

Jesus is the Logos: God's communication of Himself to man!

When John declares Jesus to be the Logos: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1), much *more* is said than is communicated by "Word" in English.

As Greek philosophers studied the power of rhetoric and oratory they concluded that communication was the basis of reason, logic, truth and wisdom. For them the Logos,

the Word, was not just a symbol for a basic unit of thought. The Word *embodied* the meaning. The Logos was the powerful, dynamic, living encapsulation of reality.

Thus, when John designated Jesus as the Logos, he was not just saying that God speaks to man through Christ. His readers understood that Christ is God's communication of Himself to man! "The express image of His person" (Hebrews 1:3). He is the communication of God's reason, logic, truth and wisdom! "The word of God is

living and powerful" (Hebrews 4:12). He is the Living, Eternal Word of God, the Source of the inspiration of the Hebrew prophets¹ and the Logos of the Greek philosophers. Christ is the Mediator for whom Job longed, "Nor is there any mediator between us, who may lay his hand on us both" (Job 9:33). Christ is Immanuel, God with us (Matthew 1:23). As Logos, the Word was coexistent with God in the beginning: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God" (John 1:1, 2).

“In the beginning God created the heavens and the earth” (Genesis 1:1). God *spoke* the universe into existence: “By the word of the LORD the heavens were made, and all the host of them by the breath of His mouth” (Psalm 33:6).² The Word was the means of creation: “All things were made through Him, and without Him nothing was made that was made” (John 1:3).

God spoke life into existence (Genesis 1:24) and gave life to man (Genesis 2:7). John says of God’s Word, “In Him was life,

and the life was the light of men" (John 1:4).

The Logos became a man!
"And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

Also in his first epistle, John testifies that the Logos, the Word of Life, became a man:
"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word

of life - the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us - that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship *is* with the Father and with His Son Jesus Christ" (1 John 1:1-3).

Jesus states the same truth:

"He who sees Me, sees Him who sent Me" (John 12:45).

"Philip said to Him, 'Lord, show us the Father, and it is sufficient for us.' Jesus said to

him, 'Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, "Show us the Father"?' (John 14:8, 9).

In the Book of Hebrews, the Son is described as God's ultimate communication of Himself to man: "God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds, who being the

brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high" (Hebrews 1:1-3).

The Logos, who became flesh, is our judge: "For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. And there is no creature hidden from His

sight, but all things are naked and open to the eyes of Him to whom we must give account" (Hebrews 4:12, 13).

In "the Revelation of Jesus Christ,"³ John saw the Logos as Leader of God's armies: "Now I saw heaven opened, and behold, a white horse. And He who sat on him *was* called Faithful and True, and in righteousness He judges and makes war. His eyes *were* like a flame of fire, and on His head *were* many crowns. He had a name written that no one knew except Himself. He *was* clothed with a robe dipped in blood, and His name is called

The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on *His* robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS"

(Revelation 19:11-16). May this message help you better understand the exalted position of the Logos, the eternal Word

of God, God's communication of Himself to man: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men." ... "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:1-4, 14). Amen.

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¹ 1 Peter 1:11.

² Septuagint: τῷ λόγῳ τοῦ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν.

³ Revelation 1:1.