

arms. IN HIM WAS LIFE, ver. 4. As in a great fountain. None other had it, nor could any independent process form it. Each stage of creation needed the Word to give its effect. In 1 John 1. 1, Christ is called "the Word of life." THE LIGHT OF MEN. Whatever of light men have in knowledge, holiness, and love, comes from this "life" which is originally in the "Word." Psa. 36. 9; 1 John 1. 5-7. *Light*, 1, in man; 2, for men; 3, respecting man. Life is light, but light is not life. Many have much light and not life, but none can have life without also having light. DARKNESS. Man sits in the darkness and shadow of death, but Christ gives light. Matt. 4. 16. Luke 2. 32. All the moral light which shines into this darkness comes from the Revealer, the Word. There is no light of nature as apart from him. Darkness of ignorance, error, hatred, death. COMPREHENDED IT NOT. See 1 Cor. 1. 21. The reason for this inability is given, 1 Cor. 2. 14. The darkness of the human soul is the only darkness which light cannot remove. 2 Cor. 4. 3, 4.

.....*Dr. Schaff* makes the following beautiful analysis of these verses: I. The Logos and God, vers. 1, 2. II. The Logos and the world, ver. 3. III. The Logos and mankind, ver. 4. IV. The Logos and sin, ver. 5.*Bengel* says vers. 1 and 2 refer to eternity; ver. 3 to creation; ver. 4 to the state of innocence; and ver. 5 to the fall.

.....*Ryle* says: "Not a single word could be altered in the first five verses of John without opening the door to some heresy."

A MAN SENT FROM GOD, ver. 6. Mal. 3. 1; Matt. 3. 1; Luke 3. 2. "A man sent"—literally a man "arose;" or "came into being." The Logos "was," John "came into being" JOHN meaning "Jehovah is merciful." Given by divine direction. Luke 1. 13.

A WITNESS, ver. 7. Literally, "for witness," or "for testimony." He preached repentance among the people. He prophesied of the Messiah just about to come, and after the sign at the baptism he bore witness that Jesus is the Messiah.

THAT LIGHT, ver. 8. better "the light," "the" being emphatic, and referring back to ver. 4. John 5. 35, is true—he was a burning and a shining light—but in comparison with the Light he was but as a glow-worm to the Son at noonday. John 3. 30. How grandly John must have shone to need such an explanation. None of us would be supposed to be "that Light," "and the sun of the soul." We have

in ver. 9 a further definition as to who the true light was, namely, not one who may, as John did, enlighten a few, but one who alone enlightens all who live. As the sole Revealer, no revelation ever was made except by him. Much revealed truth is claimed as a dictate of reason, whereas unaided reason never would have discovered it.

.....Illustration—when Christopher Columbus would illustrate to his friends how so many persons claimed the discovery of America after he had first done it, he proposed that they should make an egg stand on its end. After many fruitless effort he cracked the end slightly and the egg stood. All immediately did the same, he remarking, it was quite easy to do when one showed the way. John 3. 19; 12. 46.

KNEW HIM NOT, ver. 10. He became an inhabitant of the world he had created. He dwelt among the creatures he had made, but they recognized not their master, and knew not him who made them. Note three things about the world: He in it. He made it. It ignored him. True of each man's little world of self, except as changed by grace. The world might have known him, and it should have known him. Rom. 1. 19.

HIS OWN, ver. 11, in the first instance, is neuter, referring to his own world, land, temple, and rights; in the second instance masculine, meaning his own subjects who recognized him only to slay. Luke 20. 14. This is true of the nation.

.....When Ulysses returned to Ithaca, his family did not recognize him, so changed was he by twenty years' absence and many hardships. In his difficulty he called for his bow, which none but himself could draw to the ear. The strong wood yielded, and Penelope throws herself into the arms of her husband. The bow which Jesus bent was nature, whose laws were made to yield to his divine power.

SONS OF GOD. He was ever such, but men become so through power given of Christ to those who believe. "Received him," equivalent to "believed on his name." John 3. 3; 1 John 3. 9; Sol. 3. 26; 1 Pet. 1. 23.

NOT OF BLOOD, ver. 13. Natural generation, or human determinations, are incompetent to make men sons of God. The state of nature is not the state of grace. One needed birth not of blood, flesh, man, but of God.

MADE FLESH, ver. 14. All the precious things already said of the Word must now be gathered up and compressed into this one