The Divine *Logos* of John 1:1 in the Torah: New Insights from the Joshua Tablet

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The first verse of John's Gospel is one of the most quoted verses in the Bible and ranks with the great opening sentences in any book ever written.

"*In the beginning was the Word, and the Word was with God, and the Word was God*" (John 1:1 NASB).

From a historical perspective this verse also ranks as the most riveting evangelism hook ever written to the ancient Greek speaking world. This is the verse which brought down the Roman Empire, raised up the Byzantine Empire, and brought Jews and Greeks into the same church.

To a world steeped in Greek philosophy, John 1:1 boldly appropriates the innovation of Heraclitus, the father of philosophy. John's culture-shock opening redefines Heraclitus' deified *logos* and proclaims He is the Hebrew God of Genesis 1:1-3 from eternity.

This writer could not have arrived at supporting evidence and conclusions in this article were it not for the aid of computer-generated Hebraic Meter from the Torah and its reaffirmation by the recently discovered Joshua Tablet. This research demonstrates that Hebraic Meter in the Torah leads to an unexpected source for the introduction to John's Gospel.

Word (uppercase) in John 1:1 is translated from the Greek word *logos*, which originally had the common meaning "*word*." John's dynamic personification of *Logos* is Jesus of Nazareth, the Christ.

Because of John's Gospel, we know that the *Word* is "*God said*" in Genesis 1:3, "*And God said, 'Let there be light,' and there was light*." This was not only an innovation for the Greeks; it was also a revelation to every Jew. Until John 1:1 the Jews had never heard that "*God said*" in Genesis Chapter 1 is their Messiah made flesh. Luther opens his eight-volume commentary on Genesis explaining that the spoken *Word* in Genesis 1:3 is the Second Person of the Trinity. (LUTHER'S WORKS, Vol. 1, pp. 16-19).

Since the time of its writing critics have claimed that John's Gospel relies on Greek philosophy for the opening verse. It is true that the history of the Greek personified *Logos* begins five hundred years before John wrote his Gospel, with the philosopher Heraclitus (535-475). He was the first to deify the *Logos* as the source of universal origin and order. He writes everything came into being because of the *Logos* in John 1:3.

"This logos holds always, but humans always prove uncomprehending, both before hearing it and when they have first heard it. For though all came to be [or, happen] in accordance with this logos,…"

And again:

"Listening not to me but to the *logos*, it is wise to agree that all things are one."
(See more complete information on Heraclitus/logos in **Note 1** at the end of this article.)

Compare this with John's description of Christ, the *Logos*, as a participant in the Creation and the source of life.

[2] He was in the beginning with God.
[3] All things came into being by Him, and apart from Him nothing came into being that has come into being.
[4] In Him was life, and the life was the light of men (John 1:2-4 NASB)

Later, the Stoic philosophers and Philo (a contemporary of Jesus Christ) elaborated on Heraclitus' innovation of the divine *Logos*. Beginning with Zeno of Citium (334-262 BC) and followed by more than 80 stoic philosophers through Marcus Aurelius (d. 180 AD), the Stoics taught that the *Logos* was the unifying divine principle of the universe. In general, the Stoics made God and His creation one being. Martin Heidegger taught that John's Logos was borrowed from Greek philosophy. (See **Note 2**)

Early Church Father, Justin Martyr (100-165 AD), was so impressed with Heraclitus' discussion of the *Logos* that when he writes about the *Word*, he argues in defense of Heraclitus' possible salvation. ("The First Apology of Justin," *The Ante-Nicene Fathers* Vol. I, par. xlvi, page 178.)

Philo, an Alexandrian, Jewish, neo-Pythagorean scholar, used the term *Logos* as referring to-an intermediary divine being. He wrote:

"*The Logos of the living God is the bond of everything, holding all things together and binding all the parts, and prevents them from being dissolved and separated.*"

This quotation from Philo reads nearly the same as John 1:3 approximately 40 years later. Philo also wrote that the *Logos* was "*the first-born of God*," the exact phrase the Apostle Paul wrote approximately 30 years later in Colossians 1:15. The Holy Spirit perfectly timed John's Gospel to reinterpret the pagan *logos* as the Hebrew *Logos*.

Where is all of this going? The point is that the Jewish Septuagint-translators in Alexandria, Egypt, 300 years before Christ, understood that Moses' reference to *the word is your life* in Deut. 32:47 should be translated as *logos*. This verse predates Heraclitus by a thousand years!

"For it is not an idle word (*logos*) for you; indeed, it is your life. And by this word (*logos*) you shall prolong your days in the land, which you are about to cross the Jordan to possess." (Deut. 32:47 NASB)

Compare this verse with the following quotations from the Gospel of John and the First Epistle of John.

"Truly, truly, I say to you, he who hears My word (*logos*), and believes Him who sent Me, has <u>eternal life</u>, and does not come into judgment, but has passed out of death into life" (John 5:24 NASB).

"What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled, concerning the Word (*Logos*) of Life—" (1 John 1:1 NASB).

We would have quoted John 6:63, "My words they are spirit, and they are life," but texts uses ῥῆμα (*rhema*, hray'-mah) for "words" instead of logos.

King James and NIV readers will not see this relationship because in this verse the KJV mistranslates *word* in Deut. 32:47 as *thing* and the NIV mistranslates *word* as *them*. On the other hand, NASB, NKJV, and ESV correctly understand that context requires דָּבָר (*dabar*, daw-baw') be translated as *word* and not *thing*.

Word of life in 1 John 1:1 *and the word is your life* in Deut. 32:47 is about as close as one can get to the identical meaning of *Logos*. Notice that these verses say that the *logos* is the source of life, but in John 5:24 the believer is not passing over into the promised land but into eternal life. Yet, Deut. 32:47 adds a new dimension to the Hebrew for "*word*," namely, the only place in the Torah where the word of God דָּבָר (*dabar*, daw-baw') is identified as life. Yes, it happens only once in the entire Torah, but it happens. Deut. 8:3 has the same thought, but it is missing the Hebrew word for *logos*. "*…man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD.*

We are suggesting here that Heraclitus' distinction between *word* and the personified *Word* originated with Moses in Deut. 32:47 a thousand years earlier. Heraclitus was a philosopher from Ionia which is on the southwest coast of what is now Turkey. In the 5th Century BC this region had strong ties with Persian and middle eastern influence and its primary city was Ephesus. Heraclitus may have learned his distinction between *word* and *Word* from the Jews after they returned from captivity.

The Early Church Father, Eusebius (ca. 260/265–30 May 339 AD), is the individual most responsible for the number of books selected for the Christian Bible. One of his challenges was to prove that the Early Church was not teaching Greek Philosophy based on *Logos* in John's Gospel. John's *Logos* is not the unity of deity and creation, but the eternal Creator, the God of the Hebrews, who made the world.

In 2015, Doctor Maren Niehoff, a professor at Jerusalem University, wrote an excellent article titled, "*Eusebius as a Reader of Philo.*" She points out a problem faced by the Early Church when it attempted to prove that the Gospel of John is not Hellenized theology but has its origin in the Hebrew Bible. Eusebius appealed to Philo as a spokesman for the Hebrew interpretation of *Logos*, because he had difficulty appealing directly to the text. However, Niehoff explains that Philo came to his conclusion not based on the Torah but on Greek philosophy. As will be stated again shortly, Eusebius could have achieved his goal if he had quoted Deut. 32:47.

Eusebius quoted Genesis 19:24 in order to prove that a second LORD acting for the first LORD (presumably the Logos) rained fire and brimstone down on Sodom. "*Then the LORD rained on*

Sodom and Gomorrah brimstone and fire from the LORD out of heaven (Gen. 19:24 NASB). Missing from this verse is any reference to the *Logos* as the cause of *life*. Niehoff's comments are included in Note 3 below.

The recent discovery of the Joshua Tablet adds new proof that Hebraic Meter permeates the Torah and is a literary device employed to emphasize major themes in the Bible, in this case, *your life, prolong your days*, *word*, and *logos.*

The initial study for this article began with a computer search for Hebraic Meter related to the Hebrew word for *life*. Hebraic Meter for *your life* and a second set based on *prolong your days* were both found in Deut. 32:47. These searches led to the additional observation that Deut. 32:47 is the only verse in the Torah which states the *word is your life*, a direct source for *Logos* in John 1:1-4.

The Joshua Tablet is based on Deut. 27: 1-13 and corroborates both the existence of Hebraic Meter in the text in multiples of 7s, 10s, and 12s outside of the Bible, which it derivative from the Torah. The Joshua Tablet is the oldest Hebrew text ever found outside the Bible, and repeats the word *cursed* ten times.

The abundance of the numerals 7, 10, and 12—and their multiples in the text—are mirrored in the abundance of words and phrases arranged in repetitions of 7s, 10s, and 12s in the text. For more than 40 years we have been writing about this literary genre now validated by the Joshua Tablet. Two books by this author on this subject titled, "*In Search of the Biblical Order*" and "*Repetition in the Bible*" are available at RedeemerPress.Org or by emailing redeemerpress.org@earthlink.net. The key concept here is that the precise repetition of words demonstrates intentional word selection and disproves claims of random word selection as proposed by the majority of contemporary scholars.

A : **Cursed, cursed, cursed,**
   B : **cursed by the God YHW.**
      C : **You will die cursed.**
      C': **Cursed you will surely die.**
   B': **Cursed by YHW,**
A': **cursed, cursed, cursed.**

The metered repetition of words in the text, long considered a matter of mere coincidence, is in reality a meticulous ancient Hebrew literary style which we have labeled Hebraic Meter. Thus, the text sets apart groups of words arranged in Hebraic meter from those that are not set in Hebraic Meter. The calculated repetition of "*cursed*" in the Joshua Tablet is an example of this literary genre found throughout the Bible.

Ten repetitions is the intended number, ten repetitions is a Hebrew literary genre, and ten repetitions indicate we have the complete and therefore also the original text. There is nothing random about this arrangement of words. One more or one less repetition of *cursed* would alter not only the entire text but also the relationship between the remaining repetitions.

Consider the following examples of words the text chooses to set in Hebraic Meter with the common use for the Hebrew "word." The phrase "*This is the word which*" repeats exactly ten times in the Torah. The point is that the text is aware of which occurrences of "*word*" are set in Hebraic Meter and which are not. The monad for "*the word is your life*" does not appear in the following sets of Hebraic Meter.

This is the word which 10 times in the Torah

this is the word which...... זֶה הַדָּבָר אֲשֶׁר (Exo 14:12)
this is the word which...... זֶה הַדָּבָר אֲשֶׁר (Exo 16:16)
this is the word which...... זֶה הַדָּבָר אֲשֶׁר (Exo 16:32)
and this is the word which...... וְזֶה הַדָּבָר אֲשֶׁר (Exo 29:1)
this is the word which...... זֶה הַדָּבָר אֲשֶׁר (Exo 35:4)
this is the word which...... זֶה הַדָּבָר אֲשֶׁר (Lev 8:5)
this is the word which...... זֶה הַדָּבֶר אֲשֶׁר (Lev 9:6)
this is the word which...... זֶה הַדָּבָר אֲשֶׁר (Lev 17:2)
this is the word which...... זֶה הַדָּבָר אֲשֶׁר (Num 30:2)
this is the word which...... זֶה הַדָּבָר אֲשֶׁר (Num 36:6)

The Word of the LORD or *Spoke the LORD* 144 times in the Torah

דְּבַר־יְהוָה (Gen 15:1)	וַיְדַבֵּר יְהוָה (Lev 5:20)	וַיְדַבֵּר יְהוָה (Num 2:1)	וַיְדַבֵּר יְהוָה (Num 19:1)
דְּבַר־יְהוָה (Gen 15:4)	וַיְדַבֵּר יְהוָה (Lev 6:1)	דְּבַר יְהוָה (Num 3:1)	וַיְדַבֵּר יְהוָה (Num 20:7)
דִּבֶּר יְהוָה (Gen 24:51)	וַיְדַבֵּר יְהוָה (Lev 6:12)	וַיְדַבֵּר יְהוָה (Num 3:5)	יְדַבֵּר יְהוָה (Num 22:8)
דִּבֶּר יְהוָה (Exo 4:30)	וַיְדַבֵּר יְהוָה (Lev 6:17)	וַיְדַבֵּר יְהוָה (Num 3:11)	דִּבֶּר יְהוָה (Num 23:17)
וַיְדַבֵּר יְהוָה (Exo 6:10)	וַיְדַבֵּר יְהוָה (Lev 7:22)	וַיְדַבֵּר יְהוָה (Num 3:14)	יְדַבֵּר יְהוָה (Num 23:26)
וַיְדַבֵּר יְהוָה (Exo 6:13)	וַיְדַבֵּר יְהוָה (Lev 7:28)	וַיְדַבֵּר יְהוָה (Num 3:44)	יְדַבֵּר יְהוָה (Num 24:13)
דִּבֶּר יְהוָה (Exo 6:28)	וַיְדַבֵּר יְהוָה (Lev 8:1)	וַיְדַבֵּר יְהוָה (Num 4:1)	וַיְדַבֵּר יְהוָה (Num 25:10)
וַיְדַבֵּר יְהוָה (Exo 6:29)	דִּבֶּר יְהוָה (Lev 10:3)	וַיְדַבֵּר יְהוָה (Num 4:17)	וַיְדַבֵּר יְהוָה (Num 25:16)
דִּבֶּר יְהוָה (Exo 7:13)	וַיְדַבֵּר יְהוָה (Lev 10:8)	וַיְדַבֵּר יְהוָה (Num 4:21)	וַיְדַבֵּר יְהוָה (Num 26:52)
דִּבֶּר יְהוָה (Exo 7:22)	דִּבֶּר יְהוָה (Lev 10:11)	דִּבֶּר יְהוָה (Num 5:1)	דִּבֶּר יְהוָה (Num 27:23)
דִּבֶּר יְהוָה (Exo 8:11)	וַיְדַבֵּר יְהוָה (Lev 11:1)	דִּבֶּר יְהוָה (Num 5:4)	וַיְדַבֵּר יְהוָה (Num 28:1)
דִּבֶּר יְהוָה (Exo 8:15)	וַיְדַבֵּר יְהוָה (Lev 12:1)	וַיְדַבֵּר יְהוָה (Num 5:5)	וַיְדַבֵּר יְהוָה (Num 31:1)
דִּבֶּר יְהוָה (Exo 9:12)	וַיְדַבֵּר יְהוָה (Lev 13:1)	וַיְדַבֵּר יְהוָה (Num 5:11)	דִּבֶּר יְהוָה (Num 32:31)
דְּבַר יְהוָה (Exo 9:20)	וַיְדַבֵּר יְהוָה (Lev 14:1)	וַיְדַבֵּר יְהוָה (Num 6:1)	וַיְדַבֵּר יְהוָה (Num 33:50)
דְּבַר יְהוָה (Exo 9:21)	וַיְדַבֵּר יְהוָה (Lev 14:33)	וַיְדַבֵּר יְהוָה (Num 6:22)	וַיְדַבֵּר יְהוָה (Num 34:1)
דִּבֶּר יְהוָה (Exo 9:35)	וַיְדַבֵּר יְהוָה (Lev 15:1)	וַיְדַבֵּר יְהוָה (Num 8:1)	וַיְדַבֵּר יְהוָה (Num 34:16)
וַיְדַבֵּר יְהוָה (Exo 13:1)	וַיְדַבֵּר יְהוָה (Lev 16:1)	וַיְדַבֵּר יְהוָה (Num 8:5)	וַיְדַבֵּר יְהוָה (Num 35:1)
וַיְדַבֵּר יְהוָה (Exo 14:1)	וַיְדַבֵּר יְהוָה (Lev 17:1)	וַיְדַבֵּר יְהוָה (Num 8:23)	וַיְדַבֵּר יְהוָה (Num 35:9)
וַיְדַבֵּר יְהוָה (Exo 16:11)	וַיְדַבֵּר יְהוָה (Lev 18:1)	וַיְדַבֵּר יְהוָה (Num 9:1)	דְּבַר יְהוָה (Deu 1:21)
דִּבֶּר יְהוָה (Exo 16:23)	וַיְדַבֵּר יְהוָה (Lev 19:1)	וַיְדַבֵּר יְהוָה (Num 9:9)	דִּבֶּר יְהוָה (Deu 2:1)
דִּבֶּר יְהוָה (Exo 19:8)	וַיְדַבֵּר יְהוָה (Lev 20:1)	וַיְדַבֵּר יְהוָה (Num 10:1)	וַיְדַבֵּר יְהוָה (Deu 2:17)
דִּבֶּר יְהוָה (Exo 24:3)	וַיְדַבֵּר יְהוָה (Lev 21:16)	דִּבֶּר יְהוָה (Num 12:2)	וַיְדַבֵּר יְהוָה (Deu 4:12)
דִּבֶּר יְהוָה (Exo 24:7)	וַיְדַבֵּר יְהוָה (Lev 22:1)	וַיְדַבֵּר יְהוָה (Num 13:1)	דְּבַר יְהוָה (Deu 4:15)
וַיְדַבֵּר יְהוָה (Exo 25:1)	וַיְדַבֵּר יְהוָה (Lev 22:17)	וַיְדַבֵּר יְהוָה (Num 14:26)	דְּבַר יְהוָה (Deu 5:4)
וַיְדַבֵּר יְהוָה (Exo 30:11)	וַיְדַבֵּר יְהוָה (Lev 22:26)	וַיְדַבֵּר יְהוָה (Num 15:1)	דְּבַר יְהוָה (Deu 5:5)
וַיְדַבֵּר יְהוָה (Exo 30:17)	וַיְדַבֵּר יְהוָה (Lev 23:1)	וַיְדַבֵּר יְהוָה (Num 15:17)	דִּבֶּר יְהוָה (Deu 5:22)
וַיְדַבֵּר יְהוָה (Exo 30:22)	וַיְדַבֵּר יְהוָה (Lev 23:9)	דִּבֶּר יְהוָה (Num 15:22)	יְדַבֵּר יְהוָה (Deu 5:27)
וַיְדַבֵּר יְהוָה (Exo 31:1)	וַיְדַבֵּר יְהוָה (Lev 23:23)	דְּבַר־יְהוָה (Num 15:31)	דִּבֶּר יְהוָה (Deu 6:3)
וַיְדַבֵּר יְהוָה (Exo 32:7)	וַיְדַבֵּר יְהוָה (Lev 23:26)	וַיְדַבֵּר יְהוָה (Num 16:20)	דִּבֶּר יְהוָה (Deu 6:19)
וַיְדַבֵּר יְהוָה (Exo 33:1)	וַיְדַבֵּר יְהוָה (Lev 23:33)	וַיְדַבֵּר יְהוָה (Num 16:23)	דִּבֶּר יְהוָה (Deu 9:3)
וְדִבֶּר יְהוָה (Exo 33:11)	וַיְדַבֵּר יְהוָה (Lev 24:1)	וַיְדַבֵּר יְהוָה (Num 17:1)	דִּבֶּר יְהוָה (Deu 9:10)
דִּבֶּר יְהוָה (Exo 34:32)	וַיְדַבֵּר יְהוָה (Lev 24:13)	דִּבֶּר יְהוָה (Num 17:5)	דִּבֶּר יְהוָה (Deu 10:4)
וַיְדַבֵּר יְהוָה (Exo 40:1)	וַיְדַבֵּר יְהוָה (Lev 25:1)	וַיְדַבֵּר יְהוָה (Num 17:9)	דִּבֶּר יְהוָה (Deu 10:9)
וַיְדַבֵּר יְהוָה (Lev 1:1)	וַיְדַבֵּר יְהוָה (Lev 27:1)	וַיְדַבֵּר יְהוָה (Num 17:16)	דְּבַר יְהוָה (Deu 27:3)
וַיְדַבֵּר יְהוָה (Lev 4:1)	וַיְדַבֵּר יְהוָה (Num 1:1)	וַיְדַבֵּר יְהוָה (Num 18:8)	דִּבֶּר יְהוָה (Deu 31:3)

וַיְדַבֵּר יְהֹוָה (Lev 5:14)	וַיְדַבֵּר יְהֹוָה (Num 1:48)	וַיְדַבֵּר יְהֹוָה (Num 18:25)	וַיְדַבֵּר יְהֹוָה (Deu 32:48)

As seen above, there is an intense awareness of the repetition and position of the Hebrew for "*word*" in the Torah. Within this list of 144 (12 x 12), 96 (8 x 12) say "*and the Lord spoke*" and 48 (4 x 12) say "*the word of the LORD*." Within the 96 repetitions of "*the LORD spoke*" 70 (7 x 10) of them are within the phrase, "*The LORD spoke to Moses saying*." An additional 10 repetitions say, "*the LORD spoke to Moses and Aaron saying*." Thirty (3 x 10) of the phrases, "*the LORD spoke*" are preceded by *which* or *as* (the same Hebrew word). The consistency of these repetitions is simply amazing.

The lone statement in Deut. 32:47 "*For it is not an idle word for you; indeed, it is your life*" (כִּי לֹא־דָבָר רֵק הוּא מִכֶּם כִּי־הוּא חַיֵּיכֶם) is not an accidental occurrence of *word* associated with *life*, as found in John 1:1-3, that somehow slipped by the attention of the writer. Rather Deut. 32:47 gives a unique application of *word*, it was written only one time, and the text is aware that it was written only that one time.

It is also interesting to note that *Logos* appears exactly 40 times in the Gospel of John (Jn. 1:1 (x3), 14; 2:22; 4:37, 39, 41, 50; 5:24, 38; 6:60; 7:36, 40; 8:31, 37, 43, 51, 52, 55; 10:19, 35; 12:38, 48; 14:23, 24 (x2); 15:3, 20 (x2), 25; 17:6, 14, 17, 20; 18:9, 32; 19:8, 13; 21:23;) and 7 times in 1 John (1:1, 10; 2:5, 7, 14; 3:18; and in 5:7 according to the Greek Orthodox Text, Scrivener's Text, and Stephanus' Text). Here too the text is keenly aware of where and how many times the word *logos* was used both in John's Gospel and in his Epistles.

The alternative to logos is ῥῆμα (*rhema*, hray'-mah) which repeats 12 times in the Gospel of John (3:34; 5:47; 6:63, 68; 8:20, 47; 10:21; 12:47, 47; 14:10; 15:7; 17:8).

The following phrase "*all the days*" with the addition of *life* or *lived* repeats ten times in the Torah. None of them include the *word* as being the source of life. Not one these repetitions of *all the days* and *life* includes a reference to *the word is your life*.

All the days … life/ lived 10 times in the Torah
all the days of your life	כָּל־יְמֵי חַיֶּיךָ		(Gen. 3:14)
all the days of your life	כֹּל יְמֵי חַיֶּיךָ		(Gen. 3:17)
all the days which Adam lived	כָּל־יְמֵי אָדָם אֲשֶׁר־חַי		(Gen 5:5)
all the days of your life	כֹּל יְמֵי חַיֶּיךָ		(Deut. 4:9)
all the days which they live	כָּל־הַיָּמִים אֲשֶׁר הֵם חַיִּים		(Deu 4:10)
all the days which you live	כָּל־הַיָּמִים אֲשֶׁר־אַתֶּם חַיִּים		(Deu 12:1)
all the days of your life	כֹּל יְמֵי חַיֶּיךָ		(Deut. 6:2)
all the days of your life	כֹּל יְמֵי חַיֶּיךָ		(Deut. 16:3)
all the days which you live	כָּל־הַיָּמִים אֲשֶׁר־אַתֶּם חַיִּים		(Deu 12:1)
all the days which you live	כָּל־הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים		(Deu 31:13)

"*May be prolonged your days on the Land*," repeats seven times in the Torah, and led this writer to Deut. 32:47. Notice how the addition of *the word is your life* changes the context from the previous six repetitions.

May be prolonged your days on the land 7 times in the Torah
that **may be prolonged your days** on **the land** (Exo 20:12)
and that **may be prolonged your days** on **the land**. (Deu 4:40)

that **may be prolonged your days** … on the **land**   (Deu 5:16)*
and that **may be prolonged your days** on **the land**   (Deu 11:9)
that **may be prolonged your days** on **the land**   (Deu 25:15)
may not be prolonged your days on the **land**   (Deu 30:18)
And by this word **may be prolonged your days** on the **land**,   (Deu 32:47)
* text removed from ellipsis   " *and that it may go well with you*"

לְמַ֙עַן֙ **יַאֲרִכ֣וּן יָמֶ֔יךָ** עַ֖ל הָאֲדָמָ֑ה	(Exo 20:12)
וּלְמַ֙עַן֙ **תַּאֲרִ֣יךְ יָמִ֔ים** עַל־הָאֲדָמָ֖ה	(Deu 4:40)
לְמַ֣עַן **יַאֲרִיכֻ֣ן יָמֶ֗יךָ** וּלְמַ֙עַן֙ יִ֣יטַב לָ֔ךְ עַ֚ל הָֽאֲדָמָ֔ה	(Deu 5:16)
וּלְמַ֙עַן֙ **תַּאֲרִ֣יכוּ יָמִ֔ים** עַל־הָ֣אֲדָמָ֔ה	(Deu 11:9)
לְמַ֙עַן֙ **יַאֲרִ֣יךְ יָמֶ֔יךָ** עַ֖ל הָאֲדָמָ֑ה	(Deu 25:15)
לֹֽא־**תַאֲרִיכֻ֤ן יָמִים֙** עַל־הָ֣אֲדָמָ֔ה	(Deu 30:18)
וּבַדָּבָ֣ר הַזֶּ֗ה **תַּאֲרִ֤יכוּ יָמִים֙** עַל־הָ֣אֲדָמָ֔ה	(Deu 32:47)

The simple phrase *your life* repeats 10 times in the Torah but only the last entry in Deut. 32:47 includes the new dimension of *the word is your life*. The phrase beginning in Gen. 3:14 reaches a crescendo in Deut. 30:20 with *God is your life* leading to the climax used in John's Gospel, *the Word is your life*. Suddenly in the last of ten repetitions *your life* becomes a plural, hence John's repeated references to the *Word* being the source of life for the world.

Your life **10 times in the Torah**

all the days of your life.........	כָּל־יְמֵ֣י חַיֶּֽיךָ	(Gen. 3:14)
all the days of your life.........	כֹּ֖ל יְמֵ֥י חַיֶּֽיךָ	(Gen. 3:17)
how many days your life.........	כַּמָּ֕ה יְמֵ֖י שְׁנֵ֣י חַיֶּ֑יךָ	(Gen. 47:8)
all the days of your life.........	כֹּ֖ל יְמֵ֣י חַיֶּ֑יךָ	(Deut. 4:9)
all the days of your life.........	כֹּ֖ל יְמֵ֣י חַיֶּֽיךָ	(Deut. 6:2)
all the days of your life.........	כֹּ֖ל יְמֵ֣י חַיֶּֽיךָ	(Deut. 16:3)
and shall your life.........	וְהָי֣וּ חַיֶּ֔יךָ	(Deut. 28:66)
in order that your life.........	לְמַ֖עַן חַיֶּֽיךָ	(Deut. 30:6)
because He is your life.........	כִּ֣י ה֤וּא חַיֶּ֔יךָ	(Deut. 30:20)
indeed it (word) is your life.........	כִּי־ה֤וּא חַיֵּיכֶם֙	(Deu 32:47)

One more example is *living soul* which is applied to *all creatures* seven times. The Hebrew *word* is not found with any of these phrases. However, as in the unique pairing of *word* and *life* in Deut. 32:47, the *Torah* isolates the creation of man from all the other creatures just one time by changing the spelling in Gen. 2:7.

Living soul (applies to creatures) **7 times in the Torah**

living soul......	נֶ֣פֶשׁ חַיָּ֑ה	(Gen 1:20)
living soul......	נֶ֣פֶשׁ חַיָּה֙	(Gen 1:24)
living soul......	נֶ֣פֶשׁ חַיָּ֔ה	(Gen 1:30)
living soul......	נֶ֣פֶשׁ חַיָּ֖ה	(Gen 2:19)
every living soul......	כָּל־נֶ֣פֶשׁ חַיָּ֔ה	(Gen 9:12)
every living soul......	כָּל־נֶ֣פֶשׁ חַיָּ֔ה	(Gen 9:15)
every living soul......	כָּל־נֶ֣פֶשׁ חַיָּ֔ה	(Gen 9:16)

"Became a living soul" only once in the Torah applies to man.
   became a living soul...... לְנֶ֖פֶשׁ חַיָּֽה (Gen 2:7)

By design there is just one instance of the *word* being *life* in Deut. 32:47. It could have been written in multiples of 7s, 10s, and 12s (as are hundreds of subjects), but it is not. There are

other intentional monads in the Torah. This is part of the contrast between the many and the particular, both being coordinated by design of the Holy Spirit.

John did not adopt Greek philosophy, rather he continued to express the concept of the Word made flesh prophesied in Genesis 3:15. The Word as life is a unique and original concept in the Torah repeated in the Gospel of John that predates Heraclitus by a thousand years.

NOTE 1
"On 'LOGOS' IN HERACLITUS," by Mark Johnson, (30 pages) pp 4-5,
https://philarchive.org/archive/JOHOLI-3

"This *logos* holds always, but humans always prove uncomprehending, both before hearing it and when they have first heard it. For though all come to be [*or*, happen] in accordance with this *logos*, humans are like the inexperienced when they experience such words and deeds as I set out, distinguishing each in accordance with its nature and saying how it is. But other people fail to notice what they do when awake, just as they forget what they do while asleep."
Both Sextus (M. 7 132) and Aristotle (Rhet. 1407^b 14—15 = SK 4) tell us that this fragment came as the beginning of Heraclitus' book;

"For this reason, it is necessary to follow what is common. But although the *logos* is common, most people live as if they had their own private understanding."
The translator omitted the gloss (*as is widely acknowledged*).

"Listening not to me but to the *logos*, it is wise to agree that all things are one."
"The translator accepts Bernays' universally accepted emendation for *logos* for the manuscript reading *dogmatos*, and also Miller's widely accepted emendation *are* for *to know*."

NOTE 2 https://en.wikipedia.org/wiki/Heraclitus

Martin Heidegger believed that the thinking of Heraclitus (and Parmenides) was the origin of philosophy and that it was supposedly misunderstood by Plato and Aristotle, leading all of Western philosophy astray.[15] Heidegger quotes from passages of *On Nature* throughout his published lecture course *Introduction to Metaphysics*, relating the *logos* of Heraclitus to that of the Christian tradition and comparing Greek philosophy to Christianity as a whole; consider the following:

"Heraclitus's teaching on *logos* is taken as a predecessor of the *logos* mentioned in the New Testament, in the prologue to the Gospel of John. The *logos* is Christ. Now, since Heraclitus already speaks of the *logos*, the Greeks arrived at the very doorstep of absolute truth, namely, the revealed truth of Christianity.[16]

NOTE 3
Eusebius as a Reader of Philo.pdf by Maren Niehoff 2015
https://www.academia.edu/28096273/Eusebius_as_a_Reader_of_Philo_pdf

Eusebius explicitly quotes large pieces from Philo's work and offers for the first time a historical interpretation of him as a Jew within the Christian tradition. Page 185

Eusebius is especially interested in Philo's notion of the Divine Logos, which enables him to provide a firm anchor for Christian theology. Initially, he points his readers' attention to some Classical Biblical texts concerning God's wisdom and suggests that the Biblical notion of Divine hypostasis resembles the image of Jesus as the Divine Logos in the Gospel of John.

Eusebius then argues that the doctrine of the evangelist is nothing but a revival of the prophetic tradition and Hebrew theology order to connect the Logos theology firmly to the Hebrew Scriptures; on his part Eusebius points to three Philonic passages on the Logos, which-in his eyes are authentic expressions of Biblical theology.

While Philo had in mind the Logos as a general emanation from God, Eusebius understood him to prepare the ground for Jesus in the role of the Logos. A proof-text has thus been adduced for the Christian faith, which is drawn from Hellenistic Judaism rather than the Hebrew Bible, where the Divine Logos is conspicuously lacking

Under pressure to harmonize the Logos theology with the Hebrew Scriptures, Eusebius once even misrepresented Gen. 19:24 where God is said to have «rained on Sodom and Gomorrah brimstone and fire from the Lord out of heaven». Switching the order of the words, he quoted it as: the Lord [who emerged] from the Lord rained on Sodom and Gomorrah brimstone and fire» (PE VII,12,14). In view of these textual difficulties, it is understandable why Eusebius has introduced Philo as an expert interpreter of Scripture, well versed in the meaning of the Biblical text and instructed by teachers in the ancestral doctrines. By pointing to Philo's Logos theology as part of authentic Hebrew theology and Bible exegesis, Eusebius hopes to overcome his own difficulty with the absence of Logos theology in the Bible. He suggests that if Philo explicitly speaks about the Logos, while also representing the underlying intention of the Scriptures, his Logos theology must have Biblical roots. Philo authenticates a particularly free reading of the Biblical verses and proves that the Christian Logos theology is already found in Scripture.
p. 187- 188.