

John Analytically Observed the Logos & Touched Him; Logos Is the Message of the Christ Who Is Eternal Life, Jn 1:1b

22. The third verb has a different construction. It is the constative aorist middle indicative of **θεάομαι**, *theomai*, which also means “to see” but refers to intellectual perception rather than sensual perception. For details we turn to:

Balz, Horst and Gerhard Schneider (eds.). *Exegetical Dictionary of the New Testament*. (Grand Rapids: William B. Eerdmans Publishing Co., 1991), 2:136:

θεάομαι, *theomai*: see, behold, look at, consider.

θεάομαι [*theomai*] in the New Testament always signifies the act of seeing with the eyes, as with the other verbs of seeing (e.g., ὁράω [*horaō*]). Nevertheless, it is not a perfect synonym for the other verbs of seeing.

The etymology of the verb indicates its particular connotation: it is derived from θέα [*thea*] (“view, appearance”), and in Homer it is used in solemn, elevated language for astonished, lingering, admiring, reflective observation. This significance can be perceived in the New Testament, where the verb regularly connotes intensive, thorough, lingering, astonished, reflective, comprehending observation.

Thus the verb is used of a specific seeing with the bodily eyes (cf. 1 John 1:1: eyes and hands), i.e., in some circumstances, connected to a [*sic*] impression beyond the senses, i.e., to the event of revelation.

In the majority of Johannine occurrences (John 1:14, 32; 11:45; 1 John 1:1; 4:14) recognition of Jesus’ glory and decision for faith in him follows the seeing of him, his person, and his works.

23. This word emphasizes not only seeing the Lord but observing Him in his glory (John was on the Mount of Transfiguration in Matthew 17), physical presence (1 John 1:1), but also of seeing intellectually, i.e., to perceive the revelation that he communicated verbally.
24. John’s next verb stresses the corporal reality of Jesus and reflects back to pre- and post-resurrection incidences when he and his associates were able to touch Him physically. This verb is the constative aorist active indicative of **ψηλαφάω**, *psēlaphaō*: “to touch.”
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| aorist: | Constative: Contemplates the action in its entirety and gathers it into a single whole. |
| active: | John and his fellow apostles produced the action of the verb: Luke 24:39; John 20:27. |
| indic.: | This is a statement of fact thus confirming the reality of the experiences. |
25. John relates these things in the introductory verse of his first epistle since the heretical doctrines of Gnosticism denied the true humanity of Christ.
26. Before the New Testament canon was completed the apostles and some disciples closely related to the apostles taught what amounted to an oral tradition drawn from their personal experiences.
27. John and Luke reduced these traditions to writing and thus their writings confirm the reality of the Lord’s humanity and become part of the eternal record.
28. These testimonies provide principles of Bible doctrine regarding the Person of Jesus that believers can rely on to combat any false claims regarding both the undiminished deity and the true humanity of our Lord.

29. These heresies still infect Christian churches today. The denial of Christ's human nature is called Apollonarianism while the denial of His divine nature is known as Arianism.
30. John concludes the verse with the phrase "concerning the Word of Life" indicating that Jesus Christ *is* eternal life. But why is Jesus Christ described by **Λόγος, Logos** which is correctly translated "Word"?
31. The Lord's mission was to communicate divine thought to mankind, first to Israel then to the Gentiles.
32. The ultimate system of thought is the Word of God and we are privileged to have access to that portion of His knowledge that He desires to make known to us through divine revelation.
33. In the Incarnation the ministry of our Lord was to reveal Himself. And in doing so He reveals God since He is undiminished deity. But that revelation came through His second personality, His true humanity.
34. John uses these words to counter the false doctrine of Gnosticism that was influenced heavily in the first century by Philo, a Jew who lived from 20 B.C. to A.D. 40 and known as Philo of Alexandria. He sought to harmonize Greek philosophy and Judaism by means of allegory. Defining Gnosticism is much like trying to nail Jell-O to the wall so we note additional details regarding Philo's use of "logos" from:

Tenney, Merrill C. (gen. ed.). *The Zondervan Pictorial Encyclopedia of the Bible*. (Grand Rapids: Zondervan Publishing House, 1976), 3:955:

LOGOS: II. Hebrew Authors: C. Philo of Alexandria. The Hebraic and Hellenic [Greek] meaning of *lógos* converged in Philo the Jewish philosopher of Alexandria at the time of Christ. For him the *lógos* was common to these traditions and also to the Old Testament. Under a great variety of titles this impersonal *lógos* served an intermediate function between the remote God and the material universe. He speaks of the *lógos* as God's "first-born son," as "God's ambassador," as man's "advocate," and as high priest. Common to all these various facets of the *lógos* concept in Philo is the role of the *lógos* as intermediary between God and the world. This same emphasis on the transcendence of God and the nature of matter as evil reappeared, decades after Philo, in the various Gnostic system of the 2nd century A.D. Like the Stoics and other Greeks, Philo would have recoiled at the idea of the *lógos* becoming incarnate; his *lógos* was a personification, never a person as in John.

35. John takes this word used by the Gnostics to describe an unseen mediator between God and the material universe and insists that the true Logos is Jesus Christ.
36. John therefore presents Jesus Christ as the Logos in three contexts: (1) in eternity past, John 1:1, "In the beginning which was not a beginning was the Word [Jesus Christ in undiminished deity], and the Word [Jesus] was with God [two personalities of the Trinity] and the Word [Jesus in undiminished deity] was God," (2) in time during the Incarnation, 1 John 1:1, "What was from the beginning of the Incarnation ... concerning the Word of Life," and (3) eschatologically relating to the Second Advent, Millennium, and eternal state, Revelation 19:13, "The Word of God."
37. The word "Life" which closes the first verse is the descriptive genitive of **ζωή, zōē** and thus refers to the eternal status quo of Jesus Christ's possession of the divine attribute of eternal life.
38. The Lord's message during the Incarnation was centered around the identification of Himself as the Messiah and that by believing in Him allowed the respondent would possess by imputation His eternal life.

39. If Jesus Christ is identified as the Messiah then He must have an eternal nature that possesses eternal life. If Jesus Christ is identified as the Messiah then He must have a human nature that is free of sin and thus possess eternal life in His perfection.
40. Eternal life is available to whosoever will believe in Christ for salvation. This message must be communiated to mankind in order for him to have an opportunity to respond.
41. Jesus Christ is the source of this message both its fulfillment and its content and therefore He is identified with the “thought” which is the source of the message.
42. Consequently, the thought—the *gnōsis* or knowledge—the Gnostics tried to define is revealed by John to be Jesus of Nazereth, the Messiah of Israel.

1 John 1:1 - What was from the beginning of the Incarnation, what we have heard Him say to us, what we have perceived with our own eyes of His physical person on the Mount of Transfiguration, what we have analytically observed [**θεάομαι, *theaomai***] and touched with our hands, concerning the Word of Life—