

The “WORD” (Logos, Son of God)

Text : John 1:1-3, 14

In English: Logo !!!! Definition: An identifying statement: Motto

I. Use of *logos* in the Apostle John’s writing:

- A. The normal use of the language symbols : a spoken word.
- B. The messages of Jesus, i.e. the discussions with the Pharisees, the 7 “I AM”s, his teaching in general, etc...
- C. The message about Jesus, - as proclaimed by others. I.e. what he did, the events, the miracles He did, who was involved, etc...
- D. A very unique designation of the SON of GOD in the prologue of the Gospel of John (1:1,14).

II. Background of the historical usage of *logos*:

A. Greek usage: Early philosophers

1. (Heraclitus and others 500 BC)

- a. An “abiding principle” in an ever changing world.
- b. It was his philosophical explanation of God.
- c. Logos was the unifying principle of the universe, law or reason.
- d. The rational mind that ruled the universe.

B. Hebrew usage of LOGOS – WORD. (From the SEPTUAGINT):

1. **Creative Power** : “By the WORD (*logos*) of the Lord were the heavens made...” (Psalm 33:6).
2. **Divine Authority**: (Psalm 148:8) “...Fire and hail; snow and vapours; stormy wind fulfilling His WORD (*logos*).”
3. **Revelation** -- “Thus saith the Lord...” The prophets were His mouthpiece. God’s spoken WORD was known as the *logos*.
4. **Wisdom** - OT wisdom literature (Job & Proverbs). In Proverbs 8, Wisdom is personified claiming to have been present at creation (Prov. 8:27ff). Wisdom became to be known as WORD *logos*.

III. John uses *logos* (Word) as a unique designation for “God the Son” – 2nd. Person.

A. The *logos* (The Son’s) relationship to TIME.

1. “In the beginning was the *logos* (Word).” (John 1:1a)
2. This identifies “GOD the SON” with Ge. 1:1.
3. Denotes eternity. Before **time** began.

B. The *logos* (The Son’s) relationship to GOD (FATHER).

1. “...and the *logos* (Word) was with God...” (John 1:1b)
2. Implies distinctions between two persons in the Godhead.

C. The *logos* (The Son’s) relationship to the GODHEAD (Nature of God)

1. “...and the *logos* (Word) was God.” (John 1:1c) – NOT “the” and Not “a” God.
2. Implies possessing all the qualities (essence & attributes) of God.

D. The *logos* (The Son’s) relationship to the created world

1. “All things were made by Him.” (John 1:3)
2. There is no distinction between this verse and Ge. 1:1, (Col. 1:16, He. 1:2)
3. Yet, He is distinguished from creation (Transcendence).

E. The *logos* (The Son’s) relationship to men (Incarnation)

1. “...and the *logos* (Word) was made flesh...” (John 1:14a)
2. The incarnation of the *logos* (The Word).
3. “...and dwelt among us.” (John 1:14b). The *logos* lived among men

F. Summary observations

1. John does not use the term *logos* in the remainder of the Gospel.
2. It seems that John uses the term *logos* to form an introduction to his readers as to Who this “Jesus” is.
3. At the end of the gospel, John makes a very definite link from the *logos* (Word) to the Messiah and the **Son of God** (John 20:31).
4. Finally, John wants to present the **TRUE LOGOS (Word)** as opposed to the erroneous philosophical concept the Greeks had, and the limited understanding among the then current Jewish population.