119

GROUP STUDY GUIDE

The Word

TEACHING SUMMARY

This teaching examines the opening verses of John 1 and addresses the question of whether Yeshua is only the "Word" (*logos*) or whether He is also identified with the Torah, God's Law. The lesson explains that many believers accept that Yeshua is the *logos* but reject any connection between Him and the *nomos* (Law). The purpose of the teaching is to test that assumption by examining the biblical and historical meaning of these terms.

The teaching begins by defining the Greek words *logos* and *nomos*. *Logos* generally refers to a spoken word, message, speech, or divine communication. John 1 identifies Yeshua as the *logos*, the Word who was with God in the beginning and who became flesh. *Nomos*, on the other hand, commonly refers to law, especially the Mosaic Law, or a rule for life and conduct. At first glance these definitions appear to distinguish Yeshua from the Torah, but the teaching argues that this conclusion is incomplete because it overlooks the Hebrew background behind these Greek words.

The lesson emphasizes that the New Testament was written by Hebrew believers within a Hebrew culture and should therefore be understood through its Hebrew foundation. Rather than stopping with Greek definitions alone, the teaching looks to the Hebrew equivalent of *logos*, which is *dabar*. This Hebrew word means "word," "speech," or "spoken message" and is repeatedly used throughout the Old Testament whenever God speaks. Examples from Deuteronomy, Numbers, and Micah demonstrate that God's spoken words are consistently described using *dabar*. The Septuagint, the ancient Greek translation of the Hebrew Scriptures, translates *dabar* with the Greek word *logos*, establishing a direct connection between the Hebrew and Greek concepts.

After establishing the relationship between *logos* and *dabar*, the teaching turns to the Torah itself. God's Law was originally spoken by God before it was written by Moses. Because the Torah is God's spoken instruction, it is itself part of His *logos*. The lesson

argues that there is no contradiction between identifying Yeshua as the Word and recognizing that the Torah is also God's Word. Since the Torah consists of God's spoken instruction, it naturally belongs within the broader concept of the *logos*.

The teaching further explains that laws are communicated through words. Every law is expressed by language, whether spoken or written. Since *logos* includes both spoken and written communication, God's Law cannot be separated from His Word. The lesson also notes that the Septuagint frequently uses *nomos* to refer to the Torah and, in some contexts, even the broader Old Testament Scriptures. Throughout those Scriptures, God continually speaks, reinforcing the close relationship between His Word and His Law.

Historical evidence is then introduced to show how early Jewish and early believing communities understood these ideas. The teaching references the Jewish philosopher Philo, who used *nomos* to describe God's complete self-revelation rather than treating it as something separate from God's Word. It also explains that by the second century, many believers viewed the entire Old Testament as the *logos*. They did not divide God's Word from His instruction because the Hebrew Scriptures were understood as a unified revelation of God's character and will.

The lesson also observes that the earliest followers of Yeshua did not separate the Messiah from the Torah. Instead, they understood Yeshua to be the embodiment of God's Word. The Old Testament remained the divine authority for their faith and practice, and they viewed themselves as faithful Jews who believed that Yeshua perfectly revealed and lived out God's instruction. This historical perspective is presented as evidence that the earliest believers did not create a distinction between the Word and the Law in the way that many modern readers do.

The teaching concludes that Yeshua is both the *logos* and the *nomos*. These terms are not competing concepts but complementary ones. The *nomos* is part of the *logos*, because God's Law is God's spoken instruction. As the living Word, Yeshua embodies the whole Word of God rather than only part of it. The lesson encourages believers to continue testing everything against Scripture and to recognize that God's Word and God's Law together reveal His character, truth, and purposes.

SUMMARY POINTS

- John 1 identifies Yeshua as the *logos*, the Word of God.
- *Logos* refers to God's spoken or written message.
- *Nomos* commonly refers to God's Law or Torah.
- Greek terms should be understood through their Hebrew background.
- The Hebrew equivalent of *logos* is *dabar*.
- *Dabar* is used throughout the Old Testament for God's spoken Word.
- The Torah was first spoken by God before being written by Moses.
- God's Law is part of His spoken Word.

• The Septuagint connects *dabar*, *logos*, and *nomos*.
• Early Jewish and believing communities viewed God's Word as a unified revelation.
• Yeshua embodies the whole Word of God.
• The Word and the Law are complementary rather than contradictory.
• Believers should continue testing everything according to Scripture.

FILL-IN-THE-BLANK

Basic

1. John 1 identifies Yeshua as the _____.
2. The Greek word *logos* generally means _____.
3. The Greek word *nomos* commonly refers to the _____.
4. The Hebrew equivalent of *logos* is _____.
5. The Torah was first _____ by God before being written.
6. Moses wrote down God's _____.
7. The Septuagint translates *dabar* as _____.
8. Yeshua is the embodiment of the whole _____ of God.

Challenging

1. The teaching says Greek words should be understood through their _____ background.
2. Deuteronomy, Numbers, and _____ are used to illustrate the meaning of *dabar*.
3. The Jewish philosopher _____ described *nomos* as God's self-revelation.
4. The Septuagint is the ancient _____ translation of the Hebrew Scriptures.
5. The teaching argues that the *nomos* is part of the _____.

6. Early believers viewed the _____ Testament as the divine authority.
7. The Torah contains God's _____ instruction.
8. The teaching concludes that Yeshua is both the *logos* and the _____.

GROUP DISCUSSION QUESTIONS

1. Why is it important to understand the Hebrew background of New Testament words?
2. How does the connection between *logos* and *dabar* affect your understanding of John 1?
3. Why does the teaching argue that God's Law cannot be separated from His Word?
4. What significance does it have that the Torah was first spoken before it was written?
5. How does the Septuagint help connect the Old and New Testaments?
6. What can we learn from the way early believers viewed Yeshua and the Torah?
7. How does viewing Yeshua as the embodiment of the whole Word deepen your understanding of His ministry?
8. Why is it important to continue testing teachings against Scripture?

ANSWER KEY – GROUP GUIDE

Basic

1. Logos
2. Word
3. Law (Torah)
4. Dabar
5. Spoken
6. Words
7. Logos
8. Word

Challenging

1. Hebrew
2. Micah
3. Philo
4. Greek
5. Logos
6. Old
7. Spoken
8. Nomos