

[Sunday, October 9, 2016] 1John Series, 1John chapter 5, verses 1-13 – Craig Thurman

It is worth annotating in our Bibles that chapter 4 is the **love chapter** of the Bible; particularly verses 7-21.

1. Let us love one another. (v.7) We should love one another.

ἀγαπῶμεν, 1ppl. pres. subj., *we should love*

2. We ought to love one another. (v.11) We are bound to love one another.

ὀφείλομεν, 1ppl. pres. ind., *we are debtors, we owe, we must needs, we are bound, it behooves us to love one another.*

3. He that loveth God, [should] love his brother also. (21) He that is loving God should love his brother also.

ἀγαπᾷ, 3ps. pres. subj., *he should love.*

Factoid:

The English verb *know* is found eight times in this chapter ... *We know that whosoever is born of God sinneth not* (v.18). (cf. vss.2, 13, 15 [twice], 18, 19, 20 [twice]) It is the new birth which begins the thought of chapter 5.

Chapter 5

The Born Believe, Love, and Overcome (vss.1-5)

πᾶς ὁ

1 ¶ **Whosoever** believeth that Jesus is the Christ is born of God:

4.7; **5.1**, 18

πᾶς ὁ, is found 57 times in the N.T. and translated seven different ways: *whosoever, every man that, every one that, every one which, the whole, all, all that,*

believeth, πιστεύων, nom. sing. masc. part. pres. of πιστεύω; *the one believing, or, the believer;*

is born, γεγέννηται, 3ps. perf. ind. pass. of, γεννάω.

The truth of this statement is that to believe one must first be born. Faith is not a cause of the new birth, but the result of it. To prove this, if we have the Spirit of God, we need only to give attention to the grammatical construction of *is* statement.

The subject of this sentence is *Whosoever believeth that Jesus is the Christ*. The words, *whosoever believeth* can be translated as ‘whosoever is believing.’ This can be further reduced to two words, ‘The believer.’ The believer is further described by the words, *that Jesus is the Christ*. It is not just any believer, but the one which believes that Jesus is the Christ. By the Word of God there is no other true believer than he who believes Jesus is the Christ of God. The subject is established.

Is born is the verb, and it is in the passive voice. In other words the subject receives the action of the verb. So, in this instance, the believer *is born*. To amplify the sense of the passive verb *is born*, the 3ps. perf. ind. pass. we could translate it, The believer ... *was born* (the birth is an accomplished fact (the perfect tense verb) bringing about the present result of *believing*; or, we can understand it to mean ‘the believer *is* [already] born.’ To say the same thing we could take the perfect verb *born* and make it the subject, and take the subject, the present participle, *the believer*, and make it the present tense verb, and it would read, The born believe ... *that Jesus is the Christ of God*. Being born precedes believing.

The prepositional phrase, *of God*, is modifying the verb, and so, in this case describes *how* the birth came to pass, or the means of the birth; the prepositional phrase is doing the work of an adverb, and so gives the *cause* of the birth, the One to whom the birth is to be attributed: *is born of God*. The believer is God’s born. God is the cause of the birth of the one which believes that Jesus is the Christ. The statement, ‘the believer is born of God’ is as clear as the statement that, ‘a baby is born of a woman.’ That

baby received (passive) its life from its mother. It is to wrest, pervert, or twist the Word of God when we and make this verse say,

Everyone *by believing* that Jesus is the Christ is born of God.

Passives voice perfect: 'The believer is born.' Or,
'The believer is born of God.'

Or, Passive voice present: 'The born believe.' Or,
'The born of God believe.'

The third chapter of the gospel of John teaches the same truth.

Jn.3.5 Jesus answered, Verily, verily, I say unto thee, Except a man be born

γεννηθηναι, aor. infin. pass., or 'were to be born'

of water and of the Spirit, he cannot enter into the kingdom of God.

Whatever all might be said about this, we must agree that this Scripture teaches that except there is an antecedent birth there can be no entering into the kingdom of God.

The next statement appears to clarify this for us.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

γεγεννημενον, (twice), neut. part. perf. pass.

In order to have the resultant birth of flesh there must have been the previous activity of the flesh. That is what John is saying. So, in the next statement, in order to have a resultant birth of the spirit there must have been the previous activity of the Spirit of God. The birth of the flesh born is by flesh; the birth of the spirit is by the Holy Spirit. There can be no flesh

born without antecedent activity of *other* flesh. (Excepting One.) It takes the energy of *flesh* to bring about the birth of *flesh*. And it takes the energy of the Spirit to bring about the birth of spirit.

Mark this: as the flesh produces that which is flesh, and that source did so without any requisite act from that which was brought forth, so the Spirit produces that which is spirit without any requisite act from that which was brought forth. The truth of the matter of child birth is that the parent brought forth the birth of a child because of his own good pleasure, and God brought forth His own child, and everything that was created, because He was pleased to do so. (Re.4.11)

Re 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

7 *Marvel not that I said unto thee, Ye must be born again.*

δει, 3ps. pres. impersonal; whoever it is, it is a necessity that they be born again before they may enter into the kingdom of God.

γεννηθηναι, aor. infin. **pass.**

Jesus simply states the truth of the new birth. It is nothing less than an original creation of the Spirit of God. The life which the Spirit of God creates is a life which is not from below. It is not of flesh or by flesh; it is a birth *from above*, of God, by the Spirit.

Jn.1.12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

*8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born (**whosoever is born**, πας ο γεγεννημενος) of the Spirit.*

πας ο γεγεννημενος is found here, and in 1Jn.3.9; 5.19:

*1Jo 3:9 **Whosoever is born** of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

*1Jo 5:18 ¶ We know that **whosoever is born** of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

γεγεννημενος, nom. sing. masc. part. perf. **pass**.

Upon whom the Spirit of God will produce a spiritual birth is a mystery, but there will be observable evidences to prove its reality.

The birth of the believer is of God. It is not of faith. Nowhere do we read that ‘if you believe you can be born again.’ The words, ‘whosoever is born of faith’ are not found in all of God’s Word. Being born again is not by prayer. Praying the ‘sinner’s prayer’ has not brought about the new birth of a single soul. It is not of the preacher. Not one preacher has brought about the new birth of anyone. It is not of gospel. Preaching the gospel has not produced one new birth. What does the gospel do? It evidences those who have life and immortality; those who have been born again. The gospel is not a cause of life, but a proof of life.

2Ti 1:9 Who [God] hath saved us, and called us with an holy calling, not according to our works, but [He has saved and called us] according to his own purpose and grace, which [purpose and grace] was given us in Christ Jesus before the world began,

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10 But [which purpose and grace] is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel ...

The new birth is by God alone. It is as sovereign an act of God, without the use of any means, as when God created the heavens and the earth.

Again, the simple statement of the first part of this verse is this: The believer is born ...

So, The Born believe ...

πᾶς ὁ
and every one that loveth him that begat loveth him also that is begotten of him.
5.1, 18 which is born
(Jn.3.6,7)

that loveth, ἀγαπῶν, nom., sing., masc., part., pres. of ἀγαπάω, to love; 11 times used by John; 3 times by Paul (cf. to Ro.13.8); in 1Jn. 3.10, 14; 4.7, 20, 21; 5.1.

that begat, γεννήσαντα, acc. sing. masc. part. aor. act., births

that is begotten, γεγεννημένον, neut. part, perf. pass.

What is the simple statement? The lover loveth. The lover of the Begetter [that is God] loves also His begotten [that is, the children of God.]

1 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ

ἀγαπῶμεν ἀγαπῶμεν
2 By this we know that we love the children of God, when we love

love, ἀγαπῶμεν, 1ppl. pres. ind. of ἀγαπάω; ἀγαπῶμεν can be either 1ppl. pres. ind. or 1ppl. pres. subj.; Nine times ἀγαπῶμεν is found in the first epistle. It is in the pres. ind. in 1Jn.3.14, 4.19; 5.2

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(**twice**); it is pres. subj. in 1Jn.3.11; 3.23, *should love*; 4.7, *let ... love*; 4.12, *love (w/if)*; 2Jn.5, *love*.

God, and keep his commandments.

keep, τηρῶμεν, 1ppl., pres., subj., act. of τηρέω, to keep; in the KJV τηρῶμεν, is found only in this epistle of 1John, *keep* (3 times; 1Jn.2.3; 5.2, **3**).

A reiteration of the closing statement of verse 1: The lover of the Begetter is also lover of the begotten. But loving God is qualified so that we understand what proper love for God consists. While love is a subjective experience it is based upon that which is outside of us so that our love might be *kept* true, that it might remain in us.

*1Jo 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning **shall remain** in you, ye also shall continue in the Son, and in the Father.*

How easily we can be moved from the true love of God. The object of our love will keep us when the subjective experience fails.

Joh 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

Those who tell so many Christians that doctrine doesn't matter have great need to reconsider what it is that they say. **All love, whether natural or spiritual, is a willful commitment.** Committed love is willfully bound by some rule whether expressed or implied. Apart from this there is no such thing as love. Most of what we see in the world is not love, but unbridled, destructive, abusive, sinful *lust*. The fact that we believe that Jesus is the Christ proves that we are born of God, and the fact that we love the Begetter God by keeping His commandments we know that we love the children of God as well.

all (till he should pay **all** that was due, the estate, men, all the fullness, fullness,

all that, (is in the world)

whole (multitude, body)

every [branch] *that*. 1Jn.2.16 is the only other place where it is used in this epistle.

*1Jo 2:16 For **all that** is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*

is born *of God overcometh the world:*
which is born

is born, γεγεννημένον, neut. part. perf. pass. of γεννάω; four times and only by John (Jo.3.6 [twice], *which is born*; 1Jn.5.1, *that is begotten*, 4, *born*)

overcometh, νικᾷ, 3ps. pres. ind. of νικάω; this form of the verb, νικάω, only found here; νικάω, KJV, overcome (24), conquer (2, Re.6.2), prevail (1, Re.5.5), victory (1, Re.15.2); the verb νικάω, is found in the N.T. a total of 28 times, which is the number for *eternal life*.

Every thing born overcomes. That God-born 'thing' overcomes the world. There is no question about that which is born of God being incorruptible and eternal. Eternal life is an irrevocable gift of God. It cannot be overcome by the world and its condemnation. What is it that is born in us but the seed of God. It is not our flesh, soul or spirit because they can become filthy.

2Co 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

It is not our body. It corrupts and dies.

Ro 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

It is none other than the incorruptible seed of God.

1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God [not the gospel, but the sovereign command to live; Ez.37.3-4), which liveth and abideth for ever.

1Jo 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

This *seed* is temporarily enveloped in a husk of *flesh*. This seed cannot be affected by anything of this world, whether it is in the principalities of the heavenlies or upon earth.

and this is the victory that overcometh the world, even our faith.

victory, νίκη, only this once in the N.T.,,,

that overcometh, νικήσασα, nom. sing. fem. part. aor. of νικάω.

faith, πίστις, noun; KJV, always translated faith.

We can read it like this: The overcomer's victory is this: our faith. **The victory is our faith.** That is, the evidence of an overcome is their faith. The *time* that we began to overcome isn't the point (the aorist), because for each of the children of God the time differs. The point is the fact that we *have overcome* at some point in time past. The truth is that every child of God is an overcomer because God has granted to each of them *faith in Jesus Christ*. Faith is a gift. Faith is not an act of human will. It is a gift of God, and a product of the

Spirit. (Jn.12; 6.39; 8.47; Acts 15.11; 17.31; 18.27; 1Co.3.5; 4.7; Eph.2.8; Phil.1.29; 1Ti.1.14; 1Pe.1.21; 2Pe.3.5;)

4 ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον καὶ αὕτη ἐστὶν ἡ νίκη ἣ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν

5 *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

The overcomer is the believer. Have we faith in Christ? If we have faith in Him we are overcomers. Irrespective of anything that we or anyone else has ever done or shall do we are overcomers *through Him* that loved us.

Ro.8.37 Nay, in all these things we are more than conquerors through him that loved us.

The Holy Spirit would have us to be assured of this truth so that we might continue in the love of the Father and the Son and live above the corruption that is in the world.

So, the born believe, love, and overcome.

John Adams said, 'Facts are stubborn things; and whatever may be our wishes, our inclinations, or the dictates of our passions, they cannot alter the state of facts and evidence.'

No matter what might be our history, if you are a child of God these are stubborn facts of grace every child of God has in Jesus Christ.

5 τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ

The Witnesses Concerning the Son of God (vss.6-9)

6 ¶ *This is he*

Jesus, the Son of God. John now goes about to prove that Jesus is who He claims to be: the Son of God.

Of Jesus some said,

Mt 16:14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

Of Jesus some say, He was a good man that did a lot of good things. But Jesus is the Christ, the Son of the living God.

Mt 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

Joh 6:69 And we believe and are sure that thou art that Christ, the Son of the living God.

διὰ

that came by water and blood,

that came, ἐλθῶν, nom. sing. masc. aor. part. act. of ἔρχομαι; ἐλθῶν is found 48 times in the N.T., and this text marks its last use;

The two most significant witnesses concerning our Lord Jesus Christ is the reality of the coming of the Son of God to earth, to Israel, and for all of the elect of God, and the fact that He really died for them. These two issues have suffered the violence of two millennia of false teachers. The Bible Version explosion has done nothing but contribute to fostering the same old heresies of the past concerning the blessed Son of God. Doubt is cast upon the text of God's Word concerning the Deity of Christ, His virgin birth, His miracles, and His real death and resurrection. These heresies are found in what claim to be The Word of God. The marginal notes, the omissions of words and verses of Holy Scripture ; the additions to God's Word, and so many changes which all imprint upon it that which is not Christ's, but antichrist. And it is 1Jn.5.6, 7 bears the brunt of Satan's fierce attack.

Barnes' Notes, vol. 13, p.341, 342, 'There is no passage of the New Testament which has given rise to so much discussion in regard to its genuineness as this.'

The unbelieving, religious system of antichrist has never received this truth. It says more than they can believe concerning God and Christ.

Mt.11.18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

Mt 28:13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

Barnes' Notes, vol. 13, p.341, '[W]hatever is meant by the phrase 'he came, ' his coming by 'water' is to be understood in some sense similar to his coming by 'blood...'

*And it is the Spirit that beareth witness, because the Spirit is truth.
record, testifies*

that beareth witness, μαρτυροῦν, nom. sing. neut. part. pres. of μαρτυρέω.

John submits these three witness for the record on earth to validate the claims of Jesus Christ as the Son of God: the water (baptism) and the blood (death). He is Who He said He is. And the Spirit verified that testimony at His baptism and in the written record of the Word of God. This testimony, as we shall see, is supported in heaven and in the earth.

6 οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστός οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια

*7 For there are three that bear record in heaven,
Because*

that bear record, μαρτυροῦντες, nom. pl. masc. part. pres. of μαρτυρέω; cf. v.8.

The record, is that which concerns that Jesus Christ is the Son of God!
There is a record or witness in heaven to the truth that Jesus is the Son of God. We consider the record of heaven.

the Father, the Word, and the Holy Ghost: and these three are one.

There are the agreed testimonies of the Father, the Son, and the Holy Spirit. Jesus said so, the Father said so, and the Spirit said so.

The Son's, Father's and the Spirit's witness:

Jn.1.29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

*32 And John bare record, saying, **I saw the Spirit descending** from heaven like a dove, and it abode upon him.*

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

*34 And I saw, and bare record that **this is the Son of God.***

Mt 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

*17 And lo a voice from heaven, saying, **This is my beloved Son**, in whom I am well pleased.*

*Mr 1:11 And there came **a voice from heaven, saying, Thou art my beloved Son**, in whom I am well pleased.*

*32 And John **bare record**, saying, I saw **the Spirit descending from heaven like a dove, and it abode upon him.***

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

*Lu 3:22 And the **Holy Ghost** descended in a bodily shape like a dove upon him, and **a voice** came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.*

*Pv.8.30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;
31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.*

Jn.1. In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

...

*14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of **the only begotten of the Father**,) full of grace and truth.*

...

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

There are those who ignorantly state that Jesus never claimed to be the Son of God. He never rejected that others called Him the Son of God. The devils confessed that He was the Son of God. And Jesus said He was.

*Jn.9.35 ¶ **Jesus** heard that they had cast him out; and when he had found him, he **said unto him, Dost thou believe on the Son of God?***

36 He answered and said, Who is he, Lord, that I might believe on him?

*37 And Jesus said unto him, Thou hast both seen him, and **it is he that talketh with thee.***

38 And he said, Lord, I believe. And he worshipped him.

...

10.36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

Jn.8.14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς ἓν εἰσιν

8 And there are three that bear witness in earth,

that bear record, μαρτυροῦντες, nom. pl. masc. part. pres. of μαρτυρέω; cf. v.7.

the Spirit, and the water, and the blood: and these three agree in one.

Inadvertantly I discarded at this portion of the study the proofs of Christ Jesus' witness in earth as the Son of God. This is viewed immediately after His baptism. He is led into the wilderness and tempted of the devil; which temptation was to disprove that Jesus is the Son of God. (cf. Lk.4.3, 9, ... *if thou be the Son of God* Constantly the false religious folks of the Pharissess, Herodians, Saduccees, and scribes denounced His claims to being the Son of God. It was finally at his trial that the High Priest condemned our Lord to death by crucifixion because He claimed to be the Son of God. And there when our Lord died the Roman centurion stated that *Truly, this was the Son of God.* The earthly witness is profound. I do apologize for losing this section of the study. But that fairly represents the gist of the remarks that could have been made.

1John Series

8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν

9 *If we receive the witness of men,*

we receive λαμβάνομεν, 1ppl. pres. ind. act. of λαμβάνω, to receive.

The witness of men seems to refer to the testimony of three things in earth, the water, blood, and spirit.

the witness of God is greater:

While the witness of earth is necessary due to the natural order of things, all of that is subject to the record of God. God's witness concerning His Son is to be believed above all!

ὅτι περὶ
for this is the witness of God which he hath testified of his Son.
for that
in that

he hath testified, μεμαρτύρηκεν, 3ps. perf. ind. act. of μαρτυρέω, v.10 gave.

The record of men is verified by the record of God. He that denies the record of men denies the record of God as well. He that says he believes the record of God should also receive the record of men which agrees with God.

Mt.10.40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

Mt 18:5 And whoso shall receive one such little child in my name receiveth me.

Lu 9:48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him

that sent me: for he that is least among you all, the same shall be great.

Joh 13:20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

Joh 8:19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

Joh 14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Joh 15:23 He that hateth me hateth my Father also.

he hath testified, μεμαρτύρηκεν, 3ps. perf. ind. act. of μαρτυρέω; again, an accomplished fact bringing forward present results in us.

So, we have the agreed witness of three, which are one heaven, and the witness of three, which are *to one* in earth. This gives us two reliable witnesses. The record is proven true, for us, His people.

9 Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ ἣν μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ

The purpose for the record of God's Son (vss. 10-13)

	εἰς	ἔχει	ἐν
10 ¶	<i>He that believeth on</i>	<i>the Son of God hath the witness</i>	<i>in himself:</i>
	unto		by,
			with

hath, ἔχει, 3ps. pres. ind. of ἔχω; to have, possess.

a liar. His unbelief is the result of his depraved animosity to God. Do you believe the record that God gave of His Son or not? Do you believe God is true, or do you make Him out to be a liar? The unbeliever is not only denying the truth of the account among men that Jesus is the Son of God, but he is the truth of God Himself.

10 ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ

ὅτι

11 *And this is the record, that God hath given to us eternal life,*
because gave

hath given, ἔδωκεν, 3ps. aor. ind. act. of δίδωμι, to give; at some unspecified point in time past God gave us eternal life.

The fact of the birth, the fact of faith, the fact of overcoming **we know** the record of God is true. That we know the record of God concerning His Son is true is proof that we have eternal life. We cannot know the true record of God without having eternal life.

and this life is in his Son.

There is no other life eternal. All of humanity is constrained to come to Christ and live. There is no hope of life outside of Jesus, that One born two millennia ago, who lived and dwelt among men, showed Himself to be God in human flesh, died on the cross for the sins of His people, and raised again the third day and is presently seated at the right hand of the Father until the time appointed, when He shall come and put down all rule and authority, and reign over the whole earth for a thousand years, and after that take the saints of God to a new heaven and a new earth to live for all eternity. That's the record of God concerning His Son.

11 καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν

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12 *He that hath the Son hath life; and he that hath not the Son of God hath not life.*

Again, the possessor possesses ... life. The possessor is already in possession of eternal life. We must have received Christ before we can have life.

12 ὁ ἔχων τὸν υἱὸν, ἔχει τὴν ζωὴν ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει

13 *These things have I written unto you that believe on the name of the Son of God;*

ἵνα
that *ye may know* ὅτι
in order that *because*

ye may know, εἰδῆτε, 2ppl., **subj.**, to perceive, know, understand; more than only the natural knowledge and natural sight; it is the most spiritual reality of the knowledge of God; εἰδῆτε, is found 6 times in the N.T., Mt. 9.6, *that ye **may know** that the Son of man*; Mk.2.10, *that ye **may know** that the Son of man*; Lk. 5.24, *that ye **may know** that the Son of man*; Eph.6.21, *that ye also **may know** my affairs*; **1Jn.2.29**, *If ye **know** that he is righteous*; **1Jn.5.13**, *that ye **may know** that ye have eternal life*.

may know, that is, to make us objectively aware of the truth of God; to be confirmed more and more in the truth of God and Christ.

ἵνα
and that εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ
in order that *ye may believe on the name* *of the Son of God.*

ye may believe, πιστεύητε, 2ppl. pres. subj. of πιστεύω, to believe.

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But these already believe. The idea is that these might be confirmed in the faith of Christ more and more.

Jesus speaking to the disciples:

Joh 20:31 But these are written, that (ἵνα, in order that) ye might believe that (ὅτι, because) Jesus is the Christ, the Son of God; and that (ἵνα, in order that) believing ye might have life through his name.

13 ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ