

# The Concept of *Logos* from Heraclitus, Philo of Alexandria, and the Early Christianity of the First Century CE

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**Abstract:** Different luminaries have been widely used, and the implications and interpretations of the Greek term *logos* have been studied. Ancient Greek philosophy and Early Christian theology have tackled the relevance of *logos* in studying reality. The word *logos* means “word,” “reason,” “thought,” and “plan.” Some see *logos* as providence, nature, god, soul, and transcendent. In comparison, some point out *logos* as the connection between rational discourse and the rational structure of the universe. Hence, it can be viewed from a perspective in which the “word” has a power that contributes to the interplay of the cosmos. This idea also plays a significant role in the prologue of the Gospel of John as it is used to understand the pre-existence of Jesus and the principle of God as active in creation, cosmos, and divine plan of human salvation. This paper aims to expose the development of the Greek term “*logos*” from ancient Greek Philosophy to early Christianity. The concepts of Heraclitus, Philo of Alexandria, and the early Christian writings will be discussed.

**Keywords:** Ancient Greek Philosophy, Early Christianity, Heraclitus, Logos, John, Philo of Alexandria

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## Introduction

Different disciplines have tried to answer the question regarding the source of all things. Philosophy, theology, and science tried their best to determine the answer to the ultimate question of existence. Some philosophers attribute it to a Higher Being, such as the Prime Mover, Absolute Spirit, and Being.<sup>1</sup> Scientists attribute existence to theories such as the Big Bang, steady state, oscillating universe, and evolution theories. Furthermore, theologians state that God created all things. Metaphysical as it may seem, the question of the beginning of existence concerns different individuals and thinkers since it is inherent for humans to ask for one's beginnings. Hence, in this search for truth, one tries to unearth the source that will encapsulate all other sources – the Ultimate Source.

One of the concerns of ancient Greek philosophy is answering the metaphysical question of the beginning of existence. The Early Greek thought has focused on asking questions on reality that pertain to understanding it and the essence of the existence of beings.<sup>2</sup> Pre-Socratics have different Greek terminologies that try to answer the question of existence, such as *arche*, *doxa*, *phainomenon*, *techne*, *arete*, *physis*, and *logos*.<sup>3</sup> Out of these Greek terms, one of the most influential in post-Socratic Greek philosophy until the Hellenistic age is *logos*. With this, *logos* is used by different Greek and Hellenistic thinkers to provide a discussion or an answer to the question of existence.

With profound philosophical and metaphysical connotations, *logos* has a long history dating back to Heraclitus and the first century CE. Greek philosophers like Heraclitus, Plato, Aristotle, and Philo of Alexandria discuss *logos* and explain the term differently. Often credited as the pre-Socratic thinker who introduced the concept of *logos*, Heraclitus proposed that this idea goes back to the fundamental principle governing the universe's existence. *Logos* is a concept that transcends this ephemeral anthropological plane; instead, it is a universal, transcendent principle that cannot be grasped by everyday intellectual inquiry.<sup>4</sup> Heraclitus' concept of *logos* often relates to change, flux, and the interconnectedness of opposites. In addition, Plato had a different take on *logos*. In the Platonic dialogue *Phaedrus*, Plato pointed

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<sup>1</sup> See W.H. Newton-Smith, "Chapter 4 The Origin of the Universe," *Time in Contemporary Intellectual Thought*, 2000, 53–76, [https://doi.org/10.1016/s1387-6783\(00\)80007-0](https://doi.org/10.1016/s1387-6783(00)80007-0).

<sup>2</sup> W. K. C. Guthrie, *The Greek Philosophers: From Thales to Aristotle* (New York: Harper & Brothers, 1960), 20.

<sup>3</sup> See Roque Ferriols, *Mga Sinaunang Griyego* (Quezon City: Office of Research and Publications, School of Arts and Sciences, Ateneo de Manila University, 1999).

<sup>4</sup> Richard G. Geldard, *Remembering Heraclitus* (New York: Lindisfarne Books, 2001), 32.

out that *logos* can be associated with reason and discourse as it has a role in pursuing and communicating knowledge; therefore, he connects the *logos* to a more prominent role in dialectical method and bridging it to the World of Forms.<sup>5</sup>

Furthermore, Plato's concepts are expanded upon by Aristotle, who also offers his own interpretation of *logos*. In the *Nicomachean Ethics*, Aristotle views *logos* as rationality and the capacity for moral reasoning.<sup>6</sup> Also, he expounds on this idea in the book *Metaphysics*, in which he states that *logos* can be connected to the principle of order and intelligibility of the universe.<sup>7</sup> After Aristotle, Seneca and Zeno of Citium were among the thinkers who adopted stoicism, which also integrated *logos* into their ethical and cosmic conceptions. They viewed *logos* as the heavenly, logical principle that directs human reason and rules the universe, which promotes living virtuously in conformity with the *logos*.<sup>8</sup>

Moreover, the Neo-Platonist Philo tackled the use of the concept of *logos* to answer the question of a universal unifying principle. Jewish philosopher Philo Judaeus, also called Philo of Alexandria, lived in the first century of the common era and believed that *logos* served as a bridge between God and the universe, acting as both the agent of creation and how the human intellect might understand and see God.<sup>9</sup> In addition, the term *logos* created a more significant impact when it was used by John the Evangelist in the gospel. In the Johannine gospel, *logos* portrayed God's revelation through Jesus as the incarnate *Logos*. This concept is also crucial to understanding Jesus' preexistence and God's activity in creation, the universe, and the divine plan of human salvation in the prologue of the Gospel of John.<sup>10</sup> Thus, the prologue of the Johannine gospel posits an epitome of philosophical ontology; though, there are some that say that the influence of Greek philosophy to the gospel is disputable.

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<sup>5</sup> See Plato, *Phaedrus*, trans. Benjamin Jowett (Project Gutenberg, 2008), <https://www.gutenberg.org/files/1636/1636-h/1636-h.htm>. I used this version of the translated Platonic dialogue. To have a deeper understanding of Plato's discussion, I recommend interested readers of Platonic philosophy to read the Platonic dialogue *Phaedrus*.

<sup>6</sup> See Aristotle, *Nicomachean Ethics* (Indianapolis: Hackett Publishing Company, Inc, 2019). I used this version of Aristotle's book. To have a deeper understanding of Aristotle's concept of *logos*, I recommend interested readers to read this book.

<sup>7</sup> See Aristotle, *Metaphysics*, trans. Laura Maria Castelli (Oxford: Clarendon Press, 2018). I used this version of Aristotle's book. To have a deeper understanding of Aristotle's concept of *logos*, I recommend interested readers to read this book.

<sup>8</sup> See Herman Shapiro, *Hellenistic Philosophy: Selected Readings in Epicureanism, Stoicism, Skepticism and Neoplatonism* (New York: The Modern Library, 1965). To have a deeper understanding of stoicism, I recommend interested readers to read this book.

<sup>9</sup> Daniel H. Williams, "The Career of the *Lógos*: A Brief Biography," *Philosophies* 1, no. 3 (October 29, 2016): 209–19, <https://doi.org/10.3390/philosophies1030209>, 213.

<sup>10</sup> Williams, "The Career of the *Lógos*: A Brief Biography," 214.

Since the gospel of John contained the term *logos*, some philosophers and Christian thinkers have provided discussions on the possibility of the influence of Greek philosophy to the sacred scriptures. During that time some prominent figures like Tertullian opposed to the idea that Greek philosophy influenced the Christian faith and scriptures because of paganism. However, Justin Martyr viewed Greek philosophy as a way to explain divine nature through his concept of *logos spermatikos* or the seminal word. He discussed that God the Word exists in all correct reasoning and in all truth. Justin Martyr stated that the pneuma of the human is that very element that permeates the cosmos and is known as the spermatic Logos.<sup>11</sup> According to him, the universe's seed, known as the spermatic Logos, finally materialized when He took on human form in the womb of Mary, becoming the God-man Christ.<sup>12</sup>

In this light, numerous medieval thinkers have also written works on *logos* because the conversations during that time is dominantly theocentric. Since an abundant text of early Greek philosophy and early Christian thought gave different names to the Being who created everything, though many, this study will just focus on explicating the concept of *logos*. To limit the rich literature on *logos*, this paper will only focus on Heraclitus, Philo of Alexandria, and the early Christian thought that can be found during the first century CE.

### **Heraclitus on *Logos***

The basic fundamental question asked by pre-Socratic philosophers is, "Where am I?" This question pertains to a metaphysical answer that was the focus of the early Greeks. The metaphysical answer that these thinkers find is to explain the order of the universe and the creator of everything. Heraclitus is one of the philosophers who provided an insightful discussion in this discourse. Heraclitus is often considered as the originator of the philosophical concept of *logos*. Also, he is famous for his concept of a reality that is in constant flux. Guthrie writes, "One of his most famous sayings is: You cannot step into the same river twice."<sup>13</sup> This famous quotation is translated differently in another text of the *Fragments*. The translation states, "We step and do not step into the same rivers; we are and we are not."<sup>14</sup> In a commentary, this statement can be understood non-linearly. It was explained that

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<sup>11</sup> Thomas Kristiatmo, "Justin Martyr's Logos: Its Import for Dialogical Theology," *Melintas* 37, no. 3 (2021): 268–79, 275.

<sup>12</sup> Kristiatmo, "Justin Martyr's Logos: Its Import for Dialogical Theology," 275.

<sup>13</sup> W. K. Guthrie, "Flux and Logos in Heraclitus," *The Pre-Socratics*, December 31, 1994, 197–213, <https://doi.org/10.1515/9781400863204.197>, 200.

<sup>14</sup> Heraclitus and Thomas M. Robinson, *Heraclitus: Fragments: A Text and Translation with a Commentary* (Toronto: University of Toronto Press, 1987), 35.

there is a unity or a universe that is one, as explained by the river; however, since the waters keep flowing, the river is not the same.<sup>15</sup> This statement explains the dynamic of Heraclitus' philosophy and cosmology. Nonetheless, it is important to note that this famous statement should not be taken out of context since it goes back to his discourse on *logos*.

According to Heraclitus, *logos* is the fundamental idea that underlies the universe. In this perspective, *logos* serves as a fundamental principle that symbolizes reality's dynamic and ever-changing aspect. Heraclitus states, "By cosmic rule, as day yields night, so winter summer, war peace, plenty famine. All things change. Fire penetrates the lump of myrrh, until the joining bodies die and rise again in smoke called incense."<sup>16</sup> Some thinkers have well debated the concept of flux because other readers interpret it literally; however, it is noted by readers of Heraclitus that the concept of change points out to the world composed of beings that are in a constant state of being and becoming. The statement from his fragments connects to his famous saying regarding the river's constant flux. In this constant flux, Heraclitus queries what remains since nature constantly reveals itself even though it also hides.

Upon re-reading the fragments, one can point out that it is that some things can only change and remain the same. The constant change in the constituent matter is the basis for the existence of one type of long-lasting material reality.<sup>17</sup> Here, change and constancy are not mutually exclusive but rather intricately linked.<sup>18</sup> Hence, the idea is not that everything is changing but rather that certain things' ability to change allows for the persistence of other things. This principle is encapsulated in Heraclitus' *fragment 84a*, wherein he states "While changing it rests."<sup>19</sup>

Furthermore, Heraclitus looks into the concept of the world of opposites. He arrived with the concept of the opposites through his notion of constant change. Copleston explains, "The idea of a material universe, in which organic life is present, demands change. But change means diversity on the one hand, for there must be a *terminus a quo* and a *terminus ad quem* of the change, and stability on the other hand, for there must be *something which* changes. And so there will be identity in diversity."<sup>20</sup>

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<sup>15</sup> Heraclitus and Robinson, *Heraclitus: Fragments: A Text and Translation with a Commentary*, 112-113.

<sup>16</sup> Heraclitus, *Fragments*, Trans. by Brooks Haxton, (England: Penguin Group, 2001), 36.

<sup>17</sup> Guthrie, "Flux and Logos in Heraclitus," 201.

<sup>18</sup> Daniel W. Graham, "Heraclitus," *Stanford Encyclopedia of Philosophy*, December 8, 2023, <https://plato.stanford.edu/ENTRIES/heraclitus/>.

<sup>19</sup> Heraclitus and Robinson, *Heraclitus: Fragments: A Text and Translation with a Commentary*, 51.

<sup>20</sup> Frederick Copleston, *A History of Philosophy: Volume 1: Greece and Rome*, (New York: Bantam Doubleday Dell Publishing Group, Inc., 1993), 46.

Heraclitus emphasizes how all experience is in flux and how change is constant. All things put together are both whole and incomplete; diversity breeds disorder and unity; everything is being assembled and disassembled simultaneously.<sup>21</sup>

According to Heraclitus, *logos* is necessary for the union of opposites, which makes them one. He holds that the transformative power of *logos* relates conflicting forces to one another and gives life to them. The opposites of heat and cold, day and night, and life and death, for instance, are linked and upheld by the unifying force of *logos*. In *fragments 8*, it is stated that “[Heraclitus said that] what opposes unites, [and that the finest attunement stems from things bearing in opposite directions, and that all things come about by strife].”<sup>22</sup> With this, one can realize that Heraclitus points out that there are opposites, yet there is interconnectedness. According to a more general reading of his ideas, Heraclitus reveals the interdependence of opposing situations in life and the world through a succession of nuanced analyses rather than by conflating opposites into one identity.<sup>23</sup> For some readers of Heraclitus, it is unnecessary to attribute a logical fallacy to his claim; although correlative opposites are real and have actual links, they are not the same as one another.

Heraclitus states, “Fire’s death is birth for air, and air’s death birth for water.”<sup>24</sup> In this statement, it can be understood that his world of opposites includes fire, which is crucial to his cosmology. Heraclitus discusses that oneness can be derived in this world of opposites and flux. In this concept of oneness, he arrives at the concept of a unifying principle, which Heraclitus explained by using fire as a symbol. Heraclitus, who identified *logos* with fire, considered it as the universal principle that animates and rules the world. Fire is the symbol Heraclitus uses for the ultimate reality since it is the light that touches everything. Heraclitus says, “As all things change to fire, and fire exhausted falls back into things, the crops are sold for money spent on food.”<sup>25</sup> Hence, it is a fire that paves the way for reality. This concept of fire then leads one back to the concept of *logos*. Composta explains, “The *philosophical fragments* go beyond the contraries; and here Heraclitus indicates the root or principle, which is the *logos*, with the symbolism of fire.”<sup>26</sup> Thus, one can realize that, for Heraclitus, fire is just acting as the primary principle in lieu of *logos*.

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<sup>21</sup> Geldard, *Remembering Heraclitus*, 38.

<sup>22</sup> Heraclitus and Robinson, *Heraclitus: Fragments: A Text and Translation with a Commentary*, 8.

<sup>23</sup> Graham, “Heraclitus.”

<sup>24</sup> Heraclitus and Robinson, *Heraclitus: Fragments: A Text and Translation with a Commentary*, 47.

<sup>25</sup> Heraclitus, *Fragments*, 22.

<sup>26</sup> Dario Composta, *History of Ancient Philosophy*, (Bangalore, Theological Publications in India, 2008), 37.

Upon reading his notion of fire, Heraclitus compared logos to fire as a metaphor for ongoing change and metamorphosis. For him, fire represented the act of creation and destruction, encapsulating the essence of reality's perpetual flux and interconnectedness.<sup>27</sup> Furthermore, Heraclitus expanded the meaning of logos to include reason and human knowledge. He thought that human reason could understand the unity of opposites and the dynamic nature of existence when reality matched the natural order of logos. For Heraclitus, the route to wisdom and insight lay in grasping the logos. He states, "The Word proves those first hearing it as numb to understanding as the ones who have not heard. Yet all things follow from the Word."<sup>28</sup> In here, one can see that Heraclitus depicts the *logos* as the divine wisdom in which all things follow. It is a source of knowledge. As divine wisdom, it is the one that gives order; its existence pronounces the divine law. Even though everything happens through the *logos'* laws and nature, Heraclitus notes that we do not understand it in a normal state, but it can be apprehended only in a specially wakened state, best arrived at through intuitive reflection.<sup>29</sup> Also, Jaeger explicates, "The *logos* according to which everything occurs... is the divine law itself... It is the highest norm of the cosmic process, and the thing which gives that process its significance and worth."<sup>30</sup> Hence, it is in *logos* that the existence and movement of the beings in the universe follow. It is the one that ordained order in everything. *Logos*, then, shows its unifying principle as it became the one that put order in the scheme of things. As Composta simplifies, "The philosophical character of the logos consists of its value in unifying the universe."<sup>31</sup>

According to Heraclitus, *logos* gives the universe a logical order.<sup>32</sup> Even if everything seems to be governed by the chaos of change, an underlying purpose or structure governs the changes. The *logos*, which directs the operations of the cosmos, is inherently rational.<sup>33</sup> For this reason, it can be understood that Heraclitus' *logos* connect to discourse. Miller explains, "...those with the sense of *oratio* where the accent lies on expression or verbalization, and thus the translations "word," "story," "tale," "account," "discourse," etc."<sup>34</sup> In this interpretation, one can see that *logos* cannot

<sup>27</sup> Geldard, *Remembering Heraclitus*, 45.

<sup>28</sup> Heraclitus, *Fragments*, 1.

<sup>29</sup> Geldard, *Remembering Heraclitus*, 32.

<sup>30</sup> Werner Jaeger, *The Theology of the Early Greek Philosophers: The Gifford Lectures 1936* (London: Oxford University Press, 1967), 116.

<sup>31</sup> Composta, *History of Ancient Philosophy*, 41.

<sup>32</sup> Heraclitus and Robinson, *Heraclitus: Fragments: A Text and Translation with a Commentary*, 96.

<sup>33</sup> Heraclitus and Robinson, *Heraclitus: Fragments: A Text and Translation with a Commentary*, 96.

<sup>34</sup> Ed. L. Miller, "The Logos of Heraclitus: Updating the Report," *Harvard Theological Review* 74, no. 2 (April 1981): 161–76, <https://doi.org/10.1017/s001781600003056x>, 168.

be understood unless communicated. Composta adds, “Therefore, this wisdom is known to few, hidden beyond nature... It may be a model for human thought, but from this it is distinct. In fact, men seek to create words for it, and men announce its existence.”<sup>35</sup> Hence, *logos* is communicable. It can be better understood if one talks about it.

Heraclitus held that humans were also made of *logos*, in addition to its existence outside of them.<sup>36</sup> He maintained that people may use reason and intelligence to reach and comprehend *logos*. Heraclitus also held that speech and language were means of expression and sharing *logos*, which made it communicable. To simplify it, human beings talk about *logos* to understand it. They speak about it to comprehend the truth, which is *logos*. Language is a tool one uses to express ideas, thoughts, and worldviews through communicating with others. Heraclitus asserts that speech, or rational discourse, enables one to share with others one’s understanding of the *logos*, or the fundamental order and reason of things. People can comprehend *logos* and its meaning deeply through conversations and debates. Heraclitus states, “For wisdom, listen not to me but to the Word, and know that all is one.”<sup>37</sup>

To conclude, Heraclitus saw *logos* as a heavenly principle that reconciled the opposing forces in the universe. The root of all order and purpose in the universe was this divine harmony directed by *logos*. Therefore, it is in one’s search for *logos* that one can understand the oneness that is to be sought in the universe. The oneness that the *logos* possesses. However, this understanding of *logos* was rooted in materialistic monism and did not find acceptance among the dualistic philosophers of the fifth and fourth centuries BCE, such as Plato and Aristotle.

### **Philo of Alexandria on *Logos***

In Hellenistic Jewish thought, particularly in the writings of Philo of Alexandria, *logos* is interpreted in a more theological sense. Philo of Alexandria, a Jewish philosopher, also contributed to developing the concept of *logos*. Since Philo of Alexandria is also an excellent exegete, he reconciled Greek philosophical ideas with Jewish monotheism by using allegorical interpretation of biblical texts. As an allegorical principle, the concept of *logos* assisted Philo in interpreting Hebrew Scripture passages in a way consistent with Greek philosophical concepts,

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<sup>35</sup> Composta, *History of Ancient Philosophy*, 41.

<sup>36</sup> Composta, *History of Ancient Philosophy*, 41.

<sup>37</sup> Heraclitus, *Fragments*, 2.



particularly the notion of a transcendent, divine principle governing the universe.<sup>38</sup> It is important to note that Philo's concepts have philosophical foundations and theological underpinnings. Stoic philosophy had a big impact on Philo, especially the idea that the logos is the rational principle that governs the universe. This Stoic notion was taken up by Philo, who modified and incorporated it into his theological system. Additionally, Philo referenced Platonic ideas, particularly the idea of the Forms. In accordance with Plato's concept of Forms, he regarded the logos as a divine intermediary between the transcendent, ineffable God (the Monad) and humanity as a whole.<sup>39</sup>

By striving to bridge the gap between Hebrew and Greek thought, Philo established the groundwork for Christian philosophy and theology. His idea of *logos* served as a bridge connecting the two. He brought the Greek idea of *logos*, which Heraclitus and the Stoics developed into Judaism to create a bridge between the Greek and Hebrew worlds.<sup>40</sup> According to Philo, *logos* is God's creative force to create the universe. In this sense, *Logos* represents Philo's synthesis of Stoic cosmology and Jewish theology as the divine agency accountable for the creation and upkeep of the world.<sup>41</sup> This concept provided theological underpinnings that were used by later scholars of the time. To simply put, Philo's concept of *Logos*, Greek philosophical ideas, particularly those of Platonism and Stoicism, are blended with issues of Jewish theology.<sup>42</sup> By incorporating the logos into his theological framework, Philo sought to provide a conceptual basis for Jewish monotheistic thought as well as add insights from Jewish tradition to Greek philosophy.

In Philo's philosophy, the concept of *logos* is central, serving as a bridge between Hellenistic and Jewish monotheistic ideas, which have theological and philosophical foundations and metaphysical significance.<sup>43</sup> He saw the *Logos* as an intermediate being between God and the world, enabling the Creator to come into contact with matter. Philo identifies *Logos* as God's intermediary and the creative force behind the universe. This synthesis of Greek philosophy and Jewish thought

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<sup>38</sup> See Philo of Alexandria, *The Works of Philo: Complete and Unabridged*, trans. C. D. Yonge (Peabody, Massachusetts: Hendrickson: Hendrickson Publishers, Inc., 1993). In this compilation of Philo's works, readers can clearly see the method by Philo in providing allegorical interpretations.

<sup>39</sup> Marian Hillar, "Philo of Alexandria," Internet encyclopedia of philosophy, 2023, <https://iep.utm.edu/philo/>.

<sup>40</sup> See Marian Hillar, "Philo's Logos Doctrine," *Dialogue and Universalism* 21, no. 4 (2011): 59–90, <https://doi.org/10.5840/du201121444>, 69–63.

<sup>41</sup> See Marian Hillar, "Philo's Logos Doctrine," 60–63.

<sup>42</sup> See Marian Hillar, "Philo's Logos Doctrine," 86–88.

<sup>43</sup> Williams, "The Career of the Lógos: A Brief Biography," 213.

influenced later Christian theologians. In his writings, he emphasized that *Logos* is connected with God. Philo states, “The Word (*Logos*), by which the world was made, is the archetypal instrument of creation.”<sup>44</sup> Philo defined *logos* as a mediator between the created world and the transcendent, indescribable God (the Monad). In this sense, God communicates with the universe through the divine agency known as *Logos*.<sup>45</sup> Here, Philo’s *Logos* unites the divine and material domains by bridging the eternal and temporal gap. This understanding of *Logos* points to how *Logos* plays a role in creation and mediation. Composta explicates, “Philo’s *Logos* is the most important divine “potency.” It is called a “second God” and an “image of God.”<sup>46</sup>

In addition to being an abstract principle, *Logos* is connected in Philo’s philosophy to cosmic reason and order. The world functions well and has structure because of the logical principle. This aligns with the Stoic understanding of *Logos*, the providential and rational order of the universe.<sup>47</sup> Philo states, “The *Logos* is the reason of God, according to which all things were made.”<sup>48</sup> In this statement, one can know that the *logos*, in relation to God, can be attributed to the creation. The *Logos* is the one who created everything. It is the one that puts structure into the unstructured world in the beginning. The world that one lives in today is an expression of the creativity of *Logos*. Robertson explains Philo’s *Logos* as, “For Philo, everything that exists, the incorporeal as well as the corporeal world, was created by the rational principle or speech of God. There are two basic theological notions in Philo. This *logos* is the image of God and as such it is closely associated with the thought and mind of God, but it is also the instrument of the divine being.”<sup>49</sup>

In addition, Robertson writes, “Philo gives the divine *logos* the starring role of creating the universe by shaping matter into well-formed things.”<sup>50</sup> It can be understood that Philo’s understanding of *Logos* as the creator shows a certain truth that the *Logos*, or God, is the one that created the sensible world. Also, as a creator, Philo explained that the *Logos* creates through the power of thoughts and words.

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<sup>44</sup> Philo of Alexandria, *On the Confusion of Tongues (De Confusione Linguarum)*, trans. by F. H. Colson (Cambridge, MA: Harvard University Press, 1932), 145

<sup>45</sup> Williams, “The Career of the *Lógos*: A Brief Biography,” 213.

<sup>46</sup> Composta, *History of Ancient Philosophy*, 362.

<sup>47</sup> See Charles H. Kahn, “Stoic Logic and Stoic *Logos*,” *Archiv Für Geschichte Der Philosophie* 51, no. 2 (1969): 158–72, <https://doi.org/10.1515/agph.1969.51.2.158>. I recommend this article to readers who are interested in reading *logos* in the Stoic thought.

<sup>48</sup> Philo of Alexandria, *Questions and Answers on Genesis, I*, trans. by Ralph Marcus (Cambridge, MA: Harvard University Press, 1953), 67.

<sup>49</sup> David G Robertson, “Mind and Language in Philo,” *Journal of the History of Ideas* 67, no. 3 (July 2006): 423–41, <https://doi.org/10.1353/jhi.2006.0028>, 426.

<sup>50</sup> Robertson, “Mind and Language in Philo,” 426.

As Robertson points out, “Philo’s notion of God’s creative work as speech reflects the biblical language of divine creation in terms of what God says.”<sup>51</sup> Following this explanation, Philo points out that the *Logos* is an utterance of God that can also be manifested through actions. Composta fortifies this claim by saying, “Philo was the first philosopher to introduce the concept of creation; he marvelled at the fact that preceding philosophers had not reached this truth.”<sup>52</sup>

Following this line of thought, Philo stresses that *Logos* is the divine creative force that both created and sustains the universe. In this sense, *Logos* is the means by which God gives the universe meaning and order. Philo also states, “The *Logos*, then, is the mediator between the perfect and the created world.”<sup>53</sup> It is, therefore, important to point out that Philo portrays the *logos* as a Being whose words are being justified through deeds because of the reality that it is through speech that God creates.<sup>54</sup>

Furthermore, Philo’s *Logos* points to a God that holds everything in creation. It is through the *Logos* that creation is united. Philo adds, “The *Logos* is the bond of all existence, binding all things together, and is full of blessedness.”<sup>55</sup> The *Logos* of Philo is above everything. As the creator, it is also the one who holds the things that were created to have a unity. With this perspective, the creator is also the mediator. Todorovska explains, “The *Logos* (the word of God) provides a universal bond, consolidation of things in the world, and essence: it is glue and chain for all other things, intrinsically by their own nature loose, Philo states; for, if there is anything in any way consolidated, it is because it has been bound by the word of God, which connects and fastens everything together.”<sup>56</sup>

In addition, Philo highlighted the importance of *logos* in achieving contemplative or divine wisdom. He discusses that it is the pathway to communion with the divine and attaining true knowledge. Philo states, “The *Logos* is the divine wisdom, the eldest of all the creations of God.”<sup>57</sup> People could reach a higher degree

<sup>51</sup> Robertson, “Mind and Language in Philo,” 427.

<sup>52</sup> Composta, *History of Ancient Philosophy*, 363.

<sup>53</sup> Philo of Alexandria, *Allegorical Interpretation, III*, trans. by F. H. Colson (Cambridge, MA: Harvard University Press, 1949), 46.

<sup>54</sup> Marija Todorovska, “The Concept of the *Logos* in Philo of Alexandria, Clement of Alexandria, and Origen,” *Systasis: E-Journal of the Association of the Classical Philologists “Antika”* 29 (2016): 1–15, 3.

<sup>55</sup> Philo of Alexandria, *On the Creation of the World (De Opificio Mundi)*, trans. by F. H. Colson (Cambridge, MA: Harvard University Press, 1956), 32.

<sup>56</sup> Todorovska, “The Concept of the *Logos* in Philo of Alexandria, Clement of Alexandria, and Origen,” 3.

<sup>57</sup> Philo of Alexandria, *On the Confusion of Tongues (De Confusione Linguarum)*, 146.

of insight by bringing their brains into alignment with the divine *logos* through intellectual and spiritual exercises.<sup>58</sup> He contends that people can transcend the constraints of the material world and reach a greater degree of understanding by uniting with the *logos*. Additionally, Philo's theory positions the *Logos* as the pinnacle of human understanding, identifying it as the embodiment of divine wisdom. Also, Philo asserts, "The *Logos* is the image of God, the most ancient and most universal of all the powers which emanate from the Father."<sup>59</sup> Furthermore, this notion posits the transformative power of the *Logos*. Philo states, "The *Logos* is the principle of emanation and the means of return to God, leading the soul back to its divine source."<sup>60</sup>

Another point Philo made was the importance of *Logos* to human salvation and enlightenment. This notion is connected with the idea of the transformative power of *Logos*. Philo states, "The *Logos* is the principle of emanation and the means of return to God, leading the soul back to its divine source."<sup>61</sup> Philo highlights the function of the *Logos* as the compass that points individuals in the direction of God and facilitates their journey back to their divine origins. For this reason, humans can learn about God and partake in divine understanding through *Logos*. According to Philo, *Logos* is a tool that people might use to transcend the bounds of the physical world and establish a connection with the divine. He elucidates that "The *Logos* is the guide of souls, leading them on the upward journey towards God, the ultimate source of all existence."<sup>62</sup>

Philo defines *Logos* as the spiritual guide that leads individuals toward a deeper relationship with God and, ultimately, the attainment of divine insight and wisdom. Philo holds that the *Logos*, which is one with the divine mind, is how individuals participate in the oneness of the divine mind.<sup>63</sup> Although everyone can communicate with the divine *Logos*, not everyone uses this talent, according to Heraclitus.<sup>64</sup> Those who do not are the ignorant ones. In contrast to Heraclitus, who

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<sup>58</sup> See Marian Hillar, "Philo's *Logos* Doctrine," 84-87. This explanation provides a profound example of the influence of Greek philosophy to Philo's thoughts and how he tries to reconcile it with his concepts. The idea of achieving a higher wisdom through exercises can be similar to concepts of virtue ethicists during the early times such as Plato, Aristotle, and the Stoics.

<sup>59</sup> Philo of Alexandria, *Allegorical Interpretation, I*, trans. by F. H. Colson (Cambridge, MA: Harvard University Press, 1949), 61.

<sup>60</sup> Philo of Alexandria, *On the Creation of the World (De Opificio Mundi)*, 25.

<sup>61</sup> Philo of Alexandria, *On the Creation of the World (De Opificio Mundi)*, 25.

<sup>62</sup> Philo of Alexandria, *Questions and Answers on Genesis, IV*, trans. by Ralph Marcus (Cambridge, MA: Harvard University Press, 1953), 120.

<sup>63</sup> See Marija Todorovska, "The Concepts of the *Logos* in Philo of Alexandria," *Živa Antika* 65, no. 1-2 (2015): 37-56, <https://doi.org/10.47054/ziva15651-2037t>, 50-52.

<sup>64</sup> See Williams, "The Career of the *Lógos*: A Brief Biography," 210-214.

maintained that a person is either enlightened or not, Philo distinguished between multiple stages of enlightenment, ranging from the totally enlightened to the fully unenlightened.<sup>65</sup> Like the Hebrew concept of Wisdom, the *Logos* was the firstborn of all creation and the instrument by which God created the cosmos.<sup>66</sup> Here, one can see that Philo returns to his philosophical foundations and theological underpinnings.

Throughout history, later Christian theologians were greatly inspired by Philo's views on the *Logos*, especially in formulating Christological teachings. This influence can be seen in early Christian writings since early Christian philosophy was influenced by Philo of Alexandria, as seen in the Gospel of John's identification of Jesus Christ as the incarnate *Logos*. Up to now, both Jewish and Christian traditions still study and value Philo's philosophical contributions. To sum up, Philo's idea of *Logos* reflects a complex synthesis of Jewish theology and Greek philosophy. Philo conceived *Logos* as the cosmic reason, creative force, and divine wisdom that unites God and the created world. His ideas were a foundation for further advancements in Christian theology and still serve as a source of philosophical thought today.

### **Philosophical Influences on a Theological Perspective on the Early Christian Writings on *Logos***

Though it is not clearly stated that the early Christian writings on *Logos* came from a particular philosophical thought, some scholars stated that the Johannine gospel can be read from a philosophical point of view. Engberg-Pederson stated that in returning to the text of the gospel, a narrative philosophical reading can be adopted.<sup>67</sup> Using Engber-Pederson's method, re-reading the Johannine gospel may lead one to think and ask if there is a philosophical character when discussing the gospel. Going deeper into reading, some scholars have looked at the interaction of Greek philosophy with Christianity, including the idea of *Logos* and how it paved the way for Eastern theologians a chance to consider the veracity of revelation.<sup>68</sup> They emphasized the apophatic character of theology, which acknowledges the limitations of human intellect in comprehending the divine Mystery and embraced philosophical

<sup>65</sup> See Williams, "The Career of the *Lógos*: A Brief Biography," 210-214.

<sup>66</sup> Williams, "The Career of the *Lógos*: A Brief Biography," 215.

<sup>67</sup> Troels Engberg-Pedersen, *John and Philosophy: A New Reading of the Fourth Gospel* (New York: Oxford University Press, 2018), 28.

<sup>68</sup> International Theological Commission, "Theology Today: Perspectives, Principles and Criteria (2011)," Vatican, 2011, #66, [https://www.vatican.va/roman\\_curia/congregations/cfaith/cti\\_documents/rc\\_cti\\_doc\\_20111129\\_teologia-oggi\\_en.html](https://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_doc_20111129_teologia-oggi_en.html).

ideas to defend and clarify the secrets of faith.<sup>69</sup> Theologians like Boethius employed philosophical techniques to provide a methodical presentation of Christian teaching and to clarify Christian doctrine in the West.<sup>70</sup>

Nonetheless, it is important to note that even though there is truth in the influences of philosophy on theological concepts, they do not really fully explain the essence of theological doctrine. For example, in the understanding of *Logos*, from Heraclitus until the first century CE or early Christianity, the philosophical underpinnings of *logos* encompassed the elaboration of the notion as the all-encompassing force that animates and governs the world, in addition to its comprehension as a mediator between the divine and the material world.<sup>71</sup> The idea was revolutionized by the Gospel of John, which identified Jesus Christ as the Word of God made flesh. The interaction between Greek philosophy and Christianity enabled theologians to acknowledge the limitations of human comprehension in comprehending the divine Mystery while using philosophical ideas to defend and clarify the secrets of faith.

In early Christian thought, *Logos* played a role in understanding the divine essence of Jesus Christ. The Gospel of John opens with a remarkable statement that states: “In the beginning was the *Logos*, and the *Logos* was with God, and the *Logos* was God” (John 1:1). Lovelady states, “The title *Logos* was the chief theological term descriptive of Jesus Christ of Nazareth, which was applied in the full-flowered Christology of the ancient church, being in a very distinct sense the basic content and starting-point of the doctrine of Christ.”<sup>72</sup> In the Gospel of John, the Word or *Logos* mainly points to the existence of Jesus Christ as the son of God. However, Jesus is not just a son of God; He is God. Jesus Christ is the human form of God. Hence, John’s use of the term *Logos* plays a great role in understanding Jesus Christ. Lovelady adds, “With stately simplicity, John introduces the Lord Jesus Christ out of the eternal ages, representing Him not only as the focal point of history, but also as the expansion of history in relation to creation, preservation, and revelation in

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<sup>69</sup> International Theological Commission, “Theology Today: Perspectives, Principles and Criteria (2011),” #66.

<sup>70</sup> International Theological Commission, “Theology Today: Perspectives, Principles and Criteria (2011),” #66.

<sup>71</sup> Pieter G.R. De Villiers, “Union with the Transcendent God in Philo and John’s Gospel,” *HTS Teologiese Studies / Theological Studies* 70, no. 1 (February 20, 2014), <https://doi.org/10.4102/hts.v70i1.2749>.

<sup>72</sup> Edgar J. Lovelady, “THE LOGOS CONCEPT: A Critical Monograph on John 1:1 Abridged by the Author,” *Grace Theological Journal* 4, no. 2 (1963): 15–24, 15.

the world.”<sup>73</sup> For this reason, as written in the first century CE, the Gospel of John presents a distinctive Christological interpretation of *Logos*. In this instance, Jesus Christ is characterized as *Logos*, highlighting both his divinity and his function as God’s creative and illuminating force.

The Johannine gospel depicts the *Logos* as eternal and transcendent. Casni states, “The Logos Incarnate is eternal; He is the Alpha and the Omega. Logos is more than words or thoughts.”<sup>74</sup> In here, one can see that the *Logos* transcends time and creation. It has always been existing even before creation. Casni adds, “It is important to note that the Word of God which became incarnate and gave Himself to mankind as such, contains a transcendent cosmological character.”<sup>75</sup> The said character of *Logos* shows that it is transcendent. Thus, by using this perspective and claiming that Jesus is the *Logos*, one can realize that Jesus is transcendent. It points out that Jesus Christ has existed since the beginning and until He was born in Bethlehem. With this, one can infer that Jesus exists in the past, present, and future. He is beyond time or timeless. As Casni accentuates, “Logos – the Word – did not just exist in the past, but it also exists today, and its existence continues into the future.”<sup>76</sup>

Furthermore, different biblical scholars gave primacy to the Johannine gospel because of its philosophical and theological depth. The opening statements of the Johannine gospel communicate that Jesus Christ is the Word Incarnate. He is the *Logos*. It is through the incarnation of Jesus as a human person that God revealed His divine nature. The gospel’s author saw Jesus in the same way that the Jews had—that is, as preexistent with God, just as the Torah (the Law) was.<sup>77</sup> However, Jesus eventually became recognized as the human embodiment of life and light.<sup>78</sup> It is ironic that the transcendent showed His existence by living as a finite and temporal Being in the mundane world. Yet, this is done by God so that the people can know and experience His divinity through His humanity. The very existence of Jesus Christ in the world gave humanity an experience of the *Logos*, who is God. This is done so that humans may have a sheer understanding of God’s eternal Wisdom. Thus, Jesus, as the *Logos*, shows his role in creation, revelation, and wisdom.

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<sup>73</sup> Lovelady, “THE LOGOS CONCEPT: A Critical Monograph on John 1:1 Abridged by the Author,” 15.

<sup>74</sup> Danijel Casni, “Christ: The Logos Incarnate,” *Kairos: Evangelical Journal of Theology* 9, no. 2 (2015): 187–99, 187.

<sup>75</sup> Casni, “Christ: The Logos Incarnate,” 188.

<sup>76</sup> Casni, “Christ: The Logos Incarnate,” 192.

<sup>77</sup> Herman Waetjen, “Logos Πρὸς Τὸν Θεόν and the Objectification of Truth in the Prologue of the Fourth Gospel,” *The Catholic Biblical Quarterly* 63 (2001): 265–86, 277–278.

<sup>78</sup> See Waetjen, “Logos Πρὸς Τὸν Θεόν and the Objectification of Truth in the Prologue of the Fourth Gospel,” 277–278.

Moreover, John's gospel portrays the *Logos* as a creator. This idea somehow connects to some Greek notions of *logos* and its creative power. Two of the key attributes of *logos* are "presence" and "cause."<sup>79</sup> In the causal sense, *logos* is creative; it reasoned, contemplated, and sometimes brought something into being, much like a nice thought might make one smile or a bad idea make one cry.<sup>80</sup> For instance, a king governing over a kingdom and causing things to happen can be a causal element in a story. This idea might be linked to another one, which holds that the universe operates predictably due to a spiritual or divine logic or reason. In keeping with the Greek concept of *logos*, which is the fundamental order of things, *logos* gives creation coherence and meaning, supporting the notion that a providential and logical order governs the universe.<sup>81</sup> Similarly, biblical scholars have explained that the *Logos*, which became flesh through Jesus, gives life to all humanity since He has eternal life.<sup>82</sup> As Casni explains, "When we observe the world and the universe around us, and we see the logicity of existence and survival, this inevitably directs us toward the transcendent *Logos* and the intervention in kosmos. When speaking about the *Logos*, John expresses the idea that not only did the world become a harmonic whole through the *Logos*, but it was also created through the intervention of the *Logos*, thus expressing His creative energy."<sup>83</sup> From this explication, one can know that the creation is inherently connected to *Logos*. Drawing on Hellenistic and Philonic Jewish theology, early Christian academics emphasized *logos*'s role in the world's creation.<sup>84</sup> It is thought that *Logos* is the divine agent who creates the cosmos, as stated in the Gospel of John, "All things were made through him (the Word), and without him was not anything made that was made" (John 1:3). It can be understood that the *Logos*, as the Transcendent One, has always been there to put order into creation. After God created everything, His creative ability has always been present. The existence of every being came from the existence of the Divine Being. Thus, this creative action implies the omnipotence of God that Jesus also has. Jesus has a creative action and is omnipotent since He is the *Logos*.

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<sup>79</sup> Gavin P Hendricks, "A Philosophical and Historical Intepretation of the Concept *Logos* in John 1:1 from the Perspective of Orality and Literacy," *Scriptura* 113, no. 0 (September 22, 2014): 1–13, <https://doi.org/10.7833/113-0-723>, 1-3.

<sup>80</sup> Hendricks, "A Philosophical and Historical Intepretation of the Concept *Logos* in John 1:1 from the Perspective of Orality and Literacy," 1-3.

<sup>81</sup> See Williams, "The Career of the *Lógos*: A Brief Biography," 209-211.

<sup>82</sup> Engberg-Pedersen, *John and Philosophy: A New Reading of the Fourth Gospel*, 36-38.

<sup>83</sup> Casni, "Christ: The *Logos* Incarnate," in *Kairos: Evangelical Journal of Theology/ Vol. IX, No.2*, (2015), 192.

<sup>84</sup> See Williams, "The Career of the *Lógos*: A Brief Biography," 212-218.



The Gospel of John also explains that the *Logos* is the divine revelation. Paul VI states, “Through divine revelation, God chose to show forth and communicate Himself and the eternal decisions of His will regarding the salvation of men. That is to say, He chose to share with them those divine treasures which totally transcend the understanding of the human mind.”<sup>85</sup> This statement means that Jesus’ existence reveals God’s existence. The pre-eminent *Logos*, which is Jesus, proves that God has always been there in the midst of all that is happening in the world. Lovelady exclaims, “The primary function of the *Logos*, as we have seen, was to reveal the action of God in this earthly framework by the processes of creation, preservation, and revelation, and redemption.”<sup>86</sup> Thus, Jesus lived with the apostles to reveal God’s word. He lived to help people gain knowledge of the divine wisdom. His life became a manifestation of what God has always been trying to tell everyone. This happened so that the God’s word will be spread to all nations. As Paul VI writes, “In His gracious goodness, God has seen to it that what He had revealed for the salvation of all nations would abide perpetually in its full integrity and be handed on to all generations.”<sup>87</sup> It is in this way that the participation of humanity is linked to the divine *Logos*. The concept of human reason’s participation in the divine *Logos* was frequently incorporated into theological and philosophical considerations, especially in understanding divine wisdom.<sup>88</sup>

Looking at how *Logos* is revealed as the Divine Wisdom, the concept of *Logos* can be condensed to the simple understanding of the divine revelation of God through the works of the Early Christian theologians, who built upon the Gospel of John.<sup>89</sup> God speaks to people directly via Christ, the Word made flesh, revealing His character, will, and redemptive purpose.<sup>90</sup> In this sense, *Logos* becomes the vehicle through which God communicates and makes Himself known to humankind. The *Logos*, the Divine Word communicated through prophets, is audible and visible to the human eye.<sup>91</sup> One cannot ignore this fact: the Christian revelation of John’s

<sup>85</sup> Vatican II Council. *Dei Verbum* (hereafter DV), Dogmatic Constitution on Divine Revelation, par. 6, Accessed April 5, 2020. [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651118\\_dei-verbum\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html)

<sup>86</sup> Lovelady, “THE LOGOS CONCEPT: A Critical Monograph on John 1: 1 Abridged by the Author,” 23.

<sup>87</sup> DV, par. 7.

<sup>88</sup> See Hendricks, “A Philosophical and Historical Interpretation of the Concept *Logos* in John 1:1 from the Perspective of Orality and Literacy,” 12.

<sup>89</sup> See Hendricks, “A Philosophical and Historical Interpretation of the Concept *Logos* in John 1:1 from the Perspective of Orality and Literacy,” 8-11.

<sup>90</sup> See Engberg-Pedersen, *John and Philosophy: A New Reading of the Fourth Gospel*, 42-43.

<sup>91</sup> Valentina Gaudiano, “From the Human *Logos* to the Divine *Logos*: The Anthropological Implications of the Christian *Logos*-Flesh in Klaus Hemmerle,” *Religions* 14, no. 8 (August 21, 2023): 1075, <https://doi.org/10.3390/rel14081075>, 1075.

Prologue and the entire New Testament unites transcendence and immanence, unity and multiplicity, and infinite and finite in the one divine person of the Son of God, Logos-word, at once man and God.<sup>92</sup>

Furthermore, the Johannine gospel does not just suggest that the *Logos* is the revelation that Jesus declares; it interprets the *Logos* as inseparable from the person of Jesus.<sup>93</sup> The idea that Jesus is the *Logos*, mentioned in several places in the New Testament but explicitly expressed in The Gospel of John, was expanded upon in the early church but was mostly based on Greek philosophical concepts rather than Old Testament themes.<sup>94</sup> Early Christian theologians and luminaries tried to convey the Christian faith in a way that the Hellenistic world could understand and to persuade their listeners that Christianity was either the best or the heir of all that was best in pagan philosophy.<sup>95</sup> These efforts by numerous thinkers dictated the development of this movement regarding the discourse on *Logos*. As previously stated, the concept of *logos* is central to Christian theology concerning salvation and redemption since early Christian theologians saw the incarnation of the *Logos* in Jesus Christ as a redemptive act that united God and humanity. Therefore, the *Logos* bridges the gap between God and humanity through Christ's life, death, and resurrection.<sup>96</sup>

Lastly, early Christian theology is based on identifying Jesus Christ as the incarnate *Logos*, which impacts ideas about the Trinity, creation, and salvation developed by early luminaries like Justin Martyr and Origen. In conversation with both the scriptural underpinnings of Christianity and Hellenistic philosophical traditions, early Christian intellectuals explored and refined the idea of *Logos*. The development of the idea as the universal principle governing and motivating the world and its interpretation as the go-between between God and the world are the philosophical underpinnings of *logos* from Heraclitus to the first-century CE.<sup>97</sup> The idea was revolutionized by the Gospel of John, which identified Jesus Christ as the Word of God made flesh. The interaction between Greek philosophy and Christianity enabled theologians to acknowledge the limitations of human comprehension in

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<sup>92</sup> Gaudiano, "From the Human Logos to the Divine Logos: The Anthropological Implications of the Christian Logos-Flesh in Klaus Hemmerle," 1075.

<sup>93</sup> Gaudiano, "From the Human Logos to the Divine Logos: The Anthropological Implications of the Christian Logos-Flesh in Klaus Hemmerle," 1075.

<sup>94</sup> See Williams, "The Career of the *Lógos*: A Brief Biography," 213-214.

<sup>95</sup> See Thomas H. Tobin, "The Prologue of John and Hellenistic Jewish Speculation," *The Catholic Biblical Quarterly* 52, no. 2 (1990): 252-69, <https://www.jstor.org/stable/43719465>, 255-260.

<sup>96</sup> See Williams, "The Career of the *Lógos*: A Brief Biography," 213-214.

<sup>97</sup> See Ed. L. Miller, "The Johannine Origins of the Johannine Logos," *Journal of Biblical Literature* 112, no. 3 (1993): 445-57, <https://doi.org/10.2307/3267744>, 452-456.

comprehending the divine Mystery while using philosophical ideas to defend and clarify the secrets of faith.

## Conclusion

In studying the concept of *Logos*, one can know that it has deep philosophical conceptions and profound theological meaning. From Heraclitus, one can realize the transcendent nature of *logos* as the source of all things. It is the light that touches everything and gives life to everything. Moreover, for Philo, *Logos* is connected with God. His philosophical writings suggest that God as *Logos* is more than just all the potencies or unspoken words; it transcends everything. Thus, the *Logos* or God is the Creator of everything. It is a transcendent Being that encapsulates the very foundation of all things.

Furthermore, one can see the transcendent nature of the *Logos* in the Gospel of John. Early Christian thinkers compared the philosophical character of the Word and might have looked at some implications of the theological notion. In early Christian thought, when the *Logos* was made flesh through Jesus Christ, it implies that Jesus is the Word incarnate. His existence proves that God is real. His existence shows that God is the transcendent Being who has existed since the beginning.

The Johannine gospel understands the *Logos* as inseparable from Jesus himself, not only that it is the revelation that Jesus announces. Early Christian theologians viewed the incarnation of the *Logos* in Jesus Christ as a redemptive act that united God and humanity. Christ's life, death, and resurrection serve as a way the *Logos* reconciles God and humanity. Since early Christian intellectuals investigated and developed the concept of *Logos*, some thinkers might say that there might be a dialogue between the scriptural foundations of Christianity and Hellenistic philosophical traditions. The philosophical foundations of *logos* from Heraclitus to the first century CE are the development of the concept as the universal principle regulating and motivating the cosmos and its interpretation as the mediator between God and the world. The Gospel of John, which defined Jesus Christ as the Word of God made flesh, completely changed the concept. Hence, in this paper, it can be seen that the relationship between Greek philosophy and Christianity allowed theologians to use intellectual concepts to defend and explain the mysteries of faith while acknowledging human reason's limits in understanding the divine Mystery. However, it must be understood that this study does not assume that Heraclitus and Philo of Alexandria influenced the Johannine concept of *Logos*; instead, it provides a

profound explanation of how the concept has developed from Ancient times to early Christian thought.<sup>PS</sup>

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