ancient Commentators, and A. V.), or does  
it belong to **the true light**?

The former construction can only be defended  
by a Rabbinical usage, by which “*all that  
cometh into the world*” means ‘all men.’  
But it is very questionable whether St.  
John ever speaks thus. Certainly he does  
not, in any of the passages commonly  
cited to defend this rendering, ch. xviii.  
87 (which is spoken by Christ of Himself  
and His Mission); xvi. 21, 28; xii. 46.  
And even if he had thus spoken, how harsh  
and how unmeaning is the sentence, however  
we take it ; whether with Euthymius  
we lay an emphasis on “was,” or with  
A.V. &c. supply “*that*” before it. If  
this latter had been intended, surely it  
would have been more distinctly expressed;  
and even when it is supplied, we have in  
this verse only a less forcible repetition of  
ver. 4.

It seems then that we must  
join **coming into the world** with **the true  
light**.

But even then, three ways of  
rendering are apparently open to us.

The first of these, which is that of Socinus,  
takes “*coming into the world*” as meaning,  
‘*at its coming into the world*?’ This  
however—besides the sense being inconsistent  
with ver. 4—leaves the opening  
clause without a demonstrative pronoun, as  
before. Then, secondly, **coming** might  
seem to be used in the sense in which we  
frequently have it, as a sort of future,  
‘who was, or is, to come;’ see Matt. xi.  
3; Mark x. 30 al. fr.; ch. vi. 14; xi. 27,  
in which last two places it is joined, as  
here, with “*into the world*.” But if this  
be adopted, the only sense will be that  
the true light, &c. *was to come*; i.e. *had  
not yet come*; which manifestly is not correct;  
—for it *had come*, when John gave  
his witness ; and the whole of these verses  
6—13 relate to the time when He had appeared,  
and *come* to His own.

We are driven then to the only legitimate rendering,   
which is to take **was coming** as  
equivalent to an imperfect, **came**:—this  
usage being frequent in the N. T. :—i.e. at  
the time when John bore this witness, the  
true light which lighteth every man,  
came—was in process of manifesting Himself,  
—into the world.

**which lighteth  
every man** is a further expansion of **the  
true.**

**10.] The world** is the created world, into which He came (ver. 9),  
which was made by Him (ver. 3), which  
nevertheless (i e. as here represented by  
*man*, the only creature who “*knows*”)  
knew, recognized Him not.

**and** is as in ver. 5. The three members  
of the sentence form a climax; **—He  
was in the world** (and therefore the  
world should have known Him), **and the  
world was made by Him** (much more  
then should it have known Him), **and the  
world knew Him not**.

**11.]** It is  
impossible to express this verse in terse  
and short English. In the original, the  
first **his own** is neuter—*his own things*, or  
*possessions*: the second, masculine, *his  
own people*. If we enquire for the sense,  
**his own things** here cannot well mean *the  
world*, or **his own people** mankind in general:  
it would be difficult to point out any  
Scripture usage to justify such a meaning.   
But abundance of passages bear out  
the meaning which makes the former His  
own inheritance or possession, i.e. Judea;  
and the latter, the Jews; compare especially   
the parable Matt. xxi. 33 ff. ; and  
Ecclus. xxiv. 7 ff. And thus **came** forms a  
nearer step in the approach to the declaration   
in ver. 14. He *came* to His own.

On **received him not** see above on ver.  
5.

**12.]** The words, **as many as...** .  
primarily refer to the “*election*” *among  
the Jews*, who have just been spoken of:  
but also, by implication, being opposed to  
both **the world** and **his own**, the *election*in all the world.

**as many as received  
him**, i.e, as many as recognized Him as  
that which He was—the Word of God and  
Light of men.

**them gave he power]**The word means, not merely *capability*,  
—still less *privilege or prerogative,*—but  
**power** ; involving all the actions and states  
needful to their so becoming, and removing  
all the obstacles in their way (e.g. the  
wrath of God, and the guilt of sin).

**to become children of God]** The spiritual  
life owes its beginning to *a birth from  
above*, ch. iii. 3—7. “And this birth is  
owing to the Holy Spirit of God; so that  
this is equivalent to saying, ‘As many as  
received Him, to them gave He His Holy  
Spirit.’ And we find that it was so: see  
Acts x. 44,

**children** *of God* is a more  
comprehensive expression than “*sons of*