lives in and works from, Him.

(*f*) This  
WORD, which became flesh, *is not from,  
nor of, Time or Space* (ch. iii. 31; viii.  
58); but *eternally pre-existent*.—and  
*manifested in Time and Space*, for the  
gracious ends of divine Love in Redemption  
(ch. iii. 16, 17).

(*g*) This Word  
spoke in the law and prophets, yet partially  
and imperfectly (ver.17; ch.v.39,  
46); but in the personal WORD, spoke  
forth in fulness of grace and truth. It  
was He who made the worlds (ver. 3) ; He,  
who appeared to Isaiah (Isa. vi. compare  
ch.xii.41); He, whose glory is manifested  
in His power over nature (ch.ii.11); He,  
by reception of whom the new birth is  
wrought (ch.i.12, 13); who has power  
over all flesh (ch. xvii. 2),—and can bestow  
eternal life (ibid.) ; whose very sufferings  
were His glory, and the glorifying  
of God (ch. xvii. 1 al.) ; and who, after  
those sufferings, resumed, and now has,  
the glory which He had with the Father  
before the world began (ch. xviii. 5, 24).

(*h*) Luthardt, in his Commentary on  
this Gospel, has propounded the following   
view of the term “Word” and its  
usage: “Jesus Christ is the fulness of  
that word of God which was fragmentarily  
manifested in the prophets (Heb. i. 1).  
But in this prologue, ‘the Word’ is not  
to be taken *as identical with* Jesus not yet  
incarnate, nor is He the subject of vv. 1 ff.”  
And he urges ch. x. 35, 36 (see note there,  
where I have discussed this) as a key  
text to the meaning of “the Word.”

It seems to me, that while much of his view  
is true and sound, that part of it will not  
hold which denies the identity of the  
pre-existent “Word” with Jesus, in the  
Apostle’s mind. Had he intended by the  
“Word” of vv. 1–4 any other than the  
personal Son of God, who in ver. 14 became   
flesh, I do not see how “*was with  
God*,” and “*was God*,” could be used of  
“the Word.”

Nor again can I consent with him to disconnect the use of  
“Logos” by St.John from its previous  
history. The reasons given in this note  
for believing such use, as matter of fact, to  
have been prepared by the Alexandrine  
philosophy, are no way affected by the  
objections which he alleges, the difference  
between the “ Logos” of St. John and that  
of Philo, and the corrupt character of the  
philosophy itself.

II. (*a*) We are  
now secondly to enquire, how it came  
that St. John found this term “Logos” *so  
ready made to his hands, as to require  
no explanation*. The answer to this will  
be found by tracing the *gradual personification*of the *Word*, or *Wisdom of  
God*, in the O.T. and Jewish writings.

(*b*) We find faint traces of this personification  
in the *book of Psalms*: see Ps.  
xxxiii. 4, 6; cxix. 89, 105; cvii. 20; cxlvii.  
15, 18. But it was not the mere offspring of poetic diction. For the whole  
form and expression of the O.T. revelation  
was that of the *Word of God*. The  
Mosaic History opens with ‘*God said*,  
Let there be light.’ *Spoken* commands,  
either openly, or in visions, were the communications   
from God to man. It is the  
Word, in all the Prophets ; the Word, in  
the Law ; in short, the Word, in all God’s  
dealings with his people: see further,  
Isa. xl. 8; lv. 10, 11: Jer. xxiii. 29 al.

(*c*) And as the *Word* of God was the constant   
idea for His revelations *relatively  
to man*, so was the *Wisdom* of God, for  
those which related to His own *essence  
and attributes*. That this was a later  
form of expression than the simple recognition  
of the divine Word in the Mosaic  
and early historical books, would naturally  
be the case, in the unfolding of  
spiritual knowledge and divine contemplation.   
His Almightiness was first felt,  
before His Wisdom and moral Purity were  
appreciated. In the books of Job (ch.  
xxviii. 12 ff.) and the Proverbs (ch. viii.  
ix.) we find this *Wisdom of God* personified;   
in the latter in very plain and  
striking terms; and this not poetically  
only, but practically ; ascribing to the  
*Wisdom of God* all his revelation of  
Himself in His works of Creation and  
Providence. So that this *Wisdom* embraced in fact in itself the *Power* of God;  
and there wanted but the highest divine  
attribute, *Love*, to complete the idea.  
But this was reserved for the N.T. manifestation.

(*d*) The next evidences of the  
gradual personification of the *Wisdom of  
God* are found in the two Apocryphal  
Books, the Wisdom of Jesus the Son of  
Sirach, and the Wisdom of Solomon.  
The first of these, *originally written in  
Hebrew*, belongs probably to the latter  
half of the second century before Christ.  
In ch. i. 1, Wisdom is said to be “*from  
the Lord; and with Him for ever*:?” and  
in ver. 4, “ *Wisdom hath been created  
before all things*.” Then in ch. xxiv. 9—  
21, the same strain is continued; “He  
created me from the beginning before the  
world,” &c., and the passage concludes  
with these remarkable words, “*They that  
eat me shall yet be hungry, and they that*