

(πιστεύω + εἰς + acc.), 36 times; (4) used absolutely without any person or object specified, 30 times (the one remaining passage is 2:24, where Jesus refused to “trust” himself to certain individuals). Of these, the most significant is the use of πιστεύω with εἰς + accusative. It is not unlike the Pauline

ἐν Χριστῷ (en Christō) formula. Some have argued that this points to a Hebrew (more likely Aramaic) original behind the Fourth Gospel. But it probably indicates something else, as C. H. Dodd observed: “πιστεύειν with the dative so inevitably connoted simple credence, in the sense of an intellectual judgment, that the moral element of personal trust or reliance inherent in the Hebrew or Aramaic phrase—an element integral to the primitive Christian conception of faith in Christ—needed to be otherwise expressed” (*The Interpretation of the Fourth Gospel*, 183).

ΑΝ The Greek term translated “born” here also involves conception.

ΒΤΝ Grk “of blood(s).” The plural αἱμάτων (haimatōn) has seemed a problem to many interpreters. At least some sources in antiquity imply that blood was thought of as being important in the development of the fetus during its time in the womb: thus Wis 7:1: “in the womb of a mother I was molded into flesh, within the period of 10 months, compacted with blood, from the seed of a man and the pleasure of marriage.” In John 1:13, the plural αἱμάτων may imply the action of both parents. It may also refer to the “genetic” contribution of both parents, and so be equivalent to “human descent” (see BDAG 26 s.v. αἷμα 1.a). E. C. Hoskyns thinks John could not have used the singular here because Christians are in fact “begotten” by the blood of Christ (*The Fourth Gospel*, 143), although the context would seem to make it clear that the blood in question is something other than the blood of Christ.

CTN Or “of the will of the flesh.” The phrase οὐδὲ ἐκ θελήματος σαρκός (oude ek thelēmatos sarkos) is more clearly a reference to sexual desire, but it should be noted that σάρξ (sarx) in John does not convey the evil sense common in Pauline usage. For John it refers to the physical nature in its weakness rather than in its sinfulness. There is no clearer confirmation of this than the immediately following verse, where the λόγος (logos) became σάρξ.

DTN Or “man’s.”

ΕΤΝ The third phrase, οὐδὲ ἐκ θελήματος ἀνδρός (oude ek thelēmatos andros), means much the same as the second one. The word here (ἀνθρ, anthr) is often used for a husband, resulting in the translation “or a husband’s decision,” or more generally, “or of any human volition whatsoever.” L. Morris may be right when he sees here an emphasis directed at the Jewish pride in race and patriarchal ancestry,

not born^A by human parents^B or by human desire^C or a husband’s^D decision,^E but by God.

¹⁴ Now^F the Word became flesh^G and took up residence^H among us. We^I saw his glory—the glory of the one and only,^J full of grace and truth, who came from the Father. ¹⁵ John^K testified^L about him and shouted out,^M “This one was the one about whom I said, ‘He who comes after me is greater than I am,^N because he existed before me.’” ¹⁶ For we have all received from his fullness one gracious gift after another.^O ¹⁷ For the law was given through Moses, but^P grace and truth came about through Jesus Christ. ¹⁸ No one has ever seen God. The only one,^Q himself God, who is in closest

although such a specific reference is difficult to prove (*John* [NICNT], 101).

FTN Here καί (kai) has been translated as “now” to indicate the transition to a new topic, the incarnation of the Word. Greek style often begins sentences or clauses with “and,” but English style generally does not.

GTN This looks at the Word incarnate in humility and weakness; the word σάρξ (sarx) does not carry overtones of sinfulness here as it frequently does in Pauline usage. See also John 3:6.

HTN Grk “and tabernacled.”

INT The Greek word translated *took up residence* (σκηνώω, skēnōō) alludes to the OT tabernacle, where the Shekinah, the visible glory of God’s presence, resided. The author is suggesting that this glory can now be seen in Jesus (note the following verse). The verb used here may imply that the Shekinah glory that once was found in the tabernacle has taken up residence in the person of Jesus. Cf. also John 2:19–21. *The Word became flesh*. This verse constitutes the most concise statement of the incarnation in the New Testament. John 1:1 makes it clear that the Logos was fully God, but 1:14 makes it clear that he was also fully human. A Docetic interpretation is completely ruled out. Here for the first time the Logos of 1:1 is identified as Jesus of Nazareth—the two are one and the same. Thus this is the last time the word logos is used in the Fourth Gospel to refer to the second person of the Trinity. From here on it is Jesus of Nazareth who is the focus of John’s Gospel.

ITN Grk “and we saw.”

JTN Or “of the unique one.” Although this word is often translated “only begotten,” such a translation is misleading, since in English it appears to express a metaphysical relationship. The word in Greek was used of an only child (a son [Luke 7:12; 9:38] or a daughter [Luke 8:42]). It was also used of something unique (only one of its kind) such as the mythological Phoenix (1 Clem. 25:2). From here it passes easily to a description of Isaac (Heb 11:17 and Josephus, *Ant.*, 1.13.1 [1.222]) who was not Abraham’s only son, but was one-of-a-kind because he was the child of the promise. Thus the word means “one-of-a-kind” and is reserved for Jesus in the Johannine literature of the NT. While all Christians are children of God, Jesus is God’s Son in a unique, one-of-a-kind sense. The word is used in this way in all its uses in the Gospel of John (1:14; 1:18; 3:16, and 3:18).

KTN John refers to John the Baptist.

LTN Or “bore witness.”

MTN Grk “and shouted out saying.” The participle λέγων (legōn) is redundant in English and has not been translated.

NTN Or “has a higher rank than I.”

OTN Grk “for from his fullness we have all received, and grace upon grace.” The meaning of the phrase χάριν ἀντι χάριτος (charin anti chari-

tos) could be: (1) love (grace) under the New Covenant in place of love (grace) under the Sinai Covenant, thus replacement; (2) grace “on top of” grace, thus accumulation; (3) grace corresponding to grace, thus correspondence. The most commonly held view is (2) in one sense or another, and this is probably the best explanation. This sense is supported by a fairly well-known use in Philo, *Posterity* 43 (145). Morna D. Hooker suggested that Exod 33:13 provides the background for this expression: “Now therefore, I pray you, if I have found χάρις (LXX) in your sight, let me know your ways, that I may know you, so that I may find χάρις (LXX) in your sight.” Hooker proposed that it is this idea of favor given to one who has already received favor which lies behind 1:16, and this seems very probable as a good explanation of the meaning of the phrase (“The Johannine Prologue and the Messianic Secret,” *NTS* 21 [1974/75]: 53).

STN Earlier commentators (including Origen and Luther) took the words *For we have all received from his fullness one gracious gift after another* to be John the Baptist’s. Most modern commentators take them as the words of the author.

PTN “But” is not in the Greek text, but has been supplied to indicate the implied contrast between the Mosaic law and grace through Jesus Christ. John 1:17 seems to indicate clearly that the Old Covenant (Sinai) was being contrasted with the New. In Jewish sources the Law was regarded as a gift from God (Josephus, *Ant.* 3.8.10 [3.223]; *Pirke Avot* 1.1; *Sifre Deut* 31:4 §305). Further information can be found in T. F. Glasson, *Moses in the Fourth Gospel* (SBT).

QTN The textual problem μονογενής θεός (*monogenēs theos*, “the only God”) versus ὁ μονογενὴς υἱός (*ho monogenēs huios*, “the only son”) is a notoriously difficult one. Only one letter would have differentiated the readings in the mss, since both words would have been contracted as *nomina sacra*: thus qMs or uMs. Externally, there are several variants, but they can be grouped essentially by whether they read θεός or υἱός. The majority of mss, especially the later ones (A C³ Θ Ψ f^{1,13} ℓℓ lat), read ὁ μονογενὴς υἱός. φ⁷⁵ 33 ℓ have ὁ μονογενὴς θεός, while the anarthrous μονογενὴς θεός is found in φ⁶⁶ κ* B* C* L. The articular θεός is almost certainly a scribal emendation to the anarthrous θεός, for θεός without the article is a much harder reading. The external evidence thus strongly supports μονογενὴς θεός. Internally, although υἱός fits the immediate context more readily,