

1/5/25

The Eternal “Logos” Jesus
Jn. 1:1-5, Pt. 1

The Gospel of John is a unique and distinct Gospel from the first three synoptic gospels, 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 its content of all that will follow, the nucleus. Jn. 1:1-18

The opening five verses of John’s prologue has been called “the Grand Canyon of the Scriptures” regarding the person of Jesus Christ.

1. These verses are so pact, concentrated and deep in it’s theological truths, it has been said that it would take all of eternity to mind its riches.
2. These truths are so concise they cannot be altered in any way without changing the meaning of the text!

The Gospel has been said to be 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.

There are three ways in which John presents the “Logos” in his opening verses which forms 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 way John presents the “logos”, “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 eternity before the beginning of time. vs. 2

I. The word existed before time.

* “In the beginning was the Word.” vs. 1a

- A. The word “Logos” was used in different ways.

1. The Greek word signifies reason or self-consciousness, 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 that existed in oral form before committed to writing and used as a substitute for the name of God in His communication to the world.
 - a. Remember God’s name was thought to be so holy it was not pronounce or spelled out, only the consenants were written, YHVH, called the tetragramaton.
 - b. In transcribing the priest bathed, changed cloths and new pen then wrote YHVH.
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 the “Logos” 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. The apostle John uses the word “Logos” as the unique and exclusively title to identify the person of Jesus Christ as the Eternal God Incarnate. Jn. 1:1; 14; 1Jn. 1:1; Rev. 19:13
 - a. The word “logos” is used as reason, thought and audible speech throughout the Scriptures.
 - b. John introduced Jesus by this title “Logos”, yet Jesus never applied to Himself.
 - 1) John is not using the Targums nor the Greek concept of the “Logos”, he is revealing Jesus as the “Logos” God who became man to redeem man by the Inspiration of the Holy Spirit.
 - 2) John is not writing to correct or supplement the synoptics as his primary purpose, each stand alone.
 - B. The “Logos” Word was in the beginning, this is no other than the person of Jesus Christ to John.
 1. The beginning in John is different from the beginning of Genesis, there God created the heavens and the earth and time began to exist in its three fold dimension of past, present and future. Gen. 1:1

- a. That beginning consisted of 24 hour day, a seven day week, a 30 day month.
 - b. The beginning of John points back before God created the start of chronological linear time of past, present and future.
2. The important thing to notice is that the beginning of time in Genesis came after the “Logos”, the “Logos” was already there at the beginning of chronological time.
- a. The word “was” is 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, since all eternity, He was in eternal existence.
 - 1) 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.
 - 2) The apostle John is not teaching the Word came to be at this or any other point in time as some teach, the tense refutes such an interpretation.

Illustration

Jesus declared His eternalness when He said to them Jews, “Most assuredly, I say to you, before Abraham was, I AM.” Jn. 8:58

Application

- * The pre-existence of the Word and that the Word was and is eternal is a consistent record of Scripture.
- 1. The first witness is 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
 - 2. 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
 - a. Yet how can that be if John was six months older than Jesus?
 - b. The only explanation is the obvious, Jesus, the Messiah, the “Logos”, was the Eternal One who pre-existed before time as we know it.
 - c. 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
 - d. In fact John says His name is the “Logos” of God”. Rev. 19:13b
 - 3. The third witness to verifies the pre-existence and eternal existence of Jesus is Jesus Himself.
 - a. 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 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!

- b. 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
- c. The “Logos” is Jesus Christ who has existed from all eternity!

The “Logos” Jesus, the Word, existed before time!

II. The Word existed with God before time, but was distinct from God.

* “And the Word was with God.” vs. 1b

- A. The “Logos” is declared to be with God.
 - 1. The “Logos” has already been declared to have pre-existed from eternity, He was in an unchanging, timeless existence in Eternity.
 - * The word “was” again is in the imperfect durative tense and implies continuous existence reaching back from the point of the beginning of Genesis!
 - 2. The “Logos” has been identified as Jesus, it is one of His titles, but now is revealed to be with God.

- a. The very structure of the sentence demands the presence of two persons, the two cannot be the same person, but distinct from each other.
 - b. When you are with someone, it means there are two distinct people.
 - c. You cannot say you are with someone and conclude there is only one person.
- B. The “Logos” the word Jesus, the pre-existing and Eternal One from eternity being declared to be with God, what does this mean?
- 1. Is John teaching there are two Gods? No!
 - a. The declaration of John is that these two persons are two of the three persons of the godhead or Trinity.
 - b. Both being fully God with all the same attribute, Omnipotent, Omniscient and Omnipresent.
 - c. And since Jesus the “Logos”, the Word of God has been stated to have been in the beginning, back earlier than the Genesis record to timeless eternity before time as we know it, then the Second Person also has to be Eternal.
 - b. The article appears before God “theos”, to indicate the First person of the Trinity, God the Father.
 - 2. The Bible ascribes plurality to the Godhead.
 - a. The very title “God” in the opening verse of Genesis means three or more, “el”

means one, “elah” means two and “Elohim” God, means three or more.

- b. The conversation of the Godhead is recorded, “Let Us make man in Our image, according to Our likeness”. Gen. 1:26b-c
 - c. The “Shema of Israel” “Hear, O Israel: The Lord is one, “yaheed” it means a compound unity of one, not an absolute one “achad”, but distinct. Deut. 6:4
 - d. 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
3. The preposition with is “pros”, and means motion towards or literally “face to face”.
- a. Lenski the Greek Scholar say, “The Logos is a person in the presence of God and turned in loving, inseparable communion toward God, and God turned equally toward him.”
 - b. The Old Testament priests placed on the table in the Tabernacle shewbread every week, literally means “bread of the face”
* Remember that all the sacrifices, furnishings and articles of the Tabernacle spoke of Christ prophetically!
 - b. 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

- c. 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.” Jn. 16:28; 17:5
 - 4) The word implies a shared nature, essence and substance.
 - a) Jesus told Philip, “He who has seen Me has seen the Father.” Jn. 14:9e
 - b) The “Logos” is Jesus Christ who has existed from all eternity with the Father, but distinct from the Father!

Illustration

Jesus declared in His prayer that He existed before time praying to His Father, “And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.” Jn. 17:5

Application

* There are clear distinctions between the persons of the Godhead.

1. God from Spirit. Gen. 1:1-2

* “In the beginning **God** created the heavens and the earth. The earth was without form, and void; and darkness *was* on the face of the deep. And the **Spirit** of God was hovering over the face of the waters.”

2. God’s Spirit in Joshua. Num. 27:18

* “And the LORD said to Moses: “Take Joshua the son of Nun with you, a man in whom is the **Spirit**, and lay your hand on him.”

3. Yahweh from Yahweh. Gen. 19:24

* “Then the **LORD** rained brimstone and fire on Sodom and Gomorrah, from the **LORD** out of the heavens.”

4. God from God. Gen. 19:29

* “And it came to pass, when **God** destroyed the cities of the plain, that **God** remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt.”

5. God your God. Ps. 45:6-7; “Heb. 1:8-9”

* “Your throne, O **God**, is forever and ever; A scepter of righteousness is the scepter of Your kingdom. You love righteousness and hate wickedness; Therefore **God**, Your **God**, has anointed You With the oil of gladness more than Your companions.”

6. Yahweh from Adonai by Jesus. Ps. 110:1; “Matt. 22:44”

* “The **LORD** said to my **Lord**, “Sit at My right hand, Till I make Your enemies Your footstool.”

7. I and Lord from me and Son. Ps. 2:7 ; “Heb. 1:5”

* “**I** will declare the decree: The **LORD** has said to **Me**, ‘You are My **Son**, Today I have begotten You.”

8. I from Lord their God”. Hos. 1:7

* “Yet **I** will have mercy on the house of Judah, Will save them by the **LORD their God**, And will not save them by bow, Nor by sword or battle, By horses or horsemen.”

9. Me from the One. Micah 5:2

* “But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to **Me** The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting.”

The “Logos” Jesus, the Word, existed before time, but was distinct from God!

III. The word existed as God before time.

* “And the Word was God”. vs. 1c

A. The Greek Grammar of John is important.

1. There is an article before the “Word” showing the “Logos” to be the subject describing nature.

2. There is 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. 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 examine their argument it would mean that the “Logos” Jesus was a God, apart from God, whom He was with before eternity, teaching poytheism.
- B.** The proclamation of John is so carefully and masterfully phrased by the guidance of the Holy Spirit that it exposes distorted and corrupt views of Jesus, Who is God and became man.
1. The Arian heresy taught that Jesus was a created being at a point in time not God, this is the Jehovah Witness doctrine.

2. 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 from heaven, the Son is in the water being baptized, the Holy Spirit is seen descending upon Him.
3. Socinitan heresy taught Jesus was perfect man alone and not God, denying the record of His birth and the two-fold nature of Jusus.

Illustration

Thomas said to Jesus, “My Lord and my God.” Jn. 20:28

Application

1. The mystery of unity and the Trinity is not contrary to reason.
 - a. Thomas Aquinas talked about the liberating affect of accepting by faith in revelation such doctrines as that of the Trinity, which cannot be attained to by reason. He said, that mere reason chains us down to what is merely logical—to what our own mental capacities can deduce.
 - b. Tertullian one of the early church Fathers of 165-220 A.D., a theologian of the West wrote in Latin and said in his important treatise Against Praxeas, a treaties on the Trinity, “This...is unity in trinity...Father, Son, and

Spirit---three.. but one nature and of reality and of one power, because there is one God”.

- c. Augustine the most influential church father, 354-430 A.D. said, “No one should “wonder and think it absurd that we should call the Father God, the son God, the Holy Spirit God, and that nevertheless we should say that there are not three Gods in that Trinity, but one God and one substance.”
 - d. Herbert Lockyer says the following about the Trinity, “Our narrow thoughts can no more comprehend the Trinity than a nutshell can hold all the water in the ocean.”
 - e. The Trinity is above human reason, but not contrary to reason as Henry Theissen states, “Revelation concerning a trinity of Persons related in one Essence contradicts no absolute truth. It is evident that as to wholly separated and individually identified subjects, one is not three, nor are three one. Such is a contradiction. The doctrine of the Trinity asserts no such inconsistency.”
 - f. Augustine declared his reasoning to the difficulty of understanding the doctrine, listen to it, “And I do not doubt that all this was divinely arranged for the purpose of subduing pride by toil, and of preventing a feeling of satiety in the intellect, which generally holds in small esteem what is discovered without difficulty”.
2. When we speak about the unity of God, we are referring to the oneness of the three persons of the

Godhead, yet being one God which is distinct and opposed to the following:

- a. Polytheism, the belief in multiplicity of gods.
- b. Pantheism, the belief that everything is god.
- c. Tritheism, the belief of three gods.
- d. Duelism, the belief of two gods, good and evil.
- e. One god, the belief in having no trinity.

The “Logos” Jesus, the Word, existed as God before time!

IV. The Word existed with God in eternity before the beginning of time.

* “He was in the beginning with God.” vs. 2

- A. The statement is more than mere repetition.
 - 1. The statement is a summary of the preceding verse.
 - 2. The statement gives emphasis to three facts.
 - a. The “Logos” Jesus is eternal with God the Father in eternity.
 - b. The “Logos” Jesus was already there with God the Father at the beginning of the creation of time, as we know it as past, present and future.
 - c. The “Logos” Jesus is God, the Second person of the Trinity.
- B. The Trinity is a mystery in itself, yet all three persons of the Godhead are God and equal, yet one God.

- * All illustrations for the Trinity will
brakedown if you push them too far!
1. All three are said to be eternal: the Father, the Son and the Holy Spirit.
 - a. The Father, “Thus says the LORD, the King of Israel, And his Redeemer, the LORD of hosts: I am the **First and I am the Last**; Besides Me there is no God.” Is. 44:6
 - b. The Spirit, “how much more shall the blood of Christ, who through **the eternal Spirit** offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?” Heb. 9:14
 - c. The Son Jesus, “And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, “Do not be afraid; I am the **First and the Last.**” Rev. 1:17
 2. All three are called God in Scripture.
 - a. The Father says Jesus God, “But to the Son He says: “Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.” Heb. 1:8
 - b. Peter says the Holy Spirit God, “Ananias, why has Satan filled your heart to lie to the Holy Spirit, You have not lied to men, but to God.” Acts 5:3a-b, 4f

- c. Paul says both are God in his salutation, “Grace to you and peace from God our Father and the Lord Jesus Christ.” 2Cor. 1:2
3. All three are said to be Omnipotent, Omniscient and Omnipresent.
 - a. 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, at other times it is very clear.
 - * Yet Jesus limited Himself for a set time by the Incarnation, divesting Himself of His glory, not deity. Phil. 2:5-11
 - b. The Father sent the Son.
 - c. The Father is revealed by the Son.
 - d. The Father testifies of the Son.
 - e. The Son points us to the Father.
 - f. The Son is a picture of the father.
 - g. The Son announces the coming of the Spirit.
 - h. The Holy Spirit speaks and reveals the Son.
 - i. The Holy Spirit draws us to the Father and Son.
 - j. The Holy Spirit glorifies the Son.
 - 1) Jesus said, “I and the Father are one.”
 - 2) “If you’ve seen me, you’ve seen the Father.”

- 3) “I came not to do my own will, but the will of Him that sent me.”
- 4) “I do always those things that please the Father.”
- h. The “Logos” is Jesus Christ who has existed from all eternity!

Illustration

Jesus said, “I and My Father are one.” Jn. 10:30

Application

1. The unity of God is distinct from a unit of absolute one, as we have seen, but it is comprised of a compound unity, yet only one God.
 - a. The Shema of Israel declared, “Hear, O Israel: The Lord our God is one Lord.” Deut. 6:4
 - 1) The word one in the Hebrew is the word “yaheed” a compound unity of one.
 - 2) There is another word in the Hebrew to express one in the absolute sense, it is the word “achad”.
 - b. The most commonly and frequently used for God in the Old Testament is “yacheed”.
 - 1) It is used to express the oneness of husband and wife though they are two, “The two shall be one flesh.” Gen. 2:24
 - 2) In Genesis it says the people is one, yet there were many. Gen. 11:6
 - c. The compound unity is illustrated clearly in the New Testament.

- 1) Paul says the one who plants and the one who waters are seen as one, yet are two. 1Cor. 3:6-8
 - 2) Paul says there are many members, yet one body. 1Cor. 12:13-14
 - 3) John says Jesus is one with Father and saints. Jn. 17:22-23
 - 4) Paul declares that there is, “Neither Jew nor Greek, bond, free, male, female, for you are all one in Christ.” Gal. 3:28
2. We can also see the nature of divine unity by the plural pronouns related to God by God Himself in the Old Testament.
 - a. In Genesis as we have noted, “Let **us** make man in **our** image, after **our** likeness”. Gen. 1:26
* God is not speaking to the angels for He stands distinct from angels who He created!
 - b. Man has become as one of **us**. Gen. 3:22
 - c. Again, “Let **us** go down”. Gen. 11:7
 - d. God says, “Whom shall I send, and who will go for **us**?” Is. 6:8
 - e. Isaiah says, “With who took he council?” Is. 40:13-14
3. Another way in which we can see the compound unity of God is in the plurality of his name Elohim.
 - a. The name “Elohim” is used 2570 times in the Old Testament.
 - 1) The name “El” in its root means mighty one, strength or one.
 - 2) The name “Elah” the root signifies to swear.
* Similar to the Aramaic word meaning two.

- 3) The name “Elohim” is adding a plural ending “im” revealing the compound unity of three with creative power.
* Cherub, Cherubim, Saraph, Saraphim.
- 4) Yahweh is the covenant name of God with Moses and Israel. Ex. 3:15, 18
 - a) The name “I am that I am” is a verb means, to be, being or becoming.
 - b) The idea of self-existence and Eternal is behind it.
 - c) Yahweh was to become whatever His people might need.
- 5) The title “Adonai” means Master, ruler in authority, equivalent to Kurios in Greek.
* The Old Testament is emphasizes more the unity of God because of the amount of paganism based on polytheism.

The “Logos” Jesus, the Word, existed with God in eternity before the beginning of time!

Conclusion

These are the four things regarding the word and eternity.

- 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 eternity before the beginning of time.