

The Eternal Logos Becomes the Living Logos, John 1:1, 3, 14

E. The Treasures of Wisdom and Knowledge: The Eternal Logos Becomes the Living Logos

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

The Gospel of John begins by establishing the fact that Jesus Christ is God, undiminished deity existing eternally into the past.

The words for “in the beginning” are *en arche* and refer to the creation of the universe.

They are the Greek equivalent of the Hebrew word in Genesis 1:1: *bereshith* - “*In the beginning ...*”

This phrase does not suggest that God had a beginning. That would infer that God Himself was created. God has always existed and as a result predates the creation of the universe. Thus, “*in the beginning*” refers not to the beginning for Christ but for the universe and says that when the universe came into existence, Christ already existed.

This is made clear by John’s choice of tense for the verb “*was*,” the imperfect active indicative of *eimi*.

The imperfect tense describes continuous action in past time. Jesus Christ was the Word, He was with God and He was God prior to the creation of the universe. The indicative mood is declarative and is thus a statement of absolute biblical and prehistoric fact.

Christ is revealed as the Creator of the universe in:

John 1:3 - All things came into being by Him and apart from Him nothing came into being that has come into being. In this context, John refers to Jesus Christ as *Logos: The Word*.

To appreciate this comparison, we must understand that John is using an antonomasia. Antonomasia comes from the Greek word *antonomazo*: to name instead. In writing this is the use of an epithet or a title instead of the proper name of a person in order to characterize the individual.

Examples are the reference to Shakespeare as The Bard, judges as Your Honor, a skilled speaker as a Demosthenes, or Jesus Christ as the Word.

logos has the following meanings:

Arndt, William F. and F. Wilber Gingrich. Greek-English Lexicon of the New Testament, s.v. “logos”:

The act of speaking, declaring, or revealing with emphasis on the clear reason contained in divine thought.

Yeager, R. O. The Renaissance New Testament, s.v. “logos”:

The verb form, legw, is the verb “to speak,” or “to say.” Hence, logos means a transmission of thought; communication; intelligent speech.

Liddell and Scott's Greek-English Lexicon has quite a number of references which reveal the meanings attached to the word by the Greeks:

- a. Explanation; statement of an argument leading to a conclusion.
- b. Rule, principle, law. True principle, right rule.
- c. Reason; ground.
- d. Speech; intelligent utterance.

John writes this Gospel during the fin-de-siècle decade of the first century A.D. The madness of that moment was Gnosticism.

John purposefully employs the term *logos* because it was a current antonomasia originated by the Gnostic philosopher Philo to describe the one who stood between the non-material God and the material world.

Philo saw the universe as a great chain of being presided over by the Logos. He and his followers believed that all matter was evil. This philosophy demanded the ultimate conclusion that God in the Person of Jesus Christ was a false religion.

So here is the overall issue.

1. God possesses perfect reason, logic, knowledge, and thought.
2. This body of truth has no value to man until it is communicated to him.
3. It was God's desire in eternity past to communicate his perfect, logical thought to the human race.
4. In order to do this, He must reveal it in some way.
5. The very essence of truth is God Himself—the Eternal Logos.
6. Thus, it was determined at the Divine Summit Conference that God would reveal Himself to man. The Father came up with the perfect plan, Jesus Christ volunteered to reveal it while the Holy Spirit agreed to explain it.
7. Thus, the Eternal Logos became the Living Logos.

John 1:14 - The Word became flesh and dwelt among us and we beheld His glory, glory as of the uniquely born One from the Father full of grace and truth [doctrine].

This verse introduces us to the Hypostatic Union: the union of two natures, divine and human, in the person of Jesus Christ. These natures are inseparably united without loss or mixture of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal. Consequently, Jesus Christ is undiminished deity and true humanity in one Person forever.

Another way of saying this is, *Ho Logos sarx egeneto*: "The Word became flesh."

This is a statement with which neither the Gnostics of John's day, nor the Jehovah's Witnesses and Mormons of our day can agree.

The Gnostics believed that the Logos must be immaterial since all matter is evil. But this is not true. The universe was created perfect as were our original parents. Matter became evil and sinful only following the fall which was of man's doing not God's.

God's desire to reveal the content of the Eternal Logos meant He had to develop a plan by which the message could be deposited into man's soul by a perfect intermediary. If God had not desired to transmit this deposit, he would not have created Adam and his progeny with a cerebral cortex.

Do you remember this quote from *The Theology of Neurology*?

Thompson, Richard F. *The Brain: A Neuroscience Primer*. New York: (2d ed.) W. H. Freeman and Company, 1993; p. 391:

All languages, from English to obscure dialects, have the same degree of complexity and similar general properties. It is as though humans came into the world equipped with a well-elaborated, complex, and biologically determined language system. In short, it would seem that we may have speech and language centers in the brain that are in some ways predetermined or preprogrammed. [Emphasis mine.]

Dr. Thompson begins his chapter on language by saying, “*Language is the one species-typical behavior that sets humans completely apart from all other animals.*”

Why is this? Because the human race is the only animal to whom God seeks to communicate. A perfect Communicator whose very essence is said to be “*full of grace and doctrine*” is able to reveal the Eternal Logos to a lost and dying world.

The mission of the Incarnation was to transfer the Eternal Logos into the cerebral cortex of mankind by means of the Living Logos, Jesus Christ. The sequence of events by which this task was accomplished will be the subject which begins our second session.

In the next lesson we will begin a study of seven sequential deposits invested into seven specific caches which will result in the transfer of the Eternal Logos into the streams of consciousness and neural networks of believers. Once done we will then take a brief inventory of the contents of your neural cache and see if it contains any of the treasures of wisdom and knowledge.