4, 5. ST. JOHN. 4 ce   
   
 bwas made. 4fIn him was life; and the life was the ,¥;%.   
   
 light of men. ® And "the light shineth in ¢ darkness ; and oe   
 the darkness comprehended it not. 35, 46.   
 » render, hath been. heh. iii,   
 © render, the darkness.   
 by a definite so in “was God,” “God” if we regard solely manuscript authority.   
 expresses that essence which was His in Some of our MSS. set a full stop at   
 the beginning :—that He was very God. “was not any thing made: so that   
 So that this first might be connected the sense of the words following would be,   
 thus: the Word was from eternity,—was “That which hath been made by (or in)   
 with God (the Father),—and was Himself him was life.’ The question must how-   
 God. 2.] In order to direct the mind ever be determined by the sense of the   
 to the difference (in unity) between this passage, which is rendered weak, and in-   
 « Word” and “ God,” St. John recalls the consistent with analogy, by adopting this   
 reader’s attention to the two first clauses punctuation :—weak, because in that case   
 of ver. 1, which he now combines, in order we must render ‘That which hath been   
 to pass on to the creative work, which dis- made by Him was life (i. having life),   
 tinctly belongs to the “Word.” Thus and that life was the light of men ;’ but.   
 also this verse fixes the reference of him how was that life, i. that living creation   
 in ver. 3, might otherwise, after the which was made by Him, the light of men ?   
 mention of “God,” have seemed ambi- —inconsistent with analogy, for St. John’s   
 guous. 3.] All things (1 Cor. viii. usage of beginning a sentence with “tn”   
 Col. i. 16), to “ the world,” ver. or “dy” and a demonstrative pron. should   
 10. This parallelism of itself refutes the have its weight : compare ch. xiii. xv.   
 Socinian interpretation of “ald things,” 8; xvi. 26: 1 John ii. 3, 5; iii. (8,)   
 “all Christian graces and virtues, ‘the 16, 19, 24; i al. fr. Compare also   
 whole moral world.’ But the history of 1 John ii. iii. 5. I have determined   
 the term “ Logos” forbids such an expla- therefore for the ordinary punctuation.   
 nation entirely. For Philo says, “ Tou It is said to have been first adopted owing   
 shalt find that the cause of the world is toan abuse of the passage by the Mace-   
 God, by whom it was made; the matter, donian heretics, who maintained that if   
 the four elements, out of which it was com- the exclusion (“without him was not any   
 posed: the instrument, the Word of God, thing made that was made”) was complete,   
 through whom it was constituted:” see the Holy Spirit can also not have been   
 also Col. i. 16, and Heb. i. 2. Olshausen without His creating power, i. e. was   
 observes, that we never read in Scripture created by Him. But this would be re-   
 that ‘Christ made the world;’ but ‘the futed otherwise, for the Holy Spirit “was,”   
 Father made the world zhrough the Son,’ and “was not made.” 4.) In him   
 or ‘the world was made by the Father, was life—compare 1 John v. 11, i. 1, 2,   
 and through the Son:’ because the Son and ch, vi. 33. life is not merely   
 never works of Himself, but always as the ‘spiritual life,’ ‘the recovery of   
 revelation of the Father ; His work is the ness,’—as some explain it:—the Word is   
 Father’s wi/7, and the Father has no Will, the source of all life to the creature, not   
 except the Son, who is ald His will (in indeed ultimately, but mediately (see ch.   
 whom He is well pleased). The Christian v. 26: 1 John vy. 11). and the life   
 Fathers rightly therefore rejected the semi- was the light of men] This is not to be   
 Arian formula, ‘The Son was begotten by understood of the teaching of the Inca   
 an act of the Father’s will;’ for He is that nate Word, but of the enlightening and   
 Will Himself. and without him] life-sustaining influence of the Son   
 This addition is not mercly a Hebraistic of God, in Whom was life. In the mate-   
 parallelism, but a distinct denial of the rial world, light, offspring of the Word   
 eternity and uncreatedness of matter as of God, is the condition of life, and with-   
 held by the Guostics. They set matter, as ont it life degenerates and expires:—so   
 a separate existence, over against God, and also in the spiritual world that life which   
 made it the origin evil:—but St. John ex- is in Him, is to the creature the very con-   
 eludes any such notion. Nothing was mado dition of all development and furtherance   
 without Him (the Word); all matter, and of the life of the spirit. All knowledge,   
 implicitly evil itself, the deep and in- all purity, all all happiness, spring up   
 scrutable purposes of creation (for it was and grow from this life, is the light   
 not in the beginning, but was made), was to them all. It is not “ight,” but   
 made through Him. The punctua- the light :—because this is the only true   
 tion at the end of the verse is uncertain, light: see ver. 9, also 1 John i.