Understanding John 1:1-2
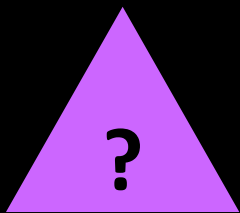
Is the Logos God or a god?

Understanding John 1:1-2

?

Should the phrase,
"and the Word was God"
be translated
"and the Word was a god"?

Which phrase is correct?

Understanding John 1:1-2

We will explore the answers to these questions in this presentation:
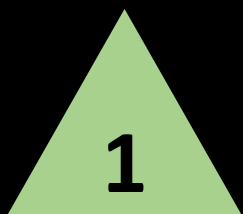
1

In part one, we will look at the chiastic structure of John 1:1-2.

In part two, we will look at the Greek text behind the phrase in question, as well as Greek grammar.

2

3

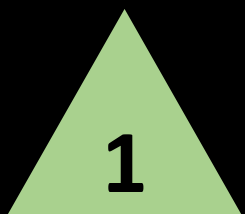In part 3, we'll look at various texts to see if they support the Word being God.

3

1

- A Ἐν ἀρχῇ
-    B ἦν
-       C ὁ λόγος, καὶ ὁ λόγος
-          D ἦν
-             **E πρὸς τὸν θεόν, καὶ θεὸς**
-          D' ἦν
-       C' ὁ λόγος. οὗτος
-    B' ἦν
- A' ἐν ἀρχῇ πρὸς τὸν θεόν.

Central portion of this chiasm

Understanding John 1:1-2

1

- A   In (the) beginning
- B   was
- C   the Word, and the Word
- D   was
- E   **with (the) God, and God**   ← Central portion of this chiasm
- D'   was
- C'   the Word. He
- B'   was
- A'   In (the) beginning with (the) God.

Notice how each corresponding pair compares with each other: A, A'; B, B'; C, C'; D, D'; then the focus E. Both Gods in line E are referring to the same God.

5

1
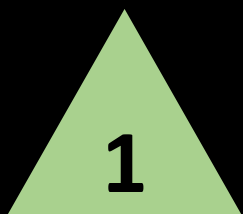
Based on the literary structure of the Greek, not the English,
the Word (ὁ λόγος) points to and emphasizes God (θεὸς).

ὁ λόγος, καὶ ὁ λόγος ἦν ⟶ **πρὸς τὸν θεόν, καὶ θεὸς** ⟵ ἦν ὁ λόγος. οὗτος

... the Word, and the Word was   with (the) God, and God   was the Word. He ...

Word
λόγος   ⟶   God
θεὸς   ⟵   Word
λόγος

Understanding John 1:1-2

2

πρὸς τὸν θεόν, καὶ θεὸς
with (the) God, and God

- We will now focus on some of the grammatical elements of the words in the central focus of our chiasm.

2

- The difference in spelling between θεόν and θεὸς at the end of each word is a way that many languages communicate number (singular or plural) and how a noun or adjective is used in a sentence -- such as a subject, direct object, or indirect object – no matter what the word order is.

- These are called declension or case endings.

πρὸς τὸν θεόν, καὶ θεὸς
with (the) God, and God

2

- These case endings do not change the lexical meaning of the word itself.

- They are strictly grammatical in nature.

πρὸς τὸν θεόν, καὶ θεὸς
with (the) God, and God

Understanding John 1:1-2

πρὸς τὸν θεόν, καὶ θεὸς
with (the) God, and God

- The word θεὸς is grammatically a masculine noun.

- This has absolutely nothing to do with God's actual gender.

Understanding John 1:1-2

• Greek uses the masculine article ὁ (ha) to denote the definiteness of the masculine noun θεὸς, and that definite article may or may not be necessary in English.

πρὸς τὸν θεόν, καὶ θεὸς
with (the) God, and God

Τὸν θεόν is in the accusative case.

Masculine Singular Case Endings of the Definite Article:

Nominative (subject):   ὁ (ha)
Genitive (possessive):   τοῦ (tou)
Accusative (direct object): τὸν (ton)
Dative (indirect object):   τῷ (toe)

Understanding John 1:1-2

☑ Luk 22:52	Εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' ...
☑ Luk 23:28	... πρὸς αὐτὰς ὁ Ἰησοῦς εἶπεν· θυγατέρες Ἱερου...
☑ Luk 23:34	[[ὁ δὲ Ἰησοῦς ἔλεγεν· πάτερ, ἄφες αὐτοῖς, οὐ γὰ...
☑ Luk 23:46	... φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν· πάτερ, εἰς χεῖρ...
☑ Luk 24:15	... συζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύ...
☑ Joh 1:38	στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκ...
☑ Joh 1:42	... ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν· σὺ εἶ Σίμων ...
☑ Joh 1:43	... καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀκολούθει μοι.
☑ Joh 1:47	εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αυ...
☑ Joh 1:48	... με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτ...
☑ Joh 1:50	ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἶπόν σοι...

☑ Act 17:3	... ὁ χριστὸς ὁ Ἰησοῦς ὃν ἐγὼ καταγγέλλω ὑμῖν...
☑ Act 22:8	... με· ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώ...
☑ Act 26:15	... εἶπεν· ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις.
☑ Rom 8:34	... ὁ κατακρινῶν; Χριστὸς [Ἰησοῦς] ὁ ἀποθανών, ...
☑ 1Co 3:11	... παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός.
☑ 1Co 8:6	... καὶ εἷς κύριος Ἰησοῦς Χριστὸς δι' οὗ τὰ πάν...
☑ 1Co 11:23	... ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδετο ...
☑ 1Co 12:3 *2	... Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν· Κύριος Ἰ...
☑ 2Co 1:19	... θεοῦ γὰρ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ...
☑ 2Co 13:5	... ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς ἐν ...

- Ἰησοῦς (Jesus, Yeshua), like other proper nouns, does not have to be preceded by a definite article (ὁ), but it is frequently seen in the gospels and less frequently seen in the rest of the Apostolic Scriptures.

- By nature of their proper names, people are already definite. The same is true of possessed nouns such as "his mother."

12

Understanding John 1:1-2

2

- According to *Greek Grammar Beyond the Basics* by Daniel Wallace, "the function of the article is not primarily to make something definite that would otherwise be indefinite."

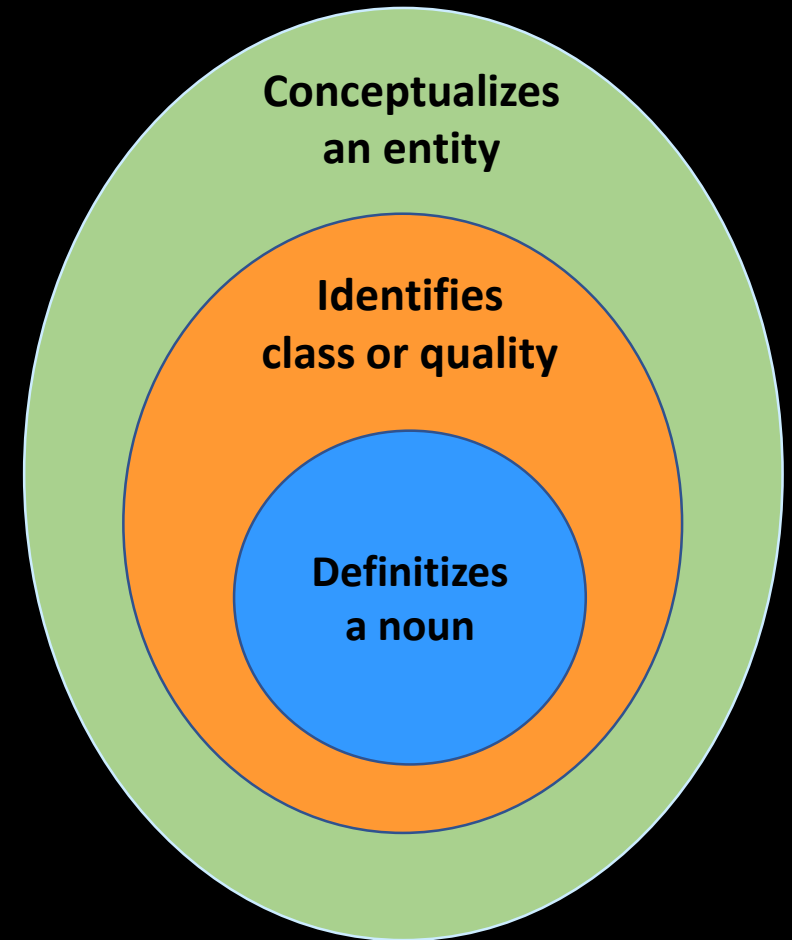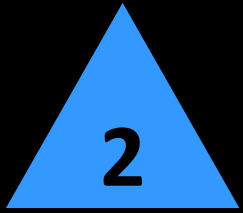- The article conceptualizes an entity, identifies class or quality, and/or definitizes a noun.

Conceptualizes an entity

Identifies class or quality

Definitizes a noun
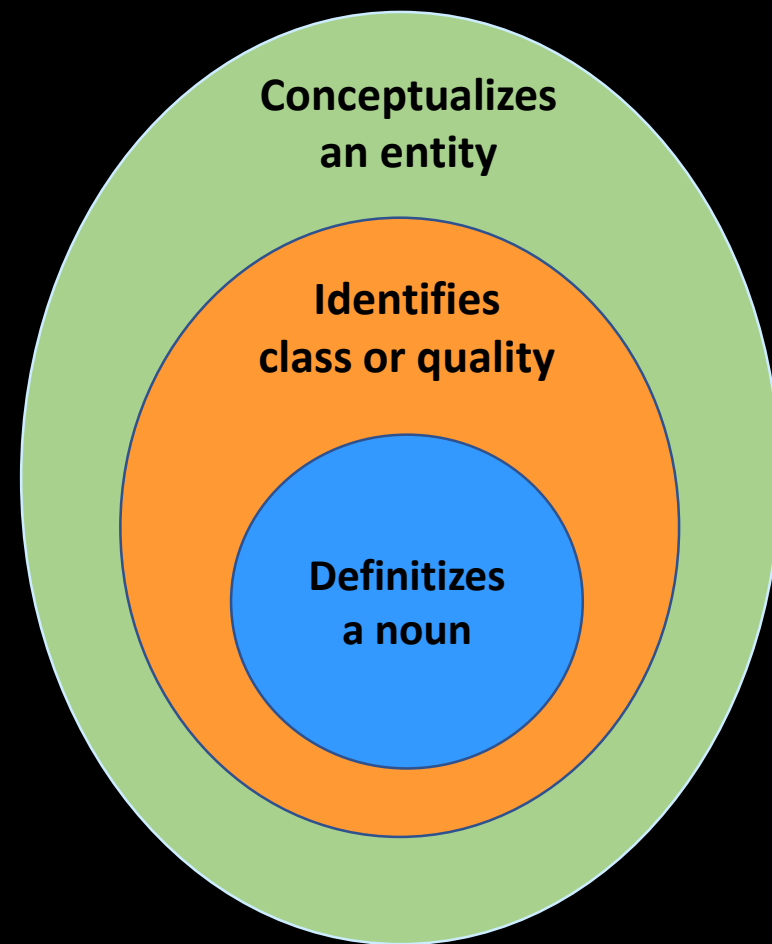
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- So, when a definite article is not present before θεὸς in the equality phrase:

  καὶ θεὸς ἦν ὁ λόγος

  And the Word was God,

- the equality being presented is somewhere within these areas, and in this case, it is likely between the orange and blue areas.
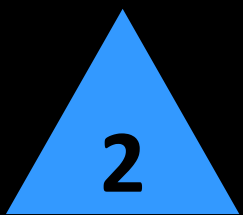
Conceptualizes an entity

Identifies class or quality

Definitizes a noun

Understanding John 1:1-2

2

- SIDE NOTE:

- While working on this presentation, God revealed to me that the egg shape of this diagram conceptualizes God. We could also look at it as a cell.

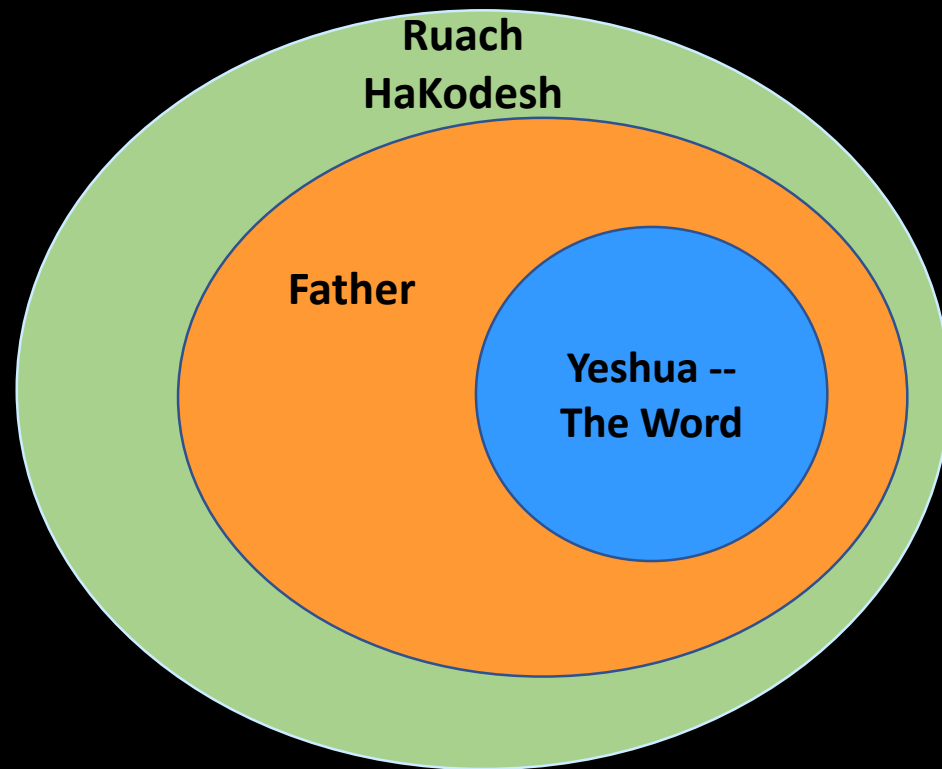- In other words, it represents a pattern of God.

Understanding John 1:1-2
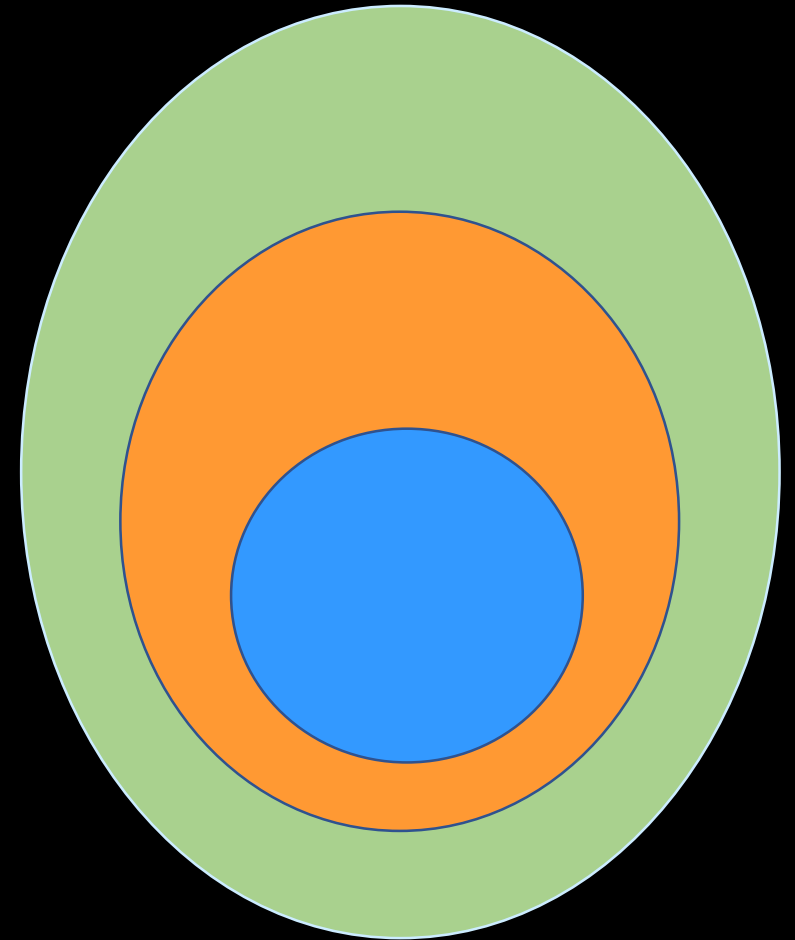
- SIDE NOTE:

The Ruach HaKodesh, whose manifestations can be seen, is the breath of God or an emanating effluence of God's Spirit.

Ruach HaKodesh

Father

Yeshua -- The Word

Yeshua, who was/will be seen, dwells in the bosom of the Father (John 1:18) and/or sits at the right hand of the Father (Acts 5:31).

The Father, who is not seen, provides blessings such as nourishment and protection

16

2

- Greek does not have an indefinite article to indicate "a" or "an."

- The lack of the definite article DOES NOT mean we must always insert the word "a" or "an" in our English translation because, as we've already seen, a noun can be definite without the article.
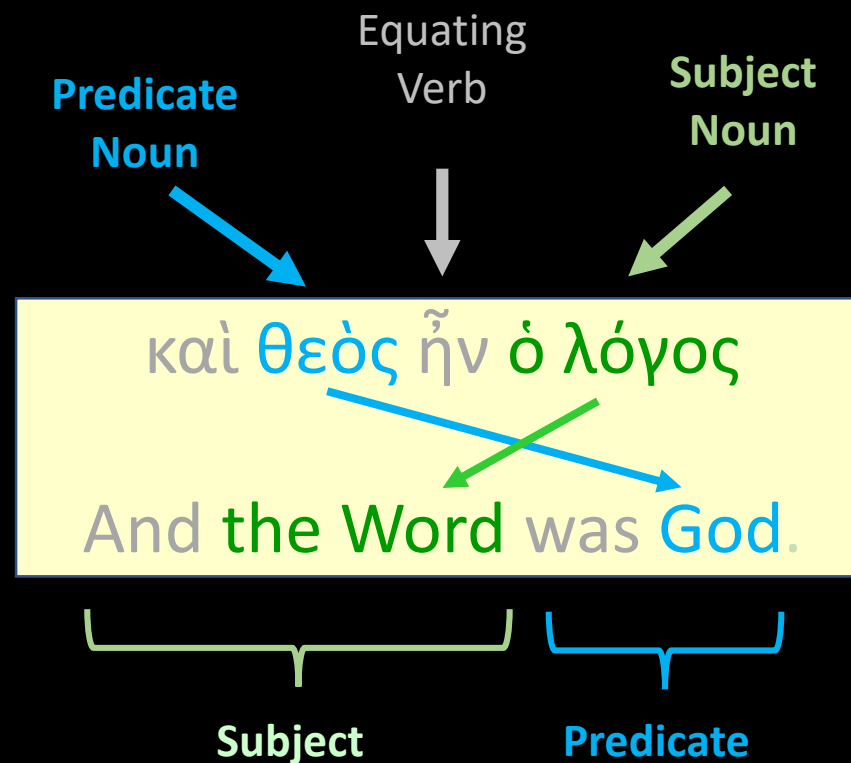
**πρὸς τὸν θεόν, καὶ θεὸς
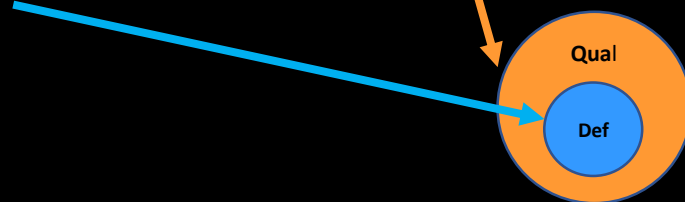with (the) God, and God**

Understanding John 1:1-2

2

- Sometimes we may even need to add the English definite article "the" when the article is absent in Greek.

- This would depend on context and what makes better sense in English.

πρὸς τὸν θεόν, καὶ θεὸς
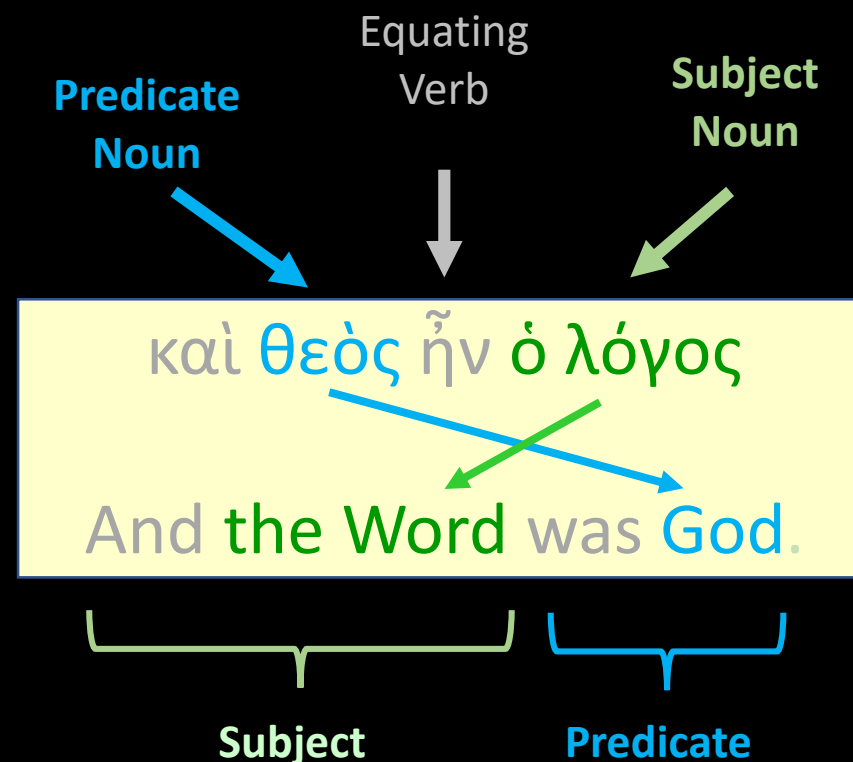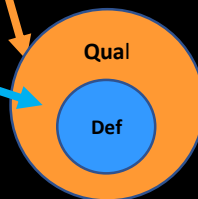with (the) God, and God

Understanding John 1:1-2

- I would like to introduce a general rule for what is known as Colwell's Construction:

- An anarthrous pre-verbal predicate nominative is normally qualitative, sometimes definite, and rarely, if ever indefinite.

Qual

Def

Predicate Noun

Equating Verb

Subject Noun

καὶ θεὸς ἦν ὁ λόγος

And the Word was God.

Subject

Predicate

2

- So, what does Colwell's Construction mean?

- It means that a predicate noun, in the nominative case, that doesn't have an article and which comes before an equating verb is normally qualitative, sometimes definite, and rarely, if ever, indefinite.

- This is dependent on context.

Qual

Def

Predicate Noun

Equating Verb

Subject Noun

καὶ θεὸς ἦν ὁ λόγος

And the Word was God.

Subject

Predicate

Since both of these Greek nouns are in the nominative case, Colwell's Construction applies.

20

Understanding John 1:1-2

- When applied to John 1:1c, Colwell's Construction means that the Word is equal in essence and substance to God.

Predicate Noun

Equating Verb

Subject Noun

καὶ θεὸς ἦν ὁ λόγος

And the Word was God.

Subject

Predicate
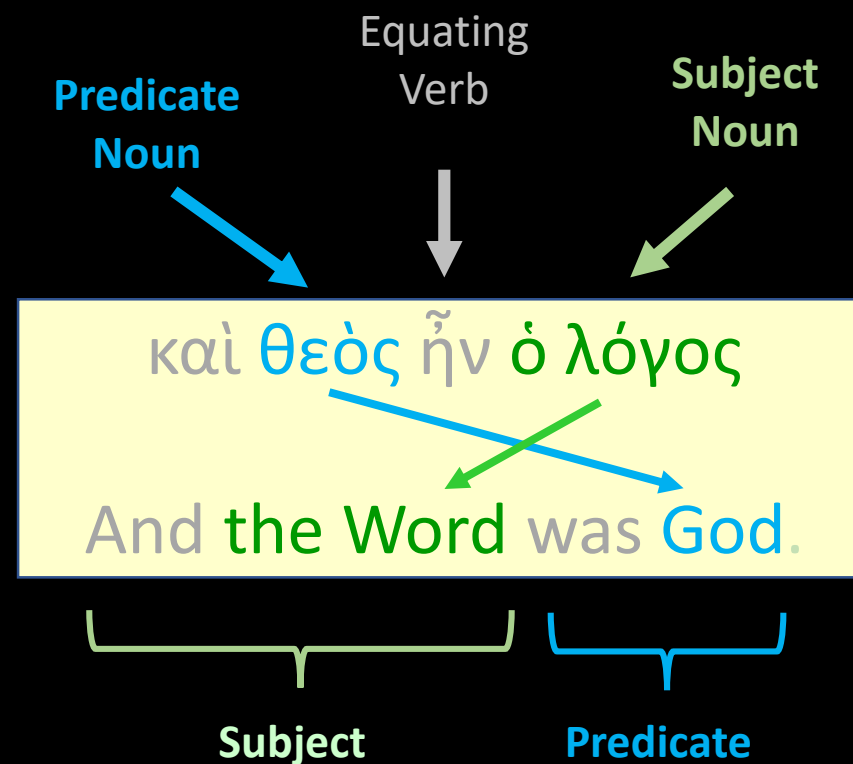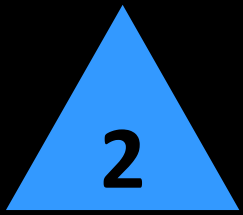
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- Greek word order can sometimes be different from that of English.

- But don't let that freak you out.

- Sometimes when the word order is different from the norm, it is to denote some kind of emphasis.

- Here, the emphasis is on the word θεὸς.
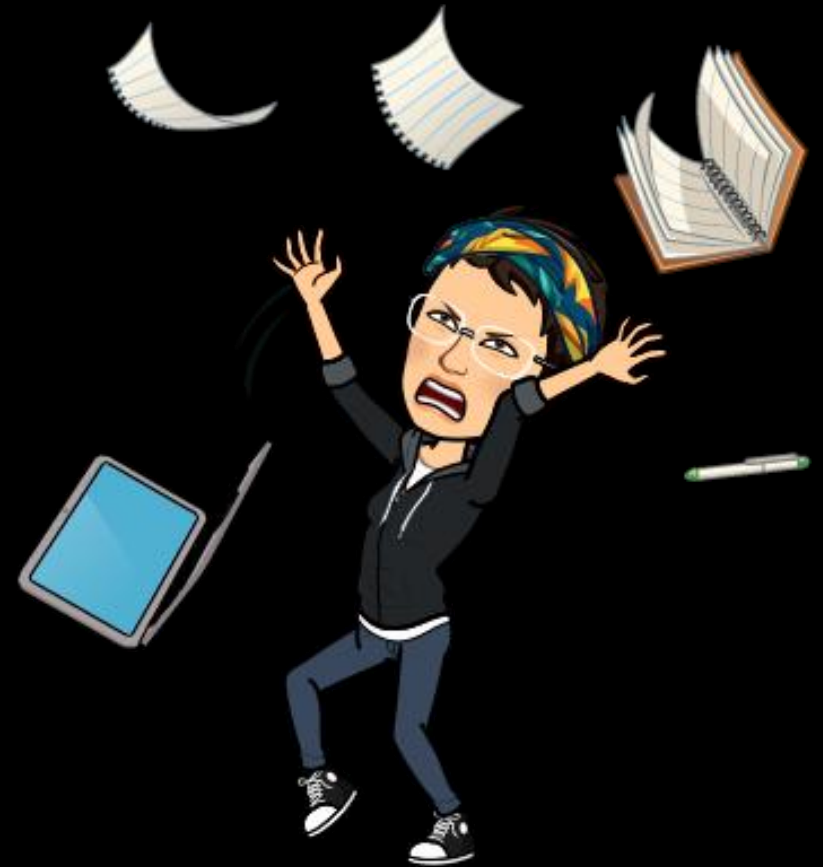
Understanding John 1:1-2

- So, why do English translators switch the word order for θεὸς and ὁ λόγος?

καὶ θεὸς ἦν ὁ λόγος

And the Word was God.

2

- Both θεὸς and ὁ λόγος are identified as being in the nominative or subjective case because these words end with the letter sigma (ς).

- This is expected with the equating verb ἦν (was).

καὶ θεὸς ἦν ὁ λόγος

And the Word was God.

Understanding John 1:1-2

- If our verse was written:

  καὶ ὁ θεὸς ἦν ὁ λόγος,

- where both nouns contain the definite article, the first noun would be the subject of the phrase.

- If the verse was written this way, the verse could be translated:

  and the God was the Word.

καὶ θεὸς ἦν ὁ λόγος

And the Word was God.

25

2

- Because our verse was written:
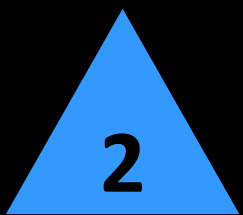
  καὶ θεὸς ἦν ὁ λόγος,

- where only the second noun contains the definite article, the second noun is considered to be the subject, and the first noun is considered to be the direct object of the sentence.

- Therefore, it has been translated in English as:

  and the Word was God.

καὶ θεὸς ἦν ὁ λόγος

And the Word was God.

2

- Now, we are about to look at a few translations showing the translation of **θεὸς** without the definite article in John chapter one.

- **θεὸς** occurs several times in this chapter, but only once does an alternate translation translate **θεὸς** as "**a god**."

- Before we get to that, let's look at the Greek text again.

Understanding John 1:1-2

- **Greek Text**

- In **John 1: 1c, 6, 12, 13, & 18,** a definite article is NOT present before **θεὸς**.

- Let's see how **θεὸς** was translated in these verses.

¹ᶜ... καὶ **θεὸς** ἦν ὁ λόγος. ² οὗτος ἦν ἐν ἀρχῇ πρὸς **τὸν θεόν**.

⁶ Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ **θεοῦ**, ὄνομα αὐτῷ Ἰωάννης·

¹² ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα **θεοῦ** γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,

¹³ οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ᾽ ἐκ **θεοῦ** ἐγεννήθησαν.

¹⁸ Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς **θεὸς** ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

Understanding John 1:1-2

2

- **New World Translation**

- The Jehovah's Witnesses translate **John 1:1c** differently from most other English translations due to the lack of the definite article in Greek.

1c ... and the Word was **a god**. 2 This one was in the beginning with **God**.

6 There came a man who was sent as a representative of **God**; his name was John.

12 However, to all who did receive him, he gave authority to become **God's** children, because they were exercising faith in his name.

13 And they were born, not from blood or from a fleshly will or from man's will, but from **God**.

18 No man has seen **God** at any time; the only-begotten **god** who is at the Father's side is the one who has explained Him.

Understanding John 1:1-2

- **John 1:6** -- "as a representative" is not in the Greek text but has been inserted into the NWT.

- **John 1:18** – Some Greek texts use **θεὸς (God)** and others use **υἱός (Son).**

⁶ There came a man who was sent as a representative of **God**; his name was John.

¹⁸ No man has seen **God** at any time; the only-begotten **god** who is at the Father's side is the one who has explained Him.

BFT & BYZ & GOC **John 1:18** Θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς **υἱός**, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο.

BGT/BNT (NA27) **John 1:18** Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς **θεὸς** ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

Understanding John 1:1-2

- **John 1:1c-2:**

- *"... and the Word was **a god**. ² This one was in the beginning with **God**."*

1c ... and the Word was **a god**. ² This one was in the beginning with **God**.

⁶ There came a man who was sent as a representative of **God**; his name was John.

¹² However, to all who did receive him, he gave authority to become **God's** children, because they were exercising faith in his name.

¹³ And they were born, not from blood or from a fleshly will or from man's will, but from **God**.

¹⁸ No man has seen **God** at any time; the only-begotten god who is at the Father's side is the one who has explained Him.

2

- They have inserted an indefinite article **(a)** before **god** where no definite article appears before **θεὸς** in verse 1c, and they have made **God** lowercase to indicate that both **θεοὶ** are not the same in any manner.

^{1c} … and the Word was **a god**. ^{2} This one was in the beginning with **God**.

^{6} There came a man who was sent as a representative of **God**; his name was John.

^{12} However, to all who did receive him, he gave authority to become **God's** children, because they were exercising faith in his name.

^{13} And they were born, not from blood or from a fleshly will or from man's will, but from **God**.

^{18} No man has seen **God** at any time; the only-begotten god who is at the Father's side is the one who has explained Him.

2

- In addition, in verse 2, they don't include a definite article before **God** where Greek has one, but that's fine because it's not really needed in English.

1c ... and the Word was **a god**. 2 This one was in the beginning with **God**.

6 There came a man who was sent as a representative of **God**; his name was John.

12 However, to all who did receive him, he gave authority to become **God's** children, because they were exercising faith in his name.

13 And they were born, not from blood or from a fleshly will or from man's will, but from **God**.

18 No man has seen **God** at any time; the only-begotten god who is at the Father's side is the one who has explained Him.

Understanding John 1:1-2

- **The New World Translation** has overlooked **Isaiah 45:21** –

- *"And there is no other God besides Me,*

- *A just God and a Savior;*

- *There is none besides Me."*

1c ... and the Word was **a god**. 2 This one was in the beginning with **God**.

6 There came a man who was sent as a representative of **God**; his name was John.

12 However, to all who did receive him, he gave authority to become **God's** children, because they were exercising faith in his name.

13 And they were born, not from blood or from a fleshly will or from man's will, but from **God**.

18 No man has seen **God** at any time; the only-begotten god who is at the Father's side is the one who has explained Him.

2

- In verses 6, 12, 13, and 18, no definite article for **θεὸς** is present in the Greek text.

- However, no indefinite article was inserted into these verses of **the New World Translation** like they did for verse 1c.

1c … and the Word was **a god**. 2 This one was in the beginning with **God**.

6 There came a man who was sent as a representative of **God**; his name was John.

12 However, to all who did receive him, he gave authority to become **God's** children, because they were exercising faith in his name.

13 And they were born, not from blood or from a fleshly will or from man's will, but from **God**.

18 No man has seen **God** at any time; the only-begotten god who is at the Father's side is the one who has explained Him.

Therefore, the NWT translation lacks consistency.

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Understanding John 1:1-2

2

- **New King James Version**

- This translation does not insert a definite article before **God** in John 1:2, nor do they insert an indefinite article before **God** in **John 1:1c, 6, 12, 13, or 18.**

- These verses are correct because the context does not warrant an article.

1c ... and the Word was **God**. **2** This one was in the beginning with **God**.

6 There was a man sent from **God**, whose name *was* John.

12 But as many as received Him, to them He gave the right to become children of **God**, to those who believe in His name:

13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of **God**.

18 No one has seen **God** at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.

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Understanding John 1:1-2

2

καὶ θεὸς ἦν ὁ λόγος

And the Word was God.

- Even though **θεὸς** does NOT have a definite article in John 1:1c, it is NOT correct to translate this as:

   and **the Word** was **a god**.

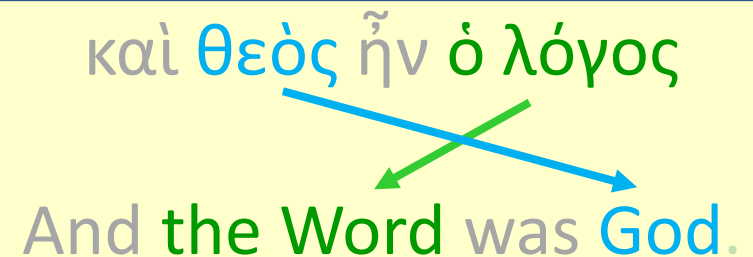- Why is this the case?

- Let's consider several reasons.

Understanding John 1:1-2

- First and foremost, it is because the central portion of the chiastic structure of this passage, as previously demonstrated, points to **the pre-existing Word (λόγος)** as having been the focus of the chiasm.

- Second, the word **θεὸς** has been emphasized by placing it before the verb ἦν.

πρὸς τὸν θεόν, καὶ θεὸς with (the) God, and God

καὶ θεὸς ἦν ὁ λόγος

And the Word was God.

38

Understanding John 1:1-2

- If John had wanted to avoid confusion, he could have used the word τις as an adjective to indicate indefiniteness, but he did not do this.

- In addition, the context of the passage never describes how the Word was distinct from YHVH.

καὶ θεὸς ἦν ὁ λόγος

And the Word was God.

See examples of τις in Luke 19:12, John 4:46, and Acts 9:10.

3

- Other Apostolic Scriptures show **Yeshua (the Word)** as being **God** instead of **a god**.

- Let's look at some examples.
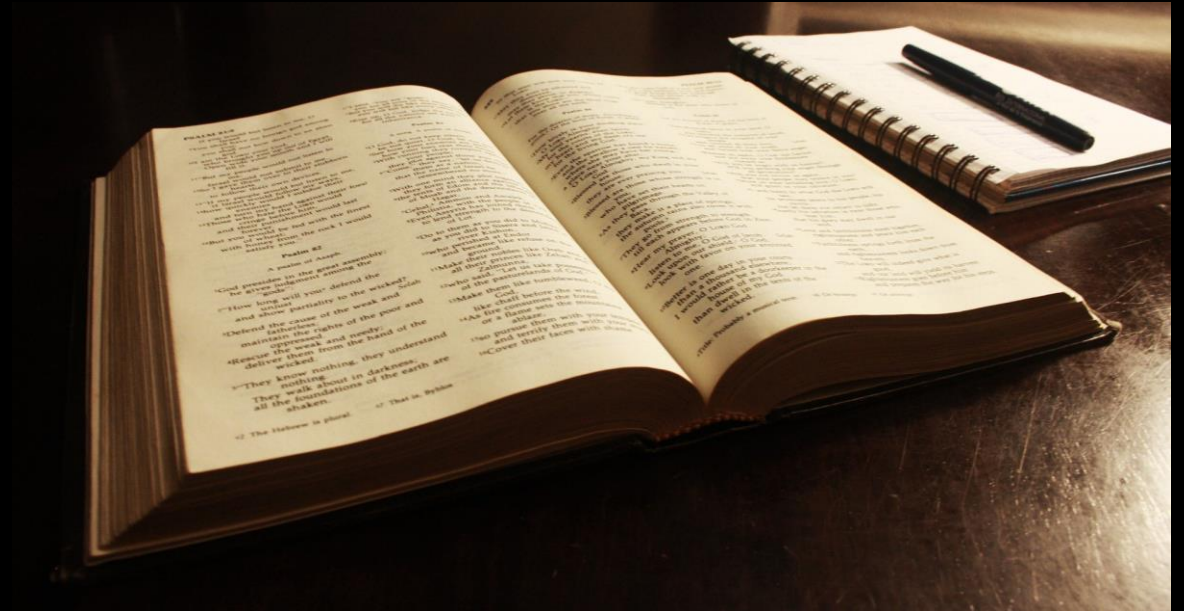
- **John 8:58** "*Yeshua said to them, "Most assuredly, I say to you, before Abraham was, I AM.*"

πρὶν Ἀβραὰμ γενέσθαι **ἐγὼ εἰμί**.

- **John 10:30** *"I (Yeshua) and My (the) Father are one."*

ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν.

Understanding John 1:1-2

3

- John 10:33 *"The Jews answered Him (Yeshua), saying, "For a good work we do not stone You, but for blasphemy, and because **You, being a Man, make Yourself God**.*"

σὺ ἄνθρωπος ὢν ποιεῖς **σεαυτὸν θεόν**

No definite article is used in this phrase, yet the Jews knew He was implying He was YHVH.

3

- **John 14:9** *"**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 `?"*

ὁ ἑωρακὼς **ἐμὲ** ἑώρακεν **τὸν πατέρα**

Understanding John 1:1-2

- **John 20:28** *"And Thomas answered and said to **Him (Yeshua),** "My Lord and my **God**!"*

ὁ κύριός μου
καὶ
ὁ θεός μου

Here, God is without question definite because it is preceded by the definite article (ὁ).

3

- **Acts 16:31-34** *"So they said, "Believe on **the Lord Yeshua (τὸν κύριον Ἰησοῦν),** and you will be saved, you and your household." 32 Then they spoke the word of the Lord to him and to all who were in his house. 33 And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. 34 Now when he had brought them into his house, he set food before them; and he rejoiced, having* believed in **God (τῷ θεῷ)** *with all his household."*

Note that God is definite because the definite article (τῷ) is used here with God (θεῷ). They are in the dative case because it's required by the verb πεπιστευκὼς (having believed). So, in these verses, Yeshua is equated with the God.

46

3

- We've looked at verses from the Apostolic Scriptures.

- Let's see what the Tanakh indicates about **the Word**.

Understanding John 1:1-2

- **Isaiah 40:3**
- *"The voice of one crying in the wilderness:*
- *"Prepare the way of* **YHVH;**
- *Make straight in the desert*
- *A highway for our* **God**.*"*
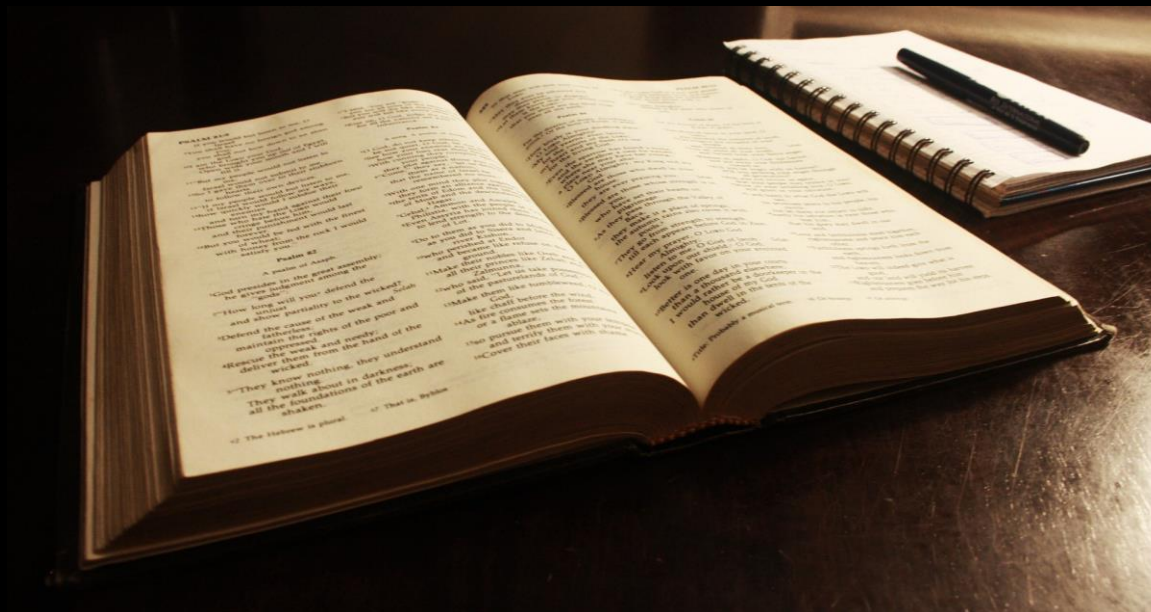
Understanding John 1:1-2

- In **John 1:22-23 and 3:28,** John the Baptist claims he is fulfilling the prophecy of Isaiah 40:3.

- He did this by preparing the way for **the Word** – Yeshua, the Messiah who was introduced in John 1:26-31.

Understanding John 1:1-2

3

- **Isaiah 59:14**

- *"**He (YHVH)** saw that there was no man,*

- *And wondered that there was no intercessor;*

- *Therefore **His own arm (the Word; Yeshua)** brought salvation for Him;*

- *And **His own righteousness,** it sustained Him."*

Understanding John 1:1-2

3

- So, the Logos is **YHVH** Himself. He is Yeshua, the Messiah.

καὶ θεὸς ἦν ὁ λόγος

And the Word was God.

- Let's see who else He is.

3

- **Jeremiah 23:5-6** *"Behold, the days are coming," says* **YHVH (יהוה),** *"That I will raise to David a* **Branch of righteousness;** *A King shall reign and prosper, And execute judgment and righteousness in the earth. In His days Judah will be saved, And Israel will dwell safely;*

- *Now this is His name by which He will be called:* **YHVH (יהוה) OUR RIGHTEOUSNESS.***"*

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- **Jeremiah 33:16 in the MT says:**

  "In those days Judah will be saved, And Jerusalem will dwell safely. And this is the name by which she will be called:

  YHVH (יהוה) OUR RIGHTEOUSNESS."

- What is going on here? Will this name for Jerusalem be shared with the Branch? I don't think so.

Jeremiah 33:14-26, like many other verses in Jeremiah, are not present in the LXX or Dead Sea Scrolls, which validate each other's version of Jeremiah. These verses in the MT are likely an interpolation.

Understanding John 1:1-2

- Therefore, the name, **YHVH (יהוה) OUR RIGHTEOUSNESS,** is most likely only for the Branch of Righteousness -- Yeshua our Messiah – **the Logos**.

Understanding John 1:1-2

3

- Now let's look at some quotes from the Targum Onkelos (abbreviated OKE) which was originally a spoken Aramaic translation of the Torah mixed with some commentary. We will compare these with the New King James Version.

- These quotes will give us an idea of who the Jews believed **the Word (Logos)** was.

3

- ᴼᴷᴱ **Genesis 3:6** *"And they heard the voice of **the Word of the Lord God** walking in the garden in the evening of the day; and Adam and his wife hid themselves from before **the Lord God** among the trees of the garden."*

- ᴺᴷᴶ **Genesis 3:8** *"And they heard the sound of **the LORD God** walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of **the LORD God** among the trees of the garden."*
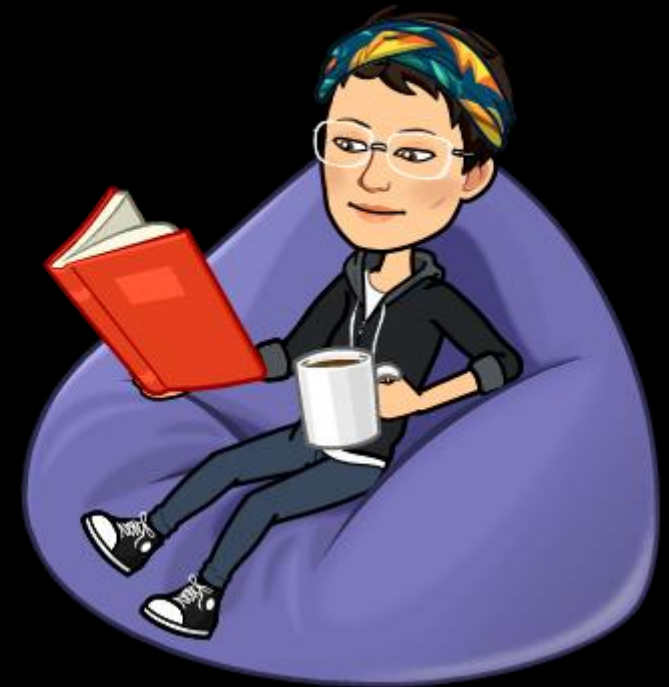
Understanding John 1:1-2

- ^{OKE} **Genesis 9:12** *"And **the Lord said** (to Noah), This is the sign of the covenant which I appoint (give) between My Word, and between you, and between every living soul that is with you unto perpetual generations."*

- ^{NKJ} **Genesis 9:12** *"And **God said**: "This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations:"*

Understanding John 1:1-2

3

- **OKE** **Genesis 15:6** *"And he (Abram) believed in **the Word of the Lord, (Memra da Yeya,)** and He reckoned it to him unto justification."*

- **NKJ** **Genesis 15:6** *"And he believed in **YHVH**, and He accounted it to him for righteousness."*

Understanding John 1:1-2

3

- ^{OKE} **Genesis 17:11** *"And you shall circumcise the flesh of your foreskin, and it shall be for the sign of the covenant between **My Word** and you."*

- ^{NKJ} **Genesis 17:11** *"and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between **Me** and you."*

59

3
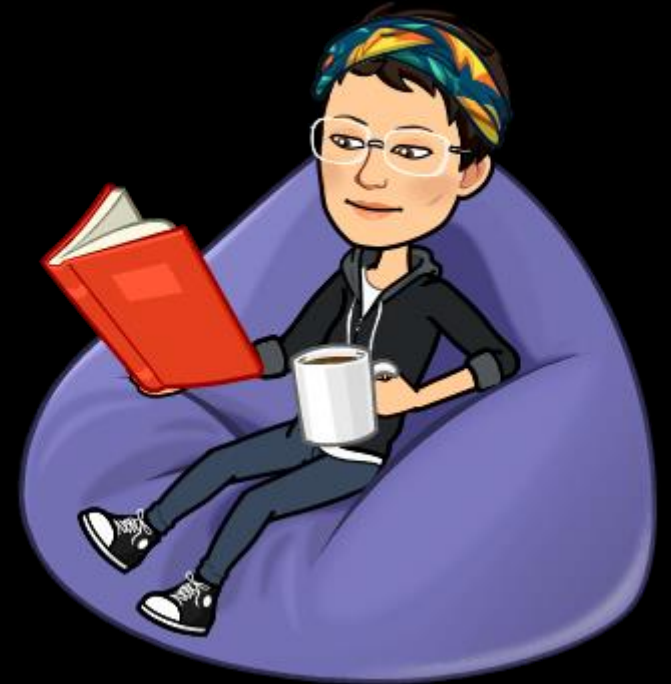
- ^{OKE} **Exodus 31:17** *"Between **My Word** and the sons of Israel it (the Sabbath) is a sign forever for in six days the Lord made the heavens and the earth; and in the seventh day rested and was refreshed."*

- ^{NKJ} **Exodus 31:17** *"It is a sign between **Me (YHVH)** and the children of Israel forever; for in six days YHVH made the heavens and the earth, and on the seventh day He rested and was refreshed."*

Understanding John 1:1-2

- **OKE** **Leviticus 26:46** *"These are the statutes and judgments and laws which **the Lord** appointed between **His Word** and the sons of Israel, in the mountain of Sinai, by the hand of Mosheh."*

- **NKJ** **Leviticus 26:46** *"These are the statutes and judgments and laws which **YHVH** made between **Himself** and the children of Israel on Mount Sinai by the hand of Moses."*
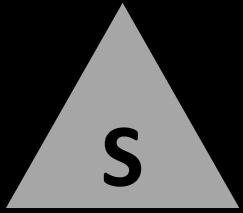
Understanding John 1:1-2

- **SUMMARY:**

- Based on what we've looked at -- the literary structure of John 1:1-2, Greek grammar, and verses from the Apostolic Scriptures, Tanakh, and Targums – these all point to **the Logos (the Word, Yeshua)** as being God in essence and substance.

- This still allows for subtle differences between the Father, Son, and the Ruach.

Understanding John 1:1-2

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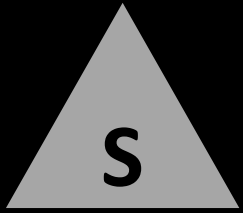
- **SUMMARY:**

- As I worked on this presentation, God revealed to me that He is like the diagram for the definite article.

- He is conceptualized in an egg shape or as a cell with a yolk/nucleus and albumen/cytoplasm – like a zygote, which develops into a human being.

Understanding John 1:1-2
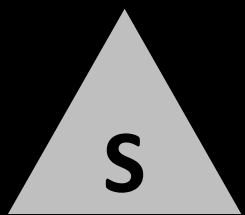
- **SUMMARY**

The Ruach HaKodesh, whose manifestations can be seen, is the breath of God or an emanating effluence of God's Spirit.

Ruach HaKodesh

Father

Yeshua -- The Word
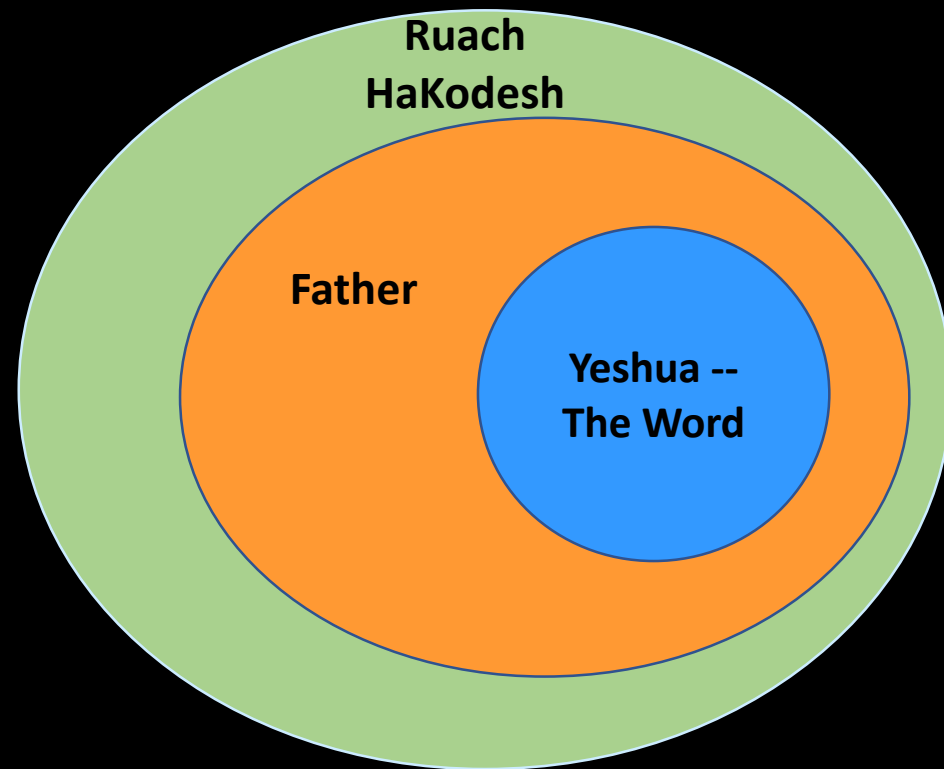
Yeshua, who was/will be seen, dwells in the bosom of the Father (John 1:18) and/or sits at the right hand of the Father (Acts 5:31).

The Father, who is not seen, provides blessings such as nourishment and protection.
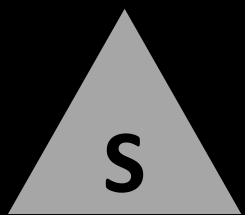
• SUMMARY

Understanding John 1:1-2

WORD OF YHVH (MEMRA OR LOGOS) HAS BEEN/WILL BE SEEN

ANGEL OF YHVH
was seen by Hagar,
Moses, Balaam,
Gideon, Manoah and
his wife.

He is God.

YHVH OF HOSTS
is the Branch of Righteousness and King
from the line of David who is known as
YHVH Our Righteousness,
King Yeshua on a colt of a donkey, King of
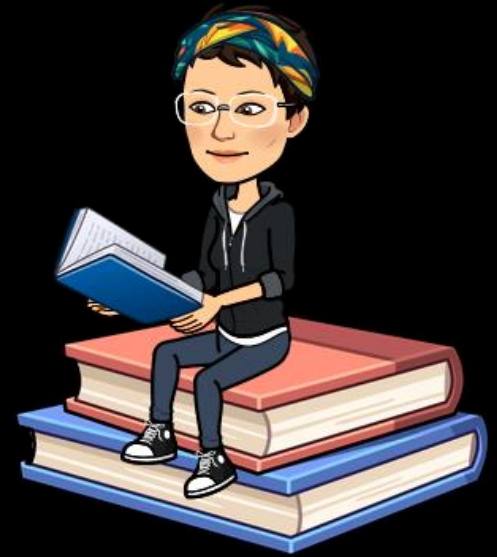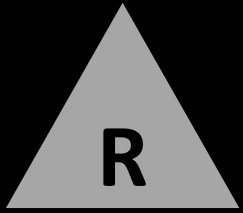kings, Faithful and True.

He is YHVH.

Every eye will see YHVH whom they pierced. Zech. 12:8-10, Rev. 1:7.

Understanding John 1:1-2

R

- REFERENCES:

- *Basics of Biblical Greek Grammar* by William D. Mounce, chapter 6, pages 27-28. Copyright © 2009. Published by Zondervan.
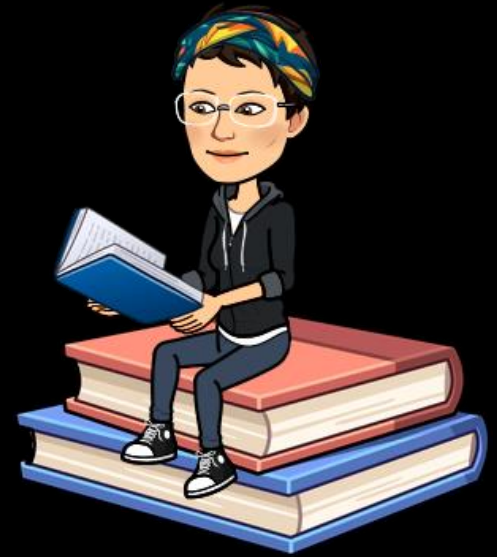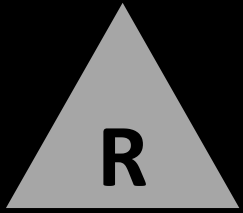
Understanding John 1:1-2

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- REFERENCES:

- *Greek Grammar Beyond the Basics An Exegetical Syntax of the New Testament* by Daniel B. Wallace, pages 206-269. Copyright © 1996. Published by Zondervan Publishing House.
  - See also discussion on pages 270-277 concerning "Granville Sharp Rule" and Christologically significant texts/deity of Yeshua such as Titus 2:13, 2 Peter 1:1.
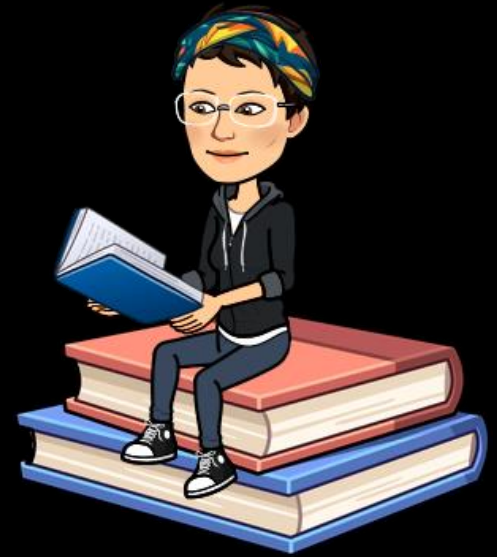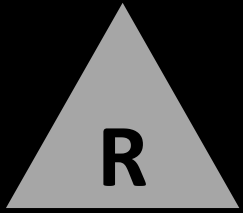
Understanding John 1:1-2

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- *Learn New Testament Greek, 3rd Edition, With Accents* by John H. Dobson, page 6. Copyright © 1988, 1993, 2005. Published by Baker Academic Grand Rapids, Michigan.
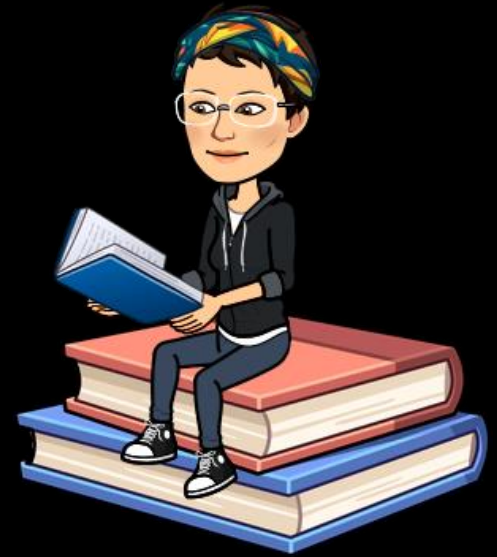
Understanding John 1:1-2

- REFERENCES:

- *Memra (= "Ma'amar" or "Dibbur," "Logos")*
  http://www.jewishencyclopedia.com/articles/10618-memra

- *The Basics of New Testament Syntax,* by Daniel B. Wallace, pages 93-120, Copyright © 2000 by Zondervan Publishing House. This is an abridgement of *Greek Grammar Beyond the Basics.*

Understanding John 1:1-2

Is the Logos God or a god?