ST. JOHN. XVII.   
   
 eternal life toas many °as thou hast given him. ® And ® this   
 is life eternal, i that they might know thee \*the only true   
   
 4. God, and k Jesus Christ,‘ whom thou hast sent. 461 J have   
 9. glorified thee on the earth: "1 J have finished the work   
   
 iwhich thou ™gavest me to do. 5 And now, O Father,   
 h ch. $4: v.86: xix. 30. ich. 31: xv.   
 i ender, for perspicuity, to know.   
 K render, him whom thou didst send, even Jesus Christ.   
 1 literally, I glorified ....I finished : see note.   
 ™ render, hast given. But in all three places there is some uncertainty about   
   
 the reading.   
   
 6. all flesh is not only ‘all rightly, yet regarded Jesus Christ as in-   
 but (see Gen. vii. 15, 16, 21) all that has cluded in the words “the only true God.”   
 life, that is subject to death, all is But all snch violences to the text are   
 cursed on account of sin. But of this all, unnecessary. For, first, the very juxta-   
 mankind is the head and crown, and in the position of Jesus Christ here with the   
 full blessings of the Lordship of Christ Father, and the knowledge of both being   
 mankind only can participate. All flesh defined to be eternal life, is a proof, by   
 is given by the Father, from before implication, of the Godhead of the former.   
 the foundation of the world, to Christ; The knowledge of God and a@ creature   
 the whole creation is His to rule, His to could not be eternal life, and the juxta-   
 judge, by virtue of His being, in the root position of the two would be inconceivable.   
 of that human nature, to which sove- Secondly, the words whom Thou didst   
 reignty over the world was given, THE send most distinctly express the coming   
 SECOND AND RIGHTEOUS ADAM. forth from God, ver. 8—imply the unity   
 But in this wide gift, there is a more expressed in ver. 22, and cannot, in eon-   
 special gift,—whatsoever thou hast given nexion with what follows, possibly be un-   
 him in the stricter sense,—the chosen, they derstood in a Socinian, or an Arian sense.   
 who believe on Him. And to them, and I do not seruple to use and preach on the   
 them only, He imparts the further and verse as a plain proof of the eo-equality of   
 ineffable gift consequent on union with the Lord Jesus in the Godhead. A   
 Him their God in the Spirit,—viz. rTER- difficulty has been found in the use of the   
 NAL LIFE (compare ch. v. 26, 27 ; also vi. name Jesus Curist by the Lord Him-   
 37). 3.] See a similar definition of self :—and inferences have been hence   
 term just used, in ch, iii. 19. this made that we have S¢. John’s own lan-   
 1s life eternal, not is the way to it. The guage here:—but surely without any   
 knowledge spoken of is no mere head or ground. He who said “ Thy Son,” ver. 1,   
 heart knowledge,—the mere information might well here, before the change to the   
 of the mind, or excitation of the feelings, first person in ver. 4, use that prophetic   
 —bnt that living reality of knowledge and Name Jxsvs, which had been divinely   
 personal realization,—that oneness in will given Him as the Saviour of men, and its   
 with God, and partaking of His nature, weighty adjunct Curisr, in which Names   
 which 1s itself life eternal:—the know- are all the hidden treasures of that know-   
 ledge, love, enjoyment, of Him who is in- ledge of which He here speaks. And as to   
 finite, being themselves infinite. ‘The the later use of the two names together   
 beginning of life is the result of the par- having led to their insertion here by the   
 ticipation of God: and participation of Apostle,—what if the converse were the   
 God is the knowing God and enjoying His case, and this solemn use of them by our   
 goodness.” Irenwus. The Latin Fathers, Lord had given occasion to their subse-   
 Augustine, Ambrose, and Hilary, anxious quent use by the Church? This is to me   
 to avoid the inference unwarrantably drawn much more probable than the other.   
 by some froin this verse against the God- 4, 5.] The past tenses are anticipatory.   
 head of Christ, tried to arrange it thus: The past tenscs are, in the original, inde-   
 “that they might know Thee, and Jesus finite; I glorified Thee ...I finished...   
 Christ whom Thou didst send, (to he) the Our Lord stands by anticipation at the   
 only true God.” But this treatment of end of His accomplished course, and looks   
 the original is inadmissible. Others, as back on it all as past, as historically   
 Chrysostom and Euthymius, construing gathered up in one act. In English we