

gin). But the words are characteristic of St. John (comp. especially chap. 12. 46), and always apply to Christ. **True.** Two Greek words are translated "true," one meaning "truthful," true in word; the other, "real, genuine," true in fact and life. This latter word is thoroughly Johannine. Here the "real Light" is contrasted with lights that reflect him. **Every.** Conscience is a universal possession, though men may quench it. The fact that John himself was one of the illuminated connects this verse with the last. **Coming.** From the beginning he was thus "coming," even as "the light of dawn, which shineth more and more unto the perfect day." **World.** Another Johannine word denoting the world as apart from God. To a less extent we find it in St. Paul, also in St. James and St. Peter.

10. Was in. As preserver of creation.

11. A new subject, the manifestation to Israel. **Came.** At the epoch of the incarnation. "He that cometh" was the favorite Jewish title for Messiah. **His own** (home). "Jehovah's land" (Hos. 9. 3, etc.). Compare "the things" (that is, house) "of my Father" (Luke 2. 49).

12. To them. Primarily the faithful Israelites, but the close of the sentence makes the spiritual Israel their heirs. **The right.** Once the exclusive privilege of Israel as a nation (Exod. 4. 22), it passes to individuals of every nation. The "right" is to claim adoption as "sons," which places them in the potential union with Christ that makes them "children." The latter word shows that community of nature, not mere legal position, is the prize which man may win. Comp. 1 John 3. 1. **Believe on.** Contrast "believe the name" (1 John 3. 23). This means to accept as true the revelation of "Christ" or "the Word;" the former is to cast one's self on it as a saving truth. Note the tense; so long as they believe they are "children." **Name.** In this context, "the revelation of the incarnate Word." To "believe on Jesus" is a higher stage. See chap. 2. 23, 24.

13. Begotten. Comp. 1 John *passim*, Jas. 1. 18; 1 Pet. 1. 3, 23. We must closely connect chap. 3. 3, showing that to be "begotten anew" is the result of faith which unites man with Christ. **Bloods.** The peculiar plural denotes, perhaps, the many races which believed themselves born to privilege. Comp. chap. 8. 33-44. The three clauses, rising in definiteness, express the opposite of the fourth clause with emphasis. **Flesh.** Human nature generally, connoting its sinfulness, but not necessarily. **Man.** The individual father.

14. Comp. 1 John 4. 2; 2 John 7. The remaining verses describe "the incarnation as apprehended by personal experience" (W.). **Became flesh.** "Assumed human nature," permanently, without, however, losing his divine nature. The Man was always God, though he "emptied himself" of divine attributes inconsis-

ent with living on earth as a man. **Tabernacled.** Rev. 21. 3. The image is from the "tent of meeting" in the wilderness, where Jehovah's glory dwelt in the midst of his people. **We beheld.** As in 1 John 1. 1, the apostle strongly insists on his being an eye-witness. The verb denotes prolonged contemplation. In the parenthesis St. John is, so to speak, taking an external view of the sentence he has just written, and pauses to corroborate the stupendous truth from his own experience. **Glory,** when predicated of God or Christ, means really the manifestation of him as he is. The meaning here is wider than in 2 Pet. 1. 17. St. John sees his divinest "glory" in the Cross (chap. 12. 23, 28, 32), and was doubtless thinking mostly here of the "non-miraculous" (!) in his life. **An only begotten from a father.** Indisputably the right translation. The dignity of a king's only son is at once derived from his father and of the same kind as his; as his father's envoy he comes with all the paternal authority concentrated in himself. This is a parable of the dignity of the Word. **Full.** To be joined, of course, with "the Word." He is full of "grace and truth" just as the Father "is love" and "is light"—attributes essentially the same. Comp. Exod. 34. 6; Psa. 25. 10; 40. 10, etc.

15. The witness of prophecy is again called in here to attest the earthly mission of the eternal Word. The verse is parenthetical. **Benareth.** Present for "he being dead yet speaketh." His message comes with the herald's "cry." (**This was he that said.**) This strongly attested but not quite certain reading emphasizes the fact that John, the greatest of prophets, placed Jesus so far above himself. The ordinary reading recalls a saying like Matt. 3. 11, but spoken after Christ's appearance. **Become before me.** In dignity. **He was.** Comp. chap. 8. 58. **First in regard of me.** "First" is absolute, like Rev. 1. 17; then to it, almost as an afterthought, is added the word describing John's position.

16. For. Following on verse 14. **Fullness.** The word and the teaching are characteristic of St. Paul. Comp. Col. 1. 19, and 2. 9; Eph. 1. 23, etc. Every attribute with which God can bless man is concentrated in Jesus. He is "fully" God, even in his humiliation. Those who have tasted that inexhaustible grace can testify as in verse 14. **We all.** The body of Christian believers in all ages. **Grace for grace.** The reward of a faithful use of the grace given is another outpouring, richer than before. Eph. 3. 19, is the climax of such experience.

17. For. Verses 16 and 17 are parallel proofs of verse 14. **Law.** There is a fourfold contrast: (1) Law only convicted the sinner, "grace" redeemed him (Rom. 5-7). (2) Law was an imperfect, "truth" a perfect, revelation. (3) Law was God's "gift" to men; the Gospel, God's "becom-