

Session 9

*An Exposition of I John*

*I John 4:13–5:12*

Scriptures

<i>I John 4:13</i>	<i>I John 4:17</i>	<i>I John 5:2</i>	<i>Matthew 3:16</i>
<i>Galatians 4:6</i>	<i>Acts 17:31</i>	<i>I John 5:3</i>	<i>I John 5:9</i>
<i>Romans 8:9</i>	<i>I John 4:18</i>	<i>I John 5:4</i>	<i>I John 5:10</i>
<i>I John 4:14</i>	<i>I John 4:19</i>	<i>I John 5:5</i>	<i>I John 5:11</i>
<i>I John 4:15</i>	<i>I John 4:20</i>	<i>I John 5:6</i>	<i>I John 5:12</i>
<i>Romans 1:4</i>	<i>I John 4:21</i>	<i>I John 5:7</i>	
<i>I John 4:16</i>	<i>I John 5:1</i>	<i>I John 5:8</i>	

*I John 4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*

The greatest proof of God's existence in the human heart is the presence of the Holy Spirit within it. This proves not only that a man dwells in God but also that God dwells in him.

*Galatians 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

The greatest gift that God gives is the Holy Spirit, which is a portion of God's own holy nature.

The spiritual authentication which every Christian possesses, which also proves he has true relationship with Christ, is that the Spirit of God lives within him.

But if any have not been given the Holy Spirit through Christ, then it is certain that they are not of God, and He does not consider them as His own.

*Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

*Benson Commentary, Rom. 8:9*

*Now if any man have not the Spirit of Christ—Thus residing in him, and governing him, whatever he may pretend; he is none of his—Not a disciple or member of Christ; not a Christian; not in a state of salvation.*

The evidence that a man dwells in God (or does not) and is also God's child (or is not) is his having been given the Holy Spirit.

It is the Spirit's presence in a man, or lack of, that reveals his true standing and relationship with God.

To whom the Holy Spirit has been given, through belief in the Son of God, God dwells; where It has been withheld, He does not.

*Barnes' Notes on the Bible, I John 4:13*

*Hereby know we that we dwell in him*—Here is another, or an additional evidence of it.

*Because he hath given us of his Spirit*—He has imparted the influences of that Spirit to our souls, producing “love, joy, peace, long-suffering, gentleness, goodness, faith,” etc., Galatians 5:22–23. It was one of the promises which the Lord Jesus made to his disciples that he would send the Holy Spirit to be with them after he should be withdrawn from them, John 14:16–17, John 14:26; John 15:26; John 16:7, and one of the clearest evidences which we can have that we are the children of God, is derived from the influences of that Spirit on our hearts.

The Holy Spirit given through belief in Jesus Christ is the great witness that a man has been saved by God, absent which no man should either assume or claim he has any true relationship with God.

***I John 4:14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.***

Because the apostle John personally observed Jesus Christ in both His earthly and resurrected forms, and was given the Holy Spirit through Him, he could openly testify to the truth that Jesus is the Savior of the world. The power of the Lord's ministry in John's own life confirmed the Son of God's true identity.

Yet it was not simply the apostle John who was an eyewitness of Jesus' deity but also many other disciples, who had observed the glory of the Son of God. Hence, John states, *we have seen and do testify that the Father sent the Son to be the Saviour of the world.*

*Jamieson-Fausset-Brown Bible Commentary, I John 4:14*

The internal evidence of the indwelling Spirit (1Jo 4:13) is corroborated by the external evidence of the eye-witnesses to the fact of the Father having “sent His Son to be the Savior of the world.”

***I John 4:15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.***

The Greek word for *confess* is #3670 *homologeó*. It is defined by *Strong's Concordance* as “to speak the same, to agree.”

*HELPS Word-studies* defines the word, “properly, to voice the same conclusion, i.e. agree (‘confess’); to profess (confess) because in full agreement; to align with (endorse).”

*Whosoever shall confess that Jesus is the Son of God.*

No greater promise could ever be made, nor any promised reward ever be given, regarding what true faith in the Son of God will produce—the Lord Himself coming to abide in the believer's heart.

He therefore who confesses Jesus as his Lord, just as God has declared Him to be, will have the Lord's own holy presence come and abide within him.

Although death has power over all those only physically born, it did not over the Son of God, Who shares the same holy and divine nature as God.

It was also Jesus' resurrection from the dead, that declared and proved Him to be filled with God's power.

**Romans 1:4** *And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.*

*Barnes' Notes on the Bible*, Rom. 1:4

The act of raising him from the dead designated him, or constituted him the Son of God. It was such an act as in the circumstances of the case showed that he was the Son of God in regard to a nature which was not “according to the flesh.”

Jesus' fleshly birth is what revealed Him as the “Son of man.” Jesus' spiritual birth, coupled with the manifestations of divine power and His resurrection from the dead, confirmed Jesus as the Son of God.

Once raised from the dead, all doubt that could have remained in those who were previously exposed to the Son of God, became able to be removed by His resurrection from the dead.

The gospel does not hide from this reality, nor does it shy away from the fact that if Jesus Christ is not risen, then every element of Christianity is undoubtedly vain (I Cor. 15:14).

Simply put, if Christ is not risen, man has no hope of anything beyond his earthly existence and a very short time on the earth.

But if Jesus has been raised—as God's Word and the Holy Spirit attest Him to be—then an indescribable heavenly reality and spiritual world awaits those who have believed on God's Son. Where previously there existed only darkness for all men now, *the true light now shineth*.

**I John 4:16** *And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.*

Here is the second truth that confirms if a man dwells in God and God dwells in him. The first was stated in the previous verse, in which confession of the Lord Jesus produces the Lord coming into the heart. Now, along with confession of the Son of God as Lord, is the added revelation that those who  *dwell in love*  dwell in God, and He in them.

*And we have known and believed the love that God hath to us.*

It is one thing to hear of God's love. It is quite another thing to be brought to know it.

No man also will deeply love the Lord until he is exposed to the divine and spiritual love that God has for the sinner.

Since it is love that covers a multitude of sins, and love that alone can produce their removal, repentant sinners will be drawn to Him Who is Himself purely love.

It is also the love of God which gives sinners hope of ultimately being forgiven by God.

**I John 4:17** *Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.*

If Christ's people pursue and walk in Christ's love, they can be assured that they will have nothing to fear in the day of His judgment.

The Greek word for *boldness* is #3954 *parrésia*. *HELPS Word-studies* defines it as “properly, confidence (bold resolve), leaving a witness that something deserves to be remembered.”

Obedying Christ’s command to love produces great confidence in the believer of being of Christ’s fold and escaping God’s divine wrath at His return in judgment.

***Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.***

Obedying Jesus’ commandments to love God and love our neighbor allows the believer to approach the tribunal of the Son of God with the spiritual confidence that he has lived in obedience to Christ and His will for his life.

Ultimately, it will be only those who have genuinely pursued and walked in divine love, who will remain confident and unafraid when the Lord comes to bring every man’s work into judgment.

*Barnes’ Notes on the Bible, I John 4:17*

*That we may have boldness in the day of judgment—...* The idea is, that he who has true love to God will have nothing to fear in the day of judgment, and may even approach the awful tribunal where he is to receive the sentence which shall determine his everlasting destiny without alarm.

*Because as he is, so are we in this world—*That is, we have the same traits of character which the Saviour had, and, resembling him, we need not be alarmed at the prospect of meeting him.

***I John 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.***

There is no fear in love, since perfect love casts out all fear of God and any anxiety of being judged by Him.

Yet if fear of divine judgment remains, this is strong evidence that love also remains an unfinished work in the Christian.

Thus, only when love has fully grown and achieved its full purpose in the Christian will he suffer no more alarm or anxiety in having to face the Savior.

*Barnes’ Notes on the Bible, I John 4:18*

*But perfect love casteth out fear—*That is, love that is complete, or that is allowed to exert its proper influence on the soul. As far as it exists, its tendency is to deliver the mind from alarms. If it should exist in any soul in an absolutely perfect state, that soul would be entirely free from all dread in regard to the future. ...

*He that feareth, is not made perfect in love—*He about whose mind there lingers the apprehension of future wrath, shows that love in his soul has not accomplished its full work. Perhaps it never will on any soul until we reach the heavenly world, though there are many minds so full of love to God, as to be prevailingly delivered from fear.

***I John 4:19 We love him, because he first loved us.***

The source of all divine love is God. It is because God first loved man that men have come to love Him. Consequently, if any have deep fondness and love for the Father,

they can rest assured that the reason for this spiritual affection is their first being loved by Him. And although not all men will respond to God's love by reciprocating love, those purposed to be saved through the Son of God will.

*Jamieson-Fausset-Brown Bible Commentary*, I John 4:19

We love him, because he first loved us—This passage is susceptible of two explanations; either.

(1) that the fact that he first loved us is the “ground” or “reason” why we love him, or.

(2) that as a matter of fact we have been brought to love him in consequence of the love which he has manifested toward us, though the real ground of our love may be the excellency of his own character.

*Matthew Poole's Commentary*, I John 4:19

His is the fountain love, ours but the stream: his love the inducement, the pattern, and the effective cause of ours.

***I John 4:20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?***

If a man professes love for God while hating those born of Him, he is unquestionably *a liar* and has borne false witness concerning his faith.

Moreover, no one can love God, Who cannot be seen, if he does not love those born of Him, who can be seen.

Ultimately, one who is truly born again and has become a true child of God cannot hate, simply because it is completely contrary to the divine and holy nature imparted to him.

To hate any brother proves that there cannot be, nor ever has been, any sincere love for the Lord.

He who hates knows not God, nor does God consider him as His own.

*Jamieson-Fausset-Brown Bible Commentary*, I John 4:20

If we do not love the brethren, the visible representatives of God, how can we love God, the invisible One, whose children they are?

***I John 4:21 And this commandment have we from him, That he who loveth God love his brother also.***

This expressed commandment that he who loves God will love his brother has its source in the Son of God. John heard this truth from the Savior, and therefore he boldly asserts this very important revelation as having come from Him.

It was Jesus Who first taught John to love, and it was He, Who revealed that those who genuinely love God, will love their brothers also.

*Barnes' Notes on the Bible*, I John 4:21

*And this commandment have we from him*—That is, the command to love a brother is as obligatory as that to love God. If one is obeyed, the other ought to be also; if a man feels that one is binding on him, he should feel that the other is also; and he can never have evidence that he is a true Christian, unless he manifests love to his brethren as well as love to God.

***I John 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.***

*Whosoever believeth that Jesus is the Christ is born of God.*

To be begotten of God requires sincere faith that Jesus is the Christ. Through faith in the Son of God are men made spiritual sons through the new birth.

*And every one that loveth him that begat loveth him also that is begotten of him.*

John's previous argument was that if men love God, they will love their brothers; now he adds that if a man truly loves God, he will love all those begotten of Him.

This undoubtedly includes loving Jesus Christ, the only begotten Son of God.

Thus, if a man genuinely adores, cherishes, and embraces the Father, he will possess the same love and affection for the Son.

There is ultimately no separation between true love for the Father and all those born of Him. For he who truly loves God will, with all spiritual certainty, love each and every other believer begotten of Him.

***I John 5:2 By this we know that we love the children of God, when we love God, and keep his commandments.***

*Jamieson-Fausset-Brown Bible Commentary, I John 5:2*

As our love to the brethren is the sign and test of our love to God, so (John here says) our love to God (tested by our "keeping his commandments") is, conversely, the ground and only true basis of love to our brother.

First, as the apostle stated, those who possess the Spirit of God dwell in God and He in them.

Second, it has been revealed that those who dwell in love dwell in God, and God in them.

And now third, that those who truly love God will keep His commandments.

By these three spiritual realities—(1) possessing the Spirit of God, (2) dwelling in God's love, (3) and keeping God's commandments—it is confirmed who has genuine relationship with the heavenly Father and who does not.

Scripture also makes it abundantly clear that a mere profession of relationship with God is not enough if one lacks the Holy Spirit, love for the brethren, or fails to keep Christ's commandments.

Practically, there is no such thing as a truly disobedient Christian, a Christian who lacks divine love in his life, or a Christian who has not been regenerated through the power of the Holy Spirit.

***I John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.***

All those who truly love God will keep His commandments—to this revelation the apostle adds that God's commandments are neither difficult nor grievous to be borne.

The Greek word for *grievous* is #926, *barus*. *Strong's Concordance* defines the word as “heavy, weighty, burdensome, lit. and met; violent, oppressive.”

*HELPS Word-studies* defines the word as “properly, heavy (weighty); (figuratively) what is grievous (burdensome), pressing down on a person with oppressive force. Such a grievous burden makes a person unable to function (enjoy free movement).”

Sin weighs men down; obedience to the heavenly law does not.

The Lord puts nothing on a man that is not profitable for his life and good for his soul.

Thus, subjection to God's will is always good for men, and cannot be considered either burdensome or grievous in any manner.

Keeping God's commandments also brings joy to the soul, health to the body, and prosperity to the life.

It is always good for believers to keep God's Word, and by doing so, this will lead them to possess the spiritually abundant life promised by the Son of God.

*Barnes' Notes on the Bible*, I John 5:3

*And his commandments are not grievous*—Greek, “heavy”—βαρεῖται *bareiai*; that is, difficult to be borne as a burden. See Matthew 11:30. The meaning is, that his laws are not unreasonable; the duties which he requires are not beyond our ability; his government is not oppressive. It is easy to obey God when the heart is right; and those who endeavor in sincerity to keep his commandments do not complain that they are hard. All complaints of this kind come from those who are not disposed to keep his commandments. Indeed, they object that his laws are unreasonable; that they impose improper restraints; that they are not easily complied with; and that the divine government is one of severity and injustice. But no such complaints come from true Christians. They find his service easier than the service of sin, and the laws of God more mild and easy to be complied with than were those of fashion and honor, which they once endeavored to obey. The service of God is freedom; the service of the world is bondage. No man ever yet heard a true Christian say that the laws of God, requiring him to lead a holy life, were stern and “grievous.” But who has not felt this in regard to the inexorable laws of sin?

***I John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.***

*Barnes' Notes on the Bible*, I John 5:4

John makes this affirmation of all who are born of God. “Whatsoever,” or, as the Greek is, “Everything which is begotten of God,” (πᾶν τὸ γεγεννημένον *pan to gegenēmenon*;) meaning to affirm, undoubtedly, that “in every instance” where one is truly regenerated, there is this victory over the world.

This scripture makes two very important points: first, that *whosoever is born of God overcometh the world*, and second, that this victory is accomplished through *faith*.

What this teaches us is that the world cannot overcome a true child of God, as it does so many who have never been born of Him.

True Christians, therefore, regardless of their state in the world, cannot be, nor ever should be, considered as victims of it.

This is simply because those saved by the Son of God have, through their faith in Him, overcome the world.

The Greek word for *overcome* is #3529 *niké*. *Strong's Concordance* defines it as "victory."

*HELPS Word-Studies* defines the word as "conquest; a particular expression of victory, resulting from receiving (obeying) the faith Christ imparts (i.e. His inworked persuasion)."

It is because of faith in the Son of God that a man is both born of God and overcomes the world, that is, made victorious over all its temptations, sin, and evil spiritual influences.

Because of being born of God, the power the world once held over the sinner is broken, and a new power is imparted to him.

By also being born from above, Christians have overcome *the god of this world* (II Cor. 4:4), who has blinded so many to the light of the gospel and its ability to save.

Ultimately, through faith in the Son of God, believers have been made to reign over everything that once ruled them, even Satan himself.

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

This world has beaten down many a sinner, drained him of all strength, discouraged his soul, and ruined his life.

It has not, and cannot, do the same thing to those who have believed upon God's Son.

By possessing faith in Jesus Christ, Christians are made to share in the same victory over the world as Him.

*Jamieson-Fausset-Brown Bible Commentary*, I John 5:5

For it is by believing; that we are made one with Jesus the Son of God, so that we partake of His victory over the world, and have dwelling in us One greater than he who is in the world (1Jo 4:4). "Survey the whole world, and show me even one of whom it can be affirmed with truth that he overcomes the world, who is not a Christian, and endowed with this faith" [Episcopius in Alford].

***1 John 5:6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.***

Many scholars have speculated regarding the true meaning of this verse, but as with most things, the simplest explanation is often the most satisfactory.

Scripture states here that Jesus *came by water and blood*. Jesus' earthly ministry began when John the Baptist baptized Him with water.

As for Christ coming to His people with *blood*, it should be remembered that just as His earthly ministry began with water, Jesus' true heavenly ministry, which saves men, began with His death and the shedding of His blood.

In both instances, at the beginning of Christ's earthly ministry (which began with water) and the commencement of His heavenly ministry (which began with blood), the Spirit of God gave supernatural testimony that Jesus is the Son of God.

These two spiritual events—the heavenly baptism of Christ, when the Spirit descended upon Him in the form of a dove and a voice from heaven which declared, *This is my beloved Son, in whom I am well pleased* (Matt. 3:16–17), and Christ’s resurrection from the dead, when He also ascended back into heaven—testified to His Spirit of holiness (Rom. 1:4), and proved Jesus to be the Son of God.

***I John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.***

For a more thorough examination of this verse, the *Jamieson-Fausset-Brown* notes provide enlightening insight on this important topic.

*Jamieson-Fausset-Brown Bible Commentary*, I John 5:7  
*three*—Two or three witnesses were required by law to constitute adequate testimony. ... That THE Trinity was the truth meant is a natural inference: the triad specified pointing to a still Higher Trinity; as is plain also from 1Jo 5:9, “the witness of God,” referring to the Trinity alluded to in the Spirit, water, and blood. It was therefore first written as a marginal comment to complete the sense of the text, and then, as early at least as the eighth century, was introduced into the text of the Latin Vulgate. The testimony, however, could only be borne on earth to men, not in heaven. The marginal comment, therefore, that inserted “in heaven,” was inappropriate. It is on earth that the context evidently requires the witness of the three, the Spirit, the water, and the blood, to be borne: mystically setting forth the divine triune witnesses, the Father, the Spirit, and the Son.

***I John 5:8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.***

*The Spirit, the water, and the blood* together bear one great witness of Jesus’ true identity as being God’s Son.

*The water.*

At Jesus’ baptism the heavens were opened and the Spirit of God descended and lighted upon Him.

***Matthew 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.***

As with Stephen when the heavens were opened and he observed the Son of Man standing on the right hand of God (Acts 7:55), so were the heavens opened at Jesus’ earthly baptism, allowing a multitude to observe the Holy Spirit descending upon God’s Son.

With Stephen the heavens were opened, allowing Stephen to observe Jesus at the right hand of God, but now the heavens have been opened, testifying to Christ’s being the world’s Savior.

*The Spirit.*

Jesus’ earthly ministry bore witness of His being God’s Son, and through it the Holy Spirit became visible, through both Christ’s deep spiritual wisdom, and His supernatural spiritual power.

Jesus also is seen to have returned from His temptation in the wilderness full of the Holy Spirit (Luke 4:1), returning also in the power of the Spirit to Galilee.

Biblical prophecy had revealed that the Spirit of God would come upon the Messiah, and it was this spiritual anointing that proved Jesus as being the Messiah.

It was also through the power of the Holy Spirit that Jesus cast out demons, which ultimately revealed His supernatural power over all spiritual forces that oppress man.

*Blood.*

The blood and Jesus' sacrifice for sin confirmed Him to be the Son of God, since after His death God raised Him from the dead.

In contrast to those merely born of the flesh, the Spirit of holiness, which Christ possessed, proved His heavenly deity.

Hence, from Christ's birth to Christ's resurrection, God testified to Jesus being His only begotten Son.

*Jamieson-Fausset-Brown Bible Commentary*, I John 5:8  
*agree in one*—"tend unto one result"; their agreeing testimony to Jesus' Sonship and Messiahship they give by the sacramental grace in the water of baptism, received by the penitent believer, by the atoning efficacy of His blood, and by the internal witness of His Spirit (1Jo 5:10): answering to the testimony given to Jesus' Sonship and Messiahship by His baptism, His crucifixion, and the Spirit's manifestations in Him (see on [2651]1Jo 5:6). ... By the baptism then received by Christ, and by His redeeming blood-shedding, and by that which the Spirit of God, whose witness is infallible, has effected, and still effects, by Him, the Spirit, the water, and the blood, unite, as the threefold witness, to verify His divine Messiahship [Neander].

***I John 5:9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.***

It is one thing for men to testify that Jesus is the Son of God; it is quite another when God Himself testifies to this truth.

God's witness is significantly greater and more worthy to be trusted than any earthly witness, even that of the apostles: *if we receive the witness of men, the witness of God is greater.*

Regarding the origination of the Word of God and the true identity of Jesus Christ, critics have argued for millenniums that Christianity was founded by men—that the Word of God came from them, and that the Son of God was nothing more than a man.

Left out in this deceptive assertion is the fact that God Himself has borne witness—and continues to bear witness—that Jesus Christ is His Son.

Therefore, it is not merely the apostles who have borne testimony that Jesus is the Son of God, who were themselves personal witnesses or personal eyewitnesses of Jesus' glory and majesty, but more importantly the Lord Himself, Who has openly witnessed to, and confirmed the great spiritual reality that Jesus both was and is His only begotten Son.

*Barnes' Notes on the Bible*, I John 5:9  
*For this is the witness of God ...*—The testimony above referred to—that borne by the Spirit, and the water, and the blood. Who that saw his baptism, and heard the voice from heaven, Matthew 3:16–17, could doubt that he was the Son of God? Who that saw his death on the cross, and that witnessed the amazing scenes which occurred there, could

fail to join with the Roman centurion in saying that this was the Son of God? Who that has felt the influences of the Eternal Spirit on his heart, ever doubted that Jesus was the Son of God? ... Any one of these is sufficient to convince the soul of this; all combined bear on the same point, and confirm it from age to age.

***I John 5:10 He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.***

*He that believeth on the Son of God hath the witness in himself.*

All true Christians possess a spiritual witness in their hearts of Christ's true identity.

This witness is the Spirit of God. This spiritual witness is given to them by God through Christ.

For the true Christian there is no such thing as blind faith, simply because everyone saved through the Son of God, has a personal and continuing spiritual witness within himself, confirming his faith is built on actual spiritual realities.

*He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.*

He who refuses to believe the testimony of God presented at Jesus' baptism, His resurrection from the dead, and Jesus sending forth the Holy Spirit has no other option than to assert that God has lied about Jesus being His only begotten Son.

Hence, he who does not believe in the evidence given by God of Jesus' true identity as being His Son, ultimately declares the Lord to be a liar.

*Barnes' Notes on the Bible, I John 5:10  
He that believeth not God hath made him a liar ...*

*Because he believeth not the record ...*—The idea is, that in various ways—at his baptism, at his death, by the influences of the Holy Spirit, by the miracles of Jesus, etc.—God had become a “witness” that the Lord Jesus was sent by him as a Saviour, and that to doubt or deny this partook of the same character as doubting or denying any other testimony; that is, it was practically charging him who bore the testimony with falsehood.

***I John 5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.***

Through His Son, God has given men life, and this life is eternal. In the Son of God, is treasured up, and kept safe, the eternal life of everyone that the Son of God has saved. It has been obtained through Him, and will openly be revealed at His second coming.

*Barnes' Notes on the Bible, I John 5:11  
And this life is in his Son*—Is treasured up in him, or is to be obtained through him. See the John 1:4; John 11:25; John 14:6 notes; Colossians 3:3 note.

***I John 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.***

The entirety of God's eternal life abides in His Son, and there is no means of gaining this spiritual and eternal life apart from Him.

Ultimately, it is a man's faith in, obedience to, and relationship with the Son of God that allows him to receive God's gift of eternal life.

It is God's will that all men might be saved, and he who believes on and trusts in the message of the Son of God, will be.

*Pulpit Commentary, I John 5:12*

Eternal life is not granted to the whole world, or even to all Christians en masse; it is given to individuals, soul by soul, according as each does or does not accept the Son of God.