is, they who do believe on Him, come  
out and are separated from the world: so  
that our proposition here remains strictly  
true: the *world* is the negation of faith in  
Him, and as such lies in the wicked one,  
His adversary).

**20.**] Yet another **we know:**  
and that in general, as summing  
up all, the certainty to us of the Son of  
God haying come, and g given us the  
knowledge of God, and of our being in  
Him: and the formal inclusion, in this one  
fact, of knowledge of the true God here,  
and life everlasting hereafter. **Moreover**  
(closes off and sums up all, This not  
ng seen, it has been altered to *“and,”*  
as there appeared to be no contrast  
with the preceding) **we know that the  
Son of God is come** (the incarnation,  
and work, and abiding presence, of the  
Son of God, is to us a living fact. HE  
IS HERE—all is full of Him—“*the Master  
is come, and calleth for thee*”), **and hath  
given** (it is the Son of God who is to us  
the bestower of this knowledge, see ver.  
13: it is He who is here at the end of the  
Epistle made prominent, as it is He who is  
to us eternal life, and he who hath Him  
hath the Father) **to us** [**an**] **understanding**   
(by **understanding** is meant the divinely   
empowered inner sense by which we  
judge of things divine. It is not the wisdom   
or judgment *itself*, but the faculty  
capable of attaining to it. Compare John  
i. 12, 18, xvii. 2 f., 6 f., 25 f., 2 Cor. iv. 6,  
Eph. i. 18), **that we know** (**that we know**  
must bear a sort of pregnant sense, of a  
purpose accomplished or at least secured)  
**the true One** (i.e. God: compare John  
xvii. 3, “*that they may know Thee* **the  
only true God**.” The adjective **true** is  
not subjective, but objective, in the sense  
of *genuine*, in distinction from every  
fictitious god. And thus the way is prepared   
for the warning against all false  
gods, ver. 21); **and we are** (again, as in  
vv. 18, 19, this second member is an independent   
proposition, not dependent on the  
“*that*”) **in** (see above, on “*lieth in,*” ver.  
19) **the true One** (viz. God, as above), **in  
His Son Jesus Christ** (i.e. by virtue of our  
being in His Son Jesus Christ: this second  
**in** is not in apposition with, but explanatory  
of the former). **This** (viz. God the Father:  
**the true One**, who has been twice spoken of  
see below) **is the true God, and eternal life.**  
There has been great controversy, carried  
on principally from doctrinal interests, respecting   
the reference of the word **this**:  
whether it is to be understood as above, or  
of His Son Jesus Christ, just mentioned.  
The Fathers who were engaged against  
Arian error, and most of the orthodox expositors   
since, regarding the passage as a  
precious testimony for the Godhead of the  
Son, have maintained this latter view, rather   
doctrinally than exegetically. One of  
the principal Socinianizing expositors, even  
Episcopins, takes this view, not being able  
to bear the caprice and tortuousness of the  
Socinian exegesis. The opposite doctrinal  
interest has led many of those who deny  
this application. To these have succeeded  
another set of expositors with whom not  
doctrinal but exegetical considerations have  
been paramount.

The grounds on which the application to  
Christ is rested are mainly the following:  
1) that the pronoun **this** most naturally  
refers to the last-mentioned substantive:  
2) that **eternal life**, as a predicate, more  
naturally belongs to the Son than to the  
Father: 3) that the sentence, if understood   
of God the Father, would be aimless,  
and tautological. But to these it has been  
well and decisively answered by Lücke and  
Düsterdicck, 1) that “*this*” more than  
once in St. John belongs not to the nearest,  
substantive, but to the principal one in the  
foregoing sentence, e.g. in ch. ii, 22 and  
in 2 John 7: and that the subject of the  
whole here has been the Father, who is the  
true One of the last verse, and the Son  
is referred back to Him as “**His** Son,”  
thereby keeping *Him*, as the primary subject,   
before the mind. 2) that as little  
can “*eternal life*” be am actual predicate  
of Christ as of the Father. He is indeed  
“*the life,*” ch. i, 2, but not “**eternal** life.”