

THE WORD OF CREATION – THE LOGOS (Part 1)

1. The Eternal Word (Transcendent)
 - a. Jn. 1:1-5, 14.
 - b. The ultimate mind, source, intelligence, the rational principle that develops and governs the universe. The Greeks would understand exactly that of which John wrote. They understood the reality of order and design which requires mind. →
 - c. We are left with a simple choice of two options: which came first, mind or matter?
 - d. Read Acts 17:22-34.
 - e. Paul was able to use the altar “TO THE UNKNOWN GOD” as a springboard to present the Gospel and John was able to use the word “word” i.e. logos to personalize the Greek concept of attributing creation to the risen Jesus!
 - f. John also is able to keep the continuity of the OT by referring to and uniting Genesis and Exodus. “In the beginning ... And the Word became flesh and dwelt (lit. tabernacled) among us.” Ex 40:34
 - g. “In the beginning” is an obvious reference to Gen. 1:1 and “tabernacled” is an obvious reference to Exodus. In fact, the last half of Exodus is dedicated to the plans, furniture, and instructions regarding the Tabernacle. John brings together both the creative prerogative of the Logos and the purpose of the Logos in creation. The Logos created man in His image and wills to dwell with man – but the end game requires the Logos to do more than create and reveal.
 - h. Therefore, John is using what we call today, biblical theology, which is identifying true patterns, types, motifs, etc. to uncover/discover theological realities, concepts, and applications; some of which we’ll subsequently consider. But for now let’s consider a couple more points in John’s opening comments regarding the Word.
 - i. He is personal/relational i.e. “with God.” (v. 1)
 - ii. He is creator of all things = almighty and personal (Him v. 3).
 - iii. He is the source of life (v.4). He is eternal life. Genesis tells of life and death and John tells of eternal life and condemnation.
 - iv. He is the light which stands juxtaposed to darkness (vv. 4-5). This is also seen in Genesis 1 and a theme carried throughout John.
 - i. Therefore, when God spoke the Word, creation leapt into existence in Gen. 1:1, We know that the Word who dwelt among us is the agent of creation. It’s not that Jesus was the vocal chords of God at creation’s dawn. It’s not *vocal* but *volition*. It is God’s mere will which cause creation to spring forth. →
 - j. Let’s consider this: The “spoken” word is indicative of the intelligent word – which (as we noted) many Greeks concluded was the source of the cosmos i.e. an intelligent agent, a rational mind! Ps. 33:6 “By the Word of the LORD the heavens were made, their starry host by the breath of His mouth.”
 - k. His Word is powerful and intelligent.
 - l. This word created environments i.e. heavens and earth. The Word ordered air, land, and sea (days 1-3) and filled the respective environments with species.
 - m. We know that spiritual beings were created (non-corporeal beings) and physical beings (corporeal beings) were created after their environments. But God had saved His crown of creation for last. Read Gen. 2:7. Here, God created the physical and incorporated the spiritual! No other like species exists! Either a being is spiritual (angel) or physical (amoeba, mosquito, rabbit, ape, etc.). However, mankind has the Imago Dei, the image of God in his being. Read Gen. 1:26-27.

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- n. The eternal, transcendent, infinite Word of creation has incorporated His own image in us! How profound! How beloved! This is why Paul could say the “He is not far from each one of us” (Acts 17:27c).
 - o. His image is indelibly engraved in us!
 - p. If you have not met the Logos (Jesus), know that you were chosen to be born in this time in a specific place/situation so that you would be best positioned to find your Creator for He calls out to us in nature, through circumstances, and ultimately through the “Word” – which offers us salvation!
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- Firstly, we just considered: The Eternal Infinite Transcendent Word of Creation
 - Secondly, we will consider: The Relational Personal Imminent Word of Creation

PC: “The Word of Creation” Part 1

I have chosen to switch our series in John to Wednesdays in order to present this series about the Word on Sundays. Although I think hyperbole should be appropriately used, I don't like it when pastors unduly hype up certain realities, topics, or virtues. Therefore, I tread carefully when I make the claim that this topical series is likely the most important series I've ever developed. Notice that I wrote “topical” series. I regard the Word of God in its own context as of the most pertinence; and thus emphasize preaching exegetically 90% of the time because teaching the Word in its own grammatical, situational, canonical, theological, historical, and narrative context is the safest and truest way to be faithful to it and exemplifies the highest trust that it will do its salvific work. Therefore, examining the Word of God proper underscores the source, impetus, priority, salvation, and person of said exegetical preaching. The objectives in this series are to underscore how vital and indispensable such exegetical preaching is (employing such as we go) and to entice a love, admiration, devotion, and dedication to the eternal, living, salvific Word of God. I hope to convey the awesome nature of God's Word and present some provocative concepts for you to consider and embrace. And having considered the material in this series I hope to demonstrate the beautiful tapestry of biblical theology which reveals these above mentioned realities.