454 ST. JOHN. 8 I.   
 bFrov. vii b with God, ‘and the Word was God.   
 2 The same was   
   
   
 lives in and works from, Him. (f) This be found by tracing the gradual per-   
 worp, which became flesh, is not from, sonification of the Word, or Wisdom of   
 nor of, Time or Space (ch. iii. 31; viii. God, in the O. T. and Jewish writings.   
 58); but eternally pre-existent.—and (8) We find faint traces of this personifi-   
 manifested in Time and Space, for the cation in the book of Psalms: see Ps.   
 gracious ends of divine Love in Redemp- xxxiii. 4, cxix. 89, 105; evii. exlvii.   
 tion (ch. iii. 16, (g) This Word 15, 18. But it was not the mere off-   
 spoke in the law and prophets, yet par- spring of poetic diction. For the whole   
 tially and imperfectly (ver. 17; ch. v. 39, form and expression of the O. T. revela-   
 46); but in the personal worn, spoke tion was that of the Word of God. The   
 forth in fulness of grace and truth. It Mosaic History opens with ‘ God said,   
 was He who made the worlds (ver. 3) ; Let there be light.’ Spoken commands,   
 who appeared to Isaiah (Isa. vi. compare either openly, or in visions, the com-   
 ch. xii. 41); He, whose glory is manifested munications from God to mau. It is the   
 in His power over nature (ch. ii. 11); He, Word, in all the Prophets ; the Word, in   
 by reception of whom the new birth is the Law ; in short, the Word, in all God’s   
 wrought (ch. i, 12, 13); who has power dealings with his people: see further,   
 over all flesh (ch. xvii. 2),—and can be- Isa. xl. 8; lv. 10, 11: Jer. xxiii. 29 al.   
 stow eternal life (ibid.) ; very suf- (c) And as the Word of God was the con-   
 ferings were His glory, and the glorifying stant idea for His revelations relatively   
 of God (ch. xvii. 1 al.) ; who, after to man, so was the Wisdom of God, for   
 those sufferings, resumed, and now has, those which related to His own essence   
 the glory which He had with the Father and attributes. That this was a later   
 before the world began (ch. xviii. 5, form of expression than the simple re-   
 (4) Luthardt, in his Commentary on cognition of the divine Word in the Mosaic   
 this Gospel, has propounded the follow- and early historical books, would natu-   
 ing view of the term “Word” and its rally be the case, in the unfolding of   
 usage: “Jesus Christ is the fulness of spiritual knowledge and divine contempla-   
 that word of God which was fragmentarily tion. His Almightiness was first felt,   
 manifested in the prophets (Heb. i. 1). before His Wisdom and moral Purity were   
 But in this prologne, ‘the Word’ is not appreciated. In the books of Job (ch.   
 to be taken as identical with Jesus not yet xxviii. 12 ff.) and the Proverbs (ch. viii.   
 incarnate, nor is He the subject of vv. 1 ix.) we find this Wisdom of God per-   
 And he urges ch, x. 35, 36 (see there, sonified; in the latter in very plain and   
 where I have discussed this) as a key striking terms; and this not poetically   
 text to the meaning of “the Word.” only, but practically ; ascribing to the   
 It seems to me, that while much of his view Wisdom of God all his revelation of   
 is true and sound, that part of it will not Himself in His works of Creation and   
 hold which denies the identity of the Providence. So that this Wisdom em-   
 pra-existent “Word” with Jesus, in the braced in fact in itself Power of God ;   
 Apostle’s mind. Had he intended by the and there wanted but the highest divine   
 « Word” of vy. 1—4 any other than the attribute, Love, to complete the idea,   
 personal Son of God, who in ver. 14 be- But this was reserved for the N. T. mani-   
 came flesh, I do not see how “was with festation. (d) The next evidences of the   
 God,” and “was God,” could be used of gradual personification of the Wisdom of   
 “the Word.” Nor again can I con- God are found in the two Apocryphal   
 sent with him to disconnect the use of Books, the Wisdom of Jesus the Son of   
 “Logos” by St.John from its previous Sirach, and the Wisdom of Solomon.   
 history. The reasons given in this note The first of these, originally written in   
 for believing such use, as of fact, to Hebrew, belongs probably to the latter   
 have been prepared by the Alexandrine half of the second century before Christ.   
 philosophy, are no way affected by the Inch. i. 1, Wisdom is said to be “from   
 objections which he alleges, the difference the Lord; and with Him for ever :?   
 between the “ Logos” of St. John and that in ver. 4, “ Wisdom hath been created   
 of Philo, and the corrupt character of the before all things.” Then in ch. xxiv. 9—   
 philosophy itself. II. (a) We are 21, the same strain is continued; “He   
 now secondly to enquire, how it came created me from the beginning before the   
 that St. John found this term “ Logos” so world,” &c., and the passage concludes   
 ready made to his hands, as to require with these remarkable words, “ They that   
 no explanation. The answer to this will eat me shall yet be hungry, and they that