

A CHALLENGING WORD

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THE WORD OF LIFE

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(part 2)

In the Mosaic song, the prophet declares, “from everlasting, to everlasting, THOU ART GOD”. That statement secures that no matter how far into the past you run; past the events of man past creation and the created order, God is there. Likewise, no matter how far one were to travel into the future, God is there. The realm of past and future events are His alone. But, the present, the individual moment, the now of each person’s life is given them alone. God will not interfere with man’s split second sovereign control of his life. This is called freewill. No one can never say that God robbed them of their right to choose for the moment. The *now* is theirs to command. This is why scripture records that man’s obedience to God must be in the period by which has sovereignty (Heb.11:1; II Cor. 6:3). Therefore, it is clear that for God to influence the world of man, He must intersect him(man) at the point of his greatest challenge. He must involve Himself at the place where man fails. Time. Time is really only one split second long. For beyond the touch of that one second man no long wields any control. Despite my desire to change the results of my actions, all that I have done and said is instantly a part of the past; and the past as we have seen belongs to Him. Once the decisions of my heart have been acted on, to some degree the scenes of the future have been arrayed.

To clarify this point let’s follow this example. Let’s reason that a young boy has been instructed over and over again by his parents to never use his slingshot in doors. By both parents he has been warned that any infraction of this be met with grave consequences. But, regardless of the warnings, he feels that he is an expert shot and that everything he aims at he can hit; without fail. On one fine summer day we find him confined to the house.

Declared by Hearing
“WHICH WE HAVE HEARD”

The sweet Psalmist of Israel said, “The entrance of thy word giveth light”. The word of has never been separated from the person of God. When God chose to declare anything of eternal significance, He would invariably use communication through the agency of a herald. Someone was responsible to communicate to the masses the word of God.

Were it not for the limit and restriction of language the phrase might well be rendered, “The Word of the Life”. For Christ is not just given the responsibility of being the Godhead’s divine communicator as THE WORD, or even the greater the responsibility of being the source of THE LIFE; no, much more John declares His deity by identifying Him as “THE LIFE”. He is THE LIFE.

LIFE does not exist without Him. The Greek word here is not *bios*, which is only terminal existence (having beginning and ending), but *Zoë*, LIFE as God intended. This life means neither beginning nor ending, never to be exhausted, ever expanding; that is, life as God always intended. John knew this; for he was present when the Savior spoke probably the most significant words ever heard by man, “I am come that they might have *Zoë*, [LIFE] (translation inserted and emphasis mine) and that they might have it [LIFE] more abundantly”.

For clarity sake let's explore the bible background of John's use of terms. The fact that He uses such a phrase should be no great mystery at all. For even the beginning bible student would quickly discover the psalmist assertion of what great important God places on His promises. For example, the very revealing truth of Psalm 138:2, “I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: *for thou hast magnified thy word above all thy name*” (italics mine). Like no other, this verse unlocks for us the very heart of John's use of scripture language. The Hebrew word for name is one of the great Old Testament words *Shem*, which means reputation, fame or glory.

This is why God held Israel responsible for the way that they referred to Him. For His name reputed His history relative to the promises of His *word*. Israel could never purport that God was not worthy of worship and honor, because in the statement of His name was the witness of each of His fulfilled promises.

It is then no great surprise that Noah's second son would be called Shem. For through his lineage we would see God manifesting His wonderful plan for all mankind. So, whenever God said something, i.e., spoke His *word*, what came out was His incredible love for His people and the designs that he had for their future. It's quite easy to see how God used language with Israel is such a way to uncover His nature. Such passion and protection can be seen in nearly every encounter, but most especially in His dialogues with Moses. (Deut. 5:29)

Israel was then obliged not only to reverence Jehovah, but also love Him. He uses His *name* (reputation) to reflect the certainty of His promises, therefore His *word*, always revealed the *nature* of His person.

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