THE GOSPEL   
   
   
   
 ACCORDING TO   
   
 JOHN.   
   
   
   
   
   
 I. 1 In the beginning \*was the Word, and the Word was \* Prop 9   
 28,   
 Col.$.17, Rev. 4.3:   
 Cuap. I. 1—18.] Prologue: in which is the divine Reason or Mind; nor indeed   
 contained the substance and subject of the those of any human creature. These ideas   
 whole Gospel. Tur Erzrnat Worp oF are otherwise expressed. The usual Scrip-   
 Gop, THE SOURCE OF ALL EXISTENCE, ture meaning of Logos is speech, or word.   
 LIFE, AND LIGHT, BECAME FLESH, DWELT The logos of God is the creative, declara-   
 AMONG US, WAS WITNESSED TO BY JOHN, tive, injunctive Word of God. (b) That!   
 REJECTED BY HIs OWN PEOPLE, BUT RE- this is also the import in our prologue, is   
 CEIVED BY SOME, WHO HAD POWER GIVEN manifest, from the evident relation which   
 THEM TO BECOME THE SONS OF Gop. Hz it bears to the opening of the history of   
 WAS THE PERFECTION AND END OF GoD’s creation in Genesis. “The Word” is ntl   
 REVELATION OF HIMSELF; WHICH WAS aun attribute of God, but an acting reality,   
 PARTIALLY MADE IN THE LAW, BUT FULLY by which the Eternal and Infinite is the   
 DECLARED IN JESUS CunRisT. great first cause of the created and finite.   
 1—5.] THE ETERNAL PRE-EXISTENCE (c) Again, this “ Word” is undoubtedly in   
 OF THE WoRD: His PERSONAL DISTINCT- our prologue, personal :—not an abstrac-   
 NESS ; BUT ESSENTIAL UNITY WITH Gov. tion merely, nor a personification,—not   
 His WORKING IN CREATION, AND IN THE the speaking word of God, once mani-   
 ENLIGHTENING OF MEN, BEFORE His fested in the prophets and afterwards   
 MANIFESTATION IN THE FLESH; His fully declared in Christ, as Luthardt,   
 NON-APPREHENSION BY THEM. comparing our prologue with Heb. i. 1,—   
 1.] Before commenting on the truths here but a Person : for “tke Word was with   
 declared, it is absolutely necessary to dis- God,’ and “the Word became flesh:”   
 cuss the one term on which the whole also the Word was God, not was’ God’s :—   
 turns: viz. THE WorD. This term is used which certainly would be said of none but   
 by St. John without explanation, as bearing a PERSON. (d@) Moreover, the worp   
 a meaning well known to his readers. is identical with Jusvs Cuist, as the   
 The enquiry concerning that meaning pre-existing Son of God. A comparison   
 must therefore be conducted on historical, of verses 14 and 15 will place this beyond   
 not on mere grammatical grounds. And doubt. (e) And Jesus Christ is the   
 the most important elements of the cn- Word of God, not because He speaks the   
 quiry are, (I.) the usage of speech as re- word ;—nor because He is the One pro-   
 gards the term, by St. John himself and mised or spoken of,—nor because He is   
 other biblical writers: and (I1.) the the Author and source of the Word as   
 historical information which we possess spoken in the Scriptures, &c..—any more   
 on the ideas attached to the term. than his being called life and light im-   
 (a) From the first consideration we find, plies ouly that He is the Giver of life and   
 that in other biblical authors, as well as light: but because the Word dwells in   
 in John, the term Locos, which is the and speaks from him, just ws the Light   
 original word here, is never used to signify dwells in and shines front, and the Lite   
 Vot.I. » 1