

Question: Is the use by Saint John in JOHN 1 of O Logos strictly a Greek Hellenized concept of The eternally preexisting Word of GOD, The mere impersonal Divine Intelligence of the universe? Or is Saint John writing strictly as a Jew to a Greek speaking Jewish audience, coming from a Hebrew Old Testament concept of GOD speaking His Word, as in GENESIS 1, and the creation acts were so? Or is Saint John offering us a synthesis of both concepts of The Word of GOD, in which JESUS CHRIST is the eternally preexisting Son, Who speaks forth Himself from The Father to take upon Himself human flesh, becoming Incarnate as The GOD-Man JESUS CHRIST?

Answer: I think it is all three, a full synthesis of the first 2, bringing us to the unity of the third. It is Saint John reaching out to the Greek speaking world of both Greek Gentiles and Jews. It is John meeting the impersonal Greek understanding of The Divine Word, floating about in Heaven and sometimes in the world, and bringing a meeting of JEHOVAH GOD, The I AM THAT I AM of the burning bush; of The Shekina Glory that hovered from over the holy of holies of The Tabernacle and then The Temple. It is the synthesizing of these, and bringing men to meet The Incarnate JEHOVAH in The Son of GOD, JESUS CHRIST, causing men to stand before His Presence face to face, beholding The Lamb of GOD, in The Person of JESUS CHRIST, fully GOD and fully Man but without sin.

From the BHS – Biblia Hebraica Stuttgartensia [Hebrew Old Testament]

GENESIS 1:11

“And God said... and it was so.” – a repeating pattern in GENESIS 1 account of creation.

Strong’s data, 0559 אָמַר - ‘AMAR

Meaning: 1) to say, speak, utter 1a) (Qal) to say, to answer, to say in one's heart, to think, to command, to promise, to intend 1b) (Niphal) to be told, to be said, to be called 1c) (Hithpael) to boast, to act proudly 1d) (Hiphil) to avow, to avouch

Origin: a primitive root; TWOT - 118; v

Usage: AV - said 4874, speak 179, answer 99, command 30, tell 29, call 7, promised 6, misc. 84; 5308

Strong’s data, 08799 Stem - Qal (See 08851) Mood - Imperfect (See 08811) Count - 19885

Geneva Bible Notes:

Gen 1:11 And God said, (1) Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

(1) So that we see it is the only the power of God's word that makes the earth fruitful, which naturally is barren.

GENESIS 15:1

After these things The Word of The LORD came unto Abram in a vision, saying...

אַחֲרַי הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר־יְהוָה אֶל־אַבְרָם בְּמַחְזָה לֵאמֹר  
'AMAR HADBARIYM HA'ELEH HAYAH DEBAR-['ADONAY] 'EL-'AVRAM  
BAMMACHEZEH LE'MOR...

After the things the these are The Word [of] The LORD to Abram in [a] vision, for to say...

From WTM morphology + Whittaker's Revised DBD BDB Lexicon

**B2013 דְּבַר n.m speech, word -- I.** sg. *speech, discourse, saying, word*, as the sum of what is spoken: **1.** *of men*, **b.** *word of command*. **c.** *message, report, tidings*. **d.** *advice, counsel*. **e.** *request*. **f.** *promise*. **g.** *charge, complaint*. **h.** *decision, sentence*. **i.** *theme, story*. **2.** *word of God*, as divine communication in the form of commandments, prophecy, and words of help to his people, used 394 times. This word is communicated several ways: **a.** אֵל *then the word of Yahweh came unto*. **b.** Yahweh confirms his word of promise. **II.** *saying, utterance, sentence*, as a section of a discourse: **1.** *of men*, **a.** these sayings are commonly written. **b.** *title of writings*. **c.** *in Ch name of a work*. **2.** *of God*. **III.** *a word, words*: **1.** *of men*. **2.** *of God*. **IV.** *matter, affair*, thing about which one speaks: **1.** *business, occupation*. **2.** *acts* **3.** *matter, affair*. **4.** *events, things*. **5.** *cause, case* for judicial investigation. **6.** *something, anything* (indefinite). **7.** *way, manner*. **8.** *reason, cause*. (pg 182)

From the TARGUM – Aramaic Old Testament

GENESIS 1:11 – “And GOD said... and it was so.”

אָמַר - verb peal, to say:

CAL Lexicon: אָמַר verb

011 passim to say

012 Syr to pronounce

013 Syr to think

014 Syr to agree

015 Syr to command

016 Syr + דִּינָא to litigate

041 Syr,JBA to be said

042 Syr to be called

043 Syr to be ordered

From the Greek New Testament of JOHN 1:1

JOHN 1:1

Strong's data, 3056 λόγος - logos

Meaning: 1) of speech 1a) a word, uttered by a living voice, embodies a conception or idea 1b) what someone has said 1b1) a word 1b2) the sayings of God 1b3) decree, mandate or order 1b4) of the moral precepts given by God 1b5) Old Testament prophecy given by the prophets 1b6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim 1c) discourse 1c1) the act of speaking, speech 1c2) the faculty of speech, skill and practice in speaking 1c3) a kind or style of speaking 1c4) a continuous speaking discourse - instruction 1d) doctrine, teaching 1e) anything reported in speech; a narration, narrative 1f) matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law 1g) the thing spoken of or talked about; event, deed 2) its use as respect to the MIND alone 2a) reason, the mental faculty of thinking, meditating, reasoning, calculating 2b) account, i.e. regard, consideration 2c) account, i.e. reckoning, score 2d) account, i.e. answer or explanation in reference to judgment 2e) relation, i.e. with whom as judge we stand in relation 2e1) reason would 2f) reason, cause, ground 3) In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds.

From Fausset's Bible Dictionary, entry 3723 **“Word, The”**

3723.01 (See JOHN and JESUS). Christ's title, as the personal Revealer in Himself of the Godhead, even before His incarnation, involving personality (not merely the Intelligence of God) and Divinity. In the introduction of John's Gospel and that of his Epistle, and in his Rev. 19:13, at once with God and Himself God, by whom God made all things. Philo's *Logos* ("word") on the contrary excludes personality, and is identical at times with God, at other times with the world. By word man, who is in God's image, makes known his mind; so the Word is the outcome of God's essence (Heb. 4:12,13; 1 Pet. 1:25; Gen. 1:3); by the Word He made the universe (Ps. 33:6). The Medium of every external act of God (Heb. 1:1-3) in the physical and spiritual creations.

Now Compare:

JOHN 1:1

In the beginning was The Word, and The Word was with GOD, and The Word was GOD.

GENESIS 1:1

In the beginning God created the heaven and the earth.

GENESIS 1:3

And GOD said, Let there be light: and there was light.

HEBREWS 1:1-3

<sup>1</sup> GOD, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

<sup>2</sup> Hath in these last days spoken unto us by His Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds;

<sup>3</sup> Who being the brightness of His Glory, and the express Image of His Person, and upholding all things by The Word of His power, when He had by Himself purged our sins, sat down on the right hand of The Majesty on High;

HEBREWS 4:12-13

<sup>12</sup> For The Word of GOD *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

<sup>13</sup> Neither is there any creature that is not manifest in His sight: but all things *are* naked and opened unto the eyes of Him with Whom we have to do.

I PETER 1:25

<sup>25</sup> But The Word of The Lord endureth for ever. And this is The Word which by The Gospel is preached unto you.

REVELATION 19:13

And He was clothed with a vesture dipped in Blood: and His Name is called The Word of GOD.