6 1 JOHN. 909   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 beareth witness, because Spirit is that which beareth wit-   
 the Spirit is truth. 7 For ness, beeause the Spirit is the truth.   
 there are three that bear 7¥or they that bear witness f are ¢ the swords   
 heaven, the   
 Father, are and the Ghost: and these century); the Greek thirce the ancient   
 ‘and of the Fathere. See   
   
 ‘The Lord's baptism, of itself, was indeed Christ (1 Cor. §. 23): but a more definite   
 rather a result than a proof of His Mes- explanation than this is required. And   
 siahship: but in it, taking St. John’s ac- those can hardly be wrong, who find it in   
 count only, a testimony to His divine such words as those of the Baptist in Jolm   
 Sonship was given, by which the Baptist i. 25, “I baptize with (in) water, but   
 knew Him to be the Son of God: “J have there standeth one among you whom ye   
 seen, and have borne witness, that this is Kuow not :” compare the emphatic rep   
 the Son of God,” are his words, John i, tions below, ver. 31, “I came baptizing   
 34; and when that blood was poured from with (in) water ;” and ver. 38, He that   
 His “riven side,” he that saw it ayain sent me to baptize with (in) water.” The   
 uses the same formula, “Je that hath baptism of Jesus was not one of water   
 seen it hath borne witness.” It cannot only, but one of blood,—\* behold the Lamb   
 be that the word witness being thus re- of God”—and something more than that   
 ferred to two definite points of our Lord’s which follows in the next clause): and the   
 life, not apply to these two, con- Spirit is that which witnesseth, because   
 nected as they are with water and blood the Spirit is the truth (that   
 here meutioned, and associated by St. John plained by the next verse, the Spi   
 himself with the remarkable word bath additional witness, besides those already   
 borne witness (ver. 9) in the perfect mentioned to the Messiahship of Jesus,   
 tense, of an abiding witness in both cases. and in that, to the eternal life which God   
 But these past facts in the Lord’s life has given us in Him. Some have thought   
 are this abiding testimony to us, by virtue that because should be “that :”” the same   
 of the permanent application to us of their Greek word signifying hoth these. But   
 cleansing and atoning power. And thus it is not to the faet that the Spirit is   
 both our canons are satisfied, which cer- truth, that the Spirit gives witness : but   
 tainly is not the case in Diisterdieck’s it is the fact that He is the truth, which   
 interpretation, though they were laid makes Him so weighty a witness; which   
 down by himself), Jesus Christ (see above makes the giving of witness so especially   
 on this, In all the places where St. John His office.   
 uses this Name, it las a solemn meaning, Very various however have been the   
 and is by the emphasis thus thrown on meanings here given to the Spirit, One   
 the official designation of our Lord, nearly view understands, the spirit of our Lord,   
 equivalent to “Jesus the Christ.” Com- which He when dying commended into   
 re John i. 17, xvii. 3: 1 John i. 3, 7, His Father’s hands, Another, explaining   
 1, ili, 23, iv. 2, 20: 2 John 3, 7): water and blood of the two Sacraments of   
 not in the water only, but in the water Baptism and the Lord’s Supper, sees in   
 and in the blood (in, sce above on by. the Spirit, in connexion with John xx. 22   
 ‘The sense of the two is there shewn to be ff, a third of absolution, Others   
 closely allied, in giving rather the “ele- regard it as equivalent to the spiritual   
 ment in which,” by, the inedium through man, i.e. St. himself. Others again   
 which. The definite article before each regard it as equivalent to God—and the   
 word shews that they are well-known and occasion of the testimony to be the Resur-   
 solemn ideas. It is inserted not as matter rection, when our Lord rose with Div   
 of but as giving solemnity. power. The Socinian Commentators in-   
 But why has the Apostle added this terpret it of the divine power by whi   
 sentence? It has been thought that it is Christ wrought His miracles. But this,   
 to give Christ the preference over Moses, as well as Bede’s interpretation, that the   
 who eame only by water (1 Cor. x. 2), and Spirit which descended on the Lord at His   
 Aaron, who eae only by blood (of sacri- baptism is meant, inasmuch as it testified   
 fice), whereas Christ united both. But to His being the true Son of God, fuils,   
 this is too far-fetched. Another opinion giving no present abiding testimony such   
 again regards the words as directed as the context requires. Others again un-   
 against those who despised the Cross of dorstand by it the ministry of the word.