

JOHN 1

In the beginning was the word, and the word was with God, and the word was God,
the same was in the beginning with God.

All things were made by him;
and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

John 1:1-5

Here we have a grand opening introducing us to the work of the spirit in laying the foundation for the new creation or spiritual creation. It is as grand an opening as that contained in Genesis where we are introduced to Elohim's plan and purpose being executed in those opening acts of creation. There we see Elohim speaking the word and the creative act immediately following. The record repeatedly states "And Elohim said ... It (Gen. 1:3,6,9, 11,14,20,24,26.) Of course, the Psalmist picks this point up and emphasizes it when he says, "By the **word** (Hebrew "dabar" and Septuagint translation "logos".) of the LORD (Yahweh) were the heavens made; and all the host of them by the **breath of his mouth** ... For he **spake**, and it was done; he **commanded**, and it stood fast...The **counsel** of the LORD (Yahweh) standeth for ever, the **thoughts** of his heart to all generations." Ps. 33:6,9,11. That word of command was expressive of the mind, purpose, design, and plan of the Creator. The creation therefore is the express result of the mind, purpose, design, and plan of the Creator and carried out by the Elohim, even His angels, also referred to as His ministering spirits.

Bless the LORD (Yahweh), ye his angels, that excel in strength, **that do his commandments** (Hebrew **DABAR** and translated by **LOGOS** in the Septuagint.), *hearkening unto the voice of his word,* (Hebrew **DABAR** and translated by **LOGOS** in the Septuagint.) Bless ye the LORD (Yahweh), all ye his hosts; ye ministers of his, **that do his pleasure**, (Ps. 103:20-21.)

Who maketh his angels spirits; his ministers a flaming fire: Who laid the foundations of the earth, that it should not be removed for ever. (Ps. 104:4-5.)

Everywhere we look we see purpose and design in creation which requires a purposer and a designer. This fact absolutely destroys the arguments of the evolutionist.

Exactly these same points are being made when John comes to look at the new or spiritual creation in his gospel. It is for this reason that we find such similar language being used. To try and understand these opening verses in any other way is to truly miss what is meant by them. To try to impose on them something that is not being said is error of the highest degree. The Scriptures place a curse on anyone who attempts to add to or take away from what Yahweh has placed on record therein. (See Deut. 4:2; 12:32; Prov. 30:6; Rev. 22:18-19.) This warning is worth taking note of in the current context for such terms as "Triune God", "God the Son," "God the Holy Ghost," and "The Trinity" are nowhere to be found in The Scriptures! Nowhere does it use such terms as co-equal and co-eternal to describe Christ's relationship with The Father. Building one's faith on a doctrine whose basic terms explaining it are foreign to the Scriptures should definitely cause one to stop and take notice. There must be something wrong with it! Now, let us look at John 1 in some detail in order to understand the real reasons for such introductory language.

"In the beginning" leads us to such passages as:

In the beginning God (Elohim) created the heavens (The Hebrew word is plural.) and the earth. (Gen. 1:1.)

The LORD (Yahweh) possessed me in the beginning of his way, before his works of old. (Prov. 8:22.)

And thou Lord (El — Obtained from the passage in Psalms that is being cited here.), in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands:" (Heb. 1:10.)

Even by a quick comparison of these passages with that of John 1:1,2, we readily notice a parallel of thought. This parallel is important to realize for Genesis chapter one is dealing with more than the Deity's literal six day creation of the heavens and the earth. In fact, since we know:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect throughly furnished unto all good works. (2 Tim. 3:16-17.)

and,

... the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3:15.)

and,

For whatsoever things were written aforetime were written for our learning, that we *through patience* and comfort of the scriptures might have hope. (Rom. 15:4.)

and,

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. (1 Cor. 10:11.)

We can conclude from the above passages that there is a spiritual lesson contained in Genesis chapter one beyond the fact of the six day literal creation. The Apostle Paul furthers this thought by the discussion that is contained in Hebrews 4:1-11 where he compares the seventh day rest of Gen. 2:1-3 with the millennial rest. Thus, if the seventh day rest or the Jewish Sabbath represented the Aion of the Aions, or the Olam, or the Kingdom Age, which is a cycle of one thousand years (Rev. 20:2,3,4,5,6,7), then the previous six days of literal creation represent six periods of a thousand years each, and represent the development of the Deity's spiritual creation until it is brought to fruition in the Millennium. (Such passages as Ps. 84:10; 90:4; 2 Pet. 3:8 seem to indicate that this time principle is logical as well as symmetrical.) Therefore, we constantly find reference to this spiritual creation throughout the Scriptures. **In proof of this last point, consider the following passages** (These passages are all of the Old Testament passages containing the same Hebrew word, **BARAH**, as that which is translated "created" in Gen. 1:1,21,27; 2:3,4; 5:12,2; 6:7; Deut. 4:32; Ps. 89:12; Is. 40:26; 42:5; 45:12,18; 54:16; Mal. 2:10 *which passages refer, at least, to the literal creation.*):

I. Ezekiel 21:30; 28:13,15 where **BARAH** is used in a symbolical sense of the creation of a nation. These passages do not apply to the Deity's spiritual creation, but are cited just to show that the term can be used of something other than the literal events of Genesis chapter one.

II. Ps. 102:18; 104:30; 148:5; Is. 41:20; 43:1,7; 45:8; 48:7; Is. 65:17,18 (“create” three times); Jer. 31:22 where **BARAH** definitely refers to the spiritual new creation.

Now, in the New Testament, we have numerous references to this spiritual creation. **In connection with this point consider the following passages:**

Eph. 2:10 “created”, 15 “make”; 3:9 “who created”; 4:24 “which ... is created”; Col. 1:16 “were ... created ... were created”; 3:10 “that created”; 2 Cor. 5:17 “creature”; Gal. 6:15 “creature”; Col. 1:15,23 “creature”; Rev. 3:14 “creation”; James 1:18 “creatures”.

Now, the last passage we will consider at this time which clearly establishes the Genesis chapter one account as more than a literal history of the creation of “the heavens and the earth” by the Deity is that which is found in 2 Cor. 4:1-6. Here the Apostle Paul clearly connects the Elohim’s commandment for the appearance of light on the first day in Gen. 1:3-5 with the symbolical “light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Cor. 4:6.) Thus we are informed that the knowledge (or, “the truth,” 2 Cor. 4:2; or, “our - meaning the Apostles’ - gospel,” 2 Cor. 4:3; or, “the glorious gospel of Christ,” 2 Cor. 4:4.) which comes from the Deity and is found in His Word dispels the darkness of the natural mind enabling a person to be removed from the ranks of the lost.

Now that we have established the fact that Genesis One is more than the literal history of a literal six day creation, and, in fact, points forward to Yahweh’s development of a spiritual creation. Also, since we have indicated that there is a parallel of thought between Genesis chapter one and John chapter one, let us see the logical development between the thoughts of these two chapters.

In verse one of both chapters under consideration, the Eternal Spirit carries us back to a time when the creation we are a part of did not exist. Here it is made clear that, even though the creation we are a part of did not exist, the Deity and Elohim did! We are then informed that the Deity created—demonstrating wisdom, design, purpose, an outward expression of an inward thought. (See Prov. 3:19.) In Gen. 1:2, we see that, “the Spirit of Elohim moved (or brooded) upon the face of the waters ... “ Thus indicating the thought processes in action, which, after surveying the scene, led to the expression of that thought in a word of command, “Let there be light ... “ The immediate result was that the word of Elohim produced light, “and there was light,” which was declared to be “good” and made a distinction between day and night. We will return to this idea later, but the important point to remember now is the connection between the spoken word and the thought behind those words and the necessary fact that the thought and the spoken word are one, and an expression of the mind and wisdom of the One Creator. Thus the Deity expresses the thought of His mind in words which produce results repeatedly.

NOTE: Gen. 1:3,6,9,11,14,20,24,26.

John expresses the same idea in chapter one verses 1-5. Using three simple statements of fact, one fact the logical deduction of the other, John establishes the same principle. He first says, “In the beginning was the word,” which is a postulate or statement which requires no proof, but is accepted as fact. Everyone who is open- minded will readily agree that when he looks around at the material world that purpose and design, and, thus, reason is found associated with it. Once that is accepted, the next step follows, namely, “and the word was with God,” or in other words, purpose requires a purposer, design a designer, and reason a reasoner. Thus, along with the obvious expression of a logical mind which is found throughout the creation we are a part of, there must be the one who is the thinker behind it, and that thinker is God. Well, once we accept that, we are ready for the final peg in this logical sequence of thought which is, “and the word was God.” In other words, the thought

could not exist apart from the thinker and the word spoken apart from the speaker, therefore, the word, and thought behind the word, are nothing more than the speaker or thinker himself. In fact, the use of LOGOS here requires this as a result of its own meaning. **Consider the following definitions for this term:**

The word the spoken word; the word, not in its outward form, but as connected with the inward thought; the word, not written, but spoken; the word, not as a part of speech, but as part of what is uttered ... LOGOS is the embodiment and outward expression of the invisible thought. Bullinger, E. W. **A Critical Lexicon and Concordance to the English and Greek New Testament**, Page 896.

The word spoken (not written); the word or speech as a means or instrument, and not as a product; the word as that which is spoken; the expression, both of single expressions and of longer speeches. Hence, the word of the Gospel denotes all that God says or has caused to be said to men. And as the word manifests the inward and invisible thought, so this manifests God's will, and makes it known to man. Bullinger, E. W. **A Critical Lexicon and Concordance to the English and Greek New Testament**, Page 597.

Something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension a computation; specifically (with the article in John) the Divine Expression (that is Christ). **Strong's Exhaustive Concordance**, #3056.

I. computation, reckoning ...

II. relation, correspondence, proportion ...

III. explanation, 1. plea, pretext, ground ... 2. statement of a theory, argument ... d. rule, principle, law, as embodying the result of LOGISMOS ... 3. law, rule of conduct ... 4. thesis, hypothesis, provisional ground ... 5. reason, ground ... 6. formula (wider than definition, but frequently equivalent thereto), term expressing reason ... 7. reason, law exhibited in the world-process ...

IV. inward debate of the soul...1. thinking, reasoning; reflection, deliberation...in idea, in thought ... theory, abstract reasoning with outward experience ... explanation, opposite perception, discursive reasoning, opposite intuition...2. reason as a faculty ... b. creative reason,...

V. continuous statement, narrative ...

VI. verbal expression or utterance ...

VII. a particular utterance, saying ...

VIII. thing spoken of, subject matter ...

IX. expression, utterance, speech regarded formally... Liddell and Scott. **Greek-English Lexicon**, Pages 1057-1059. Properly a collecting, collection, (see LEGO),- and that, as well of those things which are put together in thought, as of those which, having been thought that is gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.

I. As respects speech: 1. a word, yet not in the grammatical sense (the same as VOCABULUM, the mere name of an object), but language, VOX, that is a word which, uttered by the living voice,

embodies a conception or idea; (hence it differs from REMA and EPOS ... 4. in an objective sense, what is communicated by instruction, doctrine ... II. Its use as respects the MIND alone, Latin RATIO; that is, 1. reason, the mental faculty of thinking, meditating, reasoning, calculating, etc ... Grimm Thayer. Greek-English Lexicon Of The New Testament, Pages 380-382.

I. Of that by which the inward thought is expressed,..

II. Of the inward thought itself... Abbott-Smith. **Manual Greek Lexicon Of The New Testament.** Pages 270-271.

Now, consider some of the passages where LOGOS occurs:

Matt. 8:8,16; 24:35.

Mk. 7:13 “the word of God”; 13:31.

Lk. 4:32 “word was with power”; 5:1 “the word of God”; 7:7; 8:11 “the word of God,” 21 “the word of God”; 11:28 “the word of God”; 21:33; 24:19.

John 1:1,14; 10:35 “the word of God”; 12:48.

Acts 4:31 “the word of God”; 6:2 “the word of God,” 7 “the word of God”; 7:22; 8:14 “the word of God,” 25 “the word of the Lord”; 10:36 “the word which God sent”; 12:24 “the word of God”; 13:5 “the word of God,” 7 “the word of God,” 44 “the word of God,” 48 “the word of the Lord,” 49 “the word of the Lord”; 15:35 “the word of the Lord,” 36 “the word of the Lord”; 16:32 “the word of the Lord”; 17:13 “the word of God”; 18:11 “the word of God”; 19:10 “the word of the Lord,” 20 “the word of God.”

Rom. 9:6 “the word of God,” 28 “work” (both occurrences).

1 Cor. 1:18 “preaching”; 14:36 “the word of God.”

2 Cor. 2:17 “the word of God”; 4:2 “the word of God.”

Col. 1:25 “the word of God”; 3:16 “the word of Christ.”

1 Thess. 1:8 “the word of the Lord”; 2:13 “the word of God”; 4:15 “the word of the Lord.”

2 Thess. 3:1 “the word of the Lord.”

1 Tim. 4:5 “the word of God.”

2 Tim. 2:9 “the word of God.”

Titus 2:5 “the word of God.”

Heb. 2:2; 4:12 “the word of God”; 6:1 “the doctrine of Christ”; 11:3 “the word of God”; 13:7 “the word of God.”

1 Pet. 1:23 “the word of God.”

2 Pet. 3:5 “the word of God.”

1 John 2:14 “the word of God.”

Rev. 1:2 “the word of God,” 9 “the word of God”; 6:9 “the word of God”; 19:9 “the true sayings of God,” 13 “the word of God”; 20:4 “the word of God”; 21:5; 22:6 “sayings.”

From the above definitions and Scriptural usage of the term **LOGOS**, we can see the clear connection between the message John is driving home and the meaning of the very word he uses as his vehicle of logic to develop that message.

Similar language is found in Proverbs chapter eight where wisdom is personified as a woman. In fact, wisdom is personified as a woman throughout the opening chapters of Proverbs. However, in this particular place there is a definite parallel expression of idea with that contained in Genesis one and John one for in verse 22 we have the following: “Yahweh possessed (or created as the Hebrew word primarily means — see Strong’s Exhaustive Concordance #7069.) me in the beginning of His

way, before His works of old.” Note the phrase “in the beginning!” Now read verses 23-36 noting verse 30 and comparing this with John 1:1-2. Throughout these verses wisdom is talking as a woman existing separately from and throughout the same time period as Yahweh. However, it is quite obvious that this must be figurative language representing Yahweh’s wisdom itself and not really a separate being. Of course, maybe we should adopt the theory that there are really four persons in the Godhead instead of three and that the fourth one is a woman named Wisdom! By the way, did you pay particular attention to verse 30 as was directed above? It says,

Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before Him;

Allow me to restructure Prov. 8:22 and 30 in parallel with John 1:1 so that the very remarkable exactness can be seen.

The LORD (Yahweh) possessed me in the beginning of His way	In the beginning was the word, and the word was with God,
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Then I was by Him, as one brought up with Him

Isn’t it obvious that the only conclusion that can be realized from this is that both wisdom and LOGOS are representative of exactly the same thing? Doesn’t it follow that “the word was God” means no more than what is being said in Proverbs by the wise man Solomon? Obviously, it does! Thus, both the word and wisdom must be God for they can not exist apart from Him for they are an outward expression of His mind.

John then goes on to point out in verses three and four exactly what Genesis and Proverbs and numerous other places in the Scriptures tell us, namely, that the Deity is the Creator of “all things.” But, it is at this point that he really begins to parallel the symbolical and spiritual along side the literal creation of the Genesis account.

In verse four, John makes another one of those logical statements which requires no proof, namely, “In him (that is the Deity) was life.” This naturally follows from the previous reasoning because being the Creator He is the source of the life of His creation, and, therefore, all life must originate from Him, and, thus, the life-giving force must be innately a part of Him. However, this statement exists independent of the previous statements because it really requires no proof. It is an absolute fact that life of its highest form is a natural characteristic of the infinite being referred to by John. (At this point, note John 5:26, which says,

For as **the Father hath life** (Greek ZOE) in himself; so hath he **given to the Son to have life** (Greek ZOE) in himself;

Besides verifying what we have just been saying, this passage must be very disturbing to all Trinitarians for Jesus quite clearly teaches that life was an inherent part of His Father and it is a gift to him, His Son, which clearly means that he was in need of it. Why else would he make such a statement if he already had it? How could he be God if God had to give him life? It seems to me that there can only be one conclusion. God had it and he didn’t and so God gave it to him, therefore, he can’t be God!) In fact, the Greek word for life in both places in this verse is ZOE which is the term that is always associated with passages containing the phrases “everlasting life,” “eternal life,” “the crown of life,” “life eternal,” “life everlasting,” “bread of life,” “resurrection of life,” “the light of life,” “Prince of life,” “justification of life,” “newness of life,” “life of God,” “the word of life,” “the book of

life,” “life and immortality,” “endless life,” “the grace of life,” “unto life and godliness,” “tree of life,” “Spirit of life,” and, “water of life.” In the New Testament, if we want to talk about the quality of life revealed at present in our mortal body, we would use the word **PSUCHE**. Thus, it is the fact that the Deity is a “living God” (Deut. 5:26; Josh. 3:10; 1 Sam. 17:26,36; 2 Kgs. 19:4,16; Ps. 42:2; 84:2; Is. 37:4,17; Jer. 10:10;23:36; Dan. 6:20,26; Hos. 1:10; Matt. 16:16; 26:63; John 6:57,69; Acts 14:15; Rom. 9:26; 2 Cor. 3:3; 6:16; 1 Thess. 1:9; 1 Tim. 3:15; 4:10; 6:17; Heb. 3:12; 9:14; 10:31; 12:22; Rev. 7:2. In all the Old Testament passages just listed, the Hebrew word translated “living” is **CHAY** in the phrase “living God” and corresponds to the Greek word **ZOE**. The Greek word **ZAO** is the word which is translated “living” in the New Testament passages just listed. It is the cognate verb form of **ZOE**.) which is the equivalent of saying “In him was life,” and because of that principal He is the source of light (James 1:17.), and light being an essential characteristic of the Deity (1 John 1:5.) it then follows that that source of life and light becomes the basis of light to men. This parallels the first chapter of Genesis because the living God spoke the living word and light dispelled the darkness upon the face of the waters which are a symbol of humanity. (Rev. 17:15.) It then follows that the living God and light became the basis of the rest of creation. Thus, by a figure of metonymy, where the cause is put for the effect, or the effect for the cause, and the part for the whole, or the whole for the part, or the container for the thing contained, or the thing contained for the container, etc., the word of God is symbolized by light, and light by the word of God, and the living God is said to be light (1 John 1:5), and, thus, light becomes the basis of life. (John 8:12.) (See a book entitled **The Test Of True Love** by H.P. Mansfield pages 23-25. It is available through Christadelphians only.) Note that the light which flows forth from the Deity, or His spoken word, is the basis of His literal creation of Genesis one and of His new creation of John one. (Particularly note verses 4, 12-13 of John one and the full embodiment of that light in Christ Jesus in verse 14.) **Next, consider the following analysis of light:**

1. The Deity is the source of light: Gen. 1:14-16; Ps. 27:1; 36:9; 118:27; 136:7; 139:11-12; Is. 45:7; Dan. 2:22; John 1:4; 1 Tim. 6:16; James 1:17; 1 Pet. 2:9; 1 John 1:5.
2. The light enlightened the earth: Gen. 1:15,17; Jer. 31:35; Matt. 5:14-16; Lk. 8:16.
3. The light separates from darkness: Gen. 1:18; Is. 9:2; Jer. 31:35; Matt. 4:16; Lk. 1:79; 2:32; 11:33; John 1:5; 3:19-21; Acts 26:18; 2 Cor. 6:14.
4. God declared that light to be good: Gen. 1:4; 2 Cor. 4:6.
5. The Deity enlightens: Ps. 18:28; Is. 42:16; 60:19, 20; Micah 7:8; 2 Cor. 4:6; 1 Pet. 2:9.
6. Light produces true life: Job 33:28, 30; Ps. 18:28; 27:1; 36:9; Ps. 49:19; 56:13; John 8:12.
7. Light symbolizing life: Jer. 25:10; Lam. 3:2; Amos 5:18, 20; Rom. 13:12; Eph. 5:14; Col. 1:12; Rev. 18:23; 21:11.
8. True life symbolized by light: Ps. 18:28; Is. 58:8,10; 60:1; Micah 7:9; Matt. 17:2; Acts 26:23.
9. The light (meaning life) of the righteous: Prov. 13:9.
10. The effect of light is sweet: Ecc. 11:7.
11. Light is equated to knowledge: Dan. 5:11,14; Rom. 2:19.
12. Light is equated to truth: Ps. 43:3; John 1:7-9; 3:21.

13. Light is equated to the word of Deity: Ps. 119:105,130; Prov. 6:23; Is. 8:30; Lk. 11:35-36; John 3:19-21; 11:9-10; 12:35-36; 2 Cor. 4:4,6; 11:14; 1 Pet. 2:9; 2 Pet. 1:19.
14. Led by the Deity's light: Job 29:3; Is. 2:5.
15. The way of light: Job 38:19; Prov. 4:18; 1 Pet. 2:9; 1 John 1:7; 2:9,10.
16. The light of the eyes: Prov. 15:30; Matt. 6:22,23; Lk. 11:34-36.
17. Children of light: Lk. 12:32;16:8; John 12:36; 2 Cor. 6:14; Eph. 5:8; Phil. 2:15; Col. 1:12; 1 Thess. 5:5.
18. Light benefits the righteous: Ps. 97:11; 112:4; John 11:9-10.
19. Righteousness compared to light: Ps. 37:6; Matt. 17:2.
20. Light is used of Divine favor: Ps. 4:6; 44:3; 89:15.
21. The Deity is called "the light of Israel": Is. 10:17.
22. Israel had light in their dwelling: Ex. 10:23.
23. Led by light of pillar of fire: Ex. 13:21; 14:20; Neh. 9:12,19; Ps. 78:14; 105:39.
24. Jesus as a source of light: Is. 9:2; 42:6; 49:6; Matt. 4:16; Lk. 1:79; 2:32; John 1:7,8,9; 3:19-21; 8:12; 9:5; 11:9-10; 12:35- 36,56; Acts 26:23; Eph. 5:14.
25. Preaching of John the Baptist: John 5:35.
26. Paul is symbolized as a light to Gentiles: Acts 13:47.
27. The failure to distinguish between light and darkness: Is. 5:20; 59:9; Jer. 13:16.
28. Rebellion against light: Job 24:13.
29. The Deity's judgments enlighten: Is. 51:4.
30. The light manifests: Matt. 10:27; Lk. 12:3; 2 Tim. 1:10.
31. Light reveals that which is secret: Ps. 90:8; John 3:21; 1 Cor. 4:5; Eph. 5:13.
32. The judgments upon Ephraim and Judah compared to light: Hosea 6:5.
33. Light is that which emanates from Christ and his immortalized followers: Gen. 1:14-16; Ps. 136:7; Is. 30:26;60:3; Heb. 3:4; Rev. 21:23,24; 22:5.
34. The Immortal Saints symbolized by stars of light: Gen. 1:16; Ps. 148:3; (See Dan. 12:2-3; 1 Cor. 15:40-41.).
35. Light represents a king's favor: Prov. 16:15.

36. Light represents that which flows forth from rulers and potentates, secular or religious: Is. 13:10; 60:19; Jer. 4:23; Ezek. 32:7,8; Matt. 24:29; Mk. 13:24; Rev. 7:16; 22:5.

From the above analysis it can be readily seen that light is a characteristic of the Deity and that He is the source and origin of all light and that light symbolizes life (immortal, or that led by the saints now), knowledge, the word of the Deity, truth, righteousness, that which results from Divine judgment, that which revealeth, the preaching of the faithful, etc. etc.. It is therefore appropriate that the Son of God is described as a light in the Gospel of John for he completely fulfilled the symbol as set out above. Jesus was a perfect manifestation of the character of the Deity. He was the fulfillment, or, the basis of the fulfillment, of all the covenants of promise. He was the center of the plan and purpose of the Deity with the earth. The Old Testament Scriptures all looked forward to his coming and his work. He completely manifested the principles of holiness and righteousness as set down in Scripture. When one described the character of Jesus, or his words and deeds, one would be paraphrasing the word of the Deity. He was the fleshy embodiment of the word of the Deity and is therefore appropriately referred to as, "the word was made flesh." That is the word which John opened his discussion with at the beginning of the chapter, and it is that word he became an expression of. The word which was the expression of the mind of the Deity and which was suppose to be reflected in man when he was created was finally reflected in the Lord Jesus Christ. (See Heb. 1:1-3 and compare to Gen. 1:26-27 and see Doctor John Thomas' discussion of this passage in his book entitled **Elpis Israel** on pages 27-55. This book is available through Christadelphians only.) Thus we can readily see the appropriateness of the terms used by John in his Gospel message and the logical development of his argument. John 1:1-14 can be briefly stated in the following manner: We have the plan and purpose of the Deity as developed in His mind and expressed in word and deed in His moving to realize it by His creative acts in Genesis one being focalized in Jesus as the incipient fulfillment of His plan and purpose and the basis upon which His new creation will be developed and the fulfillment of His mind's desire will finally be accomplished.