

JOHN 1:14, 1:1-2, YESHUA WAS THE WORD/TORAH MADE FLESH

John 1:14 *"The Word became a human being and lived with us, and we saw His Sh'khinah, The Sh'khinah of the Father's only Son, full of grace and truth". (CJB)*

John 1:14 "And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth". (NAS)

Yeshua was the Word/First Born made flesh who came to Tabernacle with us when he was born in a sukkah, during the Feast of Sukkot.

John 1:14 In the Jewish tradition, Yeshua is portrayed as being each one of four *different* categories of "firstborn." While these four distinct types of "firstborn" are related to each other, they should not be mixed up or conflated:

A) According to Ps. 89:27-29, *HaShem's* anointed king (initially David and ultimately his descendant, Yeshua) is appointed as *HaShem's* "firstborn, supreme over the kings of the earth." **Ps. 89:27-29** "I also shall make him **My firstborn, The highest of the kings of the earth.** 28 "My lovingkindness I will keep for him forever, And My covenant shall be confirmed to him. 29 "So I will establish his 'descendants forever And his throne as the days of heaven".

B) In Rom. 8:29, Paul refers to Yeshua as "the firstborn (son) among many siblings" [Hebr. 12:23]. **Rom. 8:29** "For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be **the firstborn among many brethren;**"

C) In Col. 1:18, due to Adonai resurrecting Yeshua from the dead, Paul portrays Yeshua as being "...the firstborn from the dead so that he himself might become first in everything." **Col. 1:18** He is also head of the body, the church; and He is the beginning, **the firstborn from**

the dead, so that He Himself will come to have first place in everything"

D) Additionally, in Col. 1:15-17, Paul lists the following five characteristics of the firstborn Word/Wisdom, which he applies metaphorically to Messiah Yeshua:

Col. 1:15-18 "He is the image of the invisible Elohim, the firstborn of all creation. 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities — all things have been created through Him and for Him. 17 He is before all things, and in Him all things hold together. 18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything (John 1:1-3, 1Cor. 8:6).

- 1) "the image of the invisible Yahveh, [Col. 1:15]
- 2) the firstborn of all creation. [Col. 1:15, John 1:1]
- 3) in him were created all things in the heavens and on the earth, the visible and the invisible...all things were created through Him and for Him. [Col. 1:16, John 1:3, 1Cor. 8:6]
- 4) He himself is before all things, [Col. 1:17, John 1:2]
- 5) In Him all things hold together." [Col. 1:17]

While it is helpful to distinguish the four categories of "firstborn," it is especially important to understand the significance of the five characteristics of the firstborn Word/Wisdom, which Paul applies metaphorically to Yeshua in Col. 1:15-17.

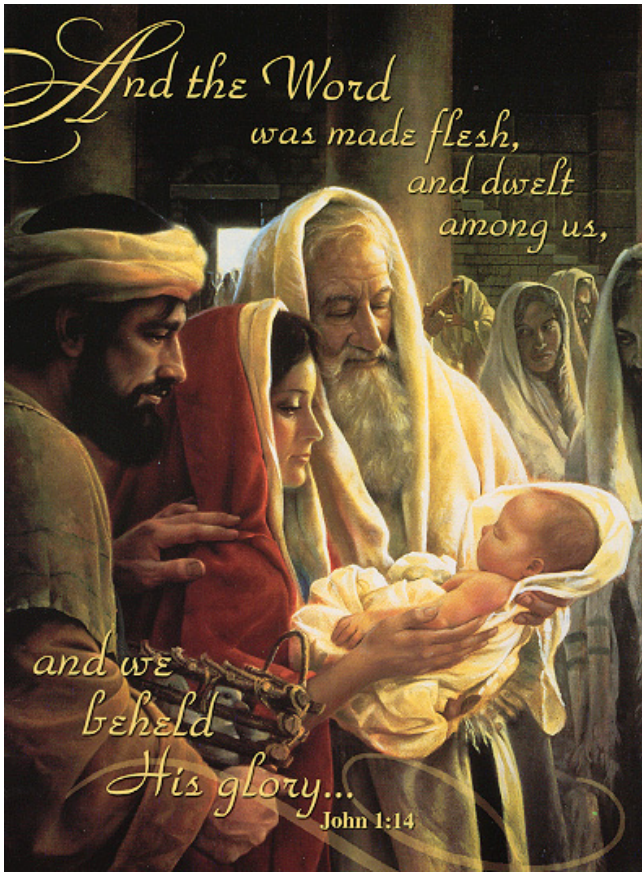
In Col. 1:15-17, Paul applied the following five characteristics or attributes of the firstborn Word/Wisdom metaphorically to Yeshua:

- 1) "the image of the invisible Yahveh"

Yah's firstborn personified Word/Wisdom is portrayed in Jewish literature as being the image (plan/design) of the invisible Yahveh, the Father/Creator. For example, Yah's first-created Wisdom is referred to as being "the image of Yahveh". In Col. 1:15, Paul characterizes Yeshua, who embodied the Word/Wisdom in His life and teaching, metaphorically as "the image of the invisible Elohim."

- 2) "the firstborn *of* all creation"

One should understand that in the Jewish Scriptures the Hebrew term for "firstborn," "b'khor" refers primarily to "one who first opens the womb" or "one born first." However, in Hebrew/Jewish culture, the son



“born first” (in terms of time) secondarily carries an important implication for the laws of inheritance. So, a “firstborn (son),” a *b'khor* is the one who is first of those born both in terms of time and of rank. Likewise, the personified Word/Wisdom is firstborn of the created order both in terms of time and rank.

Throughout Jewish literature, the personified Word/Wisdom is portrayed as being “the firstborn of all creation” who was with, beside, or next to its Creator in the beginning *before* the physical world is created. Paul characterizes Yeshua metaphorically as “the firstborn of all creation” (both in time and rank) because he embodied the firstborn Word/Wisdom in his life and teachings.

3) “all things were created in and through Him”

In Jewish tradition, *HaShem*’s revealed Word/Wisdom is considered to be not only brought forth or created by Yahveh (Prov. 8:22), but also as the instrument or agency by/through which Yah created all things. [see Prov. 3:19]. In other words, during creation Yah spoke/commanded first, then various aspects of the physical universe fulfilled His word or command. As we read in Gen. 1:3, “Adonai said, ‘Be light’...And it was so.” Consequently, because Yeshua embodied the Word/Wisdom in His life and teachings, in Col. 1:16, Paul portrays Yeshua metaphorically as the one “in whom were created all things in the heavens and on the earth, the visible and the invisible...”

4) “He is before all things”

In Jewish Wisdom literature, Adonai’s firstborn Word/Wisdom is personified as the one “*HaShem* brought forth/possessed” at the *beginning* of His way” or the one who *HaShem* “appointed, installed, set up from the beginning” or the one who “was given birth when there were no oceans....” [Prov. 8:22-31]

John 1:1-3 speaks of the personified *Logos* (Word) being beside/next to its Creator “in the beginning” meaning *before* everything else was created. In other words, according to the original account of the creation recorded in Genesis along with the later Jewish Wisdom literature, Yah spoke, brought forth, birthed, or created His Word/Wisdom first, and then the rest of creation followed. In Col. 1:17, when Paul pictures Yeshua metaphorically as the one who “is *before* all things,” we understand that “before” all things applies both in terms of time and of rank. Likewise, the author of Rev. 3:14 states that the Yeshua is “the beginning or chief of the creation of Yahveh (in both time and rank).”

5) “all things hold together in Him”

Paul portrays Yeshua metaphorically as the ranking firstborn of all creation, the one “in whom all things hold together.” Keep in mind that just as “the head of the body” is the most important part of the body or the assembly, so also the “firstborn among many siblings” is the first ranking son among many siblings. [Col. 1:18]. **Rom. 8:29-30** “*For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren;*” 30 *and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified*”.

In Conclusion

Thanks to the stated designations, characteristics or attributes of the Word/Wisdom provided in Jewish literature, we can better understand both John 1:1-14 and Col. 1:15-17. **John 1:14** *And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.*”

Since Yeshua embodied the abstract, personified firstborn Word/Wisdom in His life and teachings, John and Paul characterize the historical Yeshua *literally, symbolically, and metaphorically*, as the personified first-created Word/Wisdom, “the image of the invisible Yahveh,” who is pictured as being *beside* its Creator *before* the creation of the physical universe. John and Paul portray Yeshua literally, symbolically, or figuratively as being the abstract, personified Word/Wisdom, which was spoken, brought forth, or created “*before* (pre) all things” in terms of time, while at the same time being the firstborn member “*of*” the created order in terms of rank.

So, Messiah Yeshua is considered to be (A) *HaShem*’s “firstborn (son), the highest of the kings of the earth” (Ps. 89:27-29), (B) “the firstborn among many siblings” (Rom. 8:29), and (C) “the firstborn from the dead” (Col. 1:18). Also, Messiah Yeshua, the historical, faithfully obedient servant/son of *the* Most High is pictured (D) *metaphorically* in Col. 1:15-17 as representing the characteristics or attributes of the Word/Wisdom (*Torah/Law*):

1) “*The image of the invisible Yahveh*, [Col. 1:15]

2) *The firstborn of all creation*. [Col. 1:15, John 1:1]

3) *For in him were created all things in the heavens and on the earth, the visible and the invisible...all things were created through him and for him*. In other words, the personified Word/Wisdom later embodied in Yeshua’s life and teachings served as the Creator’s instrument/means or agency ‘through/by which all things were made.’ [Col. 1:6, John 1:3; 1Cor. 8:6]

4) He Himself is *before* all things, [Col. 1:17, John 1:2] and

5) All things hold together in Him.” [Col. 1:17]

Finally, just as Yeshua embodied the firstborn Word/Wisdom in His life and teaching, His disciples should do the same. “The whole purpose of the *Torah* (*HaShem*’s Instruction/Word) is so that man would

become a living *Torah*." With all this in mind, it gives us a new meaning for the phrase that is often used to describe the bible as "The Living Word".

DASYD MINISTRY "DO AS YESHUA DID" dasydministry.org Jerry Hennig (Jan/25)
Excerpt from Theme Book.