

Logos/Dabar (The Word)

Understanding words requires us to know a little history behind those who use them. It is generally agreed by all that the language of the Tanakh (Old Testament) is written in Abri (Paleo) Hebrew with some portions written in Aramaic, full of concepts, phrases or fixed expressions that has a figurative, or sometimes literal meanings, and phrases that are viewed as Hebraic. Scriptural writers of the Tanakh (Old Testament) spoke, taught, and thought from this perspective. Until the time of the Brit HaDashah (Brit Chadashah), the New Testament, the Word of 'Alahym was everything that He had spoken. All scriptural thought was seen through the Hebrew language. But several hundred years before **OWYAZL** (Yahusha) would take on flesh, the world was already experiencing some dramatic changes in language and in culture.

The English word "Word" that we read in our Brit HaDashah (Brit Chadashah), New testament is translated in most occurrences from the Greek word logos. The 'o's are pronounced as the 'o' in log, not as in low. Its fundamental meaning is much the same as the Hebrew word dabar. It means thought, thing, something said, or utterance. This is the dictionary definition.

However, it's meaning in ordinary or familiar conversations in the centuries before and after **OWYAZL** (Yahusha)'s time was quite different. Among the religious Greeks of that time the logos was the "god of gods", the divine mind of the gods. He or it was the "supreme knowledge", also known as gnosis (knowledge of spiritual mysteries).

logos was right thought, right mind, right purpose, and right creed. In other words, the logos was right belief. Knowledge was salvation: say the right things and believe the right things. And so we have the very subtle shift from **OWYAZL** (Yahusha) being the "Instructions of Alahym that became flesh" to the divine "knowledge of the Aluah (god) of Alahym (gods)". Salvation became an intellectual pursuit, with structured creeds as it's evidence.

Dabar (Daw-baw) (Strong's H1697), that is used 1439 times in the the Hebrew Scriptures alone means "Word" or Strongs #:H1696 means "talk (Speak/Spoke)". Dabar occurs in various contexts in the Hebrew scripture. In the Hebrew scripture, dabar is sometimes used in reference to the "Divine Word", and in an active sense as a "word event", or prophetic words.

Its Greek equivalent is Logos (Strong's G3056), which is used 330 times in the Greek Scriptures. For the most part our modern translation and understanding of this expression is "Word" or maybe "Speech" but that idea is very far from a complete comprehension of what the Ruach (Spirit) is trying to express to us. It is of great importance the we begin to understand the nature of what **AYAZL** (Yahuah) is trying to reveal about this subject.

Logos (Λόγος) is from the root λεγω (leg'-o), denoting speech in progress, I say, I speak; I mean, mention, tell, I call, to name, I tell, I command. Hence λόγος is, (1st) first of all, a collecting or collection both of things in the mind, and of words by which they are expressed. It therefore signifies both the outward form by which the inward thought is expressed, and the inward thought itself.

Lets start by looking at a Scripture where we can see “dabar” used twice, and in (2) two different ways, in the same sentence.

“After these events (H1697) the Word (H1697) of אַיָּהוָה (Yahuah) came unto Abram in a vision, saying, Fear not, Abram: I am your shield, and your exceeding great reward.” **Bereshith/Genesis 15:1**

Dabar is translated as “events”, in the KJV as “things” and then immediately is rendered again as “Word”. Just from this one Scripture, it begins to become clearer that this word is not simply something that is spoken from someone’s mouth, but is connected to events that are taking place around us. So right from the start Dabar goes from being passive and inactive to lively and dynamic. It is not just spoken or written words, but it is what is taking place around us at the same time. Lets clarify this a little more with another Scripture.

“Is anything (H1697) too hard for אַיָּהוָה (Yahuah)? At the time appointed I will return unto you, according to the time of life, and Sarah shall have a son.”

Bereshith/Genesis 18:14

Once again, Dabar is used but it is not spoken or written words, instead it is energetic and on the move, it is a job being carried out, a “thing” being completed.

Dabar is an act, something that is being done. You may have heard the saying in times past, “A man is only as good as his word.” What this saying means is that if what a man said does not line up with what a man did in his actions then his word was no good.

We see Dabar being translated 51 times in the KJV as the word “act” or “acts”. It is used to describe what a person is or what they have done, as in “And, behold, the acts (H1697) of Asa, (1st) first and last...” This is the way we can know a person, not only by what the person has spoken but by their actions, and are those actions in unity with the words that the person has spoken? If the (2) two agree, then the word is good. We see dabar used in this manner in the following Scripture.

“And she said to the sovereign, ‘It was a true report (H1697) that I heard in mine own land of your acts (H1697) and of your wisdom.’” **Melakim 1/1 Kings 10:6**

The Queen of Sheba had just finished a tour of the city and country and saw all that Shaluah (Salomon) had done and built, the ways of the people and the servants of the kingdom. The Scriptures record these things as the Dabar of Shaluah (Salomon).

One might conclude that this idea of the word being an action or an expression of what one is, would be lost if a translation is made from one language to another. However, this does not seem to be the case when the Hebrew and Greek scriptures are examined. The same idea is conveyed in each language.

In the Greek the counterpart to Dabar is Logos, and the (1st) first time it is listed is not about the spoken or written word but about actions.

“But I say unto you, That whosoever shall put away his wife, saving for the cause (G3056) of fornication, causes her to commit adultery: and whosoever shall marry her that is divorced commits adultery.” **MattithYAHU/Matthew 5:32**

Just as dabar is defined as an action as well as the spoken or written word, so also

is logos defined in the same way. The Scriptures reveal these words used to define what someone is. We are one with our dabar or logos, whether for good or evil we can never escape the nature of this idea. The parables of **OWYאָל** (Yahusha) HaMashach enforce this concept, and in (1) one sentence conveys that dabar is indeed a tangible manifestation of what something is, instead of an abstract theoretical idea that can't be touched.

“The sower sows the word. (G3056) ”**Marqos/Mark 4:14**

Marqos/Matthew 8:16 displays the Word in action as we see it manifested by casting out unwanted Spirits from those that have been oppressed by them. The word doesn't do anything as long as it remains alone in the spoken or written form. Only when it becomes active and alive, because of trust in **אָיָאָל** (Yahuah) it finally becomes the completed form of Dabar. This is what is understood as authority; words in unity with the actions of the one who speaks them.

The Word begins as a seed that then grows into the plant that is contained inside the seed. If the seed is good, then the plant will also be good. There is a mystery uncovered in the seed principle; you can't really tell what kind of seed something is just by looking at it. The true nature of what it is can only be seen once the seed is manifested into the fully grown plant. In this is understood the mystery of Alahym towards us. How can we know an Alahym that cannot be seen or touched?

The answer is not complicated, you know Him in the same way you know me. We are known by what we do. You know who you call if you are in need, maybe a brother or friend, mother or father, there is someone you call on when you are hurting or afraid. You call them because their actions have demonstrated that they are on your side and will help you. Their dabar (Word) has proven helpful to you in times of need. So once again the question remains, what informs us of Alahym's dabar (Word) towards us?

In the Beginning was the Word

“In the beginning was the Word (Dabar/Logos), and the Word (Dabar/Logos) was with Aluah/ **אָיָאָל** (Yahuah) (God), and the Word (Dabar/Logos) was Alahym/ **OWYאָל** (Yahusha) (god). He was in the beginning with Aluah (God). All came to be through Him, and without Him not even one came to be that came to be.” All things were made through him, and without him was not any thing made that was made.

Yahanan/John 1:1-3

John uses the Greek word logos to describe **OWYאָל** (Yahusha) "in the beginning," or before creation and time began. Logos means Word, but specifically it means the spoken word or a statement. **OWYאָל** (Yahusha) is **אָיָאָל** (Yahuah)'s spoken word, according to John.

John then explains that the Word (**OWYאָל** (Yahusha) was "with" **אָיָאָל** (Yahuah) and "was" Alahym (god). This statement yields (2) two important conclusions regarding **OWYאָל** (Yahusha): **OWYאָל** (Yahusha)'s existence is somehow distinct from **אָיָאָל** (Yahuah) the Father. Verse 3, John says that it was the Word (Dabar/Logos) of **אָיָאָל** (Yahuah), which is **OWYאָל** (Yahusha) that created all things. From this statement, we begin to see why **OWYאָל** (Yahusha) is called the "Word" by John. Consider these facts we learn from John's Gospel and elsewhere in Scripture:

“And the Word (Dabar/Logos) became flesh and dwelt among us, and we saw His esteem, esteem as the only brought-forth one of the Father, complete in favor and truth.” **Yahanan/John 1:14**

The Father manifested Himself through His only begotten Son; whatever proceeds from the heart of the Father is the Son. We cannot know the Father, we cannot see the Father, we cannot comprehend who or what He is, except by the manifestation of His DABAR, His WORD, His only SON. Any contact that we have with the Father comes by Him manifesting Himself through the presence of His Son. **OWYאז** (Yahusha) HaMashach is (1) One with the Father.”

“I and my FATHER are (1) ONE (Alike, in Agreement).” **Yahanan/John 10:30**

“**OWYאז** (Yahusha) said unto him, I am the Way (to the Father), the Truth (of the Father, his Torah), and the Life (of the Father). No man comes unto the Father except through Me. If you had known Me, you should have known My Father also, and from henceforth you know Him, and have seen Him.

OWYאז (Yahusha) is the (Physical) image of the invisible Aluah (God), the (1st) firstborn of all creation. **Colossians 1:15**

Philippos (Philip), said to Him, Master, show us the Father, and it is enough for us. **OWYאז** (Yahusha) said to him, Have I been with you so long and you still have not known Me, Philippos (Philip)? He who has seen Me has seen the Father, and how do you say, Show us the Father? Do you not believe that I am in the Father, and the Father in Me?

The Words (Dabar/Logos) that I speak to you I do not speak from Myself. But the Father that stays in Me does His Works. Believe Me that I am in the Father, and the Father in Me, otherwise believe Me for the very works' sake.” **Yahanan 14:6-11**

The divine wisdom manifest in the creation, government, and redemption of the world and often identified with the Messiah

The events of John's gospel is an important work within the Brit HaDashah (New Testament), because it provides perhaps the clearest statement of Who **OWYאז** (Yahusha) was in spiritual terms. John also seeks to explain, to a certain extent, the nature of **OWYאז** (Yahusha)'s existence and His role.

(1st) First, we know from scripture that **אָיָאז** (Yahuah) the Father is Ruach (Spirit) (**John 4:24**), meaning He doesn't exist in physical form. So, there is no physical substance to **אָיָאז** (Yahuah) the Father. The Creation cannot experience the Father as He truly is, since we are bound to a physical dimension, this is why we must worship him in Ruach (Spirit).

(2nd) Secondly, we know that **אָיָאז** (Yahuah)'s Ruach (Spirit) is likewise invisible (**John 3:6-8**). He can only be known by observing His work in the Creation.

On the other hand, **OWYאז** (Yahusha) is responsible for all physical matter. As John said, all things were made by and through **OWYאז** (Yahusha). Paul says the same thing in **Colossians 1:15-17**. He is the image of the invisible Alauh (God), the firstborn of all creation. **16** For by him all things were created, in the Shamyim (Heavens) and on Earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. **17** And he is

before all things, and in him all things hold together.

More over, Paul teaches in Colossians that **OWYAZL** (Yahusha) is the "image of the invisible Aluah (God)." **OWYAZL** (Yahusha) can be seen in a physical sense, because He is the One Who entered into the Creation and become a part of it.

Then Alahym (**OWYAZL** (Yahusha) (god) said, "Let us make man in our image, after our likeness. **Genesis 1:26**

Therefore, **OWYAZL** (Yahusha) is the One who is associated with Creation, both as its source and as an ambassador to that creation.

Next, consider how the Creation itself was established in **Genesis 1**. Genesis 1 teaches that the world was created by the spoken word of **AYAZL** (Yahuah) (note the repeating phrase in **Genesis 1**, "Then **AYAZL** (Yahuah) said..."). So when **AYAZL** (Yahuah) the Father determined to created the universe and everything in it, He "spoke" it into existence. But as John said in verse 3, **OWYAZL** (Yahusha) was the One who made all things, therefore we can say that **OWYAZL** (Yahusha) was **AYAZL** (Yahuah)'s Logos/Dabar, or **AYAZL** (Yahuah) spoken Word.

We can begin to understand this partnership (at least to some degree) by drawing an analogy to how our own thoughts and words reach into the physical world. When we desire to command something to happen in the world around us, we must (1st) first conceive the idea in our minds. No one can see our thoughts. They are invisible, yet they certainly exist. Without our thoughts, we could not purpose to do anything at all.

If our thoughts are to become visible in some way, they must move from the invisible realm of our mind and into the physical world. The progression from invisible to visible requires that we transfer our invisible thoughts into a spoken command. The brain communicates our thoughts to our mouth, where it becomes logos: spoken words.

Once the spoken word leaves our mouth, it enters the physical world and yields its intended effect. This simple analogy helps explain how **AYAZL** (Yahuah) the Father worked with **OWYAZL** (Yahusha) the Son (i.e., the Word) to establish Creation. Death and life are in the power of the tongue, and those who love it will eat its fruits.

Proverbs 18:21

This is John's meaning when he says that **OWYAZL** (Yahusha) is the Word (Logos). He meant that **OWYAZL** (Yahusha) is the physical manifestation of **AYAZL** (Yahuah) the Father, just as a spoken word is the physical manifestation of our inner thoughts. Until **AYAZL** (Yahuah) took action and created the universe through his spoken word (Logos), there was no physical reality to **AYAZL** (Yahuah)'s presence. But when **AYAZL** (Yahuah) "spoke", the Creation came into existence. Later, **OWYAZL** (Yahusha) arrived in Person to meet with His creation, and as **OWYAZL** (Yahusha) spoke His words to His disciples, He fulfilled the Father's purpose by providing a physical representation to His creation.

Hebrews 1:1 **AYAZL** (Yahuah/God), after He spoke long ago to the fathers in the prophets in many portions and in many ways, **2** in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.**3** And He is the radiance of His esteem (glory) and the exact representation of

His nature, and upholds all things by the word (rhéma means a thing spoken, a word or saying of any kind, as command, report, promise, a thing, matter, business) of His power...

OWYAZ (Yahusha) is the Word (Logos) because He was the means through which the Father AYAZ (Yahuah) brought all physical reality into existence and because He is the One Who represents the Father's invisible nature and character to his creation. Just as your spoken word is the physical manifestation of your thoughts and personality, OWYAZ (Yahusha) is the "Word" (Logos) of the invisible Aluah AYAZ (Yahuah/God) to His creation.

Logos is a word that embodies a conception or idea. See, for instance, **Matthew 22:46; 1 Corinthians 14:9, 19**. Hence it signifies a saying, of Aluah (God), or of man (**Matthew 19:21, 22; Mark 5:35, 36**): a decree, a precept (**Romans 9:28; Mark 7:13**). The (10) ten commandments are called in the Septuagint, οἱ δέκα λόγοι, "the (10) ten words" (**Exodus 34:28**), and hence the familiar term decalogue [dɛ'kalɔg]. It is further used of discourse: either of the act of speaking (**Acts 14:12**), of skill and practice in speaking (**Ephesians 6:19**), or of continuous speaking (**Luke 4:32, 36**). Also of doctrine (**Acts 18:15; 2 Timothy 4:15**), specifically the doctrine of salvation through OWYAZ (Yahusha) (**Matthew 13:20-23; Philippians 1:14**); of narrative, both the relation and the thing related (**Acts 1:1; John 21:23; Mark 1:45**); of matter under discussion, an affair, a case in Torah (law) (**Acts 15:6; 19:38**).

As signifying the inward thought, it denotes the faculty of thinking and reasoning (**Hebrews 4:12**); regard or consideration (**Acts 20:24**); reckoning, account (**Philippians 4:15, 17; Hebrews 4:13**); cause or reason (**Acts 10:29**).

He is clothed in a robe dipped in blood, and the name by which he is called is The Word (Logos) of AYAZ (Yahuah) **Revelation 19:13**

and it is recalled in the phrase Word of Life, and the Life was manifested (**1 John 1:1, 2**). Compare **Hebrews 4:12** For the word (Logos) of AYAZ (Yahuah) is living and active, sharper than any (2) two-edged sword, piercing to the division of soul and of Ruach (Spirit), of joints and of marrow, and discerning the thoughts and intentions of the heart.

The word here points directly to **Genesis 1**, where the act of creation is effected by AYAZ (Yahuah) speaking (compare **Psalms 33:6**). The idea of AYAZ (Yahuah), who is in his own nature hidden, revealing himself in creation, is the root of the Logos idea. This idea develops itself in the Tanakh (Old Testament) on (3) three lines:

The Word (Dabar) as embodying the divine will, is personified in Hebrew poetry. Consequently divine attributes are predicated of it as being the continuous revelation of AYAZ (Yahuah) in Torah (law) and prophecy (**Psalms 3:4; Isaiah 40:8; Psalms 119:105**). The Word is a healer in **Psalms. 107:20**; a messenger in **Psalms 147:15**; the agent of the divine decrees in **Isaiah 55:11** all of which point to or describe OWYAZ (Yahusha).

AYAZ (Yahuah) is the absolute Being. He calls "that which is:" "the One and the All." AYAZ (Yahuah) alone exists for himself, without multiplicity and without mixture. No name can properly be ascribed to Him: He simply is. Hence, in His nature, He is unknowable.

Outside of אַיָּהּ (Yahuah) there exists eternal matter, without form and void, and essentially evil; but the perfect Being could not come into direct contact with the senseless and corruptible; so that the world could not have been created by His direct agency. Hence the doctrine of a mediating principle between אַיָּהּ (Yahuah) and matter — the divine Reason, the Logos, in whom are comprised all the ideas of finite things, and who created the sensible world by causing these ideas to penetrate into matter.

The absolute Aluah (God) is surrounded by his powers (δυναμεις) as a king by his servants. These powers are, in Platonic language, ideas; in Hebrew, Machahym (Angels); but all are essentially one, and their unity, as they exist in אַיָּהּ (Yahuah), as they emanate from him, as they are disseminated in the world, is expressed by Logos. Hence the Logos appears under a (2) two fold aspect:

(1) As the immanent reason of אַיָּהּ (Yahuah), containing within itself the world-ideal, which, while not outwardly existing, is like the immanent reason in man. This is styled Λόγος ἐνδιάθετος, i.e., the Logos conceived and residing in the mind.

(2) As the outspoken word, proceeding from אַיָּהּ (Yahuah) and manifest in the world. This, when it was issued from אַיָּהּ (Yahuah) in creating the world, is the Λόγος προφορικός, i.e., the Logos uttered, even as in man the spoken word is the manifestation of thought.

וַיְהִי אֱלֹהִים (Yahusha) the Word appears like the Malach (Angel) of the Torah, (1st) First (5) Five books of scripture as the medium of the outward communication of אַיָּהּ (Yahuah) with men, and tends toward the recognition of a divine person subordinate to אַיָּהּ (Yahuah). Under the former aspect, the Logos is, really, (1) one with אַיָּהּ (Yahuah)'s hidden being: the latter comprehends all the workings and revelations of אַיָּהּ (Yahuah) in the world; affords from itself the ideas and energies by which the world was framed and is upheld; and, filling all things with divine light and life, rules them in wisdom, love, and righteousness.

It is the beginning of creation, not inaugurated, like אַיָּהּ (Yahuah), nor made, like the world; but the eldest son of the eternal Father; אַיָּהּ (Yahuah)'s image; the mediator between אַיָּהּ (Yahuah) and the world; the highest Malach (Angel); the (2nd) second of Alahym (God). John's Logos is a person, with a consciousness of personal distinction. In John the Messiah is the Logos himself, uniting himself with humanity, and clothing himself with a body in order to save the world.

John's Aluah (God), on the other hand, is personal, and a loving personality. He is a Father (1:18); His essence is love (**John 3:16; 1 John 4:8, 16**). He is in direct relation with the world which He desires to save, and the Logos is וַיְהִי אֱלֹהִים (Yahusha), manifest in the flesh.

As Logos has the double meaning of thought and speech, so וַיְהִי אֱלֹהִים (Yahusha) is related to אַיָּהּ (Yahuah) as the word to the idea, the word being not merely a name for the idea, but the idea itself expressed. The thought is the inward word.

The Logos of John is the real, personal Alahym (god) (1:1), the Word (Logos), who was originally before the creation with אַיָּהּ (Yahuah) (God), and was Alahym (god), one in essence and nature, yet personally distinct (**John :1, 18**); the revealer and interpreter of the hidden being of אַיָּהּ (Yahuah); the reflection and visible image of

אֱלֹהִים (Yahuah), and the organ of all His manifestations to the world. **Hebrews 1:3**. He made all things, proceeding personally from אֱלֹהִים (Yahuah) for the accomplishment of the act of creation (1:3), and became man in the person of **וְיָהוּשָׁע** (Yahusha) HaMashiach, accomplishing the redemption of the world.

Philippians 2:6.

"The title Word is most excellently given to our Messiah and Savior; for it expresses His nature in (1) one, more than in any others. Therefore John, when he names **וְיָהוּשָׁע** (Yahusha) (**1 John 5:7**), chooses rather to call Him Word (Logos) than Son; for word (Logos) is a phrase more communicable than son. Son has only reference to the Father that begot Him; but word (Logos) may refer to him that conceives it; to him that speaks it; to that which is spoken by אֱלֹהִים (Yahuah); to the voice that it is clad in; and to the effects it raises in him that hears it. So **וְיָהוּשָׁע** (Yahusha), as He is the Word (Logos), not only refers to His Father that begot Him, and from whom He comes forth, but to all the creatures that were made by Him; to the flesh that He took to clothe Him; and to the doctrine He brought and taught, and, which lives yet in the hearts of all them that obediently do hear it.

וְיָהוּשָׁע (Yahusha) it is that is this Word (Logos); and any other, prophet or preacher, he is but a voice (**Luke 3:4**). Word is an inward conception of the mind; and voice is but a sign of intention. John was but a sign, a voice; not worthy to untie the shoe-latchet of this Word (Logos). **וְיָהוּשָׁע** (Yahusha) is the inner conception 'in the bosom of His Father;' and that is properly the Word (Logos). And yet the Word is the intention uttered forth, as well as conceived within; for **וְיָהוּשָׁע** (Yahusha) was no less the Word in the womb of the Virgin, or in the cradle of the manger, or on the altar of the Tree, than he was in the beginning, 'in the bosom of his Father.' For as the intention departs not from the mind when the word is uttered, so **וְיָהוּשָׁע** (Yahusha), proceeding from the Father by eternal generation, and after here by birth, remains still in Him and with Him in essence; as the intention, which is conceived and born in the mind, remains still with it and in it, though the word be spoken. He is therefore rightly called the Word (Logo), both by His coming from, and yet remaining still in, the Father."

The creative function is naturally connected with the fact of the eternal existence of the Logos in אֱלֹהִים (Yahuah). He who could say to אֱלֹהִים (Yahuah): "You did love me before the creation of the world," certainly did not remain a stranger to the act by which אֱלֹהִים (Yahuah) brought the world out of nothing. How is it possible not to apply here the words of **5:17**: "As the Father...I also work," and **5:19, 20**: "The Father shows the Son all that he does..." and: "Whatsoever things the Father does, these does the Son in like manner.

Now (3) three lines in that sacred book converge towards the notion of an intermediate being between אֱלֹהִים (Yahuah) and the world.

1. The appearances of the Malach (Angel) of אֱלֹהִים (Yahuah), of that messenger of אֱלֹהִים (Yahuah), who acts as His agent in the sensible world, and who sometimes is distinguished from אֱלֹהִים (Yahuah), sometimes is identified with Him; **Genesis 16:7-13**; again, **Genesis 32:28** with **Hosea 12:4-5**. אֱלֹהִים (Yahuah) says of this mysterious being, **Exodus 23:21**: "My name (my manifested essence) is in him." According to the Tanakh (Old Testament) (**Zechariah 12:10**, and **Malachi 3:1**), this divine personage, after having been the agent of all the visible manifestations to

humankind of **אֱלֹהִים** (Yahuah), is to consummate His office of mediator by fulfilling here on earth the function of Messiah.

2. The description of Wisdom, **Proverbs 8:22-31**; undoubtedly this representation of Wisdom in Proverbs appears to be only a poetic personification, while the Malach (Angel) of **אֱלֹהִים** (Yahuah) is presented as a real personality.

3. The active part ascribed to the Word of **אֱלֹהִים** (Yahuah). This part begins with the creation and continues in the prophetic revelations; **Psalms. 107:20; 147:15**, and **Isaiah 55:11**, where the works accomplished by this divine messenger are described.

In the events of **John 1:1-14** Here the Logos is an eternal divine Person, through whom in the beginning everything was made, and he is identified with the eternal Son of **אֱלֹהִים** (Yahuah). The word logos meant both "Word" and the thought or reason which is expressed in words.

Hebrew thinkers reached a very similar conception of the divine 'Wisdom,' **Proverbs 8**, especially verses **22-31**, where the personification of Wisdom is more than merely a literary device. Later, Hebrew thinkers writing in Greek combined the (2) two conceptions, using by preference the term logos.

Paul calls **אֱלֹהִים** (Yahusha) 'the wisdom of **אֱלֹהִים** (Yahuah)' (**1 Corinthians 1:24; 1:30, Colossians 2:2.**) and 'the (1st) first-born of all creation,' in whom 'all things were created.' (**Colossians 1:15.**); it was therefore easy for John to take the further step of identifying him with the Logos of contemporary Greek and Hebrew thought.

And the Word (Logos) became flesh (Man) and dwelt among us, and we have seen his esteem (glory), esteem (glory) as of the only Son from the Father (**אֱלֹהִים** (Yahuah), full of Favour (grace) and truth (Torah). **John 1:14**

The Word (Dabar/Logos) is the display or expression of what one is. Only by one's actions and words can one be known by another. This is a wonderful and humbling thing to perceive. In order to continue into His Kingdom you and I must become united in the body of His Dabar. We must follow the Head of this Body and defer from our own Dabar and enter into His will. We were created to do His will and not our own.

אֱלֹהִים (Yahuah) has revealed himself to us by manifesting his Dabar (Word) in the Flesh (**אֱלֹהִים** (Yahusha). **אֱלֹהִים** (Yahusha) is the Way, not walking after ourselves and our will, but rather after the Will of our Father in the Shamyim.