



The Gospel of John

Chapter One



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Talking Points for Chapter One

1. The Cosmic Messiah and His Connection to The Macro Temple of YHWH in the Cosmos.
2. The Ascribed Honor of “The Son of Elohim” and Yeshua’s Greater Genealogy.
3. The Honor Status attached to all the Roles of Yeshua in Chapter One





In the beginning was the Word, and
the Word was with Elohim, and the
Word was Elohim. (Joh 1:1)

John opens his Gospel by introducing Messiah as the Word, the
Memra, as the Logos from the beginning...



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Memra

Aramaic for “word”. The Word of God by which the Universe was created. The Term Memra occurs in the Targum literature with similar connotations to the Greek “logos” understood by Philo to mean “the mind of God as revealed in Creation”

encyclopedia definition



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Jerusalem Targum of Johathan ben Uziel on Bereshit 1:27

Genesis 1 [27] So God created man in His own image, in the image of
God created he him; male and female created he them.

*“And the Word [Memra] of Adonai created man in His likeness, in the
likeness Adonai, Adonai created He them.”*



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Targum Onkelos Genesis 17:7

Gen 17[7] And I will establish my Covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee.

“And I will establish My Covenant between My Word [Memra] and between you...”



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Targum Onkelos on Genesis 28:20-21

“And Jacob vowed a vow saying “If the Word[Memra] of YHWH will be my support, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father’s house in shalom, then shall the Word[Memra] of Adonai be my Elohim.”



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Targum Onkelos Genesis 5:1

(Gen 15:1) After these events the word[davar-Hebrew] of יהוה came to Abram in a vision, saying, “Do not be afraid, Abram. I am your shield, your reward is exceedingly great.”

“ After these things the word of Adonai came to Abraham in prophecy saying, Fear not Abram: My Word[Memra} shall by thy strength , and thy exceeding great reward.”



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Logos

G3056

λόγος

logos

log'-os

From G3004; something *said* (including the *thought*); by implication a *topic* (subject of discourse), also *reasoning* (the mental faculty) or *motive*; by extension a *computation*; specifically (with the article in John) the *Divine Expression* (that is, *Christ*): - account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say (-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.



Greek Mindset of “logos”

Philosopher Heraclitus [535-475 b.c.e] used the term logos in the sense of “*an ordering principle for the universe*”. Thus the *logos* is the divine logic that gives order to the Universe”



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Philo of Alexandria [30 b.c.e-50 c.e.]

“the Logos”

“According to Philo, the Logos was the mind or reason of God, the locus of the ideas of Platonic Philosophy. The Logos was God in his rational aspect, but the Logos also *functioned as the head of the hierarchy of intermediaries between the world and God*”

“Backgrounds of Early Christianity” page 451



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Temple Imagery In Philo: An Indication Of The Origin Of The Logos?

"One of the most complex and illuminating of the roles of the Logos is that of High Priest (Migr.Abr. 102).³⁶ His temple was the whole universe.

For there are, as is evident, two temples of God: one of them this universe, in which there is also as High Priest His First-born, the divine Word, and the other the rational soul, whose Priest is the real Man (Som. 1.215; cf. Fug. 108).

Article By Margaret Barker

“Temple Imagery In Philo:
An Indication Of The Origin Of The Logos?”

Margaret Barker

Pages 90-92



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“In the Beginning...”
Scripture as a Temple Text.



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The Bible is a “Temple text”. It begins with the Macro Temple in Genesis and ends with the Macro Temple in Revelation.

Our understanding of the work of Yeshua the Messiah is predicated on grasping this principle.



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The Pattern of the Earthly Temple

- ▶ Exo 25:8-9 “And they shall make Me a Set-apart Place, and I shall dwell in their midst. (9) “According to all that I show you – the pattern of the Dwelling Place and the pattern of all its furnishings – make it exactly so.
- ▶ Eze 40:4 And the man said to me, “Son of man, see with your eyes and hear with your ears, and set your heart on all that I am showing you, for you were brought here in order to show them to you. Declare to the house of Yisra’ēl all that you are seeing.”
- ▶ Heb 8:3-5 For every high priest is appointed to offer both gifts and slaughters. So it was also necessary for this One to have somewhat to offer. (4) For if indeed He were on earth, He would not be a priest, since there are priests who offer the gifts according to the Torah, (5) who serve a copy and shadow of the heavenly, as Mosheh was warned when he was about to make the Tent. For He said, “See that you make all according to the pattern shown you on the mountain.”



Macro-Temple Verses

- **John 3:12** I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things?
- **Col 3:1-2** If, then, you were raised with Messiah, seek the *matters* which are above, where Messiah is, seated at the right hand of Elohim. (2) Mind the *matters* above, not those on the earth.
- **Ephesians 6:12** - For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places].
- **Eph 3:8-10** To me, the very least of all the set-apart ones, this favour was given, to bring the Good News of the unsearchable riches of Messiah among the gentiles, (9) and to make all see how this secret is administered, which for ages past has been hidden in Elohim who created all through יהושע Messiah,¹ Footnote: ¹John 1:3. (10) so that now, through the assembly, the many-sided wisdom of Elohim might be known to the principalities and authorities in the heavenlies,



Macro-Temple Verses

- **Rev 21:1** And I saw a renewed heaven and a renewed earth, for the former heaven and the former earth had passed away, and the sea is no more.
- **Job 22:12** Is not Eloah in the height of heaven? And see the highest stars, how lofty they are!
- **Joh 8:23** And He said to them, “You are from below, I am from above. You are of this world, I am not of this world.
- **Joh 18:36-37** יהושע answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Yehudim. But now My kingdom is not from here.” (37) Then Pilate said to Him, “You are a sovereign, then?” יהושע answered, “You say it, because I am a sovereign. For this I was born, and for this I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.”





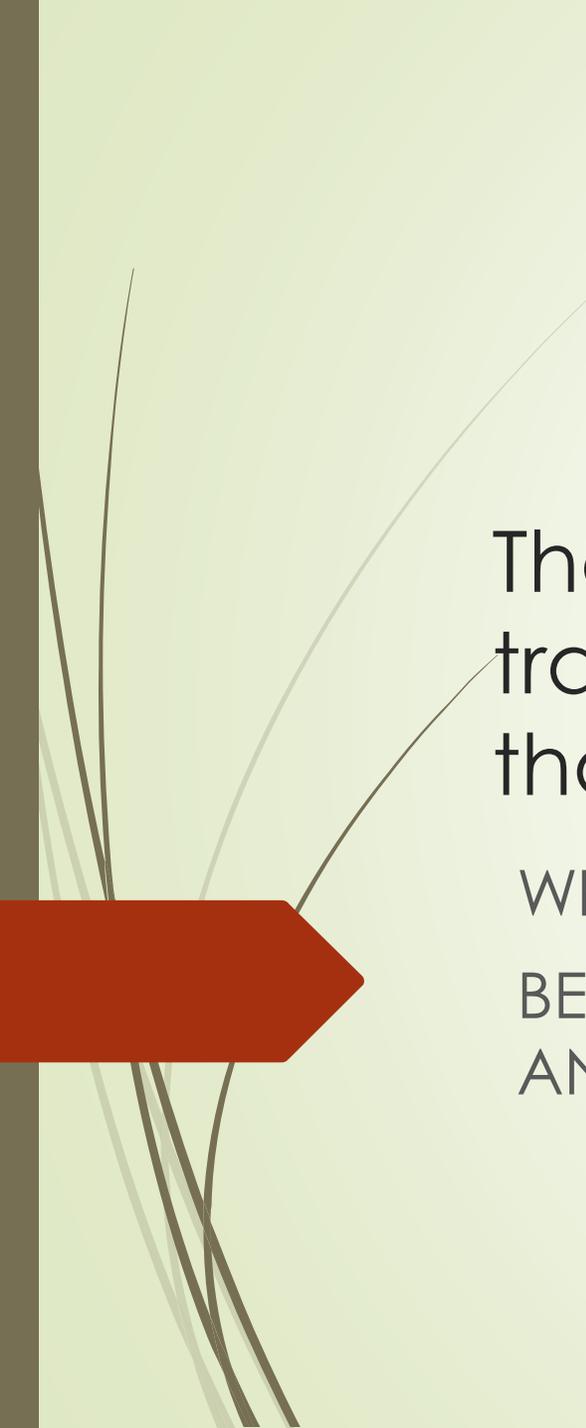
Throne in the heavens, HIS place of rest

- Psa_11:4 יהוה is in His set-apart Hēkāl, The throne of יהוה is in the heavens. His eyes see, His eyelids examine the sons of men
- Psa_103:19 יהוה has established His throne in the heavens, And His reign shall rule over all.
- Isa_66:1 Thus said יהוה, “The heavens are My throne, and the earth is My footstool. Where is this house that you build for Me? And where is this place of My rest?”



Throne in the Heavens, HIS place of rest

- ▶ Psa_11:4 יהוה is in His set-apart Hēkāl, The throne of יהוה is in the heavens. His eyes see, His eyelids examine the sons of men
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- ▶ Isa_66:1 Thus said יהוה, “The heavens are My throne, and the earth is My footstool. Where is this house that you build for Me? And where is this place of My rest?”
- ▶ Heb_8:1 Now the summary of what we are saying is: We have such a High Priest, who is seated at the right hand of the throne of the Greatness in the heavens,



The Message & Covenant of Scripture transcends culture, however the form of that Message & Covenant is culture bound.

WHY?

BECAUSE THE SCRIPTURES ARE WRITTEN FOR US, NOT TO US AND DEFINITION OF TERMS ARE CULTURALLY DETERMINED.

The Conceptual Worldview and Cognitive environment of Ancient Cosmology

Defining the Terms



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Anchor Bible Dictionary “cosmogony, cosmology”

“The theory and lore concerning the origin and structure of the universe.”

“Cosmogony and cosmology are both terms whose etymologies remain helpful in defining them for the purposes of discussing their place in biblical thought. The first element in both words is obviously the same Greek word that lies behind the English —cosmos,¹¹ and thus refers to the entire universe as an organized entity. A cosmogony (*kosmos + genia = —birth¹¹*) is thus an account, usually in the form of a mythological tale, about the genesis or birth of the structured universe. A cosmology (*kosmos + logia = —report¹¹*) is a blueprint or map, in the widest sense, of the universe as a comprehensible and meaningful place.”



Wikipedia definition for Cosmos

Cosmos can be defined as a complex and orderly system, such as our Universe; the opposite of Chaos. It is the Universe regarded as an ordered system.



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Ancient Egypt & The Old Testament by Currid

“ The Hebrew conception of the universe differs radically from the other Ancient Near Eastern cosmologies. Whereas the ancient Egyptians , Mesopotamians, and Canaanites sought to explain the structure and operation of the terms of gods who personified nature, the Old Testament speaks of a deity who is apart from the universe. While ancient pagan societies speculatively searched for elements that ordered the universe internally, the Hebrews presented an external force who created and continually sustained the cosmos.”

Ancient Hebrew Cosmology rested upon the Hebrews' unique belief in a single God who began the Universe and was completely sovereign over its operation.



Creation Texts of the Ancient Near East

Mesopotamia

In this myth of creation, which was annually enacted at New Year's religious festivals, the ordered universe emerged out of a "cosmic struggle" of the gods. The *Enuma Elish* vividly imagines the origins of the universe as a struggle between chaos and order. In this myth Marduk the storm god, defeated Tiamat, the sea dragon, and from her body created the universe.



Creation Texts of the Ancient Near East

Mesopotamia

Humanity's creation is also described by another Mesopotamian myth, Atra-hasis, in which Mami, the birth goddess and divine midwife, shaped clay moistened by the spittle of the gods and then pinched off pieces to deliver humans from the womb of the earth. The role of humanity again, was to serve the gods by constructing their temples, working their lands, and giving ritual service to the dieties.



Creation Texts of the Ancient Near East Egypt

The Memphite theology of Egypt, the god Ptah conceived the universe in his mind and brought it into being by his creative word. The fashioning of humanity, however, is ascribed to the potter god, Khnum, who molded people out of clay, crafting them on a potter's wheel. And then placed the fetus in the mother's womb.



Creation Texts of the Ancient Near East

Egypt

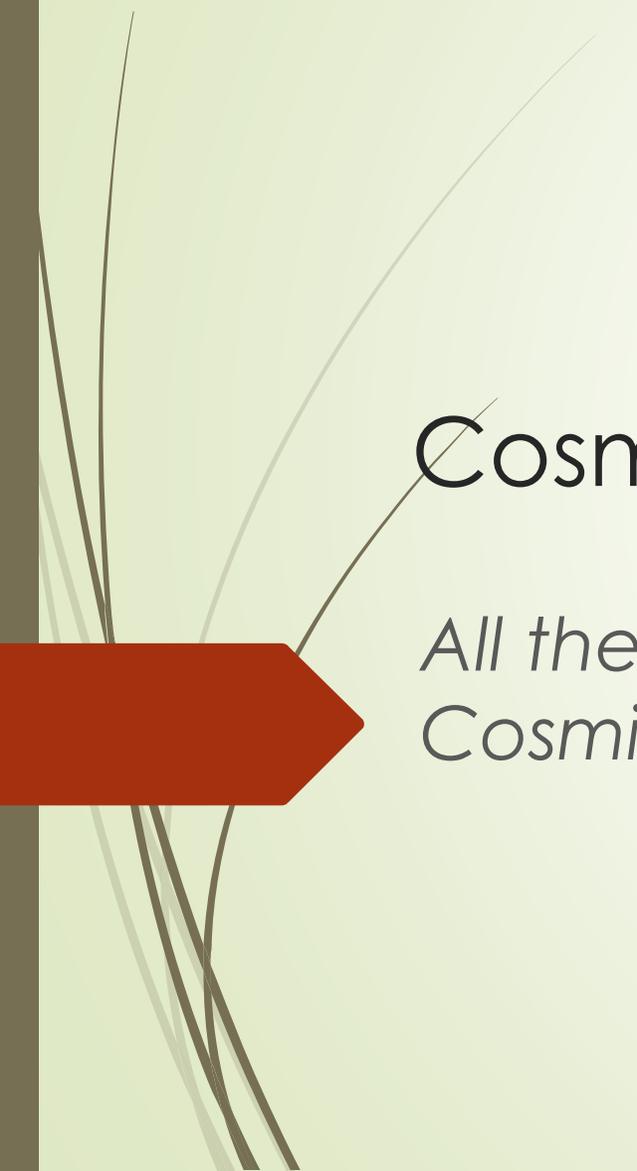
Another myth explains the origins of humanity as the joyful tears of the sun god Ra. Although there is no clear Egyptian articulation of the purpose of humanity, there is an assertion that though human beings were created with equal opportunity to do good, (ma'at), they chose to do evil in the hearts.



“ontology”

The belief of what it means for something to EXIST.

- A. “Material Ontology” – the belief something exists by virtue of its physicals
properties and experienced by the senses
- B. “Functional Ontology”- the belief something exists based off its functional terms and assigned a role in the ordered cosmos
- C. “Cosmic Ontology”- the belief that the cosmos exists as a functioning kingdom.



Cosmic Geography of the Ancient World.

All the nations had a mindset of the geography of the Cosmic Temple.



Genesis One

Analyzing the Text



In the beginning Elohim created the heavens and the earth...

THE PHRASE “IN THE BEGINNING”

THE WORD “BEGINNING” IN SCRIPTURE AND OTHER ANE TEXTS IS USED TYPICALLY TO INTRODUCE A PERIOD OF TIME RATHER THAN A POINT OF TIME.



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The Lost World of Genesis One

“This usage happens to correspond with ideas that are reflected in ancient Near Eastern creation texts. Egyptian texts refer to the “first occasion,” which implies the first occurrence of an event that is to be repeated or continued. In Akkadian the comparable term to the Hebrew refers to the first part or first installment. All of this information leads us to conclude that the “beginning” is a way of talking about the seven-day *period rather than a point in time prior to the seven days.*”

John Walton-Page 43



“THE ROLE OF VERSE 1” THE LOST WORLD OF GENESIS ONE

If the “beginning” refers to the seven-day period rather than to a point in time before the seven-day period, then we would conclude that the first verse does not record a separate act of creation that occurred prior to the seven days—but that in fact the creation that it refers to is recounted in the seven days. This suggests that verse 1 serves as a literary introduction to the rest of the chapter

Create, “bara”

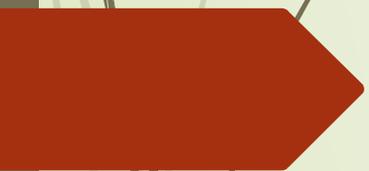
WHAT DOES THIS TERM MEAN IN THE ANCIENT
NEAR EASTERN WORLDVIEW?



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Remember “ontology.” What does it mean for something to exist?



In the ancient world something existed when it had a function—a role to play.



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ZONDERVAN BIBLE BACKGROUND COMMENTARY, PAGE 12-13

“All Ancient near Eastern Cultures believed that there was a pre-creation condition of non –functionality characterized by water and darkness, which was remedied by creative acts that assigned functions by giving names, separating, and bringing functional order to the cosmos”



Days 1-3- "Establishing Functions"
Days 4-6 "Establishing Functionaries"
GENESIS CHAPTER ONE...READING THRU THE TEXT.



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The Lost World of Genesis One

“In days four to six the functionaries of the cosmos are installed in their appropriate positions and given their appropriate roles. Using the company analogy, they are assigned their offices (cubicles), told to whom they will report, and thus given an idea of their place in the company. Their workday is determined by the clock, and they are expected to be productive. Foremen have been put in place, and the plant is now ready for operation. But before the company is ready to operate, the owner is going to arrive and move into his office.”

Day 7, Divine Rest.

WHAT IS MEANT BY THIS IN THE EYES AND MINDSET OF THE ANCIENT WORLD?

Gen 2:1-2 Thus the heavens and the earth were completed, and all their array. (2) And on the seventh day Elohim completed His work which He had done, and He rested on the seventh day from all His work which He had made.



“Temple is built in the ancient world so that deity can have a center for his rule. The temple is the residence and palace of the gods. Like the American White House, it is the hub of authority and control. It is where the work of running the country takes place. When a newly elected president looks forward to taking up his residence in the White House, it is not simply so he can kick off his shoes and snooze in the Lincoln bedroom. It is so he can begin the work of running the country. Thus in ancient terms the president “takes up his rest” in the White House. This is far from relaxation. The turmoil and uncertainty of the election is over, and now he can settle down to the important business at hand. It is his home, but more importantly his headquarters—the control room. When the deity rests in the temple it means that he is taking command, that he is mounting to his throne to assume his rightful place and his proper role.”

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The Seven Days in Genesis Relate to the Cosmic Temple Inauguration

The House of YHWH does not become the Temple until HE takes up residence there and moves in. It is His dwelling place where HE rules all in perfect order.

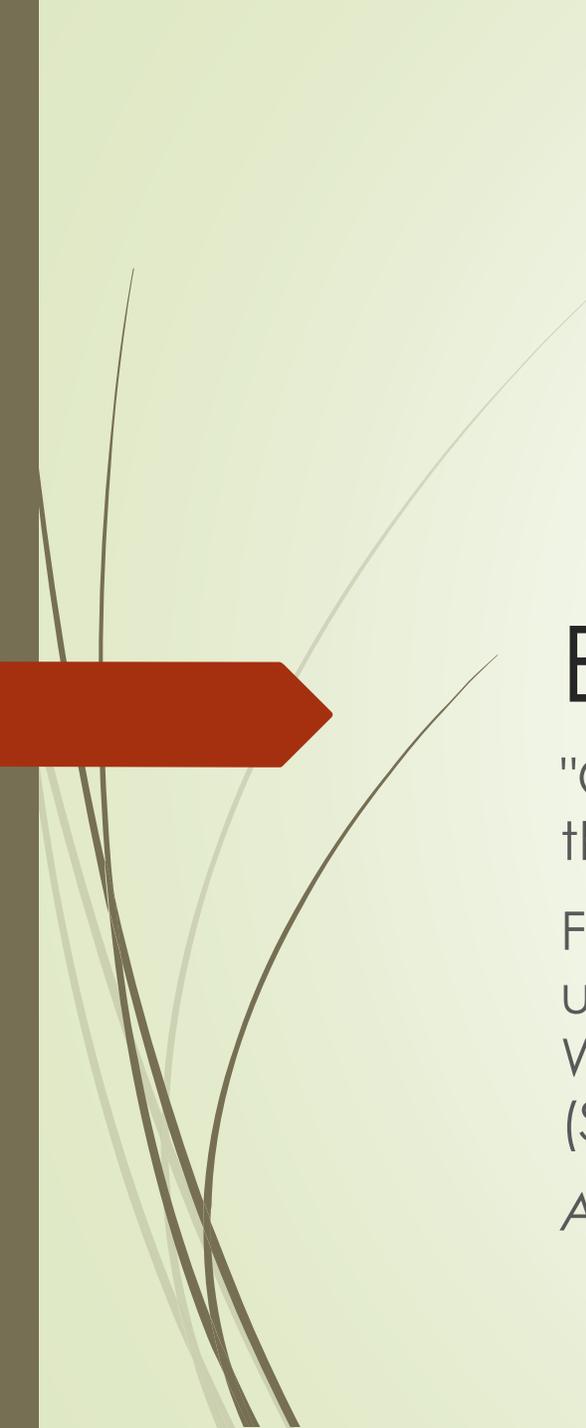
The same way your house does not become a home until you take residence there, and move in.

The Cosmos is A Macro-Temple , and the Earthly Temple is Micro- Cosmos

Always Remember the Pattern YHWH gave to
Moshe.



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Back to Philo and the Logos...

"One of the most complex and illuminating of the roles of the Logos is that of High Priest (Migr.Abr. 102).³⁶ ***His temple was the whole universe.***

For there are, as is evident, two temples of God: one of them this universe, in which there is also as High Priest His First-born, the divine Word, and the other the rational soul, whose Priest is the real Man (Som. 1.215; cf. Fug. 108).

Article By Margaret Barker



Temple Imagery In Philo: An Indication Of The Origin Of The Logos?

The Logos/High priest passes back into the presence of God as Mediator.

To His Word, His chief messenger (*archangelos*), highest image and honour, the Father of all has given the special prerogative, to stand on the border and separate the creature from the Creator. This same Word both pleads with the immortal as suppliant for afflicted mortality and acts as ambassador of the ruler to the subject (*Rer. Div. Her. 205*).

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Hebrews Nine

Heb 9:10-15 only as to foods and drinks, and different washings, and fleshly regulations imposed until a time of setting *matters* straight. (11) But Messiah, having become a **High Priest** of the coming good *matters*, through the greater and more perfect Tent not made with hands, that is, not of this creation, (12) entered into the Most Set-apart Place once for all, not with the blood of goats and calves, but with His own blood, having obtained everlasting redemption. (13) For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh, (14) how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim? (15) And because of this He is the **Mediator** of a renewed covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who are called might receive the promise of the everlasting inheritance.

Hebrews Twelve

Heb 12:22-24 But you have drawn near to Mount Tsiyon and to the city of the living Elohim, to the heavenly Yerushalayim, to myriads of messengers, (23) to the entire gathering and assembly of the first-born having been enrolled in heaven, and to Elohim the Judge of all, and to the spirits of righteous men made perfect, (24) and to יהושע the **Mediator**¹ of a new covenant, and to the blood of sprinkling which speaks better than *the blood* of Hebel. Footnote: ¹See 8:6.



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Temple Imagery In Philo: An Indication Of The Origin Of The Logos?

The Logos was also the royal figure, 'he who is at once High Priest and King (*Fug.* 118). He was a human figure:

God's Man... the Word of the Eternal...

He is called, '**the Beginning**', and the Name of God and His Word and the Man after His image, and 'he that sees', that is Israel (*Conf. Ling.* 41; 146).

The image of God is the Word through whom the whole universe was framed (*Spec. Leg.* 1.81).

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The Honor Status attached to the Role of “The Word, The Logos”



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1. ASCRIBED HONOR

“Ascribed honor is the social claim to status of a person attributed to him by birth or genealogy. Normally such honor is already received at birth⁵⁴ and derives mostly from the lineage. Since kinship was the most important institution in antiquity, birth into a ‘noble’ family immediately meant ascribed worth in the eyes of the family’s peers; the family itself would make claims to worth on behalf of its offspring, these being most commonly expressed when a marriage was being arranged. Within that family, siblings have differing degrees of ascribed honor.”-

*GUARDING THE PARENTS’ HONOUR—DEUTERONOMY 21.18-21**

Anselm C. Hagedorn



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1. ASCRIBED HONOR

“Therefore it is quite understandable why the ancients referred to themselves always as ‘son of’. Naturally that ascribed honor has to be guarded very carefully; even though you cannot lose it, you can easily bring shame on your family if your behavior is disrespectful and shameful. Thus the corporate honor of the family or group has to be observed and protected”

*GUARDING THE PARENTS' HONOUR—DEUTERONOMY 21.18-21**

Anselm C. Hagedorn

A PERSON'S LINEAGE THEREFORE BECOMES THEIR STARTING POINT OF HONOR

Chapter One “Son of”

Joh 1:34 “And I have seen and have witnessed that this is the **Son of Elohim.**”

Joh 1:49-51 Nethaně’I answered and said to Him, “Rabbi, You are the **Son of Elohim!** You are the Sovereign of Yisra’ě!” (50) יהושע answered and said to him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? Greater than that you shall see.” (51) And He said to him, “Truly, truly, I say to you, from now on you shall see the heaven opened, and the messengers of Elohim ascending and descending upon the **Son of Adam.**”



A Higher Honor

Matthew and Luke both describe Yeshua's Lineage to King David.
John gives us Yeshua's Lineage to YHWH and to the Dynasty of the
Eternal Kingdom!



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Role and Status in the Fourth Gospel: Cutting Through Confusion By Jerome Neyrey

Examining “Role and Status”



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“Role”

Role. The concept of “role,” borrowed from the stage, involves behavior and the socially recognized position of a person, entailing rights and duties. A role implies a set of expectations for interaction between a person who holds one position in a group and another person who holds a reciprocal position. In other words, there can be no role of ‘leader’ without a ‘follower’ role, no mother without child. As several anthropologists define it, “role” is a set of expected behavior patterns, obligations, and norms attached to a particular status. The distinction between status and role is a simple one: you “occupy” a certain status, but you “play” a role. . . as a student you occupy a certain status that differs from that of your teacher, administrators, or other staff. As you occupy that status you perform by attending lectures, taking notes, participating in class, and studying for examinations. This concept of role is derived from the theater and refers to the parts played by actors on the stage. If you are a husband, mother, son, daughter, teacher, lawyer, judge, male or female, you are expected to behave in certain ways because of the norms associated with that particular status

“Status”

Status. Whereas persons play certain roles, they occupy or have status. “Status” differs from “role” in that status is “a recognized position that a person occupies within society. . .[which] determines where he or she fits in relationship to everyone else.” In addition, one scholar defines status as “a quality entailing deference and precedence in interaction, a quality of professional or public honor. . .Status systems are generated by bases or dimensions of honor – power, wealth, knowledge.” “Status” suggests verticality, a ranking of people according to cultural criteria of worth or excellence.¹⁶ It indicates the honor, respect, or worth a person enjoys. Thus statuses are thought of as “polar or reciprocal: any particular status always implies at least one other to which it is related.” For example, some statuses may be first or last, highest or lowest, most or least or best or worst.

Yeshua's "Roles of Honor" in Chapter One

Being the Word

Being the Light

Being the Son of Elohim

Being the Lamb of Elohim

Being the Messiah

Being the Sovereign of Israel



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Revelation Nineteen

Rev 19:11-16 And I saw the heaven opened, and there was a white horse. And He who sat on him was called Trustworthy and True, and in righteousness He judges and fights. (12) And His eyes were as a flame of fire, and on His head were many crowns, having a Name that had been written, which no one had perceived except Himself (13) and having been dressed in a robe dipped in blood – **and His Name is called: The Word of יהוה**. (14) And the armies in the heaven, dressed in fine linen, white and clean, followed Him on white horses. (15) And out of His mouth goes a sharp sword, that with it He should smite the nations. And He shall shepherd them with a rod of iron. And He treads the winepress of the fierceness and wrath of Ėl Shaddai. (16) And on His robe and on His thigh¹ He has a name written: SOVEREIGN OF SOVEREIGNS AND MASTER OF MASTERS.