

a sermon from JOHN 1:1

IN THE BEGINNING WAS THE WORD

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

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TABLE OF CONTENTS

I. A PRAYER

II. A PROPOSITION

III. A SCRIPTURE VERSE – JOHN 1:1 – IN THE BEGINNING

IV. INTRODUCTION

V. IN THE BEGINNING

VI. THE WORD

VII. IN THE BEGINNING WAS THE WORD

VIII. AND THE WORD WAS WITH GOD

IX. AND THE WORD WAS GOD

X. THE IMPLICATIONS OF JOHN 1:1 AS DECLARED BY THE CHURCH

XI. IN CONCLUSION

XII. REFERENCES

I. A PRAYER

“Sing hallelujah, praise The Lord! Sing with a cheerful voice;
Exalt our GOD with one accord. And in His Name rejoice.
Ne’er cease to sing, thou ransomed host. Praise Father, Son and Holy Ghost,
Until in realms of endless light, your praises shall unite!

There we to all eternity, shall join the angelic... [choirs].
And sing in perfect harmony, to GOD our Saviour’s praise;
He hath redeemed us by His Blood. And made us kings and priests to GOD;
For us, for us, The Lamb was slain! Praise ye The Lord! Amen.”¹

In The Name of GOD The Father, The Son and The Holy Ghost. Amen.

II. A PROPOSITION

GOD The Son, being eternally coexistent with GOD The Father, was there when
The Almighty spoke creation into existence.

III. A SCRIPTURE VERSE – JOHN 1:1 – IN THE BEGINNING

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

² In the beginning was The Word, and The Word was with GOD, and The Word was
GOD. ³ En arche en O Logos, kai O Logos en pros Ton Theon, kai Theos en O Logos.

IV. INTRODUCTION

Saint John records for us in JOHN 1:1, “In the beginning was The Word, and The
Word was with GOD, and The Word was GOD.”⁴ What does this mean? Hidden in the
various English translations of This Bible verse are keys to understanding Who JESUS
CHRIST is: that He is forever even before time and the world began; that He is always
with The Father; that He is in fact GOD. Therefore we may dare to grasp hold of this
glorious proposition, that “GOD The Son, being eternally coexistent and One with GOD
The Father, was there when The Almighty spoke creation into existence!”

¹ 1, Hymnal of The Moravian Church, hymn # 565, “Sing Hallelujah, Praise The Lord!”

² 2, GNT, JOHN 1:1.

³ 3, KJV, JOHN 1:1.

⁴ 3, KJV, JOHN 1:1.

V. IN THE BEGINNING

We begin in JOHN 1:1 in The Greek with “Ἐν ἀρχῇ...,”⁵ En arche. Saint John brings us back to the time of the “beginning” or “origin” of creation, using a word that means here literally, “In the beginning,” or more exactly “the person or thing that commences, the first person or thing in a series...” or “that by which anything begins to be, the origin, the active [first] cause.”⁶ Saint John brings us to the creation event of all things, brought forth by GOD – The First Cause of all that is – The Creator that commenced the existence of the universe by His Word. It was “in the beginning” that The Word of GOD – The First Person and First Cause of all things – decreed into existence as The Divine Originator and The Almighty Beginner everything that is.

This is the same “In the beginning” of creation brought forth by The Word of The Almighty which Moses records for us in GENESIS 1:1, “In the beginning GOD created the heavens and the earth.”⁷ Or in The Hebrew,⁸

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

-BERE'SHIYT BARA' 'ELOHIYM 'ET HASHSHAMAYIM VE'ET HA'ARETS.⁹ The word that corresponds to Saint John's “In the beginning” in JOHN 1:1 here in The Hebrew text of GENESIS 1:1 is בְּרֵאשִׁית - BE'SHIYT, meaning “beginning, [as] of [a] kingdom [or as a] reign...” This is The Kingdom of creation, over which GOD The Creator reigns. Therefore Saint John takes us back to the same place that Moses begins The Torah, “in the beginning when GOD created...” all things of existence.¹⁰ So we are

⁵ 2, GNT, JOHN 1:1.

⁶ 4, Strong's Data for “In the beginning,” JOHN 1:1, KJV, # 746, ἀρχή' arche [Greek] {ar-khay'}, 1-3.

⁷ 3. KJV, GENESIS 1:1

⁸ 5, BHS, GENESIS 1:1.

⁹ In my transliteration of The Hebrew, I represent the letter א aleph = ' and the letter ע ayin = “

¹⁰ 6, WMT Morphology + Whittaker's Revised BDB Lexicon, B9113 בְּרֵאשִׁית - BE'SHIYT, noun feminine: “beginning, chief.” (pg 912) Used here by Moses as literally The Beginning of the created universe by the will and Word of The Creator.

at the time in the history of the universe when אֱלֹהִים - ‘ELOHIYM ¹¹ - GOD made and brought into existence - בָּרָא - BARA’ ¹² – He created ¹³ all that is within the universe that The Creator has placed us in. Or as Moses calls the created universe, הַשָּׁמַיִם וְהָאָרֶץ - HASHSHAMAYM VE’ET HA’ARETS ¹⁴ – the heavens and the earth.

The Anglican Minister John Wesley ¹⁵ observes how clearly Saint John sets the scene of The Gospel of John - “In the beginning” - in GENESIS 1:1. There we stand in awe of the unfolding events of creation being brought about by The Almighty, with Moses and Saint John standing by our sides and pointing our attention to The Presence of GOD The Father, Son and Holy Ghost as He causes the world to come into being by His Word! For GOD is The First Cause, eternally pre-existent before the time, space, matter and energy of our world were spoken by His mouth into being and set in their proper places by His Word! So Wesley says that “When all things began to be made by The Word [of GOD]: in the beginning of heaven and earth, and this whole frame of created beings, The Word [of The LORD] existed, without any beginning. He was [there, and was in His eternal being even before then forever,] when all things began to be, whatsoever had a beginning!” ¹⁶

¹¹ In my transliteration of The Hebrew, I represent the letter א aleph = ‘ and the letter א ayin = “

¹² Ibid.

¹³ 6, WTM Morphology + Whittaker’s revised BDB Lexicon, B1438 בָּרָא - BARA’, verb: “shape, create” – Qal [perfect 3rd person masculine singular] shape, fashion, create, always of Divine activity, with accusative, reign. 1. ... heaven and earth; mankind; the host of heaven; heavens; ends of the earth; north and south; wind... (pg 135)

¹⁴ In my transliteration of The Hebrew, I represent the letter א aleph = ‘ and the letter א ayin = “

¹⁵ John Wesley was ordained as an Anglican Minister in The Church of England in the 1700’s AD who sought to preach a pure, holy and enthusiastic Christian method of life. Forbidden to preach to the laity by ecclesiastical authorities of his own denomination, he preached The Gospel directly in public places to people in England and America who were often overlooked by The Church in his day. He developed a system of simple Christian moral daily living for laity, giving rise to “Methodism” and – after his death – The Methodist Church.

¹⁶ 7, John Wesley’s Explanatory Notes – New Testament, JOHN 1:1. “1. In the beginning.”

VI. THE WORD

In pre-Christian pagan Greek philosophy, the word *logos* – “λόγος” – meant divine wisdom and logic in the Hellenistic heathen sense and the logical, intelligent design and function of reality in the world of men. It had connotations of “reason” that was both divine and also worldly, both logical but also impersonal. But Saint John inserts the definite article “The” in reference this concept of divine *logos* – “ὁ λόγος” – giving us The personified Divine Person, “The Word” of GOD, as he begins to declare Who JESUS The Messiah is in his Gospel. Saint John reaches out from his immediate strictly Jewish audience – starting with The Words of Moses in GENESIS 1:1, “In the beginning GOD created the heavens and the earth” – into the larger Greek pagan world of his day to declare to both that JESUS CHRIST is JEHOVAH GOD Incarnate, The Divine Logos.¹⁷

Saint John declares that CHRIST is “The Word (Greek *logos*)... GOD's dynamic, creative Word [Incarnate in (GENESIS), [The] personified preexistent Wisdom.” He is “...the instrument of GOD's creative activity... [of the universe].” And He is “...the ultimate intelligibility of reality [from] (Hellenistic philosophy)...”¹⁸ The early Church Father Saint Tertullian observes, “Now, as soon as it pleased GOD to [begin creation], ...He first put for the The Word Himself, [The Divine Logos] having within Him His own inseparable Reason and Wisdom, in order that all things could be made through Him through Whom they had been planned and disposed...” From eternity before creation, Saint Tertullian explains, GOD The Son proceeded forth from GOD The Father. “He thus makes His Son equal to Him[self]... For He was begotten [or proceeds forth forever] before all things!”¹⁹

¹⁷ 8, Textbook footnotes for NAB [New American Bible] version, JOHN 1:1.

¹⁸ 8, Ibid.

¹⁹ 9, Early Christian Beliefs, CHRIST, Divinity of, Saint Tertullian, p 127, paragraph 1. “Tertullian (c. 213, W), 3.600, 601.”

It is to the time of “in the beginning” of creation, and into the time eternally before the creation, that Saint John places “ὁ λόγος”²⁰ – O Logos – The Divine Person of “The Word.” Saint John uses this Greek word for Divine Wisdom to speak of The “...Word of GOD [The Son], JESUS CHRIST, The Personal Wisdom and Power in union with GOD [The Father], His minister in creation and government of the universe, The [First] Cause of all the world's life... physical[, spiritual] and ethical, Which for the procurement of man's salvation put on human nature in The Person of JESUS The Messiah, The Second Person in The Godhead...”²¹ Not that The Infinite Logos became finite in The Incarnation of our Lord, but that the two natures – fully GOD and fully man but without sin – met in indissoluble union in The Person of JESUS CHRIST!

The Old Testament speaks of Divine Wisdom Personified in for example PROVERBS 8. There The Second Person of The Trinity, Who Saint John identifies as Divine Wisdom Personified in JOHN 1:1 as “ὁ λόγος”²² - O Logos - The Word of GOD Who is JESUS CHRIST, testifyies to us of Himself in PROVERBS 8:22-23, “The LORD possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was!”²³ Before time began and for all eternity, that which The LORD speaks from His mouth and declares is true and righteous, as is declared in PSALM 119:160, “Thy Word *is* true *from* the beginning: and every one of Thy righteous judgments *endureth* for ever.”²⁴ The Divine Logos is eternally emanating from and begotten of - but not made or created by - GOD The Father. The Word of GOD declares the purposes and decrees of The Almighty to men in the glorious order of creation. His Truth is everlasting. And by His Spirit having inspired holy men down through the ages, The Word of GOD is revealed to men in The Holy Scriptures.

²⁰ 2, GNT, JOHN 1:1.

²¹ 4, Strong's Data for “The Word,” JOHN 1:1 KJV, # 3056 λόγος Logos {log'-os}, 3.

²² 2, GNT, JOHN 1:1.

²³ 3, KJV, PROVERBS 8:22-23.

²⁴ 3, KJV, PSALM 119:160.

John Wesley comments here on JOHN 1:1 that Saint John speaks clearly of JESUS CHRIST, though John has yet to reveal that The Logos to Whom he refers is The Saviour in The Text. So Wesley says, "...He is The Word Whom The Father begat or spoke from eternity; by Whom The Father speaking, maketh all things; Who speaketh The Father to us. We have, in JOHN 1:18, both a real description of The Word, and the reason why He is so called. He is The only begotten Son of The Father, Who is in the bosom of The Father, and hath declared Him" to mankind!²⁵ Indeed, Saint John says in JOHN 1:18, "No man hath seen GOD at any time; The only begotten Son, Which is in the bosom of The Father, He [that is, GOD The Father] hath declared Him [that is, GOD The Son]" to us!²⁶

For after Saint John declares to us the eternal pre-existence of The Divine Logos, The Word of GOD in JOHN 1:1, he progresses to The Incarnation of GOD in The Person of JESUS CHRIST, Who came to earth as fully Divine and fully Man but without sin. So as an eyewitness to The Person and Works of CHRIST, Saint John next declares to us The Incarnation of The Lord in JOHN 1:14, "And The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of The Only Begotten of The Father,) full of Grace and Truth!"²⁷ And then he adds in JOHN 1:17, "For The Law [of GOD] was given by Moses, but Grace and Truth came by JESUS CHRIST" to us - as it were - face to face!²⁸

VII. IN THE BEGINNING WAS THE WORD

From The King James Version of JOHN 1:1 we read again These Words, "In the beginning was The Word..."²⁹ From The Greek New Testament we have "Ἐν ἀρχῇ ἦν ὁ λόγος..."³⁰ Here we will now focus on the verb for "being" used in The English King James Version Text, that The Word of GOD – JESUS CHRIST – "was" in the beginning of creation. But our English translations of The Greek Text here are

²⁵ 7, John Wesley's Explanatory Notes – New Testament," JOHN 1:1. "1. The Word".

²⁶ 3, KJV, JOHN 1:18.

²⁷ 3, KJV, JOHN 1:14.

²⁸ 3, KJV, JOHN 1:17.

²⁹ 3, KJV, JOHN 1:1.

³⁰ 2, GNT, JOHN 1:1.

deceptive in their shallowness, for the verb tense inspired by The HOLY SPIRIT to Saint John here has a much fuller and grander sense – one of never ending and eternal “being” forever before, during and forever after creation!

The Greek verb for “to be” here is given in the “imperfect” sense, meaning that the being of the subject – The Divine Word – is ongoing, never ending and never finished in time.³¹ In other words, the existence of The Divine Logos was, is and always will be, never to be completed in time. The Person of The Divine Logos – JESUS CHRIST – was in His being eternally before the creation event of GENESIS 1:1, “In the beginning.” He was in His being present at the creation events of GENESIS 1:1, “In the beginning.” And He will be in His being eternally after the creation event of GENESIS 1:1, “In the beginning!”

The Geneva Bible Notes explain the awe-inspiring implications of this form of the imperfect of the Greek verb “to be” in JOHN 1:1 this way: First, “The Son of GOD is of one and the selfsame eternity or everlastingness, and of one and the selfsame essence or nature with [GOD] The Father.” Second, “From the beginning, as The Evangelist says in I JOHN 1:1; it is as though he said that The Word did not begin to have His being when GOD began to make all that was made: for The Word was even then when all things that were made began to be made, and therefore He was before the beginning of all things.”³²

We find in The Epistle of I JOHN, where again Saint John is testifying as an eye witness to having personally known GOD Incarnate – JESUS The Messiah – declaring the eternal being of our Lord. So the Apostle proclaims in I JOHN 1:1-3, “That Which was from the beginning, Which we have heard, Which we have seen with our eyes, Which we have looked upon, and our hands have handled, of The Word of Life; (For The Life was manifested, and we have seen it, and bear witness, and shew unto you That Eternal Life, Which was with The Father, and was manifested unto us;) That Which we

³¹ 4, Strong’s Data, JOHN 1:1, KJV, # 2258 ἦν en {ane}. Meaning: 1) I was, etc.

³² 4, Strong’s Data, JOHN 1:1, The Geneva Bible Notes, (1), (2).

have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with The Father, and with His Son JESUS CHRIST!”³³

VIII. AND THE WORD WAS WITH GOD

From The King James Version, we continue in JOHN 1:1 with These Words, “...and The Word was with GOD...”³⁴ From The Greek New Testament we have “...καὶ ὁ λόγος ἦν πρὸς τὸν θεόν...,”³⁵ και O Logos en pros Ton Theon. The Divine Word being eternally existent, He was, is and is to come. CHRIST’s Presence is before, during and after creation for all eternity with JEHOVAH because GOD The Son is with GOD The Father within The Godhead forever.

Fausset states of “The Word” as in JOHN 1:1 that it is “CHRIST’s Title, as The personal Revealer in Himself of The Godhead, even before His Incarnation, involving Personality (not merely The Intelligence of GOD) and Divinity.” O Logos in The Book of JOHN is “...at once with GOD and Himself GOD, by Whom GOD made all things... The Word is the outcome of GOD’s essence... by The Word He made the universe... [O Logos] is The Medium of every external act of GOD... in the physical and spiritual creations” which He declares to come into being.³⁶

The early Church Father Saint Origen says, “The Word was always with The Father. And so it is said [in JOHN 1:1], ‘And The Word was with GOD.’ ...He was in the beginning at the same time when He was with GOD – neither being separated from the beginning, nor being bereft of His Father. And again, neither did He come to be in the beginning after He had not been in it. Nor did He come to be with GOD after not having been with Him. For before all time and the remotest age, The Word was in the beginning, and The Word was with GOD!”³⁷

³³ 3, KJV, I JOHN 1:1-3.

³⁴ 3, KJV, JOHN 1:1.

³⁵ 2, GNT, JOHN 1:1.

³⁶ 10, Fausset’s Bible Dictionary, entry # 3723.01, “The Word.”

³⁷ 9, Early Christian Beliefs, CHRIST, Titles of, p 128, paragraph 2. “Origen (c. 228, E), 9.332.”

John Wesley sees exactly this in JOHN 1:1 when we read “and The Word was with GOD,” concluding, “Therefore distinct from GOD The Father. The Word [- GOD The Son -] rendered with, denotes a perpetual tendency as it were of The Son to The Father, in unity of essence. He was with GOD alone; because nothing beside GOD had then any being” before creation.³⁸ For does not our Lord declare clearly of Himself in JOHN 10:30, “I and My Father are One?”³⁹

Indeed He does, and so we see that The JESUS The Incarnate Divine Word was always, is now, and ever shall be – one in unity with The LORD GOD! And when GOD The Father spoke creation into existence, so also did GOD The Son. Therefore we read in PSALM 33:6, “By The Word of The LORD were the heavens made; and all the host of them by the breath of His mouth!”⁴⁰ Saint John declares exactly this immediately further in JOHN 1:2-3, “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!”⁴¹

Such is The Divine Love for us, that He created the world for us, made us in His Image, blessed us with all good things, became Incarnate to give Himself up for us at The Cross, that we might dwell with Him both now and forever as His greatest treasures! As PSALM 33:4-5 declares, “For The Word of The LORD is right; and all His works are done in truth. ...the earth is full of the goodness of The LORD!”⁴² As Saint Padre Pio says here, “In spirit, cling tightly all the time, to The Divine will [The Word of GOD Incarnate], then be at peace and serve The Lord with a joyful heart, for Divine Love will never [leave you nor desert you!]... Continue to have boundless trust in The Divine Mercy. ...[For] GOD loves you [so] very much!”⁴³ How deep is This Divine Love of The Word Incarnate for us? As Saint Paul declares in ROMANS 5:8, “But GOD

³⁸ 7, John Wesley’s Explanatory Notes – New Testament,” JOHN 1:1. “1. And The Word was with GOD.”

³⁹ 3, KJV, JOHN 10:30.

⁴⁰ 3, KJV, PSALM 33:6.

⁴¹ 3, KJV, JOHN 1:2-3.

⁴² 3, KJV, PSALM 33:4-5.

⁴³ 11, The PSALMS with Saint Padre Pio, PSALM 33, p 49, paragraph 2.

commendeth His love toward us, in that, while we were yet sinners, CHRIST died for us!”⁴⁴

IX. AND THE WORD WAS GOD

From The King James Version, we finish JOHN 1:1 with These Words, “...and The Word was GOD.”⁴⁵ From The Greek New Testament, “...καὶ θεὸς ἦν ὁ λόγος,”⁴⁶ kai Theos en O Logos. The word order in The Greek Text is reversed from our English translations, reading “and GOD was The Word.” But the reverse order is just as true, as in The King James Version Text, “...and The Word was GOD.”⁴⁷ Here in the switch between the subject and the direct object in the Greek versus the English grammar is once again a reminder to us that GOD The Father and GOD The Son are One: GOD is The Word and The Word is GOD! For within The Divine Trinity is the distinct Personhood and yet inseparable Oneness of The Word of GOD – The Logos – with The Creator Himself!

John Wesley observes that The Father and The Son are thus One, The Divine Logos being “Supreme, eternal, independent. There was no creature, in respect of which He could be styled GOD in a relative sense. Therefore He is styled so in the absolute sense. The Godhead of [JESUS] The Messiah being clearly revealed in The Old Testament..., the other Evangelists aim at this, to prove that JESUS, a true Man [but without sin], was [as] The Messiah [also true GOD]. But when, at length, some from hence began to doubt of His Godhead, then St. John expressly asserted it, and wrote in...” The Book of JOHN.⁴⁸ So Saint John declares The Words of our Lord in JOHN 8:58, “...Verily, verily, I say unto you, Before Abraham was, I AM!”⁴⁹

⁴⁴ 3, KJV, ROMANS 5:8.

⁴⁵ 3, KJV, JOHN 1:1.

⁴⁶ 2, GNT, JOHN 1:1.

⁴⁷ 3, KJV, JOHN 1:1.

⁴⁸ 7, John Wesley’s Explanatory Notes – New Testament,” JOHN 1:1. “1. And The Word was GOD.”

⁴⁹ 3, KJV, JOHN 8:58.

Indeed, for JESUS CHRIST to bear the sins of the world upon His soul, it was necessary that in His Incarnation He was fully Man but without sin. And for JESUS CHRIST to make atonement for the sins of the world by His sacrificial death, and for Him to rise again on The Third Day and then to sit at the right and of The Father in Heaven, it was necessary that in His incarnation He was also fully GOD. Only as Man without sin could He offer up Himself as The Perfect Sacrifice for us. Only as GOD could His Perfect Righteousness atone for our trespasses of His Law. These are the two necessary natures in His One Person which spring forth from The Saviour's equality in His being with The Creator, "...and The Word was GOD."⁵⁰

We find further declaration by Saint John that The Divine Word is GOD in REVERELATION 1:5-8, "And from JESUS CHRIST, Who is The Faithful Witness, and The First Begotten of the dead, and The Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His Own Blood, And hath made us kings and priests unto GOD and His Father; to Him be glory and dominion for ever and ever. Amen. Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen. I am Alpha and Omega, The Beginning and The Ending, saith The Lord, Which is, and Which was, and Which is to come, The Almighty!"⁵¹

X. THE IMPLICATIONS OF JOHN 1:1 AS DECLARED BY THE CHURCH

The early Church, answering heretics from within her midst, grappled with the questions of Who JESUS CHIRST is in His Person and natures. For instance there were the Arians, who claimed of JESUS CHRIST that "There was a time when The Son did not exist; The Father preexisted The Son; The hypostasis or substance of The Son differs from that of The Father; The Son is a creature similar in every way to the other creatures...; The Son is subject to alterations and moral change."⁵² That before creation of the world, GOD The Father created The Son.

⁵⁰ 3, KJV, JOHN 1:1.

⁵¹ 3, KJV, REVERELATION 1:5-8.

⁵² 12, Erickson, The Word Became Flesh, "The Council of Nicea." From "Arian tenets that are explicitly denied in The Nicene Creed," p 55.

The Council of Nicea, in responding to these Arian heresies, in 325 AD declared that JESUS CHRIST is One Person of two natures, fully GOD and fully Man but without sin: “We believe in one GOD, The Father Almighty, Maker of all things visible and invisible. And in one Lord JESUS CHRIST, The Son of GOD, begotten of The Father [The only-begotten; that is of the essence of The Father, GOD of GOD], Light of Light, very GOD of very GOD, begotten, not made, being of one substance (homo-ousious⁵³) with The Father...”⁵⁴

The Council of Chalcedon in 451 AD reaffirmed the Nicene Council’s declared understanding of CHRIST’s one Person in two natures: “We ...confess one and The same Son, our Lord JESUS CHRIST, The same perfect in Godhood and also perfect in manhood; truly GOD and truly man, of a reasonable [rational] soul and body; consubstantial... [equal in being in and] with The Father according to The Godhood, and consubstantial with us according to The Manhood; in all things like unto us, [but] without sin; begotten before all ages of The Father according to The Godhood...”⁵⁵

We as The faithful Church confess the eternal Divinity, coexistence and oneness of GOD The Son with GOD The Father in The Apostles’ Creed: “I believe in GOD The Father Almighty, Maker of Heaven and earth. And in JESUS CHRIST His only Son, our Lord...”⁵⁶ For only if CHRIST is equal to JEHOVAH is He our Divine Lord. More clearly, we confess faith in this Great Mystery in The Nicene Creed, “I believe in one GOD, The Father Almighty, Maker of heaven and earth, and of all things visible and invisible: And in one Lord JESUS CHRIST, The only-begotten Son of GOD, Begotten of His Father before all worlds, GOD of GOD, Light of Light, Very GOD of very GOD, Begotten, not made, Being of one substance with the Father, by Whom all things were

⁵³ The Council of Nicea used the term “homo-ousious” to make clear their declaration that GOD The Son is of “the same” – and not of “similar” – substance as GOD The Father. Only if CHRIST is of “the same” substance” – “homo-ousious” – as JEHOVAH can The Saviour be fully one and thus eternally pre-existent with The Almighty.

⁵⁴ 12, Erickson, *The Word Became Flesh*, “The Council of Nicea,” “The Nicene Creed,” p 55.

⁵⁵ 12, Erickson, *The Word Became Flesh*, “The Council of Chalcedon,” p 65.

⁵⁶ 1, Hymnal of The Moravian Church, “The Apostles’ Creed,” p 2.

made...”⁵⁷ This because, as Saint John reveals to us in JOHN 1:1, “...and the Word was GOD!”⁵⁸

XI. IN CONCLUSION

We began with The Words recorded by Saint John in JOHN 1:1, “In the beginning was The Word, and The Word was with GOD, and The Word was GOD.”⁵⁹ We have seen that, hidden within our English translation of This Bible verse, are keys to understanding Who JESUS CHRIST is: that He is forever even before time and the world began; that He is always with The Father; that He is in fact GOD. These Truths we, The faithful Church, confess in The Apostles’ and Nicene Creeds. Therefore we may dare to grasp hold of The Divine Truth of this glorious proposition, that “GOD The Son, being eternally coexistent and One with GOD The Father, was there when The Almighty spoke creation into existence!” In The Name of GOD The Father, The Son and The Holy Ghost. Amen.

⁵⁷ 1, Hymnal of The Moravian Church, “The Nicene Creed,” p 21, paragraph 1-2.

⁵⁸ 3, KJV, JOHN 1:1.

⁵⁹ 3, KJV, JOHN 1:1.

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