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**In the Beginning
was the
Word
and the
Word was God.**

(John 1:1-14)

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

In the Beginning was the Word

And

The Word was God.

- **John 1:1-3:** In the beginning was the Word, and the Word was with God, and the Word was God. ² The same was in the beginning with God. ³ All things were made by him; and without him was not anything made that was made.

WORD: in the original Greek language means, Logos of speech and never refers to a literal person, but the Greek language does personify the word, word simply because a person's speech expresses and reveals who that person is. In the context of these verses it refers to God's foreordained plan for the world and for eternal salvation, it embraces God's promises, purposes and all future events.

The language of personification: the word him from Strong's Concordance can mean any of the following, him, it, himself, itself, thus if the original manuscript were written in English rather than Greek the Greek word logos would not have been personified, but would have read:

- All things were made by it (the logos) and without it (the logos) was not anything made that was made (v3).

The French, Italian and the Spanish languages are all known as the romantic languages simply because any noun is personified as either masculine or feminine, the Hebrew and Greek languages are the same. The following is an example of God's word being personified:

- God sends out his command to the earth; his word runs swiftly (Psalm 147:15).

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Here God's word is pictured as a person running swiftly throughout the earth. Throughout the Bible wisdom, understanding and patience are all personified and spoken of as woman even though they are not people and Jerusalem is spoken of as a mother with children. It is the common expression of the Greek language to personify words especially if they are an attribute of human character. In Greek literature it is common for nouns to be spoken of as persons, but it is never the intention of the author using the Greek style of writing that a reader would embrace the personified word to mean a literal person. Since the English language does not use personification as the Greek language does it would be biblically correct for English speaking people to read verse three in the following way:

- All things were made by it (the logos) and without it (the logos) was not anything made that was made (v3).

The book of Proverbs states:

- The LORD possessed wisdom in the beginning of his way, before his works of old He set up wisdom from the beginning (Prov. 8:22-30).

For further information see the title:

- Personification, in Various Topics (ONE WEBSITE MENU)

Sadly in English speaking countries many have not understood this principal of personification commonly used throughout the Bible and have mistakenly believed John was saying that Jesus was with God from the beginning as some form of conscious Spirit being, but it is not Jesus John has in focus, but the logos of God, meaning His foreordained eternal plans, purposes and promises concerning the earth, the universe, the world mankind and mankind's eternal salvation.

John is saying these were all with God from the beginning nothing that happens throughout history happens by chance even Judas betrayal of Christ and Jesus brutal and cruel death were all in God's eternal mind and part of his eternal foreordained plan for this world and mankind's eternal salvation. This is why when referring to the logos of a person (i.e. their word) it is only natural (especially in the Greek language) to personify the logos since a person words cannot be separated from the person themselves.

This is because it is their words that reveal who they are and in another sense their words are the express image of who, a person is since it is their words that manifest the character, plans and purposes of that person. Thus, John's use of the word logos embraces all of God's foreordained plans, purposes and promises that are in His mind and manifested through His word.

IN THE BEGINNING WAS THE LOGOS

The first three verses of this chapter could rightly read:

- In the beginning was the logos and it was in the mind of God and the logos was God's plans, purposes and promise for this world and mankind's salvation this logos was in the beginning with God all things are made according to this same logos and without God's Logos not one thing was made or happened that came to pass.

John 1:3 parallels Genesis 1:1.

John's words:

- In the beginning God created the heaven and the earth (John 1:1).

Parallel the words of the author of Hebrews who wrote:

- Through faith we understand that the worlds were framed by the word (rhema) of God, so that things which are seen were not made of things which do appear (Heb. 11:3).

Rhema means utterance of speech and never refers to a literal person thus both John and the author of Hebrews are saying the same thing i.e. God created the heaven and the earth by the power of His logos or rhema which both refer to the words a person speaks and not to a literal person.

IN HIM WAS THE LIFE AND THE LIFE WAS THE LIGHT OF MEN

- **John 1:4-5:** In him (the Logos) was life, and the life was the light of men. ⁵ The light shines in the darkness, and the darkness has not overcome it.

Now John's focus has shifted to the light, John is saying that in the logos or rhema (i.e. God's word) is eternal life and that eternal life that is in the logos is the light that brings eternal salvation to mankind. Another way of saying the same thing would be, "In the logos and rhema of God's word is the Gospel which has within it eternal life and that life that is in the Gospel is the salvation of mankind.

Light (phos) from Strong's Concordance: means to shine or make manifest it carries the idea of revealing or making known one's thoughts by speaking. Figuratively it means to gain understanding of spiritual truth in the mind. God of course is the source of all light (literally and spiritually).

John's words:

- In him (the logos) was life; and the life was the light of men (v4).

This means that in the logos of God is light (meaning understanding of His truth). Understanding of truth comes through the logos and rhema of God i.e., as the logos and rhema (God's 'WORD') is spoken understanding (light) comes to the mind of those listening (providing they have a right heart attitude) it reveals who God is and His eternal plans and purposes for this world and mankind's eternal salvation.

THE LIGHT SHINETH IN DARKNESS; AND THE DARKNESS COMPREHENDED IT NOT

John's words:

- The light shineth in darkness; and the darkness comprehended it not (v5).

Refer primarily to the people of Israel and the prophets during the Old Testament era. The prophets spoke the logos and rhema (i.e., God's word) so God's light (His truth) was in the world revealing God and his eternal plans and purposes to the minds of the people, but because they had a rebellious heart they did not understand it thus it is in this sense John is saying the light (God's truth) shone in the darkness of the Old Testament people of Israel, because they had a wrong heart attitude (in darkness) they did not comprehend it.

THE WORD, THE LOGOS AND THE RHEMA

The word the Logos and the Rhema all refer to the same thing which is God's spoken word. It is God's word that reveals who God is and convicts a person of their fallen condition before God and shows them the way back to Him. It is the hearing and understanding of God's word (the logos and rema) that brings understanding (light) to the mind and that reveals the path to reconciliation with God and eternal salvation it is in this sense that God's word is the life and light of mankind. Eternal life is in God and comes from God, this is why Jesus said:

- This is eternal life, that they may know You the only true God and Jesus Christ whom You have Sent (John 17:3).

Though the immortal, invisible, eternal God Almighty is the source of all life He has made eternal life available to all who will come to Him through His most beloved Son the Lord Jesus Christ.

A principal of light and darkness: no matter how bright the light of God's word shines if a person's heart is not right, they will continue to remain in darkness. Old Testament Israel is a good example of this reality even today they refuse to accept that their Messiah came thus they remain in darkness even though God's light shone so brightly when it came to them in the Lord Jesus Christ showing how true the following words of John are:

- The light shineth in darkness; and the darkness comprehended it not.

GOD IS LIGHT

John in his epistle says the message Jesus taught the apostles was that:

- God (the Father) is light, and in him is no darkness at all (1 John 1:5).

God the Father is light, meaning in Him is all truth, all wisdom and all knowledge this light is revealed and comes to mankind through His eternal word (the logos and rema). In the Old Testament the eternal word of God embraces all Old Testament prophecy and everything that is declared by

the prophets. God's word was spoken and revealed by the prophets bringing light and life to those that believed and received the words they spoke. In the New Testament God's eternal word is revealed by His Son who not only spoke the word but also manifested it in His life, in his miracles and then in the resurrection of his body from the grave to eternal glory and now God's eternal word comes to us through God's written word as recorded in the Bible.

A word uttered by a living voice embodies a conception or idea:

the Greek word logos of speech applies to what someone has said and carries the idea of a word uttered by a living voice that embodies a conception or an idea which can refer to a decree, mandate, order or moral precepts it can refer to any of the following, a thought, doctrine, teaching, reasoning or to calculating something out in the mind, but nowhere in the meaning of the Greek word, Logos or Rhema does the term imply or refer to a literal person. The meaning of the Greek word logos and rhema is always in regards to speech or a word uttered by a living voice that embodies a conception or an idea.

Thus, when John wrote:

- In the beginning was the word and the word was with God, and the word was God. (Genesis 1).

The word (logos) in this context contains and embraces within its meaning, every foreordained plan and eternal purpose and promise that was in the eternal mind of God and was with Him in His mind before our world of time began. The prophets, the apostles, His Son and finally the Bible reveal these eternal plans and promises that were contained in God's eternal mind from the beginning and are now revealed through His word as recorded in the Bible.

SUMMARY OF THE FIRST FIVE VERSES OF GENESIS

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The first five verses of Genesis show that in the beginning God had a foreordained plan for mankind that was in His eternal mind with Him before our world began. In the beginning only God and His word (the logos and rhema) existed and it was by the power of His word that God created all things according to the eternal plan that was in His eternal mind from the beginning. These first five verses show that nothing that exists came into being without God allowing or creating it which means that nothing that happens in history takes God by surprise. Everything was created for the purpose of creating a special and precious people for His Son. These first five verses tell us that from the beginning the visible creation and the invisible principalities, angels and powers were all created by the logos or rhema of God (i.e. His word).

It should be noted that even without the language of personification it would be correct to refer to the word of God as him simply because a person cannot be separated from their words it is their words that reveal who the person is and their plans and purposes so in this sense God and His word are both God. The understanding of God's word brings knowledge of the one true God and knowledge of His foreordained plan of eternal salvation for mankind and it is through responding to this knowledge and accepting God's plan of eternal salvation that a person repents and believes so in this sense God's word (the logos and rhema) has brought light and life to that person.

NOW THE CHAPTER SOARS FORWARD TO JOHN THE BAPTIST

- **John 1:6-9:** There was a man sent from God, whose name was John (the Baptist).⁷ He came as a witness, to bear witness about the light, that all might believe through him.⁸ He was not the light, but came to bear witness about the light.⁹ The true light, which gives light to everyone, was coming (or is born) into the world.

Made carries the following two meanings:

1. To create in relation to material things.
2. To receive in relation to people.

It is the context the word made is used in that determines its meaning.

THE PROPHETS, JESUS AND LIGHT

In the Old Testament the light came as the prophets spoke the logos (God's word) whereas in the New Testament the light is revealed in Jesus Christ's since he not only brought knowledge and understanding of God and His eternal plans and purposes to the mind of those who embraced his Gospel, but also perfectly manifested God's love, mercy and grace and God's power through the miracles he did and in his resurrection from the grave to eternal glory manifested the eternal life and power of God's word.

JOHN THE BAPTIST THE GREATEST OF ALL PROPHETS

Even though John the Baptist did no miracles Jesus said he was more than a prophet and that it is written of John:

- Behold, I send my messenger before your face, who will prepare your way before you.

Added to this Jesus said:

- Among those born of women there has not risen anyone greater than John the Baptist (Matthew 11:9-11).

John was the greatest of all prophets because he was the one who introduced to the world the promised Seed of Abraham and of David who is the Christ all the prophets spoke of. John was the final Old Testament prophet and the first New Testament prophet who prepared the way for Israel's promised Messiah and Saviour of the world. John introduced the promised eternal life that is in God's word (the logos) that was with the Father from the beginning and at the time of John was about to be manifested through His Son the Lord Jesus Christ. Jesus is referred to as the light because he manifested God's word in his life, in his ministry, in speech, in power, in his lifestyle and finally in his resurrected body from the grave to eternal glory, added to all this it is through Jesus that all sinners come to God thus he is the true light of the world.

GOD, JESUS AND LIGHT

John says he came to:

- Testify of the true Light which lighteth everyone who is born into the world (v9)

And in the epistle of John we read:

- Jesus came to declare that God the Father is light in Him is no darkness at all, God is life and this life is the light of men (1 John 1:4-5).

The expression, in God was light, means God's word (the logos and rhema) is in God and when spoken it brings light (meaning understanding of spiritual truth) and life to those who receive it. The phrase, God was the light of men, means that God's word and the Gospel of Christ have always been in God's eternal mind from the beginning. The light and the Logos (God's word) cannot be separated it is God's word that gives light (truth and understanding) without God's word there can be no light. John

tells us there is no darkness at all in God or in His word which means it can only produce light (truth) and that it is impossible for God's word to bring into being any form of darkness, but that does not mean that human men are unable to interpret it incorrectly so that it appears to contain darkness to others, but this is an error of interpretation and not an error of God's word or of God Himself.

LIGHT IN THE OLD AND NEW TESTAMENT

In the Old Testament God's light (understanding of spiritual truth) was in the world by His word (the logos and rhema) spoken through Moses and the prophets, but though Moses and the prophets spoke God's word they never manifested the overcoming power of it in their lives since they remained sinful men and their bodies went on to die and decay in the grave. Whereas in the New Testament Jesus not only spoke God's word he also manifested it in the following three ways during his life on earth:

1. He manifested all the fruits of the Spirit i.e., kindness, compassion, forgiveness, mercy and love etc., and in this way revealed the nature of His heavenly Father.
2. By the miracles he did he manifested God's power.
3. In the resurrection of His body from the grave to eternal glory he manifested God's majestic promise of eternal life to all who honour Him and accept His plan of eternal salvation.

Thus: in these three ways Jesus Christ was the manifestation of the light of God's word (the logos and rhema) that was with God from the beginning. It was God's eternal word that was with Him before the foundation of the world. Jesus came into the world through the virgin birth and through his messages, and his life, the miracles and his resurrection manifested to the world the eternal word that was with God in the beginning.

THE WORD (LOGOS AND RHEMA) AND GOD

- **John 1:10-13:** He was in the world, and the world was made through him, yet the world did not know him. ¹¹ He came to his own, and his own people did not receive him. ¹² But to all who did receive him, who believed in his name, he gave the right to become children of God, ¹³ who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

The he of verse ten refers to the light of God's word we know this because the light is the focus of the previous verses and following these verses John begins to speak of Jesus manifesting this light. The word is personified simply because a person cannot be separated from their words since their words reveal a person's plans and their purposes and who they are likewise God cannot be separated from His word the two are the same, therefore as is common with the Greek language God's eternal word can be rightly personified.

For further information concerning personification, see the title:

- The Language of Personification following (v1-3).

John is saying the following four things in these few verses:

1. That even though God's eternal word was in the world and the world was created by it the world still did not believe (it is the same today).
2. Even though God's word came to His own people Israel through the prophets they did not believe.

3. All who did believe the eternal word of God and in His name are given the power to become the sons of God.
4. Those who did believe in the word of God are spiritually born by the will of God.

JESUS NOW APPEARS ON THE SCENE

- **John 1:14-18:** And the Word (the logos and rhema) became flesh (was made flesh in KJV) and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. ¹⁵ (John bore witness about him, and cried out, “This was he of whom I said, ‘He who comes after me ranks before me, because he was before me.’”) ¹⁶ For from his fullness we have all received, grace upon grace. ¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸ No one has ever seen God; the only God, who is at the Father’s side, he has made him known.

John now brings us to the beginnings of the New Testament, the word (the logos and rhema) became flesh means that Jesus Christ the Son of God fully lived and fulfilled the word of God in His life, not only by publicly proclaiming its truths but living them and manifesting the power of God's word through the miracles he did. Jesus conquered sin and death in the flesh and finally manifested Gods eternal word through the resurrection of His body from the grave to eternal glory.

John’s statement:

- The Word became flesh and dwelt among us and we beheld his glory (v14).

Means that everyone who saw Christ beheld the glory of God’s word (the logos and rhema) and the glory of God himself manifested in life of God’s only begotten Son.

The expression:

- He that cometh after me is preferred before me (v15).

Means the following two things:

1. From the beginning God had pre-ordained Jesus to be preferred before John the Baptist.
2. In God's eternal plan and purposes, He predestined Jesus to be higher in rank and authority than John.

In the bosom of the Father: the expression, “In the bosom of the Father” (v18) means Jesus is dearly beloved in the heart and mind of his heavenly Father. Every faithful brother and sister in Christ can say that they are in the bosom of the Father since they are also dearly loved by Christ’s heavenly Father.

FOOTNOTE

The following words of John show how glorious the language of the Bible and the description of Christ is when John the Baptist sees Jesus coming, he says:

- Behold the Lamb of God, which takes away the sin of the world (John 1:29).

Then we read, John bore witness of Christ because he saw the Spirit:

- Descend upon him from heaven like a dove and it remained on him (John 1:32).

The Lamb and a dove are amongst the most harmless of all creatures living on our planet earth and it is these two gentlest of living creatures that John (who Jesus said was the greatest of all prophets) uses to depict the Lord Jesus Christ and the Holy Spirit.

This shines a brilliant spotlight on the following three things:

1. The Spirit of Christ is gentle.
2. Whoever belongs to the Lords family and are spiritually mature will be manifesting the same Spirit of gentleness.
3. Those who confess to believe in God and aggressively go to war and kill the innocent in the name of God are not only deceiving themselves, but deceiving everyone who follows their religion.

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