



The power of *Logos* in human rationality and its relevance in the modern era of science

Risno Tampilang 

Institut Agama Kristen Negeri Manado, Indonesia
risnotampilang99@gmail.com

Abstract: The concept of the *Logos* in the Gospel of John has long been the subject of theological and philosophical discussions. In the era of modern science, questions have arisen about the relevance and relationship between this concept of the *Logos* and the development of science and human rationality. A hermeneutical approach is used to interpret the meaning of the *Logos* in historical and contemporary contexts. This study aims to explore the relationship between the concept of the *Logos* in the Gospel of John and the development of modern science, and to analyze how this understanding can bridge the gap between faith and rationality. The *Logos* in the Gospel of John is understood as the creative and rational principle underlying the universe, which is also manifested in Jesus Christ. There is a parallelism between the function of the *Logos* in creation and the role of human rationality in the development of science. The concept of the *Logos* offers a framework for integrating scientific progress with spiritual wisdom. This view challenges the dichotomy between science and faith, proposing that both realms can complement each other in understanding reality. The concept of the *Logos* in the Gospel of John has significant relevance in the era of modern science. It offers a holistic perspective that allows for the integration of scientific and spiritual understanding, encouraging a more comprehensive approach to knowledge and reality. This understanding has the potential to bridge the gap between faith and rationality, paving the way for a more constructive dialogue between religion and science.

Keywords: faith, John, *Logos*, modern science, rationality

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1. Introduction

The Gospel of John introduces the concept of *Logos* as one aspect of Christ that depicts the presence of God in the world. *Logos* is portrayed as the “Word” or “rationality” that has existed since the beginning and became flesh in the person of Jesus Christ. This concept is intriguing to explore further in the context of the development of modern science. The word “*Logos*” appears 40 times in the Gospel of John. John intends to introduce Jesus as the person referred to as the Word (*ho logos*). In John's use of the word “*Logos*”, he aims to explain the mission of Christ in the world as a person who embodies God. In this concept, the Word is seen as a specific and unique identity for Jesus, portraying the attributes and essence of God expressed

through Him. Through the use of the term “*ho Logos*,” John wants to emphasize that Jesus is not just a concept or principle but a living person who brings and declares the presence of God in this world.¹ Rudolf Bultmann, a 20th-century theologian, interprets *logos* in the context of Hellenistic society at that time. For him, *logos* is a cosmological principle that forms the basis for understanding the world and human existence. Bultmann argues that in the Gospel of John, *logos* is a symbol used to convey theological messages to the society of that time.² Thus, “*Logos*” is placed by Situmorang in his entity as the Divine, but Bultmann gives a cosmic position, that *Logos* is part of the cosmic message delivery side.

In the Greek perspective, *logos* has various philosophical interpretations. One of them is Heraclitus’ view, considering *logos* as the unifying force in the ever-changing world, taking a stable form and according to him, “men who are lovers of wisdom ought very much to be enquirers into many things.”³ My comment is that the *Logos* is not merely the Divine; the Cosmic; the Wisdom; but the entirety of Divine revelation in the context of the equilibrium of the order of the universe, which in this case becomes the topic of human “search” for the Word, both through rational reasoning and immanence.

For the Jews, the Word (*Logos*) is an independent and powerful entity capable of doing many things and having the ability to create the universe. This belief is inherent in the Jewish understanding of the power of the Word of God. *Logos* is the power through which the Word of God in heaven is created; the Word is spoken and possesses power. *Logos* has two meanings, namely word and reason. *Logos* is both word and reason, as well as the thought of God. In this context, both reason and word have significant similarities.⁴ In an increasingly advanced era of science, humanity continues to explore the mysteries of the universe and seeks a deeper understanding of the reality around them. The concept of “*Logos*” in the Gospel of John can provide a valuable perspective on understanding the relationship between faith and science. *Logos* is a concept originating from ancient Greek philosophy that refers to intellect, logic, and rational thought.⁵ Human rationality refers to the ability to think logically, analyze information, and make decisions based on objective considerations. In this context, it is important to emphasize the power of “*Logos*” in assisting people in exercising their rationality. This means that the human ability to use logic and rational thinking has a significant impact on how people understand the world, solve

¹ Jonar Situmorang, *Kamus Alkitab Dan Teologi* (Yogyakarta: Andi, 2016), 257.

² Rudolf Bultmann, *The Gospel of John: A Commentary* (Philadelphia: Westminster Press, 1971), 73–75.

³ Dagnachew Desta, “The Transition from ‘Mythos’ to ‘Logos’: The Case of Heraclitus,” *Athens Journal of Philosophy*, 2023, 15, <https://doi.org/10.30958/ajphil.2-1-1>.

⁴ Situmorang, *Kamus Alkitab Dan Teologi*, 258.

⁵ Yosep Belay, “Rekonstruksi Kristologi Logos Menjawab Tantangan Dekonstruksi Terma Logosentrisme Dalam Tinjauan Biblika,” *CHARISTHEO: Jurnal Teologi Dan Pendidikan Agama Kristen* 2, no. 1 (2022): 35, <https://doi.org/https://doi.org/10.54592/jct.v2i1.37>.

problems, and make intelligent decisions. The modern era of science refers to a time when knowledge and understanding of the world are rapidly advancing, driven by progress in research and technology. In this context, it is important to highlight the relevance of the power of “Logos” in facing the challenges and opportunities presented by this era. Although people have widespread access to knowledge and information, the ability to analyze, sift through, and use logic to understand, interpret, and apply that knowledge wisely and effectively is still necessary.

From the various perspectives mentioned above, there are many interpretations and concepts regarding “Logos” in the Gospel of John. *First*, “Logos” contains the meaning of rationality and understanding that surpasses the limitations of human thought. In the context of science, this encourages humans to remain open to new discoveries and develop a deeper understanding of the universe. When considering the prologue of John, the most profound and practically important question related to my 21st-century worldview is whether it is truly possible to have a worldview that not only incorporates the three essential elements of deep meaning, deep love, and God’s engagement, but also aligns with the primary ways in which reality has been understood and known after the past few centuries, during which remarkable, globally significant, and transformative developments have occurred.⁶ *Second*, “Logos” also depicts the presence of God in the world.⁷ In the modern era of science, where scientific explanations often form the basis of our understanding of the world, the concept of logos reminds humans of the existence of spiritual and transcendent aspects that cannot be fully explained by scientific methods.

There are several relevant studies related to this research, such as the research by Inerles Alinan titled, “*Makna Kata λόγος Dalam Injil Yohanes 1:1-18 Dan Praktek λόγος Dalam Kehidupan Orang Kristen Yang Percaya*.” In this research, Alinan discusses the meaning of the word “λόγος” in the Gospel of John 1:1-18 and its application in the lives of believing Christians. The article explores the understanding of the meaning of “λόγος” and how believing Christians implement it in their actions and words.⁸ This research is relevant to the current writing because it addresses aspects of faith related to this article. It is related to the aspect of knowledge that aligns or needs to be balanced with faith. Although this writing emphasizes knowledge, it is closely related. In addition to Alinan’s writing, the author also sees continuity with Yusuf L. M.’s article titled “*Interpretasi Kata Logos dan Theos dalam Yohanes 1: 1*.” He discusses the philosophical understanding of Logos in the context of John 1:1. It is emphasized that Logos can be associated with rationality, reason, and

⁶ David F. Ford, “The Gospel of John and Contemporary Society: Three Major Theological Contributions,” *Religions* 14, no. 11 (2023): 4, <https://doi.org/10.3390/rel14111357>.

⁷ Dirk G. Van der Merwe, “The Concept and Activity of ‘Obedience’ in the Gospel of John,” *Verbum et Ecclesia* 43, no. 1 (2022): 2, <https://doi.org/http://dx.doi.org/10.4102/ve.v43i1.2367>.

⁸ Inerles Alinan, “Makna Kata Λόγος Dalam Injil Yohanes 1: 1-18 Dan Praktek Λόγος Dalam Kehidupan Orang Kritesn Yang Percaya,” *IAKN Toraja* (Toraja, 2022).

understanding of reality.⁹ Additionally, there is also a writing by Yasintus T. Runesi, in which he writes about “*Fenomenologi: Logos Partisipatif dan Tabernakel Semesta*.” He touches on how science has significantly contributed to human progress in various aspects of life. This is related to the human understanding that separates itself from nature, with reason as the cause and nature as the effect. Technological advancements also change how humans interact with nature, but realizing the negative consequences, especially in the ecological and environmental crises we face.¹⁰ Although science and faith can explore different aspects of human life, both can coexist and even intersect in various ways. For some individuals, scientific discoveries can deepen their admiration and appreciation for the beauty of creation, strengthening their religious beliefs. Others may find tranquility in faith when faced with scientific uncertainty or moral dilemmas that cannot be answered by science alone.

The concept of *Logos* in the understanding of the Gospel of John is closely related to knowledge in that era, as Yusuf discusses in his research, and is relevant to the writing titled, “The Power of *Logos* in Human Rationality and Its Relevance in the Modern Era of Science.” However, it is also acknowledged that scientific progress also has negative impacts, such as the ecological and environmental crises we face. This indicates that science is not only focused on progress and benefits but also needs to consider the consequences and long-term impacts on the environment and the sustainability of this planet.

From what has been outlined above, in line with the title of the writing, “The Power of *Logos* in Human Rationality and Its Relevance in the Modern Era of Science,” the author intends to deepen the understanding of what *Logos* means. How is the concept of *logos* relevant to modern science? Does reason (science) contradict faith? With these formulations, this article aims to provide a contemporary understanding of the concept of *Logos* and its relevance to science in this modern era.

2. Research Methods

This research does not use an interpretation method because it remains relevant when using a literature review. I am looking for sources of documents to serve as a foundation for addressing several conceptual issues to be relevant in contemporary life. Creswell explains that a literature review can be conducted by reading and collecting information from various sources, as well as organizing, evaluating, and presenting the information systematically and structurally.¹¹ Fink also states that a

⁹ Yusuf L. M., “Interpretasi Kata Logos Dan Theos Dalam Yohanes 1: 1,” *BONAFIDE: Jurnal Teologi Dan Pendidikan Kristen* 1, no. 1 (2020): 24–27, <https://doi.org/https://doi.org/10.46558/bonafide.v1i1.1>.

¹⁰ Yasintus T. Runesi, “Fenomenologi: Logos Partisipatif Dan Tabernakel Semesta,” *Lumen Veritatis: Jurnal Filsafat Dan Teologi* 10, no. 2 (2020): 223–27, <https://doi.org/https://doi.org/10.30822/lumenveritatis.v10i2.479>.

¹¹ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Los Angeles & London: SAGE Publications, 2014), 67–70.

literature review is a critical investigation process into literature relevant to the research topic, where researchers gather, evaluate, and integrate information from various sources to answer research questions.¹²

The literature review research method involves collecting data from written sources such as books, journals, articles, and other documents. Therefore, the data collection technique suitable for this method is documentary or literature study. Documentary study is conducted by studying and analyzing various documents relevant to the research topic, such as books, journals, reports, notes, archives, and other documents. The data obtained from this technique are in the form of text or written information, which is then analyzed to obtain relevant information.¹³

The methodological flow of this research begins with determining the literature review approach without using a specific interpretation method. I then collected data through documentary studies, searching for and analyzing various relevant document sources such as books, journals, and articles. The literature review process involves reading, collecting, organizing, and evaluating information from various sources systematically. Data analysis is carried out through critical investigation of relevant literature, integrating information, and analyzing texts or written information obtained. Furthermore, I formulate answers to research questions based on the results of the analysis, and present the research results systematically and structured, ensuring their relevance to contemporary life. Finally, I evaluate and reflect on the research process and results to ensure the quality and significance of the findings.

3. Results and Discussion

The Concept of Logos in the Gospel of John

John emphasizes three main aspects of the role and significance of Christ as *Logos*. First, the existence of *Logos*, where in John 1:1, *Logos* and the Father are described as entities that existed before the world was created. *Logos* is the God who reveals His divine nature.¹⁴ John emphasizes that from the beginning, *Logos*, who is also God, was in fellowship with God the Father. His existence before creation signifies the relationship between Jesus and the Father.¹⁵ Initially, *Logos* existed together with God, and *Logos* has been with God before everything was created.¹⁶ There seems to be a connection between *Logos* in John and the Word in Genesis. When looking at the Hebrew language, especially in Genesis, taking the first word, “in

¹² Arlene Fink, *Conducting Research Literature Reviews: From Paper to the Internet* (Los Angeles & London: SAGE Publications, 2005), 3–6.

¹³ Arif Budiman, *Metodologi Penelitian Kualitatif: Teori Dan Praktik* (Jakarta: PT Raja Grafindo Persada, 2020), 51–52.

¹⁴ Samuel Tandaiassa, *Teologia Perjanjian Baru* (Yogyakarta: Moriel Publishing House, 2010), 90.

¹⁵ Dave Hagelberg, *Tafsiran Injil Yohanes: Pasal 1-5* (Yogyakarta: Andi, 2013), 40.

¹⁶ Donald Guthrie, *Teologi Perjanjian Baru 1: Allah, Manusia, Kristus* (Jakarta: BPK Gunung Mulia, 2011), 370.

the beginning,” John’s intention is to remind readers to revisit Genesis. Genesis narrates the creation of God, while John narrates the new creation. God spoke, and the first creation happened, and the new creation occurred through the Word of God. Compare this with 1 John 1:1, which refers to the time of God’s creation. Meanwhile, John 1:1 discusses the existence of the Word at the time God’s creation was made.¹⁷ So, in this section it is close to Moltmann’s approach regarding “cosmic” wholeness in the order of love in its relationship with the *Logos* as the Creator.

The word “*archei*” in John 1:1 literally means “beginning,” as in Genesis 1:1. It refers to everything absolute and the origin of all things. In this context, the word “*archei*” is used to explain that *Logos* existed before everything was created. This also affirms that *Logos* was with God before the world was created.¹⁸ The affirmation of the existence of *Logos* before everything was created is further emphasized in Jesus’ teachings in John 8:58 and in His final prayer in John 17:5. This indicates that *Logos*, also known as the Word, has existed since the beginning before everything was created. This means that fundamentally, *Logos* is God.

Genesis 1:1, everything is created through the Word of God, while in the Gospel of John, it is revealed that all created life is through *Logos* itself (John 1:3).¹⁹ From this explanation, the existence of *Logos* is not as a creation, but it functions as the Creator due to its existence with God since the beginning. Everything is created through Him, indicating the difference between *Logos* and other creations. The Word is expressed as the agent of creation: through Him, the work of creation is done by God, and everything depends on Him. However, not only as the source of life, John also explains that this life is eternal.²⁰ In the prologue, it is depicted that the Word existed before creation and in fellowship with God; it is not only the creator but later becomes human through incarnation in Jesus. Therefore, the Word (*Logos*) has taken on human form (John 1:14).²¹ The existence of Jesus as the Eternal Word makes creation a Divine co-creator, this brief formulation can be found in how Jesus incarnated as a true human being, isn’t that how He participated in human nature as a co-creator of God.

Raymond E. Brown, a renowned Catholic New Testament scholar, provides a rich interpretation of the Gospel of John, including the concept of “*Logos*.” He views “*Logos*” in the Gospel of John as one of the central concepts in the author’s understanding. He sees the concept of “*Logos*” as the Gospel writer’s way of explaining the divinity of Christ and His relationship with God the Father. “*Logos*” reveals His eternal existence, divinity, and role in creation and redemption. Raymond

¹⁷ Hagelberg, *Tafsiran Injil Yohanes: Pasal 1-5*, 37.

¹⁸ Yusuf, “Interpretasi Kata Logos Dan Theos Dalam Yohanes 1: 1,” 30.

¹⁹ Thomas R Schreiner, *New Testament Theology* (Yogyakarta: Andi, 2015), 171.

²⁰ A. S. Hadiwijaya, *Tafsir Injil Yohanes* (Yogyakarta: Kanisius, 2012), 24.

²¹ Schreiner, *New Testament Theology*, 171.

E. Brown also emphasizes that the concept of “*Logos*” in the Gospel of John is not only metaphysical but also has ethical and human experiential dimensions. He sees “*Logos*” as the Word of God becoming human, providing moral guidance and a way of life for believers.²²

Logos as Knowledge

During the New Testament period, the concept of “*Logos*” was also known in Hellenistic philosophy. Philosophers such as Heraclitus and Stoicism used the term “*Logos*” to refer to the cosmic principle or natural law governing everything. In this context, “*Logos*” can be understood as the principle of knowledge and wisdom manifested in the world. The statement that Jesus is the *Logos* (λόγος), the “Word” mentioned in the Gospel of John, asserts that in the beginning, there was the *logos*, and the *logos* was with *Theos* (God), and the *logos* itself was God. This well-known statement in the Gospel of John emphasizes that Jesus declares Himself as the *logos* (λόγος). Thus, John’s statement about God as the *Logos* (λόγος) leads to several common concepts, where the word *Logos* (λόγος) in the Hellenistic world has various meanings such as “word,” “proverb,” “statement,” “story,” “defense,” or even “summary.” The various meanings of *Logos* (λόγος) depend on the context and period in which the word is used.²³ John’s view of the incarnation of the *Logos*, in fact, offers a new theological perspective to the mystical and salvific thought process embedded in the Christian covenant, which envisions its soteriological purpose as the union between the divine and the human in the incarnation of the eternal *Logos*, who is God—one with Divinity (John 1:3).²⁴

Logos is understood as the power of rationality manifested in human and natural reality. This creates a close relationship between the divine and the human, the spiritual and the rational. This view presents a framework in which scientific progress and spiritual understanding are not separate, but rather interrelated aspects of the human effort to understand reality. Human rationality, in this perspective, becomes a means of revealing and participating in the divine wisdom encoded in creation.

The concept of *Logos* as understood in the Gospel of John can be interpreted as a form of spiritual transposition in human rationality. This interpretation aligns *Logos*, the Word of God manifested in Jesus Christ, with the innate spiritual capacity of humans. Just as *Logos* existed at the beginning of creation and was involved in shaping the universe, the spirit of God (*Logos*) within humans aids in the

²² Raymond E Brown, *The Gospel According to John* (New York: Doubleday, 1970), 681.

²³ Willyam Wen, *Logos, Memra Dan Yesus- Sebuah Studi Tentang Pengaruh Konsep Logos Yudaisme Helenisme, Memra Yudaisme Palestina Terhadap Konsep Logos Perjanjian Baru* (Bekasi: Galilee Press, 2018), 4–5.

²⁴ Syed M. Waqas, “The Qur’ānic Dialogue with the Mystical Theology of Logos in John’s Gospel,” *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 10, no. 2 (2020): 200.

development of new ideas relevant to each era. This intrinsic connection between the divine *Logos* and human rationality can be understood as “The Power of Rationality.”

This perspective on *Logos* offers a unique cultural lens through which to view scientific progress. It suggests that as we delve deeper into the mysteries of the universe through scientific inquiry, we are simultaneously exploring the depths of divine wisdom encoded in creation. The modern era of science, therefore, becomes not just a testament to human ingenuity, but a revelation of the *Logos*—the divine rationality—that underpins all existence.

Logos, Humanity, and Nature

Λόγος is then described with terms such as light, life, flesh, glory, and the only begotten Son.²⁵ By using the word “*λόγος*”, this initial introduction places Jesus in a universal cosmic context. In other words, Jesus is a cosmic figure that transcends the limitations of ancient Middle Eastern societies. The second introduction places Jesus in a Jewish context, using Jewish terms such as “Rabbi (vv. Matt 26:25, 49; Mark 9:5, 11:21; John 1:38-39, 3:2 & 26, 4:31, 6:25, 8:4, 9:2, 11:8), Messiah (vv. Matt 16:16, 20, 24:5; Mark 8:29; Luke 4:41, 9:20; John 1:41, 7:42, 11:27, 20:31), Son of God (Matt. 4:3 & 6, 8:29, 14:33, 16:16, 27:54 cf. Mark 15:13, 3:11; John 1:34 & 49, 11:27), King of Israel (Mark 15:32 cf. John 1:49),” and culminating with the use of the Old Testament term “Son of Man” (Dan 7:13). Thus, it is clear that this second introduction places Jesus in a Jewish context. With these two introductions, it becomes evident that the author of the Gospel of John wants to place Jesus in a specific Jewish context and simultaneously in a universal cosmic context. Jesus is a figure that encompasses heaven and earth, the celestial realm, and everything in this world. This is the message that the Gospel of John aims to convey.²⁶

Humans are not identical images of God in a physical form, but they are representations or embodiments of God. Why did God manifest Himself as a human? Because God possesses human attributes, such as feeling hunger, crying, and experiencing righteous anger when the Temple is used for trade. Even Jesus felt fear when the time for His crucifixion approached. The humanity of Jesus is clearly seen and heard through His Word in Scripture, addressed to humans as a people who believe in Him and trust every Word He utters. Through His people living in this world and serving their entire lives only for God, God declares Himself as the Word.²⁷

Andrew Davison emphasizes the relationship between human words and God's words,

²⁵ Otunaya Abdulazeez Olalekan and Kolawole Oladotun Paul, “The Relevance of John 1: 1-18 For Contemporary Christians,” *Vidyajyoti Journal of Theological Reflection* 85, no. 3 (2021): 41, https://www.academia.edu/88087953/The_Relevance_of_John_1_1_18_for_Contemporary_Christians.

²⁶ S. Wismoady Wahono, *Disini Kutemukan* (Jakarta: BPK Gunung Mulia, 2018), 451.

²⁷ Ibelala Gea, “Allah Menjadi Manusia Sebuah Uraian Teologis,” *KENOSIS: Jurnal Kajian Teologi* 2, no. 2 (2016): 125, <https://doi.org/https://doi.org/10.37196/kenosis.v2i2.37>.

Although our words first of all describe and relate to this world– in terms of how language develops, both communally and individually– they can be used of God because what they have developed to name bears some likeness to God. I learn the meaning of the word ‘goodness’ from creatures, but I can use that word of God because the goodness of creatures comes from him.²⁸

Davison's view emphasizes the close relationship between human experience, language, and the understanding of divine reality. It suggests that although we live in the material realm, we have the capacity to understand and speak about the spiritual realm through the analogies and similarities we encounter in everyday experience. This view bridges the gap between the immanent and the transcendent, showing how the two are intertwined in human experience and understanding.

In the concept of Gnosticism, Gnostics held that the Spirit was good and the Body was evil, so there was no possibility of an eternal relationship between the two.²⁹ Humans are seen as entities composed of a spiritual element trapped in a material body. Gnostic teachings about the body being considered inferior to the soul.³⁰ However, this spirit is trapped in a physical body and a material world considered evil or corrupt.³¹ In the pursuit of this liberation, Gnosticism emphasizes the importance of knowledge (*gnosis*) acquired through mystical experiences or an understanding of secrets.³² *Gnosis* is believed to be the key to freeing the spirit from the bondage of the material world and achieving higher spiritual consciousness. The Gnostic understanding of humanity also includes views on the characteristics of humans, with some believing that humans have a pure spiritual belief (*pneuma*),³³ while others see humans as having opposing spiritual and material elements.

Faith in the context of intellectual pursuits, argument serves as a good tool. Intellect becomes the solution to go beyond the limits of cognitivism; not through abstract denial, but as an attempt to reach the peak of metaphysics. Therefore, the principle of *fides quaerens intellectum* can be seen as a thesis that “traces the program and sets the goal of Christian science in the Middle Ages.” In addition, it

²⁸ Andrew Davison, *Participation in God: A Study in Christian Doctrine and Metaphysics* (New York: Cambridge University Press, 2019), 174.

²⁹ Albertus O. Boimau, Aben T. Banamtuan, and Mozes Lawalata, “Memahami Konsep Ajaran Doketisme,” *Jurnal Pendidikan Agama Dan Teologi* 2, no. 2 (2024): 152, <https://doi.org/https://doi.org/10.59581/jpat-widyakarya.v2i2.3069>.

³⁰ R. L. M. M. Ndimia, “Gereja Dan Tubuh Yang Terluka: Studi Hermeneutik Disabilitas Terhadap Narasi Penampakan Diri Yesus Dalam Injil Yohanes 20: 19-23” (Salatiga, 2021), 2.

³¹ Lenny Susi R. Panggabean, “Kristologi Yohanes: Suatu Perlawanan Terhadap Kristologi Docetisme,” *KERUGMA: Jurnal Teologi Dan Pendidikan Agama Kristen* 6, no. 1 (2024): 17, <https://doi.org/https://doi.org/10.2500/kerugma.v6i1.145>.

³² Minggu Minarto Pranoto, “Perkembangan Doktrin Inkarnasi Kristus: Misteri Iman Dan Dasar Keselamatan Manusia,” *Jurnal Abdiel: Khazanah Pemikiran Teologi, Pendidikan Agama Kristen Dan Musik Gereja* 7, no. 2 (2023): 205, <https://doi.org/https://doi.org/10.37368/ja.v7i2.603>.

³³ Franseda Sihite, “Kualifikasi Pengajar Alkitab Melawan Ajaran Sesat Anti-Tritunggal Berdasarkan 1 Timotius 4: 1-16,” *Phronesis: Jurnal Teologi Dan Misi* 6, no. 2 (2023): 321, <https://doi.org/https://doi.org/10.47457/phr.v6i2.415>.

provides certainty in the metaphysics of the time regarding the fundamental questions of life and death.³⁴ The principle of “faith seeking understanding” can be seen as an attempt to bridge religious belief with intellectual reasoning. In the context of modern science, this can be interpreted as an urge to seek a deeper understanding of reality, even when faced with fundamental questions that go beyond conventional scientific methods.

Although the “God” referred to is the cause of everything in the universe, the primary role moving this world is actually in the conflict between divine rulers (*archons*). These divine powers allow reality to unite or separate, forming a cosmic order that determines the fate of all creation, known as *heimarmene* (Universal Fate).³⁵ These powers are responsible for the creation of humans. Some beliefs describe that *Archons* created humans in two forms: body and soul, then added a spirit to store that divine power until the eschaton.³⁶ This view almost obscures the power of the Logos at the level of creation and control of the universe, the fate of the universe is in the Divine *Logos*, for this reason, the fate of the *co-logos* in humans and the world is determined.

God is something vast and possesses the highest power in all creation. However, the God referred to does not have a personal entity; instead, this concept can be grouped into specific aspects, namely the power of light (good) and the power of darkness (evil). This duality is often depicted and emphasized in the Eastern religious heritage, illustrating conflicting powers that have equal strength. However, this is necessary to create balance in the reality of the world so that the true universe is formed. This concept is often referred to as “Balance in Harmony,”³⁷ which also exists in Western philosophy and the concepts of Eastern religions.

Is Reason and Science Contradictory to Faith?

Some scholars argue that rationality, science, and faith are concepts that contradict each other. They argue that rationality and science are based on empirical

³⁴ Anselmus of Canterbury, *Proslogion* (Teora, 1997), 128.

³⁵ Hans Jonas, *The Gnostic Religion* (Boston: Beacon Press, 2001), 241–50.

³⁶ Hagelberg, *Tafsiran Injil Yohanes: Pasal 1-5*, 44–46.

³⁷ The relevance of balance and harmony to well-being has not been extensively researched and theorized in psychology in general (except for certain fields and cultural contexts). This oversight partly reflects the Western-centric focus of the field, where these concepts are less influential compared to other regions. Balance and harmony can be appreciated not only as integral parts of well-being but also as defining features. The achievement of optimal balance and harmony longitudinally and dynamically across all aspects of life (vd. Tim Lomas, “Life Balance and Harmony,” *International Journal of Wellbeing* 11, no. 1 [2021]: 50, <https://doi.org/10.5502/ijw.v11i1.1477>). These concepts function in at least three distinct ways: (a) as analytical principles (means for people to understand and evaluate phenomena); (b) as motivational principles (guides for choices and actions); and (c) as axiological principles (valuable outcomes in themselves). These distinctions create nuanced complexity; for instance, even if outcomes like good work-life balance can be analytically understood as beneficial for well-being, people might not necessarily assess them motivationally or axiologically (Lomas, “Life Balance and Harmony,” 51).

evidence, scientific methods, and logical reasoning, while faith is based on beliefs outside the empirical and rational framework. In this view, rationality and science are considered a strong foundation for understanding the world, while faith is seen as belief without a rational basis that may contradict knowledge and logical thinking.³⁸ On the other hand, some argue that rationality, science, and faith do not have to be contradictory but can be interconnected or coexist. They argue that rationality and science can provide a solid foundation for understanding the world and reasoning, while faith can provide a broader framework of values and meanings that cannot be reached through scientific methods alone.³⁹ In this perspective, science and faith can complement each other, with rationality helping to understand phenomena objectively, while faith provides a spiritual dimension, values, and goals that cannot be attained through scientific methods.⁴⁰

The Bible teaches that *logos* should be at the center of every worship in the Christian faith, not limited to praise, testimony, music, or highlighting specific gifts. Teaching and preaching the *logos* to Christians should be based on critical and analytical hermeneutical studies. The result of such studies will be like nourishment that provides spiritual growth for the congregation's faith. Jesus Himself taught that humans live not only by physical food every day but also need to “eat” the word of God daily—John 4 and Matthew. The word “πιστεύω” (*pisteúō*) in the sense of “I believe” has three different meanings in Greek, which are more clearly expressed in three variations in English.

First, “belief” still has a general meaning and has not specifically explained the entire belief of an individual. Many people claim to believe that God exists, including demons, as mentioned in James 2:19. *Second*, “faith” refers to belief in the true God, God known through and in the Lord Jesus, the *Logos* who became human. *Third*, “trust” refers to entrusting one's life to someone who has no evil intentions or aims to harm. God is trustworthy because all His words and deeds are intended for the good of humanity.⁴¹ Overall, the word “πιστεύω” (*pisteúō*)⁴² conveys the meaning “I

³⁸ John F. Hought, *Science and Faith: A New Introduction* (New York & Mahwa: Paulist Press, 2010), 8.

³⁹ Alvin Plantinga, *Warranted Christian Belief* (New York: Oxford University Press, 2010), 255–57.

⁴⁰ Alister E. McGrath, *The Science of God: An Introduction to Scientific Theology* (Grand Rapids, Michigan: Eerdmans Publishing Company, 2004), 58.

⁴¹ The term πιστεύω (believe) appears twice in this narrative. In the first instance, Jesus uses it when speaking to the royal official: “you will never believe” (John 4:48b) unless you see signs and wonders. The second occurrence is the narrator's comment that the royal official believed, along with his household, after witnessing the healing of his sick servant (John 4:53c). It is important to note that some attendees demanded signs but were either not given them or were condemned for it (John 6:30; 19:35), while others saw signs but did not believe (John 12:37). However, the royal official's acceptance of Jesus' command to go was an act of faith/belief (John 4:50b). Although the term πιστεύω is not specifically mentioned, the concept of πιστεύω underlies the official's action of leaving without hearing about the servant's healing but anticipating that the servant would be healed. This concept aligns with the condemnation of demanding signs before believing (John 6:30). “Not seeing yet

believe” with nuances of general trust, belief in the true God through Jesus Christ, and trust involving devotion and complete confidence in the trusted God as a source of goodness and protection.

In addition to conflicting and interrelated views, there is also an approach that attempts to integrate rationality, science, and faith into a more comprehensive framework. Some scholars argue that rationality and science can help understand and explain natural phenomena empirically, while faith provides a broader understanding of aspects of human life that cannot be reached through scientific methods alone.⁴³ In this approach, rationality, science, and faith can complement each other and work together to understand the world. There are various conflicts between science and the church. Like Whitehead, who said that there are many conflicts between the church and science, for example, the process of creation and evolution; the church reacts very strongly, how its position is tarnished makes the church always adapt to the existence of science. However, these conflicts bring benefits because of the clarity; both science and the church do not question competing views but question how to introduce them based on different procedures.⁴⁴

In the modern scientific era, characterized by rapid technological advancements and expanding frontiers of knowledge, the concept of *Logos* reminds us of the profound connection between human rationality and divine wisdom. It challenges the notion that science and faith are inherently at odds, instead proposing that true scientific endeavor, guided by the *Logos*, can lead to discoveries that reveal the intricate design and purpose of creation.

Furthermore, this understanding of *Logos* provides a framework for integrating scientific progress with spiritual wisdom. It suggests that the rational faculties employed in scientific discovery are not merely products of biological

believing is most important to John... believing based on concrete evidence is satisfactory, but believing without seeing is commendable”. Therefore, in the use of πιστεύω, both explicitly and implicitly, the concepts of not seeing yet believing and seeing and believing are involved. There is no direct condemnation of “not seeing yet believing” or “seeing and believing” (Daniel Nii Aboagye Aryeh, “The Purpose of Σημεῖα Καὶ Τέρατα in the Gospel of John: A Socio-Rhetorical Reading of John 4: 46-54,” *Conspectus: The Journal of the South African Theological Seminary* 32, no. 1 [2021]: 115–16, <https://doi.org/10.54725/conspectus.2021.2.6>).

⁴² John uses the verb πιστεύω (believe) more frequently than the Synoptic Gospels. He employs πιστεύω consistently throughout his Gospel to refer to those who truly believe in Jesus, although at times this identification appears unclear and/or ambiguous. The verb πιστεύω is also used synonymously within a broader semantic range, encompassing actions like knowing, receiving, and trusting in Jesus, God, and the Scriptures, doing God’s will and work, seeing, hearing, accepting, abiding, coming to, remaining, and so forth. Πιστεύω is further incorporated into various descriptors such as being born of God, chosen and drawn by the Father, given to Jesus, bearing fruit, receiving the Spirit, obeying Jesus as His sheep, and worshipping Him (Tony Costa, “The Use of Πιστεύω in the Gospel of John: Some Considerations on Meaning and Issues of Consistency and Ambiguity,” *Conspectus: The Journal of the South African Theological Seminary* 32, no. 1 [2021]: 93, <https://doi.org/10.54725/conspectus.2021.2.5>).

⁴³ Thomas S. Kuhn, *The Structure of Scientific Revolutions* (London: University of Chicago Press, Chicago, 2012), 1.

⁴⁴ C. Sanders, *Iman: Akali Dan Nir-Akali* (Jakarta: BPK Gunung Mulia, 2004), 43.

evolution, but are imbued with a divine spark—the Logos that was present at creation. This view encourages a holistic approach to knowledge, where scientific inquiry and spiritual insight are seen as complementary paths to understanding the universe and our place within it.

I observe that nowadays there are many controversies regarding science that emphasize the aspect of reason, where there is a view that says that reason and faith are two things that cannot be united or are contradictory to each other. However, these two aspects are essentially a unity that forms various dimensions of truth and belief. With his knowledge, humans can believe that there is a transcendental entity, and with his faith, he can depend on that entity as hope.

In the context of modern science, this concept takes on new significance. The “Relevance in the Modern Era of Science” can be seen as the manifestation of the “*Logos Spirit*” within human culture and scientific endeavors. As humans engage in scientific inquiry and technological innovation, they are, in essence, expressing the creative and rational aspects of the *Logos* embedded within their nature. This perspective offers a bridge between faith and reason, suggesting that scientific advancement is not separate from, but rather an expression of, the divine *Logos* working through human intellect and creativity.

Logos and Modern Science

Attracting and at the same time maintaining both scientific and spiritual approaches, between scientific search and spiritual search, Alan Richardson states,

Modern science has gradually helped us to see more clearly that what is revealed in the Bible is not . . . any kind of truth which can be investigated or verified by scientific method.” He adds: “Scientific knowledge can describe one aspect of the relationship between the individual and the universe, but it is not the most important aspect.” In Scripture, “there is a knowledge of our ‘existence’ that is not reached by the processes and methods of objective-scientific thinking.”⁴⁵

Richardson wants to emphasize that the Bible contains a different kind of truth than scientific truth. The truths found in sacred texts are more concerned with the meaning of human existence, which goes beyond what science can explain. Science can explain the physical world and our relationship to it, but there are deeper existential dimensions that can only be understood through non-scientific approaches, such as spirituality or theological reflection.

Thus, the *Logos* can be clearly highlighted in its relationship to this world, if John from the beginning declared that “all things were created” by/in Him, then Modern Science has never been far from the *Logos*. How to harmonize scientific search with the concept of the *Logos* in human rationality? John R. Betz emphasizing that,

⁴⁵ John W. Wyckoff, *Pneuma and Logos the Role of the Spirit in Biblical Hermeneutics* (Eugene & Oregon: Wipf & Stock, 2015), 69.

Subtler than our power of reasoning, being the muted voice of the *Logos* (Reason) himself speaking to us from within us. But what we call conscience is, arguably, the outer court, so to speak, and neither the sanctuary nor the holy of holies.⁴⁶

Betz wanted to describe conscience as a moral guide that comes from something deeper and transcendental, namely the *Logos* or Divine Reason. However, he considered that conscience only provides a glimpse of a deeper truth. Conscience does not fully reflect the depths of spirituality or the highest Divine knowledge, but rather is like a doorway to a more sacred and holy dimension. Quoting from Arthur Peacocke's words as quoted by Donald H. Wacome, "the scientific account of the natural world, including human beings, is the best-established account of the realities in which we are embedded."⁴⁷ The concept of *Logos*, which in the Greek tradition means "Reason" or "Word" and is often understood as the rational principle that governs the universe, Peacocke's statement can be seen as an acknowledgement that the *Logos* is also reflected in scientific explanations of nature. The *Logos* in the Christian theological context is also identified with Christ as the Word of God who manifests divine rationality in the world.

Scientific knowledge can be seen as one manifestation of the *Logos*, which is at work in the reality of the universe. Science provides rational insights that help us understand the physical world as governed by the principles of the *Logos*. However, the *Logos* also goes beyond scientific explanations because it includes deeper spiritual and existential meanings. So, while science provides the best explanation of physical reality, there are broader dimensions of the *Logos*, including moral, spiritual, and transcendent aspects that go beyond mere scientific explanations.

Basically, *logos* is not contradictory to logic in the development of the Christian faith. Many modern scientists doubt the Bible and the Christian faith because it is considered incompatible with logic. However, their attitude is wrong because almost all general and specific truths come from the *Logos* and can be understood logically through faith and the guidance of the Holy Spirit. There is no dualism between *logos* and logic if we adopt a perspective like that proposed by Arthur F. Holmes: "All truth is God's truth."⁴⁸ It can be traced that modern science is a dynamic development of humans seeking a peaceful and prosperous state of life in this world. Sometimes it is found that with the development of this scientific knowledge, humans tend to be trapped in desires and lusts to oppose God and seek relative truth, meaning that truth can be obtained by anyone without having to give.

⁴⁶ John R. Betz, *Christ the Logos of Creation: An Essay in Analogical Metaphysics* (Steubenville, Ohio: Emmaus Academic, 2023), 330–31.

⁴⁷ Donald H. Wacome, *The Material Image: Reconciling Modern Science and Christian Faith* (Lanham, Boulder, New York, & London: Lexington Books & Fortress Academic, 2020), 23.

⁴⁸ Arthur F. Holmes, *Segala Kebenaran Adalah Kebenaran Allah* (Surabaya: Momentum, 2000), 20–31.

Humans need to realize that logos is the true aspect of truth, He who is at the beginning and created by Him everything. Basically, with scientific knowledge, humans create various new and sophisticated things; with scientific knowledge, humans create salvation from various specific disasters; with scientific knowledge, humans try to create paths that are considered bright, and with scientific knowledge, humans live and lead their lives. Indeed, that is the logos that gives humans to do something with various considerations. I believe that science in this modern era is a manifestation and presentation of Divinity in human life.

4. Conclusion

From the analysis, it can be understood that faith and science are not actually contradictory; instead, they contribute to each other and are interconnected. Through *logos*, humans are given the ability to create through the knowledge (*logos*) given by God to preserve the universe and other creations. There are several important aspects that can be derived from the logos present in the Gospel of John and its connection to modern science.

First, logos has a meaning of rationality and understanding that exceeds the limitations of human thought. In the context of science, this encourages humans to remain open to new discoveries and develop a deeper understanding of the universe. Logos teaches the importance of maintaining openness and a critical attitude in the face of new knowledge, in line with the continuous development of discoveries and scientific knowledge.

Second, logos also symbolizes the presence of God in this world. In the era of modern science, where scientific explanations often form the basis of human understanding of the world, the concept of logos reminds humans of the spiritual and transcendent aspects that cannot be fully explained by scientific methods. This encourages dialogue and a deeper understanding between science and faith, recognizing that they complement each other to achieve a more holistic understanding of life and the universe.

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