

**In the beginning was the Word,  
and the Word was with God,  
and the Word was God.**

John 1:1 (ESV)

**Prologue to Easter:  
In the Beginning was “The Word”  
(John 1:1)**

# John 1:1-5 (ESV)

**1** In the beginning was the Word, and the Word was with God, and the Word was God.

**2** He was in the beginning with God.

**3** All things were made through him, and without him was not any thing made that was made.

**4** In him was life, and the life was the light of men.

**5** The light shines in the darkness, and the darkness has not overcome it.

# I. The Person of the “Word” (John 1:1-2)

## A. The Beginning (John 1:1a)

“**In the beginning** was the Word” (John 1:1a)

“**In the beginning**, God created the heavens and the earth” (Genesis 1:1)

# I. The Person of the “Word” (John 1:1-2)

## B. The Logos (John 1:1a)

- “In the beginning was **the Word**” (John 1:1a)
- **Definition of “Logos” (Greek) = “Word” = \_\_\_\_\_**
- **Jesus** (The second person of the trinity)
- **The Law/Torah/the Bible** (The principle that orders the universe)
- **Reason/Wisdom** (The principle that makes the universe make sense)
- “In John’s gospel, the *logos* of God, which was God, gave shape and meaning to life and brought the world into being”

--NIV First-Century Study Bible, p. 1338

# I. The Person of the “Word” (John 1:1-2)

## B. The Logos (John 1:1a)

- **Twentieth-century Post-structuralist philosophy: “logocentrism”**
- “Deconstruction” (Jacques Derrida, 1930-2004)
- **A method to expose the impreciseness of language and thus the assumptions upon which people base their beliefs and construct their arguments. Since language is imprecise—yet it is the only means we have to convey information—then our understanding of the universe is imprecise.**
- Example: the words “liberal” and “liberalism”
  - 19<sup>th</sup> Century: a form of society based upon free enterprise and the rule of law
  - 21<sup>st</sup> Century: a belief that the government programs are necessary to establish justice and equal opportunity for all people
  - If someone gives “liberally” it means they are generous
  - A “liberal arts” education is built upon the “humanities” rather than the technical arts
  - From Old English meaning “generous” and from Latin meaning “free”

# I. The Person of the “Word” (John 1:1-2)

## B. The Logos (John 1:1a)

- **Twentieth-century Post-structuralist philosophy: “logocentrism”**
- “Deconstruction” (Jacques Derrida, 1930-2004)
- **Extends the argument about the “slipperiness” of language to argue that Western thought is built upon arbitrary points of reference and upon authorial sources that are arbitrary. As such, “Truth” is relative and subject to the perspectives in which one is trapped.**

Example: The Bible rests upon eternally receding authorities  
i.e. Councils of people (men) arbitrarily decided it is true

Example: One’s understanding of God is determined by the culture in which one is raised  
(Just as you are trapped by your language, you are also trapped by your culture)

# I. The Person of the “Word” (John 1:1-2)

## B. The Logos (John 1:1a)

- **Twentieth-century Post-structuralist philosophy: “*logocentrism*”**

- “Deconstruction” (Jacques Derrida, 1930-2004)

- My response to Derrida’s criticism of *logocentrism*:

A selection from “Heaven Came Down: Deconstruction, Christianity, and George Herbert’s ‘The Collar’” by Michael Mattek, in *Intersections in Christianity and Critical Theory*. Edited by Cassandra Falke (2010) pp. 172, 174.

A silhouette of two hands holding a glowing cross against a sunset background. The hands are positioned in the center-right of the frame, with the fingers spread and the palms facing each other. A bright, glowing cross is centered between the hands, emitting a strong light that creates a lens flare effect. The background is a warm, golden sunset over a body of water, with the sun low on the horizon. The sky is filled with soft, orange and yellow clouds. The overall mood is peaceful and spiritual.

**Let Us Pray**