

DWELL

(ἐσκήνωσεν = 'eskinosen')

*To dwell, tabernacle, to fix one's tabernacle, have one's tabernacle,
abide (or live) in a tabernacle.*

John 1:1, 14, “In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” T

Two of the words in John 1:14 are really important in their relationship between the Hebrew Old Testament and the original Greek translation. First, you will find that the Hebrew word ‘*dabar*’, usually translated “word” in our Bible, was represented in the Greek version by the word “*logos*”, and that the two are almost exact in meaning. Second, when these Jewish scholars were translating the Hebrew word ‘*shahkan*’ (to dwell), and the related noun ‘*mishkan*’ (tabernacle), they chose the Greek word ἐσκήνωσεν, from the noun ἐσκήνω, again meaning “to tabernacle” or “to dwell”.

The original Greek text reads, “**And the word flesh became, and tabernacled among us, and we discovered His glory, a glory as of an only begotten with a father, full of grace and truth.**”

It is obvious that John wants to connect the “abiding presence” of God in the Old Testament with the “glorious presence” of God in Christ. This is confirmed when we realise that somewhere in the history of ancient languages, both the Hebrew word and the Greek word must have had a common ancestor. After all, were they not both written by the same Holy Spirit?

Therefore, in my mind there is no doubt that John was thinking about the “Shekinah Glory” and “the Tabernacle” (God manifesting Himself physically), when he confidently states, “**The Word became flesh, and dwelt (tabernacled), among us.**”