

No, We Are Not Idiots

John 1:1 is always offered as the definitive proof text every time someone wants to prove the Trinity or the preexistence of Jesus. Often the King James Bible is quoted, often with an authoritative tone, to educate the ignorant or to reprove the unbeliever. But rarely do these “defenders of the faith” quote Acts 3:13-26, which tells us it was YHWH who raised His servant Jesus from the dead. Clearly the God Being YHWH cannot be Jesus. So instead they focus on the ambiguities and inferences allowed by reading the English language text in order to argue that Jesus was and is the God Being YHWH too. To most it seems that **only an idiot** would read John-1 and not understand that the Word is the preexistent Jesus that is also God from the beginning of time.

But the English Bibles are not the authority! Our forefathers read and memorized the New Testament scriptures in their original languages. They did not base their core doctrines upon the translations of Trinitarian-trained scholars. Pointing to and expounding the ambiguities and inferences suggested by biased English translations do not constitute valid theological argument. Only studying the real authority, the Greek text, constitutes valid theological argument. The debate about the Trinity, or the preexistence of Jesus, or the existence of a God-Family, cannot be answered by reading the Trinitarian based English versions. But all these questions are fully answered by studying the Greek text.

When the grammar of the Greek text is analyzed, word by word, John-1 actually turns against the defenders. Studying the grammar of the Greek text demonstrates that the approved English Bibles are not translated honestly, as the Greek text itself carries no inference that Jesus preexisted as “the Word”. In fact, the entire discourse of the first fourteen verses is only talking about “logos”, God’s word. There is no inference to anything about Jesus until verse 14. In verse fourteen the word of God follows its own directives and creates the fleshly being, Jesus. Without a preexistent Jesus the Trinity doctrine is defeated. As it turns out, it is the defenders who are quoting the very scripture which defeats their most favorite doctrine.

This analysis of the Greek text is not a matter of opposing Greek scholars arguing with one another. It is not a matter of one man’s interpretation verses another. And it does not require a Greek scholar to understand the meaning of the Greek text.

Ask Yourself: “How would the Greek scholars translate John-1 if they encountered the text outside of the Bible, and did not fear losing one of their favorite doctrines?” How would they, word by word, grammatically break down each sentence and translate it? The answer is found by letting the Greek scholars themselves translate the text for you using their own neutral reference books. Their own reference books give the grammatical rules and definitions without bias or doctrinal agendas. Their own reference books impartially explain how each sentence’s grammar is broken down and translated. **It is their own reference books that impartially provide us with the translation.**

John 1:1-14 Translated Grammatically

This Grammatical Analysis of the Greek Text is taken from:

1. "The Complete Word Study New Testament with Parallel Greek" © 1992 Spiros Zodhiates and AMG International, Inc. AMG Publishers.
2. "Analytical Greek New Testament" © 1981 Baker Book House Company.
3. "Net Bible, New Testament Clarified and Explained in 15,950 Footnotes" © 1998 Biblical Studies Press, L.L.C.
4. "Thayer Greek-English Lexicon of the New Testament" (Lexicon) © 1977 Baker Book House Company, Twelfth printing March 1986.
5. Internet: Herbert Weir Smyth, *A Greek Grammar for Colleges*

<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.04.0007&query=toc&layout=&loc=1889>

Perseus Lookup Tool:

<http://www.perseus.tufts.edu/cgi-bin/vor?lookup=1474+ff&collection=Perseus%3Acollection%3AGreco-Roman&group=typecat>

The Indicative Mood:

<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.04.0052&query=head%3D%2319>

The Imperfect Tense:

<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.04.0007&query=head%3D%23521>

Middle Voice:

<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.04.0052&query=form%3D%2314&layout=&loc=act>

Pronoun, Nominative:

<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Aabo%3Asec%2c00001%3a939>

Pronoun, Dative:

<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.04.0007&query=subsub%3D%2344&layout=&loc=>

6. Internet: Colwell's Rule, by Robert Nguyen Cramer:

[Http://www.bibletexts.com/qa/qa0029.htm](http://www.bibletexts.com/qa/qa0029.htm)

7. Colwell's Rule Revisited: Revisiting (**REFUTING**) the Colwell Construction in Light of Mass/Count Nouns <http://www.bible.org/docs/nt/topics/colwell.htm>

Jn 1:1a **In** the beginning was the Word,

1722 en	Preposition, dative: "In, On, At, During, With, By, Among"	In
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Jn 1:1a In **the beginning** was the Word,

746 a-ro-x-ee	Noun, dative, feminine, singular: "Beginning, or, Origin"	(a) beginning
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Jn 1:1a In the beginning **was** the Word,

2258 (from 1510) ee-n	Verb, indicative, imperfect, active, third person, singular: "To exist, To be present, To be"	(it) (in fact) was (and is) or was (existing)
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Technical: "The Indicative mood is used to express a fact or to ask a question anticipating a fact." "The imperfect indicative is equivalent to the English past progressive. It indicates an action that was begun in the past but it does not indicate an ending to that action." "The Imperfect represents an action as still going on, or a state as still existing from the past. The imperfect often has a dramatic or panoramic force: it enables the reader to follow the course of events as they occurred, as if he were a spectator of the scene depicted."

Explained: The verb is a fact, expressing action in the past, but does not indicate an ending to that action. "(it) was (and is) (something)". This same word (ee-n) is used throughout verses 1 to 14.

Jn 1:1a In the beginning was **the Word**,

o`	Definite article, nominative, masculine, singular	the
3056 logos	Noun, nominative, masculine, singular. "A word; in the sense of meaningful language"	spoken word (a plan or an expression)

Technical: "Spoken human language expressing thoughts and concepts." Kittel's Theological Dictionary of the NT has 70 pages of explanation of this word.

Explained: A summary of this word can be "Expression: created by human language". Here "logos" is singular, similar to Ps. 33:8-9, "God spoke, and it was done". Implied is not just the uttering of a single word, but many words spoken to express a grand plan. Even though "spoken human language" is verbal sounds, the spoken words can be written down too.

Jn 1:1b **and** the Word was with God,

kai	Conjunction, coordinating	and
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Jn 1:1b and **the Word** was with God,

o`	Definite article, nominative, masculine, singular	the
3056 logos	Noun, nominative, masculine, singular	spoken word

Jn 1:1b and the Word **was** with God,

2258 ee-n	Verb, indicative, imperfect, active, third person, singular	was (existing)
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Jn 1:1b and the Word was **with** God,

4314 pros	Preposition, accusative: " <u>towards</u> " as expressing the direction of movement. "with regard to, pertaining to"	pertaining to
<p>Technical: The translation "with God" is derived from interpreting this as a Greek-idiom, "to be very close to someone". The idiom pre-assumes that the "Word" is a person. As a person the Greek-idiom can be claimed to imply that someone is "side-by-side" with God. However, the translation without presuming a person and not forcing the idiom is that the "logos" "pertains to God", as it is in motion towards God. [from the Net Bible]</p>		<p>Explained: The Greek text does not have the word "with = meta" in it. <u>The word "with" is not in this sentence.</u> Instead it has the word "towards". The spoken language was (existing) "towards" the destination, which is God. The word was and is towards God. Hebrews 2:17 has "pros" as "pertaining to".</p>

Jn 1:1b and the Word was with **God**,

to`n	Definite article, accusative, masculine, singular	the
2316 the-eon	Noun, accusative, masculine, singular	God (the Deity Himself)

Jn 1:1c **and** the Word was God.

kai	Conjunction, coordinating	and
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Jn 1:1c and the Word was **God**.

	<u>Notice the English changes the word-order on purpose</u>	
2316 the-eos	Noun, nominative , masculine, singular, anarthrous	Divine (God's attributes, the Divine nature of the Deity)
<p>Technical: The controversy is if this word, "God", is a "predicate nominative (definite)" or a "predicate adjective (indefinite)". Colwell's Rule (created in 1933) is cited as support for "predicate nominative", "Word was God". But the Greek grammar is in the "predicate adjective", "Word was Divine". Read the notes in the Net Bible, and read "Colwell's Rule Revisited". What you will find is that the Greek text is "predicate adjective", but Trinitarian translators believe the author intended to say "predicate nominative", so they translate it that way.</p>		<p>Explained: The absence of a definite article means that the noun is <u>anarthrous</u>. This means that the sentence is not talking about the noun "THE God the Deity", but, is talking about the "qualities" or "attributes" of God. Thus, "the word" is not being equated as being God, but rather "the word" speaks of God's attributes, character, and very nature.</p>

Jn 1:1c and the Word **was** God.

2258 ee-n	Verb, indicative, imperfect, active, third person, singular	was (existing)
<p>Technical: [quote from Colwell's Rule] "it is still a</p>		<p>Explained: Trinitarian translators believe the</p>

<p><u>misrepresentation to imply that this Greek sentence forms an equivalency between ‘logos’ and ‘God’</u>. The Word is not the same thing as the Being - God.</p>	<p>author intended to say “Word = God” so they render “the Word was God”. However, this verb is not an equivalency, it does not say “Word = God” or “God = Word”. This verb is the exact same Greek-word used throughout this section, and is never translated to imply equivalency.</p>
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Jn 1:1c and **the Word** was God.

o`	Definite article, nominative, masculine, singular	the
3056 logos	Noun, nominative, masculine, singular	spoken word

History: [quoting from Net Bible footnote #3] “Colwell’s Rule is often invoked to support the translation of θεός (qeos) as definite (“God”) rather than indefinite (“a god”) here. However, Colwell’s Rule merely *permits*, but does not demand... However, in contemporary English “the Word was divine” (Moffatt) does not quite catch the meaning since “divine” as a descriptive term is not used in contemporary English exclusively of God. The translation “what God was the Word was” is perhaps the most nuanced rendering, conveying that everything God was in essence, the Word was too. This points to unity of essence between the Father and the Son without equating the persons. However, in surveying a number of native speakers of English, some of whom had formal theological training and some of whom did not, the editors concluded that the fine distinctions indicated by “what God was the Word was” would not be understood by many contemporary readers. Thus the translation “the Word was fully God” was chosen because it is more **likely to convey the meaning to the average English reader that the Logos (which “became flesh and took up residence among us” in John 1:14 and is thereafter identified in the Fourth Gospel as Jesus) is one in essence with God the Father.** The previous phrase, “the Word was with God,” shows that the Logos is distinct in person from God the Father.” [end quote]

Notice that the translators know exactly what the Greek text says, “the word was divine”. But notice that they do not like what the text says, because they want it to say something else to the reader, and so they force it say what they want it to say. The translators have intentionally deviated from the Greek text “the word was divine” because they want the reader to think that “the Word” is the person “Jesus”, and is made of the same essence as “The Father”. They are intentionally wording it to convey the Trinitarian viewpoint. They are no longer translating the text, they are instead forcing you to read their theology.

**John 1:1 In (a) beginning (in fact) was (existing) the spoken word.
And the spoken word was (existing) pertaining to the God (Himself).
And divine was (existing) the spoken word.**

Jn 1:2a **The same** was in the beginning with God.

3778 outos	<u>Adjective</u> , pronominal, demonstrative, nominative, masculine, singular: "This or That" <u>referring to the subject just mentioned.</u>	It (the spoken word)
<p>Technical: This word's gender follows the gender of the subject. In this case the subject (“logos” 3056) has masculine gender, so then does this pronoun. But for English readers, to use the masculine "he" is improper, because in English "he" is reserved for talking about a male person or animal. Using the word “he” gives the impression the subject is a person. <u>But in Greek the masculine gender does not imply a sexual gender.</u> In English this pronoun should be rendered “it”, because grammatically the subject “logos” is not a person, but a thing. Thus translators have a choice which will slant the</p>		<p>Explained: Grammatical gender does not imply sexual gender. The subject is “logos”, which is “a thing” not “a person”. Thus for the English reader the unbiased</p>

meaning to the English reader: "He" if they want the reader to think the subject is referring to a preexistent Jesus, and, "it" if they want to adhere to the grammatical subject.	translation is "it".
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Jn 1:2a The same **was** in the beginning with God.

2258 ee-n	Verb, indicative, imperfect, active, third person, singular	was (existing)
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Jn 1:2a The same was **in** the beginning with God.

1722 en	Preposition, dative: "In, On, At, During, With, By, Among"	in
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Jn 1:2a The same was in **the beginning** with God.

746 a-ro-x-ee	Anarthrous noun, dative, feminine, singular: "Beginning, or, Origin". The qualities of "a beginning".	(a) beginning
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Jn 1:2a The same was in the beginning **with** God.

4314 pi-ro-os	Preposition, accusative: " <u>towards</u> " as <u>expressing the direction of movement</u> . "with regard to, pertaining to"	pertaining to
Technical: same as above, this word is not "with", this word is "towards".		Explained: same as above, this word is "towards" or "pertaining to".

Jn 1:2a The same was in the beginning with **God**.

to`n		the
2316 the-eon	Articular noun, accusative, masculine, singular	God (the Deity Himself).

John 1:2 It (the spoken word) was (existing) in (a) beginning pertaining to the God (Himself).

Jn 1:3a (God) **All things** were made by him;

3956 pi-anta	Adjective, pronominal, nominative, neuter, plural: "Any and Every, All"	all things
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Jn 1:3a (God) All things were made **by** him;

1223 di	Preposition, genitive: "Through" expressing both motion and action.	through (by means of)
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Jn 1:3a (God) All things were made by **him**;

846 autou	Noun, pronoun, genitive , masculine, third person, singular: "Again", as in making reference again to the subject	it (the spoken word)
Technical: Refers to either the subject just		Explained: In this sentence, both the previous

mentioned, or to the greater subject of the general discourse.	subject and the discourse subject are the same, "logos". There is no ambiguity in this. Using the word "him" is misleading the reader into thinking the subject is a male person.
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Jn 1:3a (God) All things **were made** by him;

1096 egeneto	Verb, indicative, aorist (past-tense), middle deponent , third person, singular: "To come into existence, to come to pass, happen, to appear, to be made, done, performed, wrought, finished"	(the spoken word) brought into existence (by its own spoken directives)
<p>Technical: The indicative aorist means it happened sometime in the past. Middle Deponent: "in the middle voice the subject <i>performs or experiences the action</i> expressed by the verb in such a way that emphasizes the subject's participation. It may be said that the subject acts <i>with a vested interest</i>. "The middle calls special attention to the subject ... the subject is acting in relation to himself somehow". The middle deponent, in almost all cases, is translated as being in the active voice. The active voice represents the subject as the doer or performer of the action.</p>		<p>Explained: The things made were made in the past, AND, the spoken word is the principle agent doing the work, the creating.</p>

John 1:3a The God (Himself) all things through (by means of) the spoken word brought into existence (by the expression of the spoken word),

Jn 1:3b **and** without him was not any thing made that was made.

kai	Conjunction, coordinating	and
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Jn 1:3b and **without** him was not any thing made that was made.

5565 x-oo-ro-is	Preposition, genitive: "separately, apart from, without"	without
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Jn 1:3b and without **him** was not any thing made that was made.

846 autou	Noun, pronoun, genitive , masculine, third person, singular: "Again", <u>as in making reference again to the subject</u>	it (the spoken word)
<p>Technical: Refers to either the subject just mentioned, or to the greater subject of the general discourse.</p>		<p>Explained: In this sentence, both the previous subject and the discourse subject are the same, "logos". There is no ambiguity. Using the word</p>

	“him” is misleading the reader into thinking the subject is a male person.
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Jn 1:3b and without him **was** not any thing **made** that was made.

1096 egeneto	Verb, indicative, aorist (past-tense), middle deponent , third person, singular: “To come into existence, to come to pass, happen, to appear, to be made, done, performed, wrought, finished”	(the spoken word) brought into existence (by its own expression)
Technical: (same as above)		Explained: The spoken word is the principal means by which the work, the creating, was done.

Jn 1:3b and without him was **not** any thing made that was made.

3761 oude	Adjective, adverb: "But not" as in continuing a negation, in this case the word “without” (5565)	not
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Jn 1:3b and without him was not **any thing** made that was made.

1520 “en	Adjective, pronominal, cardinal, nominative, neuter, singular: "the numeral 1 "	one (thing)
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History: [quoted from Net Bible] “at this point in the Greek text there is a major punctuation problem. Ancient manuscripts did not have punctuation, not even spaces between words. So, the next two Greek words can grammatically go as either the last two words of verse 3 (above), or, as the first two words of verse 4 (below).

Many of the older manuscripts having punctuation placed these two words as starting verse 4. It was not until the 4th century that manuscripts of the eastern Greek church appear with these two words as the last words of verse 3. This change was unknown in the western churches until later. This change probably resulted from the Arian controversy, the Greek Church wanted to safeguard their Trinity doctrine.” [end quote]

The two Greek words being tossed around are: **o“ (3739) gegonen (1096).** They basically mean “this thing now completed”. John 1:3b is translated about the same way with or without them, as follows:

Without the two words included:

“and without it brought into existence not one”

With the two words included:

“and without it brought into existence not one thing now completed”

The reason for doing this? If these next two Greek words end verse 3, then they become “lost” in the translation, as verse 3 is rendered about the same way with or without these two words. But doing this then allows the pronoun (846) of verse 4 to be “unattached”, allowing the translators to introduce a new subject. By rendering the “it” of verse 4 as a capitalized “Him”, and by hiding these two Greek words in verse 3, even the Greek Inter-Linear Bibles make verse 4 appear to be connecting the “logos” to a

preexistent Jesus.

However, keeping these two Greek words in verse 4 instead the pronoun (846) in verse 4 is still grammatically tied to the previous subject “logos”, and thus cannot introduce a new subject change. Thus the pronoun of verse 4 should be translated as “it”.

This is how verse 3 works out when forcing the next two Greek words to be the last words of verse 3:

Jn 1:3b and without him was not any thing made **that was made.**

3739 o“	Adjective, pronominal, relative or demonstrative, nominative , neuter, singular. “This thing, that one”.	this thing
1096 gegonen	Verb, indicative, perfect , active, third person, singular . “To come into existence, to come to pass, happen, to appear, to be made, done, performed, wrought, finished”	now completed
Technical: This is the same Greek word as above, but not the same grammar. “[Indicative] The perfect denotes a completed action in the present time. ” Mt. 21:4 uses the same form of 1096, “All <u>this being done . . .</u> ” <u>To be a previous action it must be “imperfect”,</u> which it is not. The action is now completed.		Explained: The action is now completed in the present tense. This verb is not middle deponent as above, thus, the writer is referring to all of the action of the previous thought as now being completed.

John 1:3b and without it (the spoken word) brought into existence (by the directives of the spoken word) not one thing now completed.

Compare the above with the below to see that by putting these two Greek words as the last words of verse 3 makes these two words “disappear”, as the sentence is translated about the same with or without them:

John 1:3b and without it (the spoken word) brought into existence (by the directives of the spoken word) not one.

This is how verse 4 begins when these two Greek words are kept in verse 4, as was done in the earlier manuscripts:

Jn 1:4a **(This thing now completed)** in him was life;

3739 o“	Adjective, pronominal, relative or demonstrative, nominative , neuter, singular. “This thing, that one”.	this thing
1096 gegonen	Verb, indicative, perfect , active, third person, singular . “To come into existence, to come to pass, happen, to appear, to be made, done, performed, wrought, finished”	now completed
Technical: This is the same Greek word as above, but not the same grammar. “[Indicative] The perfect denotes a completed action in the present		Explained: The action is now completed in the present tense. This verb is not middle deponent as in the previous sentence, thus, the writer is

time. Mt. 21:4 uses the same form of 1096, “All this <u>being done . . .</u> ” <u>To be a previous action it must be “imperfect”, which it is not.</u>	referring to all of the action of the previous thought as now being completed.
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Jn 1:4a (This thing now completed) **in** him was life;

1722 en	Preposition, dative: "In, On, At, During, With, By, Among"	in
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Jn 1:4a (This thing now completed) in **him** was life;

846 aut-oo	Noun, pronoun, dative , masculine, third person, singular: "Again", as in making reference again to the subject	it (the spoken word that did the completing)
<p>Technical: “The dative proper denotes that to or for which something is or is done.” “The dative denotes instrument or means, manner, and cause.” Dative points to the indirect object, the implied entity being spoken of. The verb is also third-person and <u>singular</u>.</p>		<p>Explained: The dative refers to the implied subject which is doing the action, which in this case is a <u>singular entity</u>. It cannot refer to the entities that were created in verse 3 as that would make the “it” a plural subject, which it is not. “Logos” is the only singular subject of the previous sentence, it is also the main subject of the discourse, so “logos” is the only possible subject doing this verb.</p>

Jn 1:4a (This thing now completed) in him **was life**;

2222 z-oo-ee	Noun, nominative, feminine, singular, anarthrous : “To be alive, have life vitality, To be animate”	(qualities of) life
<p>Technical: Anarthrous means it is not referring to “life” as a noun, or a thing that has life. Rather to the qualities of life, what it means to be alive, the qualities of “being alive”, of “having life”.</p>		<p>Explained: Because the greater context is God, His spoken word, that which was (and is) created through His word, and that which is completed through His word, “the qualities of life” could refer to the whole purpose behind creating life.</p>
2258 ee-n	Verb, indicative, imperfect, active, third person, singular	was (existing)

John 1:4a This now completed in it (the spoken word) (the qualities of) life was existing,

Jn 1:4b **and** the life was the light of men.

kai	Conjunction, coordinating	and
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Jn 1:4b and **the life** was the light of men.

ee`	Definite article, nominative , feminine, singular.	the (life)
<p>Technical: Nominative is when the speaker is addressing the noun.</p>		<p>Explained: The noun about to be given is ‘life’.</p>
2222 z-oo-ee	Noun, nominative, feminine, singular : Note that it is not anarthrous . “To be alive, have life vitality, To be animate”	life

Jn 1:4b and the life **was** the light of men.

2258 ee-n	Verb, indicative, imperfect, active, third person, singular	was (existing)
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Jn 1:4b and the life was **the light** of men.

to`	Definite article, nominative , neuter, singular	the (light)
5457 phi-oo-s	Noun, nominative, neuter, singular : "Light" or the thing emitting the light (fire, star, torch).	light (emitter)

Jn 1:4b and the life was the light **of men**.

t-oo-n	Definite article, genitive , masculine, plural	the (all)
444 an-the-ro-oo-pi-oo-n	Noun, genitive , masculine, plural: "Human being, male or female". Genitive makes this "of the human being class"	of (all) mankind.

John 1:4b and the Life was existing the Light (emitter) of (all) mankind.

Less Rough Translation of verses 1 through 4:

John 1:1 In beginning, was existing the spoken word.

And the spoken word was existing pertaining to God Himself.

And divine was existing the spoken word.

John 1:2 The spoken word was existing in beginning pertaining to God Himself.

John 1:3 God Himself brought all things into existence through the spoken word, and without the spoken word not one thing (was) brought into existence.

John 1:4 This now completed, in the spoken word was existing the qualities of life, and that life was existing the light (emitter) of (all) mankind.

Verses 5 through 13 all grammatically keep the same subject, which is "logos", God's spoken word. The King James use of capitalized "He" throughout these verses is improper. The subject never changes from "logos", which for English readers should be translated "it".

Verse 14 has the subject, “logos”, doing the work to create the fleshly man Jesus, who is the promised Messiah through God’s spoken word.

Jn 1:14a **And** the Word was made flesh,

kai	Conjunction, coordinating	and
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Jn 1:14a And **the Word** was made flesh,

o`	Definite article, nominative, masculine, singular	the
3056 logos	Noun, nominative, masculine, singular. “A word; in the sense of meaningful language”	spoken word

Jn 1:14a And the Word was made **flesh**,

sa-ro-s 4561	Noun, nominative , feminine, singular, anarthrous . “Flesh, the body, living creature, human nature”	fleshly-form
Technical: Anarthrous means it is not referring to “flesh” or to a “living creature” as a noun, but rather to the qualities of flesh, what it means to be flesh, the whole meaning of living in the flesh.		Explained: The spoken word about the promised seed of Abraham, the Messiah to undo Adam’s sin of death, is brought into a fleshly-form.

Jn 1:14a And the Word **was made** flesh,

1096 egeneto	Verb, indicative, aorist (past-tense), middle deponent , third person, singular: “To come into existence, to come to pass, happen, to appear, to be made, done, performed, wrought, finished”	(the spoken word) brought into existence (by its own expression)
Technical: The indicative aorist means it happened sometime in the past. Middle Deponent : “in the middle voice the subject <i>performs or experiences the action</i> expressed by the verb in such a way that emphasizes the subject’s participation . It may be said that the subject acts <i>with a vested interest</i> . “The middle calls special attention to the subject ... the subject is acting in relation to himself somehow”. The middle deponent, in almost all cases, is translated as being in the active voice. The active voice represents the subject as the doer or performer of the action.		Explained: The thing made was made in the past. The subject is “logos”, so “logos” is performing the verb, and the emphasis is on the “logos’ ” participation. The thing that was created is flesh-like, fleshly. This can only be referring to the male-person “Jesus” born of Mary. Notice the grammar is not saying that the “logos” itself became “fleshly”. Rather it saying that the “logos” participated in creating something “fleshly”. Jesus did not preexist, he was created. This verse has no preexistence connotations.

John 1:14a and the spoken word fleshly-form brought into existence (by its own directives),

Jn 1:14b **and** dwelt among us

kai	Conjunction, coordinating	and
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Jn 1:14b and **dwelt** among us

4637 eskeenoosen	Verb, indicative, aorist (past tense), active, third person, singular: “To fix one’s tabernacle , have one’s tabernacle, abide (or live) in a tabernacle”	(he) tabernacled
<p>Technical: The <u>indicative aorist</u> means it happened sometime in the past.</p>		<p>Explained: The verb-action is to chose where to pitch your tent to dwell there. It is not to “yourself” become a dwelling for something. The Trinitarian viewpoint is that this word conveys the act of the manifestation of a preexistent being, himself becoming incarnate into a fleshly-tabernacle. But look closely. The text is not saying this. It is saying that the fleshly-form decided (past tense) to make itself tabernacle among us. For example you may decide to pitch your tent among “the group by the campfire”.</p>

Jn 1:14b and dwelt **among** us

1722 en	Preposition, dative: "In, On, At, During, With, By, Among"	in or among
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Jn 1:14b and dwelt among **us**

2254 (1473) eemin	Noun, pronoun, dative, first person, plural: “personal pronoun I”.	us
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John 1:14b and he tabernacled among us,

Less Rough Translation of the beginning of verse 14:

John 1:14 and the spoken word brought into existence (by its own expression) fleshly-form, and (he) dwelt among us,