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The Eternal "Logos" Jesus

Jn. 1:1-5, Pt. 1

The Gospel of John is a unique and distinct Gospel form the first three so much so that Origen, the biblical scholar of the third century, characterized its value as, "The Gospels are the first fruits of all the Scriptures, but of the Gospel that of John is the first fruits".

John's prologue is equally as amazing and in fact it is not a mere introduction to the gospel but a summary of it's content of all that will follow, the nucleus.

The opening five verses of John's prologue is the Grand Canyon of Scriptures regarding the person of Jesus Christ.

These verses are so pact, concentrated and deep in it's theological truths that it would take all of eternity to mind it's riches.

* These truths are so concise that they can not be altered in any way without changing the meaning of the text.

The Gospel is at the same time deep but simple, intellectual but heart convicting, complex enough to stump a theologian yet easy enough that a child can understand.

1. The theme of the Gospel is Jesus, the Son of God.
2. The message of the Gospel is salvation to all who will believe.
3. The means to the Gospel is grace through faith.
4. The gift of the Gospel is forgiveness of sins and eternal life.

Jesus is introduced by John by a title which Jesus never applied to Himself and is unique to John's writings, the word "Logos". Jn. 1:1, 14, 1Jn. 1:1, Rev. 19:13

The word "Logos" was used in different ways.

1. The Greek word signifies reason or self-consciousness and word or speech as the expression of thought.
2. The equivalent of the "Logos" was used in the Hebrew community by the expression "the word of the Lord" "Membra" or "Debra" in a theological sense in the Targums or Aramaic Paraphrases of the Old Testament written centuries before, which existed in oral form before committing them to writing and it was used as a substitute for the name of God in His communication to the world.
 - * Remember that God's name was thought to be so holy that it was not pronounce or even spelled, therefore His name was written only in the consonants YHVH, called a tetragramaton.
3. The Jewish Gnostic philosopher Philo at Alexandria used the "Logos" as the thought of God stamped on the universe, denoting the superhuman

medium of communication between God and the universe, the "Logos" was the priest that set the soul of men before God, being a Gnostic he could never conceive that the "Logos" could become incarnate, for all matter was evil and spirit good and were mutually exclusive. (20 B.C.-50 A.D.)

4. The Greek influence in the life of Philo was largely of Plato who believed the "Logos" was only another name for the mind of God, as the seat of eternal ideas, while to the stoics it represented the "anima mundi" or animating principle of the universe, conceived of as impersonal, in accordance with their Pantheistic views.

5. John uses the "Logos" to identify and describe the person of Jesus Christ, the eternal God who became incarnate to die for the sins of the world as the Savior of the world, that in believing in Him man would have eternal life in His name.

a. John is neither using the Targums nor the Greek concept of the "Logos", he is revealing Jesus as the "Logos" God who became man to redeem man under the inspiration of the Holy Spirit.

b. Neither is John writing to correct or supplement the synoptics as his primary purpose.

There are three ways in which John presents the "Logos" in his opening verses which form a unit.

- I. The word and eternity. vs. 1-2
- II. The word and creation. vs. 3

III. The word and salvation. vs. 4-5

For our study we want to take the first one "The word and eternity" and in our next time we will study the other two.

We want to look at four things regarding the word and eternity. Jn. 1:1-2

- I. The Word existed before time. vs. 1a
- II. The Word existed with God before time but was distinct from God. vs. 1b
- III. The Word existed as God before time. vs. 1c
- IV. The Word existed with God in the beginning of time. vs. 2

I. The word and eternity. vs. 1-2

A. The word existed before time.

* *"In the beginning was the Word"*. vs. 1a

1. The "Logos" that was in the beginning according to John is no other than the person of Jesus Christ.

a. The word is used as reason, thought and audible speech throughout the Scriptures.

b. The word "Logos" is used exclusively of John to identify Jesus Christ as God incarnate. Jn. 1:1, 14, Rev. 19:13

2. The beginning in John is different from the beginning of Genesis.

a. In the beginning when God created the heavens and the earth time began

- to exist in its three fold dimension of past, present and future. Gen. 1:1
- b.** In that beginning a day was composed of 24 hours, a week seven days, a month four weeks and so on.
- 3.** The beginning of time came after the "Logos", the "L:ogos" was already there in the beginning.
- a.** The word "was" is in the imperfect durative tense and implies continuous existence reaching back from the point of "the beginning".
- b.** The proclamation is a statement of fact regarding the pre-existence of the "Logos", prior to time.
- 1)** The Genesis record, "In the beginning God created..." as we have pointed out marks the beginning of time as man knows it.
- 2)** The record of John literally says, "In beginning was the Word", the article is not present before "beginning" it goes back earlier than the Genesis record to timeless eternity before time.
- 3)** The record of John is not teaching that the Word came to be at this or any other point in time as some would have us to believe, the tense refutes such an interpretation.

- 4.** The pre-existence of the Word as well as the fact that the Word was and is eternal is a consistent record of the Scriptures.
- a.** The first witness we want to hear from is the prophet Micah who prophesied the birth of the Messiah in Bethlehem, "Whose going forth have been from of old, from everlasting", which literally means from the days of eternity or from the vanishing point to the vanishing point. Mic. 5:2
- b.** The witness of John the Baptist was that The One coming after him was in fact not only ranked higher than him but in fact existed before him. Jn. 1:15
- 1)** Yet how can that be if John was six months older than Jesus?
- 2)** The only explanation is the obvious, Jesus, the Messiah, the "Logos", was the eternal One who pre-existed before time as we know it.
- a)** The testimony of John is that Jesus is "The Alpha and Omega, the beginning and the end, who is and who was and who is to come, the Almighty", a vivid description of his eternal existence. Rev. 1:8
- b)** In fact John says His name is "the "Logos" of God". 19:13b

- c. The third and last witness to verifies the pre-existence and eternal existence of Jesus is Jesus Himself.
- 1) Jesus told the Pharisees as they kept rejecting Him as their Messiah, "Your father Abraham rejoiced to see My day, and he saw it and was glad" and when they said, " You are not yet fifty years old, and have You seen Abraham?". Jesus said to them, "Most assuredly, I say to you, before Abraham was I Am. Jn. 8:56-58
* The very "I Am" who spoke to Moses on the mount!
 - 2) Jesus prayed to the Father , " And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was, in which He clearly refers to His pre-existence before the creation and eternal equality with the Father. Jn. 17:5

The "Logos" Jesus existed before time!

- B. The Word existed with God before time but was distinct from God.
- * "*And the Word was with God*". vs. 1b
1. The "Logos" has already been declared to pre-exist from eternity.

2. The "Logos" has also already been identified as Jesus, it is one of His titles.
3. The "Logos" is now said to be with God.
 - a. The very structure of the sentence demands the presence of two persons, the two can not be the same person.
* The article appears before "God" which indicates the first person of the Trinity.
 - b. The books of the Pentateuch ascribe plurality to the Godhead.
 - 1) The very Title "God" in the opening verse of Genesis means three or more, "el" means one, "elah" means tow and "Elohim" means three or more.
 - 2) The conversation of the Godhead is recorded for us, "Let Us make man in Our image, according to Our likeness". Gen. 1:26b-c
 - 3) The "Shema of Israel" "Hear, O Israel: The Lord is one, the word one "yaheed" means a compound unity of one not an absolute one "achad". Deut. 6:4
 - 4) The Prophet Daniel distinguishes between the Father, "The Ancient of Days" seated on the throne and the Son, "One like the Son of Man", coming in the clouds of heaven. Dan. 7:9, 13

- c. The preposition with "pros", means motion towards or literally "face to face".
- 1) The Old Testament shewbread which was placed on the table every week within the Tabernacle literally means "bread of the face"
* Remember that all the furnishings spoke of Christ prophetically!
 - 2) Jesus said, "I am the bread of life", For I have come down from heaven, not to do My own will, by the will of Him who sent Me.". Jn. 6:35b, 38
- d. The word "with" implies certain things.
- 1) The word implies presence.
* John tells us that the only begotten Son dwelt in the bosom of the father. Jn. 1:18
 - 2) The word implies unity.
* Jesus said, "I and the Father are one". Jn. 10:30
 - 3) The word implies fellowship.
* Jesus said, "I came from the Father and have come into the world. Again, I leave the world and go to the Father", He also declared in His prayer to the Father about His pre-existing glory with the Father before the world was. Jn. 16:28, 17:5

- 4) The word implies a shared nature, essence and substance.
* Jesus told Philip, "He who has seen Me has seen the Father". Jn. 14:9e

The "Logos" Jesus existed before time but was distinct from God!

- C. The word existed as God before time.
- * "And the Word was God". vs. 1c
1. There is an article before the term "Word" showing the "Logos" to be the subject describing nature.
 2. There is also no article before the title "God" affirming again the distinctiveness of the two persons.
 3. The clear proclamation is that whoever the "Logos" is, he is God, not a power emanating from God but a person in the presence of God, equal to God and distinct from God yet not other than God.
* Literally the Greek reads, "And God was the Word".
 - a. The Jewish leaders said, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God". Jn. 10:33
 - b. Thomas said to Jesus, " My Lord and my God. Jn. 20:28
 - c. The J.W's say that there is the article "a" before "God" in order to oppose

- the teaching of the trinity and the deity of Jesus Christ, the eternal God.
- * But if you really examine their argument it would mean that the "Logos" Jesus was a God apart from God whom He was with before eternity, teaching polytheism.
4. The proclamation of John is so carefully and masterfully phrased by the guidance of the Holy Spirit that it exposes distorted and corrupt view of Jesus who is God who became man.
 - a. The Arian heresy taught that Jesus was a created being at a point in time not God, this is the J.W's doctrine.
 - b. The Sabellian heresy denied the distinctiveness of the three persons of the trinity and taught that the same person manifested himself in three different ways at different times yet at the baptism of Jesus the Father is heard speaking, the Son is in the water being baptized and the Holy Spirit is seen descending upon Him.
 - c. Socinitan heresy taught that Jesus was perfect man alone and not God, denying the record of His birth and the two-fold nature of Jesus.

The "Logos" Jesus existed as God before time!

- D. The Word existed with God in the beginning of time.
 - * *"He was in the beginning with God". vs. 2*
1. The statement is more than mere repetition.
 2. The statement is a summary of the preceding verse.
 3. The statement gives emphasis to three facts.
 - a. The "Logos" Jesus is eternal with God the Father.
 - b. The "Logos" Jesus was already there with God the Father in the beginning of time as man knows it.
 - c. The "Logos" Jesus is God, the second person of the trinity.
 2. The trinity is a mystery in itself yet all three persons of the Godhead are God and equal yet one God.
 - a. All three are said to be eternal: the Father, the Son and the Holy Spirit. Is. 44:6, Rev. 1:17, Heb. 9:14
 - b. All three are called God, the Father calls the Son God, Peter identifies the Holy Spirit as God and God the Father is called God by Paul in all of his opening salutations. Heb. 1:8, Acts 5:3-4
 - c. All three are said to be Omnipotent, Omniscient and Omnipresent.

1) They are three distinct persons yet one God co-equal, co-eternal but throughout the scriptures they are altered one for the other and inter-related in such a way that it is difficult at times to know whether it is the Father or the Son.

- 1) The Father sent the Son.
- 2) The Father is revealed by the Son.
- 3) The Father testifies of the Son.
- 4) The Son points us to the Father.
- 5) The Son is a picture of the father.
- 6) The Son announces the coming of the Spirit.
- 7) The Holy Spirit speaks and reveals the Son.
- 8) The Holy Spirit draws us to the Father and Son.
- 9) The Holy Spirit glorifies the Son.
 - * Jesus said, I and the Father are one.
 - * If you've seen me, you've seen the Father.
 - * I came not to do my own will, but the will of Him that sent me.
 - * I do always those things that please the Father.

The "Logos" Jesus existed with God in the beginning of Time!

The "Logos" is Jesus Christ who has existed from all eternity!

Conclusion

We have looked at four things regarding the "Logos" and eternity. Jn. 1:1-2

- I.** The "Logos" existed before time.
- II.** The "Logos" existed with God before time but was distinct from God.
- III.** The "Logos" existed as God before time.
- IV.** The "Logos" existed with God in the beginning of time.