910 1 JOHN. Vv.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 three, § the spirit, and the water, record in heaven, the Fa-   
 and the blood: and the three agree ther, the Word, and the   
 Holy Ghost ; and these   
 three are one. 8And there   
   
   
 ‘Most of these understand the Spirit here ward witness of His Spirit, which He hath   
 and in ver. 8 differently. But nothing given us),   
 ean be plainer than that we must not The question of the genuineness of the   
 alter the meaning, where the word for words read in the received text at the end   
 binds together the sentences so closely. of ver. 7 is discussed, as far as external   
 ‘The above interpretations failing to give grounds are concerned, in the Digest in   
 any satisfaetory account of the text, we my Greek Test.; and it may there be   
 recur to the simple and obvious meaning, seen, that unless pure caprice is to be   
 the Holy Spirit. And it scems fully to followed in the criticism of the sacred   
 satisfy all the requirements of the passage. text, there is not the shadow of a reason   
 The Holy Spirit is He, who testifies of for supposing them genuine. Even the   
 Christ [John xv. 26], who glorifies Him, supposed citations of them in early Latin   
 and shows of the things which belong to Fathers have now, on closer examination,   
 Him [John xvi. 14]. It is by the pos- disappeared.— remains to be   
 session of Him that we know that we have said on internal grounds, on which we   
 Christ [ch. iii, 24], And the following have full right to enter, now that the   
 clause, “because the Spirit the Truth,” other is secured. And on these grounds   
 exactly agrees with this. He is the abso- it must appear, on any fair and unpre-   
 lute truth [John xiv. 17, xv. 26], leading Judiced consideration, that the words are   
 into all the truth [John xvi. 13 f.]. And 1) alien from the context: 2) in them-   
 in this consists all-importance and the selves incoherent, and betraying another   
 infallibility of witness). 7.] “John hand than the Apostle’s. For 1) the con-   
 here renders a reason why he spoke not of text, as above explained, is employed in   
 the Spirit only, who has the chief autho- setting forth the reality of the substance   
 rity in this matter, but also of the water of the faith which overcomes the world.   
 and the blood, because in them also there even of our eternal life in Jesus the Son of   
 is no small credit due to testimony, and God. And this is shewn by a threefold   
 the teruary nnmber is in case of wit- testimony, subsisting in the revelation of   
 nesses the most complete.” Grotius. For the Lord Himself, and subsisting in us   
 (that this, and not “decause,” is the cor- His people. And this testimony is the   
 rect English reading, see my Greek Test.) water of baptism, the blood of atonement,   
 those who bear witness are three (the the Spirit of trath, concurrent in their   
 three are considered as living and speak- witness to the one fact that He is the Son   
 ing witnesses ; hence we have the masculine of God, and that we have eternal life in   
 form in the original. By being three, Him. Now between two steps of this   
 they falfil requirements of the Law as argument,—not as a mere analogy re-   
 to full testimony: Deut. xvii. 6, xix. ferred to at its conclusion,—insert the   
 Matt. xviii. 16, 2 Cor. xiii, the Spirit, words “for there are three that bear   
 and the and the blood (now, the witness in heaven, the Father, the Word,   
 Spirit is put first : not without reason, and the Holy Spirit: and these three are   
 ‘The Spirit is, of the three, the only living one,” and who can fail to see, pi   
 and active witness, properly speaking: dice have blinded his eyes, that the con-   
 besides, the water and the blood are no text is disturbed by the introduction of an   
 witnesses without Him, whereas He is in- irrelevant matter? Consequently, Bengel,   
 dependent of them, testifying both in the one of the most strennous upholders of the   
 und out of them), and the three coneur in words, is obliged tamely to take refuge in   
 one (contribute to one and the same re- the transposition of vv. 7 and 8 (which   
 sult: viz. the truth that Jesus is the was perhaps the original form of its i   
 Christ, and that we have life in Him. sertion in the vulgate), so as to bring into   
 And this their one testimony is given by treatment the matter in hand, before the   
 the purification in the water of baptism illustration of it introduced. But. even   
 into His name, John iii. 5: by the conti- suppose this could be done ; what kind of   
 nual cleansing from all sin which we enjoy illustration is it? What is it to which