brings up this subject in the *first* occasion in John 15. In Jesus’ vine-and-the-branches teaching, abiding intimacy (spiritual fellowship) with Christ leads to friendship with Christ: “You are My friends, if you do what I command you” (v 14). Notice abiding and obeying go hand in hand. The *second* instances concerns Abraham’s response to God’s request to offer up Isaac as a sacrifice after having already obeyed God for many years (Jam 2:21-24). As a result of Abraham’s longtime obedience, revealing his growing intimacy and fellowship with God, God was pleased to call Abraham, “His friend” (v 23, see *Hold Fast*, 144-150 and *Free To Choose*, 81-89).
11. BDAG, 821.
See definition 1, b. Deceive means to “*mislead, deceive.*”
12. Death means separation. The context determines from what something or someone is separated. In a *temporal* context death refers to separation from shared experiences. In an *eternal* context death refers to eternal separation from God.
13. While confession and repentance are similar in their meanings, the context must determine the interpretation. Hodges suggests that the difference concerns the duration of sinful activity. “In John’s usage, Christian repentance is appropriate when a pattern of sin is persisted in and needs to be changed (see Revelation 2:5, 16, 21, 22; 3:3,19). In our text, John is talking about those who *discover* sin while in fellowship with God, not those who have wandered away from Him or have lost some previous spiritual attainment” (Hodges, *The Epistles of John*, 63, italics his).

In 1 John 1:9 (“If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness”), John provides the remedy for recognizing sin and maintaining fellowship [Zane C. Hodges, *Harmony With God* (Dallas: Redencion Viva, 2001), 18].

In Revelation 2:5 (“Remember therefore from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you, and will remove your lampstand out of its place—unless you repent”), John urged believers who had wandered away or gone astray for some duration of time to repent (Hodges, *Harmony With God*, 18).
14. Hodges, *Harmony With God*, 75.
15. Hodges, *Harmony With God*, 71.
God never forgives those who do not possess eternal life. Hodges writes, “People *do* go to hell unforgiven, but they do not do to hell *because* they are unforgiven.”

16. While fellowship is established when saving faith occurs, the continuation of the believer's fellowship with God is totally dependent on the believer's obedience. This is discussed under *Temporal Life and Death* in Myth 2.
17. L. Berkhof, *Systematic Theology* (Grand Rapids: Eerdmans, 1939), 514; John Murray, *Collected Writings of John Murray* (Carlisle, PA; Banner of Truth Trust, 1977), 218-19; Enns, *The Moody Handbook of Theology*, 325; and Chafer, *Systematic Theology*, 2:272.
Enns explains, "Forgiveness is the *legal act* of God whereby He removes the charges that were held against the sinner because proper satisfaction or atonement for those sins has been made...Forgiveness forever solves the problem of sin in the believer's life—*all sins past, present, and future* (Col. 2:13). This is distinct from the daily cleansing from sin that is necessary to maintain fellowship with God (1 John 1:9)" (p. 325, italics added).
18. Hodges, *Harmony With God*, 72, 74.
Hodges says forgiveness is not a legal issue as justification. "Forgiveness is not a judicial issue between man and God, but a personal issue between man and God (p. 72)...Since God's judicial demands against sin have been met, the cross makes possible the repair of the *personal barrier* between sinful men and a holy God... When forgiveness is received, God and man can have fellowship with each other" (p. 74, italics his)
19. Ibid.
20. Faith, the basis of justification, and forgiveness are linked at initial salvation (see Luke 5:20; 7:48-50; Acts 10:43).
21. Thiessen, *Lectures in Systematic Theology*, 276.
22. In response to a question posed by Peter, Jesus spoke of the distinction between being "totally bathed" and needing continual "washings" (John 13:6-11). The "bath" refers to the establishment of a relationship with Christ. It is required only once to be completely clean before a holy God. On the other hand "washings" concern the daily walk of the believer to remove any barriers that restrict continual fellowship with Christ.
23. J. Dwight Pentecost, *The Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981), 427.
24. See Endnote #10.
25. Wallace, 472.
The subordinating conjunction (*ina*) with a subjunctive mood verb form introduces a subordinate clause indicating purpose of the action expressed in the main clause. The subjunctive mood refers to potential (probability) of action occurring.
26. The term *advocate* is used only five times in New Testament: only one time for Jesus (1 John 2:1) and four times for the Spirit (John 14:16, 26; 15:26; 16:7).
27. John G. Mitchell, *Fellowship* (Portland, OR: Multnomah Press, 1974), 48.
28. BDAG, 766.
The definition provided for *advocate* (*parakletos*) is its general sense, including where found in pre-Christian and extra-Christian literature.
29. Brooke Foss Westcott, *The Epistles of St John* (Grand Rapids, MI: Eerdmans, 1966), 42.
30. John F. Walvoord, *The Revelation of Jesus Christ* (Chicago, IL: Moody Press, 1972), 192.
31. Ryrie, 150.
32. NETBible, Note #3 about 1 John 2:1, www.netbible.org.
"The context suggests intercession in the sense of legal advocacy, as stress is placed upon the righteousness of Jesus."
33. Mitchell, 51.
34. BDAG, 474.
Propitiation means an "appeasement necessitated by sin, *expiation*."
35. Hodges, *The Epistle of John*, 71.