2—6. 1 JOHN. 907   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 cometh the world, even our world, even our faith. 5 Who is he   
 Saith, 5 Who is he that) ty, overecometh the world, but ™ he ®}¢cr.»   
 overcometh the world, but ch. 1,   
 he that believeth that Jesus | believeth that Jesus is the Son   
 is the Son of God? ® This| of God ? 6 This is he that came ! by tJotnsix.ss.   
 is he that came by water | water and blood, even Jesus Christ ;   
 and blood, even Jesus   
   
 under his stmggle as a hard one): and ‘Test. which has given rise to more variety   
 the victory which al conquered the of interpretation : none which [on   
 world is this, our faith (the identificati account 6f the apparent importance of the   
 of the victory with the fuith which words interpolated after ver. 7] has been   
 it, is a and emphatic way of the field of so much critical controvers:   
 ing the two inseparably together, so that Complete accounts of both the exposit   
 wlierever there is faith is victory. and the criticism will be found in the re-   
 And this is further expressed by the past cent monographs on the Epistle: more   
 tense here; by which it is signified that especially in that of Disterdieck.   
 the victory is already won: see ch. ii. 13, This (viz. the Person spoken of in the   
 iv. 4). 5.) If it be asked, How does last verse; Jesus. This, which is main-   
 our fitith overcome the world? this verse tained by most Commentators, is denied   
 furnishes the answer; because it brings by Knapp and Huther, who refer this to   
 us into union with Jesus Christ the Son “the Son of God.” “The Son of God is   
 of God, ing us as He is, and partakers he, &e.2” making the proposition assert,   
 of His victory, John xvi. 33, Through the identity of the Son of God with the   
 this belief we are born again as sons of historical Jesus, not the converse. ‘This   
 God; we have Him in us, One greater Hather supports on two grounds: 1) that   
 than he who is in the world, ch. 4 the fact that Jesus came by water and   
 And this conclusion is put in the form blood needed no proof even to Heretics:   
 of a triumphant question: What other 2) that on the ordinary interpretation the   
 person can do it? Who that believes following words, “ Jesus Christ,” become   
 this, can fail to do it? Who is he that altogether superfluous. But to these it is   
 conquereth the world, except he that be- easily replied, 1) that although the fact   
 lieveth that Jesus is the Son of God? might be confessed, that was not confessed   
 By comparing ver. 1 a, we find 1) that to which the bore testimony, viz. that.   
 “the Christ” there answers to “the Sow Jesus who came in the flesh was the Son   
 of God” here; 2) that by the combination, of God: 2) that the appositional clause,   
 of the two verses, we get the proposition «Jesus Christ,” is by no means superfluous,   
 of ver. 4a. being only a solemn renssertion of our   
 6—21.] Tue rnrep anv tas? pivi- Lord’s Person and Office as testified these   
 SON OF THE ErtstzE. This portion falls signs. The main objection to Huther’s   
 naturally into two parts: vv.G—13, and view is, that, as stated by Diisterdieck,   
 yy. 14—21: the former of which treats of it mukes the coming by water and blood,   
 the concluding part of the argument, and which, by the context, is evidently in the   
 the lutter forms the close of tle Epistle. Apostle’s argument, a substantiating con-   
 6—18.] As in the former portions, our sideration, to be merely an exceptional   
 communion with God who is light 5 ff.) one: “this Son of God is Jesus the Christ,   
 was treated, and our birth in righteousness though He came by water and blood.”   
 from God who is righteous [ii. ff.], by Therefore the other interpretation must   
 faith in Jesus the Son of God,—so now we stand fast) is he that came by water and   
 have another most important element of blood (came refers not to the Lord’s birth   
 the Christian life set before us: the testi- in the flesh, but to His open manifestation   
 mony to it arising from that life the of himself before the world. See above, on   
 witness of the spiritual life to its own ch. iv. 2.   
 reality. “This witness rests not on apos- ‘The preposition by, which passes into   
 tolic testimony alone, but on the Holy “in” in the next sentence, is thereby   
 Spirit, which the believer has in himself explained to bear its very usual sense of   
 (ver. 10], and which is testimony through or by means of, us said of that   
 respecting His Son [vv. 9, 10], our which accompanies, as the medium through   
 assuranee that we have eternal life 13]. which, or the element in which. ‘The very   
 ‘Phere is hardly a passage in the New same phrases, “by blood,” and “in bloud,”