ST. JOHN. i   
   
 tof his \*fulness [8 have] all we received, and grace for   
 7 For \*the law was given t dy Moses, but » grace   
 grace.   
 and truth came téy Jesus Christ. 18 4No man hath seen   
 God at any time; \*\* the only-begotten Son, which is in   
 x: the bosom of the Father, he [\* Zath] declared him.   
   
 ech. 9 xiv.6. a Exod. xxxiii,20, iv.12, Matt. Luke x. ch. vi. 1 Tim.i.17:   
 vi.16, 1 iv. 20, ever. 14, ii, 16,18, John 9.   
 T render, out of. 8 omit. t render, through.   
 ¥ or, the only-begotten God: see note. = omit.   
   
 clusions which he had arrived at by natural in grace and truth (ver. 14). ‘We re-   
 means,—the study of the prophecies, &c.: ceived from His fulness continual addi-   
 but inspirations and revelations of the tions of grace, because that fulness is not,   
 Spirit. 16.] Origen blames Heracleon like the law, a positive enactment, finite   
 for terminating the testimony of John and circumscribed, of which it could be   
 at the end of ver. 17, and makes it con- said that it was given, but the bringing in   
 tinue to the end of ver. 18. But it can of grace and truth, which came (came in,   
 hardly be that his testimony extends beyond came to pass) by Jesus Christ. The   
 ver. 15, for all we (in ver. 16) would bear fulness of Christ is set the narrow-   
 no very definite meaning in his mouth, and ness of positive enactment in the law.   
 the assertions in ver. 17 are alien from The distinction must not be lost sight of,   
 the character of the Baptist, belonging as nor denied, as Liicke attempts to do: for   
 they do to the more mature development Bengel truly observes: “No philosopher   
 of Christian doctrines. I cannot doubt that places his words so accurately, observes   
 this and the following verses Lelong to the their minute differences, as especially   
 Evangelist, and are a carrying onwards in this chapter.” 18.] The con-   
 of his declarations concerning the divine nexion is: ‘Moses could not give out   
 Word. Ver. 15 is not parenthetical, of the fulness of grace and truth, for he   
 but confirmatory of ver. 14, and this verse had no immediate sight of God, and no   
 grounds itself on the fact of ver. 14, cor- man can have: there is but One who   
 voborated by the testimony of ver. 15,— can declare God, the only-begotten Son,   
 that He dwelt among us, and that we saw who is no mere man, but abides in the   
 His glory, full of grace and truth. bosom of the Father.’ The sight of God   
 his fulness is that of which He was full, here meant, is not only bodily sight   
 ver. 14, all we] All who believe (though of that it is see Exod. xxxili.   
 on Him; see ver. 12. received, 20: 1 Tim, vi. 16), but intuitive and in-   
 and . . .] ‘Our relation to Him has been fallible knowledge, which enables him who   
 that of récipients out of His fulness, and has it to declare the nature and will of   
 the thing received has been’... . God; see ch. iti. vi. 46; xiv. 7.   
 grace for grace] The ancient interpreta- The Evangelist speaks in this verse in ac-   
 tion, the New Covenant instead of the Old cordance with the sayings of the Alexan-   
 (Euthymius), is certainly wrong, for the drine philosophy, whose phraseology he has   
 received is spoken entirely of the times of adopted: Who hath seen Him, that he   
 the Incarnate Word : and besides, the law might tell us? Ecclus. xliii. 31.   
 and grace are distinctly opposed to one the only-begotten Son] A remarkable   
 another in the next verse. The prepo- various reading, the only-begotten God,   
 sition rendered for (instead gf) is properly occurs here in many of our oldest MSS.,   
 used of any thing which supersedes versions, and Fathers. The evidence for   
 another, or occupies its place. This is and against it is given in full in my Gr.   
 in fact its ordinary usage when exchange Test. (edn. 6.) It seems to have arisen   
 is spoken of: the possession of the thing from a confusion of the contracted forms   
 gotten succeeds to, supersedes, the posses- of writing the words “ Son” and “ God”   
 sion of the thing given in exchange, and in the Greek: the former being in our   
 I possess one thing instead of (or, for) ancient MSS. written TC, the latter OC.   
 another. ‘Thus also we have received The question, which reading to adopt, is   
 grace for grace, continual accessions of one which, in the balance of authorities,   
 grace ; new grace coming upon and super- must be provisionally decided by the con-   
 seding the former. 17.) The con- sideration that, as far as we can see, we   
 nexion of this verse with the foregoing should be introducing much harshness into   
 lies in words his fulness (ver. 16), and the sentence, and a new and strange term