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The Word

John 1:1-5 (ESV)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

Is Jesus, His Hebrew name being Yeshua, the Living Word mentioned in John 1 and the Law? Some like to argue that while Yeshua is definitely the “logos”, the Word, he is not the nomos, or the Law, the Torah. Let’s take a few minutes to examine this and see what we find.

First, let’s define our terms, “logos” and nomos.

The Mounce Greek Dictionary defines “logos”, as it’s commonly understood, to mean literal words spoken, speech, an announcement or even a divine message from God. “Logos” is what’s used in John 1 when it says “and the Word became flesh”, this, of course is referring to Messiah. So we know that Yeshua is the “logos”.

So if “logos” is a literal word spoken, what is nomos? According to the Mounce Greek Dictionary: Nomos refers to law, commonly the Mosaic Law, Old Testament Scripture, or a rule of life or conduct.

This seems to be a clear distinction for us; Yeshua is the spoken word, but not the Torah. Yet, is that as far as we should look? Should we stop at the surface? We don’t believe so, in the spirit of testing everything, let’s go deeper.

Would you say we have properly defined the terms? I wouldn’t.

In order to properly define these Greek words spoken by Hebrew people, in a Hebrew culture, to a Hebrew people, we must first link them to the Hebrew language.

You know, the one in which the concepts were originally founded. Remember, up until we get to the New Testament, the Word of God was all there was; it was all spoken by the Father. This includes the Torah as the Creator spoke them to Moses for him to write down.

Now back to our study.

The Hebrew equivalent of the Greek word “logos” is commonly accepted as being “dabar”. They both mean the spoken word, or speech.

Let’s look at a few examples of the use of the Hebrew word “dabar”.

Deuteronomy 32:46

he said to them, “Take to heart all the **words (“dabar”)** by which I am warning you today, that you may command them to your children, that they may be careful to do all the **words (“dabar”)** of this law.

Numbers 11:23

And YHWH said to Moses, “Is YHWH’s hand shortened? Now you shall see whether my **word (“dabar”)** will come true for you or not.”

Micah 4:2

and many nations shall come, and say:
“Come, let us go up to the mountain of YHWH,
to the house of the God of Jacob,
that he may teach us his ways
and that we may walk in his paths.”
For out of Zion shall go forth the law,
and the **word (“dabar”)** of YHWH from Jerusalem.

Did you notice how whenever YHWH spoke, the word “dabar” was used? The Greek Septuagint uses the word “logos” in those same places. So we now have the spoken Word of God being defined as “logos”.

Jumping into the New Testament, we have the word “logos” used in John 1 referring to the Word of God (John 1:1-3), and the Word becoming flesh (John 1:14). Essentially we have Yeshua being called the “logos” of God.

Based on what we just saw in the Hebrew, we could also say that Yeshua is the “dabar” of God, right? Yes.

Yet still we have not clearly and definitively seen how “logos”, or even “dabar”, can be equated to the Torah, Law of God, or have we?

As previously mentioned, the Law of God was first spoken by God. It is His Torah, His instruction. With that fact alone, we have the link between “logos”, “dabar”, and the Torah.

There is a second way we can look at this as well. There’s a funny thing about laws, or the *nomos* in the Greek. Laws, 100% of the time, are made from words. True, not all laws have to be *uttered*, but then remember the definition of “logos”? It can include the written word as well.

On top of that, the word “nomos” is commonly used in the Septuagint to refer to the Torah and even the entire Old Testament. Guess what we find throughout the entire Old Testament...YHWH speaking.

We can now even go one step further.

Philo, an early Jewish philosopher did use the word “nomos”. He used it to mean “God’s full self-revelation”, not as some separation from the Word of God.

Back as early as the second century, and possibly even further back than that, the entire Old Testament was thought of as logos. They didn’t have the division in the same way that we see things. The Hebrew culture had the Tanakh (the Old Testament) so deeply ingrained into them, that there was no separation. The “logos” was the Old Testament, it was the rules of life.

There was no separation for the early Believers between the Old Testament and the personification of the Messiah. In fact, Yeshua was looked at as being the embodiment of the Torah. The Old Testament was the divine authority. The early Believers even considered themselves as simply being very good Jews (*Source: Journal of Biblical Literature, Vol. 21, No. 2 (1902), pp. 170-187 Published by: Society of Biblical Literature*).

We can now say that Yeshua is both the “logos” and the “nomos” of the Creator based upon what we’ve seen in the past few minutes. The “nomos” is part of the “logos”, they are not mutually exclusive nor were they viewed as such even in the second century. Yeshua is the Word, the Whole Word, not just part of it.

We hope that this teaching has blessed you.

Remember, continue to test everything.

Shalom

For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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