

others were strangers. Nay, it would seem as though he had more than all the rest combined, a greater knowledge of the mysteries of Christianity, a clearer insight into the mystical meaning of them, and more than all the rest combined he has revealed and explained them. And his Gospel is such a remarkable instance of this, that it has been called "another Gospel;" it being so unlike the other Gospels, in that its references are so extensive, its mysteries and their explanations so sublime and so profound. It is the same testimony, but, like the sun seen in the sky of Italy or Greece, compared with other parts of Europe, it is brighter and more glorious than as it appears in any of his fellow witnesses. It is ever the same subject, the same revelation, the same truths; but in this, at once the most heart-affecting and the most sublime of the four Gospels, these truths are contemplated and represented from their greatest altitude to their lowest depths, from their inner essence to their external aspects, from the remotest past of their existence to the endless future of their results. Hence, St. John's Gospel forms in that beautiful quartette—if we may so express it, of evangelic history and revealed truth, the *base* of a full harmony; or, if you would rather have it, the highest copestone which terminates, completes, and crowns the well-founded and well built fabric: the glorious Temple of Divine Truth. His Gospel with his other writings are, like the glorious Person of whom they speak, the Alpha and Omega, the beginning and the ending, the first and the last, of Divine wisdom, Divine mystery, and Divine truth. "The beloved disciple" evidently loves and labours to communicate the *first commencement*, the *earliest origin*, and in contrast and completion, the *latest result* and *end* of things. His Gospel commences with that which *was* already in the *beginning*, when the world did not exist; and the book of Revelation closes by pointing to the *consummation* of all things, with the return and reign of the Saviour. He alone gives us the *beginning* of the miracles which Jesus did, when the water was turned into wine at the marriage feast at Cana in Galilee; and he alone gives us the *last* of our Lord's miracles, the miraculous draught of fishes at the sea of Tiberias. He ever speaks in the language of a Seer, a Divine Philosopher; combining both in his historical statements, and doctrinal mysteries, the loftiest heights with the most profound depths, the nicest accuracy with the simplest freedom, the minutest precision in material details with the sublimest views in the philosophy of heaven—that is to say, in the knowledge of God and of Christ, of God's providential government, and of heaven.

His Gospel does not start, like that of St. Mark, from the baptism in Jordan; nor like St. Matthew's, from our Lord's descent from Abraham and David; nor like St. Luke's from even Adam; but from a period *before the world was*. "*In the beginning was the Word*." And that Word, St. John explains and defines for us as "*was before all things in his uncreated nature;—it was in the beginning with God, and it was GOD.*" And in like manner he

Evangelists with an simplicity sublimed only revealed the Greek or Word of St. John. Person of divinity. Word which asserted disciples. I read at our Lord most fully by occurrence purpose truths in the need but also Jesus at least, it is invalid ends, other statement his relation to the Evangelist for the tangled from follow—holideck the mess for of e and cur and the from the we