

# Is Jesus God? (Part 3) - The Word of the Lord; Targum; Philo; The Creator; John's Prologue

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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/47t7kzn/is-jesus-god-part-3>

\*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 Divine Word: Evidence of Yeshua's Deity in John's Prologue

This transcript of a sermon delivered by **Pastor Daniel Joseph** of **Corner Fringe Ministries** explores the **divine nature of Jesus**, referred to as **Yeshua**, by analyzing the **prologue of John** through the lens of **ancient Jewish thought**. Daniel argues that the concept of the "**Word**" (**Logos** or **Memra**) was not a new Christian invention but a recognized figure in **Aramaic Targums** and the writings of **Philo of Alexandria**. These historical sources often depicted the **Word of the Lord** as a distinct, creative entity involved in **biblical events** like creation and covenants. By examining these connections, he asserts that **Yeshua is a deity** who existed before time and eventually **became flesh** to dwell among humanity. The presentation concludes that the **relationship between the Father, Son, and Holy Spirit** represents a complex but **unified monotheism**. Daniel emphasizes that **Yeshua's identity as God** is confirmed by His role as the **unique "only begotten God"** who reveals the Father.

We are in Part 3 of our study of the *Divine Nature of God*. And today we're going to continue to compile evidence from the Bible, compelling evidence that does in fact prove, beyond a shadow of a doubt, that Yeshua is more than a man, that He is in fact a deity.

Now, last week we ended in the middle of John's prologue, a prologue that we found to be an actual commentary on the creation account in Genesis Chapter 1. And right off the bat, we found that John starts off his gospel quite strategically with great purpose and intent to reveal to his audience the divine nature of our Lord Yeshua, who John identifies as the "*Logos, (Λόγος)*" or the "Word."

To recap that opening, going back to John 1:1—**In the beginning was the Word**, again reiterating, go all the way back to the beginning; the Word already was. **And the Word was with God**, *pros ton Theon* (πρὸς τὸν Θεόν), face to face with God, and if that weren't enough, then you get this massive cannonball to go through the bow of the theology of the Unitarians, if you will, and sink that ship because then he says, **and the Word was God**. That's exactly how it reads in the Greek.

So, John, at the very beginning of his prologue, what he's doing here is revealing to us some very mystical, deeply mysterious spiritual concepts of this *Logos*, of this Word. And just in case you were questioning the role or the significance of this *Logos*, John continues to make the following statement by

stating John 1:3—**All things were made through Him, and without Him nothing was made that was made.** Last week, we talked about this: this is what makes God God, the fact that He created Heaven and Earth. That's what makes all of us subservient to Him. He created us (Isaiah 64:8); He is the Potter, and we are the clay.

Now, this concept of the Word literally being the instrument of creation is not something new. This wasn't some news flash to any of the Jewish people living in the first century. This is consistent with Scripture. We go to Psalm 33:6—**By the word of the LORD the heavens were made, and all the host of them by the breath of His mouth** (emphasis added). This is consistent throughout Scripture. So, what John is doing here at the beginning of his prologue is merely bringing to light a deeper revelation of the word. He's bringing to light its relationship to God. He's bringing to light the relationship Yeshua has with His Father. Is this lofty? Is this mysterious and mystical? Of course it is, but could we expect anything less from a God whose wisdom cannot be found? It knows no end.

I think it's important that you know that what John has done here at the introduction of his gospel, the way he's actually describing this word, his description wasn't something that was foreign to the Jewish people of his day. Actually, interestingly enough, we find the exact same type of imagery that John is using in his prologue being used in the Targums.

For those of you who are not familiar with the Targums, the Targums are in fact the Aramaic translations of the Hebrew Bible. So, they take it from the Hebrew, they bring it to Aramaic, and you have these Targums, and they are the translations or paraphrases. Understand this: these Targums were read in the synagogues. Many of the Jews at the time spoke Aramaic as their primary language. Hebrew scholars across the board—there's so much scholarship to back this up. Scholars will tell you that Hebrew was spoken more as a formal language at the time, whereas Aramaic was the primary language. Alright?

And these Targums are really quite something because what they do is give you a rare glimpse into the minds of the scribes, the rabbis, and the teachers of the day, because they translated the Hebrew Bible into Aramaic. So, what you get to see is this behind the veil, a VIP room, if you will, of how they thought and how they understood the Hebrew Bible. This is amazing; these things are very amazing. So, we get this rare glimpse at how they understood Scripture, and amazingly enough, these Targums reveal to us the exact same type of mystical translations or revelation that John has presented in his prologue regarding the *Logos*, or the Word.

Now, before I show you these things, the first thing I want to state is that in Aramaic the term used for "word" is *memra* (מִימְרָא). The term in Greek is "*logos*," and the term in Hebrew is "*devar*" (דְּבָר). All of these things, "*devar*," "*logos*," and "*memra*," all mean the same thing; they mean "word." Alright? Now I'm going to give you some examples from the Targums and the way they translated from the Hebrew Bible, and this comes courtesy of, again, Dr. Brown, PhD in Near Eastern languages, who has translated these things.

**Genesis 1:27-** God created man.

**Targum** – The Word of the Lord created man.

Genesis 1:27 reads in Hebrew, **God created man**. If you go to the Targums, how they translated this in the Targums, again, right in the synagogue—Targum—**"The Word of the Lord created man."** The *Memra* of the Lord created man. This is amazing; it's kind of, in a way, getting anthropomorphic here. This Word is taking on shape. It's more than just a vapor or breath, and you need to understand that the Jewish people were onto something. They saw the Word of God as being more than just vapor.

Going to Genesis 9:12, in the Hebrew it reads, **And God said, "This is the sign that I set for the covenant between me and you."** Here, you had God speaking directly to Noah and his sons in this passage, talking about that covenant of the rainbow. Listen to how the Targums record it: **And the Lord said, "This is the sign that I set for the covenant between my *Memra*, Word, and you."** My Word and you. The Word is taking on shape here as a person, if you will, not just breath or wind.

**Genesis 9:12-** And God said, "This is the sign that I set for the covenant between me and you.

**Targum** – And the Lord said, "This is the sign that I set for the covenant between my Word and you."

**Exodus 20:1-** And the Lord spoke all these words.

**Targum** - And the Word of the Lord spoke all these words.

Going to the Ten Commandments, they begin with these words: Exodus 20:1—**And the LORD spoke all these words**. The Targum records it this way. **And the Word of the Lord spoke all these words**. That is amazing. When you see that, you're getting a glimpse into the mind of these Jewish people. And this is what they would have heard in Aramaic. This is what they would have heard in the synagogues. The Word of the Lord spoke all these words. Now, if the Word wasn't an actual being, if you will, a

person, this would make absolutely no sense. The point is, they understood it more loftily than our Unitarian friends today do.

Numbers 10:35 in Hebrew—When the ark would go out, it said, Moses would say, **"Rise up, O LORD."** Listen to how it is in the Aramaic. **Rise up, O Word of the Lord**. O *Memra*, rise up. Deuteronomy 1:30—**The LORD your God, who goes before you, He himself will fight for you**. Targum—**The Lord your God who leads before you, his Word, *Memra*, will fight for you**. His Word will fight for you. That is amazing.

The next one I want to show you is out of Deuteronomy Chapter 18. Keep in mind, this passage is about the prophet like unto Moses. The Lord is speaking to Moses that I will raise up a prophet like you among

your brethren. And him you shall hear. And if you don't hear him, I will call you to account. In other words, you're going to be destroyed if you don't listen to this prophet like unto Moses. We know after reading the New Testament that Yeshua is the prophet like unto Moses. Deuteronomy 18:19, recorded in Hebrew, says "I Myself will require it of him." In other words, if you don't listen to this prophet, I Myself will require it of him. But the Targums recorded it this way: My Word will require it of him. My Memra.

Deuteronomy 31:3—The LORD your God will pass before you. Targum—The Lord your God, his Word will pass before you. Isaiah 45:17— Israel will be saved by the LORD. Targum—Israel will be saved by the Word of the Lord. Interestingly enough, this Word is taken from the component of what? Redemption and salvation.

I'm going to share one more with you. I saved the best for last. Genesis Chapter 28 records in the Hebrew—Genesis 28:20—Then Jacob made a vow, saying, "If God will be with me and will watch over me on this journey I am taking and will give me food to eat and clothes to wear so that I return safely to my father's house, then Yahweh will be my Elohim, then the LORD will be my God." (Emphasis added). And the Targums—"then the Word of the LORD will be my God." The Memra of the LORD will be my God. What an amazing statement.

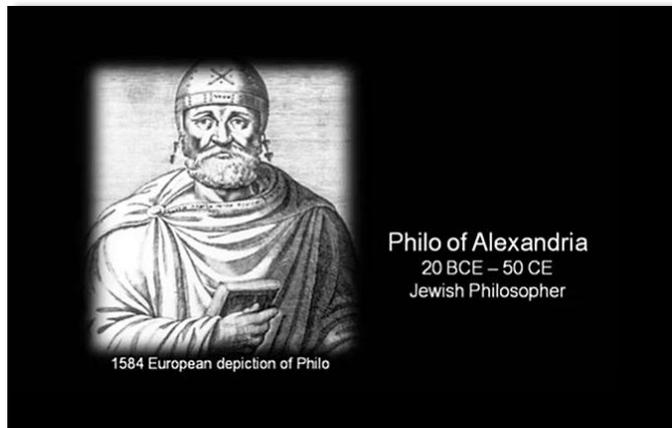
And does this sound familiar? It should, because what did John say in the first part of his prologue? And the Word was God. Understand this concept that the Memra, the Word, the Logos, and the Devar were not foreign. This lofty concept was not foreign to the Jewish minds of Yeshua's day, despite what some Unitarians will espouse to you.

Let me further prove the point. If we go to the time of Yeshua, when Yeshua walked the face of the earth, we find that there was a Jewish philosopher who existed at the time of Yeshua. His name is Philo. He's often referred to as Philo the Jew or Philo of Alexandria.

What Philo did was provide a lot of very deep commentary on the Hebrew Bible—very deep commentary. In fact, if you read the works of Philo, at times it can almost be like reading the Book of Enoch or

Revelation. He was very intense because he was driven to find the deeper meanings of the Word, of Scripture. And he believed that if you actually read the Bible hyper-literally, you would end up falling completely short of what the LORD was trying to convey to us, because God simply is too complex to be understood in a hyper-literal form, or at face value, if you will, when you read the Word of God.

Now, what's interesting about Philo is that he's often found in his writings using this word, which is "Logos (λόγος)." He's actually found using it more than 1,300 times in his writings. But what is even more interesting than that is that Philo is found using Logos in the exact same context that we find John using Logos in his prologue, to the point where Philo, a monotheistic Jew, actually identifies the Logos as God's firstborn. And pushing the envelope even further, Philo goes as far as to say the Logos is a second deity.



I want to show this to you, but before I show it to you, I want to show you the verse Philo is commenting on. He's commenting on Genesis 9:6, which reads, "**Whoever sheds man's blood, by man his blood shall be shed; for in the image of God He made man.**" Two things: number one, this statement is made to Noah and his sons. Secondly, and most importantly, this is in the first person, with Yahweh speaking to Noah and his sons. He's been in the first person since Genesis 9:1. In this whole passage, the Lord is speaking in the first person.

And I'm going to show you what Philo does because Philo is very astute, and he catches something that most of us would not catch when reading this text. Here's what he says about this verse. <sup>(62)</sup> **Why is it that He, meaning God, speaks as if of some other god, saying that he made man after the image of God, and not that he made him after his own image? (Genesis 9:6).**

Do you see what Philo just caught? This is amazing. If you read Genesis 9:6, starting at Genesis 9:1 all the way through Verse 6, we discover it's in the first person. But listen to the words, and Philo catches this. We'll read Genesis 9:6 again. The LORD, first person. **Whoever sheds man's blood, by man his blood shall be shed; for in the image of God, He made them.** Philo caught on to something. Wait a second, something doesn't add up here. Yahweh has been speaking in the first person, and yet now is speaking almost of some other God. Because if He had continued in the first person, He would have said, "For in My image I made them." But now he moves to this third person. He moves back to the third person.

This is how Philo deals with this: —*The works of Philo: Complete and unabridged* (834). Peabody, MA: Hendrickson (Philo of Alexandria & Yonge, C. D. (1995).) —**Very appropriately and without any falsehood was this oracular sentence uttered by God, for no mortal thing could have been formed on the similitude of the supreme Father of the universe, but only after the pattern of the second deity, who is the Word of the supreme Being;** what an amazing statement.

Reading this commentary, we see Philo looking at Genesis 9:6, and he's confronted with something. He's confronted with something extremely majestic. And in his commentary, it's almost like he doesn't know how to handle it. It's almost to the point where we're actually seeing Philo wrestling with this passage, and he's not quite sure how to reconcile it. It's a deeply spiritual context. It's deep, and therefore he's like back in a corner, and he has to identify it. A monotheistic Jew, the Word, the *Logos*, as a second God. The point that I'm trying to make here is that even Jews in the first century were wrestling with the divine nature of God. How to describe them? This Word obviously takes on more shape than just vapor or breath.

I want to give you another example of Philo's writings because they pertain to our subject matter. And we're going to find that he is showing us some very mystical concepts that actually parallel the very things that are spoken in our New Covenant Scriptures. And again, we're going to go back; this is from the works of Philo. — On Dreams (2.45) — **For God gives to the soul a seal;** God gives to the soul a seal. I want to stop here because I want you to understand that Philo is using imagery. Imagery that is not foreign to the New Testament. In fact, when we go to the New Testament, we find the Apostle Paul using this imagery of the seal quite often. I didn't put this up here, but let me read to you a few examples of the Apostle Paul using this very imagery because this is going to set the stage.

Paul says in 2 Corinthians 1:21-22—<sup>21</sup> **Now He who establishes us with you in Christ and has anointed us is God,** <sup>22</sup> **who also has sealed us and given us the Spirit in our hearts as a guarantee.** Paul likens the seal of God to that of the *Ruach HaKodesh*, the Holy Spirit. Do you understand?

Let me go to Ephesians and show you another one. Ephesians 1:13-14—<sup>13</sup> In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, <sup>14</sup> who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory. Again, the imagery of the seal is being likened to the *Ruach HaKodesh*, the Holy Spirit.

I'll just give you one more. Ephesians 4:30—And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. All right, so we see this imagery is utilized quite a bit in the New Testament.

Now, with that said, let's continue on in Philo's commentary. He says, "For God gives to the soul a seal, a very beautiful gift, to show that he has invested with shape the essence of all things which was previously devoid of shape, and has stamped, marked, with a particular character that which previously had no character, and has endowed with form that which had previously no distinctive form, and having perfected the entire world, he has impressed upon it an image and appearance, namely, his own *Logos*, his own word. This is fascinating. When you consider that Paul is calling the Spirit of God a seal, the seal is the Spirit of God. And here Philo is identifying the seal as the *Logos*. Are you seeing these connections? This is amazing. Again, Philo was onto something.

Now, let me take you back to John because John is going to articulate in great detail for us this mysterious concept of the word and the seal. And he is going to bring a complete revelation, as it were, of the Godhead for us, where we literally see the Father, the Son, and the *Ruach HaKodesh* all working together in absolute unity, in perfect unison. John 14:15 is where we're going to begin. Now, before we read, you know, it is so important that you identify the characters that are going to be introduced in this passage. You need to keep an eye on who is speaking.

The words that are coming forth are from Yeshua's mouth, and He says in John 14:15-18—<sup>15</sup> "If you love Me, keep My commandments. <sup>16</sup> And I will pray the Father, so the two characters we already have are Yeshua in view and the Father. And I will pray the Father, and He will give you another Helper, that He may abide with you forever—well, who is this helper? <sup>17</sup> The Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. <sup>18</sup> I, Yeshua speaking, will not leave you orphans; I will come to you. It's so important that you understand Yeshua speaking in the first person, stating, "I will not leave you orphans, and I will come to you."

Dropping down to John 14:21-22—<sup>21</sup> He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him." I will love him, and I will manifest myself to him.

Dropping down—<sup>22</sup> Judas (not Iscariot) said to Him, "Lord, how is it that You will manifest Yourself to us, and not to the world?" If there is any doubt or question, and I want to put it to rest in regard to who's speaking, it's Yeshua speaking here. And the question and the response that Judas understood, that Yeshua was speaking of Himself when He said, I will manifest Myself to you. So, we ask the question, how are You going to manifest Yourself, Yeshua? How are You going to do it?

John 14:23—Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. *Pluralis majestatis*. Plurals of

majesty—it's the very thing we read about last week in Genesis 1:26— **“Let Us make man in Our image, according to Our likeness; ...”** How amazing is this? You have the Father, you have the Son, and you have the Holy Spirit literally working together, not as three gods. There is no such thing as three gods. One God, *echad*; they are one.

It's so fascinating, Yeshua says, "I will manifest myself to him." How does He manifest Himself to us? The Holy Spirit. So now you're telling me ... And then it goes farther than that because He says, "We, the Father and I, will come to you and make our home with you." In other words, now you're telling me that the Spirit of God is who? Yeshua and the Father. This is deep; it doesn't get deeper.

What an amazing commentary on the Godhead. You know, you want a clear revelation of the Word, the Seal of God, the *Ruach HaKodesh*, and Yeshua in His relationship with the Father; read the Gospel of John, a monotheistic Jew. The very essence of his Gospel is to reveal the divine nature of God for the express purpose of revealing exactly who Yeshua really is. He is a deity. He is the Word who was with God, *pros ton Theon*, and was God. Is this complex? Can this be confusing to some people? Is this spiritually deep? Yes. Yes, it is.

I want to get back to John's prologue. Last week, if you remember, we ended in Verse 9. We're only halfway through this prologue, and there are a lot of other things that I want to cover, so we're going to go back and begin where we left off. John 1:10— **He was in the world, still speaking of the *Logos*, the Word. He was in the world, and the world was made through Him, and the world did not know Him.**

You see that this is the second time that John states that the world was made through the *Logos*, through the Word. If you remember, John said the same thing in John 1:3, where he says, **“All things were made through Him, and without him nothing was made that was made.”** It's as though John is trying to do something here. He is attempting to remove any doubt, any uncertainty, or ambiguity regarding the *Logos'* role in creation, for we know only God made the Heavens and the Earth.

Furthermore, it's worth mentioning that John isn't the only one who testified to this. He's not sitting solo; he's not the only monotheistic Jew who held to this. There are actually many other testimonies found in the New Covenant Scriptures. For example, the writer of the Book of Hebrews mentions it multiple times. Hebrews 11:3—**By faith we understand that the worlds were framed by the word of God.** Hebrews 1:1-2— **<sup>1</sup> God, who at various times and in various ways spoke in time past to the fathers by the prophets, <sup>2</sup> has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds.** The writer of Hebrews has the exact same testimony that John does. All things that were made were made through the Word.

This was also the testimony of the Apostle Paul that he states in Colossians 1:13-16—**<sup>13</sup> He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, <sup>14</sup> in whom we have redemption through His blood, the forgiveness of sins. <sup>15</sup> He is the image of the invisible God; He, the *Logos*, Yeshua, is the image of the invisible God, the firstborn over all creation. <sup>16</sup> For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers.** Let me just say this: that means the angels of God in heaven were created through Yeshua. All things, whether in heaven or visible or invisible, were created by Him. He goes on to say, **All things were created through Him and for Him.** I mean, this is the testimony throughout the Word that the Father created all things through the Son. The Father created all things through the Son as though they were one God.

Did you catch what Paul does here? The preposition is here. All things were created through Him and the preposition “for Him.” He didn’t just say okay; all things were created through Him, period. For Him—what does this signify? That He would receive glory. It signifies that He’s the one to receive glory.

Isaiah 45:18—remember we talked about this in week one. “For thus says the LORD, Yahweh, Who created the heavens, Who is God, Elohim, 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, Yahweh, and there is no other.” Ask Isaiah who created the heavens and the earth: Yahweh. Ask all the New Testament monotheistic Jews who created the heavens and the earth: Yeshua. The Father created all things through Yeshua. There’s an identification here, and by the time we get done, you are not going to believe it. By the time we get done with the study, you’re going to see that Yeshua is identified over and over and over again, yes, as Yahweh.

You know, it’s not peculiar to me when you read; there’s a passage in Proverbs, and I’m going to put it up here, but if we didn’t have the information, this passage would be—it would be hard to grapple with. But now that you’re starting to see this beautiful revelation, it’s like a lily. My lilies are starting to bloom at home. They’re beautiful; I love those things. And when a lily is closed, you don’t get to see inside all of its beauty, but when it blossoms, you get to see inside all the beauty. And I just look at the Creator. That’s what it’s like when you investigate, and you’re seeking the divine nature of God on the surface, and without Yeshua, you’re looking at a closed lily. But through Yeshua, that lily opens up, and you get to this deep revelation of who Yahweh is. He’s three-dimensional. It’s amazing; He’s not a one-dimensional character that we can put on a piece of paper and say, “That is God; we put Him in a box.” He’s much deeper than that.

Proverbs 30:4—Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son’s name, if you know? What a powerful passage. The New Testament constantly, over and over, says the Father, God, has made all things through the Word, through the Son. That is the testimony. That’s the very thing we are reading right here in Proverbs. This is very Jewish. This is a Jewish concept: that the Father, through His Son, has created all things, and they are one.

Getting back to John’s prologue in John 1:11-14—<sup>11</sup> He came to His own, and His own did not receive Him. We’ll be getting into that later in the coming weeks. <sup>12</sup> But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: <sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Finally, he comes to this: this is the crescendo of his prologue. <sup>14</sup> And the Word became flesh and dwelt among us, and we beheld His glory. The glory—what kind of glory? The glory as of the only begotten of the Father, full of grace and truth.

So here, John reveals that the *Logos*, the Word, actually became flesh. It dwelt among us. If you look at this Greek word for “dwelt,” it’s “*skēnoō* (σκηνώω)” or “*eskēnōsen* (ἐσκήνωσεν),” and it literally means “to live in a tent.” So, the Word became flesh and lived in a tent, or tabernacled, among us. He pitched His tent among us; that is amazing. If you understand anything about the tabernacle as defined in the Torah, you understand that it all began at Exodus 25:8—And let them make Me a sanctuary, that I may dwell among them. Have them make Me a sanctuary that I may dwell among them, “*tavech* (תַּבְּעֵךְ).” That was the purpose of the tabernacle; God wanted to dwell with His people.

The prophet Isaiah complements this very thought by stating the following: Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel

(Isaiah 7:14). *Immanu-El* (עִמָּנוּ אֱלֹהִים). Matthew tells us it means God with us. One of the most unique statements made in all of the Hebrew Bible is this name, "*Immanu-El*," God with us.

Now John builds upon this theme of the *Logos* becoming flesh as he continues in his gospel. I want to show you some very interesting statements made by Yeshua Himself, His own testimony. Statements that were made for the express purpose of conveying to His children, to His audience, who He really was. John 5:39— **You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.** The Scriptures are called the Word of God. You have to see how beautiful this is: the Word became flesh, and that was Yeshua's testimony. Listen, I am the Word of God. You search the Scriptures, for in them, you think you have eternal life? He doesn't correct them, saying they're wrong. In the Scriptures, it is eternal life. Read Proverbs Chapter 3. But Yeshua is saying, "I am those Scriptures; I am the Word."

Paul talks about in Romans 3:21—**But now the righteousness of God apart from the law is revealed, meaning apart from the law, now it's been taken off a paper, and it's been manifest in the flesh, being witnessed by the Law and the Prophets.**

Yeshua makes another statement just a couple of verses later in John 5:46-47—<sup>46</sup> **For if you believed Moses, you would believe Me; for he wrote about Me. <sup>47</sup> But if you do not believe his writings, how will you believe My words?"** In other words, the Torah, which is the first five books of the Bible, is attributed to Moses. So He's saying if you believe Moses, if you believe the law, the Torah, you would believe Me because it's about Me. Yeshua is saying those words are about Me. He is the Word made flesh.

So, let's go back to John's prologue. We're almost done. John 1:15— **John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, this is speaking of John the Baptist, for He was before me.' "** You know, one of the things—I'll just stop real quick. We won't talk about it today, but one of the things that the Unitarians cling to is that Yeshua never pre-existed. I mean, there's so much Scripture to debate that, and I know that, but just so you know, they don't believe He pre-existed, and yet John the Baptist's own testimony is like, "He was before me." That was his testimony, and he was the one to bear witness to the light.

John 1:16-17—<sup>16</sup> **And of His fullness we have all received, and grace for grace. <sup>17</sup> For the law was given through Moses, but grace and truth came through Yeshua *HaMashiach*, Jesus Christ.** The last verse in the prologue, <sup>18</sup> **No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.** There's a lot in this passage that I want to comment on that I'm not going to get to today, like the first sentence: no one has seen God at any time. If you remember, the argument posed by the Unitarians is that clearly Yeshua can never be God because He was seen, and no one can see God at any time. Therefore, by default, He can't be God. I will be addressing that in the coming weeks, so I don't want you to think that I'm just skipping over that or that I forgot.

But what I do want to do is to comment specifically on the last half of this verse. If you read this verse in the Greek, it reads slightly differently from what we just read. See, the version we just read from is from the New King James. And in fact, every time you see a verse up here, it's always posted from the New King James Version. I rather enjoy the New King James Version; however, it is not perfect. If you're looking for the most hyper-literal translation, in my opinion, it is the New American Standard Bible. Okay? But I go to the Hebrew and Greek on everything, so it doesn't really bother me, and I really like it. But unfortunately, this is not one of the better translations that you will find in the New King James.

**John 1:18-** No one has seen God at any time. The only begotten Son who is in the bosom of the Father, He has declared Him.

**John 1:18-** No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

-New American Standard Bible

**Monogenēs, μονογενής** <sup>(3439)</sup>

— properly, one-and-only; "one of a kind" — literally, "one (*monos*) of a class, *genos*" (the only of its kind).

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I want to read this verse to you again in the New American Standard (NASB). John 1:18— **No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.** Or, in Greek, *exēgēsato* (ἐξηγήσατο), exegeted Him. The only begotten God; that reads a lot differently than what we just read. Now, if you have the understanding that the Son is one with His Father, do I think that's a total mistranslation? No, because I know the Son is one with the Father. But

understand, this is painting a slightly different picture for our understanding.

If you read it in Greek, it would literally say the "*monogenēs Theos* (μονογενής Θεός)," meaning the only begotten or the one and only "*Theos*," God. Let me show you *monogenēs*. It's a very unique Greek word. It literally means one and only one of a kind. Literally, "one (*monos*) of a class, *genos*" (the only of its kind). *Monogenēs Theos*, He is the one and only kind of God. He's a unique God. Another way to say this is He is the unique God. In fact, I believe some translations translate it that way. He's a unique God. But look at what John does here masterfully. They are so brilliant. You're left with no other ability to understand these works than to say that this individual and all the writers in the New Testament were inspired by the Holy Spirit. There's nobody this smart who could organize these words like they do, because when you start to break them down, you realize they are spiritual in nature; these words are Spirit.

I want to read this to you again: John 1:18: **No one has seen God at any time;** the *monogenēs Theos*, **the only begotten God**, the one and only God. But he doesn't end there because he's talking about Yeshua. He's talking about the Word. What does he say so that you're not confused about the one and only God: **who is in the bosom of the Father.** What a declaration, what an explanation of our one God. There is only one God. Yeshua is in the bosom of the Father. He is *pros ton Theon*, with His Father. They are one and only one.

We're going to end here today. Shabbat Shalom.

# The Divine Word: Unpacking the Deity of Jesus

## The "Word" in Ancient Jewish Thought

### The Targums Personify the "Word"



Hebrew Bible Verse

Aramaic Targum Translation

Genesis 1:27:

"The Word of the Lord created man."

Exodus 20:1:  
"And the Lord spoke all these words."

"And the Word of the Lord spoke all these words."

Genesis 28:20:  
"...then the LORD will be my God."

"...then the Word of the LORD will be my God."

Aramaic Bible translations used in synagogues often substituted "The Word (Memra)" for God's actions.

## Philo's "Logos" as a Divine Being



First-century Jewish philosopher Philo described the "Logos" (Word) as God's firstborn and a "second deity."

## John's Revelation: The Word Made Flesh



In the beginning was the Word... and the Word was God.

John 1:1 identifies the Word (Jesus) as a pre-existent, divine being who is God.

## The Word as Creator

The New Testament consistently testifies that all things were created through the Son (Hebrews 1:2, Colossians 1:18).

## The Word Became Flesh

John 1:14 reveals this divine Logos became human as Jesus and "dwelt among us."

