G12, ST. JOHN. 459   
   
 10 He was in the world, and ™the world was made by him, myer d.   
 and the world knew him not. "He came unto “his aft sic,   
 AC ye   
 own, and ‘his own received him not. 12 But °as many as 9 pas ili.   
 received him, to them gave he power to become the sons 8   
 Rom,   
 b sce note. i render, children. Gal. iii,   
 2Pet.i.4. 1   
 ancient Commentators, and A. V.), or does world, into which He came (ver. 9),   
 it belong to the true light? The which was made by Him (ver. 3), which   
 former construction can only be defended nevertheless (i. e. here represented by   
 by a Rabbinical usage, by which “ ad that man, the only creature who “ knows”)   
 cometh into the world” means ‘all men. knew, recognized Him not. and   
 But it is very questionable whether St. is as in ver. 5. The three members   
 John ever speaks thus. Certainly he does of the sentence form a climax;—He   
 not, in any of the passages commonly was in the world (and therefore the   
 cited to defend this rendering, ch. xviii. world should have known Him), and the   
 87 (which is spoken by Christ of Himself world was made by Him (much more   
 and His Mission); xvi. 21, 28; xii. 46. then should it have known Him), and the   
 And even if he had thus spoken, how harsh world knew Him not. i.) It is   
 and how unmeaning is the sentence, how- impossible to express this verse in terse   
 ever we take it ; whether with Euthymius and short English. In the original, the   
 we lay an emphasis on “as,” or with first his own is neuter—his own things, or   
 A. V. &c. supply “that” before it. If possessions: the second, masculine, his   
 this latter had Been intended, surely it own people. If we enquire for the sense,   
 would have been more distinctly expressed ; his own things here cannot well mean the   
 and even when it is supplied, we have in world, or his own people mankind in gene-   
 this verse only a less repetition of ral: it would be difficult to out any   
 ver. 4, it seems then that we must Scripture usage to justify such a mean-   
 join coming into the world with the true ing. But abundance of passages bear out   
 light. But even then, three ways of the meaning which makes the former His   
 rendering are apparently open to us. own inheritance or possession, i. Judea ;   
 The first of these, is that of Socinus, and the latter, the Jews; compare espe-   
 takes “coming into the world” as mean- cially the parable Matt. xxi. 33 ff. ;   
 ing, ‘at its coming into the world? This Ecclus. xxiv. 7 ff. And thus came forms a   
 however—besides the sense being incon- nearer step in the approach to the decla-   
 sistent with ver. 4—leaves the opening ration in ver. 14. He came to His own.   
 clause without a demonstrative pronoun, as On received him not see above on ver.   
 before. Then, secondly, coming might 5. 12,] The words, as many as... .   
 seem to be used in the sense in which we primarily refer to the “election” among   
 frequently have it, as a sort of future, the Jews, who have just been spoken of:   
 “who was, or is, to come;’ see Matt. xi. but also, by implication, being opposed to   
 3; Mark x. 30 al. fr.; ch. vi. xi. 27, both the world and his own, the election   
 in which last two places it is joined, as in all the world. as many as received   
 here, with “into the world.’ But if this him, i.e, as many as recognized Him as   
 be adopted, the only sense will be that that which He was—the Word of God and   
 the true light, &c. was to come; i.e. had Light of men. them gave he power]   
 not yet come; which manifestly is not cor- The word means, not merely capability,   
 rect ;—for it had come, when John gave —still less privilege or prerogative,—but   
 his witness ; and the whole of these verses power ; involving all the actions and states   
 6—13 relate to the time when He had ap- needful to their so and removing   
 peared, and come to His own. We all the obstacles in their way (e. g. the   
 are driven then to the only legitimate ren- wrath of God, and the guilt of sin).   
 dering, which is to take was coming as to become children of God] The spiritual   
 equivalent to an imperfect, came:—this life owes its beginning to a birth from   
 usage being frequent in the N. T. :—i. e. at above, ch. iii. 3—7. “And this birth is   
 the time when John bore this witness, the owing to the Holy Spirit of God;.so that   
 true light which lighteth cvery man, this is to saying, ‘As many as   
 came—was in process of manifesting Him- received Him, to them gave He His Holy   
 self,—into the world. which lighteth Spirit And we find that it was so: see   
 every man is a further expansion of the Acts x. 44, children of God isa more   
 true. 10.] The world is the created comprehensive expression than “sons of