

# Chapter 1: The Word Who Was with God

## Introductory Bridge

In the beginning of all things, there was no sound, no light, and no movement—only God. The infinite mind and will that spoke all creation into existence existed in perfect unity before the dawn of time. The Gospel of John opens not with Bethlehem, but with eternity. Before the angel’s song, before the virgin’s womb, before the first sunrise over Eden, there was the Word.

John’s first words—“*In the beginning was the Word*” (John 1:1)—call us to lift our eyes from earth to heaven. They remind us that the plan of salvation began long before man’s fall. The one who would later lie in a manger, walk dusty roads, and die upon a cross, already existed “in the beginning.” The child of Mary was the eternal Son of God. The babe of Bethlehem was the Creator of Bethlehem itself.

This chapter explores that eternal preexistence of the Word. It invites us to behold Christ not merely as the Redeemer of humanity, but as the eternal reason for creation itself—the divine Logos, the perfect expression of God’s mind and will, who has existed from everlasting to everlasting.

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## Section 1 – The Eternal Existence of the Word

The Gospel of John begins with the profound declaration:

“*In the beginning was the Word, and the Word was with God, and the Word was God*” (John 1:1, NKJV).

Every word in this verse carries eternal weight. The phrase “*In the beginning*” (*Ἐν ἀρχῇ*) deliberately echoes Genesis 1:1, calling the reader to remember the creation narrative. Yet John’s intent is not merely to recount creation—it is to reveal who existed before it. In Genesis, the emphasis is on what God did; in John, it is on who God is.

The use of the imperfect tense of the verb “*was*” (*ἦν*) indicates continuous existence. John does not say, “In the beginning came into being the Word,” but “In the beginning *was* the Word.” The Word already existed when time began. This means that Jesus Christ, as the Word, is not part of creation—He stands outside it, eternal and uncreated. As Thayer (1889) notes, the form of the verb signifies “absolute, timeless existence” (p. 252).

This truth establishes the eternal preexistence of Christ. He is not merely older than the world; He is beyond the world. Time began because of Him, not before Him. Before the first atom spun or the first light shone, the Word *was*. His existence is independent, self-sustaining, and without origin.

The writer of Hebrews supports this truth:

*“Jesus Christ is the same yesterday, today, and forever”* (Hebrews 13:8, NKJV).

This is more than a statement of immutability—it is an affirmation of deity. No created being can claim eternal sameness. Only God is unchanging. Only the divine Word can exist before the beginning, remain through all generations, and continue eternally into the ages to come.

Paul’s testimony in Colossians confirms the same:

*“He is before all things, and in Him all things consist”* (Colossians 1:17, NKJV).

The phrase *“He is before all things”* does not refer to priority in time alone but to supremacy in being. The eternal Word stands as the uncaused cause of all that exists. Every molecule, every star, every living soul depends on His will for its existence.

The early church recognized this truth as essential to the faith. Denying the eternal preexistence of Christ undermines both His deity and the gospel itself. A temporal Christ could save no one, for salvation depends on the eternal nature of the One who gives it.

The eternal nature of the Word also reveals the unchanging purpose of God. The incarnation was not an emergency plan devised after the fall of man—it was the eternal intention of God to reveal Himself through the Son. Paul describes this as “the eternal purpose which He accomplished in Christ Jesus our Lord” (Ephesians 3:11, NKJV).

This eternal plan explains why the Word is called both *with* God and *was* God (John 1:1). Before creation, there existed perfect communion within the Godhead—Father, Son, and Spirit. Each distinct in role, yet united in essence and purpose. The Word existed *with* God, not as a separate deity, but as one in eternal fellowship.

The Word was not created to reveal God; He revealed God because He is God. In eternity He shared God’s heart; in time He showed it.

The eternal preexistence of Christ reveals the depth of His condescension. When He became flesh, He did not begin to exist—He began to dwell among us. When He was born, it was not the origin of His being but the beginning of His earthly mission. The Creator stepped into His own creation.

This realization magnifies the grace of God. As the psalmist declares, *“What is man that You are mindful of him, and the son of man that You visit him?”* (Psalm 8:4, NKJV). The eternal Word, who existed in glory beyond time, chose to enter time for our sake.

Vincent (1887) notes that John’s wording carries a deliberate contrast between *was* and *came to be* (*ἐγένετο*). The Word *was* from eternity, but all things *came to be* through Him (John 1:3). Everything that exists owes its being to Him. He alone is self-existent.

This truth confronts the modern tendency to view Jesus merely as a moral teacher or historical figure. He was not a man who became divine; He is God who became man. His earthly life was not the start of His story but the revelation of an eternal one.

To understand the Word's eternity is to understand the nature of divine grace. God's plan for salvation was not reactive but proactive. The Lamb was "slain from the foundation of the world" (Revelation 13:8). Before man sinned, God already purposed redemption. Before creation began, grace was already designed.

Every promise of Scripture rests on the unchanging reality of the eternal Word. The same Word who said, "Let there be light" (Genesis 1:3), later said, "I am the light of the world" (John 8:12). The same Word who created life also declared, "I am the resurrection and the life" (John 11:25). His eternity gives meaning to every revelation that followed.

The eternal Word anchors faith in unchanging truth. He is not a passing expression of divine will but the perfect, everlasting manifestation of it. To believe in Him is to believe in the God who transcends time.

The apostle John invites us to behold this majesty. As we contemplate the eternal existence of the Word, we begin to understand the wonder of His humility. The eternal became temporal. The infinite became finite. The Creator became Redeemer. Such a truth demands not only our study but our worship.

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## Section 2 – The Deity of the Word

John's statement, "and the Word was God" (John 1:1), is among the most concise yet profound affirmations of Christ's divinity in all of Scripture. In the Greek text, *καὶ Θεὸς ἦν ὁ λόγος* (*kai Theos ēn ho Logos*), John places *Theos* before the verb for emphasis. This grammatical construction does not mean the Word was a god or merely *godlike*, as some mistranslations suggest, but that the Word shares the very nature and essence of God. As Vincent (1887) explains, *Theos* is placed first for emphasis and "describes the nature of the Word, not His identity with the Father" (p. 30).

This careful expression protects two truths simultaneously: (1) the full deity of the Son, and (2) His distinct personhood within the Godhead. John does not write *ho Theos ēn ho Logos* ("the God was the Word"), which would erase the distinction between Father and Son. Instead, he writes *Theos ēn ho Logos*—the Word *was* God in nature, but distinct in person.

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## The Fullness of Divine Nature

To say "the Word was God" is to affirm that everything true of the divine nature—eternity, omnipotence, omniscience, holiness, and love—belongs equally to the Son. Paul echoes this in

Colossians 2:9: “*For in Him dwells all the fullness of the Godhead bodily.*” The Greek word for *fullness* (πλήρωμα, *plērōma*) indicates totality, not partiality. Nothing of deity is lacking in Christ (Thayer, p.517).

In His pre-incarnate state, the Word possessed all the glory of the Father (John 17:5). When He became flesh, He did not surrender deity but veiled it in humanity. The transfiguration offers a glimpse of that hidden glory: “*His face shone like the sun, and His clothes became as white as the light*” (Matthew 17:2, NKJV). The radiant splendor that Peter, James, and John witnessed was the same divine essence that existed before time began.

Christ’s deity is not derived or delegated but inherent: Jesus is not divine because God made Him so, but because He is eternally of the same essence as the Father. This eternal nature is essential to His saving work. Only God can redeem humanity, and only by becoming man could God accomplish that redemption.

The writer of Hebrews testifies, “*He is the brightness of His glory and the express image of His person*” (Hebrews 1:3). The term *express image* (χαρακτήρ, *charaktēr*) refers to a stamped impression that perfectly reproduces the original (Vine, Vol. 2, p.247). Jesus is not a reflection or shadow of God but the precise imprint of His being. To see Christ is to see the Father (John 14:9).

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## **The Eternal “I Am”**

Jesus Himself repeatedly affirmed His divine identity through the language of eternity. In John 8:58, He declared, “*Before Abraham was, I AM.*” The phrase *ἐγὼ εἰμι* (*egō eimi*) is the same expression used by God in Exodus 3:14: “*I AM WHO I AM.*” By using the divine name, Jesus identified Himself as the eternal self-existent One.

The reaction of His listeners confirms their understanding—“they took up stones to throw at Him” (John 8:59). To them, this was blasphemy, for Jesus claimed equality with the God of Israel. Yet His claim was true. The One who spoke to Moses from the burning bush stood before them in human flesh.

This revelation also appears in John 18:6. When the soldiers came to arrest Jesus and He said, “*I am He,*” the Greek again reads *ἐγὼ εἰμι*. At that utterance, the soldiers drew back and fell to the ground. Even in that moment of humiliation, divine power radiated from His words. The eternal “I AM” cannot be subdued by human authority.

Throughout His ministry, Jesus claimed attributes that belong only to God:

- He forgave sins (Mark 2:5–7).
- He accepted worship (Matthew 14:33).
- He knew the thoughts of men (Luke 5:22).
- He exercised authority over life and death (John 11:43–44).

Each of these acts affirms His deity. Angels refused worship (Revelation 22:9), prophets rejected divine honors (Acts 14:14–15), but Jesus received them as His due.

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## **The Word and the Father: Distinct but Equal**

John's phrase "*and the Word was with God*" (πρὸς τὸν Θεόν) implies not just proximity but personal communion. The preposition *pros* conveys movement toward and fellowship with. It describes an eternal relationship characterized by face-to-face intimacy (Thayer, 1889, p. 541).

This eternal fellowship reveals both unity and distinction within the Godhead. The Word was not the Father, but He was with the Father in perfect harmony of will, purpose, and love. Jesus would later speak of this relationship in His prayer: "*You loved Me before the foundation of the world*" (John 17:24). The love within the Godhead precedes creation itself.

The Father, Son, and Spirit share one divine essence (*ousia*), yet are distinct in personhood (*hypostaseis*). The Father sends, the Son is sent, and the Spirit proceeds (John 14:26; 15:26). This is not division but order. The Son's submission to the Father's will in redemption does not imply inferiority but cooperation. The Son obeys because He shares the Father's heart, not because He lacks His nature.

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## **The Word as the Revealer of God**

The deity of the Word means that when we behold Christ, we are not merely learning about God—we are seeing God. John later writes, "*No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him*" (John 1:18, NKJV).

The verb *declared* (ἐξηγήσατο, *exēgēsato*) means to unfold, explain, or interpret. It is the root of our word "exegesis" (Thayer, p.223). Jesus is the divine exegesis of God—the perfect explanation of the Father's nature in human form. All that we can know of God's character—His love, mercy, righteousness, and holiness—is revealed through Christ.

This understanding protects us from creating false images of God based on emotion or tradition. The God we serve is not different from Jesus; He is exactly as Jesus revealed Him. When we see Christ's compassion for sinners, we see the heart of God. When we see His anger at hypocrisy, we see the holiness of God. When we see His willingness to die, we see the love of God made visible.

In the face of Christ, we behold not the messenger of grace but grace itself in human form.

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## **The Deity of the Word and Our Faith**

Understanding the deity of Christ is essential to understanding salvation itself. If Jesus were only man, His death would be tragic but powerless. If He were only God, He could not represent humanity. But as both God and man, He bridges the infinite gap between holiness and sin.

Paul affirms this dual role in 1 Timothy 2:5: “*For there is one God and one Mediator between God and men, the Man Christ Jesus.*” Only one who is both divine and human can mediate between the two. His deity gives His sacrifice infinite worth; His humanity makes it personally applicable.

Faith in Christ, therefore, is faith in God Himself. Jesus declared, “*He who believes in Me, believes not in Me but in Him who sent Me*” (John 12:44). The Word reveals the Father so that through Him, we might have eternal life.

To deny the deity of Christ is to deny the gospel. John warns, “*Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also*” (1 John 2:23). The confession that Jesus is the Christ, the Son of God, is not optional—it is the cornerstone of Christian faith (Matthew 16:16–18).

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### **Application: Worshiping the Eternal Word**

To behold the deity of Christ is to be drawn to worship. When Thomas saw the risen Lord, he exclaimed, “*My Lord and my God!*” (John 20:28). Jesus did not rebuke him, for Thomas had spoken the truth. The eternal Word deserves the adoration of heaven and earth.

Every time we partake of the Lord’s Supper, we proclaim that the One who died for us is none other than the eternal God in flesh. Every prayer offered in Jesus’ name is a confession that the Son shares in the divine glory. Every act of obedience is a testimony that the One who commands us is not a teacher among men, but the very Word of God incarnate.

The deity of Christ demands our reverence, our faith, and our imitation. He is the pattern of divine holiness, the embodiment of truth, and the revelation of the God who saves.

As we continue our study, we must approach with the awe of Moses before the burning bush—recognizing that we stand on holy ground. The same Word who spoke creation into existence now speaks redemption into our hearts. The Word who *was God* still *is God*, and His light still shines in the darkness.

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### **Section 3 – The Distinct Personhood of the Word**

When John writes, “*and the Word was with God*” (John 1:1), he is revealing not only eternity and divinity but relationship. The Greek expression *πρὸς τὸν Θεόν* (*pros ton Theon*) literally means “toward God” or “face-to-face with God” (Vincent, Vol. 2, p. 31). It depicts movement

and communion—an eternal fellowship characterized by unity of essence and distinction of person.

In just a few words, John opens a window into the mystery of the Godhead. The Word was not alone; He existed in loving fellowship with the Father before creation began. The preposition *pros* conveys more than simple proximity—it expresses personal relationship. As Thayer (1889) notes, it signifies “intimate union and active fellowship” (p. 541). The Word’s existence was not isolated being, but shared being—perfect harmony within the divine nature.

This concept establishes two fundamental truths about Jesus Christ:

1. He is **distinct in person** from the Father.
2. He is **one in essence** with the Father.

Both truths must stand together. To deny distinction leads to confusion; to deny unity leads to division. John’s phrasing holds them in perfect balance.

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## The Eternal Fellowship of the Godhead

Before time began, the Word was with God in perfect fellowship. This eternal relationship did not begin at Bethlehem or even at creation—it is coeternal with the nature of God Himself. Jesus alludes to this eternal communion in His prayer:

*“And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was”* (John 17:5, NKJV).

The glory Jesus describes is not newly given but eternally shared. The Word did not begin to exist with God; He always was with God. The Father and the Son existed in mutual love and shared purpose from eternity. This love is explicitly mentioned later in the same prayer:

*“For You loved Me before the foundation of the world”* (John 17:24, NKJV).

That eternal love is the foundation of creation itself. God’s decision to create and redeem was not born from loneliness or lack—it flowed out of divine fellowship already complete. The Father, Son, and Spirit existed in perfect unity, and that unity overflowed into creation.

God did not create to find companionship but to share the companionship He already had. The eternal relationship within the Godhead is the origin of every relationship God intended for His creation—between Himself and humanity, and between people themselves.

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## Distinct, Yet Perfectly United

While the Word was *with* God, He was not another god, nor a lesser being. Scripture rejects any notion of hierarchy in essence. Jesus declared, “*I and My Father are one*” (John 10:30, NKJV). The Greek word *ἓν* (*hen*) means “one in essence or substance,” not merely in agreement (Vine, Vol. 3, p. 130).

This unity does not erase distinction. Jesus could also say, “*My Father is greater than I*” (John 14:28), referring not to an inequality of nature but to His voluntary submission during His earthly mission. As man, Jesus occupied the role of a servant (Philippians 2:7–8). Yet in His divine nature, He remains equal with the Father.

The distinction between Father, Son, and Spirit is relational, not ontological. Each possesses the same divine essence (*theotēs*, Colossians 2:9) but fulfills a unique role in God’s eternal plan. The Father sends, the Son is sent, and the Spirit proceeds (John 14:26; 15:26). These roles do not indicate subordination but coordination—a perfect expression of unity in purpose.

In their mutual love, the divine persons live not as competitors of will but as one harmonious being—each serving the other in perfect oneness. This interrelationship within the Godhead serves as the pattern for the unity God desires among His people.

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## **The Word as Mediator of Revelation**

Because the Word was *with* God, He is uniquely qualified to reveal God. No creature or angel could bridge the infinite divide between Creator and creation. The Word alone can do this because He shares God’s essence while being personally distinct.

John later writes:

*“No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him”* (John 1:18, NKJV).

The phrase “*in the bosom of the Father*” portrays closeness and affection. The Word not only knows the Father—He shares the deepest intimacy of His being. The verb “*has declared*” (*ἐξηγήσατο*, *exēgēsato*) means “to make known by explaining.” It is from this word that we derive “exegesis” (Vine, Vol. 1, p. 326). Jesus is the divine exegesis of God—the personal explanation of who God is.

To see the Son is to see the Father (John 14:9). Through His words and actions, Jesus interprets God for humanity. His compassion for the weak, His hatred of hypocrisy, His mercy toward sinners—all reflect the eternal character of God. The Word was *with* God so that the world might know what God is like.

In the communion between Father and Son, God’s nature is perfectly revealed; in the Son’s coming to man, that communion is perfectly shared.

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## The Word and the Unity of Divine Purpose

The relationship between the Word and the Father is not static—it is purposeful. From eternity, the Word was with God in the counsel of redemption. Peter affirms that Christ “*was foreordained before the foundation of the world, but was manifest in these last times for you*” (1 Peter 1:20, NKJV).

This means that the plan of salvation was conceived within the eternal fellowship of the Godhead. The Father purposed, the Son would accomplish, and the Spirit would apply. The unity of the Word with God guarantees the unity of this purpose.

In the creation account, God said, “*Let Us make man in Our image*” (Genesis 1:26). The plural pronouns *Us* and *Our* reflect divine consultation, not polytheism. The Word was present and active in that moment. As John confirms, “*All things were made through Him, and without Him nothing was made that was made*” (John 1:3). The same fellowship that brought about creation would later bring about redemption.

The cross, then, was not a solitary act by the Son but the cooperative fulfillment of the Father’s eternal will. The Word who was *with* God at the beginning stood *with* God in the plan to redeem man.

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## The Word’s Fellowship and Our Example

The eternal fellowship between the Word and the Father serves as a divine model for believers. Just as the Word was *with* God, we are called to live *with* God—in harmony, obedience, and communion. John later writes, “*Truly our fellowship is with the Father and with His Son Jesus Christ*” (1 John 1:3, NKJV).

Fellowship (*koinōnia*) is participation, not mere association (Vincent, Vol. 1, p. 392). Through Christ, believers are invited into the same communion that has eternally existed within the Godhead. Jesus prayed, “*That they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us*” (John 17:21, NKJV).

This is the essence of Christian unity—not organizational conformity, but spiritual participation in the divine relationship revealed through the Word. The church is called to reflect the mutual love, humility, and service that exist within the eternal fellowship of Father and Son.

When Jesus prayed that we might be one, He was asking that we share in the fellowship that existed before time began—a fellowship of self-giving love.

## Application: The God Who Is Near

The distinct personhood of the Word assures us that God is not distant or impersonal. The eternal fellowship within the Godhead means that relationship is at the very heart of divine being. God is not a solitary power but a communion of love.

Through Christ, that love reaches outward to us. The same Word who was *with* God came to be *with us*. As Matthew records, “*They shall call His name Immanuel,*” which is translated, “*God with us*” (Matthew 1:23, NKJV).

This is the wonder of the incarnation—the eternal fellowship of the divine made accessible to humanity. The Word who was with God now invites us to be with Him. Through faith and obedience, we enter that divine relationship and are transformed by it.

To know Christ, then, is to know the fellowship of the Father. To walk with Christ is to participate in the eternal love that has no beginning and no end. The Word was *with* God so that we might one day be *with God* forever.

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## Section 4 – The Word as the Agent of Creation

John moves from the eternal relationship between the Word and God to the active work of the Word in creation:

“*All things were made through Him, and without Him nothing was made that was made*” (John 1:3, NKJV).

In this single verse, John establishes the absolute sovereignty of Christ as Creator. Every particle of existence—from the smallest atom to the greatest galaxy—owes its being to the Word. The Son of God was not a passive observer of creation but its divine agent, the means through whom all things came into existence.

The Greek phrase *πάντα δι’ αὐτοῦ ἐγένετο* (*panta di’ autou egeneto*) literally means “all things came into being through Him” (Vincent, Vol. 2, p. 28). The preposition *dia* with the genitive case indicates agency or instrumentality. The Father is the ultimate source, the Word is the divine agent, and the Spirit is the life-giving presence. Together they act in perfect unity, fulfilling one will.

As Thayer (1889) explains, *egeneto* (ἐγένετο) denotes a “coming into existence which did not previously exist” (p. 112). The verb distinguishes the eternal *was* (ἦν) of the Word in verse 1 from the temporal *came to be* (ἐγένετο) of creation in verse 3. The Word *was*; all else *came to be*. Thus, Jesus Christ stands eternally apart from the created order. He is not part of what was made; He is the Maker.

## The Word as Creator

The New Testament consistently affirms that all creation is the work of Christ. Paul declares,

*“For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him”* (Colossians 1:16, NKJV).

This passage expands John’s statement by revealing both the scope and the purpose of creation. The scope is total—“all things.” The purpose is personal—“for Him.” Creation was not only accomplished through Christ but also exists for His glory and pleasure. The universe is Christ-centered, not man-centered.

The Greek prepositions in Colossians 1:16 are significant: *ἐν αὐτῷ* (*in Him*) indicates that Christ is the sphere in which creation takes place; *δι’ αὐτοῦ* (*through Him*) marks Him as the instrument of creation; and *εἰς αὐτόν* (*for Him*) shows that He is the goal of creation (Thayer, p. 183). The Word is the origin, means, and end of all things.

Hebrews 1:2–3 echoes the same truth:

*“Through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power...”*

Here, creation and sustenance are linked. The Word who created also *upholds* creation. The participle *φέρων* (*pheron*) means “to bear or carry continually” (Vincent, Vol. 4, p. 189) Christ not only made the universe—He maintains its order and existence. The planets remain in orbit, the seasons follow their course, and life endures because the Word holds all things together.

Creation is not a once-for-all act that God walked away from; it is a continuous expression of His will through the Son, who sustains the harmony of all that exists.

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## The Power of the Word

When Scripture declares that the universe was created through the Word, it affirms the creative power of divine speech. God spoke, and it was so (Genesis 1:3). The *logos* is not merely a word spoken; it is the living, personal Word—Christ Himself.

Psalm 33:6 declares, *“By the word of the Lord the heavens were made, and all the host of them by the breath of His mouth.”* This same Word that created light and life in the beginning would later bring spiritual light and life through the gospel. The power of the spoken word in Genesis prefigures the incarnate Word in John.

The connection between creation and revelation is profound. The Word that called matter into being now calls men into salvation. Paul captures this parallel when he writes, *“For it is the God*

*who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Corinthians 4:6, NKJV).*

The creative Word is also the recreating Word. The same divine command that brought light into the physical universe now brings illumination into the human heart.

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## **Creation and the Divine Nature of Christ**

The role of the Word as Creator affirms His full deity. The Old Testament repeatedly declares that God alone is Creator:

*“I am the Lord, who makes all things, who stretches out the heavens all alone, who spreads abroad the earth by Myself” (Isaiah 44:24, NKJV).*

If Christ created all things, then He must be God. No creature can create all things, for that would include himself. John 1:3 leaves no room for exception: *“Without Him nothing was made that was made.”*

The totality of creation under the authorship of the Word leaves only one logical conclusion—He is eternal and divine, for all that began owes its being to Him.

This truth refutes all views that attempt to reduce Jesus to a created being. The claim that the Son was “the first creation” contradicts the very grammar of John’s Gospel. The Word existed before creation and is the agent through whom it occurred. To deny His deity is to deny the very foundation of creation.

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## **Creation and the Revelation of God’s Character**

Creation does not only demonstrate God’s power but also His wisdom and goodness. Psalm 19:1 declares, *“The heavens declare the glory of God; and the firmament shows His handiwork.”* The intricate design and beauty of the natural world reveal the mind of the Logos—the divine Reason behind all order.

Paul wrote that *“His invisible attributes are clearly seen, being understood by the things that are made”* (Romans 1:20). Through creation, the Word reveals God’s nature to humanity. Every sunrise, every ocean wave, every heartbeat is a testimony to divine intelligence and love.

The same God who is revealed in Scripture is revealed in the structure of the cosmos. The heavens are His speech, and the earth is His echo. The physical world thus becomes a continual proclamation of the Word’s glory.

However, creation alone cannot reveal the fullness of God’s purpose. It tells us that God exists, but not how to be reconciled to Him. The same Word who created must also reveal and redeem. That is why the eternal Word became flesh—to bring the Creator’s will to His creation in person.

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## **The Connection Between Creation and Redemption**

The same Word who said, *“Let there be light,”* later said, *“I am the light of the world”* (John 8:12). The same power that formed life from the dust now forms new life in the hearts of believers. Creation and redemption are not separate acts but successive expressions of one divine purpose.

In creation, God brought the universe from nothing into being. In redemption, He brings the sinner from death to life. Paul writes, *“Therefore, if anyone is in Christ, he is a new creation”* (2 Corinthians 5:17, NKJV). The work of salvation mirrors the work of creation—both are accomplished through the Word.

The first creation displays God’s power; the new creation displays His grace. In both, the Word is central. The physical universe and the redeemed church alike exist to glorify the Son.

As Vine (1997) notes, “The Logos is the manifestation of divine thought both in creation and redemption; He is the agent through whom God makes Himself known and by whom He acts” (p. 341).

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## **Application: The Creator Who Cares**

To know that Christ is Creator is to realize that He is not only powerful but personal. The One who spoke galaxies into being also hears the faintest prayer. The One who sustains the universe sustains our faith.

Every element of creation—from the laws of physics to the breath in our lungs—depends upon Him. Yet this same Word humbled Himself to share our human frailty. The Creator became creature to redeem the created.

When we look at the world around us, we should see the handiwork of Christ in every detail. The stars remind us of His majesty; the cross reminds us of His mercy. Both reveal the same divine Word—eternal, active, and full of grace and truth.

Creation calls us to worship. Redemption calls us to obedience. The same Word speaks in both. To hear His voice in Scripture is to hear the echo of the same power that once said, “Let there be light.”

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## Section 5 – The Word’s Relation to Revelation and Redemption

From the beginning of creation to the cross of Christ, God has made Himself known through His Word. The Word that brought all things into existence (John 1:3) is the same Word that reveals God’s mind and brings about man’s salvation. Revelation and redemption are not separate acts of God but complementary expressions of His eternal purpose through the Son.

The writer of Hebrews summarizes this divine progression:

*“God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds”* (Hebrews 1:1–2, NKJV).

The Word through whom God made the worlds is the same Word through whom He now speaks. The Creator is also the Revealer. The one who fashioned the heavens now unfolds the mystery of heaven’s redemption.

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### The Word as the Revealer of God’s Will

Throughout the Old Testament, God revealed Himself progressively—first in creation, then through patriarchs, prophets, and covenants. Each revelation pointed toward a fuller unveiling that would come through the Son.

John affirms this divine continuity:

*“No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him”* (John 1:18, NKJV).

The verb *declared* (*ἐξηγήσατο, exēgēsato*) literally means “to explain” or “to make known by unfolding.” Jesus is the perfect “exegesis” of God—the living interpretation of the divine mind (Thayer, p. 223). He not only spoke God’s Word; He *was* God’s Word (John 1:1). Every miracle, every parable, every act of compassion revealed the Father’s nature.

Moses gave the Law, but Jesus gave the life that the Law foreshadowed. As John contrasts, *“For the law was given through Moses, but grace and truth came through Jesus Christ”* (John 1:17, NKJV). The Mosaic law revealed God’s holiness; Christ revealed His heart. In Him, grace and truth were no longer concepts but embodied reality.

The revelation of God in Christ is not just the communication of a new law but the manifestation of divine life itself. God’s will was no longer written on stone tablets—it walked among men, spoke with them, and died for them.

## The Word and Progressive Revelation

The Old Testament reveals God's will "in various ways" (Hebrews 1:1)—through visions, symbols, sacrifices, and prophecies. Each revelation was partial, pointing toward completion in Christ. The prophets spoke as they were moved by the Spirit (2 Peter 1:21), yet their words awaited fulfillment in the incarnate Word.

Jesus declared, "*These are they which testify of Me*" (John 5:39). The Law, the Psalms, and the Prophets all converged on Him. The types and shadows of the old covenant found their substance in the new.

The revelation of God is cumulative, not contradictory. The Old Testament was the scaffolding; the New is the finished structure with Christ as the cornerstone. The eternal Word was present in every stage of that process—speaking through prophets before speaking in person.

From the voice that thundered on Sinai to the whisper of Bethlehem's manger, it was the same Word revealing the same God. The difference was not in message but in manifestation.

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## The Word Made Flesh: The Climax of Revelation

All previous revelations anticipated the moment when the Word would become flesh (John 1:14). The invisible God became visible. The eternal entered time. The transcendent walked among His creation.

Jesus told Philip, "*He who has seen Me has seen the Father*" (John 14:9, NKJV). This was not metaphor but literal truth. The Son perfectly revealed the Father's nature—His justice, mercy, holiness, and love.

In the incarnation, revelation reached its fullness. God could not have made Himself more completely known. Every prior revelation was preparatory; in Christ, it was consummated. Paul affirmed this in Colossians 1:19:

*"For it pleased the Father that in Him all the fullness should dwell."*

The term *fullness* (πλήρωμα, *plērōma*) denotes total completeness—nothing lacking (Thayer, p. 517). The Word made flesh is not one revelation among many but the sum of all revelation.

When God spoke through prophets, men heard His words; when He spoke through Christ, men heard His heart.

The incarnation was not simply God revealing information; it was God revealing Himself. The same divine Word who once commanded, "Let there be light," now walked among men as "the light of the world" (John 8:12).

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## The Word and the Plan of Redemption

The purpose of revelation is redemption. God reveals Himself not merely so that man might know Him intellectually, but so that man might be reconciled to Him spiritually.

Paul wrote, *“He has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began”* (2 Timothy 1:9, NKJV).

Before time began, the plan of redemption existed within the eternal counsel of God. The Word, who was *with* God and *was* God, stood at the heart of that plan. He would be both the revealer of divine will and the redeemer of fallen man.

When sin entered the world through Adam, separation entered the relationship between God and man. The Word, through whom all things were created, now became the means through whom all things would be reconciled (Colossians 1:20).

This reconciliation required more than words—it required the Word Himself. Redemption could not come through commandments or sacrifices; it had to come through a person who was both divine and human, sinless yet capable of dying.

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## The Word as Redeemer

The same creative power that formed the universe was now directed toward re-creating the human heart. Jesus proclaimed, *“The Son of Man has come to seek and to save that which was lost”* (Luke 19:10).

Through His life, death, and resurrection, the Word accomplished what no law could achieve—atonement for sin. The cross was the moment when divine revelation met divine redemption. The Word revealed the love of God most clearly by laying down His life.

John captures this beautifully in his first epistle:

*“In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him”* (1 John 4:9, NKJV).

The verb *manifested* (*ἐφανερώθη*, *ephanerōthē*) means “to make visible what was previously hidden” (Thayer, p. 648). The cross unveiled the heart of God. The eternal Word who spoke galaxies into being now cried out from the cross, revealing both the horror of sin and the magnitude of grace.

The Word who made the world remade the world at Calvary; creation and redemption are twin acts of the same divine purpose.

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## **Revelation Completed in the Word**

When Christ ascended to heaven, His work of revelation was complete. The apostles, guided by the Holy Spirit, recorded the inspired Word that now bears witness to Him. Through Scripture, the written Word reveals the living Word.

Paul declared, “*All Scripture is given by inspiration of God*” (2 Timothy 3:16, NKJV). The term *inspiration* (*θεόπνευστος, theopneustos*) means “God-breathed” (Vincent, Vol. 4, p. 321). The same divine breath that gave life to Adam and light to the universe gave life to the written Word.

Yet even Scripture’s ultimate purpose is to direct us to Christ. Jesus told the Pharisees, “*You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me*” (John 5:39, NKJV).

The written Word and the incarnate Word are inseparable. To reject one is to reject the other. The same Spirit who inspired Scripture now works through it to enlighten believers, revealing the glory of Christ as they behold Him in the gospel (2 Corinthians 3:17–18).

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## **Application: The Word Who Speaks Still**

The Word who created, revealed, and redeemed continues to speak today through Scripture. His voice echoes through the pages of the Bible, calling all people to faith, repentance, and obedience.

Every time we open God’s Word, we encounter the same divine voice that once spoke creation into existence. The power that brought light from darkness still brings truth into the human heart. The same Word that said, “*Let there be light,*” now says, “*Come to Me, all you who labor and are heavy laden*” (Matthew 11:28, NKJV).

Through the gospel, the eternal Word continues His work of new creation. As Paul writes, “*Faith comes by hearing, and hearing by the word of God*” (Romans 10:17). The Word that once revealed God’s glory in the heavens now reveals His grace in the hearts of believers.

The story of revelation and redemption begins and ends with the same divine Person—the Word who was with God, who was God, who became flesh, and who now reigns in glory.

When we behold Him, we see not only the Creator and Redeemer but the ultimate revelation of what God has always desired—to dwell among His people, to be their God, and to make them His own (Revelation 21:3).

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## Section 6 – The Glory of the Eternal Word

From the opening of John’s Gospel to its final verse, the glory of Jesus Christ stands as its central theme. John 1:14 declares, *“We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”* That statement looks forward to the incarnation, but its roots reach backward into eternity. The Word who became flesh was glorious before the world began.

Glory (*δόξα, doxa*) in Scripture refers not merely to brightness or splendor, but to the manifestation of God’s divine attributes. It is the visible display of invisible perfection. When John says that the Word was glorious, he means that the Son of God perfectly revealed every aspect of God’s character — His holiness, wisdom, justice, love, and mercy.

The glory of the Word is eternal in origin, redemptive in purpose, and transformative in effect. To understand His glory is to grasp the meaning of both creation and salvation.

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### **Eternal Glory Shared with the Father**

Before the first dawn, before the creation of angels or men, the Word existed in eternal glory with the Father. In His high priestly prayer, Jesus said,

*“And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was”* (John 17:5, NKJV).

This verse unveils a sacred truth — glory did not begin with Christ’s earthly ministry; it was His from eternity. The Son shared the Father’s glory, not as a recipient, but as a participant. The preposition *with* (*παρά, para*) indicates companionship and equality. The Word’s glory was not derived but divine, not granted but inherent.

The Son did not enter glory as a reward for His obedience; He returned to it as His rightful possession.

This eternal glory reflects the perfect unity and fellowship within the Godhead. The Father glorifies the Son, the Son glorifies the Father, and the Spirit glorifies both (John 16:14). Glory is not a crown God places upon Himself, but the radiant harmony of His own being eternally shared between Father, Son, and Spirit.

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### **The Glory Revealed in Creation**

The eternal glory of the Word is visible in His works. Psalm 19:1 declares, *“The heavens declare the glory of God; and the firmament shows His handiwork.”* Every star and galaxy testifies to His majesty. The Word’s creative power is a visible reflection of His invisible splendor.

Paul wrote, *“For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made”* (Romans 1:20, NKJV). The design of creation reveals the divine mind behind it — the eternal Logos, the reasoning of God made visible in form and order.

The universe exists as a temple of glory, and Christ is both its Architect and its Purpose. All beauty and order in creation flow from the wisdom of the Word. The same power that spoke galaxies into being is the same glory that now shines in the face of Jesus Christ (2 Corinthians 4:6).

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## **The Glory Revealed in the Incarnation**

When the eternal Word became flesh, glory descended into humility. The Creator entered His creation, veiling His majesty in human form. Yet even in His humiliation, the glory of the eternal Word was not diminished — it was displayed in a new and deeper way.

At His birth, angels sang, *“Glory to God in the highest”* (Luke 2:14). At His first miracle, turning water into wine, *“He manifested His glory, and His disciples believed in Him”* (John 2:11). On the Mount of Transfiguration, the veil lifted for a moment and His face shone like the sun (Matthew 17:2). But the greatest revelation of glory came at the cross.

The cross, the world’s symbol of shame, became heaven’s symbol of splendor. Jesus said, *“The hour has come that the Son of Man should be glorified”* (John 12:23, NKJV). The paradox of divine glory is that it shines brightest through sacrifice. In the agony of Calvary, the justice, mercy, and love of God met perfectly.

The cross was not the defeat of glory but its unveiling; there we see the God who reigns by stooping to serve.

At Calvary, the eternal Word displayed the nature of God more clearly than at creation or Sinai. The Creator who once said, *“Let there be light,”* became the Light extinguished for our sins, only to rise again and shine forever.

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## **The Glory Revealed in the Resurrection and Exaltation**

The resurrection marks the public vindication of Christ’s divine glory. Paul wrote, *“He was declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead”* (Romans 1:4, NKJV).

In raising Jesus from the dead, the Father confirmed everything the Son had claimed about Himself. The glory veiled in flesh was unveiled in triumph. The risen Christ stands as the glorified Word — alive, eternal, and victorious.

After His resurrection, Jesus told His disciples, “*All authority has been given to Me in heaven and on earth*” (Matthew 28:18, NKJV). The one who humbled Himself to the point of death now reigns in glory. His exaltation fulfills the divine pattern Paul describes:

*“Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow”* (Philippians 2:9–10, NKJV).

The ascension of Christ returned Him to the glory He had with the Father before the world was, yet now as the God-Man — the Word made flesh and glorified. His glory is both eternal and newly manifested. He sits at the right hand of God, not merely as the eternal Son, but as the Redeemer who purchased the church with His own blood (Acts 20:28).

In the ascension of Christ, we behold the eternal Word exalted in a new dimension — deity clothed in glorified humanity, forever uniting God and man in one Lord.

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## **The Glory Reflected in the Church**

The glory of the eternal Word did not vanish when He ascended to heaven. It continues to shine in His redeemed people — the church, which is described as “*the fullness of Him who fills all in all*” (Ephesians 1:23).

Paul writes, “*But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory*” (2 Corinthians 3:18, NKJV). Through the Word, believers are transformed by what they behold. The glory that once filled the tabernacle now fills the hearts of the faithful.

This transformation is not external but spiritual. The more we reflect on the Word — both incarnate and written — the more His likeness is formed within us. The church thus becomes the living continuation of Christ’s presence on earth.

The glory that once walked in Galilee now walks in the hearts of those who love Him; it is His way of continuing the incarnation through His people.

As we live in obedience to His Word, His character shines through our actions. Our mission is not to create our own light but to reflect His. Like the moon reflecting the sun, the church reflects the glory of Christ into the darkness of the world.

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## **The Future Glory Revealed in Eternity**

The revelation of Christ's glory will reach its climax when He returns. The apostle John writes, "*When He is revealed, we shall be like Him, for we shall see Him as He is*" (1 John 3:2, NKJV). The same Word who once veiled His glory in flesh will return in unapproachable light.

At that moment, every eye will see Him (Revelation 1:7). The redeemed will share in His glory, not as equals, but as heirs (Romans 8:17). The glory that was from eternity and revealed in time will then fill eternity again — but this time with a redeemed creation.

The apostle Paul looked forward to this day when he wrote, "*When Christ who is our life appears, then you also will appear with Him in glory*" (Colossians 3:4, NKJV). The story that began with the Word "in the beginning" will end with the Word reigning in glory forever and ever.

In the beginning, the Word shared God's glory; in the end, He will share it with all who belong to Him.

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### **Application: Beholding His Glory Today**

To behold the glory of the eternal Word is to encounter the very presence of God. It humbles the proud, comforts the weary, and transforms the faithful. Every act of worship, every prayer offered in His name, every truth studied from His Word is a participation in His glory.

The Word who was with God, the Word who was God, and the Word who became flesh still reveals His glory today — through Scripture, through His Spirit, and through His people. We live between two unveilings: the incarnation, when glory came down, and the return, when glory will fill all things.

Until then, our calling is to behold Him, to walk in His light, and to reflect His character. As Paul reminds us, "*For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ*" (2 Corinthians 4:6, NKJV).

The Word's glory is not a distant concept — it is a living reality within the believer. The more we know the Word, the more we reflect the glory of the God who sent Him.

And so, Chapter 1 closes as it began: with eternity. The Word who *was with God* in the beginning, who *was God*, and through whom all things were made, continues to shine with unending glory — the same glory we are invited to behold, to reflect, and one day to share forever.