

<h1>Rbd</h1>	<h1>Logos</h1>
<b>Transliteration: Dabar</b> (From Hebrew to English)	<b>Transliteration: Logos</b> (From Greek to English)
<b>Pronunciation: daw-baw'</b>	<b>Pronunciation: log'-os</b>
<b>Strong's: 01697</b>	<b>Strong's: 3056</b>
<b>Dabar</b> - a masculine noun, formed from root letters of the verb davar, "to speak," denoting "word" or "talk" in Hebrew; it can be translated many different ways, but it essentially means "word or speech", "command", "deed" or thing"; it can also mean "to promise" or "to command"	<b>Logos</b> - a masculine noun denoting "word" in Greek, uttered by a living voice and embodied in a concept or idea; while most literally translated to mean "written word", it is typically something that is declared which also means "decree", "mandate" or "order"

The translation generally used for Hebrew *dabar* and Greek *logos*, "word," connotes both spoken utterances and things or events in both the Old Testament and New Testament. Most simply put, the difference between these two terms from different languages can be summed up by saying that *dabar* is a word with stronger emphasis and authority. It is more of a command than *logos* which most often means a word in the form of a written declaration.

When the Hebrew term is used of spoken utterances, it can have a range of meanings, among them word, speech, command, promise. The common understanding of the Hebrew word depicts a "word" as spoken by a person - that is, a word considered as a combination of letters which communicates a concept. Moses uses *dabar* to refer to the "command" of the Lord to His people to love Him supremely, and keep all His commands (Deut 30:14-16). God gave Israel His "words" and by obeying them the Israelites would be choosing life, not death (Deut 30:15). The Word of God was powerful, it was as effective as an act of God. God makes sure that the events spoken by His word come to pass (Jer 1:12) and his dynamic prophetic "word" always accomplishes its goal.

The Ten Commandments spoken by God at Mount Sinai were actually described as "ten words" by Moses (Ex 20:1; Deut 4:13; 10:4; 34:28). The words were "covenant stipulations" of the Sinai Covenant, the guidelines for God's people in their relationship to Him and to one another. God's Words became the foundation for the entire personal and national life of His people. God spoke and things happened. When He spoke, the entire universe was created by His word (Gen 1:2). Israel's life and success lay in obeying His word (Deut 32:46-47) and all of the covenants of the Old Testament were formed by the words of God (Ex 24:8). The Old Testament writers used the word *dabar* regularly to mean the "deeds" and "acts" of God as well as His "words".

*Dabar* is sometimes used in reference to the "Divine Word", and in an active sense as a "word event", or prophetic words. The Old Testament concept of "word event" represented by *dabar* carries over to the New Testament where revelation can be seen as events explained by words. Hence in the New Testament the word *dabar* continues to be more than a mere sound, or a doctrine, but refers to people and actions, reaching its climax in the Incarnation of Jesus.

One of two terms in the Greek New Testament that is used for the term "word" is *logos*. *Logos* was used primarily to denote the "written word" or "total message." The second term, *rhema*, was generally used to denote the "spoken word" though the distinction between the two is not always easy to determine in many cases in the New Testament. The New Testament use of *logos* is consistent with the Old Testament usage. In the Gospel of Matthew, the primary emphasis is on the demand of obedience to the words of Jesus, which have authority to confer life to all who receive them (Matt 13:19-23; 24:35). Jesus' words establish the rules for the community (Matt 7:24, 26). Moreover, it is of utmost importance that those who hear Jesus' words also do them: "Not everyone who says, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven" (Matt 7:21). Matthew's usage reflects the Old Testament emphasis on covenantal obedience.

Jesus spoke "the word of God." He was "mighty in word" (Luke 24:19); He taught with authority (Mark 1:22, 27), exercising power over the sea, disease, demons and death (Matt 8:8, 13). His "word of the kingdom" is the living seed, which bears fruit for God when planted in the good soil of receptive hearts (Matt 13:19). The "word" that Christ gives to His disciples cleanses them and frees them (John 8:31; 12:48; 15:3; 17:14). The words of Christ combined with the word about Christ, constitute "the word of Christ." This is the "word", or the message, that the church preaches (Rom 10:8-9, 17).

In the opening verse of John's Gospel, he named the Son of God "the Word." As "the Word," the Son of God fully conveys and communicates God. *Logos* was used in two ways by the Greeks. "The word" might be thought of as remaining within a person, when it denoted his or her "thought or reason." Or it might refer to "the word" going forth from a person, when it denoted "the expression of his or her thought"—such as speech. As a philosophical term, the *logos* denoted the "principle of the universe," even the creative energy that generated the universe. In both the Jewish conception and the Greek, the *logos* was associated with the idea of beginnings—the world began through the origination and instrumentality of "the Word." This is seen in Gens 1:3 where the expression "God said" is used again and again.

John may have had these ideas about "the word" in mind, but most likely he originated a new term to identify the Son of God as the divine expression in human form (John 1:14). He is the image of the invisible God (Col 1:15), the express image of God's substance (Heb 1:3). In the Godhead, the Son not only reveals God, but also reveals the reality of God, which is a central theme throughout John's Gospel. John used a similar title in his first epistle: "the Word of life" (1 John 1:1-3). And in Rev 19:11-16, Jesus is presented as the King of kings and Lord of lords, who has a name on Him: "the Word of God."

"The Word's" first act was to work with God in creating the universe. His second great act was to come to human beings as the light of life. The essential nature of "the Word" is "life" and this life gives light to people who live in darkness. The divine life resided in "the Word," and He made it available to all who believe in Him.