

# The Language of God

John 1:1-18

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it.

There was a man sent from God whose name was John. He came as a witness to testify concerning that light, so that through him all might believe. He himself was not the light; he came only as a witness to the light

The true light that gives light to everyone was coming into the world. He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him. Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God – children born not of natural descent, nor of human decision or a husband's will, but born of God.

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

(John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'")

Out of his fullness we have all received grace in place of grace already given. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

John 1:1-18

Genesis 1:1

In the beginning God *created* the  
heavens and the earth...

John 1:1

In the beginning *was* the word...

Genesis 1:1

In the beginning God *created* the  
heavens and the earth...

(a divine *doing*)

John 1:1

In the beginning *was* the word...

Genesis 1:1

In the beginning God *created* the  
heavens and the earth...

(a divine *doing*)

John 1:1

In the beginning was the word...

(a divine *being*)

Water is H<sub>2</sub>O, hydrogen two parts,  
oxygen one, but there is also a third  
thing, that makes it water and nobody  
knows what that is.

-D.H. Lawrence

I can't imagine how nature, in the case the universe, could have created itself. And the very fact that the universe had a beginning implies that someone was able to begin it. And it seems to me that had to be outside of nature.

Francis Collins

WORD = *logos*

In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, "Let there be light," and there was light.

Genesis 1:1-3

For the word of the Lord is right and true;  
he is faithful in all he does.

By the word of the Lord the heavens were  
made,  
their starry host by the breath of his  
mouth.

Psalm 33:4, 6

As the rain and the snow come down from  
heaven, and do not return to it without  
watering the earth and making it bud and  
flourish, so that it yields seed for the sower  
and bread for the eater, so is my word that  
goes out from my mouth:

It will not return to me empty, but will  
accomplish what I desire and achieve the  
purpose for which I sent it

Isaiah 55:10-11

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning.

Through him all things were made; without him nothing was made that has been made.

John 1:1-2

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

John 1:14

In the beginning was the Word [Logos], and the Word was with God, and the Word was God ... All things were made by him; and without him was not any thing made that was made. [Up to this point, all is well, and the Stoics could still be in agreement with John, especially with the notion that the Logos and the divine are one and the same reality.]

And the Word was made flesh [things start to take a turn for the worse!] and dwelt among us [quite unacceptable – the divine has become man, as incarnated in Jesus, none of which makes sense to a Stoic]. And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. [sheer madness, for the Greek sages: the followers of Christ are now presented as witnesses of the transformation of the Logos/ Word (or Godhead) – into Mankind (or Christ ) as if the latter were son of the former.]

The personalising of the Logos changes all factors in the equation. If the promises made to me by Christ are genuine; and if divine providence takes me in hand as an individual, however humble, then my immortality will also, in turn, be personal. In which case, death itself is finally overcome, and not merely the fears it arouses in me. Immortality is no longer the anonymous and cosmic event proposed by Stoicism, but the individual and conscious resurrection of souls together with their 'glorious' bodies. (cont.)

The light shines in the darkness, and the  
darkness has not overcome it.

John 1:5

In this sense, it is 'love in God' which confers its ultimate meaning upon this revolution effected by Christianity in relation to Greek thought. It is this new definition of love, found at the heart of the new doctrine of salvation, which finally turns out to be 'stronger than death'.

Luc Ferry, *A Brief History of Thought*

You might object that, compared to the doctrine of Christianity – whose promise of the resurrection of the body means that we shall be reunited with those we love after death – a humanism without metaphysics is small beer. I grant you that amongst the available doctrines of salvation, nothing can compete with Christianity – provided, that is, that you are a believer.

*Luc Ferry, A Brief History of Thought*

He came to that which was his own, but his own did not receive him. Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God – children born not of natural descent, nor of human decision or a husband's will, but born of God.

John 1:11-13