1 JOUN. Wo   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 know that the Son of God is come,   
 and ¢hath given us an understand- is come, and hath given us   
 e Luke xxiv. ing, ‘that we know the true One ;) an understanding, that we   
 rn may know him that is true,   
 f John xvii.3. we are in the true One, in is Ca even én his Son Jesus   
 Christ. This is the true   
 elatzo® Son Jesus Christ. £ This is the true God, and eternal life.   
 °°" God, and eternal life. 21 Little |21 Little children, keep   
 x, ix-5. Tim, iii.10, ii.19, Heb. 8, byer. 11-13.   
 Kets xx.   
   
 is, they who do believe on Him, come His Son Jesus Christ (i. e. by   
 out and a so being in His Son Jesus Christ: this second   
 iat our propo-ition here remains strictly in is not in with, but explanatory   
 the world is the negation of faith in of the former). This (viz, God the Father:   
 such lies in the wicked one, the true One, who has heen twice spoken of   
 20.] Yet another we sce below) is the true God, and eternal life.   
 in general, as sumy ‘There has been great controversy, carried   
 up all, the certainty to us of the Son of on principally from doctrinal interests, re-   
 God haying come, and g given us the specting the reference of the word this:   
 knowledge of God, and of our being in whether it is to be understood as above, or   
 Him: and the formal inclusion, in this one of His Son Jesus Christ, just mentioned.   
 fact, of knowledge of the true God here, The Fathers who were cngaged against   
 and life everlasting hereafter, Moreover Arian error, and most of the orthodox ex:   
 es off and sums up all, This not positors since, regarding the passage as a   
 ng seen, it has been altered to “and,” precious testimony for the Godhead of the   
 as there appeared to be no contrast Son, have maintained this latter view, ra-   
 with the preceding) we know that the ther doctrinally than exegetically. One of   
 Son of God is come (the incarnation, the prineipal Socini ig expositors,   
 and work, and abiding presence, of the Episcopins, takes this view, not being able   
 Son of God, is to us a living fact. HE to bear the caprice and tortuousness of the   
 Is UERE—all is full of the Master Socinian exegesis. ‘The opposite doctrinal   
 is come, and calleth for thee”), and hath interest \_has led many of those who deny   
 given (it is the Son of God who is to us this application. To these have succeeded   
 the bestower of this knowledge, see ver. another set of expositors with whom not   
 13: it is He who is here at the eud of the doctrinal but exegetical considerations have   
 Epistle made prominent, as it is He who is been paramount.   
 to us eternal lite, he who bath Him ‘The grounds on which the application to   
 lath the Father) to ns [an] understand- Christ is rested are mainly the following:   
 ing (by understanding is icant the di- the pronoun this most naturally   
 rely empowered inner sense hy which we refers to the last-mentioned substantive:   
 judge of things divine, It is not the wis- 2) that eternal life, as a predicate, more   
 dom or judgment itself, but the faculty naturally belongs to the Son than to the   
 capable of attaining may Compare John Father: 3) that the sentence, if under-   
 only 18, xvii. 2f,, f,, adjective true 6, stood of God the Father, would be aimless,   
 not subjective, but objective, in we know and tautological. But to these it has been   
 must genuine, sort of thus the way is every well and de ly answered by Liieke and   
 purpose for the warning at least. secured) Diisterdicck, 1) ‘that “this” more than   
 the true One and God: are (again, as in once in St. John belongs not to the nearest,   
 Wv. 18, 19, this second member is an inde- substantive, but to the principal one the   
 pendent proposition, not dependent on the foregoing sentence, ¢. g. in ch. ii, 22 and   
 “ that”) in (see above, on “ lieth in,” ver. in 2 John nid that the subject of the   
 19) the true One (viz. God, ns above), in 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 sub-   
 ject, 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, but not “eternal life.”