

"Which lighteth every man." Perhaps, as Godet, "enlightening every man, illuminating him by the sublime intuition of the good, the beautiful and the true."

V. 10. "And the world knew him not." Not even the intelligent world, the world of men, to whom light had once been given, recognized their Creator when He came.

V. 11. "His own." In the first clause, the Greek words "his own" are neuter plural, literally "his own things." The land, the city, the temple, the institutions, the people were all chosen and appointed by God, God's own. (Ex. 19: 5; Deut. 7: 6; Matt. 21: 33, etc.)

"He was in" the world; but to his own he "came" in a special way.

"His own." In the second clause, the words are masculine plural, "His own people" "received him not," although they knew who He was; as in the parable, Matt. 21: 38.

V. 12. "As many as received him." There were individuals who received Him.

"Power."—(Margin and R.V. "right.") The word signifies right, title or warrant, and this carrying with it the power.

Note how man's act and God's power are conjoined. They became children of God when they believed. Their faith was their own, and yet faith is the gift of God (Eph. 2: 8) and the new birth into God's family was the result of God's will and power (v. 13) (cf. Phil. 2: 12, 13).

V. 13. "Not of blood... flesh... man." In the new birth there is no question of descent as from Abraham or of any human relationship. All is at first hand from God.

V. 14. The great fact already stated—the coming of the Eternal Word into the world, is now more fully declared. (Note the parenthesis in the mid-

dle of the verse. "Full of grace and truth" refers not to "the Father" or "glory" but to "the Word." We shall discuss the rest of the verse first, the parenthesis later).

"The Word was made flesh." (R.V. "became flesh.") The great doctrine of the Incarnation. In "becoming" flesh He did not cease to be what He was before. "He was, and continueth to be, God and man, in two distinct natures and one person." The word "flesh," whilst making clear the fact that He possessed a "true body," must not be taken to exclude the "reasonable soul" which was also His. It expresses the totality of man.

"Dwelt among us." Literally "tabernacled," tented, as did Jehovah amongst His people in the wilderness.

"Full of grace and truth." The words correspond nearly to the O. T. expressions "mercy and faithfulness." How wonderfully these are set forth in Jesus Christ! The grace, the mercy, which purposes and plans the welfare of man; the truth, the faithfulness, which brings these purposes to fulfilment.

"We beheld his glory." This is John's personal testimony to the truth just set forth (cf. 1 John 1: 1, 2). Let no one doubt that the Word became flesh: "We beheld his glory," the glory of His personality and character. There was no mistake. He was truly nothing else and nothing less than that Eternal Word, that True Light, which John and his fellow disciples took Him to be; for His glory was "as of the only begotten from the Father."

"His glory." All the greatness and goodness which He manifested. God's glory is the sum of His attributes. (See Shorter Catechism, Ques. 4.)

"The only begotten." See Luke 1: 35.

ILLUSTRATION AND APPLICATION

"In the beginning was the Word," v. 1. How majestically this Gospel opens! There is no attempt at argument. It is revelation pure and simple. Argument comes later on. The words that He spoke and the things that He did are the arguments, and they were written down "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." (Ch. 20: 31.) The opening sentences are the sum of what John learned at the

mouth of his Divine Master, and of what the Holy Spirit, given in full measure on that Master's departure, had further revealed to him

"All things were made by him," v. 3. Read the words slowly. Let them sink in. Follow Him in thought in His great creative acts. The Almighty and, if mighty in making, also "mighty to save." There is a little glimpse given, too, into the chambers of His heart. He made all things, therefore they are precious to Him. He will not