



GLOBAL IMPACT MINISTRIES

A Defense of the Apostolic
Christian Faith

The Impersonal Word Became Personal, 1 John 1:1-2



The scriptures inform us that the child born and Son given existed as the impersonal word of God the Father as His own expressed thought before being granted a life by the Father. For Christ Jesus as a true man said in John 5:26 (BSB), "For as the Father has life in Himself, so also He has granted the Son to have life in Himself." Since the Son of God as the Son of God was "granted life in himself," we know that the Son is the title for the man who was granted life as a true human being within the Hebrew virgin. Therefore the Son could not be a timeless God the Son Person beside God the Father, as the scriptures say that the Son is "the brightness of His (the Father's) glory and the express image of His Person (the Father's Person – Heb. 1:3)" as "God with us" (Matthew 1:23) as a fully complete man person (Heb. 2:17).

The Greek word "logos" for "word" simply means "the expressed thought" of God rather than a coequal Word Person.

1 John 1:1 says "That which was from the beginning (*arche* means "beginning" - the same as John 1:1) ... concerning the word (*logos* – "expressed thought") of life." If the Son was a personal pre-incarnate God the Word Person as a distinct God the Word Person beside the Father before his virgin conception and birth, then why would the scriptures say that he was a "THAT which was from the beginning" before becoming the child born and son given (Isaiah 9:6)? Something impersonal such as a thought can be called a "that," but no one ever calls a living person a "that which was." People often refer to a person as a "he who was" or "he was," but no one calls a person a "that which was." Thus proving that the Son of God existed as the impersonal mind and thought of the Father before the word "was made flesh" to become personal as a human person.

John 1:1 says "In the beginning was the word (*logos*) ..."

The Greek word for "word" is "logos" which means the "expressed thought" of a Person. The context of John 1:1 indicates that the word (*logos*) is the impersonal expressed thought of God the Father that was expressed from the Father's mouth "from the beginning." God as God cannot have a beginning, but God as man in the incarnation can be said to have a beginning because God as God is not ontologically a man. To say that the Son as a Son has always existed without a beginning is analogous to saying that a man has always existing without a beginning. For the word "son" literally means "a male offspring" or "inheritor." We know that God as God can never be an offspring, but God as man via incarnation through the virgin can be an offspring whose humanity will inherit all things (Heb. 1:4). Therefore the Man is the Son and the Son is the Man who can receive and inherit things from God the Father.

Revelation 3:14 says that Jesus is "the beginning of the creation of God."

The Son of God could not have been "the beginning of the creation OF God" while being a coequal and coeternal God the Son Person. In a similar way that an architect creates a detailed blueprint, the child born and son given is called, "the beginning of the creation OF GOD," within God's own expressed thought (His Logos) before the creation of the world actually took place. For God as God cannot be called "the beginning OF the creation OF God" but God with us as man can be a part of the creation.

Proverbs 8:22-24 says, "Yahweh created (*qanah* (*kaw-naw*) = "acquired" or "created") me at the beginning of His way ... from the beginning ... I was born (*chuwl* (*khoal*) = "bear," "born," bring forth")."

Proverbs 8:25-26 says, "... before the hills I was born; while He had not yet made the earth."

Jesus was born in God's prophetic logos (in His expressed thought) just like he was "the Lamb who was slain from the creation of the world" (Rev. 13:8) in God's expressed plan for the ages before the physical creation actually took place.

Colossians 1:18 says that Jesus, "is the beginning, the firstborn from the dead."

We know that the Son of God was not literally "the firstborn from the dead" at "the beginning of the creation of God (Rev. 3:14)" as these things could have only been expressed in the Father's foreordained plan for Christ as His reason and purpose for the ages.

Colossians 1:15 says that Jesus is "the firstborn of all creation."

According to scripture, Jesus was already born in God's prophetic "expressed thought (*logos*)" just like he was already "the Lamb slain from the creation of the world" (Rev. 13:8). Just as it was impossible for Jesus to have literally been slain twice as "the Lamb slain from the creation of the world," so it was impossible for Jesus to have literally been born twice as "the firstborn of all creation." For Psalm 2:7 informs us that the Son would be born on a specific day rather than being born throughout eternity past: "You are My Son, THIS DAY have I begotten (*lit. "given birth to")* you."

The Anchor Bible Dictionary, page 111 states,

"IN THE TALMUD [tractate Pesachim 54a; cf. Nedarim 39b], seven things, i.e. the law, repentance, paradise, Gehinnom, the throne of glory, the heavenly sanctuary, and THE MESSIAH are not called pre-created, but pre-conceived in (God's) thoughts."

John identified the Son as a "That which was from the beginning (*1 John 1:1*)" and as "the word (logos) of life (*1 John 1:1*)." The literal text says, "the logos of life" which literally means, "the expressed thought of life." To say that the Son literally existed as an alleged God the Word Person is the same thing as saying that he literally existed as an alleged God the Thought Person. If the Son had literally existed as a God the Word Person throughout eternity past, as Trinitarians allege, then the apostles, evangelists, and even the angels themselves should have continually announced Jesus as a God "the Word" Person. However, God's angelic and human messengers always announced Jesus as "the Son of God" (*Luke 1:35*) because the Son of God is the man who was conceived and born from the virgin as a genuine human person.

The apostle John identified Jesus as "the logos of life" and as a "That which was from the beginning" rather than a Son who was from the beginning. Scripture informs us that "the beginning" ("*In the beginning God created the heavens and the earth*" - *Gen. 1:1*) is the beginning of human time when God first created the heavens and the earth. These facts provide us with strong evidence against the timeless Son theory held by Trinitarians.

The earliest Christian testimony states that Ignatius was taught and mentored by the apostle John himself. Therefore it is most probable that Ignatius would have expressed the same theology as the apostle John. In about 107 AD, Ignatius wrote to the Ephesians, "God appeared in the likeness of man unto the newness of everlasting life; and THAT which had been perfected in the counsels of God BEGAN TO TAKE EFFECT." (*Ignatius to the Ephesians 19:3, J.B. Lightfoot Translation*)

The Roberts-Donaldson translation of Ignatius to the Ephesians 19:3 expands on the nuances of meaning from the Greek text, "God Himself being manifested in human form for the renewal of eternal life. And now THAT TOOK A BEGINNING which had been prepared by God." (*Ephesians 19:3, Roberts-Donaldson Translation*)

Ignatius wrote that "GOD appeared (*"manifested"* - *Roberts-Donaldson Translation*) in the likeness of man (*"in human form"* - *Roberts-Donaldson Translation*), and that which had been perfected in the councils of God (*"had been prepared by God"* - *Roberts-Donaldson Translation*) began to take effect (*"took a beginning"* - *Roberts-Donaldson Translation*)."

Ignatius first identified Jesus as God who appeared as A MAN ('in human form') before he went on to identify the human aspect of his existence as "that which had been perfected in the councils of God" which later "began to take effect." The Greek text of Ignatius to the Ephesians 19:3 indicates that Jesus as a human child born and Son given was a "that which took a beginning" (*the same as in 1 John 1:1 - "That which was from the beginning"*) who was "made" "in the councils of God (*Ephesians 1:11; Proverbs 8:22-26; Rev. 3:14*)," while the God who had "manifested" Himself "in human form" has always existed as the One who is "not made."

The apostle John wrote in 1 John 1:2 that the "eternal life" was with the Father, but he never said that the Son actually lived as a Son before the word of life (the logos of the Father) was "manifested" as the "word made flesh." The "word of life" is the word (logos) of the only true God the Father Himself. We know that "the ETERNAL LIFE was with the Father" (*1 John 1:2*) just as Titus 1:2 states that "the hope of ETERNAL LIFE was promised before the world began." Therefore, the scriptures teach that "the hope of eternal life" was promised by the expressed word (logos) of the only true God the Father as "That which was from the beginning" because the Son of God was not a living personal son until that word was made flesh (*John 1:14; Gal. 4:4; John 5:26*).

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