

Evangelist has testified to the reality of our Lord's becoming man, with an expression at once of such *depth* of meaning, and of such simplicity—and the "*Word was made flesh*." And even in this sublime description of the pre-existence of the Word, St. John, not only reveals the truth, but opposes error. The philosophy of Plato (the Greek), and subsequently of Philo the Jew, had placed a *logos*, or Word,—a second God (*deuteros Theos*) beside the eternal God, St. John, sifting the fundamental truth, that there was a plurality of Persons in the Godhead, from the human error, that there was a plurality of Gods, acknowledges and teaches the existence of that *Word with God*, but not as a second or fellow God; no, but as *very God*.

And notice how remarkably these features which we have asserted to exist in the character and writings of the "beloved disciple" are shown in his Gospel,—his history of the life of his Lord and Master. He does not give us a connected narrative of our Lord's doings and sayings, but rather a choice selection of the most remarkable tokens of his divine Majesty, followed up very fully by the reflections and doctrines suggested by those wonderful occurrences, and which seem to have been mentioned chiefly for the purpose of pointing out the mysteries they symbolized, and the truths which his Master on each occasion taught. The miracle at the marriage feast of Cana is recorded not for its own sake alone, but also for the sake of the weighty words that passed between Jesus and his mother, and between them and the servants at the feast, before manifesting his glory at that place. The cure of the invalid at Bethesda having been performed on the Sabbath day, leads, in like manner, not (as repeatedly happens in the case of the other Evangelists) to a single saying, but to a whole series of statements and instructions from the Saviour respecting himself and his relation to the Father. To the account of the multiplication of the loaves, which is the only miracle recorded by the other Evangelists which St. John repeats, and which is evidently repeated for the following purpose, there is annexed the sublime doctrine taught by Jesus at Capernaum by which, leading off men's thoughts from the earthly and the visible, he bids the multitudes which were following him "only for the sake of the meat that perisheth, to *labour for that meat which endureth unto everlasting life*;" and declares of himself, "*I am the bread of life*." The opening of the eyes of the man that had been blind from his birth, is still less confined to a single statement of the miracle, and mentioned for its own sake; but appears with all the more important circumstances attending it, and especially with all the animated dialogues that took place between Jesus and the man whom he had cured—between the latter and the Pharisees—between the Jews, and the man's parents on that occasion. The same may be said of the sublime truths taught in connection with the raising of Lazarus from the grave,—the visit of Nicodemus to our Lord by night,—the meeting with the woman of Samaria at Jacob's well,—and those wonderfully touching and mystic discourses at the Last Supper.