

have the definite article before them in the Greek New Testament which denotes that the life to which they refer in this verse is eternal life. The Greek phrase $\delta \acute{\epsilon}\chi\omega\nu \tau\acute{o}\nu \upsilon\acute{\iota}\acute{o}\nu$ which is translated "He that hath the Son" should be translated "the one who is having the Son,"¹²⁵ and it refers to the one who is possessing God's Son by believing on Him as God's Son. The Greek phrase $\delta \mu\grave{\eta} \acute{\epsilon}\chi\omega\nu \tau\acute{o}\nu \upsilon\acute{\iota}\acute{o}\nu \tau\omicron\upsilon \theta\epsilon\omicron\upsilon$ which is translated "and he that hath not the Son of God" should be translated "the one who is not having the Son of God,"¹²⁶ and it refers to the one who is not possessing God's Son. The Greek verbs $\acute{\epsilon}\chi\epsilon\iota$ which are translated "hath" in this verse are in the present tense. Thus the assurance which John and the ones to whom he wrote this epistle had that they possessed eternal life was that God's Son was the source of eternal life, and that since God's Son was the source of eternal life, the one who was possessing God's Son by believing on Him as God's Son had eternal life as a present possession, but the one who was not possessing God's Son did not have eternal life as a present possession.

In verse thirteen of this passage the Greek word $\tau\alpha\upsilon\tau\alpha$ which is translated "these things" refers to the things which John wrote in this epistle. The English phrase "that believe on the name of the Son of God" is not in the Greek New Testament.¹²⁷ The Greek conjunction $\epsilon\grave{\nu}\alpha$ which is translated "that" denotes purpose. The Greek verb $\epsilon\iota\sigma\grave{\iota}\tau\epsilon$ which is translated "ye may know" is in the aorist tense, and the aorist in this verb is an effective aorist which means that it emphasizes the end of the action

¹²⁵Nestle, op. cit., p. 606.

¹²⁶Ibid.

¹²⁷Ibid.