

John 1:1

In the beginning was the word



The name of the god of Israel is not found in the book of John, a fact which makes this study a little more difficult. In place of "יהוה" (Yahweh), the Greek text substitutes "Θεός" (Theos) usually translated God in English. By comparing New Testament texts, quoted from the Old, we see that Theos should be understood to mean Yahweh. One of many examples is **Mat 4:4** which is quoted from **Deut 8:3**, both of which should read: "... but by every word that proceeds out of the mouth of Yahweh." Most English versions of the O.T. substitute the LORD in place of Yahweh. If you have not read the Truthseekers tracts, The Creator Knows You By Name and 2 Are Too Many Gods, then you should do so before continuing this one.

We do not have the original of John's writings, but the word "Θεός" (Theos) which we now find in the Greek, was surely intended by John to mean Yahweh, so that is how we must read it.

IN THE BEGINNING WAS THE LOGOS

As we begin reading John 1:1, we should not assume that the Greek "λόγος" (logos) translated Word in English, refers to any person or deity. In other words we should not begin by reading: In the beginning was the Son. Many start with a preconceived belief that the New Testament "Father" and "Son" are two separate persons or entities, and then they further assume that in this verse, the word logos refers

to the "Son". And so they begin reading: "In the beginning was the Son; and the Son was with the Father" But they have trouble with the rest of the verse because they do not believe that the Son was the Father. We need not assume that the Son was the Father, nor should we assume that logos refers to any personage at all. This word logos (Strong's #3056) is used over 300 times in the New Testament, and this gives us plenty of opportunity to understand its meaning. By reading all the verses where this word (#3056) is used, we can see that logos does not mean an entity or personage whatsoever! It is used 36 more times in this same book of John as follows: John 2:22; 4:37, 39, 41, 50; 5:24, 38; 6:60; 7:36, 40; 8:31, 37, 43, 51, 52, 55; 10:19, 35; 12:38, 48; 14:23, 24; 15:3, 20, 25; 17:6, 14, 17, 20; 18:9, 32, 19:8, 13, & 21:23. It is translated word, words, saying and sayings. In these 36 occurrences, 22 times, it refers to something spoken by the Messiah; 5 times, to something spoken by some other person; 2 times, to something written in the prophets; and 7 times, to the word or words of Yahweh. The meaning of logos is: Thoughts, information, or a message, contained in the mind, or communicated by oral or written language. It does not mean an entity or personage.

After reading only the portion of the verse which says: "In the beginning was the word ..."; we may be left to wonder: what word?, or who's word?, but at this point we have no reason to assume that it refers to any personage whatsoever!

THE LOGOS WAS WITH THEOS

In English, we must read this as: "...and the word was with Yahweh." Yahweh's word is His intelligence, His plan, and His thoughts. His word is His mind, whether communicated to someone, or whether kept to Himself. The logos was

not a second or separate entity. **Isa 44:24** says: "Thus says Yahweh, your redeemer, who formed you from the womb, I am Yahweh who made all things; who stretched out the heavens alone; who spread out the earth by myself." There is no second entity here! The logos which was with Yahweh in the beginning, was His mind. And we should not be surprised that His mind was with Him. In fact where else would it be, unless of course, He had lost His mind!

AND THE LOGOS WAS THEOS

In English, we must read this as: "...and the word was Yahweh." For the first time, here we have logos equated with a personage. And that personage is not some second person in a supposed "Godhead." But rather it is Yahweh Himself! Yahweh is more than some power or energy. He is an intelligent entity. He and His mind are one and the same. The logos (Yahweh's mind) was Yahweh.

We must understand that Yahweh is a lone and single entity, and we must recognize that He is not the same as the "triune God" of Trinitarian Christianity. Trinitarians refuse to read **John 1:1** as: "... and the logos was the Father", or: "... and the logos was Yahweh." At this point they insist on inventing a new deity called "God" so that they can read it as: "... and the logos was God." But they still have a very confusing problem! If the Father, Son, and Holy Spirit, are entities, all belonging to a category or class called "God", then Trinitarians should read this as: "... and the logos was one third of God"; or: "... and the logos was a god."

But the truth is, John was not trying to depict some preexisting second deity or Eternal Son. How simple and easy to understand that only one entity is involved, and that the logos was Father Yahweh.

ALL THINGS WERE MADE BY HIM

If there was any doubt in verse one, that Theos should be understood to mean Yahweh, all doubt is removed here in verse three, because the Hebrew scriptures make it quite clear that Yahweh alone is the creator of all things.

THE LOGOS WAS MADE FLESH

John has already told us that there is no distinction between Yahweh's mind, and Yahweh Himself. In verses 1 & 2, he told us that the logos (Yahweh's mind) was with Yahweh from the beginning, and he told us that the logos was Yahweh. So if we use the definitions which John has already established for us, he now tells us here in verse 14, that it was none other than Yahweh Himself who was made flesh and dwelt among us.

Modalistic Monarchianism, a monotheistic doctrine also known as Oneness, teaches that Yahweh, the only eternal Father, presented Himself in human form as the New Testament Messiah. Of all the various Christological doctrines, this is the only one which is truly compatible with all the statements made in **John 1:1-14**.

You may request other free tracts and articles about this doctrine from the Truthseekers address below. Also when we understand that obedience to some important parts of the Torah, required having continuing communication from Him,¹ then we can recognize the crucial importance of Yahweh's personal advent.

1 See our tract, Do you obey the Torah?