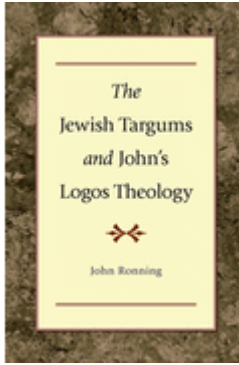


Reviews of
The Jewish Targums and John's Logos Theology, by John Ronning



“Many in the Hebrew Roots Movement have recognized the necessity to return to the Semitic heritage of the Apostolic Writings. Many scholars argue that one must read and understand a passage within context while totally neglecting the context of the language and culture of the first century Jewish community. Most Greek based Christian scholarship ignores the Targumim as a source of context for the New Testament. This bias has hidden many insights to the intent of its authors. Finally a scholarly presentation has come from the Christian Community exposing the necessity to study an Aramaic text as a basis to understand a New Testament book. This could be a foundational breakthrough in Christian Scholarship. This book is a must read for those who wish to present the Semitic basis to New Testament understanding.”

—Frank Houtz of Dry Bones Restoration Company, author of *A Sign Between You and Me*, *He Brews Controversy*, *Swords of Truth*, *Machanayim*, *The Two Camps of Israel*, and others.

“Before the first century C.E. the reading of the Hebrew Bible in synagogue services was accompanied by oral translation into Aramaic, the language of the common people since returning from exile. These Targums came to be written down between the second and fourth centuries C.E. They were not always literal translations, but sometimes reflected current traditions and interpretations. One feature in the Targums is avoidance of anthropomorphisms and the distancing of God from too-close Association with creation through circumlocutions like *Memra* and *Shekinah*. For example, “I will cover you with my hand” (Exod 33:22) would be rendered “I will shield you with my *Memra*.” Literally, *memra* means “the word.” However, the grammatical usage suggests that it is no hypostasis of God. Scholars have generally left it untranslated. Ronning insists that it should be translated, and precisely as “the Word” (capitalized). He argues that this way the Targums best illuminate John’s use of *ho logos* as the divine word. Though the greater majority of scholars prefer to seek the background to John’s *Logos* in the OT “word of the Lord,” developments of the wisdom tradition, the *Logos* of Philo, or a confluence of all of these, Ronning has made a case that is massively documented and calls for a second look at the question. This work is naturally for the initiated.”

—The Bible Today

“Ronning identifies an astonishing number of parallels that shed new light on John’s theology more generally. Even those who may not be persuaded will surely acknowledge that this work is a wonderful education on the subject. More important, it is a contribution that changes the nature of the scholarly debate, and as such it cannot be ignored.”

—Moisés Silva, author of *Biblical Words and Their Meaning: An Introduction to Lexical Semantics*, co-author of *An Introduction to Biblical Hermeneutics*, and *Invitation to the Septuagint*