by a definite act, so in “*was God*,” “God”  
expresses that *essence* which was His *in  
the beginning* :—that He was *very God*.  
So that this first verse might be connected  
thus: the Word was from eternity, —was  
with God (the Father), —and was Himself  
God.

**2.]** In order to direct the mind  
to the difference (in unity) between this  
“Word” and “God,” St. John recalls the  
reader’s attention to the two first clauses  
of ver. 1, which he now combines, in order  
to pass on to the *creative work*, which distinctly   
belongs to the “Word.” Thus  
also this verse fixes the reference of him  
in ver. 3, which might otherwise, after the  
mention of “God,” have seemed ambiguous.

**3.] All things** (1 Cor. viii. 6.  
Col. i. 16), equivalent to “*the world*,” ver.  
10. This parallelism of itself refutes the  
Socinian interpretation of “*all things*,”  
“all Christian graces and virtues, ‘the  
whole moral world.’ But the history of  
the term “ Logos” forbids such an explanation  
entirely. For Philo says, “*Thou  
shalt find that the cause of the world is  
God, by whom it was made; the matter,  
the four elements, out of which it was composed*:  
**the instrument, the Word of God,  
through whom it was constituted:”** see  
also Col. i. 16, and Heb. i. 2. Olshausen  
observes, that we never read in Scripture  
that ‘Christ made the world;’ but ‘the  
Father made the world *through* the Son,’  
or ‘the world was made *by* the Father,  
and *through* the Son:’ because the Son  
*never works of Himself*, but always *as the  
revelation of the Father* ; His work is the  
Father’s *will*, and the Father has no Will,  
except the Son, who is *all His will* (in  
whom He is well pleased). The Christian  
Fathers rightly therefore rejected the semi-  
Arian formula, ‘The Son was begotten by  
an act of the Father’s will;’ for He is *that  
Will Himself*.

**and without him]**This addition is not merely a Hebraistic  
parallelism, but a distinct denial of the  
eternity and uncreatedness of matter as  
held by the Gnostics. They set *matter*, as  
a separate existence, over against God, and  
made it the origin of evil:—but St. John excludes   
any such notion. Nothing was mado  
without Him (the Word); all matter, and  
*implicitly* evil itself, in the deep and inscrutable   
purposes of creation (for it was  
not in the beginning, but was made), **was  
made through Him.**

The punctuation  
at the end of the verse is uncertain,  
if we regard solely manuscript authority.  
Some of our MSS. set a full stop at  
“*was not any thing made*:” so that  
the sense of the words following would be,  
“*That which hath been made by (or in)  
him was life*.’ The question must however  
be determined by the sense of the  
passage, which is rendered weak, and inconsistent   
with analogy, by adopting this  
punctuation :—*weak*, because in that case  
we must render ‘That which hath been  
made by Him was life (i. e. having life),  
and that life was the light of men ;’ but.  
*how* was that life, i. e. that living creation  
which was made by Him, the light of men ?  
—*inconsistent with analogy*, for St. John’s

usage of beginning a sentence with “*in*”  
or “*by*” and a demonstrative pron. should  
have its weight : compare ch. xiii. 35; xv.  
8; xvi. 26: 1 John ii. 3, 4, 5; iii. (8,) 10,  
16, 19, 24; iv.2 al. fr. Compare also  
1 John ii. 4,—ib. iii. 5. I have determined  
therefore for the ordinary punctuation.  
It is said to have been first adopted owing  
to an abuse of the passage by the Macedonian  
heretics, who maintained that if  
the exclusion (“*without him was not any  
thing made that was made*”) was *complete*,  
the Holy Spirit can also not have been  
without His creating power, i. e. was  
created by Him. But this would be refuted  
otherwise, for the Holy Spirit “*was*,”  
and “*was not made*.”

**4.] In him was life**—compare 1 John v. 11, i. 1, 2,  
and ch, vi. 33.

**life** is not merely  
‘*spiritual life*,’ nor ‘*the recovery of blessedness*,’  
—as some explain it:—the Word is  
the source of *all life* to the creature, not  
indeed ultimately, but mediately (see ch.  
v. 26: 1 John v. 11).

**and the life was the light of men]** This is not to be  
understood of the *teaching of the Incarnate   
Word*, but of the *enlightening and  
life-sustaining influence of the eternal Son  
of God*, in Whom was life. In the material  
world, light, the offspring of the Word  
of God, is the condition of life, and without  
it life degenerates and expires:—so  
also in the spiritual world that *life* which  
is in Him, is to the creature the very condition  
of all development and furtherance  
of the life of the spirit. All knowledge,  
all purity, all love, all happiness, spring up  
and grow from this life, which is the light  
to them all.

It is not “*light*,” but  
*the light* :—because this is *the only* true  
light: see ver. 9, also 1 John i. 5.