

The Logos

The study of the Logos is a very fascinating subject. To begin our discussion, we first must see that Christ was God in the beginning [before the creation] with the Father. As the “word” or “logos” in the Greek, he was the conduit through which the father accomplished the plan of creation and the Old testament dealings with mankind. [he was that rock which followed the children of Israel in the desert]

1Corinthians 10:4 The same relationship existed when he was down here on Earth in human flesh; He was the spokesman or logos for the Father.

In John 1:1-3 we see this relationship expressed in the form of a literary technique called a “Chiasmus”, which is a figure of speech in which two or more clauses are related to each other through the reversal of the lines of a poetic structure in order to make a larger point.

(Joh 1:1) In the beginning was the Word, and the Word was with God, and the Word was God.

(Joh 1:2) The same was in the beginning with God.

(Joh 1:3) All things were made by him; and without him was not any thing made that was made.

So, we see the apostle John using this “chiasmus” to focus our attention on the word or logos in this relationship between God or theos which is translated Father in the Greek .

The reference below on the Logos from the Encyclopædia Britannica shows the ancient concept of the use of the term and the effect it had on those societies at that time.

The Editors of Encyclopædia Britannica

Logos, (Greek: “word,” “reason,” or “plan”) plural logoi, in Greek philosophy and theology, **the divine reason implicit in the cosmos, ordering it and giving it form and meaning**. Though the concept defined by the term logos is found in Greek, Indian, Egyptian, and Persian philosophical and theological systems, it became particularly significant in Christian writings and doctrines to describe or define the role of Jesus Christ as the principle of God active in the creation and the continuous structuring of the cosmos and in revealing the divine plan of salvation to man. It thus underlies the basic Christian doctrine of the preexistence of Jesus. The idea of the logos in Greek thought harks back at least to the 6th-century-bc philosopher Heracleitus, who discerned in the cosmic process a logos analogous to the reasoning power in man. Later, the Stoics, philosophers who followed the

teachings of the thinker Zeno of Citium (4th–3rd century bc), defined the logos as an active rational and spiritual principle that permeated all reality.

They called the logos providence, nature, god, and the soul of the universe, which is composed of many seminal logoi that are contained in the universal logos.

Philo of Alexandria, a 1st-century-ad Jewish philosopher, taught that the logos was the intermediary between God and the cosmos, being both the agent of creation and the agent through which the human mind can apprehend and comprehend God. According to Philo and the Middle Platonists, philosophers who interpreted in religious terms the teachings of the 4th-century-bc Greek master philosopher Plato, **the logos was both immanent in the world and at the same time the transcendent divine mind.**

John borrows this terminology and uses the term “Logos” with that philosophy in mind. He assumes that the reader of his day had a grasp of the usage of the term, Logos, and the deep meaning that it represents.

Continuing with the definition of the use of “Logos” from the encyclopedia Britannica, we see that it is “the divine reason implicit in the cosmos, ordering it and giving it form and meaning.” John is showing us based on this philosophy that Christ as God was instrumental in bringing to fruition the plan of the Father specifically, the creation [including the angelic realm] by use of his divine reason and power. It shows that the Father instructed Christ what he wanted to create than let him bring it into being through his own reason and power.

The Father created all things through Jesus Christ. He is the point of origin of all things. He is the one whose plan the Son is carrying out. The Father is the one who created the angelic realm and the physical realm through the Son.

(Eph 3:9) And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Expressed in metaphors, we find the continuation of Christ’s responsibility on earth in John 1:4-5 in which is revealed the concept of Christ as being” the light” In addition to being the “word” Christ is now the “Light” showing mankind, in other passages, that the way to the Father and eternal life is through his own life.

(Joh 1:4) In him was life; and the life was the light of men.

(Joh 1:5) And the light shineth in darkness; and the darkness comprehended it not.

So, this “light” never gave up being the “logos” he continued in the same relationship he had from the beginning with the Father.

The revealing of the authority of the Father is also revealed clearly in the old testament, as well, in the writings of David who was also a prophet.

(Psa 110:1) **A Psalm of David.** The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Clearly we see that the Lord [Yahovah] said to my Lord [Adonai] as one who was in authority sitting at Yahovah's right hand. This statement shows that in his existence as the Logo he was also Adonai, in the scriptures and was under authority to Yahovah, the Father. He was the "messenger" angel that communed with Israel.

Christ referred to this scripture when in contest with the Pharisees

(Mat 22:41) While the Pharisees were gathered together, Jesus asked them,

(Mat 22:42) Saying, What think ye of Christ? whose son is he? They say unto him, *The Son of David*.

(Mat 22:43) He saith unto them, How then doth David in spirit call him Lord, saying,

[Mat 22:44) The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

(Mat 22:45) If David then call him Lord, how is he his son?

(Mat 22:46) And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

Albert Barnes' Notes on the Whole Bible

The Lord said unto my Lord - In the Hebrew, "Spake Jehovah to my Lord." The word יהוה Yahweh is the incommunicable name of God. It is never given to a created being. The other word translated "Lord - אֲדֹנָי 'Adonāy - means one who has rule or authority; one of high rank; one who has dominion; one who is the owner or possessor, etc. This word is applied frequently to a creature. It is applied to kings, princes, rulers, masters. The phrase "my Lord" refers to someone who was superior in rank to the author of the psalm; one whom he could address as his superior. The psalm, therefore, cannot refer to David himself, as if Yahweh had said to him, "Sit thou at my right hand." Nor was there anyone on earth in the time of David to whom it could be applicable; anyone whom he would call his "Lord" or superior.

If, therefore, the psalm was written by David, it must have reference to the Messiah - to one whom he owned as his superior - his Lord - his Sovereign.

It cannot refer to God as if he were to have this rule over David, since God himself is referred to as “speaking” to him whom David called his Lord: “Jehovah said unto my Lord.” The reasoning of the Saviour, therefore, in Matthew 22:43-45, was founded on a fair and just interpretation of the psalm,”.

Another Old Testament reference to the relationship between the Father and the Son is found in Daniel 7:9 He we see that Daniel is having a vision of future events. The “Ancient of Days” refers to the Father. He is the one conferring the kingdom on the Son in verse 14. The term “son of man” is first used here as referring to the Messiah. He is often called this in the gospels.

(Dan 7:9) I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

(Dan 7:10) A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

(Dan 7:11) I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

(Dan 7:12) As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

(Dan 7:13) I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

(Dan 7:14) And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

The giving of a dominion to the “Son of Man” takes place right after the beast of Revelation is destroyed and cast into the Lake of Fire in verse 11. It is quite fascinating to see this event tie right into the book of Revelation before it was ever written by the apostle John.

In the preceding passages we see a type of “symbiotic relationship” between the Father and the Son in the Godhead.

“Symbiosis” is defined as a cooperative relationship (as between two persons or groups) As a spiritual application it is defined as the Father and the Son existing in an “interdependent” relationship with one another. [They exist as two separate personalities but are “one” in thought and purpose and are the theotes or Godhead.] The Father works through the Son and the Son works through the Father as part of their **being or nature**. This symbiotic relationship has been the relationship that has existed from eternity. It remained the same relationship when Christ, as the word, became flesh. And it will remain the same relationship into eternity.