

The Word of God

- Why the Greek Matters

- Do know!

- When I utilize the Greek, it is not to “show off” or “impress” or even say “look what I know!”

- When I utilize the Greek, it is simply to highlight necessary portions of the text for the sake of nuance.

- In the case of John’s Gospel, especially John 1, certain groups like the Jehovah’s Witnesses will distort the Greek Syntax of John 1:1.

- That is, their attempt in translation is this, “In the beginning was the Word and the Word was with God and the Word was a God.”

- While it may take a little heavy lifting, and even a bear-bones basic overview of Greek, we can argue against such heretical notions of Jesus merely being “a” God amongst Thee Triune God.

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Looking to the Greek for John 1:1:

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- ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

- As with any word in God’s Word, each word matters!

- ἐν ἀρχῇ (En Arche)

- The Word ἐν literally means “in.”

- The Word ἀρχῇ meaning beginning.

- ἦν (Aein)

- This word is especially important.

- It is the word “was.”

- the literal meaning of this Greek Word comes from the verb “to exist.”

- Or the first person concept, “I am.”

- For example, Jesus referred to Himself as the One who “was and is and is to come,” in Revelation 1:8.

- The same Greek word ἦν is present in the word “was.”

- Jesus is the one who exists in the now, who existed and was with God in the beginning, and in Revelation, the one who will come.

- ὁ λόγος (Hah Logos)

- The (ὁ) Word (λόγος).

- Why is Jesus referred to as “The Word”?

- This term is precious to us as Christians.

- Jesus as “The Word” of God is a very Christian, very common notion of what we think of Jesus because of John 1:1.

- There is a Greek history behind this Word that is important to know!

- History of “Logos.”

- There were several schools of philosophy that were around in Jesus’ day and John’s day that some believe influenced John to use this term “logos.”

- Plato (Platonists).

- A Greek philosopher a few hundred years before Jesus used this word to refer to “Form” or “Idea.”

- Not a Christian concept.

- Stoic Philosophy

- Internal and External “concepts.”

- Kind of strange and unfamiliar for Christians.

- Other Greek Thinkers

- Used the “Logos” to refer to the “primary principle of all things” or the “mind.”

- Very common in Greek thinking.

- Old Testament/Jewish Concept

- Creator of all things.

- The revelatory of God’s. Will and sovereignty effective of His decrees concerning humanity and human history.

- It is this option John is tapping into!

- Jesus is the Word of God:

- The revealer of God and the Savior (John 1:13).

- καὶ ὁ λόγος ἦν πρὸς τὸν θεόν

- καὶ = and

- ὁ λόγος = the Word

- ἦν = was

- πρὸς τὸν θεόν = with God

- καὶ θεὸς ἦν ὁ λόγος

- “And God was the Word” or “and the Word was God.”

- This is crucial in Christian Doctrine.

- Again, Jehovah’s Witnesses will attempt to say that the Word was a God, and not God in equality with the Father.

- This is heretical and not what the Greek says.
- There is much more behind the rejection to the Jehovah's Witness that we, as Christians, have, but understand that they will put up the fight and others will utilize the Greek to dismantle the Christian faith.
- We have resources and pastors that love the Greek and can always help us (like me) who are looking for answers.

Walking Through John 1:2-5:

1. "He was in the beginning with God." (V. 2)

- Verse 2, here, sets us up for Jesus being the creator in v. 3.
- This verse is equally crucial in John's opening argument of Jesus being the primary revelation of God by doubling down, in poetic fashion, the role Jesus plays in the Divine Trinity.

2. "all things were made through Him, and without Him was not anything made that was made." (V. 3)

- Jesus is the "Him."
- John's concept of Christ and argument for what Jesus accomplished and proved Himself to be begins and ends beautifully!
- Jesus is the "Logos" (The Word).
 - The revelation of God.
 - The creator of all things.
- Just to note, the word "was" in this verse is different than in v. 1 or 2.
- The "was" in v. 1 and 2 indicate the concept of existence, not past tense action or something similar.
 - The difference in Greek is noticeable
 - ἦν = was (existence)
 - ἐγένετο = was (past tense connotation)

3. "In Him was life and the life was the light of men." (V. 4)

- In Christ "was" life utilizes ἦν.
 - That is, life did not merely begin with God through Christ but that life IS God or in John's inspired Words, "Is Christ."
 - That is, if Jesus is the Creator and is God He, by His nature, is life itself.
 - Life as such—life as it really is.
 - What is the implication of this for humanity?
 - Jesus is the life "for" humanity.
 - That is why the life is the light of man.
 - The life for humanity to be what it is and to exist.
 - There is not difference between spiritual life and physical life.
 - Jesus is the necessary existence for life physically for humanity (as creator) and is the life for their spiritual needs (Again, John 1:13).

4. "The Light shines in the darkness, and the darkness has not overcome it."

- Though not mentioned earlier, it is necessary to mention here.
- John utilizes the literary usage of "double meaning" in his writing.
- Jesus being life, for example.

- Jesus is life physical and spiritual.
- Both are present and in mind because that is how John sees (rightfully so) Jesus

Christ.

- This verse is not difference.
- The light via the life of Christ shines in the darkness.
 - The darkness of sin existing does not extinguish Christ as the life giver and the light of humanity.
- The light of the gospel message shines through the darkness also!
- The darkness of sin has not overcome Christ nor does Christ partake in that corruption.
 - double meaning is prevalent here and cannot be missed in our attempt to know the Savior!