912 1 JOHN. Ne   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 anom.vitss of God "hath the witness in t him:   
   
 Son of God hath the wit-   
 “rhe that believeth not God ° hath ness in himself: he that   
 o John ii made him a liar; beeause he hath believeth not God hath   
 eves. not believed in the witness that God made him a liar; because   
 eb. 25, hath borne concerning his Son. he believeth not the record   
 Pp And this is the witness, that that God gave of his Son.   
 God gave to us eternal life, and 11 And this is the record,   
 121 He that that God hath given to us   
 atone hath life is in his Son. life; he that eternal life, and this life   
 hath not the Son of God hath not the is in his Son. ™ He that   
 18 \* These things have I writ- hath the Son hath life ;   
 and he that hath not the   
 sJomnaxat. life, Son of God hath not life.   
 13 These things have I   
   
 17, which God bore witness to, but one hath not believed in (ere, not ouly, hath   
 abiding and present. And these verses not eredited, though that was the more   
 explain to us what that testimony is. He shameful rejection of God’s word : but now   
 that believeth in the Son of God hath the the full rejection—the refusal to beliene   
 testimony (just spoken of; the testimony in, cast himself on God’s testimony) the   
 of God) in him (i.e. in himself. The two testimony which God hath testified con-   
 readings do not differ in sense. The object cerning His Son,   
 of the divine testimony being, to produce 11.] Wherein this testimony consists.   
 faith in Christ, the Apostle takes him in And ‘the testimony (just spoken of) is   
 whom it has wrought this its effect, one this, that (consists in this, namely, that   
 who habitually believes in the Son of God, +++.) God gave (not, as A. V., “hath   
 and says of such an one that he possesses given.” This is of especial importance   
 the testimony in himself. What it is, he here, where not the endurance of 2 state,   
 does not plainly say till below, ver. 11. hut the fact of the gift having been once   
 But easily enough here we can syntheti- made, is brought out. ‘The present assu-   
 cally put together and conjecture of what rance of our possessing this gift follows in   
 testimony it is that he is speaking: the the next clause, and in ver. 12) to us (not   
 rit by whom we are born again to eter- decreed, or promised, but gave, absolutely)   
 nal Life, the water of baptisin by which eternal life, and (this clause dows not de-   
 the new birth is brought to pass in us by pend on “ this is the witness, that   
 the power of the Holy Ghost [John iii. 8, but ranges with that clause: thi   
 ‘Titus iii. the Blood of Jesus by which witness, Ge. ; and this life is, &c.”) this   
 we have reconciliation with God, and pi life is in His Son (is in Him essentially   
 fication from our sins eh. i. 7, ii. and [John i. 4, xi. xiv. 6], bodily [Col. ii,   
 eternal life [Jobn vi. 53 ff.],—these three §], energetically [2 Tim. i. i   
 all contribute to and make up our faith in again, as ever in this Epistle, we have to   
 Christ, and so compose that testimony, guard against the evasive and rationalistic   
 which the Apostle designates in ver. 11 by interpretations of the Socinians, that “the   
 the shorter term which comprehends them reason of our getting eternal life from God   
 all): he that believeth not God (St. John, is found in Jesus Himself” [so Socinns] :   
 as so frequently, proceeds to put his pro- that in is put for “dy,” and is for “hap-   
 position in the strongest light by bringing pens” [so Grotius]).   
 out the opposite to it. The believing 12.] Conclusion of the whole argument   
 simply is wholly different from \* believing from yer. 6: dependent on the lust clause   
 on” above. That is the resting trust of of ver. 11, and carrying it on a step fur-   
 faith: this the mero first step of giving ther, even to the absolute identity as matter   
 credit to a witness. And thus it is itly of possession for the believer, of the Son of   
 assumed that one who does not believe in God, and eternal life. He that hath the   
 the Son of God, gives no credit to God Son, hath the life: he that hath not the   
 Himself) hath made Him a liar (perfect Son'of God, the life hath he not. First   
 tense, because the state of discredit implies notice the diction and arrangement, on   
 a definite rejection still continuing. On which Bengel has well remarked, “The   
 the expression, see ch. i, 10), because he verse has two members: in the former \*of