

2. Four times he repeats the word "was." "In the beginning *was* the Word, and the Word *was* with God, and the Word *was* God. The same *was* in the beginning with God." The verb "was" joined to the beginning makes the idea of eternity dawn upon the mind in all its awful grandeur. "In the beginning God created the heavens and the earth:" there the verb, being conterminous with the beginning, points to the initial moment of time when the creation, visible and invisible, began to be. "In the beginning *was* the Word:" here the verb underlies the beginning, and stretches back and away into the immeasurable.

St. John evidently intends a contrast between the first verse and the third. "By Him all things were made, and without Him was not anything made that was made." The sun, moon, and stars in the beginning "were made;" the Word in the beginning "was;" consequently His existence and theirs differ radically. What "was made" might have been left unmade—the creation was not a Divine necessity any more than redemption. But what in the beginning existed had a necessary existence—the Son is as essential to the Father as the Father to the Son. The world "was made," it originated in the Divine Will; the Word was not made, He simply "was"—His existence has its root in the Divine Nature.

A further contrast is possibly intended, a contrast between the first verse and the fourteenth. "In the beginning *was* the Word;" in the fulness of time "the Word was made flesh." He who existed in

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