**5.]** As *light* and *life* are closely connected  
ideas, so are *death* and *darkness*. The  
whole world, lying in death and in darkness,   
is the **darkness** here spoken of :—not  
merely the “*darkened*” (Eph. iv. 18; see  
Eph. v. 7, 8), but the *whole mass*, with the  
sole exception (see below, ver. 12) of “*as  
many as received Him*” (compare ch. iii.  
19; 1 John v. 19).

This **shineth**not merely the historical present, but describes   
the whole process of the light of  
life in the Eternal Word shining in this  
evil and dark world; both by the O. T.  
revelations, and (see ch. x. 16; xi. 52) by  
all the scattered fragments of light glittering  
among the thick darkness of heathendom.

**and the darkness comprehended**(understood, apprehended) **it not**]  
That this is the meaning, will be clear  
from the context. St. John states here as  
*a general fact*, what he afterwards states of  
the appearance of the Incarnate Word to  
the chosen people, ver. 11. The sentences  
are strictly parallel. “*The light shineth  
in the darkness*” is parallel to “ *He came  
to his own*,” and “ *the darkness comprehended   
it not*” is parallel to “ *His own  
received him not*.” In the first, he is  
speaking of the *whole shining of this light  
over the world* ; in the second, of its *historical  
manifestation to the Jews*. In both  
cases, *the Divine Word was rejected*.

**received** is used in the second case as expressing  
the personal assumption to oneself.  
as a friend or companion.

Lücke observes, that the almost tragic tone of  
this verse is prevalent through the Gospel  
of St. John and his first epistle, see ch. iii.  
19; xii. 37 ff. al. : and is occasionally found  
in St. Paul also; see Rom. i. 18 ff.

The connexion of the two members of our  
verse by and is not, “The Light shineth  
in the darkness, *and therefore* (i.e. because  
darkness is the opposition to light,  
and they exclude one another) the darkness  
comprehended it not;” but, “The  
Light shineth in the darkness, *and yet*(notwithstanding that the effect of light

in darkness is so great and immediate in  
the physical world) the darkness comprehended  
it not :” see “*and*” below, ver. 11.

**6—18.] THE MANIFESTATION AND  
WORKING OF THE DIVINE WORD, JESUS   
CHRIST, THE SON OF GOD, INCARNATE  
IN OUR FLESH.**

**6.]** The Evangelist  
now passes to the *historic manifestation*of the Word. “In passing to the manifestation   
of the Son, what other beginning  
should he have fixed on, but the matters  
concerning John?” Theodore of Mopsuestia.   
He *enunciates* briefly in these  
verses 6,7, what he afterwards, vv. 19—86,   
narrates with historical detail.

**There was** does not belong to **sent**, but  
to **a man**: “*There was a man, sent  
from God*.” In **sent from God** we have  
possibly a reference to Mal. iii. 1.

**7.]** The purpose of John’s coming was to  
*bear witness to a fact*, which fact (ver.  
33) was made known to him by divine  
revelation. We must not render, as A. V.,  
‘*for a witness*, but **for witness** or **for  
testimony**, for the purpose of bearing  
witness.

**to bear witness** &c. is an  
expansion of **for witness** :—the subject of  
his testimony was to be, **—the Light**,—and   
the aim of it, **—that all might believe** (see  
ch. xii. 36) **through** *him* (i.e. John: not.  
through *it, the light*, which confuses the  
whole, for then we must understand **on  
God** after **believe**, which is here out of  
place)

**8.]** John was himself “*the  
candle, lighted and shining*” (ch. v. 35),  
see note on Matt. v. 14, but not **the light**.

**9.]** The word **true** in this connexion  
imports original, ‘archetypal,’ and is used  
of the true genuine sources and patterns of  
those things which we find here below only  
in fragmentary imitations and derivations.  
Such an *original* was the light here spoken  
of ;—but John was only a derived light,—  
not a light *lighting*, but a light *lighted*.

The construction of this verse has  
been much disputed. Is **coming into the  
world** to be taken with **every man** (as  
many ancient versions, and most of the