

JOHN 1:1

IS JESUS AN EQUAL ETERNAL GOD AS GOD THE FATHER?

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John 1:1 King James Version:

- "In the beginning was the Word, and the Word was with God, and the **Word was God.**"

A more accurate German translation of the Bible by Ludwig Albrecht says the following:

- "Im Anfang war bereits das Wort; das Wort war eng vereint mit Gott, ja göttliches Wesen hatte das Wort. Denn es ist vorzeitig und ewig. Dies war im Anfang eng vereint mit Gott." {Johannes 1:1,2} Ludwig Albrecht
- "In the beginning there was already the Word, and the **Word** λογος **was closely related with [τον] God** θεου, **and the Word was a Divine Being** θεοζ. Because it is premature and eternal. It was in the **BEGINNING** closely connected with God." {John 1:1.2} Ludwig Albrecht

In the original verse in the ancient Greek language, next to the name God θεον (Father), in the nominative form, there is an additional word "τον" (one, ie the only one or that one). In Jesus (the Word), on the other hand, His Divine Name stands in the accusative form of the Greek language θεοζ, which makes it clearer that in that case, the translation of "Divine Being" is more precise. Since Jesus' Divine title is in the accusative form, and only the Father's name is in the nominative form with the addition of τον, they definitely do not have the same meaning. This emphasises the different positions of the Father and the Son, even though both carry a Divine nature.

God (the Father)	θεον
Divine Being (Jesus)	θεοζ

And these are less precise translations, in which the Word, Jesus, states that God, instead of being a Divine Being, serves as "proof" of the doctrine of the Trinity. In addition, there is a claim that Jesus has no beginning, even though this verse says "beginning"! Only God the Father as the eternal God has no beginning! Jesus as His literal Son has a beginning even though He is also a Divine Being. The claim that 'Jesus has no beginning' is necessary for the doctrine of the Trinity because it contains the doctrine of three equal Gods without a beginning. But even in this otherwise good German translation by Ludwig Albrecht, unfortunately, there is no translation for the article τον, although in the original Greek text it is next to the name God: τον θεον.

The complete verse in ancient Greek reads:

In [the]	εν
beginning	αρχη
was	ην
the one	ο
Word, (Jesus)	λογοζ
and	και
the one	ο
Word (Jesus)	λογοζ
was	ην
with	προζ
THAT or the only one	τον
God (the Father)	θεον(Theon)
and	και
the Divine Being (Jesus)	θεοζ (Theos)
was	ην
(that) one	ο
Word	λογοζ