

John 1:1 - In a beginning which was not a beginning was the Word [ὁ λόγος (*ho lógos*)], and the Word was with God, and the Word was God. (EXT)

16. This is John's **Inspiration**. He was given this information under **Revelation** from the Holy Spirit. These two categories of Divine Didactics are the starting points for the doctrine of Bibliology.
17. "The Word" — ὁ λόγος — represents the thinking of God and refers to the communication of that information to the only species that can process language, the human race. This is **Revelation**.
18. Ὁ λόγος is said to have existed at "a beginning which was not a beginning." This "beginning" describes the starting point of man's existence but was not *the* beginning.
19. At *the* beginning point, where man's access to language and the ability to calculate incoming data occurred, ὁ λόγος already existed.
20. Communication must first contain thought thus making transfer of information possible. The One possessing these thoughts is God. This is His omniscience.
21. These thoughts were always with God and were God. This person with all this knowledge and the ability to communicate it is Jesus Christ.

1 Corinthians 2:16 - Who has known the mind of the Lord, that he will instruct Him? But we have the mind of Christ." (That is: ὁ λόγος.)

22. The term ὁ λόγος goes back to the writings of Philo and some believe the term was adopted by the Apostle John to describe the content of divine thought.
23. Philo, although an Alexandrian Jew, was influenced by Plato while at the same time sought to defend his literal interpretation of the Bible:

Philo Judaëus, also called Philo of Alexandria (b. 15–10 BC—d. AD 45–50), a Greek-speaking Jewish philosopher, the most important representative of Hellenistic Judaism. His writings provide the clearest view of this development of Judaism in the Diaspora.

Philo is critical both of those who took the Bible too literally and thus encountered theological difficulties, particularly anthropomorphisms (*i.e.*, describing God in terms of human characteristics), and those who went to excesses in their allegorical interpretation of the laws, with the resulting conclusion, anticipating Paul's antinomianism, that because the ceremonial laws were only a parable, they need no longer to be obeyed. (p. 385)

Philo reconciled his Jewish theology with Plato's theory of Ideas in an original way: he posited the Ideas as God's eternal thoughts. Philo saw the cosmos as a great chain of being presided over by the Logos, a term going back to pre-Socratic philosophy, which is the mediator between God and the world. Philo departed from Plato principally in using the term Logos for the Idea of Ideas and for the Ideas as a whole and in his statement that the Logos is the place of the intelligent world. In anticipation of Christian doctrine he called the Logos the first-begotten Son of God, the man of God, the image of God, and second to God.¹ (p. 386)

24. On this subject, Randolph Yeager comments:

In their struggle to determine the origin of evil Philo and his disciples concluded that matter is evil, since God is both immaterial and good. That God, in the Person of His Son, whom the Christians called Jesus, could be material, was rejected by Plato. The Logos (ὁ λόγος, John 1:1, 14) was a partaker of Deity and thus possessed His essence and must therefore be nonmaterial. ... when John wrote in verse 14 that ὁ λόγος σὰρξ ἐγένετο – “the Word became flesh” – he was committed to a view that neither Philo nor any of the Gnostics could accept. (p. 3)

John had been bishop of Ephesus in his later life, and in that Greek speaking city had enjoyed much contact with Greek culture and philosophy. Indeed, as pastor of the church at Ephesus, it was John's appointed task to present the historic Jesus to these Gnostics. Those who argue for the tenth decade of the first century as the date for John's gospel see significance in the fact that the Holy Spirit in His divine wisdom withheld this contribution to the New Testament literature, until Gnosticism had arisen in the latter part of the century to challenge the central fact and foundation stone of the Christian system.

John's writings confute the Gnostic contention that matter *qua*² matter is evil and therefore one cannot conclude that ὁ λόγος, Who is God cannot also become flesh.³ (pp. 3–4)

25. Philo was known as the Jewish Plato and his philosophical ideas were popular during the Incarnation of Jesus.

¹ “Philo” in *The New Encyclopaedia Britannica: Micropaedia*, (2010), 9:385, 386.

² *qua* ~ in the capacity of.

³ Randolph O. Yeager, *The Renaissance New Testament: John 1:1–4:54* (Woodbridge, Va.: Renaissance Press, 1979), 3–4.