

C. This belief in Jesus allows one to keep the commandments by imputation, and thus overcomes Satan from Genesis (5:2-5).

2 By this we know that we love the children of God, when we love God and observe His commandments. 3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome. 4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world-- our faith. 5 And who is the one who overcomes the world, but he who believes that Jesus is the Son of God?

² ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν. ³ αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν. ⁴ ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἢ νικήσασα τὸν κόσμον, ἢ πίστις ἡμῶν. ⁵ Τίς [δέ] ἐστὶν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ;

Similar to Genesis 3 the way for a believer to defeat (overcome) Satan personally is to believe the revelation of God (unlike Adam and Eve). This revelation is that Jesus is the Son of God, the Savior of man. The 'love of brother' is kept by one aligning with his brother and looking out for his spiritual benefit as opposed to the antagonist who is incensed at opposition.

D. The witness to the validity of Jesus' revelation are the Old Testament cleansing in water, forgiveness in blood and the Holy Spirit's testimony of Jesus (His words and works (through the apostles) as the fulfillment of the O.T. (5:6-12).

5:6 This is the one who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. 7 And it is the Spirit who bears witness, because the Spirit is the truth. 8 For there are three that bear witness, the Spirit and the water and the blood; and the three are in agreement. 9 If we receive the witness of men, the witness of God is greater; for the witness of God is this, that He has borne witness concerning His Son. 10 The one who believes in the Son of God has the witness in himself; the one who does not believe God has made Him a liar, because he has not believed in the witness that God has borne concerning His Son. 11 And the witness is this, that God has given us eternal life, and this

life is in His Son. 12 He who has the Son has the life; he who does not have the Son of God does not have the life.

⁶ οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός, οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. ⁷ ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, ⁸ τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἶμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. ⁹ εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. ¹⁰ ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ, ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποιήκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. ¹¹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ¹² ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.

The water is the water of purification (John 2,3) or the water of life (John 4,7). The predominant use seems to be the water of life. If this is the case then the John's point is that Jesus brings new life by imputation, but not without the blood (forgiveness of sins). The witnesses would be the Old Testament witnesses (anticipation) of the water (new life) and forgiveness (Passover lamb) and the Spirit (the life and death of Christ as testified by the apostles).¹⁰⁶

The Old Testament required two or three witnesses (Deut. 17, 19) and John provides three. The water (purification and/or water of life in the O.T., now in Christ), the blood (forgiveness of sins through the blood of the Lamb in the O.T., now in Christ) and the Spirit (revelation of the life of Christ as the fulfillment of the Old Testament).

IV. Summary: Exhortations to those who obey the revelation in Jesus (5:13-21).

The reader is now exhorted, in closing, to follow certain exhortations of belief.

A. Sin may be forgiven through Jesus, but not unbelief in Him (5:13-17).

¹³ These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life. ¹⁴ And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. ¹⁵ And if we know that He hears us *in* whatever we ask, we know that we have

¹⁰⁶ Cf. Rev. 22:17, "water of life".

the requests which we have asked from Him. ¹⁶ If anyone sees his brother committing a sin not *leading* to death, he shall ask and *God* will for him give life to those who commit sin not *leading* to death. There is a sin *leading* to death; I do not say that he should make request for this. ¹⁷ All unrighteousness is sin, and there is a sin not *leading* to death.

¹³ Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, ¹⁴ Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐὰν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν, ¹⁵ καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὃ ἐὰν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν ἀπ' αὐτοῦ, ¹⁶ Ἐὰν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ καὶ δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον, ἔστιν ἀμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ, ¹⁷ πᾶσα ἀδικία ἀμαρτία ἐστίν, καὶ ἔστιν ἀμαρτία οὐ πρὸς θάνατον,

The Old Testament provided for forgiveness for sins of ignorance,¹⁰⁷ but death for presumptuous sins (Num. 15:22-31). All sin may be forgiven, but the sin of unbelief cannot be forgiven. It is an attack on the covenant and one must return to the covenant. Thus if one denies Jesus he has no access to the Father. He must return to the cross.

B. Readers may be confident of eternal life in Jesus through belief (5:18-21).

¹⁸ We know that no one who is born of God sins; but He who was born of God keeps him and the evil one does not touch him. ¹⁹ We know that we are of God, and the whole world lies in *the power of* the evil one. ²⁰ And we know that the Son of God has come, and has given us understanding, in order that we might know Him who is true, and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life. ²¹ Little children, guard yourselves from idols.

¹⁰⁷ The sins of ignorance were, in general, those sins which were not against the covenant or directly against the authority of God. Presumptuous sins were sins done in rebellion against the covenant. The penalty was always death, or removal from the present tense blessings of the covenant. If a believer should ignore John's warnings to continue, he would cease to be a representative of God (die) in a temporal manner. Since he has eternal life as a possession, he cannot lose it. Thus his position as a son is secure, yet his walk is not representing God since he does not walk in the revelation. His only hope (in this life) is to return to the Son.

¹⁸ Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτόν καὶ ὁ ποιηρὸς οὐχ ἄπτεται αὐτοῦ, ¹⁹ οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν καὶ ὁ κόσμος ὅλος ἐν τῷ ποιηρῷ κεῖται, ²⁰ οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ, οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος, ²¹ Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων,