

John 01 – In the Beginning**01/07/2024****Scripture 1: (Gen. 1:1-5 ESV)**

In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. And God said, "Let there be light," and there was light. And God saw that the light was good. And God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

Scripture 2: (Jn. 1:1-3 ESV)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made.

Sermon:

We are next going to study our way through the Gospel of John. Therefore, it is fitting that we start, “*In the beginning*”.

Any body who has spent any time reading Scripture knows that the Gospel of John is very different from the three other Synoptic Gospels {synoptic being a compound Greek term of syn/optic, effectitvely meaning a “together” or parallel view}, but it is John's different-ness and uniqueness which makes it so important and interesting for us to study more deeply.

The Synoptic Gospels teach us a great deal about “Who Jesus is” and “What Jesus did” during His time on the earth. They give us many different facts and details and other bits of information. They point out His many works of prophetic fulfillment. They lead us to conclude firmly that Jesus is the Jewish Messiah, who was foretold long ago, and that He is also the incarnate Son of God: God the Son. However, beyond a simple understanding of “Why Jesus came”: to bring His people salvation and to forgive sin; the first three Gospels are lacking something.

Whereas the Gospel of John gives us many facts and details which are noticeably absent from the Synoptics: such as the wedding at Cana at the beginning of Jesus' ministry, or recording Jesus making three separate Passover visits to Jerusalem during his ministry {an annual obligation for every male Jew, thereby presenting us with a longer duration for Jesus' ministry} as opposed to only one trip being mentioned in the others, and John also describes more different, special and unique appearances of Jesus following His resurrection than the other three.

Ultimately, John's greater emphasis is on explaining Why Jesus came and explaining what Jesus's life and work means for us both as individuals and as His people, the Church.

- Where the Synoptics are more historical by nature, John is more theological.
- Where the Synoptics are convincing in regards to “Who Jesus is” and “Why we owe Him our full allegiance”, John teaches us more about the “So What?” of “What Jesus should mean to us” and “What Jesus means for us” and “Why and how we should respond to Jesus”.

Now concerning the background of John, his Gospel and its' relationship to the Synoptics, church history universally credits the Apostle John, the son of Zebedee and the brother of James the Elder {the older; the first Apostle martyred (Acts 12:2) by Herod Antipas}, with the writing of this Gospel. {Some “Source Critical Scholars” have suggested that John is a synthesis of two works, a Gospel narrative (which was probably written by John) and a document they call the “Signs Gospel” which is focused especially on the “signs” (the Greek term is *semiov*; and these signs are identified in the text according to the formula “...*the first of his signs*...” (Jn. 2:11 ESV)) and miracles performed by Jesus as “proof” of His divinity. However, there is no textual evidence (exemplary documentary evidence) to support this theory (the eldest New Testament manuscripts which have been recovered include portions of John's Gospel). Their evidence is drawn merely from the literary character of the text and is purely speculative.} According to Eusebius and his “Ecclesiastical History”, written early on in the Fourth Century AD (completed sometime between 324-339 AD, less than two hundred and fifty years after John's death), John's Gospel was the last of the four to be written. Eusebius writes:

- 24.6 For Matthew, who had at first preached to the Hebrews, when he was about to go to other peoples, committed his Gospel to writing in his native tongue, and thus compensated those whom he was obliged to leave for the loss of his presence.

- 24.7 And when Mark and Luke had already published their Gospels, they say that John, who had employed all his time in proclaiming the Gospel orally, finally proceeded to write for the following reason. The three Gospels already mentioned, having come into the hands of all and into his own too, they say that he accepted them and bore witness to their truthfulness; but that there was lacking in them an account of the deeds done by Christ at the beginning of His ministry.
- 24.11 They say, therefore, that the Apostle John, being asked to do it for this reason, gave in his Gospel and account of the period which had been omitted by the earlier evangelists, and of the deeds done by the Saviour during that period; that is, of those which were done before the imprisonment of the Baptist. And this is indicated by him, they say in the following words: the beginning of the miracles did Jesus; and again when he refers to the Baptist, in the midst of the deeds of Jesus, as still baptizing in Aenon near Salim; **John 3:23** where he states the matter clearly in the words: For John was not yet cast into prison.
- 24.12 John accordingly, in his Gospel, records the deeds of Christ which were performed before the Baptist was cast into prison, but the other three evangelists mention the events which happened after that time.
- 24.13 One who understands this can no longer think that the Gospels are at variance with one another, inasmuch as the Gospel according to John contains the first acts of Christ, while the others give an account of the latter part of His life. And the genealogy of our Saviour according to the flesh, John quite naturally omitted, because it had already been given by Matthew and Luke, and began with the doctrine of His divinity, which had, as it were, been reserved for him, as their superior, by the divine Spirit.

Thus, when John began his Gospel, he did not begin with Jesus' birth like Matthew, or the pre-announcement of John the Baptist's and Jesus' conceptions as in Luke, nor did he begin with the start of Jesus' ministry as in Mark. John began his Gospel, "*In the beginning...*", back before time itself began. This is the reason why John's Gospel is so very different from the Synoptics: the Synoptics tell the story of a man who is "also God", while John tells the story of the only God who became "also man". Ultimately, the Synoptics focus themselves more upon Jesus as God the Son, the Man and His human nature, and the good works He did in the world, while John's Gospel focuses itself more upon Jesus as God the Son and the supernatural works which He did from His incarnate divine nature.

- The Synoptic Gospel's story would have been more easily accepted and considered reasonably familiar to the First Century mindset because pagan myth is filled with countless examples of men who became gods: Greek heroes like Hercules and Aesculapius who achieved apotheosis; Egyptian Pharaohs were worshiped and obeyed as the living incarnation of Horus; while Roman Emperors claimed divine honors for themselves (a tradition dating to Philip II of Macedonia, the father of Alexander), were deified by their successors, and were worshiped as gods across the Empire {Roman Imperial Cult; early beginnings with Augustus (Octavian) deifying Julius Caesar}.
- John's story is different and would not have been as easily accepted or considered reasonable by a non-believer. This Gospel is not and should not be the first account read by a new or prospective convert. Although pagan deities were believed to take on a human form and shape, they did not choose to become mortal; they never choose to become human, except as a status inflicted upon them as divine punishment {such as when Apollo became mortal after Zeus banished him from Olympus for killing the Cyclops (Diodorus Siculus)}. Yet as we will soon see in this Gospel, the Divine Person "...became flesh

and dwelt among us...” (Jn. 1:14 ESV), against all ordinary religious convention or mythological expectation.

Therefore, as we read through John's Gospel, we will find the trajectory of our perspective often moving “downhill” from God to man; from the divine to the mortal; from the supernatural to the natural. This is very important for us to remember from the outset because while we are united “in Christ” and are thus share-ers and partakers in His divine nature and blessings, we are never understood to become divine ourselves.

We are redeemed. We are justified. We are sanctified. We are glorified, and although the status and character of our relationship with God the Father is fundamentally changed by our union into Christ, we still remain human. We have no hope for, no expectation of, and we should have no desire for achieving our own apotheosis because that would be idolatry, plain and simple. That is the prideful sin of Satan who, from the most ancient antiquity, has been seeking to supplant and replace the LORD of Glory upon the throne of heaven.

Now the Apostle John begins with “the beginning” because, having been raised as a devout Jew (a monotheist, which he remained as a Christian), he needed to address a serious concern: the Trinity; the Godhead which consists of Three Persons, yet still remains One God. This issue was of great concern to and a problem for both Jews and Gentiles to believe. {The doctrine of the Trinity continues to be the great divide and the fundamental reason why the three “Abrahamic religions” cannot agree or cooperate. Although all three affirm monotheism, because Jews and Muslims agree upon the “Oneness” of God, they cannot accept the idea of One Triune God (One God, Three Persons). Muslims believe that Christians worship three different gods, while Jews believe that Christians worship a man as God, or in the place of God. Their lack of understanding and their exegesis which derives from their flawed and false doctrines end up proving that they have more in common with each other as false religions than they share with the Christian faith.}

- It was important for Jews because Deuteronomy 6:4 says, “*The LORD our God, the LORD is one.*” (Deut. 6:4 ESV) and they needed to reconcile the affirmation of Jesus Christ's deity with their understanding and uncompromising assertion that there is only One God: the LORD. Furthermore, it was also necessary for them to reconcile the equality between God the Son and God the Father.
 - The Jews were not given to understand how the One God could also be Three Persons.
- It was important for the Gentiles, who were used to and accepting of having a multiplicity of gods interacting or working together for common purpose, because they needed to reconcile and understand how multiple, distinct divine Persons, could also share one, same divine nature all while still possessing a diversity of personage.
 - The Gentiles were not given to understand how Three Divine Persons could also be only One God.

So John begins where Moses began. He re-stated Genesis 1, a passage familiar to Jews, but re-framed it by using terms and expressions that were more familiar to Gentiles. He re-stated the story to showcase the multi-personal work and cooperation within the Godhead, which took place during creation.

“*In the beginning was the Word...*”. The Greek term for “Word” is *logos* and it is an expression which can carry several different meanings and uses (notably: order, word, knowledge, and reason or rationality). However, the manner of John's use echoes, or is reminiscent of, the use by ancient philosophers as he redeems it and redefines it for our Christian use.

- The Greek philosopher Heraclitus (c. 535 – 475 BC) used the term to describe the principle or the source of order and knowledge¹.
- Stoic philosophers, a school of thinkers derived from Plato which remained influential into the Second Century AD and beyond, used the term *logos spermatikos* to describe the “generative principle” of the universe.
- The Jewish philosopher Philo (c. 20 BC – c. 50 AD), “developed the idea that God created the world with the *logos* as the intermediate being.”². He also distinguished between a *logos prophorikos* as “the uttered word” and a *logos endiathetos* as “the word remaining within”³ (as intrinsic meaning or unspoken truth).

Some consistent, unifying factors between the Greeks and the Jews was their false understanding that the *Logos* was a “thing” and not a “person”; they considered it to be a “principle” or a “force” which could be directed by another power or being (such as Plato's “demiurge”) to influence or impact the created world. Another point of commonality was their shared understanding that this *Logos* was not itself divine.

So first, John begins by asserting here the antiquity of the *Logos*, as existing “*In the beginning...*”. Then he writes, “*...and the Word was with God...*”. The Greek term for God is *theos*. This term was used universally for any and every god but when it was used by a First Century Jew (and this was a commonly known understanding), they only meant the LORD; the God of Abraham, Isaac, and Jacob. They only ever meant the God of Israel. Next, John asserts an equality of antiquity between the *Logos* and the *Theos*, with both being present and together, “*In the beginning...*”.

- Although Philo, a Hellenized Jew {Hellenized Jews being those who were culturally conforming and who adopted more Gentile practices, lifestyles, and language (and were a target of the religious conservative and fundamentalist Hasmoneans in Judea during their revolution against the Seleucids)} living in Alexandria {and according to many modern assumptions, may have been more of a “secular Jew” similar to many irreligious Israelis today} and lived contemporary with Jesus and the Apostles, it is uncertain how well known or popular his philosophical ideas concerning the *Logos* were in Judea (presumably unlikely), in the Temple realm of Sadducees and Pharisees. His writings however, were more well known and accepted by other Hellenized, Greek speaking Jews across the Roman Empire. Therefore, it is not unreasonable to presume that the Apostle John could have at some time become (at least) passingly familiar with Philo's thought {especially since the Apostle Paul demonstrates interactions with and the influence of similar philosophies in his epistles} and appropriated his terminology for the Holy Spirit's purpose when writing his Gospel account.
- Furthermore, there is also a conflation or confusion between the concepts of the Greek *Logos* and the Jewish *Sophia*, or “Wisdom”, within Second Temple Jewish philosophy.
 - The personification of *Sophia* was first introduced to us in Proverbs, chapter eight, where Solomon wrote of her, “*The LORD possessed me at the beginning of his work, the first of his acts of old. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been*

¹Cambridge Dictionary of Philosophy (2nd ed): Heraclitus, (1999).

² <https://www.newworldencyclopedia.org/entry/Logos>

³Adam Kamesar (2004). “[The Logos Endiathetos and the Logos Prophorikos in Allegorical Interpretation: Philo and the D-Scholia to the Iliad](#)” (PDF). *Greek, Roman, and Byzantine Studies (GRBS)*.

shaped, before the hills, I was brought forth, before he had made the earth with its fields, or the first of the dust of the world. When he established the heavens, I was there; when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, like a master workman, and I was daily his delight, rejoicing before him always, rejoicing in his inhabited world and delighting in the children of man.” (Prov. 8:22-31 ESV). This text suggests that “Lady Wisdom” not only participated in the LORD's work of creation, but was also present with the LORD “*In the beginning...*”. But Solomon does not attribute either divinity or a non-created, eternal nature to her, instead he suggests that she was His first creation “...*the **first** of his acts of old.*” and so her participation may be best understood as being the wisdom that is inherent within all of God's work.

- Still more details are given about and more works are attributed to *Sophia* in the extra-Biblical, non-canonical and apocryphal text, the Wisdom of Solomon (Wis. 7:22-8:1, 10). {The Wisdom of Solomon is an example of Second Temple “wisdom literature” written in Greek, which was in common use and considered beneficial or helpful by many First Century Jews, yet has never been considered to hold the same degree of authority as the Hebrew Scriptures}.

So, when considering both Philo's thought and the teachings of Greek philosophy concerning the *Logos*, John has not yet written anything that should be offensive to either perspective. But then, John changes everything as he writes, “...*and the Word was God.*” (“...*and the Logos was the Theos.*”) and “*He was in the beginning with God.*” (“*the Logos was in the beginning with Theos.*”).

- This would be blasphemy to Jews, by suggesting that a creature or creation (like *Sophia*) was also God.
- This would have begun to suggest to Gentiles that there might be a possible contradiction here because something cannot be both one thing and another, at the same time, and in the same relationship.
- This would have been blasphemy to Jews because they would consider it a denial of their monotheistic confession, “*The LORD our God, the LORD is one.*” (Deut. 6:4 ESV) by suggesting that there was another divine presence or Person with the LORD at the time of creation.
- This would have been concerning to Gentiles because within all the many different pagan mythologies, there was almost never an absolute “beginning”; instead they would tell tales about many “beginnings”. Few, if any, would look back to a singular historical moment when “the clock started ticking”, but most still described a time of some kind of “ending”. Their default religious assumptions required the pre-existence of non-created, eternal matter that was worked upon by some force or intelligence and then used to make everything. Even their gods, described in Greco-Roman and Ancient Near East mythology, were themselves created and not eternal.
 - The chiefest of gods, within most every pagan religion, was themselves always a creature and not the ultimate, initial Creator.
 - Zeus/Jupiter, the king of the gods in the Greco-Roman pantheon, was the procreated son of the Titan, Cronos, whom he overthrew and imprisoned to become their new deified king and to rescue his siblings (according to Homer and Hesiod). Later, when Prometheus created the race of men and gave them the gift of fire, Zeus created Pandora, the first woman, and gifted her with a box that when she opened it cursed humanity with all of life's troubles (sound familiar to anyone?).

- Marduk (Bel), the Babylonian patron deity (later correlated with Zeus/Jupiter) was given and infused with the power of his fellow gods when he promised them victory against their mother, Tiamat, who was trying to destroy them for their rebellion against and murder of their father, Apsu, and was proclaimed their king. After he defeated Tiamat, he divided her body into two pieces in order to make the heavens and the earth (*Enumma Elish*).

This is where the Christian faith begins to describe what seems a strange synthesis, but which is actually the revelation of the true reality upon which all myth {story} is based. This is why the Christian faith seems so strangely similar at times, when compared to other world religions, because so many other religions have myths or stories that echo the Biblical account.

Remember that all truth is **God's truth**. All peoples, in all places, in all times have been witnesses to God's truth in part, but now in the Person of Jesus Christ: who is the Truth, the whole truth and nothing but the truth; has been revealed to mankind. Jesus is the true “type” and all others are either partial pre-figurements which point to Him as being the greater, or they are echoes and poor copies; counterfeits offered to lead some astray from the truth by sowing doubt through their similarities and their differences.

Finally, John makes the greatest and most outrageous claim against both the Jewish and Gentile religious perspectives. This claim cements our understanding of the *Logos*’ divinity and His shared, “non-created” divine essence (*homousios*; Nicene Creed, three Persons with one *essence*), “*All things were made through him, and without him was not any thing made that was made.*”. The *Logos* could not have been made Himself {a fact which the arch-heretic Arius willfully ignored during the 4th Century} if everything that was and is ever made, was made through and by Him.

This act of “making” was not like “making a cake” or “building a bookshelf”. Those are things which creatures construct, we cannot actually “make” them. No, this sense of “making” is better understood as a “becoming” {the Greek term is *ginomai* which more aptly means “to become” or as an active verb “to be made”; to be changed or transformed by an external force}: being brought into existence from prior non-existence. Neither a cake or a shelf can “become” because they were before, as their constituent base materials of flour, sugar, and eggs or of wood and screws. It was only through the power and will of the divine *Logos* that everything “became” where before there was “nothing”. So, the *Logos* is not a creature. He cannot be a creature because He was never created; He never “became”. The *Logos* is not and cannot be *Sophia*.

John's claim affirms the *Logos*’ active participation in the LORD's total work of Creation, as being both the generative **means** of creation and as a generative **will** directing the whole activity of creation. Then John asserts that **both** the *Theos* and the *Logos* worked together “*In the beginning...*” to create everything that is, was, and ever shall be. This act of intentional and willful creation imposes a sense of purpose and meaning to that which is being created; the act of creating adds both explicit and implicit value to the creation. Nothing is made by God, “just because”.

Through John's retelling of the creation story, he teaches us that the *Theos* and the *Logos* created all things {Greek: *panta*} according to and through their own Sovereign will and desire. There is no evidence suggested of any need for them to create. They created because they willed to and because they wanted to; because together they desired to create and to have the creation.

The Divine Creator is also the Divine Sovereign. Despite humanity's sinful rebellion, we have not overthrown Him or impeded His rule and we never can. But every pagan myth suggests that successful rebellion and replacement of the divine order is the natural and intended rule of life. The great, universal, and false myth that the world tells is that of gods who first overthrow their creators, then they create humanity to serve and worship

them, and then humanity replaces the gods with ourselves; achieving apotheosis. Thus this cycle of revolution and replacement bears out in the present life. It might even be said that children actively participate in this cycle as they exist to eventually succeed and replace their parents. But this pagan worldview is bleak and hopeless because it reduces the whole of human existence to the satisfaction of the whims and wants of cruel and uncaring gods, including the worst idol: our god of Self.

So John denies and refutes the world's myth as a lie with his preamble, *“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made.”*. But after reading that, when we look back into Genesis and use it as our {hermeneutical} lens, not only can we discern the eternal truth that he proclaims hidden within the words of Moses, we can also identify the distinct, yet uniquely cooperative work of all Three Divine Persons in the work of Creation.

“In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. And God said, “Let there be light,” and there was light.”

- *“In the beginning...”*, the LORD, God the Father created everything. Previously, the earth had no shape and was absolutely empty.
- *“The Spirit of God was hovering...”*, God the Holy Spirit, was moving upon and above the not-yet-shaped creation, waiting for the command to shape it.
- *“And God said...”*, the Logos, God the Son declared; Jesus commanded, *“Let there be light.”*.

Creation was the work of the Triune God and it required Trinitarian effort. Father, Son, and Holy Spirit are united and worked together to create, yet it also portrays a division of labor and roles between the Three Persons. They are united together by one single, shared will and purpose but they are divided by their activities:

- God the Father willed creation into being;
- God the Son directed creation; and then,
- God the Holy Spirit formed and shaped creation.

Using John's lens focusing upon the divine nature, we find no contradictions between John and Moses. Instead there is harmony and unity. This is the continuity of the progressive divine revelation which comes from the Holy Spirit.

What was true then is still true today. The objections of the past, that the Jews and the Gentiles would have had, are still the objections of today; only the labels have changed.

Today, when many secular people think about creation, if they ever do and by “creation” I mean the created order: the world, the universe and everything contained within; they generally assume that it has always been eternally existent. Some others may suggest that the world is “self-created” or is “self-generating”, but those are logical fallacies. Otherwise, they just choose to ignore everything related to *“In the beginning...”*. This is where the failures of science, as an arbiter of natural truth and reality, become most clear.

- Science is great at generating descriptions of things which are observed.
- Science is a great tool for generating models of prediction.

- Science is not great at explaining “why”.
- Science is not great for generating answers because it generates more, bigger questions with every tiny answer.

The “Big Bang” theory assumes that at one time, all matter was compressed within one single, infinitesimally tiny space called a “singularity” until everything exploded outward in a burst of brilliant light, as all matter suddenly began to move outward and away from this origin point.

However, there are two very important questions which this theory fails to address or answer:

- “Where did all the matter within the singularity come from?”; and
- “What initiated or caused this explosion and the subsequent, rapid expansion of the universe?”

This theory assumes matter is either eternal or “self-generating”. It must also assume that matter can be put into motion without the application of external force; that an “effect” may somehow occur without a “cause”.

- The Greek philosopher Parmenides taught the logical truth, “*ex nihilo, nihil fit*” (“from nothing, nothing comes”) against the first assumption, refuting the idea of self-generation because if his statement were false, then things should constantly be being created from nothing.
- Also logically, if matter is eternal, then there is no Creator, and if there is no Creator then there cannot be an act or moment of creation, but their own language used like “At the beginning of time...” or “At the moment of creation...” still presupposes the involvement and necessity for a Creator.
- Meanwhile, the second assumption is a violation of Newton's First Law of Motion, (the Law of Inertia) which states that {An object at rest will remain at rest until an external force is applied to it.}

Or, there is the Expansion/Contraction (heating/cooling) Theory which is much like the Big Bang Theory and suffers from the same problematic assumptions concerning the origin of matter and the initiation of motion. {Expansion/Contraction suggests that the universe is cyclically expanding and contracting, like a Sine Curve. When expanding it cools and the expansion slows until it reaches its maximum, whereby it begins to contract and heat as it rapidly speeds towards a return to the point of a singularity, whereby it begins expanding once again. This is assumed to be an eternal cycle without beginning or end and leaves us without any possible purpose or meaning to life: just an endless cycle of transformation via “creation” and “destruction”.}

Ultimately, this scientific worldview is even more bleak and hopeless than that of the pagans because: if the universe is not created; if the universe and life is merely the product of “chance”, happening through the collision of random particles of matter without any willful intent, then there can be no meaning or purpose in life or for existence at all. According to that worldview, there is no implicit value found in any human life and all things become utterly worthless.

The answer to both questions **require** an external force, a Person that is outside and set apart from their creation; a transcendent, divine Person. The pagans freely admitted this because their gods merely imposed their will upon something that was already created; admitting to an implicit need for an ultimate Creator to BE {Who IS} (who possesses the quality of “being” within Himself; who must Himself be both non-created and self-existent). Aristotle satisfactorily addressed this need {in his “Metaphysics”} with his idea of an “unmoved mover” (Metaphysics, Book 12) {and a corollary to Plato's “Demiurge”}, an idea which Christians have redeemed and taken to explain the LORD as the {non-created Creator} and the “First Cause” {the only “cause” which is not generated as the “effect” of any other “cause”}.

Still, the Biblical truth requires no such assumptions because it satisfactorily and simply answers both questions: “...*God created...*” and “...*and God said...*”. Whatever truth the philosophers and wise men of antiquity knew, was seen only as “*through a glass, darkly*” (1 Cor 13:12 KJV) but now, through the fullness of revelation found in Jesus Christ and testified to us by John, we know the “true” Truth.

- Only one single God can establish consistent and unified order, such as is found within creation; even the pagans admitted this truth whenever their gods established one single god as ruler over all the rest.
- Only one God, who is Eternal and Transcendent can be both the Creator of and the Sovereign over creation; only one Omnipotent, Omnipresent, Omniscient God can create and preserve order and maintain peace for otherwise, the alternative rebellion cycle will destroy and prevent any source of stability.
- Only such a God, as described here in the Bible, can be the source of hope and give us enough confidence of faith to trust that, even in the midst of all the chaos that we experience in life: that order will some day be restored; that the rebellion of man will one day cease, because the One who made us all, is the only One who can and will restore us all.

So, as we consider the *Logos* who is the *Theos*, we:

- know and believe that He is eternal: eternally with God **and** eternally God;
- know and believe that He is the Creator, the Person who has made all things;
- know and believe that because God, the *Logos*, the Word has willfully and intentionally created all things, He had declared our lives to have purpose and meaning, even if we do not always know what they are.
- know and believe that since He chose to create us, we are valued; that everyone is valuable and of immeasurable worth, to God.

Therefore, we can be confident in our faith and trust in Jesus Christ, because if Jesus of Nazareth is the *Logos*, then we can be certain that the One who made us is also the One who will restore us to a state of wholeness, from our sinful brokenness. If Jesus is the *Logos*, the God-man, the Incarnate Word of God, then that shows us how much God loves His people, because He came to save us, Himself. This shows the great esteem that God holds His people in. This demonstrates how important and valuable we truly are and are considered by Him, because through the person of Jesus Christ, God chose to become like us, so that we might become like Him: Holy and Righteous, Just and Merciful, Loving and Gracious.

So, whenever you get discouraged about all the despairing lows in life, look to Jesus and remember that: because He was present and involved “*In the beginning...*”; because He came down into the world for us; because we know that He is sanctifying us, transforming and conforming us to His holy image even now, then surely He will achieve all of His intended plans and purposes. When the *Logos* finally finishes all of His work in creation and surveys all that He has made and done, He will once again declare it to be “very good” (Gen 1:31). When the *Logos* finishes His work of creation, then He will enter into the final Sabbath rest and bring all of His chosen people with Him: everyone who believes and trusts in Jesus Christ (Heb 4:11).

Therefore, let us all trust and obey the *Logos* who is the *Theos*, because we find our only hope for meaning and rest in Him.

AMEN