

In both the King James Version (KJV) and the scriptures of the Ethiopian Orthodox Tewahedo Church, **the "Word" (Logos) is Jesus Christ.**

While the two traditions have vastly different historical canons—the KJV traditionally containing 66 books (or 80 including the Apocrypha) and the Ethiopian scripture containing 81 books—they share the exact same foundational New Testament texts regarding the identity of the Word. Here is how both traditions define and describe the Word:

1. The King James Version (KJV)

In the KJV, the definition of the Word is most famously laid out in the opening of the Gospel of John, establishing the Word as eternal, divine, and incarnated as Jesus:

- **John 1:1:** *"In the beginning was the Word, and the Word was with God, and the Word was God."*
- **John 1:14:** *"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."*
- **1 John 5:7:** *"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."*
- **Revelation 19:13:** Describing the returning Jesus, it says, *"And he was clothed with a vesture dipped in blood: and his name is called The Word of God."*

2. The Ethiopian Scripture

The Ethiopian Orthodox Tewahedo Church uses the ancient Semitic language of **Ge'ez** for its liturgical scriptures. In Ge'ez, the "Word" is translated as **ቃል (Qa'al)**.

The Ethiopian Church reads the exact same passages from the Gospel of John, but their broader theological framing highlights a unique focus on how the Word became flesh:

- **The Concept of *Tewahedo*:** The word *Tewahedo* translates to "unified as one" or "being made one." Ethiopian theology heavily centers on the idea that the divine nature of the Word (*Qa'al*) and His human nature perfectly united into **one single, unified nature** at the Incarnation, without separating or confusing the two.
- **The Book of Enoch:** The Ethiopian Bible uniquely includes *1 Enoch* as fully canonical scripture. While it doesn't use the specific term "The Word" in the Johannine sense, it deeply expands on the pre-existence of the Messiah (referred to as the "Son of Man" or the "Elect One") existing before the creation of the world, which perfectly aligns with the New Testament view of the eternal Word.

Summary

Whether you are reading the 1611 English of the King James Bible or the ancient Ge'ez manuscripts of the Ethiopian Church, **the Word is explicitly identified as the pre-existent, divine Son of God who took on human flesh as Jesus Christ.**