

Come Let us Grow Together: The Word was with God

John 1:1-3

- 1 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 any thing made that was made.

How was this Word with God? What is this Word that was with God and was God?

Some people teach that this Word was with God as a second divine person of a Triune Godhead, in which He is known as God the Son. Is this what the Apostle John was trying to relay to us? Was the Apostle John trying to relay to us a Hellenistic concept of the Word? Or was the Apostle John following after the concept of Jewish tradition?

The Catholic encyclopedia states that for the Apostle John, “the Word is for him the Word of God, and thereby he holds with Jewish tradition.... He perfects the idea and transforms it by showing that this creative Word which was from all eternity was in God and was God, took flesh and dwelt among men.” see: <http://www.newadvent.org/cathen/09328a.htm>

Take notice that the early Catholic church recognized, “that this creative Word which was from all eternity was in God” How was this Word with God? What is the definition of this Word?

3056. logos, log'-os; from G3004; something said (including the thought); by impl. a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extens. a computation; spec. (with the art. in John) the Divine Expression (i.e. Christ)

The logos is something said (including the thought) and also the reasoning (the mental faculty) or motive of what was said. Thus the Word that was with God and was God is (the thought, plan, and mind of God.) This is how the Word was in God as the early Catholic church recognized that the Apostle John was implying.

However, the early Catholic church then drew the conclusion that this Word was the eternally begotten Son of God or what they have called God the Son. Is this what the Apostle John was trying to relay to us? That our one God was three distinct divine persons of one substance? That somehow God the Son is eternally being begotten? Which is a contradiction of words? Is the terms Word and Son interchangeable terms? The answer to these questions is no. This is not what the Apostle John was trying to relay to us.

So what was the Apostle John trying to relay to us? The nutshell answer is exactly what the Apostle John told us. “In the beginning was the Word, and the Word was with God, and the Word was God.”

We must remember that God is a Spirit. (Jn 4:24) The eternal Spirit of God is the Word that was

with God and was God; as the thought, plan, and mind of God. Not as three divine persons that somehow make up one God. The Holy Spirit (Holy Ghost) is this eternal Spirit of God. This Word that was with God and was God is the thought, plan, and mind of God that was with God.

The eternal Spirit of God, or the Father, beget His only son to redeem mankind from their fallen state of sin. This action of conception took place through the Word, the thought, plan, and mind of God, by His eternal Spirit which is the Holy Ghost. (Lk 1:30-35)

So the Word and the Son are not interchangeable terms. The Word is eternal as the thought, plan, and mind of God. The eternal Spirit of God has an eternal purpose in Christ. (Eph 3:11)

This plan of God was set forth as creation by the eternal spirit of God, which is the Word of God, when God spoke the world into existence. This same Word, which is the thought, plan, and mind of God, was made flesh some 4,000 years later when the eternal Spirit of God hovered over the virgin Mary and she conceived child of the Holy Ghost.

This conception was when the son of God was begotten as the scripture says, "Thou art my Son; this day have I begotten thee." (Psa 2:7b) Thus the Word is eternal, but the son of God was begotten upon the conception of the virgin Mary by the eternal Spirit of God through the Word of God. The thought, plan, and mind of God in action.

In Hebrews 1:5-10 we see prophecies from the Psalms fulfilled in Jesus Christ. But focusing on verse 5 it reads, "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"

Notice carefully the future tense "I will be" and "he shall be" in this scripture verse. It reads, "I will be to him a Father, and he shall be to me a Son?" This lets us know again that this was not an eternal sonship, but rather the Son was begotten at a certain point in time, which was at the conception of the virgin Mary.