

Is Jesus God? (Part 2) - God's Plural Nature; John's Commentary of the Beginning

January 31, 2013

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/97r7m3p/is-jesus-god-part-2>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Plural Nature of God and John's Commentary on Genesis

In this transcript from Corner Fringe Ministries, **Pastor Daniel Joseph** examines the **divine nature of Jesus** by analyzing linguistic patterns in the Hebrew Bible. The study focuses on the **plurality of God** found in Genesis, specifically the word ***Elohim*** and the use of plural pronouns during the creation of man. Daniel contrasts his views with those of **Rabbi Tovia Singer**, who argues that such phrasing refers to a **heavenly court of angels** rather than a multiple-person godhead. Challenging this rabbinic perspective, Daniel contends that the **New Testament Gospel of John** serves as the definitive commentary on these origins. He concludes that Jesus is the **eternal Word** who was present at the beginning and acted as the **direct agent of creation**.

[Introduction]

Corner Fringe Ministry presents a 12-part series on the *Divine Nature of God*. Please enjoy the study.

[Daniel Joseph]

All right, well, we're in part two of our study of the *Divine Nature of God*. Embarking, endeavoring if you will, to go out through the Scriptures to scour them to see if Yeshua really is a deity or if He is not, because that's a significant detail. We need to know; this is salvational.

If you remember last week, one of the things I said that was at stake at the basis of this whole study is worship. One side says Yeshua is a deity; we have another side that says He is not. What's the difference? One side gives homage, worship, glory, and adoration to Yeshua as the Father, while the other side does not. There's a lot at stake here.

Last week, I actually began this study by doing something very, very unusual, something I've never done, and that is to argue on behalf of a theology that I don't even agree with. But I did that for your benefit. I did that so that you could actually experience what it's like to encounter a Unitarian. You need to know their arguments; you need to understand where they're coming from, and you need to be able to be right on the spot, ready to respond with an answer. We're to be equipped to defend the faith, and if

Yeshua is a deity, we need to be defending the faith, and we need to be defending His honor and majesty.

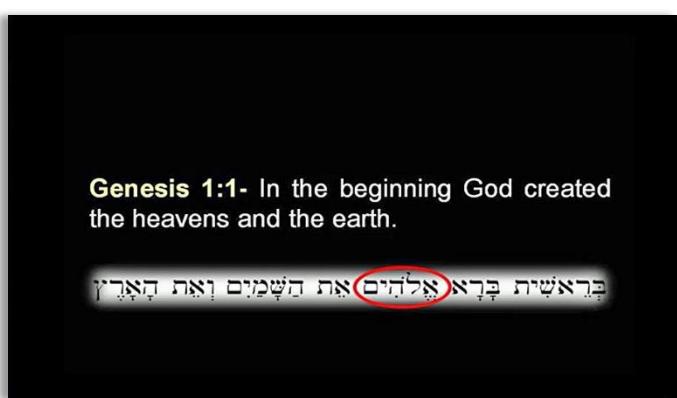
I want you guys to have the ability ... This is going to be quite a long study; I don't know how many weeks it's going to go right now, but it is going to be the longest one I've done. I want you to be able to enter into a legitimate dialogue with people who do not believe Yeshua is a deity, and by the time you get through this study, you're going to be able to inject real issues. You're going to be able to utilize Scriptures that are going to challenge our Unitarian friends, whether they're Orthodox Jews, Orthodox rabbis, or Unitarian Christians; you're going to be equipped.

Now, there's so much ground to cover in regard to this study, I didn't even know where to begin. My notes are endless on this. I've been taking notes for years because this is something that I personally struggled with over a decade ago. Because what happened is when I came back into the faith, I actually started reading the Bible for myself. And you know, to say that 80-90% of what was coming from the pulpit where I was was inaccurate; it didn't line up with Scripture.

And then, as I'm tooling through Scripture, I start to discover specific passages I never heard taught before. And because I was not taught, I didn't know how to reconcile them. I literally went into a valley of not understanding whether I should worship Yeshua or whether I should only pray to the Father. But praise be to God, I continued. That pushed me further into Scripture, and the further I went, the more proof I saw that Yeshua is to receive the worship that is only due to God.

So, getting back to where do we begin with such a huge topic with something that's so influential on our faith? And then it dawned on me: why not begin at the beginning? — Genesis 1:1— **In the beginning God created the heavens and the earth.** What a fascinating passage.

When we look at the divine nature of God when attempting to understand who He is and His preeminence over all mankind, it begins right here at Genesis 1:1. Here we are given our first glimpse at His divine nature, and scripturally speaking, everything that follows Genesis 1-1 is now put into context. And I can say that because what makes God God? The fact that He made heaven and earth.



Everything that's created is inferior to that which created it; to our maker, He is the potter, and we are the clay. Amen? Now, if we read Genesis 1:1 in Hebrew, it reads as the following: ***Bereshit Bera Elohim et ha-shamayim ve'et ha-aretz*** (בראשית ברא אלהים את השמים ואת הארץ) and when you read this in Hebrew, the first verse in the Bible, we're given a little hint, as it were, as to the nature of our God.

See, because when you look at this word, *Elohim* (אֱלֹהִים), we translate this in English as "God." This word technically is plural. It's a plural noun in Hebrew. Now, some of you might just say, Well, there it is; there's the proof. Yeshua is there at the beginning, Genesis 1:1, case closed, let's do something else. Unfortunately, it's not that easy. It's not that simple because at times, listen to me very carefully, in the Hebrew language, you're going to find that a plural noun is used to reference a single person or a single deity.

Let me quote to you Dr. Brown; he's a PhD in Semitic or Near Eastern languages. This is his forte; he knows what he's talking about. Listen to what he says regarding plural nouns in Hebrew. — Dr. M. L. Brown (Ph.D. Near Eastern Languages and Literatures) — Hebrew, along with other Semitic languages, sometimes expressed greatness, supremacy, exaltation, majesty, and fullness by means of compound plural nouns. Plurality could express prominence, ownership, or divinity, all with reference to a single person or single deity. In other words, one could argue that *Elohim* simply is relating to the glory, to the majesty, to the greatness of the One True God.

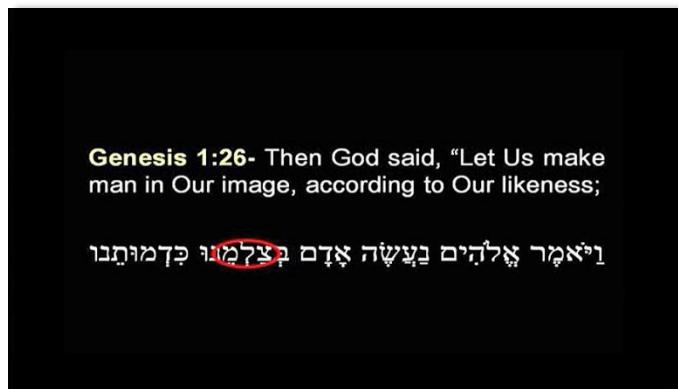
Could we argue that? Of course, we can. We can argue that. It's common in Hebrew to do this; this is not foreign. And then when you take into consideration Scripture, let's look at Isaiah Chapter 45, and there are many like this. —Isaiah 45:18— For thus says the LORD, Yahweh, Who created the heavens, Who is *Elohim*, God. "Who" is in the singular. Listen to this: Who is God? Who is *Elohim*, followed by a singular? So you hear that plural noun followed by the singular. This is how the rabbis get around this, and so it says, "Who is *Elohim*? Who, not these, not they, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: "I am the LORD, and there is no other.

So here you have a perfect example of the plural noun in Hebrew creating that majesty. It's followed by a singular; it's not followed by a plural—interesting. However, having said that, I think that it's worth noting as you continue on in Genesis, a case begins to build on behalf of those who want to prove that Yeshua is a deity. If we continue in Genesis, we come to Genesis 1:26, which says this: "Then God said, 'Let Us make man in Our image, according to Our likeness ...'" What a fascinating statement!

I think this is very significant for us because here we have the plurals known as "plurals of majesty" starting to come out. You have *Elohim*, who we just read in Verse 1, created the heavens and the earth, and *Elohim* speaking, *Vayyomer* (וַיֹּאמֶר), "Let Us." This is fascinating, and lest you think that this is a poor translation and that the Christian scholars are just committing eisegetical errors to prove a Trinitarian position, I want to take you to the Hebrew and read it to you.

It is "Vayyomer elohim na'a seh adam
betzalmenu kidmutenu
(וַיֹּאמֶר אֱלֹהִים נָשָׁא אֶתְمָנוּ בְּצַלְמָנוּ). I want to draw your attention to this word: **בְּצַלְמָנוּ**. This is a *bet* (ב). This means "in" in Hebrew. *Tselem* (צֶלֶם) is an "image." Every time you see a *nun* (נ) and a *vav* (ו) at the end, it makes the "new" sound. That is "our." This is not a poor translation.

All this to say that what you are reading is literally the translation. In fact, when you go to the Jewish Bible, the *Tanakh*, that is exactly how they translate it. When you go to David Stearns, *The Complete Jewish Bible*, it is exactly how he translates it, so this is not a poor translation. Now we're confronted with something. *Elohim* now says, "Let Us, in the plural, make man, in the plural, in Our image." This is so significant.



Genesis 3:22- Then the LORD said, "Behold the man has become like one of Us to know good and evil. . .

Genesis 11:7- "Come, let Us go down and there confuse their language, that they may not understand one another's speech."

And then as we continue, we start to see this almost like it's a habit in Scripture. — Genesis 3:22— **Then the Lord God said, "Behold, the man has become like one of Us, to know good and evil ...** There's the plural again. That's not a poor translation; that's exactly how it's rendered. Again, in Genesis 11:7—**"Come, let Us go down and there confuse their language, that they may not understand one another's speech."** This is God speaking; this is *Elohim*. This is *Yahweh* speaking.

You know, I think when you begin to start taking all this in, especially Genesis 1:26, which clearly states in the Hebrew, "**Let Us make man in Our image.**" God is doing something. He's doing something very specific. He is calculated. He is strategic. He knows what He's doing and the way He has organized the Torah. He is revealing to us who He is, the deeper nature of who He is.

Now, to be fair, I want to read to you an article posted by a very well-known Orthodox rabbi. His name is Tovia Singer. This guy is very influential in Judaism today. He is sharp, he's witty, and he's articulate and well-spoken. I listen to his show; he's amazing. He's an amazing rabbi, and he knows Scripture. He has a fervent passion for Torah, and he has a fervent passion for his Jewish people. And so, I have a profound respect for this rabbi. However, I do differ with him on the most significant aspect known to mankind, and that is Yeshua. I confess him as the Mashiach; he does not. Not yet, but we pray for that. Amen?

As a disclaimer, I want to say that I'm not going to be covering the entirety of the article. I'm going to be pulling out the majority of it, but don't think that I'm pulling out specific texts or specific paragraphs in this article as though I'm going to gain an advantage to prove a point; no such thing is happening here. I'd be happy to provide you with the full article, but for the sake of time, we're just going to get to the heart of it. All right? And this is what it is because this is actually pertaining to exactly what we're talking about.

In Genesis 1:26, a writer writes to the rabbi and asks, "**Dear Rabbi Singer, A Messianic Jew is working overtime to try to convince me that I need JC.** Now, I need to interrupt here; obviously, that is short for Yeshua *HaMashiach*, for Jesus. And also praising glory to this Messianic Jew who is working overtime to try to convince this individual writing the question that she needs Yeshua. Praise God for that. The question goes on to say: **She recently showed me Genesis 1:26, "Let US make man in OUR image,"** stating that JC was part of creation with God, plural "Us" and "Our" being the proof. Can you explain the plural in this verse to me? I want to have an intelligent answer. I am trying very hard to learn more of my Jewish religion, as I was raised in a non-religious home. The only Bible I own is the one she gave me, and it is a King James." Period, question mark.

The rabbi goes on to answer this. —Rabbi Singer— **The doctrine of the Trinity has no greater foe than the Hebrew Scriptures. It is on the strength of this sacred oracle that the Jew has preserved the concept of One, single, unique Creator God Who alone is worthy of worship.** This is what's at stake. I keep reiterating it. What is at stake? It is the worship of Yeshua. This is what's under attack. He goes on to say, **Missionaries undertake a daunting and unholy task as they scour the Jewish Scriptures in search of any text that can be construed as consistent with the doctrine of the Trinity.**

Because the prophets relayed their divine message on the nature of God with such timeless, transparent clarity, very few verses in the Tanach could be summoned by the Church to corroborate their alien teachings on the doctrine of the Trinity. Understandably, though, the defenders of Christendom parade the few verses that they insist support the notion that there is a plurality in the godhead.

One of the most popular verses used by missionaries as a proof text in support of the doctrine of the Trinity is Genesis 1:26. This verse appears frequently in missionary literature despite the fact that this argument has been answered countless times throughout the centuries and numerous Christian scholars have long abandoned it. Let's examine the creation of man as described in the Torah: He says, **And God said, "Let us make man in our image, after our likeness; and they shall rule over the fish of the sea, and over the fowl of the sky, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth."** (Genesis 1:26) Tovia is quoting Genesis 1:26 here. Notice his quote is exactly what I read to you out of our Bible; it has the plurals.

He goes on to say, **With limited knowledge of the Jewish Scriptures, missionaries submit the above verse as evidence that there was a plurality in the godhead that participated in creation of our first parent. What other explanation could adequately account for the Torah's use of the plural pronouns such as "us" and "our" in this verse?**

This argument, however, is deeply flawed, and, accordingly, a great number of Trinitarian theologians have long rejected the notion that Genesis 1:26 implies a plurality of persons in the godhead. I find that interesting. Rather, Christian scholars overwhelmingly agree that the plural pronoun in this verse is a reference to God's ministering angels who were created previously, and the Almighty spoke majestically in the plural, consulting His heavenly court.

Now, Tovia, what he's going to do is go on to cite several different Christian scholars. Again, with my disclaimer, I'm not going to quote all of them, but I'm going to reference some of them so that you get an idea of the quotes that he is pulling. He goes on to say, **"Let's read the comments of a number of preeminent Trinitarian Bible scholars on this subject.**

Charles Caldwell Ryrie, a highly regarded Dispensationalist professor of Biblical Studies at the Philadelphia College of Bible and author of the widely read Bible commentary, *The Ryrie Study Bible*, writes in his short and to-the-point annotation on Genesis 1:26, **Us...Our. Plurals of majesty.**

He goes on to cite another one. — Jerry Falwell (Executive Editor), *Liberty Annotated Study Bible*, Lynchburg: Liberty University, 1988, p. 8— **The Liberty Annotated Study Bible**, a Bible commentary published by the fundamentalist Reverend Jerry Falwell's Liberty University, similarly remarks on this verse. **"The plural pronoun "Us" is most likely a majestic plural from the standpoint of Hebrew grammar and syntax."**

The question that immediately comes to mind is: What would compel these conservative scholars—all of whom are devout Trinitarians—to categorically reject the notion that Genesis 1:26 supports the doctrine of Trinity? Why do they conclude that God is speaking in this famed verse in His majestic address to the angelic hosts of Heaven? Why are the commentaries of the above conservative Christian writers completely consistent with the age-old Jewish teaching on this verse?

The answer emerges from the Torah and its Prophets. If you search the Hebrew Bible you will find that when the Almighty speaks of “us” or “our,” He is addressing His ministering angels. In fact, only two chapters later, God continues to use the pronoun “us” as He speaks with His angels. At the end of the third chapter of Genesis the Almighty relates to His angels that Adam and his wife have eaten from the Tree of Knowledge and must therefore be prevented from eating from the Tree of Life as well; for if man would gain access to the Tree of Life he will “become like one of us.”

Alright, that was a long way to go. I want to address a couple of things in regard to this article. Number one, you need to understand and get the perspective of what we're dealing with, and I think this article hit it out of the park so that you understand where Orthodox rabbis are coming from.

Number two, I want to address Tovia's statement here. The last statement he's making here is in reference to Genesis 3:22, and I'll put this up here. — Genesis 3:22— **Then the Lord God said, “Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever”**—

According to Rabbi Singer, this statement is referring to angelic beings. I want to have an open mind here, okay? Could this refer to angels in this passage? Man has become like one of us. Man had sinned, and now what happened? What was the result? Now man knew good and evil. They now have that knowledge. Is it possible? I mean, could we even fathom that God is perhaps speaking to His angels? Absolutely. Because I've come to the conclusion that the angels of God in heaven know good and evil. So could I say that this text here is referring to ministering angels? Yeah, I mean, I'm personally okay with that interpretation, but understand, this interpretation of this text in Genesis 3:22, which Rabbi Singer just quoted—I don't need this text to prove the deity of Yeshua. This text alone isn't going to prove that Yeshua is a deity.

However, having said that, do I believe this passage does refer to the Father and His Son having a conversation? Absolutely. And why do I say that? Because number one, it's consistent with what's going on already in Genesis 1:26. That would be consistent with Genesis 1:26. But I don't stand or fall on this passage. I don't need this passage to prove the godhead.

Thirdly, I want to comment on a particular statement that he made regarding Genesis 1:26, because this was at the heart of the matter. This was the subject matter. When the gal wrote in and asked the question, it was about Genesis 1:26. That Messianic Jew was showing this individual, this Jewish person, that this is proof of Yeshua's deity. That He was there, He was an instrument of creation.

So, let's go back to Tovia's statement. He said, **... a great number of Trinitarian theologians have long rejected the notion that Genesis 1:26 implies a plurality of persons in the godhead.** Can I stop there for a second? I think that's a little bit of a stretch for him to make that statement. That's an erroneous statement with all due respect to Rabbi Singer. **Rather, Christian scholars overwhelmingly agree that the plural pronoun in this verse is a reference to God's ministering angels who were created previously, and the Almighty spoke majestically in the plural, consulting His heavenly court. ... If you search the Hebrew Bible you will find that when the Almighty speaks of “us” or “our,” those plurals of majesty, He is addressing His ministering angels.**

Alright, let's do something. Let's put this to the test. Let's examine the very context of Genesis 1:26— **Then God said, “Let Us make man in Our image, according to Our likeness ...** Okay, so if you actually believe Tovia's interpretation of what he just said, you're immediately confronted with a serious

problem contextually speaking. Remember, when one seeks to interpret a passage in the Bible, one has to take into consideration the very context of the verse. In other words, we have to read it as Tovia reads it. Let's apply his understanding to the text so that we can see what he is stating. If I read this text, Tovia, it says, "Then Elohim said, 'Let us.'" In other words, God is speaking—"Let Us," oh heavenly court, ministering angels, do what? Make man in our image.

Problem: nowhere in Scripture or any Jewish writings that I've ever read will you find the angels of God or the heavenly court as instruments of creation. It doesn't exist; not one verse in the Bible will prove this. This is a very erroneous statement. He's actually stating the angels of God in heaven came to his logical conclusion here: God consulted His heavenly court, and they took part in the creation of man. So, God would create through His angels? That's blasphemy; He did no such thing.

In fact, as you continue to the next verse, things are further confirmed on behalf of the deity of Yeshua. Listen to this in Genesis 1:27—"So God created man in His own image ..." Notice it doesn't say *Elohim* and His court, the angels; it says *Elohim* created man in His own image. You cannot get around this, Genesis 1:26, with clever arguments, with Hebrew and grammatical syntax; it isn't going to happen. The only person in view in this passage is *Elohim*; it's God. So, when we see that the majestic plural noun used in Genesis 1:1, "*Elohim*," and then we come to Genesis 1:26 and 1:27, what do we discover? A fascinating revelation regarding the one God of creation, regarding who He is. There's something going on here.

Just think about how beautiful this is for a minute—that a plural noun... I mean, just stop and think about this. In Hebrew, it's common to take a plural noun of majesty, as it were, and describe one being. Do you think that's a coincidence? I don't find that a coincidence. That further supports what we believe. We believe the Father and Son are one. I don't believe in three gods; I believe in one God, but there is a revelation of this God of heaven and earth that very few people possess. And that is that Yeshua is the Son of God. And He is one with His Father, and He demands and deserves worship.

Now, I want to read to you Tovia's closing statement, just to keep things in context. He says, "[I will close this letter with one final note.](#)

[Outsiders often wonder what powerful force binds the Jewish people united in faith. This is not so odd a question when we consider the internal conflicts that has followed our people throughout our troubled history. Bear in mind, regardless of the turbulent quarrels that fester among us, the oneness of God remains the binding thread which unites the Jewish people in history and witness.](#) Let me tell you, that's what binds the church. That understanding of the oneness of God. I attest to this testimony; I agree with it solely. Where we differ is the revelation of who this God is. He goes on, [The teachings of the Torah were designed to set forever in the national conscience of the Jewish people the idea that God is one alone. Accordingly, He is the only Savior worthy of our devotion and worship.](#)" This is what's at stake; it is worship.

Sincerely yours,
Rabbi Tovia Singer
<http://www.outreachjudaism.org/articles/trinity-genesis.html>

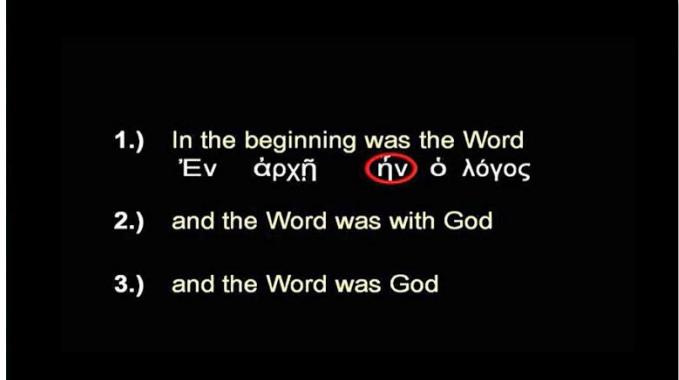
You know, I want to add something here about going through this article: how careful you need to be when you are going out to witness to a non-believing Jew or to an Orthodox Jew. How careful you need to be not to present three gods. Because three gods—I don't believe that. The Bible doesn't teach that

there are three gods that we are to worship. There is only one God, *echad*; there is one God. So, when we go out and witness to these people, whether they're Christian Unitarians or Orthodox Jews, we need to get that right in the argument. They need to understand that we don't believe in three gods; we believe in one God.

Now, do we have further evidence to support the interpretation that I've given regarding Genesis 1:26 and looking at Genesis 1:1? Is there any further explanation of this? Is there any further commentary to explain these majestic, plural nouns as "Us" and "Our" *Elohim*? Well, wouldn't you know it, we do have inspired commentary, as it were, by a monotheistic Jew from the first century whose name is Yochanan, or John. In fact, his commentary that he gives us far surpasses anything we've ever talked about today by a mile. His commentary begins in John 1:1, and listen to these words: "**In the beginning was the Word, and the Word was with God, and the Word was God.**" Now, this is the beginning of the prologue of John. John's prologue goes beyond Verse 1; it's Verses 1 through 18. That's the prologue of John, alright? And it is hands down the best commentary on creation or Genesis Chapter 1 you will ever read. It's an inspired commentary.

Please notice that John intentionally and deliberately begins his gospel with the exact same words that begin the Hebrew Bible. In the beginning. In Greek, "*En archē* (Ἐν ἀρχῇ)." Do you know that when you go to the Septuagint, the Greek translation of the Hebrew Bible, the very first words recorded are "*En archē*," the exact words that you will find in the Gospel of John? This is significant to pick up on because John is drawing his readers in, purposely bringing them back to Genesis 1:1. Why? Because he's about to give a commentary on Genesis Chapter 1. He's about to reveal a deeper mystery of creation here. One that confirms the deity of Yeshua. One that shows that Yeshua is truly *echad* with His Father. And that Yeshua was there at the beginning, and He was involved with creation.

So, looking at this first verse in John, I want you to notice something. There are three individual specific statements that are being made here. Number one, "**In the beginning was the Word.**" In the beginning was the Word; John's identifying the when, the when here. It's very important that you look at this word here in Greek. I circled it; it's "*ēn* (ἐν)." This is a verb. This signifies, in the beginning was the word. This signifies that the word take it back as far as you can. All the way back; it's timeless. Take this back as far as you can. This is significant to see because of how careful John was and how he worded his prologue. "**In the beginning was the Word.**"



- 1.) In the beginning was the Word
Ἐν ἀρχῇ ἦν ὁ λόγος
- 2.) and the Word was with God
- 3.) and the Word was God

Then we follow it with this statement: "**And the Word was with God.**" I'm fascinated at the end here. "**With God**," literally, the word was "*pros ton Theon* (πρὸς τὸν Θεόν)," in Greek, face to face with God. This is amazing. So, in the beginning was the Word, the when, and the Word was with God, *pros ton Theon*, was face-to-face—that's the where—and then we come to the who, **and the Word was God**. Actually, if you read this in Greek, it reads, "And God was the Word." Amazing.

So, in the beginning was the Word, and the Word was with God, *pros ton Theon*, face to face, and the Word was God. This is a heavy statement to make coming from a monotheistic Jew. What a commentary, right? Describing this Word, the Word of God.

John 1:2- He was in the beginning with God.
John 1:3- All things were made through Him, and without Him nothing was made that was made.
John 1:4- In Him was life, and the life was the light of men.
Psalms 119:50- This is my comfort in my affliction, for Your word has given me life.

Now, what he does is he goes on to make three more specific statements. He says in John 1:2—**He was in the beginning with God.** Interesting—first, we have the Word; in Greek, it's *Logos* (Λόγος). In Hebrew, it would be *davar* (דבר), but in Greek, it's *Logos*. So here he was talking about this Word. **In the beginning was the Word, and the Word was with God, and the Word was God.** *Logos, Logos, Logos.*

But now in John 1:2, what does he do? He uses a personal pronoun, as though you would, lest you think that this word was an inanimate object proceeding from God. He says, "**He was in the beginning with God.**" A personal pronoun, **He was in the beginning with God.** It's interesting that this statement is a compilation of the first two statements that were made because he doesn't want you to miss it.

He goes on in John 1:3—**All things were made through Him, and without Him nothing was made that was made.** Again, another very, very significant statement. One that I'm going to get further into next week; we're not going to break into it now, but all this is to say that the creator of Heaven and Earth is this Word; it was made through this Word. All things were made through this Word, who now we know in Verse 2 is a person because he used a personal pronoun. He was in the beginning with God, and we know this "He" was God.

Then we come to John 1:4 regarding the Word. "**In Him was life, and the life was the light of men.**" Understand what makes God God. He gives life to all things. Nothing lives without God. Everything's dead; there is no existence for anybody. The children that are coming into the womb, when they come out, when they're breathing, it's the breath of God that comes into them that gives them life.

It's interesting that first we have this description, this amazing revelation of this Word. He's identified as the Word. We discover that He's with God; He is God. All things are made through Him. We know God has made the heavens and the earth. But now in John 1:4—**In Him was life, and the life was the light of men.** It's fascinating when you consider the following verse in Psalm 119:50—**This is my comfort in my affliction, for Your word has given me life.** John is calling the Word "life" in his passage in verse four. So, to a Jew in the first century, what is he doing? He's connecting the dots for his brethren, and what does Yeshua say in John 14:6? "**I am the way, the truth, and the life.**" What a statement. You wonder why they wanted to stone Yeshua?

John goes on in his prologue in John 1:5-8—⁵ **And the light shines in the darkness, and the darkness did not comprehend it.** ⁶ **There was a man sent from God, whose name was John.** This is referring to Yochanan the Immerser. ⁷ **This man came for a witness, to bear witness of the Light, that all through him might believe.** ⁸ **He was not that Light, but was sent to bear witness of that Light.** ⁹ **That was the true Light which gives light to every man coming into the world.** The word "light" in Greek is "*phōtos*" (φωτός) and in Hebrew "or" (אור).

John does something here in this prologue that I do not want you to miss. He first likens the Word to life, and now he likens the *Logos*, the Word, to light. You know John's using different descriptors here—totally different words to describe the same person, this Word. It's fascinating again when you consider Psalm 119, when he actually calls this word the light. — Psalm 119:105— **Your word**, “*Logos*” in Greek, **is a lamp to my feet and a light to my path**. This is fascinating. Yeshua is throughout the Word of God. He is the Word of God. He is the Word made flesh. So amazing, the Word in this passage is likened to light. John comes to the exact same conclusion as the psalmist does; it's fascinating.

Psalm 104:1-2—¹ **Bless *Yahweh*, the LORD, O my soul!** O LORD my God, You are very great: You are clothed with honor and majesty, ² Who cover Yourself with light as with a garment, Who stretch out the heavens like a curtain. God of creation, *Yahweh*. The God of creation, and yet He does what? Covers Himself with light. Amazing—the very descriptor that John uses to describe Yeshua, the Son of God. His words here, his revelation, as it were, John the Revelator, right? His revelation of Yeshua is amazing. It's riddled with the deep mysteries of God. He's bringing stuff to light that people had missed, that they had not seen. He's revealing to his audience who Yeshua really is.

The same author in 1 John 1:5—**This is the message which we have heard from Him and declare to you, that God is light**, *Theos*, God is light, **and in Him is no darkness at all**. What you will find if you read John's writing is that he's using these transposable terms, if you will. Amazing!

We're going to end here today. Next week, we're going to be continuing in John's prologue. We're going to continue to identify some amazing things regarding the Word of God. We have a long way to go, and I'm sorry if it seems a little slow. There's so much information that I cannot cut corners on this topic; I can't do it. So, with that said, Shabbat Shalom.

God's Plural Nature: Clues from Genesis & John

The Problem: Plural Language in Genesis

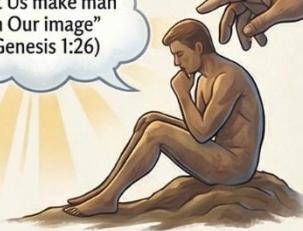
The Old Testament uses plural language for God.



Divine voice:

אלֹהִים

"Let Us make man
in Our image"
(Genesis 1:26)



A Central Debate: What Does "Us" Mean?

One View:
Plural of Majesty



Claim: God
addressing angels.

Rebuttal:
Angels Never
Co-Creators



The next verse clarifies
God created man in
"His" singular image
(Genesis 1:27). Angels
are never described
as co-creators.

The Solution: John's Commentary on "The Word"

The Gospel of John opens
by mirroring Genesis.



A divine person, "The Word",
was present at creation.



λόγος

John 1:1 states the
Word was both "with
God" and "was God".

The Word is identified
as the Creator.

"All things were made through Him"
(John 1:3), directly answering who
the "Us" in Genesis refers to.

John's inspired commentary clarifies the plurality of God as revealed in Genesis,
identifying The Word as the Creator present with God from the beginning.