

The

LOGOS

What Is It?

A Force?

A Concept? A Methodology?

A Philosophical Term?

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John 1:1

In the beginning was the Word...

(Ἐν ἀρχῇ ἦν ὁ λόγος...)

1. The “Logos”

What is the *logos*?

The Apostle John in chapter 1 of his Gospel says,

In the beginning was the Word,

and the Word was with God,

and the Word was God.

In his first epistle, he begins in a similar fashion but adds his personal authentication to his testimony. In I John 1:1-3, he states,

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: 2 (For the life

was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father; and with his Son Jesus Christ.

Although the Apostle John wrote his epistle many years after the Last Supper in which he leaned on the breast of our Lord, his amazement of Christ never decreased. In essence John is saying,

We saw Him! We touched Him! We handled Him!

We heard Him speak! We were eyewitnesses!

The Word John identifies in verse 14 of John chapter 1 as Jesus Christ.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John also describes our Lord Jesus Christ as, “That which was from the beginning....”

The Apostle John, reflecting on his personal experience with Christ and under the direction of the Holy Spirit, is stating that Christ was already in existence at the beginning of the world. He was not born or created like everything else. Christ was already in existence. But what *beginning* is John talking about?

2..“Elohim”

What does John mean when he says,
“in the beginning”?

The *beginning* that John is referencing is the historical account of creation given to us in the book of Genesis. Verse 1 of chapter 1 says,

In the beginning God created the heavens and the earth.

The Hebrew name for God in this passage is *Elohim* (אלהים), a plural form of the word *Eloah* (אלוה), which is an emphatic expression for *one who is strong*.

Elohim is used 2,346 times in the Old Testament. It is an expression of the *Trinity* and is used throughout the creation narrative of Genesis.

Genesis 1:1

In the beginning God [Elohim] created the heaven and the earth.

Genesis 1:2

*And the earth was without form, and void; and darkness was upon the face of the deep. **And the Spirit of God** [Ruwach Elohim] moved upon the face of the waters.*

Genesis 1:3

And God [Elohim] said, Let there be light: and there was light.

Genesis 1:4

And God [Elohim] saw the light, that it was good: and God [Elohim] divided the light from the darkness.

Genesis 1:5

And God [Elohim] called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

All of the verses on creation in Genesis use the plural word *Elohim*.

In Genesis 1:26, the pluralistic meaning of *Elohim* is even more apparent. It says,

*And God said, **Let us make man in our image...***

This verse uses plural pronouns to accompany the name *Elohim*. The plural pronouns are,

asah (עשה) = *Let us make*

tselem (צלם) = *in our image*

demuwth (דמות) = *after our likeness*

Genesis 3:22

And the Lord God said, Behold, the man is become as one of us, to know good and evil....

Here the phrase *And the Lord God* includes a combination of the Hebrew words *Jehovah* (יהוה), and *Elohim*. Once again, the grammatical force of the passage is plural, as it says,

...the man is become as one of us....

The Jews apparently knew the word *Elohim* was plural, as God saw the need to emphasize His oneness. In Deuteronomy 6:4, He says,

Hear, O Israel: The LORD [Jehovah] our God [Elohim] is one LORD [Jehovah]....

While our Lord Jesus Christ quoted this passage in Mark 12:29-32, He also stated in John 10:30,

I and my Father are one.

Here our Lord makes clear that He is *one* with His heavenly Father.

Isaiah chapter 6, verse 3 says,

*And one cried unto another, and said, **Holy, holy, holy**, is the Lord of hosts: the whole earth is full of his glory.*

In this passage, the word *hosts* (Hebrew: *tsaba* or צבא) refers to “those who go to war to fight on the side of Jehovah” (referring to God’s heavenly hosts). The statement *holy, holy, holy* could refer to what we recognize in the New Testament as *The Trinity -- The Father, The Son, and The Holy Spirit*.

The Apostle John said that the prophet Isaiah saw the glory of Christ (cf. John 12:41), and in 1 John 5:7, he wrote:

*For there are three that bear record in heaven, **the Father, the Word, and the Holy Ghost**: and these three are one.*

Some have claimed that 1 John 5:7 was added in the 4th century by those wanting to “force” the doctrine of the Trinity. However, this text of 1 John 5:7 was quoted by an early Church father named Cyprian in the third century.

“The Lord warns, saying, “He who is not with me scattereth. “ He who breaks the peace and the concord of Christ, does so in opposition to Christ; he who gathereth elsewhere than in the Church, scatters the Church of Christ. The Lord says, **“I and the Father are one; “** and again it is

written of the Father, and of the Son, and of the Holy Spirit,"
And these three are one." And does anyone believe that this
unity which thus comes from the divine strength and coheres
in celestial sacraments, can be divided in the Church, and can
be separated by the parthing asunder of opposing wills? He
who does not hold unity does not hold God's law, does not
hold the faith of the Father and the Son, does not hold life and
salvation." (Cyprian, 250 AD, "Christian Classics Ethereal Library,"
Appendix 1, "Fathers of the Third Century".)

We also have a partial quote from Tertullian at the
beginning of the third century,

"He shall receive of mine," says Christ, just as Christ
Himself received of the Father's. Thus the connection of the
Father in the Son, and of the Son in the Paraclete, produces
three coherent Persons, who are yet distinct One from
Another. These Three are one essence, not one Person, as it is
said, "I and my Father are One," in respect of unity of
substance not singularity of number..." ("The Complete Works of
Tertullian")

In addition to a complete quote of 1 John 5:7 from Cyprian, and a partial quote from Tertullian in the third century, Jesus said In Matthew 28, verse 19,

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

1 John 5:7, along with this command from our Lord instructing the Church to baptize in the name of the Father, Son, and Holy Ghost, is a clear picture of the Trinity portrayed in the Old Testament.

The name, “Elohim,” is an expression of the trinity in the Old Testament, but the reality of it was not fully revealed until the coming of the Gospel, the New Covenant in Christ, and the outpouring of the Holy Spirit.

3. Authoritative Statements About Christ”

What does the New Testament say about Christ?

In addition to the word, “Elohim”, we have in the New Testament a definitive statement on the co-creatorship of Christ. In our text of John chapter 1, at verse 3 it says,

“All things were made by him; and without him was not any thing made that was made.”

The Greek word for “made”, is the word, “ginomai” (γίνομαι), which means, “*to come into existence*”, and this passage is saying emphatically that everything in existence was made by Christ!

And note the emphasis in the following phrase,

“...and without him was not anything made that was made.”

In Colossians 1, there is another great statement. At verse 15 of Colossians 1, the apostle Paul begins with a tremendous description of Christ:

“15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created

by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.”

The term, “firstborn” (Greek: “prototokos”, πρωτοτοκος) , *refers to Christ being the first resurrected from the dead, and also the image into which all of the Church is to be conformed.*

Romans 8:29,

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”

And Colossians 1:18,

“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.”)

Paul says in verse 16 of Colossians 1:

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him...”

Since all things were created by Him and for Him as this and other statements affirm, the term, “firstborn” cannot refer to a common type of “origin” in reference to Christ. To the contrary, we have in this passage a detailed statement on the co-creatorship of Christ. All things, visible and invisible, dynasties, governments, nations, spiritual forces, angels, scientific phenomenon, all were created by and for the Lord Jesus Christ.

Also, there is no escaping the fact that the only real purpose in life is that which serves the Lord Jesus Christ. Since the outcome of all pursuits in this life are engineered to glorify Christ and validate His teachings, there is no other purpose, cause, or reason worth living for other than that which is in accordance with the teachings of the Lord Jesus Christ!

Moreover, the only reason why we are presently alive according to the following verse in Colossians 1:17, is because,

“...by him all things **consist.**”

The Greek word for “consist”, is the word, “synistemi” (συνίστημι), which means that Christ is holding all matter/things together.

How valuable are our times of prayer! We are praying to the one who not only made all things, who represents and enacts the ultimate power in the universe, but who also is holding all things together!

When people overlook Christ, disregard Him, or despise Him, they don't realize what they are doing! Not only is He in control of every detail in our lives, but one day we will all stand before Him to give an account of our lives. Instead of reaching out for His help, many are presently incurring His punishment in the day of judgment.

There are other supportive verses in the New Testament on the co-creatorship of Christ:

1 Corinthians 8:6,

“But to us there is but one God, the Father of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”

Ephesians 3:9,

“...And to make all me see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ...”

Hebrews 1:2,

“...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...”

Hebrews 3:3,4,

“For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than

the house. 4 For every house is builded by some man, but he that built all things is God.”

Hebrews 2:10,

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”

Romans 11:36;

“For of him, and through him, and to him, are all things: to whom be glory forever, Amen.”

4. *“The Word of God”*

The Word is a Person

John 1:1:

“In the beginning was the Word, and the Word was with God, and the Word was God.”

The Greek word for, “Word“, in this passage is the word, “logos”.

(“λογος”, *a word, a thing uttered...* From, “λεγω”, “*to lay, to arrange, to gather; to say, ...to speak, make an address or speech...to say mentally.* “*The Analytical Greek Lexicon Revised 1978 Edition, Moulton, Zondervan*”)

Another Greek word commonly used for speech in the New Testament and Septuagint* is the word, “Rhema”.

(“ρημα”, “*that which is spoken; declaration, saying, speech, a command, mandate, direction; from “ρεω”, “to flow*”. “*The Analytical Greek Lexicon Revised 1978 Edition, Moulton, Zondervan*”)

Both “rhema” and “lego/logos”, are used in the Septuagint* to translate the Old Testament Hebrew word, “Dabar”.

(דבר = “speech, word, speaking, thing saying, utterance”
Used 1439 times in the OT).

(*The “Septuagint” also known as, The “70” or “LXX”, in recognition of the 70 or so translators who transcribed it, is a Greek translation of the Old Testament)

And John makes an amazing statement in verse 1,

“...and the Word was with God...”

and also in verse 2,

“The same was in the beginning with God.”

The preposition “with”, means, “face to face”.

“...the preposition “with” or “meta” in the Greek, implies not merely existence alongside of, but personal intercourse. It means more than, “meta” or, “para”, and is regularly employed in expressing the presence of one person with another. See Matthew 13:56, and Mark 6:3,”
“the literal idea comes out as well, ‘face to face with God...face to face conversing’ is what is meant”

“A Grammar of the Greek New Testament in the Light of Historical Research” A.T. Robertson).

In addition to the “ Living Word”, existing with, and conversing with God, John then says,

“...and the Word was God.”

In the Greek language of the New Testament:

“καί λογος ην θεός”

“‘θεός’ is the usual LXX (Septuagint) equivalent for ‘El and Elohim...’” *“Theological Dictionary of The New Testament,” Eerdmans*

These statements by the apostle John, though so simple, were so revolutionary in his day, and beyond the imagination of man. These words, so contrary to the Jewish nation, could only have been given by the Holy Spirit.

Again, In verse 14 of chapter 1, John identifies Jesus Christ as the, “Word”, or “ Logos” of God.

“And the **Word was made flesh**, and dwelt among us, (and we beheld his glory, the glory as of the only begotton of the Father,) full of grace and truth.”

The “Dabar,” “Rehma,” and “Lego/Logos of God”, is the Second Person of the Trinity, Jesus Christ.

In understanding that the “Word of God” is God’s Word, which is from God, in God, with God, and is God (The Word is God/God is the Word), is God’s decrees, God’s will for our lives, God’s commands, and is used of God to convict people, save people, direct people, encourage people, heal and help people, then the “person” called the “Word of God” is much easier to identify in Scripture. This also provides a more vivid picture of who the apostle John is presenting in his epilogue.

5. The Logos in the Old Testament

Is there Proof of a Living Word?

The, “Word of God”, or the “Word of the Lord” communicated with various individuals in the Old Testament.

The “Word of God” first appears to Abraham in Genesis 15:1,

“After these things, the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.”

And again in Genesis 15:4,

“And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.” *

As we can see, the “Word of God” communicated the will, and promises of God to Abraham. Also, in this passage, Abraham speaks with Jehovah Himself! (דבר יהוה, “*Word of Jehovah*”).

(Note John 8:56, “Abraham rejoiced to see my day...”)

At times, the “Word” or “Dabar” of God is a term in the Old Testament that refers to the written word of God.

Deuteronomy 4:13,

“And he declared unto you his covenant, which he commanded you to perform, **even ten commandments; and he wrote them** upon two tables of stone.”

However, there are times when it is clear that the “Word of God” was more than words engraved on stone or tablets.

1 Samuel 3:21,

“And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by **the word of the LORD.**”

In this passage, the “Word of the Lord” was a means by which God revealed Himself to Samuel, and afterward, the Word of the Lord continued to visit and speak to him.

1 Samuel 15:10,

“Then came **the word of the LORD** unto Samuel, saying...”

This happened numerous times to other prophets in the Old Testament:

2 Samuel 7:4,

“And it came to pass that night, that **the word of the LORD** came unto Nathan saying...”

2 Samuel 24:11,

“For when David was up on the morning, **the word of the LORD** came unto the prophet Gad, David’s seer, saying...”

1 Kings 6:11,

“And **the word of the LORD** came to Solomon saying...”

1 Kings 12:22,

“But **the word of God** came unto Shemaiah, the man of God saying...”

Jeremiah 1:4,

“Then **the word of the LORD** came unto me saying...”

Again, the “Word of the Lord” visited and spoke to the prophets in the Old Testament. In the case of Jeremiah, the “Word of God” held a very revealing conversation with him. In Jeremiah 1:5, the “Word of the Lord” came to him and said,

“Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. 6 The said I, **Ah Lord GOD**: behold, I cannot speak: for I am a child. 7 But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, **and whatsoever I command thee thou shalt speak.**”

In this verse 6, Jeremiah talks to the “Word of God,” calling Him, “Lord GOD” or “Adonay Jehovah” (אדני “*my Lord*”, and, יהוה “*The Existing One*”), and Jehovah continues talking with Jeremiah telling him that he was chosen by God before he was born.

In verses 9 and 10 of Jeremiah 1, God tells Jeremiah that he has been given power because God had put His words in Jeremiah's mouth.

“9 Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, **I have put my words in thy mouth.**

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.”

Because Jeremiah had been given the Word of God, he was a tool to be used in the pronouncing of God's decrees. These types of dialogues between God's prophets and the Word of the Lord continues throughout all of the Old Testament, and also into parts of the New Testament.

2. there is a close relationship between the living “Word of God,” and the written “Word of God”.

In Daniel 9:2, it says,

“...I Daniel understood by books that number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.”

Daniel read the prophecy of Jeremiah from the “Word of the Lord”, and the prophecy was just as relevant in its printed form as it was when the Word Himself communed with Jeremiah.

Although some of the commands and decrees in the Old Testament may no longer be in effect (like the prophecy of the 70 year captivity of Israel, the laws in the Pentateuch, etc.), yet many of the truths and principles about God are as relevant today as they were back then.

In Jeremiah 22:29, the prophet pleads with the world saying,

“O earth, earth, earth, hear the word of the Lord.”

Also, the Word of God was at times inwardly overpowering.

Jeremiah 20:9,

“Then I said, I will not make mention of him, nor speak any more in his name. **But his word was in mine heart as a burning fire shut up in my bones**, and I was weary with forbearing, and I could not stay.”

Jeremiah reached a point in his frustration with the Jewish nation of his day where he no longer wanted to speak the words of the Lord. But as he says in this passage,

“I was weary with forbearing, and I could not stay.”

Also, Amos 3:8,

“...the Lord God hath spoken, who can but prophesy?”

And the Word of God has always had control over the earth.

In Isaiah 45:23, The Lord swears to the success of His Word.

“I have sworn by myself, **the word is gone out of my mouth in righteousness, and shall not return**, That unto me every knee shall bow, every tongue shall swear.”

(Compare with Hebrews 6:13, and Philippians 2:9-11)

Also, Isaiah 55:10,11,

“For as the rain cometh down, and the snow from heaven, and returneth not thither, buyt watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: 11 **So shall my word be that goeth forth out of my mouth:** it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

In the New Testament, It is Jesus who commands with His Word events on earth. Matthew 8:16,

“...they brought unto him many that were possessed with devils: and **he cast out the spirits with *his* word**, and healed all that were sick...”

(See also Luke 7:7ff; 8:24-27)

There are approximately 90 references to the “Word of God” in the book of Jeremiah, 60 In the book of Ezekiel, 25 In the book of Isaiah, and over 50 In the book of Psalms. In the Old Testament, there are over 500 references to the “Word of God.”

In the Old Testament, the Word of God was alive, all powerful (*Heb.4:12*), and directly associated with Jehovah

Himself! As we have seen, the prophets speaking to the, “Word of God,” were speaking directly to “Jehovah”.

6. *The Logos in the New Testament*

Does the Living Word Continue?

The last writings of the Old Testament are believed to be around 400* years prior to the coming of Christ, and as God prepares the Jewish nation for the coming of His Son the silence is finally broken.

*(See Appendix A, *[“When Was Each Book of the Bible Written” Bible Gateway Blog](#))*

Mary, the mother of Christ, Joseph, Mary’s husband, Zacharias, the father of John the Baptist, and John the baptist himself (also, Anna, Simeon, the wise men, and the shepherds), all received the prophetic Word of God regarding the birth of Christ.

Although the Word was delivered in some cases by the angel Gabriel, the authority of the Word was still

comparable to that in the Old Testament (Heb.2:2,3).
Zacharias, in fact, is disciplined for his unbelief.

Luke 1:19,20,

“And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. 20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.”

But most importantly, in the case of John the Baptist, after so many years of silence, the Word of God begins to emerge and prophesy again to the nation of Israel:

Luke 3:2,

“...the word of God came unto John the son of Zacharias in the wilderness.”

This fresh new preaching of God’s Word is recorded in Matthew 3:1,

“And in those days cometh John the Baptist, preaching in the wilderness of Judea, 2 saying, Repent ye; for the kingdom of heaven is at hand. 3 For this is he that was spoken of by Isaiah the prophet,

saying, The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight.”

Also, Mark 1:4,

“John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.”

And Luke 3:3,

“And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins...”

The first message from the Word of God to the nation of Israel in over 400 years was a call to be baptized in water to signal their deep repentance and commitment to God because 1. The kingdom of God was at hand, and 2. The Lord Himself was coming.

All three accounts in Matthew, Mark, and Luke quote Isaiah 40:3-5.

“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. 4 Every valley shall be exalted, and every mountain and hill shall be

made low: and the crooked shall be made straight, and the rough places plain: 5 **And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.**”

In Isaiah 40:3, it says in the Hebrew, “*Prepare ye the way of the LORD* (“Jehovah”), *make straight in the desert a highway for our God* (“Elohim”), revealing the identity of the “Logos.”

(More detail on the ministry of John the Baptist is found in Matthew 3:4ff, Mark 1:7ff, Luke 3:6ff, and John 1:29ff)

7. The Logos in the Teachings of Jesus

The Development of the “Logos”

Around the time of John’s imprisonment, Jesus began His ministry preaching a message similar to John the Baptist.

Matthew 4:17,

“From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.”

(Side Note: The Baptism of Jesus)

On a side note, in Matthew 3:14,15, our Lord requested John to baptise Him, to which John at first refused.

“But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?”

However, Jesus insisted saying that His baptism was to,

“...fulfil all righteousness.”

Jesus, as the “Word of God,” appointed John’s ministry. The request of Jesus for John to baptise Him was to validate John’s ministry, and to live a life of complete and perfect obedience to God. Our Lord had nothing to repent of being without any sin of His own.

After our Lord's temptation in the wilderness (Matthew 4, Luke 4), He begins to assemble His team (the apostles) who will be used at a later date for the collection and distribution of His teachings.

From the beginning of our Lord's personal ministry on earth, His teaching was labeled as "the Gospel"

(Greek: "εὐαγγελίζω" meaning, "*good tidings*").

Matthew 4:23,

"And Jesus went about all Galilee, teaching in their synagogues, and **preaching the gospel of the kingdom**, and healing all manner of sickness and all manner of disease among the people."

The first mention of "God's Word" in the teaching of Jesus is in Luke 4:4, and also Matthew 4:4,

"Man shall not live by bread alone but **by every word that proceedeth out of the mouth of God.**"

In Matthew 7, Jesus gives a series of teachings:

Verses 1,2; Judge not.

Verses 3,5; Cast the beam out of your own eye, before complaining about the mote in your brother's eye.

Verse 6; Do not give that which is holy to dogs.

Verses 7,8; Ask, seek and knock for answered prayer.

Verses 9-11, Our heavenly Father is good.

Verse 12; The golden rule.

Verses 13,14; Enter in at the narrow gate.

Verses 15-20; Beware of false teachers.

Verses 21-23, Not everyone who calls on the name of Christ will enter heaven.

In verse 24, of Matthew 7, our Lord gives an illustration of summation saying,

“Therefore whosoever heareth **these sayings of mine**, and doeth them,
I will liken him unto a wise man, which built his house upon a
rock...”

The phrase, “whosoever heareth **these sayings of mine**”, is expressed in the Greek:

“πᾶξ ὅστις ἀκούω τούτους λόγος μου”
whosoever heareth these sayings of mine...

Note: the Greek word, “Logos” is standing in representation for all of our Lord’s teaching in this passage. The same is true in verses 26, and 28.

In Matthew 7:28 it says,

“...when Jesus had ended these sayings...”
ὅτε Ἰησοῦς συντελέω τούτους λόγος
when Jesus had ended these sayings

(Also, Matthew 19:1, 26:1. More on the summation of Biblical teachings: Romans 13:9; 2 Peter 3:5,7; John 10:35; Mark 7:13, Matthew 15:6, Galatians 5:14))

Look at John 14:24,

“He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.”

(Greek: “τηρέω οὐ μου λογος”)
keepeth not my sayings

(See also Appendix B)

As stated, the teachings of our Lord will later be written out and compiled with the teachings of the apostles into a single work that will be known throughout all ages as, “The Gospel”, and also, “The Word of God”.

Also note, our Lord calls His words, “my sayings”. We also see this ownership/identity expressed in the phrase, “Word of God,” and “Word of the Lord.” God not only expresses and takes ownership of His Word, but is also “jealous” for His Word. Man is not to add or take away from His Words (Deuteronomy 4:2, Revelation 22:18).

A New Meaning added to the Term, “Logos”

As a result of the above, in the New Testament, we have a new and dominant facet of meaning attached to the “Logos”, or “Word of God”, and that is, the “Sayings” or “Teachings” of Jesus. Although Jesus as the, “Elohim” and “His Teachings” were in existence from eternity, yet He Himself and His teachings were not revealed until His coming into the world. He is the “Teacher,” “Teachings”, “Gospel” and “Word”/”Logos” of the New Testament.

8. A “New” Operation of the Logos

Preparing for Evangelism

The Celebration of Evangelism in the Feast of Tabernacles

“As soon as the wine and the water were being poured out, the Temple music began, and the ‘Hallel’ (Psa 113-118) was sung in the manner previously prescribed, and to the accompaniment of flutes, except on the Sabbath and on the first day of the feast, when flute-playing was not allowed, on account of the sanctity of the days. When the choir came to these words (Psa 118: 1), ‘O give thanks to the Lord,’ and again when they sang (Psa 118: 25), ‘O work then now salvation, Jehovah’; and once more at the close (Psa 118: 29), ‘O give thanks unto the Lord,’ all the worshippers shook their lulavs towards the altar. When, therefore, the multitudes from Jerusalem, on meeting Jesus, ‘cut down branches from the trees, and strewed them in the way, and . . . cried, saying, O then, work now salvation to the Son of David!’ (Matt 21: 8, 9; John 12: 12, 13) they applied, in reference to Christ, what was

regarded as one of the chief ceremonies of the Feast of Tabernacles, praying that God would now from 'the highest' heavens manifest and send that salvation in connection with the Son of David, which was symbolised by the pouring out of water. For though that ceremony was considered by the Rabbis as bearing a subordinate reference to the dispensation of the rain, the annual fall of which they imagined was determined by God at that feast, its main and real application was to the future outpouring of the Holy Spirit, as predicted—probably in allusion to this very rite—by Isaiah the prophet (Isa 12: 3). Thus the Talmud says distinctly: 'Why is the name of it called, The drawing out of water? Because of the pouring out of the Holy Spirit, according to what is said: "With joy shall ye draw water out of the wells of salvation."' Hence, also, the feast and the peculiar joyousness of it are alike designated as those of 'the drawing out of water'; for, according to the same Rabbinical authorities, the Holy Spirit dwells in many only through joy. A similar symbolism was expressed by another ceremony which took place at the close, not of the daily, but of the festive sacrifices. On every one of the seven days the priests formed in procession, and made the circuit of the altar, singing: 'O then, now work salvation, Jehovah! O Jehovah, give prosperity!' (Psa 118: 25). But on the seventh, 'that great day of the feast,' they made the circuit of the altar seven times, remembering how the walls of Jericho had fallen in similar circumstances, and anticipating how, by

the direct interposition of God, the walls of heathenism would fall before Jehovah, and the land lie open for His people to go in and possess it. We can now in some measure realise the event recorded in John 7: 37. “

(“The Temple, It’s Ministry and Service”, Edershime)

New Testament evangelism was not only new to the nation of Israel, but also contrary, even though in some ways it was present in their culture. In the New Testament, we see a new evangelistic function developing in the ministry of the Word.

Our Lord, In the parable of the sower, said that the seed in the parable is the “Word of God”.

Luke 8:11,

“Now the parable is this: **The seed is the word of God.**”

Definition of Seed, **“...the fertilized ripened ovule of a flowering plant containing an embryo and capable normally of germination to produce a new plant.”**

(Merriam-Webster)

In this parable, our Lord presents the “Word of God” as “*life bearing*” seed. The Word of God somehow has life in it, and has the ability to give life. It is somehow or in some way, “embryonic” of God, and is inherently infused with Jesus Christ Himself. It can germinate, create, activate in a vacuum, the spiritual life, the true life promised in the Gospel of Christ regardless of any exterior circumstances.

James 1:21,

“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.”

ἐμφυτος λόγος
engrafted word

(“ἐμφυτος”, “to implant”, “inborn”, “implanted by others”)

Moreover, it is not just any type of life that is inherent in the Word of God, but it is the seed/life of “Elohim/Jehovah” Himself, and It’s beneficiaries are called, “the offspring” of Jehovah.

Isaiah 44:3,

“For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring..”

Also in the parable of the sower, our Lord identifies the various problems that prevent the reception or growth of His seed in a person’s life.

According to the parable, the first problem is Satan:

Mt. 13:19,

“... then cometh the wicked one, and catcheth away that which was sown in his heart.”

The second problem is a lack of commitment:

Mt. 13:20,21,

“But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.”

The third problem is materialism:

Mt. 13:22,

“He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.”

When the Word of God is received as instructed - with a proper respect, and with patience (*Luke 8:15, 21:19*) in accordance with the teaching of our Lord - it brings Spiritual life to the reader/hearer.

1 Thessalonians 1:2-6,

“2 We give thanks to God always for you all, making mention of you in our prayers; 3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and Father; 4 Knowing, brethren beloved, your election of God. 5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. 6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost...”

To the “elect” of God, the Word of God comes with the power of the Holy Spirit, and that power is manifested in

their reverence of, submission to, efforts of obedience in, as well as their delight in God and in His Word.

In the New Testament,

1. the Word of God is given new meaning in the New Testament as it now represents all the teachings of our Lord (later it will include the teaching of the apostles).
2. It also has the ability to give spiritual life, and give entrance into the Kingdom of God.

As a result, the Word of God is the primary means of evangelism - it is the “means” by which the Kingdom of God will spread on earth.

Matthew 13:23,

“But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.”

Romans 10:13-17,

“13 For whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 17 So then faith cometh by hearing, and hearing by the word of God.”

9. The Logos and the Holy Spirit

Evangelism in Action

Jesus said in John 6:63,

“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”

ῥῆμα ὅς ἐγὼ λαλέω ὑμῖν ἐστὶ πνεῦμα καὶ ἐστὶ ζωὴ
the words that I speak to you they are spirit and they are life

The union of the Logos/Word of God and the Holy Spirit has always been and will always be inseparable, being the second and third members of the Godhead/Elohim/Trinity. The Holy Spirit brings the Word, and always acts in accordance with the Word, and their work together is seen repeatedly in the Old and New Testaments.

There are a number of occasions in the Old Testament when the Spirit of the Lord descended on people causing them to prophesy (1 Sam.10:6,10; 11:6; 19:20, 23). In 2 Sam.23:2, it says,

“The Spirit of the Lord spake by me, and his word was in my tongue.”

In reference to Christ, Isaiah 11:2 makes this prophetic statement:

“And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.”

In fulfillment of Isaiah 11:2, all four gospels (Mt.3:16, Mk.1:10,Lk.3:22, Jn.1:32) share the account of the Holy

Spirit descending like a dove upon our Lord after His baptism.

Matthew 3:16,

“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him...”

It also says of Christ in John 3:34:

“For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.”

In the New Testament, the Holy Spirit and the Logos/Christ do an amazing work together in the building of the Church.

1. Christ, after His ministry on earth and death on the cross, sends with great force, the Holy Spirit to earth (John 14:26; 15:26; 16:7).

2. The Holy Spirit, when He comes, gives great power to prophesy (“*share the testimony of Christ*”, Acts 2).

3. The Holy Spirit brings to remembrance the teachings of Christ to the apostles (John 14:26)

4. The Holy Spirit gives additional teaching to the apostles, reveals mysteries, and enables them to write the letters and testimonies for the New Testament (John 16:12,13; Ephesians 3:3-12; 2 Peter 1:20,21).

5. The Holy Spirit empowers the local preaching and teaching of the apostles, and enables them to do various miracles to confirm the truth of testimony (Acts 2:4; 4:8,31; 5:15).

6. The Holy Spirit directs the apostles in the spread of the Word, and in the administration of the Church (Acts 13:2,4;15:28;16:6;20:28)

7. The Holy Spirit gathers the hearers of the Word, and impresses the truth of it on their hearts. (Acts 2:37; 9:17,31;10:44, 45;19:2,6).

The “conviction” or “application” of the Word of God on our hearts/minds by the work of the Holy Spirit is what causes hearers to respond, their lives to change, and the Church to grow.

10. The Indwelling of the Logos and the Holy Spirit

Evangelism in the Heart

Another new and amazing work of the Holy Spirit, and the Word of God in the New Testament, is their “dwelling”

together with and in an individual who has committed his or her life to Christ. Without the work of the Holy Spirit in this area, there could be no favorable response to God's Word.

This great and powerful work of the Holy Spirit is described in a passage in the Old Testament. In Ezekiel chapter 36, beginning at verse 24, God says,

“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. 25 Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28 And ye shall swell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.”

It is the Holy Spirit working in conjunction with the Word of God that gives a person a new heart, a new spirit, and thereby also giving a new spiritual life.

This great work of the Word and the Holy Spirit is expressed vividly in the New Testament.

John 14:23,

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”

John 14:15-17:

“15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”

Our Lord referred to this phenomenon of the indwelling of the Holy Spirit and the Word of God in His use of the term, “abide”. (Greek: “μένω”, “*to remain*”).

John 15:5,

“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”

In John 15:7,

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”

Also,

John 5:38,

“And ye have not his word abiding in you...”

(In John 15:5, and 7, the presence of the Holy Spirit is regarded as the presence of Christ.)

In addition to the personal “indwelling” of the Holy Spirit working with the Word of God in the age of the New Testament, we also have the, “enlightenment” of the Holy Spirit as well. Look at this amazing statement by the Apostle Paul in Ephesians 1:15-23:

“15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 Cease not to give thanks for you, making mention of you in my prayers; 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all

principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head of the church, 23 Which is his body, the fullness of him that filleth all in all.”

This is a tremendous statement! Not only do we have a knowledge that is given by the Holy Spirit that results in our receiving of it's benefits, but also a statement by the Holy Spirit of Christ being placed by God the Father at His own right hand. The result of this placement puts Christ not only “above”, but “Far above” anything in existence.

(“Far above all...”, Greek: “ὑπεράνω πάντων...”, same as Ephesians 4:10, “He that descended is the same also that ascended up far above all heavens, that he might fill all things.”)

11. The Reign of the Logos

What does the Bible say?

The “Word of God”, the great “Logos” of John chapter 1, is the Lord Jesus Christ, the second person of the trinity, and is also the “Living Word” and is the life “in and of” the Word” (Hebrews 4:12,13), which we have in Bibles today. And, He is described in Revelation 19:11-13,

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: **and his name is called The Word of God.**”

(ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ)
name of him the Word of God

See also the description the Apostle John gives in Revelation 1:13-15;

“And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. **14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;** 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.”

The Great Logos pictured here is the Lord Jesus Christ. In a foreshadowing of the day of judgment, He is also pictured in Daniel 7:9,

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.”

(See Matthew 25:32)

The reign of Christ will continue (as we know it today) all the way through the day of judgement. According to the Apostle Paul in 1 Corinthians 15:25,

“For he must reign, till he hath put all enemies under his feet.”

This passage is quoted by the Apostle Paul from Psalm 110:1,

“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.”

(Note: “LORD” “Jehovah”, said unto my Lord, “adown”. *It is evident that the “adown” mentioned here is the Lord Jesus Christ.*)

(See also Psalm 2:2ff, and its quote by the apostles in Acts 4:25)

And then, according to the Apostle Paul in 1 Corinthians 15:26,

“The last enemy that shall be destroyed is death.”

The reign of the “Great Logos”, the Lord Jesus Christ, will continue until death is destroyed. Then, the Apostle Paul says in the following verses,

“27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, **then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.**”

(Note: “subject”, Greek: “ὑπὸ τᾶσσω”, “A *military term meaning “to arrange” in a military fashion as in troop*

divisions. In non-military use, it is a “voluntary attitude of giving in, cooperating, assuming responsibility”. “TDNT Reference: 8:39,1156”)

When the Lord Jesus Christ has subdued all things, then the Son, the Lord Jesus Christ, will be subject to God the Father. Everything right now is under the “jurisdiction” of Christ. And even after the subjugation of the creation to our heavenly Father, there is still the application of these words in Matthew 24:35,

“Heaven and earth shall pass away, **but my words** shall not pass away.”

(“δέμ ου λόγος...”)
but my words