

Who or what is the “Logos”?

By

Giancarlos Ventura Gonzales

Bible › Biblical vocabulary › Christian basics › Key concepts › Theology

<https://www.biblword.net/>

Who or what is the “Logos”?

[Bible](#) › [Biblical vocabulary](#) › [Christian basics](#) › [Key concepts](#) ›

[Theology](#)

“In the beginning was the Word [Logos], and the Word was with God, and the Word was God” (John 1:1)

The apostle John wrote the fourth Gospel with the purpose of demonstrating that Jesus is the Christ, the Son of God , and that eternal life is found only through Him (John 20:30–31). This message was especially important at the time it was written, as the church was facing false teachings that denied Jesus as the Christ (1 John 2:22). Because this Gospel is divinely inspired, it remains essential for the church today, as believers continue to face similar challenges.

The “Logos” is the Word of God

The apostle John uses the term “Word” (Logos in Greek) to affirm that Jesus, the Word of God, is the Son of God and fully shares in the divine nature (John 1:1; 1:14; 1 John 1:1; Revelation 19:13). This title reflects John’s Old

Testament framework, in which the Word of God has personality, wisdom, and creative power (Genesis 1; Psalm 33:6; 119:89; Isaiah 55:10–11; Proverbs 7:24; 18:15–16).

In addition, the term Logos carried deep significance within Greek philosophical thought, making it a familiar and meaningful concept to John's wider audience.

The “Logos” existed from the beginning

John opens his Gospel with the words “In the beginning...,” deliberately echoing the creation account in Genesis. By doing so, he affirms the profound truth that the Word already existed before the creation of all things. John thus emphasizes the preexistence of the Logos, making clear that it has no beginning, was not created, and is eternal.

The “Logos” was with God

Throughout his Gospel, John highlights the intimate relationship between Jesus and God the Father. This close communion is eternal, for before the foundation of

the world, “the Word was with God.” This filial relationship between God and the Logos reveals His personal nature. Jesus, the Word of God, is not an impersonal force but a person.

God Himself is the “Logos”

Having established the preexistence and personal nature of the Logos , the only possible conclusion is that He is God Himself. John does not suggest that the Logos merely possesses some divine qualities, nor does he imply the existence of two gods, or a lesser divinity subordinate to God. Rather, Jesus, the Word of God, is fully and truly God.

This affirmation leads us to confess that the Logos eternally shares the one divine nature with the Father and the Holy Spirit. Jesus, the Word of God, is God the Son—the second Person of the Trinity .

Source: <https://www.biblword.net/who-or-what-is-the-logos/>

Giancarlos Ventura Gonzales · <https://www.biblword.net/> · info@biblword.net