

Who Is Jesus

Lesson 3

Logos/Word—"He Hath Declared Him"

(John 1:1, 14, 18)

Introduction

- A. *Previous Lessons*: In addition to seeing Jesus as "Eternal God" and "Coming Messiah," we must also see in his embodiment or flesh a "tabernacle of God's glory"
- B. *Today*: Our purpose today is to study Jesus as "Logos": "the Word" who "became flesh and dwelt (tabernacled) among us" (John 1:14).
- C. *Logos*: "Logos" is a Greek term that has a long varied history, expressing an idea that is difficult and at times abstract. In the New Testament it is generally translated "word."
- D. *Jesus/Logos*: The term is used six times (John 1:1,14; 1 John 1:1; Revelation 19:13) in a special, technical, personal sense to describe Jesus as the "exegesis" of God in the world—"he hath declared (exegeted) him" (John 1:18).

Logos/Word: The Background and Meaning of the Term

- A. *Classical Greek*: The dominant idea of *Logos* among the Greeks was "reason" or "thought" and the word became the basis for our English word "logic"—the principles of correct thinking, sound reasoning, and argumentation.
 - 1. Logos, to Greeks, was the rational thought or energizing principle behind or involved in the maintenance of the orderly universe.
 - 2. Logos is translated "reason" in a couple of New Testament verses, showing remnants of the older Greek idea of "thought" (see Acts 18:14 and 1 Peter 3:15).
- B. *Hebrew*: To Jews, behind "reason" or "thought" is a "thinker" [God]—who expresses both His power and wisdom by words.
 - 1. Genesis 1, the creation account, is a clear illustration of how "God said" and by the spoken word manifested both His "power" and "reason" or "thought" or "wisdom."
 - 2. Psalm 19:1ff thus portrays the universe as a declaration or utterance of God's handiwork and power—their "line" and "words" go throughout the earth to the end of the world.
- C. *Philo*: Philo, an Alexandrian Hellenistic [Greek] Jew and a contemporary of Jesus, seemed to combine the Greek concept of "reason" with the Jewish idea of "word," so that the visible world becomes an expression or statement of the rational order.
 - 1. *Synthesis*: "The double meaning of Logos—thought and speech—is made use of by Philo to explain the relation subsisting between the ideal world existing only in the mind of God and the sensible universe which is its visible embodiment. He distinguishes, therefore, between the Logos inherent in God (*logos endiathetos*), corresponding to reason in man, and the Logos which emanates from God (*logos prophorikos*), corresponding to the spoken word as the revelation of thought" (Archibald Alexander, I.S.B.E., p 1913).
 - 2. *Reason/Word*: "Logos, as we have seen, is ambiguous, and may signify reason or word...John started from the conception of 'the Word,' and by this means in the end gave reality to the conception of 'the Reason'" (Gospel of John, B. F. Westcott, p XVI).
- D. *Summary*: As "words" are the mere outward expression of "reason" or "thought," so Jesus as "Logos" is the "Word" who explains, interprets, reveals, declares, displays—exegetes God and manifests in his flesh the glory of the invisible God.

Logos/Word: The Exegesis or Embodiment of God

- A. *God (John 1:1)*: What is the nature of the Word? Who was He with at the beginning? Colossians 2:9: What does Jesus possess in fullness in the body?
- B. *Power*: What did Jesus do to demonstrate Divine power (see Colossians 1:16-17)? Hebrews 1:3: By what were the worlds framed?
- C. *Life (John 1:4)*: In the Word was what? 1 John 1:1-2: What is the nature of this life?

D. *Light (John 1:4,9)*: As the life the Word is what to men? 1 John 1:5-7; 2 Corinthians 4:4: Light in scriptures represents what two basic qualities?

E. *Glory (John 1:14)*: In Jesus as Word we behold what? Hebrews 1:3: How would you define “effulgence” and “glory”?

F. *Grace/Truth (John 1:14,16,17)*: Jesus was full of what? To what is this contrasted? Define “grace” and “truth.”

G. *Wrath/Vengeance (Revelation 19:13)*: The context here shows Jesus as the embodiment of what quality of God?

Logos/Word: The Exegesis or Embodiment of God

A. *Manifested (1 John 1:1-2)*: What terms are used to show that the Word was observed?

B. *Tabernacled (John 1:14)*: How does Vine (see number 9 under “dwell”) define the word “dwelt”? Who appeared or dwelt in the “tent of meeting” or “tabernacle” under Moses’ law (see Exodus 40:34-38)? What of God filled the tabernacle and what do we behold in the Word?

C. *Begotten (John 1:14,18)*: The Word is God’s only what? What relationship does this suggest between the Word and God? What does one behold when he sees the Word-Son (John 14:7-11)? The Word-Jesus is the image of what (Colossians 1:15; Hebrews 1:3)?

D. *Declared (John 1:18)*: What does “declare” mean (see Vine number 8)? Our English word “exegesis” comes from this word and means to “bring out,” hence to explain or interpret. The Word-Jesus, thus, is the bringing forth, the explanation, the interpretation of God.

Conclusion: To understand the full implications of the “Word became flesh” we must now look at Jesus as “Son,” “Son of Man,” and “Son of God.”—our next three lessons.