

To present a thought for “Word,” which we agreed is the seed, I have decided to cut and past pieces from two study documents to bring about a simple point from John 1:1. I know how busy you brothers are; so I substantially reduced the 10<sup>-20</sup> details that I’m required. The first document was: The Holy Spirit upon us and the Comforter in Us. The second document was: The Only Begotten Son: Christology.

For me it is important to bring together **John 1:2-4** with **1John 1:1-4**. 1John has been written from the teaching of John’s gospel, these two writings are the same thought. To begin we will list some idioms from John 1:1. We are providing 26 renderings from prominent theologians beginning with Wycliff to present day. They fall into six categories.

1. God was the Word ... 7 theologians
2. Word was God ... 1 theologian
3. Word was a god ... 11 theologians
4. Son was of God ... 1 theologian
5. Word was Devine ... 5 theologians
6. Essence of Word is Deity ... 1 theologian

### **The Filioque Clause:**

Filioque, a Latin term meaning "and from the Son," was added to the original Nicene Creed, and has been the subject of great controversy between the Eastern and Western Church. The term refers to the Son, Jesus Christ, with the Father, as the one shared origin of the Holy Spirit.

<http://www.bible-researcher.com/logos.html>

### **In the beginning was the λόγος ... (John 1:1)**

The word λόγος (*logos*) in the prologue of John's Gospel is a word with a very interesting history in ancient theological writings. It is translated 'Word' in English versions, but this translation does not express everything that the term would have suggested to ancient readers.

For the benefit of students, on this page I have reproduced discussions of the term λόγος by four New Testament scholars: Marvin Vincent, Frederic Godet, Hugh Mackintosh, and John Campbell. Vincent, whose explanation I think will be found most helpful, briefly explains what the word meant in the context of theological discourse in the milieu of Hellenistic Judaism (especially after Philo), and he argues that John "used the term Logos with an intent to facilitate the passage from the current theories of his time to the pure gospel which he proclaimed." Godet and Mackintosh are largely in agreement with Vincent, and Campbell also agrees, though he evidently does not share the others' high view of Scripture. After these excerpts I add Wilhelm Nestle’s more general discussion of the philosophy of Philo from his revision of Zeller’s *Outlines of the History of Greek Philosophy*.

My own opinion is that the contemporary Hellenistic understanding of *logos* in theological contexts (esp. in Philo) should not be discounted by those who wish to understand John's meaning. The *contrasts* between Philo and John, which the scholars here want to emphasize, should not obscure the fact that John is using a word which was already full of meaning for Jewish readers in his day. When he asserts that the *logos* became *flesh* he is indeed saying something that was never dreamt of by Philo or the Greek philosophers; but in all other respects it is their *logos* — the cosmic Mediator between God and the world, who is the personification of God's Truth and Wisdom — that John is referring to when he asserts that Christ is its incarnation. M.D.M.

END

I think they missed John's thought. John clearly said: Holy Spirit is mediator for Word to man; not the Word is mediator for God to man.

## My Commentary

### 1. John 14:26 and 15:26

**Joh 14:26** But the Comforter which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

**Joh 15:26** But when the Comforter is come, whom I will send to you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me:

- In these two verses we have an independent agent; a doer of an action in the singular, called the Comforter.

First, this Comforter is said to be Holy Spirit, John 1:1c and the Word is Elohim

Second, the Father Holy Spirit is not sending Himself nor His Son.

Thirdly this Comforter is sent in the name Yahshua, John 1:1b and the Word is with Elohim Forth, That Comforter will teach all things Yahshua said to the Apostles.

Fifth, Yahshua stating, I will send from the Father the Spirit of Truth; Furthermore, this

Comforter the Father will send, is preceding from the Father. John 1:1a In the beginning was the Word.

Next we have two comments for the above scriptures from John and Paul:

**Col 3:16** Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing.

**Jhn 6:63** the word's that I speak, *they* are spirit.

It is difficult to make sense of all this, isn't it? These scriptures play an important role for Oneness doctrine and Trinity creeds, but neither make any sense either. So there must be a key, you know like Peter carried; Keys that unlock the doors of hidden manna. Keys are plural in that, one door must open leading to the next door, etc, *Isa 28:13 line upon line*.

Every Word said from John 14 & 15:26 is from John 1:1; or if you want to be technical: These Words of Messiah are embedded in John's Word with John 1:1. Before we read from Geneva 1560 Bible I would like to point out the independent agent that is Comforter in John 1:1 a & b ... in the beginning was Word, and that Word was with Elohim ...

One more note before we start: Tyndale transposed "the Word" to "that Word," which I think is correct. Then in John 1:1c he changed "Word was God to God was Word"; he was trinitarian. Most translations have changed 1:3 from "it" to "him" but Tyndale and Geneva 1560 not 1599 stayed true to 1John 1:1-4.

**John 1:1 Geneva 1560 AD:** 1 In the beginning was the Word, and the Word was with a God and that Word was God. 2 The same was in the beginning with God. 3 All things were made by it, and without it was made nothing that was made. 4 In it was life, and the life was the light of men. 5 And the light shineth in the darkness, and the darkness comprehended it not.

**1John 1:1-3 Geneva 1560** 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 of the Word of life. 2 (For the life appeared, and we have seen it, and bear witness, and shew unto you the eternal life, which was with the Father, and appeared unto us) 3 That, I say, which we have seen and heard, declared we unto you, that ye may also have fellowship with us, and that our fellowship also may be with the Father and with his Son Jesus Christ.

So what can we glean if we read scriptures in a sequence to tell a story?

1. **John 1:1a** In the beginning was the Word; **Mat 24:35** Heaven and earth shall pass away, but my word's shall not pass away.

2. **John 1:1b** and the [that] Word was with Elohim: **1John 1:1** *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 of the *Word of life*. **1Jn 2:24** Let *that* therefore abide in you, which ye have heard from the beginning. If *that* which ye have heard from the beginning shall remain *in you*, ye also shall continue *in the Son*, and *in the Father*. **Jhn 14:11** Believe me *that I AM* in the Father, and the Father *in me*: or else believe me for the very works' sake.

3. **John 1:1c** and *that* Word was Elohim **1 John 1:2** (For the life appeared, and we have seen *it*, and bear witness, and shew unto you *the eternal life*, which was *with the Father*, and appeared unto us) **Pro 8:22** YAHWEH possessed me *in the beginning of his way*, before his works of old. **Pro 8:23** I was set up *from everlasting, from the beginning*, or ever the earth was. **Jhn 1:18** No man hath seen God at any time; *the only begotten Son*, which *is in the bosom* of the Father, he hath declared *him*. **1John 1:3** *That*, I say, which we have seen and heard, declared we unto you, that ye may also have fellowship with us, and that our fellowship also may be with the Father and with his Son Jesus Christ. **Pro 8:24** When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. **8:25** Before the mountains were settled, before the hills was I brought forth: **30** Then I was by him, *as* one brought up *with him*: and I was daily *His* delight, rejoicing always before Him;

I realize that I'm repeating the obvious but it is so good I can't help but say it again:

1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon. "That" is the "Word" which we heard and have seen; "from the beginning" is The Begotten Son Elohim. Next John said which we have looked upon, this is Messiah the Word of Life. (For the life appeared [John 1:14], and we have seen it [Word.] First they heard and saw the Word and then they looked upon Messiah, of which John said is the Word manifest. Sounds so much like Mark 8:22-25 reenacted.

So how is Word the Comforter, and an independent agent from Holy Spirit whom is the Word? I suggest the same as Elohim Father and Elohim Son, the us in Genesis as told us in Proverbs chapter eight. I love that the number eight representing eternal.

For me these scriptures state: It is the Word as the independent agent that is in us as it is also with Elohim. I like John 6:63 the Word's that I speak are Spirit. Of course they are, for the Word is Holy Spirit and this being the Only Begotten Son fashioned into "man" sent to us in the Devine Word made flesh. Why didn't John say Holy Spirit made flesh?

My last thought for today from Mat 24:35 that we read on page 3. His Word's shall not pass because the Word is with Him, not only is Him. The point I'm attempting to make is the Word is self existing. IAM that IAM or in Hebrew: the verse (Exodus 3, 14) should be translated "And Elohim said too Moses, I will be who I will be".

All comments welcomed

In the Love of Yahshua  
Brother Brian