ST, JOHN. I.   
   
 of God, even to them that believe on his name; 1°? which   
 were born, not of blood, nor of the will of the flesh, nor of   
   
 Uses, the will of man, but of God. 14And the Word '\* was   
 1Tim-lii16 made & flesh, and !dwelt among us, and ‘we beheld his   
 glory, [™ ¢Ae] glory as of the only-begotten ® of the Father,   
   
 1 a «full of grace and truth.   
 t Isa. 5. u Col. iL. 9,   
 ‘Matt. 2. 1 jiterally, had his tabernacle.   
 ob. ii 11.40. 2 17. D vender, from.   
 +ender, became.   
 God” (which rendering in the A. V. is be no reference to it, it at the ground   
 entirely without authority), which brings of this wideness of expression. The doc-   
 out rather our adoption, and hope of in- trine in this may have been, as Liicke   
 heritance (Rom. viii. ff.), whereas the observes, alien to St. John’s habits of   
 other involves the whole generation and thought, but not that which is implied in   
 process of our life in the Spirit, as the doctrine, the taking of the nature of   
 from and of God, and consequently our man by the Eternal Word. The sim-   
 likeness to God, walking in light as He plicity this expression is doubt directed   
 is in light (1 John i. 5—7)—free from against’ the Docetw of the Apostle’s time,   
 sin (ib. iii. v. 18) and death (ch. viii. who maintained that the Word only appa-   
 51). to them that believe on his rently took human nature. Therefore he   
 name] His name is His manifestation as says, absolutely and literally flesh :   
 that which He has given Himself out to be: —see 1 John iv. 2. The word ren-   
 i.e. as a Saviour from sin; see Matt. i. dered “dwelt,” properly is ‘sojourned,’ or   
 21, “ Thou shalt call his name Jesus ; for ‘tabernacled,’ in us. There is no reference   
 He himself shall save His people from to the flesh being the tabernacle of the   
 their sins.” 13.] The Jews grounded Spirit ;—but the word is one technically   
 their claim to he children of God on their used in Scripture to import the dwelling   
 descent from Abraham. St. John here of God among men. us] “men, who   
 negatives any such claim, and asserts the are flesh,” Bengel. we beheld} See   
 exclusive divine birth of all who become 1 John i. 1; 2 Pet. i. 16. This is the   
 children of God by faith. It is to be no- Apostle’s testimony as such, see Acts i. 21.   
 ticed that the conjunctions here are not The mention of glory seems to be   
 merely disjunctive ones, which would neces- suggested by the word tabernacled, so fre-   
 sitate the ranging the clauses as co-ordi- quently used of the divine Presence or   
 nate and parallel, but exclusive which Shechinah, and cognate in its very form   
 rise in climax one clause to another,— with it. This glory was scen by the   
 ‘not of blood, zor yet of the will of the disciples, ii, 11; xi. 4: also by Peter,   
 flesh, nor yet of will of man, but of God.’ James, and John, specially, on the mount.   
 -Many Interpreters have seen in “ the of of transfiguration : to which occasion the   
 man” (the word in the original is that ex- words “as of the only-begotten from the   
 pressing the man as distinguished from the Father” seem to refer: but mainly, in the   
 woman) the male, and in “ the will of the whole converse and teaching and suffering   
 flesh” the female side of human concu- of the Lord, who was full of and truth,   
 piscence (so Augustine, Theophylact, &c.) ; see below. On the tern as, Chrysostom   
 or in the former the higher and more con- remarks that ‘it is not a word of mere   
 scious, in the latter the lower and animal likeness, or comparison, but of confirma-   
 side (Bleek, Luthardt). But both these tion, and unquestionable endowment: as   
 interpretations scem to be objectionable. if he had said, We saw glory such as be-   
 14.] And must not be understood came, and such as was likely would be pos-   
 as giving a reason for the verse before; it sessed by, the only begotten and genuine   
 is only the same copula as in vv. 1, 4,5; Son of God the King of all.” only-   
 sing on to a further assertion regarding begotten] This word applied to Christ is   
 the Word. became flesh] the most peculiar to John, and occurs in ver. 18;   
 general expression of the great truth that ch. 16,18; 1 John iv. 9 only. In the   
 He became man. He became that, of which N. T. usage it signifies the only son :—in   
 man is in the body compounded. ‘There is the LXX, Ps. xxii. (xxi. of the LXX) 20   
 no reference here to the doctrine of the (Heb., my only one from the hand of the   
 Lord Jesus being the second Adam, as dog), the beloved. It has been attempted   
 Olshausen thinks ; but although there may to render the word in John, aceording to