which he had arrived at by natural  
means,—the study of the prophecies, &c.:  
but *inspirations and revelations of the  
Spirit*.

**16.]** Origen blames Heracleon  
for terminating the testimony of John  
at the end of ver. 17, and makes it continue   
to the end of ver. 18. But it can  
hardly be that his testimony extends beyond  
ver. 15, for **all we** (in ver. 16) would bear  
no very definite meaning in his mouth, and  
the assertions in ver. 17 are alien from  
the character of the Baptist, belonging as  
they do to the more mature development  
of Christian doctrines. I cannot doubt that  
this and the following verses *belong to the  
Evangelist*, and are a carrying onwards  
of his declarations concerning the divine  
Word.

Ver. 15 is not parenthetical,  
but confirmatory of ver. 14, and this verse  
*grounds itself on the fact of ver. 14, corroborated   
by the testimony of ver. 15,—  
that He dwelt among us, and that we saw  
His glory, full of grace and truth.*

**his fulness** is *that of which He was* **full**,  
ver. 14,

**all we]** All who believe on Him; see ver. 12.

**received, and . . .]** ‘Our relation to Him has been  
that of récipients out of His fulness, and  
the thing received has been’... .

**grace for grace]** The ancient interpretation,   
*the New Covenant instead of the Old*(Euthymius), is certainly wrong, for the  
**received** is spoken entirely of *the times of  
the Incarnate Word :* and besides, *the law*and *grace* are distinctly *opposed* to one  
another in the next verse.

The preposition   
rendered **for** (*instead of*) is properly  
used of any thing which *supersedes*another, or occupies its place. This is  
in fact its ordinary usage when *exchange*is spoken of: the possession of the thing  
gotten succeeds to, supersedes, the possession of the thing given in exchange, and  
I possess one thing *instead of* (or, *for*)  
another. ‘Thus also we have received  
**grace for grace**, *continual accessions of  
grace* ; new grace coming upon and superseding the former.

**17.]** The connexion  
of this verse with the foregoing  
lies in the words **his fulness** (ver. 16), and **in grace and truth** (ver. 14). ‘We received   
from His fulness continual additions   
of grace, *because that fulness is not,  
like the law, a positive enactment, finite  
and circumscribed*, of which it could be  
said that it **was given**, but the *bringing in  
of grace and truth*, which **came** (came in,  
came to pass) by Jesus Christ.’ The  
**fulness** of Christ is set against the *narrowness   
of positive enactment* in the law.  
The distinction must not be lost sight of,  
nor denied, as Lücke attempts to do: for  
Bengel truly observes: “No philosopher  
places his words so accurately, and observes  
their minute differences, as John, especially  
in this chapter.”

**18.]** The connexion   
is: ‘Moses could not give out  
of the *fulness* of grace and truth, for he  
had no *immediate* sight of God, and no  
man can have: there is but One who  
can *declare* God, the *only-begotten Son*,  
who is no mere *man*, but abides in the  
bosom of the Father.’ The *sight of God*here meant, is not only bodily sight  
(though of that it is true, see Exod. xxxiii.  
20: 1 Tim. vi. 16), but *intuitive* and *infallible   
knowledge*, which enables him who  
has it to declare the nature and will of  
God; see ch.iii. 11; vi. 46; xiv. 7.

The Evangelist speaks in this verse in accordance   
with the sayings of the Alexandrine   
philosophy, whose phraseology he has  
adopted: *Who hath seen Him, that he  
might tell us?* Ecclus. xliii. 31.

**the only-begotten Son]** A remarkable  
various reading, **the only-begotten God**,  
occurs here in many of our oldest MSS.,  
versions, and Fathers. The evidence for  
and against it is given in full in my Gr.  
Test. (edn. 6.) It seems to have arisen  
from a confusion of the contracted forms  
of writing the words “*Son*” and “*God*”  
in the Greek: the former being in our  
ancient MSS. written ΥC, the latter θC.  
The question, which reading to adopt, is  
one which, in the balance of authorities,  
must be provisionally decided by the consideration   
that, as far as we can see, we  
should be introducing much harshness into  
the sentence, and a new and strange term