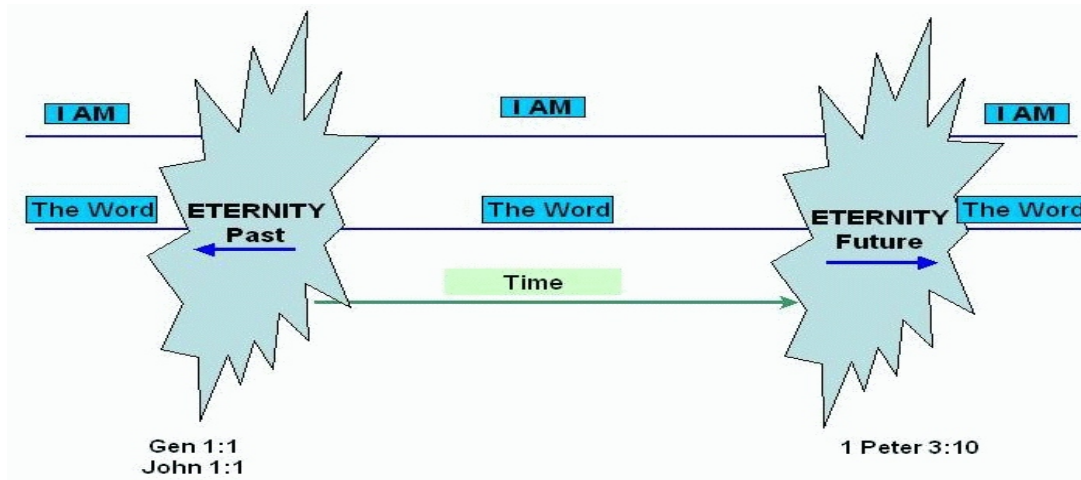


In the beginning was the Word, and **the Word was with God, and the Word was God.** John 1:1

In our last lesson we discussed the **Uniqueness of Jesus Christ**. That He is the Unique God-Man of the universe - which may itself be not quite accurate for He *created* the universe so that means that He *transcends* the universe. That He is the Unique God-Man cannot be refuted. Remember our diagram?



In His statement to the apostate Jewish leaders He states the timelessness of His person:

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. John 8:58.

This is an inarguable statement made by Jesus, Himself. In saying this, Jesus places Himself superior to time - He, as a person, is eternal. So, we move on to the next point in this series - the Person of Jesus Christ. Let us take another look at John 1:1b: "...**the Word was with God, and the Word was God.**"

I'd like to spend a little time around this use of the Greek word "*logos*" that is translated "Word" in English.

A Comparison of St. John's and Philo's Concept of The Logos.

John's concept of The Logos is that of a Person transcending time, both beginning and end. The Logos was more than transcended time He created time and the universe. Jesus said of Himself **"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."** Rev. 1:8

Another of His "I Am" statements. This refers to His timelessness but more than this - note the appellation He gives to Himself "The Almighty." This was not just tacked on to lend considerable weight to the fact that He *was* the beginning and the ending. I believe it is referring to His sovereignty and His power over time. And rightly so, for Paul points out that all *things* were created.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: [17] And he is before all things, and by him all things consist. Col. 1:16-17

The all things. So John has Jesus as a person - the person who transcends both time and material and for that matter, all *things*. He has all the qualities of personality; intellect, creativity, sensibility, likes and dislikes. He is capable of love - being God, He *is* Love.¹ He is capable of wrath - displeasure. He longs to be in intimate contact with those whom He loves.²

Philo, on the other hand, limits the Logos to the existence of the universe - Philo's Logos depends on the universe for his purpose - excuse for existence. A far more limited definition of the Logos. I like Vincent's description of this disagreement between the two men.

"The two notions differ as to origin. The impersonal God of Philo cannot pass to the finite creation without contamination of his divine essence. Hence an inferior agent must be interposed. John's God, on the other hand, is personal, and a loving personality. He is a Father (i.18); His essence is love (iii.16; 1 Jn iv.8, 16). He is in direct relation with the world which He desires to save, and the Logos is He Himself. Manifest in the flesh. According to Philo, the Logos is not coexistent with the eternal God. Eternal matter is before him in time. According to John, the Logos is essentially with the Father from all eternity (i.2), and it is He who creates all things, matter included (i.3).

"Philo misses the moral energy of the Hebrew religion as expressed in its emphasis upon the holiness of Jehovah, and therefore fails to perceive the necessity of a divine teacher and Savior. He forgets the wide distinction between God and the world, and declares that, were the universe to end, God would die of loneliness and inactivity."³

So we see that Jesus Christ in His preincarnate state was always *with* God, the Father and the Holy Spirit (in his procession) denoting the Trinity but that He was always God. There is never any diminishing of His divinity that is superior to but in direct relation to His creation. He was "**...with God**, and the Word was God.

Jesus, a Person of Intimacy.

My working translation: "**And the Word was forever in intimate, reciprocal, communion with [the Triune] God.**"

The Greek from our KJV phrase "**...the Word was *with* God,...**" the English word "with" is translated from the Greek preposition *pros*. The English "with" does not accurately picture *pros*. *Pros* denotes fact-to-face - meaning inseparable communion.

¹ 1 John 4:8.

² "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matthew 23:37

³ Vincent, Word Studies In the New Testament, vol II, Pg. 32 Par 1 & 2.

This is not merely occupation in the same area, but the closest possible communion - an eternal divine embrace. Lenski says "...with a strong note of reciprocity..."⁴ Other prepositions that can be translated *with* are:

sun, meaning together, with (we are in the same classroom, that would be "*sun*.")

para, meaning - beside, with (if I were to ask someone in the room to stand here with me, that would be "*para*.")

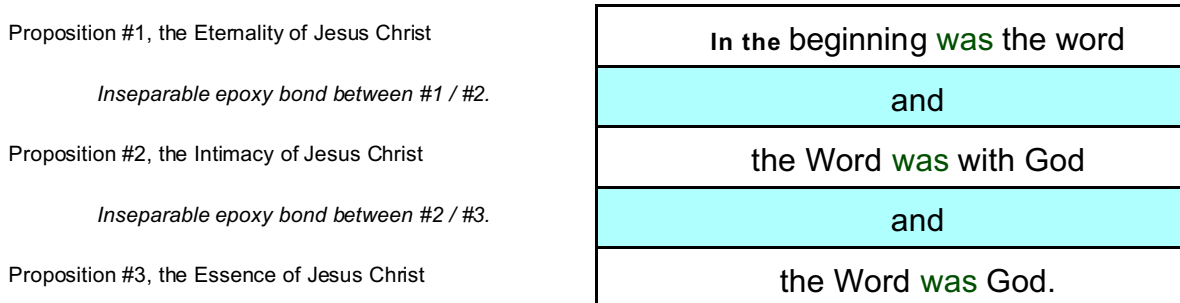
Here John utterly refutes any notion that Jesus was ever out of personal, intimate communion with the Father. Cults such as the Jehovah Witnesses are forced to distort this passage.

So far, my working translation goes this way.

On the occasion of the Beginning of creation, eternally was the Word, and the Word was forever in intimate, reciprocal communion with [the Triune] God....

A discussion of the *kai* (the English word "and").

Gk. Kai, copulative. Many times this word is brushed aside by Bible students like an unimportant beggar in a busy market. However, the copulative use of *kai* is so important as it bonds each of these propositions together with an Eternal epoxy. Here is how I'd like to diagram the use of *kai* in this statement by John:



1. The durative imperfect of *eimi [en]* in all three propositions teach an eternal state.
2. In proposition #1, the Eternality of the Logos. Jesus existed on the occasion of the creation - in fact, vs. 3 teaches that the Logos was the agent of creation!
3. In proposition #2, the Intimacy of the Logos. The preposition *pro* [gk] with the durative imperfect of *eimi*, teaches a close, eternal, fact-to-face relation with the other members of the Godhead (vs. 1b).
4. Lastly, in proposition #3, The Essence of the Logos. The true interpretation of the anarthrous "*theos en ho logos*" must point to the quality or essence of the Logos, i.e. Literally, the Word was eternally divine. "In the third proposition, the Word was God, the article was omitted because *theos* described the nature of the Word and did not identify his person. Here, as in the second proposition, the

⁴ Page 32, Par 1.

word is placed in personal relation to God."⁵

Again, the durative imperfect of *eimi* must mean that there never was a time when the Logos - the second person of the Godhead was less than divine. By definition, divine can only refer to God, not some created super-being somewhere between angels and God.⁶

Let's look at the articular use of these nouns as they appear in the third proposition:

Articular	<i>ho logos</i> (The Word)	Points to the Person of Christ
Anarthrous (no article)	<i>theos</i> (God)	Describes the quality, essence of the Word (when the context allows, <i>theos</i> without the article can be translated "divine.")

The Word's Intimate Relationship with the Godhead.

The same was in the beginning with God. John 1:2

My working translation of verse 2:

This One [and no other] eternally was [on the occasion of the beginning] in intimate, reciprocal, communion with [the Triune] God.

Comments on "The same..." The Greek *outos* is a demonstrative pronoun with strong emphasis. There is no English word for it. You may say "This One" - underline it and use uppercase for the 'One.' Be sure of this; John is not allowing for anyone else but Jesus Christ, the Logos.

The three purposes of verse two.

1. That of emphasis for proposition #1 & 2. "This One, the only one - no other, amplifies proposition #3.
2. That of unification of thought. The tying together of all three propositions in one simple yet sublime thought.
3. That of transition from the Person of Jesus Christ to that of His work.

Next lesson we move on to the work of Jesus Christ in creation.

⁵ Vincent, Word Studies In The New Testament, vol II, Pg 35, Par. 3

⁶ As Philo and later, the Gnostics try to teach.