6.   
  
**all flesh** is not only ‘all mankind,’  
but (see Gen. vii. 15, 16, 21) *all that has  
life*, all that is subject to death, all that is  
cursed on account of sin. But of this all,  
*mankind* is the head and crown, and in the  
*full* blessings of the Lordship of Christ  
mankind only can participate. *All flesh*  
is given by the Father, from before  
the foundation of the world, to Christ;  
the *whole creation* is His to rule, His to  
judge, by virtue of His being, in the root  
of that human nature, to which   
sovereignty over the world was given, THE  
SECOND AND RIGHTEOUS ADAM.  
  
  
But in this wide gift, there is a *more*  
*special gift*,—**whatsoever thou hast given**  
him in the stricter sense,—*the chosen*, they  
who believe on Him. And to them, and  
them only, He imparts the further and  
ineffable gift consequent on union with  
Him their God in the Spirit,—viz. ETERNAL LIFE   
(compare ch. v. 26, 27 ; also vi.  
37).   
  
**3.**] See a similar definition of a  
term just used, in ch, iii. 19.   
  
**this**IS **life eternal**, not *is the way to it*. The  
knowledge spoken of is no mere head or  
heart knowledge,—the mere information  
of the mind, or excitation of the feelings,  
—but that living reality of knowledge and  
personal realization,—that oneness in will  
with God, and partaking of His nature,  
which IS itself life eternal:—the knowledge,   
love, enjoyment, of Him who is infinite,   
being themselves infinite. “The  
beginning of life is the result of the   
participation of God: and participation of  
God is the knowing God and enjoying His  
goodness.” Irenæus. The Latin Fathers,  
Augustine, Ambrose, and Hilary, anxious  
to avoid the inference unwarrantably drawn  
by some from this verse against the Godhead   
of Christ, tried to arrange it thus:  
“*that they might know Thee, and Jesus  
Christ whom Thou didst send*, (to be) *the  
only true God*.” But this treatment of  
the original is inadmissible. Others, as  
Chrysostom and Euthymius, construing  
rightly, yet regarded Jesus Christ as included   
in the words “*the only true God*.”  
But all such violences to the text are  
unnecessary. For, first, the very juxtaposition   
of Jesus Christ here with the  
Father, and the *knowledge of both* being  
defined to be eternal life, is a proof, by  
implication, of the Godhead of the former.  
The knowledge of *God and a creature*  
could not be eternal life, and the juxtaposition   
of the two would be inconceivable.  
Secondly, the words **whom Thou didst**  
**send** most distinctly express the *coming  
forth* from God, ver. 8—imply the *unity*  
expressed in ver. 22, and cannot, in connexion   
with what follows, possibly be   
understood in a Socinian, or an Arian sense.  
I do not scruple to use and preach on the  
verse as a plain proof of the co-equality of  
the Lord Jesus in the Godhead.   
  
A  
difficulty has been found in the use of the  
name JESUS CHRIST *by the Lord Himself* :—and   
inferences have been hence  
made that we have *St. John’s own language*   
here:—but surely without any  
ground. He who said “ *Thy Son*,” ver. 1,  
might well here, before the change to the  
first person in ver. 4, use that prophetic  
Name JESUS, which had been divinely  
given Him as the Saviour of men, and its  
weighty adjunct CHRIST, in which Names  
are all the hidden treasures of that   
knowledge of which He here speaks. And as to  
the later use of the two names together  
having led to their insertion here by the  
Apostle,—what if *the converse were the  
case*, and this solemn use of them by our  
Lord had given occasion to their subsequent   
use by the Church? This is to me  
much more probable than the other.  
  
  
**4, 5.**] The past tenses are anticipatory.  
The past tenses are, in the original, inde-  
finite; **I glorified Thee ...I finished...**  
Our Lord stands by anticipation at the  
end of His accomplished course, and looks  
back on it all as past, as historically  
gathered up in one act. In English we