

- *Gm. 2. 2 "The same was in the beginning with God.
- *Ct. 2. 3 "All things were made by him;

and without him was not any thing made that was made.

to be derived directly from the Palestinian *Mavra*, and not from the Alexandrine *Logos*.

5. Though the term is not used in the apostolic writings in the sense of *Reason*, yet the first verse deals with the divine relations independently of the actual revelation to men. The "Word" (*λόγος*) of v. 1 includes the conception of the immanent word (*λόγος ἐνδιάθετος*) of Greek philosophy in thought though not in language. But the idea is approached from the side of historical revelation. He who has been made known to us as "the Word" *was* in the beginning. Thus the economic Trinity, the Trinity of revelation, is shown to answer to an essential Trinity. The Word as personal (*ἰσχυρότερος*) satisfies every partial conception of the *Logos*.

6. The personal titles "the Word" and "the Word of God" must be kept in close connexion with the same terms as applied to the sum of the Gospel in the New Testament, and with the phrase "the word of the Lord" in the prophecies of the Old Testament. The Word, before the Incarnation, was the one source of the many divine words; and Christ, the Word Incarnate, is Himself the Gospel.

7. The evangelist uses the title *Word* and not *Son* here, because he wishes to carry his readers to the most absolute conceptions.

was with God] The phrase (*ἦν ἠνθὺν*, Vulg. *erat apud*) is remarkable. It is found also Matt. xiii. 56; Mark vi. 3; Mark ix. 19; Mark xiv. 49; Luke ix. 41; 1 John i. 2. The idea conveyed by it is not that of simple coexistence, as of two persons contemplated separately in company (*εἰσὶν παρά*, iii. 16, &c.), or united under a common conception (*εἰσὶν ὅν*, Luke xii. 56), or (so to speak) in local relation (*εἰσὶν ἑαυτῶν*, ch. xvii. 5), but of being (in some sense) directed towards and regulated by that with which the relation is fixed (v. 19). The personal being of the Word was realized in active intercourse with and in perfect communion with God. Compare Gen. i. 26, where the same truth is expressed under distinct human imagery. The Word "was with God" before He revealed God. The main thought is included in the statement that *God is love* (1 John iv. 16; comp. ch. xvii. 24); and it finds expression in another form in the description of "the life, the life eternal, which was manifested to men." This life "was with the Father" (*ἦν ἠνθὺν τὸν πατέρα*, not *ἠνθὺν τὸν θεόν*, 1 John i. 2): it was realized in the intercommunion of the divine Persons when time was not.

The Word was God] The predicate (*God*) stands emphatically first, as in iv. 24. It is necessarily without the article (*θεός καὶ ὁ θεός*) inasmuch as it describes the nature of the

Word and does not identify His Person. It would be pure Sabellianism to say "the Word was ὁ θεός." No idea of inferiority of nature is suggested by the form of expression, which simply affirms the true deity of the Word. Compare for the converse statement of the true humanity of Christ v. 17 (*ὅτι ἠὲν ἠνθὺν ἰσχυρότερος ἰσχυρῶς* note).

On the other hand it will be noticed that "the Word" is placed in personal relation to "God" (*ὁ θεός*) spoken of absolutely in the second clause; while in the third clause "the Word" is declared to be "God," and so included in the unity of the Godhead. Thus we are led to conceive that the divine nature is essentially in the Son, and at the same time that the Son can be regarded, according to that which is His peculiar characteristic, in relation to God as God. He is the "image of God" (*εἰκὼν τοῦ θεοῦ*) and not simply of the Father.

II. THE WORD IN RELATION TO CREATION (vv. 3-18).

This main section of the Prologue falls into three parts:

1. *The essential facts* (vv. 3-5).
2. *The historic manifestation of the Word generally* (vv. 6-13).
3. *The Incarnation as apprehended by personal experience* (vv. 14-18).

The Evangelist having given in the first verse such an idea as man can receive of the Word in Himself, next traces out step by step the mode in which the Word has entered into relation with Creation.

1. *The essential facts* (v. 3-5).

This sub-section lays open the source of creation in the divine counsel (v. 1), the act of creation through the Word and by His Presence (v. 3), the being of things created in the divine idea (v. 4), and as manifested in history (v. 5).

2. In passing from the thought of the Personal Being of the Word in Himself to the revelation of the Word, the Evangelist brings the revelation into the closest connexion with the essential Nature of the Word by the repetition in combination of the three clauses of the 1st verse: *The same was in the beginning with God*. At the moment of creation that relation, which *was* eternally, was actually effective. Creation itself was (in some sense) the result of the eternal fellowship expressed in the relation of the Word to God.

The same] Literally, *This* [Word]; He who has just been declared to be God. The pronoun implies and emphasizes the whole previous definition. Comp. vi. 46, vii. 28, &c.