

# Christ: The Logos Incarnate

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## Summary

*The article provides an interpretation of the first verse in the prologue of the first chapter of John's Gospel. Our starting point is the fact of the pre-existence of the Logos as the fundamental expression of God's revelation, as well as the phrase "in the beginning." The question arises whether there was Logos or chaos in the beginning of time, and if there really was a chaotic cosmos, it does not exclude the existence of an eternal Logos, which eventually gives purpose, order, and meaning to the chaos. The pre-existing Logos was incarnated and revealed in the person of Jesus Christ. In this way the person of Jesus Christ also has a transcendent cosmological character. John claims that the Logos is the eternal God, but that He is at the same time different from the Father God. We are covering the possible reasons why John the Evangelist is the only one, starting from the thoughts in OT wisdom to Philo of Alexandria, who uses the word Logos. At the end of the article we will outline the linguistic and stylistic characteristics of the passage, giving special attention to the interpretation of each word, having in mind its position within the sentence as a whole.*

Keywords: Gospel of John, revelation, incarnation, Logos, God

## Introduction

At the beginning, in the prologue written in the Gospel of John, we encounter important Christological themes of incarnation and revelation. In the exegesis of the first verse of John's Gospel, the purpose of the article is to explore the in-

terdependence between Theos and Logos, as well as the revelation of the Logos' cosmological, creationist, and incarnational senses. The first verse of the Gospel of John is important in understanding the relationship between God the Father and God the Son, as well as the period before the beginning of history, and of history. The Logos Incarnate is eternal; He is the *Alpha and the Omega*. Logos is more than words or thoughts. John the Evangelist uses the word Logos, which was a widely known concept and term in the Jewish and pagan cultures at the time. The difference is that he strongly emphasizes Christ, the true Logos of God, who revealed God to mankind, and who offers redemption to all who believe in Him. Today, in postmodern times when the basic postulates of the faith are being relativized and watered down, there is a sense of the need to repeatedly point to the eternal Christ and the only Savior of the world.

### **Eternal God and the incarnated Son (John 1:1)**

John the Evangelist uses a special category for Christ. Jesus Christ is the Word of God—*Logos* (Gr. Λόγος). This phrase is very seldom found on the pages of Scripture. We find it in the last book of the New Testament, in Revelation 19:13. The *Logos*, with a capital “L” and translated as *Word of God*, was incarnated and revealed in the Son of God, Jesus Christ. It is important to note that the Word of God which became incarnate and gave Himself to mankind as such, contains a transcendent cosmological character.

John the Evangelist begins his prologue with a sentence divided into three parts—each part a repetition of the others and connected with the copula “*and*” (καί), to form a whole. This type of expression was common in Semitic culture. If we were to remove the copula “*and*” we would end up with three separate sentences. The second sentence begins with the word which we find at the end of the first one, while the third sentence begins with the word which we find at the end of the second sentence. Therefore, we can say that one of the characteristics of John's style is cyclicity, which has the character of continued amplified intensity that results in the maxim we find in the third sentence. Upon further examination of these sentences we reach the conclusion that, even if we were to look at them separately, we would still be able to see a latent revelation of the trinitarian Logos: “In the beginning was the Word (*i.e. the Holy Spirit*), and the Word (*i.e. the Son*) was with God, and the Word was God (*i.e. the Father*). The words in John 1:1 are definitely pointing to the creation of a new beginning, the creation which has its origin in the Logos, the Word of God. This verse emphasizes the importance of the consubstantiality between the Son of God and God the Father, which is crucial for understanding the plan of salvation. Unlike the synoptic Gospels, John's Gospel begins with a poetically structured introduction: a hymn of the

Word which creates. The passage sings about the work and the agency of the Word - the divine Person - who was incarnated and became visible and present, with the purpose of declaring the fullness of salvation to the world (Tomić, 2003, 200). For a better understanding of the prologue in the Gospel of John, we need to explore the lexical and stylistic characteristics of the passage, as well as its structure.

- a) In the beginning was the Word, (Ἐν ἀρχῇ ἦν ὁ λόγος)
- b) and the Word was with God, (καὶ ὁ λόγος ἦν πρὸς τὸν θεόν)
- c) and the Word was God (καὶ θεὸς ἦν ὁ λόγος).

In this verse we clearly see the *λογος*, who was with God before the beginning of the created world, which makes this passage a unique introduction to John's prologue.

## **In the beginning was chaos, cosmos, or Logos? - Philosophical views**

### ***In the beginning***

The words "in the beginning" (ἐν ἀρχῇ) remind us of and bring us back to the beginning of the Scriptures, i.e. the Book of Genesis, which begins with the same phrase. In the Hebrew Bible, the first book was called *In the Beginning*. This book brings us into the divine revelation to mankind. That is why such a phrase had to be widely familiar in the world of the time. John writes about a new beginning, a new creation (Moriss, 1988, 78). The Hebrew phrase (תְּחִלָּתָא) „*in the beginning*“ tells us that the ordered world was made from chaos through God's intervention. We read the account of this in Genesis 1, where we find described the situation at the beginning of time and space. At the end of line two in Genesis, chapter 1, we read that the Spirit of God hovered over the waters. Considering the fact that the Word was in the beginning, this means that He existed even before the chronological beginning itself. We could say that He existed long before time was measured and before history began. Therefore, the Word is eternal; it has no beginning or end. Everything that was created owes its existence to the Word. We can assume that the phrase „*in the beginning*“, i.e. before our history, can be connected with the phrase „*in the moments before order was introduced into the universe.*“ A deeper inquiry and meditation into the situation in the beginning of time brings us to the question: "Does *chaos* have the first and last say, or is it *logos*?" This question brings us to the beginnings of philosophy and a desire to offer a response to the issue of origins (ἀρχῇ) within the framework of *physis* (φύσις) or *mythos* (μῦθος) (Tadić, 2003, 118). It is interesting to see the way modern cosmology looks at this, and what the attitude is of the philosophical and cosmological thought of today. In the beginning was the universe *logos*, *chaos*, or *kozmos*? The question arises: "When did the intervention of the transcendent Logos occur, turning the universe from one form to another?"

### **Chaos**

The word “*kaos*” (χαος) is translated as “disorder, a state of disarray.” Aristotle (1992) uses the word to describe empty space. According to Plato the term “*kaos*” bears the notion of spaciousness, amorphous reality, the seat of all that is being created. However, in this “*kaos*” we do find traces of four elements: fire, water, air, and earth. “If we wish to be even more precise in our semantic analysis of the primary meaning of the word *kaos*, we could differentiate between the static and dynamic chaos” (Tadić, 2003, 119). Dynamic chaos denotes active movement of matter, but is devoid of any order or rules; the molecules collide stochastically. In static chaos, we find a reality in disorder, while it should be ordered, by its very nature. “*kaos*” (Gr., χαος, *Khaos*) in Greek mythology represents a deity. It is the endless space from which Erebus - the dark, underground world, and the night - were born. According to Greek mythology, out of Erebus came Aether, which is the clear space of the sky and the Day, and then the earth (Gea), the underworld (Tartarus) and love (Eros), who represents the force of motion and birth in mythology. The skies, mountains, and the sea are made from the earth. The etymologic term “*Kaos*” (“abyss”) comes from the Greek word “χαίνω” – *kainô* = “to yawn,” which gives meaning to the phrase “the gaping abyss.” *Kaos* possesses three main characteristics. The first characteristic is that it is a bottomless gulf, where everything falls endlessly; it stands in contrast to earth, as stable ground. The second characteristic of chaos is that it is a place with no possible orientation, where everything is falling in all possible directions. And finally, the third characteristic is that it is the space that divides; after the earth and sky became separated, *Kaos* stands between them, separating them. In ancient Greek cosmology *Kaos* was the first thing which existed; the womb that gave birth to everything else. In the Pelazga creation myth, the goddess of all Eurinoma was formed from *Kaos*, consequently creating the Universe from it. In ancient Greek cosmology, *Kaos* is known as “the bowels of darkness,” from which a cosmic egg that contained the entire universe, arose. There are similarities with Mesopotamian mythology - the dragon Tiamat from *Kaos*, whose body parts were used to form and shape the world. Creation myths are some of the earliest human attempts at trying to find answers to the questions of existence and the origin of the universe. Today, cosmogony offers the etymology of the existing world. According to Anaxagoras, the cosmos was initially in a state of static chaos. In his work “Confessions” Augustine offers his vision of pre-temporal earth, which was “empty and void.” He says that the Lord created the world

“out of unformed matter, and this thou didst make out of nothing and didst make it into almost nothing. From it thou hast then made these great things which we, the sons of men, marvel at... But this earth itself which thou hadst made was unformed matter; it was invisible and unformed, and darkness

was over the abyss. Out of this invisible and unformed earth, out of this formlessness which is almost nothing, thou didst then make all these things of which the changeable world consists--and yet does not fully consist in itself --for its very changeableness appears in this, that its times and seasons can be observed and numbered. The periods of time are measured by the changes of things, while the forms, whose matter is the invisible earth of which we have spoken, are varied and altered” (Augustine, 1991, 287).

In summarizing Augustine’s thoughts we come to the conclusion that the universe was created from unformed matter, and it can be said that it was somewhere between nothing and something. The same matter was used to create bodies. Everything was created in a sort of chaos. During history, various theories regarding the origins of the universe followed in contemporary cosmology. Particularly noteworthy is the Kant-Laplace theory, which is somewhat of a precedent to the Big Bang theory. According to the Big Bang theory, 13.7 billion years ago the Universe began to expand from an infinitely dense point, and it has continued to expand until today. Unlike other theories, this theory includes the concepts of changing and evolution of the universe, which is why it is the only one that is able to explain phenomena such as Hubble’s Law, cosmic microwave radiation, and the ratios of light elements in the universe. The very moment of creation and the short period of  $10^{-44}$  seconds after creation are still beyond the reach of science. It is important to mention that Einstein’s general theory of relativity is, in fact, the only generally accepted theory of space and time, and that as such it does not apply to systems that are smaller than the so-called Planck length ( $10^{-35}$  meters) and for events which last longer than so-called Planck time ( $10^{-44}$  seconds). Inside Planck time, neither space nor time have the same meanings which they have in everyday life. The quantum gravity theory should be able to refute this limitation, but it has not been developed yet. This initial time period in the universe is called the “quantum gravity epoch” (Fonović, 2009). It can be said that throughout history mankind has been trying to find an explanation for the creation of the cosmos based on mythological, theological, philosophical, and scientific cosmological research. It is notable that all these views start with the assumption that the universe was in a state of chaos before its temporal beginning.

### ***Cosmos***

When we talk about the *kosmos* in the light of the NT, it is safe to say that this term is most frequently used in John’s writings. The word “kosmos” is used 185 times in the New Testament: 78 references in the Gospel of John, 24 references in John’s epistles, and three references in Revelation. It is referenced 14 times in the synoptic Gospels: 8 times in Matthew, and three times in both Mark and Luke. We also find the term 47 times in Paul’s epistles (Moriss, 1988, 114). The term “kozmos” (κόσμος) is translated as “the world.” It is a complex and ordered

system, just as our universe is the opposite of chaos. It is the space where celestial bodies, sun, moon, stars, and planets are in perfect order. It is worth noting that the verb that is derived from this noun means “to adorn,” making the new state that is brought about from chaos a fascinating creation. Cosmos, with all its parts and all its mysteriousness, in which there is absolute harmony and order, is actually an ornament to the universe. For mankind, the most crucial part of the cosmos is the world which it inhabits. The New Testament often uses the word “*kosmos*” when referring to the physical world which surrounds us, as well as all the secular things, which are in opposition to Christ. That is why it is important to bear in mind that the usage of this phrase may imply multiple meanings. Our area of interest is the initial “*kaos*,” which includes the initial matter of the entire universe, and its relationship with the *Logos*.

### **Logos**

In verse one of his Gospel, John uses very significant and succinct words to prove the cosmological and transcendental character of Jesus Christ:

In the beginning was the Word (Εν αρχῇ ἦν ὁ λόγος).

The verb “to be” (εἶμι) in the imperfect tense, which is identical to the pluperfect tense, was used to denote the state of the *Logos*. Therefore, “in the beginning” (Εν αρχῇ) *Logos* “had been” (ἦν). It is important to note that John the Evangelist was using the imperfect tense of the verb (εἶμι) in order to express the past imperfect tense, and to further emphasize the lasting character of the *Logos*. *Logos* – the Word – did not just exist in the past, but it also exists today, and its existence continues into the future. That is why John uses the imperfect tense in order to further emphasize the continuance and permanence of the existence of *Logos* and its essence, pointing us toward its transcendent character and its pre-existence (Moriss, 1988, 79-82). The key word in the first verse of John’s Gospel is the word *Logos*. This term was often used in Greek Hellenic culture. The most common meaning of the phrase was “*word*,” particularly the word which remains in a person, but also the word which is uttered. In other words, it is a non-verbalized *thought* which remains in the *mind*, but it is also the expression of the thought through the uttered word. In Greek philosophy, the word “Λογος” expresses reason, order, and harmonic unity. The phrase can have a twofold meaning: the immanent *logos* with lowercase “l” refers to that which happens logically in the universe in accordance with certain laws and which has a predictable logic of events, and *Logos* with a capital “L” that will refer to the *transcendent Logos* (Tadić, 1996, 122). We can conclude that,

no cosmological theory can be satisfied with a chaos rhetoric; instead, if it wishes to be a scientific theory, i.e. science, it must strive for the logic of *logos*, i.e. it needs to recognize and describe the logicity of the Universe. If we negate the transcendent *Logos* and the creation of the Universe by this tran-

scendent Logos, all that is left is the immanent *logos*. However, we ask how did this immanent *logos* come about, if it was preceded by *kaos*? Philosophy finds its self-genesis from *kaos* to be unacceptable, because this self-genesis of *logos* from *kaos* is a contradiction in itself; namely, ontologically speaking, *logos* would then be its own effect and its own cause, because in order to emerge, it would already have to exist, and if it already exists, it doesn't need to emerge. This, therefore, excludes self-genesis, because then the *kaos* would give that which it doesn't have, which is impossible. Thus, this immanent *logos* requires the transcendent Logos (Tadić, 1996, 122).

When we observe the world and the universe around us, and we see the logicity of existence and survival, this inevitably directs us toward the transcendent Logos and the intervention in *kosmos*. When speaking about the Logos, John expresses the idea that, not only did the world become a harmonic whole through the Logos, but it was also created through the intervention of the Logos, thus expressing His creative energy. We know from human history that this same Logos was not accepted by man. On the other hand, people used to think of Logos as a concept of wisdom. "It's known that in Greek popular philosophy, the Logos was seen as a kind of global mind, or the first creature which was created before all others, or as one of the first emanations of divinity. Sometimes in Judaism, 'word' is used instead of 'Yahweh'" (Grgić, 1991, 171). As early as the 6<sup>th</sup> century BC, renowned philosopher Heraclitus concluded that the *Logos* always existed and that everything happens in accordance with the Logos. In some instances, the ultimate purpose of everything is Fire, sometimes it is God, and sometimes it is Logos. Heraclitus saw that people perceive the notion of cosmos in physical terms. According to him, *Logos* was an expression of order in the cosmos, that which brings balance and guides (Moriss, 1988, 108). Everything was created through the *Logos*, who is co-eternal with God. Later on Plato was preoccupied with the idea of the real, material world on the one hand, and the spiritual, celestial world of thoughts on the other. Plato's notion of heavenly archetypes was abandoned by the Stoics. They perceived the *Logos* as eternal reason, a natural law, or fate which was a kind of force or principle, and not a person, permeating the universe. That is why the future is completely determined and the important area of their activity was ethics. The basic motto of the Stoics was, "Life in accord with nature." A wise man lives in accord with nature and his own reason, because that way he achieves his soul's serenity. They gave special importance to reasonableness, righteousness, and moderation. Ancient Greek Stoics were polytheistic, but at the same time they categorically denied any notion of an anthropomorphic God, whether in form or in nature. In accord with this attitude, they called God "*Logos*" and perceived him as the example of the perfect ruling "mind."

In the LXX, the OT writers use the phrase "Logos" to describe the Word of God, which has creationist power and revelation. In Genesis we find that God

created everything through His creative Word (Genesis 1:1-3; Psalm 33:6.9). The background to this notion is very important, because John adamantly opposes the ancient Greek philosophical concepts, complementing the traditional Jewish OT perspective of God, and going a step further John presents Him as a personal, pre-existing, incarnated Logos. He was not interested in presenting the metaphysical notion of Logos, but in identifying Christ as the divine Logos, as the one who is the Alpha and the Omega, the Logos who became flesh and made it possible for humans to become children of God. Leon Morris expresses the notion that John's Logos does not portray a God who is at a "higher distance," but one who is involved in everything (1988, 109). In his work *Church Dogmatics* Karl Barth states that „this Word was not a created human word, like all the other words; a word which only refers to God, which is only spoken by God and about God. As Word, it is spoken in the place where God is, i.e. *en arhe in principio*, of all that is" (Barth, 1955, 456). John's Logos expresses the notion of God who comes to the place where we are, takes our nature upon Himself, becomes involved in battles of this world, and in a fatal struggle he strikes the final blow to the sting of death, making salvation possible to men. In *ExT, LXX*, W. Barclay (1958-59, 82) expresses his attitude that

John was speaking to mankind in which gods were identified with cold dispassion, *apathea* and a sublime separation from the world. He pointed his finger at Jesus and said, 'This is the mind of God; this is the expression of God's thoughts; this is Logos.' In this way, the people of the day faced a God who cared about them so deeply, and who was, in His love for them, prepared to offer such a great sacrifice, that His manifestation was Jesus Christ, and His symbol: the cross.

During the first century a great deal of attention was given to the relationship between the words "wisdom" (σοφία) and "Logos" (λογος) in studying the Old Testament. The meaning of the word "λογος" that is seen in John 1:1 is very close to the phrase "σοφία" which is found in OT wisdom literature (חכמה). We read about *wisdom* in Proverbs 8:22-23: "The Lord possessed me at the beginning of His way, before His works of old. From everlasting I was established, from the beginning, from the earliest times of the earth" (NASB).

Apart from the creative ability, σοφία also possesses its own personality, but it is different from God, and it represents His creation. Unlike the phrase "σοφία" in the Old Testament, the phrase "λογος" in John 1:1 is equal with God.

We should also mention the Targum, an Old Testament Bible translation from ancient Hebrew to colloquial Aramaic. The Targumatic texts were made after the Babylonian slavery, when only the synagogues still used ancient Hebrew, and Bible passages were translated and interpreted. They would not literally translate every word, but did it in a way to keep the meaning of the sentence unchanged.



In doing this the Jews, who were motivated by awe and fear of breaking the third command, stopped uttering the name of God. Whenever the readers and translators came across it in the original text, they would replace it with a different term which they thought would express their awe, such as “Holy One” or “Name.” In some instances they would use the term “Word” (Memra). So when the *Kršćanska sadašnjost* Bible as translated by Bonaventura Duda and Jure Kaštelan says, “Moses took the people from the camp to meet with God” (*paraphrased, translator note*), the Targum says, “to meet the Word of God.” Such word substitution is used approximately 320 times in the Targum. This is why all those who were familiar with the Targum used the term “Word” to denote the divine. The way in which John uses it would remind the people of that time of the same term they were able to find in the Targum (Morris, 1988, 111). Philo of Alexandria, who was of Jewish background, gave his contribution to the studies of the word “logos” in the time between the Testaments (25 BC - 40 AD), when he tried to connect Greek philosophical thought with the Jewish tradition. He takes the term “logos” from philosophy and gives it the OT notion of wisdom (חכמה), connecting the transcendent God on one side with the material Universe on the other. According to Philo of Alexandria, God is the one who conceived the idea of the world in His mind before creation. He is Logos. Philo uses the phrase “*younger son*” for the visible, created world, and the phrase “*older son*” for the idea of the world—the *logos*, which remains in God. God is the cause and the force through which everything is created. *Logos* is the means, the instrument through which everything is created. *Logos* is the perfect, ideal man, the firstborn, the image of God in which people were created as individuals. There are obviously common points which connect Philo (Milne, 1988, 32) and John. The terms “(חכמה)” and “σοφία” were probably the background and the inspiration for “λογος” for both John and Philo.

We can resume this part of the deliberation in the words of William Temple. Both for the Jew and the non-Jew, the Logos represents the basic fact of the Universe, presenting it in a way in which God expresses Himself. The Jew would be reminded that “by the word of the LORD the heavens were made”; while the Greek would instantly be reminded of the rational principle which finds its specific expression in individual natural laws (Morris, 1988, 113).

In NT writings, *Λογος Θεου* is translated as “Word of God” or “Gospel”, i.e. the Good News of salvation (cf. Mk 2:2; Lk 1:2). John’s idea of the Logos is so profound and so comprehensive that he sees nothing less than a personal God in it. This phrase encompasses the full salvific significance of Christ. Christ the Word of salvation is the only hope for all of mankind.

### ***Before God (Προῦ τον Θεου)***

After defining the eternal Logos, we see reflected the idea of the position of

the Logos in relation to God. We read here that Logos was “with God.” We earlier discussed the imperfect tense of the verb “to be,” so now we will focus on the end of the first verse and the phrase “with God.” What does the preposition “Πρωτῶ” mean? It can mean *in front, towards, with, in the presence of*. We find it paired up with the verb “to be” in 1 John 11:4 (Mandac, 2005, 354). Therefore we can conclude that *Logos* was eternally *with God, before God, and in God’s presence*. He is different from God in personality, but is also permanently connected “before God” and “with God.” In this, there is no opposition between the Word and the Father. Although it seems that they are not identical, they are still one. When considering the statement “καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν,” which is translated as “*and the Word was with God,*” we see that John uses the article “τὸν,” which comes before the word “Θεόν.” The word “τὸν Θεόν” is usually used to refer to God the Father in the NT. Logos is always with God and is in the presence of God, who is the Father. Even though Logos is different from the Father, He is also eternally connected with Him and in Him. What follows is the last statement in verse one.

***And the Word was God (Καὶ θεὸς ἦν ὁ λόγος)***

Some translators translate this line as “*God was the Word*” (Ivan Ev. Šarić, Ivan Matija Skarić, Josip Stadler), while others translate it with the words, “*the Word was God*” (Ljudevit Rupčić, Bonaventura Duda, Jerko Fućak).

*In the beginning was the Word, and the Word was with God, and God was the Word* (Šarić). (paraphrased, translator note)

*In the beginning was the Word, and the Word was with God, and the Word was God* (Rupčić, Duda, Fućak). (paraphrased, translator note)

The question is, what is accurate in terms of the Greek original? Nela Horak-Williams warns of the nominal predicate grammar rule (1991, 33). Here we see a two-noun sentence, where the article stands in front of one noun (ὁ λόγος), while it is absent in front of the other one (θεός), where θεός serves as the predicate and is at the beginning of the first part of the sentence. Nela Horak-Williams notes that one of the rules for article usage says that there is usually no article in front of the nominative which serves as predicate. Considering this rule, the accurate translation of this sentence would be: “The Word (*subject*) was God (*nominal predicate*).” On the other hand, the origin of the universe is found in God. God is more than the Word. D. M. Baillie (1955) wonderfully portrays the importance of this issue, which brings us back to the patristic beginnings and church fathers, like Justin, Irenaeus, Tertullian, Clement, and Origen: “They were all dealing with the issue of whether Logos truly was from eternity; was He part of the essential being of God Himself, and what is the purpose of the redemption which we find in Jesus, who is part of the very divine being, and a reflection of His

essence?” Is that what God is? Is not the very essence of His character to create, to reveal Himself, and to redeem His own creation? Is it true, then, that this was not some lower minion and a mediating being, but God Himself who revealed Himself to us, and who was incarnated in Christ for our salvation? (Ballie, 1955, 70) The third statement in verse one of John’s prologue brings us to the highlight of the consideration regarding the Logos. Here the eternal God is being identified with the eternal Logos. By changing places in the statement and putting God at the beginning of the sentence, the meaning and significance of the Logos are especially emphasized. John says that the Word is God, i.e. that He is equal with God. This means that He is an image and a revelation of God, because in John 14:9 we read: “He who has seen Me has seen the Father.” Jesus Christ should be the central person in our studies of God and in our relationship with God, because Jesus Christ is God. “If Jesus Christ shared His divine nature with us, we are called to praise Him incessantly, submit to Him, love Him unconditionally, and serve Him without hesitation”(Milne, 1988, 36).

## **Conclusion**

The first verse of the Gospel of John is surely one of the most famous, but also one of the most comprehensive passages in the New Testament. There are indications that the prologue text was actually created based on a pre-Christian template, with a foothold in OT wisdom literature. Although it is possible that the Gospel writer took over a pre-Christian template for his prologue, he has certainly complemented its meaning by giving it a more profound meaning. The first verse of John’s Gospel speaks of Jesus’ existence before the incarnation. John reveals that in the beginning the Word of God was with God, and Christ revealed it by becoming incarnate in the person of the Son of God, Jesus Christ. The universe was made through this Word, i.e. the Logos, who is also Jesus Christ incarnate. In this way, John the Evangelist places an emphasis on the meaning of Logos as Jesus Christ, who is God. In this way Christ proves His transcendent and Universe-creating character. The “Word” not only existed “in the beginning,” but He also has a mutual relationship with the Father, because “the Word was” with God. The incarnated Logos has an eternal character (Rev 22:13). The Logos is the source and the finality of all things. For John the Evangelist, the Word is not just a personification, but a living Being who is a source of life. Jesus Christ is the Logos, which includes Christ’s full work of salvation (Galloway, 1951, 54). Christ was, is, and will remain the only hope for all of humanity. In his cosmological revelation, He has gone from eternity to humanity, so in His resurrection He would return to eternity. The result of accepting Christ’s Word, i.e. Logos, is “Christ being born in you” (Sibley, 2009, 111-114), which makes all believers partakers and proclai-

mers of the Logos. Being a disciple of Christ is about remaining in Christ's divine Word, which is life, for the salvation of anyone who believes in the eternal Christ: the Logos Incarnate.

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Danijel Časni

## Krist kao utjelovljeni Logos

Sažetak

U članku se tumači prvi redak proslava u prvom poglavlju Evanđelja po Ivanu. Polazi se od činjenice preegzistencije Logosa i izraza „u početku“, kao fundamentalnog izričaja Božje objave. Postavlja se pitanje je li na početku vremena

bio logos ili kaos, te ako je uistinu postojao kaotičan kozmos, on ne isključuje postojanje vječnog Logosa koji je u konačnici kozmosu dao bit, uređenje i smisao. Preegzistirani Logos inkarnirao se i objavio u osobi Isusa Krista. Na taj način osoba Isusa Krista ima i transcendentni kozmološki karakter. Ivan iznosi tvrdnju da je Logos vječni Bog, ali je u isto vrijeme po osobnosti različit od Boga Oca. Obrađuju se mogući razlozi zbog kojih evanđelist Ivan jedini koristi izraz Logos, polazeći od misli starozavjetne mudrosti do Filonoma Aleksandrijskog. Na kraju članka iznosi se jezično-stilska karakteristika teksta te se posebna pažnja posvećuje tumačenju svake riječi, imajući na umu njihovu poziciju unutar rečenične cjeline.