**CHAP.I.1–18.]** Prologue: in which is  
contained the substance and subject of the  
whole Gospel. THE ETERNAL WORD OF   
GOD, THE SOURCE OF ALL EXISTENCE,  
LIFE, AND LIGHT, BECAME FLESH, DWELT  
AMONG US, WAS WITNESSED TO BY JOHN,  
REJECTED BY HIS OWN PEOPLE, BUT RECEIVED   
BY SOME, WHO HAD POWER GIVEN  
THEM TO BECOME THE SONS OF GOD. HE  
WAS THE PERFECTION AND END OF GOD’s  
REVELATION OF HIMSELF; WHICH WAS  
PARTIALLY MADE IN THE LAW, BUT FULLY  
DECLARED IN JESUS CHRIST.

**1—5.]** THE ETERNAL PRE-EXISTENCE  
OF THE WORD: HIS PERSONAL DISTINCTNESS;  
BUT ESSENTIAL UNITY WITH GOD.  
His WORKING IN CREATION, AND IN THE  
ENLIGHTENING OF MEN, BEFORE HIS  
MANIFESTATION IN THE FLESH; HIS  
NON-APPREHENSION BY THEM.

**1.]** Before commenting on the truths here  
declared, it is absolutely necessary to discuss the one term on which the whole  
turns: viz. THE WORD. This term is used  
by St. John *without explanation*, as bearing  
a meaning well known to his readers.  
The enquiry concerning that meaning  
must therefore be conducted on *historical*,  
not on mere *grammatical* grounds. And  
the most important elements of the enquiry   
are, (I.) *the usage of speech as regards  
the term*, by St. John himself and  
other biblical writers: and (II.) *the purely  
historical information* which we possess  
on the *ideas attached to the term*.

(*a*) From the first consideration we find,  
that in other biblical authors, as well as  
in John, the term LOGOS, which is the  
original word here, is never used to signify  
the divine *Reason* or *Mind*; nor indeed  
those of any human creature. These ideas  
are otherwise expressed. The usual Scripture   
meaning of *Logos is speech*, or *word*.   
The *logos* of God is the *creative, declarative,   
injunctive Word of God*.

(*b*) That  
this is also the import in our prologue, is  
manifest, from the evident relation which  
it bears to the opening of the history of  
creation in Genesis. “The Word” is not  
an *attribute* of God, but an *acting reality*,  
by which the Eternal and Infinite is the  
great first cause of the created and finite.

(*c*) Again, this “Word” is undoubtedly in  
our prologue, *personal*: —not an abstraction  
merely, nor a personification,—not  
the speaking word of God, once manifested  
in the prophets and afterwards  
fully declared in Christ, as Luthardt,  
comparing our prologue with Heb.i.1,—  
but a PERSON: for “*the Word* **was with  
God**,” and “*the Word* **became flesh**:”  
also the Word **was God**, not *was God’s* :—  
which certainly would be said of none but  
a PERSON.

(*d*) Moreover, the WORD  
is *identical with* JESUS CHRIST, as the  
pre-existing Son of God. A comparison  
of verses 14 and 15 will place this beyond  
doubt.

(*e*) And Jesus Christ is the  
Word of God, not because He *speaks the  
word* ;—nor because He is the One promised  
or spoken of,—nor because He is  
the Author and source of the Word as  
spoken in the Scriptures, &c.,—any more  
than his being called **life** and **light** implies  
only that He is the *Giver* of life and  
light: but because *the Word dwells in  
and speaks from him*, just as the Light  
dwells in and shines from, and the Life