

WHAT WORD BECAME FLESH?

JOHN 1:14

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The Apostle John wrote that the Word became flesh (John 1:14). This was an emphatic statement of the incarnation—God the Son had become a human being. It was also a rebuke to Gnostic Christianity, which said that all physical matter is evil, which includes the flesh of man and so the holy God would never have a human body or become a man. To them, Yeshua (Jesus) was just an ordinary man whom the Holy Spirit had been bestowed upon to make him the Christ.¹ The *Word* becoming flesh also refutes Judaism, which says the Messiah will be just an ordinary man whom God will give His Spirit to so that he can become the Messiah. John wrote:

“And the *Word* became flesh and *dwelt* among us, and we beheld His *Glory*, the *Glory* as of the only begotten (Son) of the Father, full of *Grace and Truth*.” (John 1:14)

John, after 13 verses, hasn't yet revealed the name of the man whom he has already described as the Word of God and co-Creator (Jn. 1:1-3), the Light (vv. 4, 7, 8, 9), and the one whom men must believe in to be Born of God, and now states is the Glory of the Father; full of Grace and Truth. John will tell us his name in v. 17, but the question is, *what Word* was John speaking of that became flesh? Of course we know that John spoke of Yeshua of Nazareth as the Word of God (cf. Jn. 18:5; Rev. 19:13), but John was introducing his readers to a man he hadn't yet named, and saying that this Word had taken on flesh (had become a man).

There are Two Avenues that John creates for understanding Who this Word is. With his opening verse mimicking Genesis 1:1 and v. 14 speaking of “only begotten,” the Apostle brings us to Creation, and the first words that God speaks: “Then God said, “Let there be Light” and there was Light” (Genesis 1:3). This Word in John One is both the Light and the Word of God.² With John also writing that this Word became flesh, dwelt among us and had the Glory that is God's, the Apostle is comparing the Word to the Tabernacle of Moses where God and His Glory literally lived in the midst of Israel in the Wilderness.

The Word Became Flesh or a Man

“And *the Word became flesh* and dwelt among us, and we beheld His *Glory*, the *Glory* as of the only begotten (Son) of the Father, full of *Grace and Truth*.” (John 1:14)

The Greek word in John 1:14 that declares that the Word *became* flesh is ἐγένετο *eh'gih'neto*. Yeshua didn't stop being deity, as John brings out in vv. 1-4f., but His deity as the Son was fused with a perfect, sinless Adamic human nature. Very early on, when Gentiles began coming into the Kingdom after Cornelius and Friends in Acts 10, which is dated 8-10 years after the Resurrection, Gnostics began to exert

¹ Charles F. Pfeiffer, Old Testament; Everett F. Harrison, New Testament, *The Wycliffe Bible Commentary* (Chicago: Moody Press, 1977), p. 1073.

² See [Yeshua—God the Son](#) for The Hebraic Perspective on Yeshua's deity and sonship from the Old Testament. Yeshua is God the Son, the uniquely begotten Son of God—begotten, not created.

their influence on the nature of Yeshua. With this Greek verb, ἐγένετο, John is specifically coming against Docetism—the teaching that Jesus was God the Son, but not a real human being—that Jesus only *appeared* to be a man.

Gnosticism has beliefs about the nature of the Universe and the spirits or gods that inhabit it. One of their teachings is that matter is inherently evil, and so no god would pollute and defile himself by taking on flesh or human nature, but John writes otherwise (cf. 1st John 4:2-3). The Word became flesh means that Yeshua actually was a man, and so within Him are the natures of deity and humanity, “fused together,” not like I would tape a piece of plastic unto a tree, but like a sponge in a bowl of water. The water would be all through the sponge, and if I could open up the sponge molecules to accept the water within themselves, to become “one,” we begin to perceive how the two natures of Yeshua are found within Him. That’s one of the reasons Yeshua is such a compassionate High Priest—he knows what it is to be human.

Yeshua, the Word of God, God the Son, is the God-Man; *a totally new creature*; fully God and fully Man; the first of His kind:

“For whom God foreknew He also predestined to be conformed to the image of His Son, that He might be the Firstborn among many brethren.” (Romans 8:29 NKJV)

This is the Gift of Salvation that awaits us on Judgment Day—to become just as Yeshua is now, the glorified God-Man.

The Dwelling Place of Yahveh

“And the Word became flesh and *dwelt among us*, and we beheld His Glory, the Glory as of the only begotten (Son) of the Father, full of Grace and Truth.” (John 1:14)

The Greek word for *dwelt* is ἐσκηνώσεν *eskay’nosēn*, which literally means to dwell or ‘tabernacle.’³ It calls to mind the Tabernacle of Moses in the Wilderness where the divine Presence of Yahveh literally *dwelt or tabernacled* with Israel. As John was a Jew he was thinking in Hebrew terms even while writing in Greek. The word for *dwelt* is מִשְׁכָּן *mish’kahn* and Pfeiffer says it often refers to “the sacred tabernacle of the Israelites.”⁴ John could have just as easily have written “lived” instead of *dwelt*, but John was alerting us to the Tabernacle⁵ and God’s very Presence on Earth among Israel. This Man also had the Glory of God.

The Glory of Yahveh

“And the Word became flesh and *dwelt among us*, and *we beheld His Glory*, the Glory as of the only begotten (Son) of the Father, full of Grace and Truth.” (John 1:14)

The Greek word for *glory* complements the word *dwelt* and also points to the Tabernacle of Moses. *The Wycliffe Bible Commentary* states that *dwelt*,

³ R. V. G. Tasker, author and General editor, *Tyndale New Testament Commentaries: John* (Leicester, England: Inter-Varsity Press, 2000), p. 46.

⁴ William Wilson, *Wilson’s Old Testament Word Studies* (Peabody, MA: Hendrickson Publishers, no publishing date given), p. 434. The Septuagint uses the Greek word for the Tabernacle of Moses. See Ex. 25:9; 26:1, 6, 7, 12-13, 15, 17-18, 20, 26-27, 30, 35; Deut. 16:13, 16; 31:10, etc.

⁵ The symbolism of the [Tabernacle](#) is truly awesome.

‘in combination with glory...suggests the *personalizing* of the bright cloud that rested on the Tabernacle in the wilderness (Ex. 40:34).’⁶

In other words, the Glory that John speaks of that this Word possessed is not a minor or an insignificant glory. It speaks of the magnificent Cloud of Glory, which was in the midst or the heart of the Tabernacle of Moses, where God said He dwelt.⁷ In Hebrew it’s called the *Shekinat Yahveh*, which is “the visible Presence of the invisible God.” The Glory Cloud that was directly over the Ark of the Covenant.⁸

John, in speaking of the *Word* possessing God’s Glory, which dwelt in the Holy of Holies of the Tabernacle of Moses, immediately draws our attention to what is inside the Ark—The Ten Commandments; the words of God on the Two Tablets of Stone written with God’s Finger (Ex. 31:18). They were *God’s words* on those Two Stone Tablets, which speak of their being eternal (Isaiah 40:8), which of course we know Yeshua is—the eternal Son or Word of God. John is saying that the human being whom he’s speaking of is a living reflection of the *words of God* on those *Stone Tablets*!⁹

In v. 14 John is saying that what the ancient Tabernacle of Moses embodied, the living God *dwelling* among Israel through His Glory Cloud, *and His words* written on the Two Tablets of Stone, *had walked among John’s Jewish people as a Jewish man!* Yeshua is ‘one’ with the Father and yet distinct from Him, sharing in all the Glory, similar to a man being one with his wife (Gen. 2:24) or son.¹⁰

The Only Begotten Son vs The Created Son

“And the Word became flesh and dwelt among us, and we beheld His Glory, the Glory as of *the only begotten (Son)* of the Father, full of Grace and Truth.” (John 1:14)

In the phrase, “as of the only begotten,” *only* in Greek is *μονογενους mono’genous*. Translators correctly write it as ‘only begotten,’ although *uniquely begotten* uniquely also expresses John’s thought. For both of the “Son” implied.

Walter Bauer in, *A Greek–English Lexicon of the New Testament* translates the word as,

“being the *only one of its kind* within a specific relationship, *one and only*...of children: of Isaac, Abraham’s only son...being the only one of its kind or class, *unique (in kind)* of something that is the only example of its category.”¹¹

The Apostle John continues to write in v. 14 of the uniqueness of this man whom he hasn’t yet named. Louw in the *Greek–English Lexicon of the New Testament based on Semantic Domains* also speaks of the term as being *unique* and goes on to describe how Abraham, although having more than one son, could have been told by God to take his ‘only son’ (better, his *unique son*, Isaac) and sacrifice him (Gen. 22:2). Louw writes:

‘pertaining to what is *unique* in the sense of being the only one of the same kind or class—‘*unique, only*’...he who had received the promises presented his only son...He-

⁶ Pfeiffer and Harrison, *The Wycliffe Bible Commentary*, p. 1074.

⁷ Exodus 25:21-22; 30:6; cf. 25:8; 29:45-46; Lev. 6:1-2; Num. 5:3; Isaiah 37:15.

⁸ Ex. 40:34-38; Lev. 16:2, 13.

⁹ The Two Stone Tablets also represent *every* word that God has spoken.

¹⁰ John 8:42; 16:27-28, 30; 17:8.

¹¹ Walter Bauer, augmented by William F. Arndt, F. W. Gingrich and Frederick Danker, *A Greek–English Lexicon of the New Testament and Other Early Christian Literature* (London: The University of Chicago Press, 1979), p. 527.

brews 11:17. Abraham, of course, did have another son, Ishmael...but Isaac was a *unique* son in that he was a son born as the result of certain promises made by God' (to a woman who was well past the age of child bearing! Gen. 18:9-14). 'Accordingly, he could be called a' *unique* 'son, since he was the only one of his kind.'¹²

Isaac was the only unique son that Abraham had, in that he was promised by God and then supernaturally conceived in the womb of Sarah, an old woman who had never given birth. Yeshua was miraculously conceived in the womb of a woman who had never known a man (cf. Isaiah 7:14; Luke 1:30-33).¹³

In a very real sense we are all "sons and daughters of God," but *only* Yeshua is the *uniquely begotten* Son of God, as John speaks of in verse 14. Yeshua was alive *before* He was born in Bethlehem (Ps. 110:1; Micah 5:2; Mt. 22:41-46).¹⁴ Yeshua was God the Son, *who has the same nature* as the Father and the Holy Spirit—deity, for that is what *begotten* means. It's used,

"typically of a man, sometimes of a man and a woman who bring a child into existence by the process of reproduction.

The point here is that their son has the exact same nature as the father; the begetter, as one might say in King James language. Yeshua was alive before Day One of Creation,¹⁵ from eternity past. Adam and Eve were created, not begotten. Cain and Abel were begotten and so they had the exact same human nature as their begetter—the human nature of Adam. Neither they though, nor any man or woman born of Adam and Eve, can claim existence before Creation or of being begotten by God, as Yeshua has been. This Man also had the Glory of God.

Full of Grace and Truth

"And the Word became flesh and dwelt among us, and we beheld His Glory, the Glory as of the only begotten (Son) of the Father, *full of Grace and Truth.*" (John 1:14)

John goes on to write in v. 14 that this man was *full of Grace and Truth*: *χαριτος και αληθειας karitos kai alay'thee'ahs*, which again points to the man's deity because this phrase is often used of Yahveh and is found in Yahveh's description of Himself (Ex. 34:6). When these Greek words are translated into Hebrew they reveal both the character of God *and* His Torah (His Mosaic Law or *words* to Israel). With this phrase, John is presenting this man as having the same character as the God of Israel and filled with the words of Yahveh (Jn. 14:23-24).

Translating the Greek phrase of John 1:14 (*grace and truth*) into Hebrew, we find the common biblical phrase **חֶסֶד וְאֱמֶת** *hesed v'emet*.¹⁶ According to Paul Sumner it's the "direct equivalent of" the Greek phrase "grace and truth."¹⁷

1. *Hesed* describes God's nature as faithful, forgiving-loving-kindness and is associated with the covenant that He made with Israel through Moses, which contained Mosaic Law, the very *words* of God. It's because of God's character and nature of *hesed* that He was able to make a covenant

¹² Johannes Louw and Eugene A. Nida, editors, *Greek-English Lexicon of the New Testament based on Semantic Domains*, vol. 1 (New York: United Bible Societies, 1989), p. 591, #58:52.

¹³ See [Recognize this Man?](#) for more on Yeshua's uniqueness in being conceived in the womb of a virgin.

¹⁴ See [Messiah's Deity and Micah 5:2](#).

¹⁵ See [Yeshua—God the Son](#) for The Hebraic Perspective on Yeshua's deity and sonship from the Old Testament. Yeshua is God the Son, the uniquely begotten Son of God—begotten, not created.

¹⁶ The 'v' in *v'emet* means 'and.'

¹⁷ Paul B. Sumner, **חֶסֶד וְאֱמֶת** (*Hesed v'Emet*) an unpublished paper edited by Avram Yehoshua, p. 2.

with Israel *and maintain it*, despite Israel's sins. Due to *hesed* God is able to continue His relationship with the Body of Messiah.

2. *Emet* speaks of God Himself as Truth. *Emet* is not an abstract Western philosophical concept. The Son is also Truth (cf. Jn. 14:6; 18:37-38); Correspondingly their words are also Truth.¹⁸ Their words can only be Truth emanating from their divine nature.

The Word of Truth was standing before Pilate, and Pilate was staring right into Truth's eyes, but he wasn't able to see it because Pilate was blind to Truth; he didn't want to know The Truth (John 14:6-9).

Hesed and *emet* ("Grace and truth") were not absent from God's relationship with ancient Israel. On the contrary, *He revealed* Himself to Moses and Israel as such. F. F. Bruce notes of *hesed v'emet* that,

"the same language is repeatedly used throughout the O.T. as a summary of his character (cf. Ps. 86:15)."¹⁹

Yahveh is full of, abounding in, Grace and Truth. In Exodus 34:6, Yahveh declares His character; who He is, to Moses. I've translated "grace" in the verse as it should be rendered: God's *faithful, forgiving-loving-kindness*.²⁰

"And Yahveh passed before Moses and proclaimed, 'Yahveh! Yahveh God! Merciful and gracious! Long-suffering and *abounding* in God's *faithful forgiving-loving-kindness and (God's) Truth*.'" (Exodus 34:6)

Here in John 1:14, with John writing that the Word was "full of Grace and Truth," the Apostle is aligning the divine character of the God of Israel with Yeshua, the Word. As the Father is, so is the Son. This will help us to better understand what John will say about this man three verses later in v. 17, when John speaks of Moses and presents *Yeshua* as the man he's been describing for 16 verses.

In v. 14, John is saying that the Father's attributes are *fully* present within this man, the *Word* made *flesh*.

BUT Grace and Truth came by Jesus Christ—John 1:17

John 1:17 is the first place in the Apostle's Gospel that he presents the *name* of the man, and with this, John presents Yeshua as Israel's long awaited Messiah (Christ). I bring this verse up because it too speaks of "Grace and Truth," but in a most condescending way. Comparing four different English Bibles for the verse, two have *but* in italics, which means that it's not in the Greek text for either the KJV or the NKJV, while the other two Bibles outrightly exclude *but*:

1. KJV: 'For the law was given by Moses, *but* grace and truth came by Jesus Christ.'
2. NKJV: 'For the law was given through Moses, *but* grace and truth came through Jesus Christ.'
3. NASB: 'For the Law²¹ was given through Moses; grace and truth were realized through Jesus Christ.'
4. NRSV: 'The law indeed was given through Moses; grace and truth came through Jesus Christ.'

¹⁸ Dt. 8:1-3f.; Psalm 119:30, 142, 151, 160.

¹⁹ F. F. Bruce, *The Gospel and Epistles of John* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2001), p. 43.

²⁰ The Hebrew word *hane* חַנּוּן is the word for 'grace.' The word *hesed* is better translated as faithful forgiving-loving-kindness and this is the word that is written in the Hebrew text.

²¹ *Law* should be capitalized (as the NASB does) because it's a proper noun and speaks of a specific law, the Law of Moses. Marcus Dods writes that the Law of Moses is the 'true revelation of God's will;' Dods, *The Expositor's Greek Testament: The Gospel of St. John*, vol. one, p. 690.

Numbers 1 and 2, the KJV and NKJV, add “but” to *contrast* the Law of Moses *against* Yeshua because to them, the Law is slavery and ‘has been done away with’ by Jesus. Numbers 3 and 4 aren’t much better, even though they don’t have a “but,” they still seem to pit Law vs Jesus. This is not what the Apostle John had in mind. The Law was and is God’s gracious gift of “Grace and Truth” to Israel. It’s a Book of God’s acts of *hesed* and *emet* for Israel; God’s faithful, forgiving-loving-kindness and truth that He had done for Israel (Abraham, Isaac and Jacob, Moses, Passover and the splitting of the Red Sea, and giving Israel the land of Canaan, etc.). It also has within it the very *words* of God, which reveals Who He is and what He expected of His covenant people Israel (i.e. how to live one’s life with Him, which meant blessing or curse, life or death; cf. Dt. 28). Israel had both *experienced* God’s *hesed* and *emet*, and had a Book (the Torah) that recorded God’s acts and words of *hesed* and *emet* toward Israel.

John’s statement in v. 17 is not a contrasting of the Law of Moses, but one of seeing a wonderful painting and then meeting the artist who painted it. The only thing that could supersede the verbal reflection of God’s written Word was the Living Word Himself:

“For the Law (which is a Book of God’s *Hesed* and *Emet*) was came through Moses; *The* Grace and *The* Truth came through Yeshua the Messiah.” (John 1:17)

The articles “The” are in front of both Grace and Truth in both Greek manuscripts making the nouns Grace and Truth “unique.” Yeshua is The Grace; God’s faithful, forgiving loving-kindness and The living Truth, about God.

What had been carved into Stone by the Finger of God, the Ten Commandments, was alive in Yeshua.²² Actually, the Ten are a reflection of Him and His Father. Therefore, as the Word of God, Yeshua is the living Torah, the embodiment of all the words that Yahveh has spoken; the living and divine dynamo of *hesed* and *emet*. Far from nullifying or contrasting the Law, John is saying that Yeshua is the living Law of God, the living *Word* of God. This *Word* of John’s is no ordinary man, but the uniquely *begotten* Son of God.

Even though Torah reveals a lot of God and His *hesed* and *emet*, the heavenly Curtain was being drawn back so that Man could see the Living *Hesed* and the Living *Emet*. John 1:17 is not a contrast. Torah is great. Torah is incredible! Yeshua though, is a million Light years greater than the written Torah—He is the Living Torah!²³ Notice how many references John makes to seeing and touching this living manifestation of Mosaic Law:

²² The Ten Commandments symbolize or represent all the words of God, i.e. all His commandments, statutes and ordinances, etc., that are found in the Torah (Mosaic Law). They’re a unified whole. The Church artificially divided the Law into the so-called ceremonial laws and the moral laws. Some Christians wrongly say that we only need to follow the Ten, but nowhere does God say that. Only man separates the Ten from the others. The Ten are the foundation of the covenant that God made with Israel at Mt. Sinai. Interestingly enough, the two great commandments aren’t even in the Ten and yet the Two embody all the commandments (Dt. 6:4-5; Lev. 19:18; Mt. 22:35-40); how much more the Ten? The Torah is a seamless ‘whole’ or ‘unity,’ like a human body, which can be dissected into parts, but works best as a whole. Is an eye more important than a leg? Some might say, ‘Yes,’ but the body needs both to be a normal human being. Every commandment that God has given to Israel is important and speaks of God’s love and wisdom for Israel (Dt. 4:5-8; 8:1-3), and consequently, for the Body of Messiah (Mt. 4:4). “But Yeshua answered and said, “It is written! ‘Man shall not live by bread alone, but by *every word* that proceeds from the mouth of God!’”” (Matthew 4:4)

Yeshua revealed what the essence, core or center of the commandment ‘not to murder’ meant by equating hate with murder. This understanding was ‘always there’ in the commandment, but needed Yeshua to reveal it. *Torah*, means *instruction*, and that is what God does for Israel.

²³ The Scripture *Word* of God is equal to the Law of Moses: Ex. 31:18; 32:15-16; Ps. 119:13, 16, 43, 57, 66-67, 88, 89-94, 97-104, 105-106, 129-131, 133-136, 138-140, 157-160, 161-165, 172; Is. 1:10; 2:3; 5:24; 42:21; 44:3; Jer. 35:13; 44:23; Dan. 9:10, 11; Mic. 4:2; Jn. 8:8-9; 9:13; Acts 7:38.

“That which was from the Beginning, which *we have heard*, which *we have seen with our eyes*, which *we have looked upon*, and *our hands have handled*, concerning the Word of Life—the Life was manifested, and *we have seen*, and bear witness, and declare to you that Eternal Life which was *with the Father and was manifested to us*—that which *we have seen and heard* we declare to you, that you also may have fellowship with us, and truly our fellowship is with the Father and with His Son Yeshua the Messiah.” (1st John 1:1-3)

John knew this reality of God the Son; His faithful, forgiving-loving kindness and Truth. Yeshua, the Word of God, *revealed* the deepest part of His Father’s *heart and mind* for Israel by His life and ministry, and especially by His loving, sacrificial death for us. Far from Yeshua doing away with the Law, which is the verbal reflection of God’s faithful forgiving-loving-kindness and truth, Yeshua was the Law *come to Life*. John was saying that Moses was the mediator of the *words* of Yahveh (the Law), but that Yeshua is *the Word* of Yahveh, embodying all the commandments or words of God.²⁴

“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 NKJV)

The term *revealed* or *declared* in John 1:18 comes from the Greek word ἐξηγεομαι *xae’gay’o’my*. It’s where we get the English word *exegete*. The Greek word means, to declare, to “expound, to interpret, to reveal a mystery.”²⁵

Bauer says that Yeshua, “*has made known...the invisible God.*”²⁶ Louw writes that the Greek word means,

“to make something fully known by careful explanation or by clear revelation— ‘to make fully and clearly known...the *only* One who is the same as God...has made him fully and clearly known’ Jn 1:18...No one has ever seen God, but God the One and Only, who is at the Father’s side, has made him known.”²⁷

Yeshua *revealed* God the Father as only the Son could do. It’s one thing to write about someone. It’s quite another to meet that person. Matthew records Yeshua saying,

“All things have been delivered to Me by My Father, and no one (intimately) knows²⁸ the Son except the Father. Nor does anyone (intimately) know the Father except the Son, and the one to whom the Son wills to *reveal* Him.” (Matthew 11:27)

Yeshua’s nature is *faithful, forgiving-loving-kindness and truth*, and so v. 17 cannot and must not be used to contrast Law vs. Jesus, as if the former were evil and the latter good, because Mosaic Law is just the verbal, and then written down, words of the God of Israel, which reveal His will and is a reflection of His character.

²⁴ *Torah* (the Law of Moses) is a biblical synonym for the Word of God. Words like *judgments* and *statutes* are *synonymous* with God’s Word (Law) and speak of His holy Instruction or Teaching (*Torah*) to Israel (Dt. 4:44-45; 5:1-22; 7:11, etc.). For *testimony* speaking of the Law see Ps. 78:5; 119:88; 132:12; Is. 8:20. For *testimonies* see Dt. 4:45; 6:17, 20; Ps. 25:10; 78:56; 99:7. For *judgments* speaking of the Law see Lev. 18:4, 5, 26; 25:18; Dt. 4:1, 5, 8; 5:31. For *ordinances* see Ex. 21:1; 24:3; Lev. 19:37; 20:22; 26:15; Num. 9:3. For *statutes* see Ex. 18:20; Lev. 10:11; 18:4, 5, 26; 19:19; 20:8; Dt. 6:1. For *commandments* see Ex. 15:26; 16:28; Lev. 22:31; Num. 15:22; Dt. 6:17.

²⁵ Tasker, *Tyndale New Testament Commentaries: John*, p. 49.

²⁶ Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p. 275.

²⁷ Johannes Louw and Eugene A. Nida, editors, *Greek-English Lexicon of the New Testament based on Semantic Domains*, vol. 1 (New York: United Bible Societies, 1989), p. 340, #28:41.

²⁸ To ‘know’ in Hebrew is יָדָע, *yah’da* which speaks of the intimacy that a man has with his wife (Gen. 4:1).

Conclusion

“And the Word became flesh and dwelt among us, and we beheld His Glory, the Glory as of the only begotten Son of the Father, full of God’s faithful, forgiving-loving kindness and Truth.” (John 1:14)

It was our God’s Plan from the Beginning, that the Son would become a human being, an Israeli, reveal the Father and sacrifice Himself for Israel.²⁹ Just as Hebrews could look upon and know the Ten Commandments and all the other words of God (i.e. Mosaic Law) and know their God, so now in Yeshua, they could look upon the living Word of God, the living Grace and Truth, and know their God:

“For there is one God and one Mediator between God and men, the Man Messiah Yeshua.” (1st Timothy 2:5)

With Yeshua’s sacrificial death Israel could know and have an living relationship with her Father forever:

“Yeshua said to him, ‘I am the Way, the *Truth*, and the Life.’³⁰ No one comes to the Father except through Me. If you had *known Me*, you would have known My Father also, and from now on you know Him and have seen Him.’ Philip said to Him, ‘Lord, show us the Father, and it is sufficient for us.’ Yeshua said to him, ‘Have I been with you so long, and yet you have not known Me, Philip? *He who has seen Me has seen the Father*, so how can you say, ‘Show us the Father’? Do you not believe that I am in the Father, and the Father is in Me? *The words that I speak to you I do not speak on My own authority, but the Father who dwells in Me does the works.*” (John 14:6-10)³¹

²⁹ Mt. 10:6; 15:24; Luke 1:30-33; John 10:16; Rom. 11:11ff.; Gal. 6:16; Eph. 2:11f.; Rev. 21:1ff.

God the Father talking to His Son, our Messiah, in Isaiah 49:6: “Indeed He says, “It is too small a thing that You should be My Servant to raise up the Tribes of Jacob, and to restore the remnant of Israel. I will also give You as Light to the Gentiles, that You should be My salvation to the ends of the Earth.””

³⁰ The terms, *way*, *truth* and *life* are synonyms for the Torah (Law of Moses–God’s Word: Is. 1:10; 2:3; 5:24). Yeshua, speaking of them together, is emphatically saying that He is the living Word of God; the living Torah. *Way* is a synonym for the Law in Ps. 119:14, 27, 30, 32-33, 35 (path i.e. ‘way’), 104-105; Jer. 6:16; Mal. 2:8-9, and *truth* is a synonym for Law in Ps. 119:43, 142, 151, 160; Mal. 2:6, and *life* is a synonym for Law in Dt. 30:15, 19-20; 32:47; Ps. 16:11; Prov. 3:1-3, 13-18; 6:23; 10:17; 12:28, etc.

³¹ Revised on Tuesday, November 1, 2022.