

### 1. Review:

- Historical context of the *Logos*

	Word	
Greek	Word	<i>Logos</i>
Hebrew	Word	<i>Dabar</i>
Hebrew	Wisdom	<i>Chokhmah</i>
Philo of Alexandria		<i>Logos</i>
Aramaic	Word	<i>Memra</i>

### 2. Logos is LORD -

- Within the Gospel of John, the seven signs testify to the authority of Jesus as the Logos.

### 3. Targum – <sup>1</sup>

- Targum = translation, but in modern scholarly usage, the word refers specifically to the Aramaic translations of the Hebrew Bible.
- See Ezra 4:7 (NASB): “the letter was written in Aramaic and **translated** (*targum*).”<sup>2</sup>
- **Nehemiah 8:8** – the people needed help understanding the sacred scriptures.

### 4. Babylon v Jerusalem –

- The language of Babylon was Aramaic, while Jerusalem was Hebrew.
- During the exile to Babylon and later, many Jews only spoke Aramaic.
- Upon return from Babylonian exile, the Hebrew scriptures needed to be translated into Aramaic.

<sup>1</sup> <https://en.wikipedia.org/wiki/Targum>

<sup>2</sup> *The Holy Bible: New Revised Standard Version* (Nashville: Thomas Nelson Publishers, 1989), Ezr 4:7.

## 5. Jerusalem v Galilee –

- Babylon continued to have a thriving Jewish population post-exile as many Jews chose to stay.
- After the Maccabean Revolt<sup>3</sup> led to Israel's independence, many Jewish believers immigrated back to the Promised Land and settled in the Galilee.
- Many villages in Galilee were relatively recent in Jesus' day and consisted of many descendants of returning immigrants.
- The Jews of Galilee were separated from the Temple-centric Jews of Judea by the Samaritans.
- Scholars suggest that the Babylonian/Aramaic strain of Judaism was more focused on the cosmic “Son of Man” from Daniel rather than the human “Son of David,” who was thought to rise as king to lead Israel back into a golden age.

Reference: *The Jewish Targums and John's Logos Theology*, John Ronning<sup>4</sup>

## 5. Genesis 1:1-5:

1. *From the beginning with wisdom, the **Memra** of the Lord created and perfected the heavens and the earth. 2. And the earth was waste and unformed, desolate of man and beast, empty of plant cultivation and of trees, and darkness was spread over the face of the abyss; and a spirit of mercy from before the Lord was blowing over the surface of the waters.*

3. And the **Memra** of the Lord said: “Let there be light”; and there was light according to the decree of his **Memra**. 4. And *it was manifest before the Lord that the light was good; and the **Memra of the Lord** separated the light from the darkness.*

5. And *the **Memra of the Lord** called the light daytime and the darkness he called night. And there was evening and there was morning: (in) the order of the work of creation, first day.*

*Targum Neofiti, Genesis 1:1-5<sup>5</sup>*

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<sup>3</sup> [https://en.wikipedia.org/wiki/Maccabean\\_Revolt](https://en.wikipedia.org/wiki/Maccabean_Revolt)

<sup>4</sup> John Ronning, *The Jewish Targums and John's Logos Theology* - <https://amzn.to/460HnTj>

<sup>5</sup> Kevin Cathcart, Michael Maher, and Martin McNamara, eds., “Cathcart, Kevin; McNamara, Martin; Maher, Michael.” in *The Aramaic Bible A: Targum Neofiti 1: Genesis*, trans. Martin McNamara, vol. 1 (Collegeville, MN: The Liturgical Press, 1992), Ge 1:1–5.

6. Exodus 14:30-31:

<sup>30</sup>Thus the Lord saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. <sup>31</sup>Israel saw the great power that the Lord used against the Egyptians, so the people feared the Lord, and they believed in the Lord and in his servant Moses.

Exodus 14:30-31, ESV

Targum Pseudo-Jonathan:

On that day the Lord *redeemed and* saved Israel from the hands of the Egyptians, and Israel saw the Egyptians dying *but not (yet) dead, thrown* upon the seashore. **31.** And when Israel saw *the strength* of the mighty hand *with* which the Lord had performed *miracles* against Egypt, the people feared *from before* the Lord, and they believed *in the name of the Memra of* the Lord, and in *the prophecy* of his servant Moses.<sup>6</sup>

Targum Pseudo-Jonathan, Exodus 14:30-31

Targum Neofiti:

**30.** And on that day *the Memra* of the Lord *redeemed* and delivered Israel from the hands of the Egyptians; and the Israelites saw the Egyptians dead, *cast* upon the shore of the sea. **31.** And Israel saw the strong hand (with) which the Lord worked in Egypt, and the people feared *before* the Lord and they believed *in the name of the Memra of* the Lord and in *the prophecy* of Moses, his servant.<sup>7</sup>

Targum Neofiti, Exodus 14:30-31

John 1:12 (ESV):

<sup>12</sup>But to all who did receive him, who **believed in his name**,  
he gave the right to become children of God,

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<sup>6</sup> Kevin Cathcart, Michael Maher, and Martin McNamara, eds., [The Aramaic Bible: Targum Neofiti 1: Exodus and Targum Pseudo-Jonathan: Exodus](#), trans. Martin McNamara, Michael Maher, and Robert Hayward, vol. 2 (Collegeville, MN: The Liturgical Press, 1994), Ex 14:30–31.

<sup>7</sup> Kevin Cathcart, Michael Maher, and Martin McNamara, eds., [The Aramaic Bible: Targum Neofiti 1: Exodus and Targum Pseudo-Jonathan: Exodus](#), trans. Martin McNamara, Michael Maher, and Robert Hayward, vol. 2 (Collegeville, MN: The Liturgical Press, 1994), Ex 14:30–31.