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The Memra of God

John 1: 1-18

The Memra of God DIG: How is the Memra like Christ? How is Jesus like the Tabernacle? What is Yochanan the Baptist's role as a witness? Who or what fails to comprehend the light? Why? How would someone full of grace and truth treat others? Why are John and Moses not our primary focus here? From this passage, how can a person know God? Why couldn't the Pharisees and Sadducees see that Yeshua was the memra?

REFLECT: Have you been adopted into the family of ADONAI? Do you view yourself as God's child? Would the Lord ever disown any of His children? Are you keeping Him at the door? Or in the living room? Or even given Him the keys? Why? What strikes you most about Yeshua in this passage?

The New Covenant was written in Greek, and the Greek word for **Word** is Logos. Most people concentrate on the Greek philosophical concept of the Logos that meant two things: reason, the idea of **God**, and speech, the expression of **God**. The Greeks were hung up on philosophy. They believed in a *supreme power* whose mind, reason, will and emotion were displayed in an impersonal way through the Logos. But, **John** was not a Greek philosopher, **he** was a Jewish fisherman. This does not mean that **John** was not talking to the Greeks because **he** was fond of deliberately using expressions with more than one meaning. It is **his** way of bringing out the fuller meaning of whatever term **he** was using. But here, **John** was saying something specifically to the Jews.



Jewish theology deals with **the Memra**. It is an Aramaic term that means **the Word**. In Hebrew the word is **Davar**. Therefore, Logos, **Memra** and **Davar** all mean the same thing . . . **the Word**. By the time of **Christ**, the TaNaKh had been translated into Aramaic, which was one of the major languages of the Jews of **Jesus'** day. Whenever the TaNaKh used the word **Davar**, the Aramaic version used **Memra**. These were called *the Targumin*, meaning *Aramaic translations*. But, they were really more than translations, they were interpretive translations. For example, in the Hebrew text, **Isaiah 52:13** says . . . **My Servant will prosper**. However the Aramaic translation that the Jews made, said . . . **My Servant the Messiah will prosper**. As a result, out of the Aramaic translation the Jewish theologians developed a whole scale theology regarding **the Memra**.¹⁸

Everything that the rabbis taught about the Memra is true of Jesus Christ. The rabbis had seven things to say about the Memra. First, the rabbis taught that the Memra was a person. Isaiah 45:23 says: By Myself I have sworn, My mouth has spoken in all integrity a Word that will not be revoked. They taught that the Memra had intellect, will and emotion (Isaiah 9:8, 55:10-11; Psalm 147:15). So John would write: The Word became flesh and made His dwelling among us. We have seen His Sh'khinah glory, the Sh'khinah glory of the One and only Son, who came from the Father, full of grace and truth (John 1:14).

Secondly, the rabbis taught that the Memra was the means by which God made His covenants (Genesis 15:4). Therefore, the Holy Spirit would declare through His apostle: For the Torah was given through Moses; grace and truth came through Yeshua Messiah (Yochanan 1:17).

Thirdly, they taught that the Memra was the means of salvation (Hosea 1:7 NKJ). So John would write: Yet to all who did receive Him, to those who believed in His name, He gave the right to become children of God (John 1:12).¹⁹ In effect, **John** was saying, "I'm not writing merely to inform you, and I'm not writing to entertain you. I am writing to you so that you might believe! The Greek word for faith is *pisteuo*, and means *to trust in, to believe in or to have faith in*. **John** used this word ninety-eight times in **his** gospel. It never refers merely to intellectual agreement with a proposal. Belief involves a personal response of reliance and commitment. Faith involves receiving **Christ (Yochanan 1:12)**, obeying **Christ (Yochanan 3:36)**, and abiding in **Christ (John 15:1-10 and First John 4:15)**. What does that look like? I'm glad you asked!

Around 1900, before the days of rock stars and sports heroes, some of the most famous people were known for daring feats, like climbing mountains, escaping from chains and

vaults, and swinging on the flying trapeze. None was more famous than the great Charles Blondin of France, the greatest tightrope walker in the world. One time he walked the tightrope across Niagara Falls in Ontario, Canada. He would walk across with a balance bar, he would ride across on a unicycle, and sometimes, with someone that believed in him, he would carry a trusting soul across on his shoulders. One day he wheeled a boy across in a wheelbarrow. The crowd saw it and cheered. The boy put his life into Blondin's hands. That is what faith is, putting our life in **Christ's** hands. When Blondin got to the other side of Niagara Falls, he asked the crowd if they believed he could do it again and go back across. They cried out, "Yes, we believe you can do it." At that he said, "Then get in the wheelbarrow." That is trust. As far as **Messiah** is concerned, are you in the wheelbarrow?

Once we have trusted in **Christ**, the most important belief about ourselves is that we are adopted into the family of **God** (**to see link click Bw - What God Does For Us at the Moment of Faith**) and have **become** a child of **God** with all the privileges and responsibilities that come with being a son or a daughter. At that point, the issue really isn't if we can hang on to **Him**, the question really is, will **ADONAI** ever **leave** us? The inspired writer to the **Hebrews** answers that question by reminding us: **God has said, "Never will I leave you; never will I forsake you" (Hebrews 13:5b).**

Therefore, we are not saved by *how we behave*; we are saved by *what we believe*. The Apostle **John** wrote: **How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know Him. Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when He appears, we shall be like Him, for we shall see Him as He is. Everyone who has this hope in Him purifies themselves, just as He is pure (First John 3:1-3).** These important verses drive home how critical it is to know who we are as **children of God**, since that belief serves as the basis of how we live our lives. No one can live in a way that conflicts with how they view themselves.

Fourth, the rabbis taught that the Memra was the means of revelation and that God revealed Himself by means of the Memra (Genesis 15:1; Ezeke'el 1:3). John would write: **No one has ever seen God, but the One and only Son, who is Himself God and is in closest relationship with the Father, has made Him known (Yochanan 1:18).**

Fifth, the rabbis taught that the Memra was the agent of creation; everything He created, He created by means of the Memra (Psalm 33:4-6). Thus, the Holy Spirit inspired the human author to write: **He was with God in the beginning (John 1:2).**

Sixth, the rabbis taught that the Memra was, at times, the same as God, while at other times, distinct from God. Yochanan would announce: **In the beginning was the Word, and the Word was with God, and the Word was God (Yochanan 1:1).**

Lastly, the rabbis taught that the Memra was the agent of the theophanies in the TaNaKh. As a result, **John** disclosed: **The Word became flesh and made His dwelling among us. We have seen His Sh'khinah glory,** or the visible manifestation of **ADONAI's** presence, **the Sh'khinah glory of the One and only Son, who came from the Father, full of grace and truth (John 1:14).** How did **Yeshua** do that? **He** dwelt, or literally *tabernacled* **among us** (see my commentary on **Exodus Eq - Christ in the Tabernacle**).²⁰

The first two verses emphasize that **Jesus Christ is eternal; He has no beginning and He will have no end. In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1).** Nothing higher could be said. Before any conceivable point in the eternal past, **the Word** already existed. **ADONAI** began by revelation to build a bridge between **Himself** and people.²¹ So **the Memra** has no beginning. **He was with God in the beginning (Yochanan 1:2).** The Greek word for **with**, or *pros*, when used in this way, signifies familiarity. **The Word** and **God the Father** existed together, sharing place, intimacy and purpose (**Psalms 90:1-2**). In fact, they were so close that **the Word was God.** They share the same essence and all that is true of **Ha'Shem** is true of **the Word**.²²

Yeshua Messiah is the Creator; all things were made by Him. In the previous verse, **John** stated that **the Word** is **God** from the perspective of time. Only **God** is eternal; and because **the Word** is eternal, **He** is **God**. Now **he** establishes **His** deity from another point of view: creation. From both the Jewish and Gentile perspectives anything not created is deity. With this ancient worldview in mind, **John** wrote: **Through Him all things were made; without Him nothing was made that has been made (1:3).** Why is this so important? Because starting in **John's** day and until today, false teachers claim that **Jesus** is not **God**. Arius, a third-century false teacher, loved to say, "There was a time when **He** was not." But **John** points to the moment of creation to say that before anything existed, **Christ**, who is **the Creator**, spoke **all things** into existence.

Jesus Christ is the Source of life; nothing remains alive apart from Him. In Him was life, and that life was the light of all mankind. Our spiritual and physical life come from **Him**. **Light's** nature is to shine and drive out **the darkness**. **The light shines in the darkness, and the darkness has not overcome it (John 1:4-5).** In the end, **the darkness** could **not overcome the Light** even by placing **the Light** in a tomb. This

summarizes **John's** gospel message in one verse. **The Word** will be victorious despite the opposition of Satan and the kingdom of **darkness**. The closer you are to **God**, the farther you are from the devil.²³

There was a man sent from God whose name was John. The phrase **sent from God** is in the perfect tense, indicating the permanent character of **His** mission. **He** was only the forerunner who **came as a witness to testify concerning that Light, so that through Him all might believe. He himself was not the Light; he came only as a witness to the Light (Yochanan 1:6-8).** But, even **John**, the one **Jesus** called the greatest of all the prophets (**Matthew 11:9-13**), was no match for **the darkness**. Like Moshe, Samuel, Elijah, **Isaiah, Jeremiah, Daniel, Hosea, Zechariah** and all the other prophets before him, **he** failed to enlighten **the world**. After all, they were only human. The single hope for us is **the Source of light** who can enlighten every heart and mind, because **He** is more than human.

Yeshua Ha'Meshiach is the Light; but the darkness did not receive Him. The true Light that gives light to everyone was not hidden. On the contrary, **the true Light** came into the world in human flesh (**John 1:9**). Therefore, just as **He** revealed **Himself** through **His** creation (**Romans 1:18-20**), no one can claim ignorance. **He was in the world, and though the world was made through Him, the world did not recognize Him. He came to that which was His own, the nation of Isra'el, but, they did not receive Him (John 1:10-11).** In rejecting **Him**, they refused to accept **Him** as the revelation sent by **the Father** and refused to obey **His** commands.²⁴ When **the light** is turned on, who are the ones that are unconscious of that fact? Who needs to be told **the light** is on? That's right, the blind!²⁵ In this case the spiritually blind because **the world did not recognize Him.** In the end, **darkness** could not suppress **the Light** even by placing **the Light** in a dark tomb.²⁶

The most important belief about ourselves is that we are **children of God** and that being **His** child is a **right** given to us by **the LORD** Himself. **Yet to all who did receive Him, to those who believed in His name, He gave the right to become children of God (John 1:12).** The Greek word *pisteuo*, translated **believe**, appears 98 times in the gospel of **John**. It has a wide semantic range and can be translated as **trust, faith, belief**. When **Jesus** taught **His** disciples to pray, how did **He** start? **He** started with: **Our Father (Mattityahu 6:9a)**. That is the most important inward, personal thing we can say when we talk to **ADONAI**. Since **He** is **our Father**, then we must be **His children**. Do you have that assurance? If not, why not settle it today? Pray the prayer at the bottom of this file. **God** has given you **the right** to be **His** child through faith in **His Son**. It's not a right you have

earned. Here, the Bible says **He** gave it to you!

We are **children born not of natural descent, nor of human decision or a husband's will**. The piling up of these expressions is to be understood in the light of Jewish pride of race. The Jews believed that because of their Jewish "Fathers," their great ancestors, **ADONAI** would favor them. But **John** emphatically denies such an idea. The birth of a child of **God** is not a natural birth; it is a supernatural work of **the LORD** through regeneration. All human initiative is ruled out because believers are **born of God (Yochanan 1:13)**.²⁷

Jesus Christ, though completely human, fully reveals the Father. The Word, the living Torah, became flesh and made His dwelling (or tabernacled) among us. Just as God *tabernacled* in animal skin (see [Exodus 11](#) - Animal Skins on the Sanctuary), **He** also *tabernacled* in human skin. In this verse we discover that **the Memra is the Messiah Himself**. This was not a **man** named **Jesus**, who grew up in Nazareth and one day decided that he was **God**; this was **God the Word** who decided to become a **man**.²⁸ **We have seen His Sh'khinah glory, the Sh'khinah glory of the One and only Son, who came from the Father, full of grace and truth (John 1:14). He** couldn't bear to live without us, so **He** gave **His** greatest gift - **Himself**.

The essence of **Yochanan's** message about **the Memra** can be seen when we combine the first and fourteenth verses. **In the beginning was the Word, and the Word became flesh and tabernacled among us; and the Word was with God, and we have seen His glory, the glory of the One and Only, who came from the Father; and the Word was God, full of grace and truth (Yochanan 1:1 and 14).**

The prologue ends with three points underlining the uniqueness of **the Messiah**. First, we are reminded of **His** superiority to **John the Baptist**. **Yochanan testified continually concerning Him. He cried out, saying: This is the One I spoke about when I said: He who comes after me has surpassed me because He was before me (Yochanan 1:15).** **Yeshua** was younger than **John** and began **His** ministry later than **John**. But, because of **Christ's** preexistence, **Yochanan** said **He has surpassed me**.

Second, **He** supplies the needs of all those who are **His**. **Out of His fullness we have all received grace in place of grace already given (John 1:16).** The **grace of God** comes to believers like waves continually coming to the shore. The believer constantly receives evidence of **God's grace in place of grace He has already given us. For the Torah was given through Moses (Second Corinthians 3:6-16); grace and truth came through Jesus Christ (Yochanan 1:17).** It is sometimes thought that this verse demeans **Moses**, but nothing could be further from the **truth**. The fact that a mere **man**, for whom no claim

of divinity has ever been made, should even be compared with **the Word of God** shows how highly **the Holy Spirit** regards **Moses**. Nor does it demean **the Torah**, **ADONAI's** eternal teaching about **Himself**, by comparing it to **grace and truth**. **Matthew** tells us that **Yeshua Himself** declared that **He** did **not come to abolish the Torah or the Prophets, but to fulfill them**. In fact, **He** then proceeded to interpret the **Torah** in ways that made its meaning and commands even clearer (**Mattityahu 5:17-48**). **Grace and truth** are personal attributes of **God** that **Yeshua** not only revealed during **His** public ministry, but, has been continually giving mankind since the beginning of creation.

Third, at first glance **John 1:18** may seem to have very little to do with the preceding verses. But, in reality, it forms the climax to the entire prologue, stressing that **the Messiah is in the closest relationship with God the Father** whom **no one has ever seen (John 1:18a)**. Yet the multitudes that **saw Yeshua** saw **ADONAI**. Furthermore, **Moshe** saw **God's back (Exodus 33:19-23)**, **Isaiah** saw the **LORD seated on a throne, high and exalted (Isaiah 6:1)**. **The seventy elders of Isra'el** also **saw the God of Isra'el . . . and they ate and drank with Him (Exodus 24:9-11)**. Therefore, this passage must mean that the ultimate **glory** and essential nature of **Ha'Shem** are hidden from sinful humanity.²⁹ Then **John** ends his prologue by bringing us back to the truth of the first verse that **the Word is God. Jesus** is unique, **the One and only Son, who is Himself God and is in closest possible relationship with the Father, has made Him known (John 1:18b)**. The verb **has made Him known**, is translated **recognized** in **Luke 24:35**, where the two on the road to Emmaus **recognized Yeshua** when **He** broke bread with them. It means that **Jesus** has revealed **God the Father** to us in such a way that all can **recognize Him**. As the **Meshiach Himself** would say at the end of **His** ministry: **Anyone who has seen Me has seen the Father (Yochanan 14:9b)**. So, if you want to know who **God** is and what **He** is like, look to **Jesus** and you will know **Him**.

What does it mean to be **a genuine believer** whose life is characterized by authentic faith? **John** describes **five practical qualities** that can be seen in the lives of **His holy ones (Deuteronomy 33:2-3; Job 5:1; Psalms 16:3 and 34:9; Zechariah 14:5; Jude 1)**.

First, genuine believers are not too independent to admit their own needs. Only when we trust **the Lord** enough to admit our weaknesses and our inadequacies will we be able to enjoy intimacy with our family and friends. While pride keeps us trapped in our sin, vulnerability gives **Yeshua** the opportunity to work in our lives for our own benefit, and the benefit of others.

Secondly, genuine believers are not too busy to know people around them. Authentic

trust in **Messiah** recognizes the value of others, despite their failures or their shortcomings, and devotes adequate time to knowing them well. People, not tasks, are their top priority as they live out their faith.

Thirdly, genuine believers believe in God's Word. Genuine faith craves to know as much about **God's Word** as possible, because it doesn't trust in its own wisdom. True believers are more devoted to knowing what **ADONAI** thinks about life and how we should live, than what **the world (First John 2:15-17)** thinks about life and how we should live.

Fourthly, genuine believers don't rely solely on their own perspective. Faithful believers have no trouble admitting the continuing impact of their sinful natures (**Psalm 51:1-5; Romans 3:23**), and they do whatever they can to negate its influence when making decisions. They seek the truth in **God's Word**, they pray for the leading of **the Ruach Ha'Kodesh**, they submit to the wisdom of mature counselors, and they remain sensitive to the constructive criticism of others.

Fifthly, genuine believers don't take themselves (or life in this fallen world) too seriously. That's not to suggest that life isn't serious or even dismal at times. Life in a fallen **world** is hard! Nonetheless, genuine believers keep a light touch on the things of this **world**. They realize that injustices, abuses and setbacks are all a result of being a foreigner in this **world** because their real **citizenship is in heaven as we eagerly await the Deliverer, the Lord Yeshua Messiah (Philippians 3:20 CJB)**. They maintain a composed perspective, they refuse for anyone or anything to steal their joy. **Yeshua** said that **He** came so that we might **have life, and have it more abundantly (John 10:10)**. So, they laugh at every opportunity.³⁰

*If you have never made certain your relationship with **God** let me encourage you to pray this way: Dear heavenly **Father**, thank **You** for dying on the cross, taking my place and taking my sin upon **Yourself**. I realize that I could not have any relationship with **You** on the basis of my works. But, I thank You that in **Messiah** I am forgiven, and right now, if I have never done so before, I receive **You** into My life. I understand that its not the words of this prayer that save me, but my faith in **You** that saves. I believe that **Yeshua** died for my sins, was raised on the third day, and I confess now with my mouth that **Jesus Christ is Lord**.*

*I come to **You** as **Your** child. I thank You for giving me eternal life. I renounce any lie of Satan that I have no right to be called **Your** child, and I thank You that You have given me that right. I no longer put any confidence in myself; my confidence is in You and the fact that I am saved, not by what I have done, but, by what **You** have done through **Christ** on the cross. I now accept myself as a child of **God** because of the free gift **You** have given to*



*me. I gladly receive it and accept it for all eternity. In **Jesus'** name I pray. Amen.³¹*

*Now, why should **God** let you into **His** heaven?*

*That's right, because **Jesus** died for your sins.*