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The Delusion of Jesus' Divinity Series
(Refuting John 1:1)

The Delusion of Jesus' Divinity Series
(Refuting John 1:1)
Weaving Texts and Weaving Doctrines

Art has many types and forms as many as the colors of life itself. There is drawing and sculpture, and there is stuffing, mixing, and weaving. As for the art of arts from a personal point of view, it is weaving and knitting, because if you contemplate every art, you will find this basic art in it. If you want to draw, you must plan your painting well and mix your colors skillfully, and this is a type of weaving. When you start drawing, your skill in using spaces and projecting ideas and feelings appears. In the end, the value of your painting is according to your skill in weaving and knitting its tools. Sometimes weaving is knitting, which is more dangerous than that, as it may determine a person's eternal fate. This happens if what is woven is texts and what is woven is beliefs, which are supposed to be drawn or extracted from the text and not woven from it. The difference between them is great, as drawing or extracting has a natural hue, and its tools are linguistic rules and neutral systematic research, which results in beliefs that are not previously prepared, unlike knitting, which weaves the text by changing, substituting, deleting, and adding, then weaves it with interpretation and changing the names. The difference becomes reading and Manuscripts become types of texts, including long and short ones, and after merging and doing what is necessary, the average is produced, and the end of the Gospel of Mark is not far from us, and all of that is to produce pre-prepared beliefs that may bear traces of pagan stains or exude the scent of philosophical meals with some modernization that suits the development of the student from his teacher and the stages after the events that change

history, and whatever the result is, the followers adopt it without insight or rational or objective approach that enables them to identify themselves before the Lord of the Worlds, defending themselves and what they believed, not from observation, but from following the weavers of texts and weavers of beliefs. But with the surgeon's scalpel let us dismantle the fabric and untie the knots, explaining where the defect was in the fabric and where the fault was in the weaving. In the end, we only desire to reach, and the reader with us, beliefs that are acceptable to the Lord of the Worlds, and to convey what we believe to be the truth, far from fanaticism, and committed to not calling to God except with what pleases God. We hope that God will accept this work purely for His sake. Let us begin with the series The Illusion of Jesus' Divinity, which deals with evidence of Jesus' illusory divinity in the form of successive research. In each research, we will address a number of these issues and what is directly related to them in terms of issues or according to the length of the research, and this is the beginning .

We have all heard someone cite or discuss John 1:1 as evidence of Jesus' illusory divinity: [John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.](#)

John 1:1

John 1:1

(SVD) In the beginning was the Word, and the Word was with God, and the Word was God. (

ALAB) In the beginning was the Word, and the Word was with God, and the Word was God.

(GNA) In the beginning was the Word, and the Word was with God, and the Word was God. (JAB) In the beginning was the

Word, and the Word was with God, and the Word was God.

(KJV+) In 1722 the beginning 746 was 2258 the 3588 Word, 3056 and 2532 the 3588 Word 3056 was 2258 with 4314 God, 2316 and 2532 the 3588 Word 3056 was 2258 God. 2316

(GNT-BYZ+) εν 1722 PREP αρχη 746 N-DSF ην 1510 V-IAI-3S ο 3588 T-NSM λογος 3056 N-NSM και 2532 CONJ ο 3588 T-NSM 3056 N-NSM ην 1510 V-IAI-3S προς 4314 PREP τον 3588 T - ASM θεον 2316 N-ASM και 2532 CONJ θεος 2316 N-NSM ην 1510 V - IAI-3S ο 3588 T - NSM λογος 3056 N - NSM

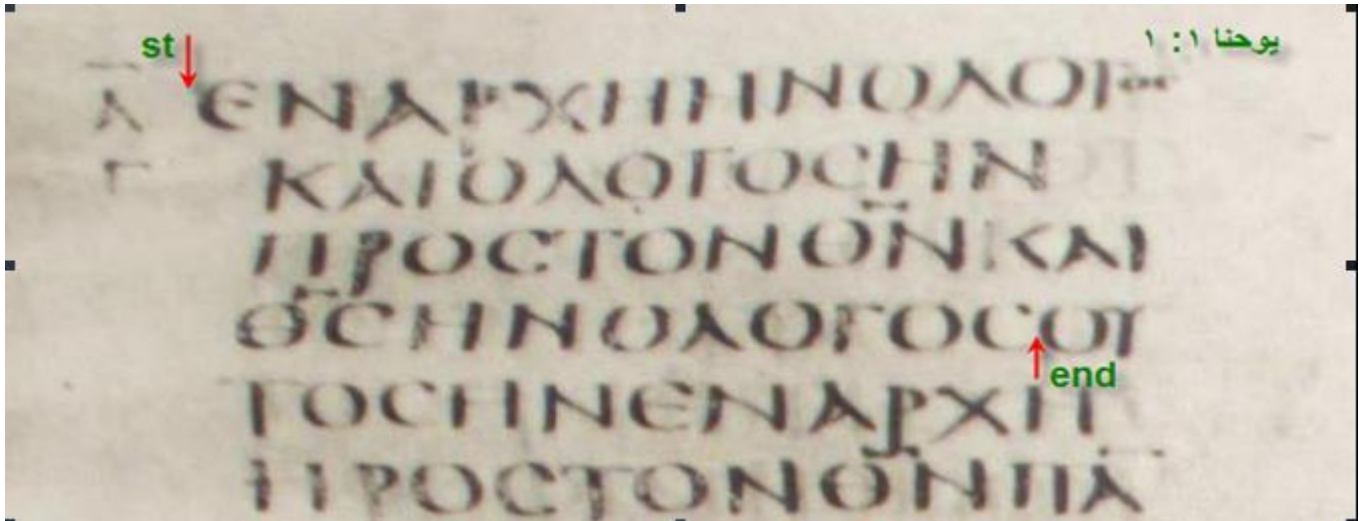
(GNT-WH+) εν 1722 PREP αρχη 746 N -DSF ην 1510 3056 N-NSM και 2532 CONJ ο 3588 T-NSM λογος 3056 N-NSM ην 1510 V-IAI-3S προς 4314 PREP τον 3588 T-ASM θεον 2316 N-ASM και 2532 CONJ θεος 2316 N-NSM ην 1510 V-IAI-3S ο 3588 T-NSM λογος 3056 N-NSM

(HNT)

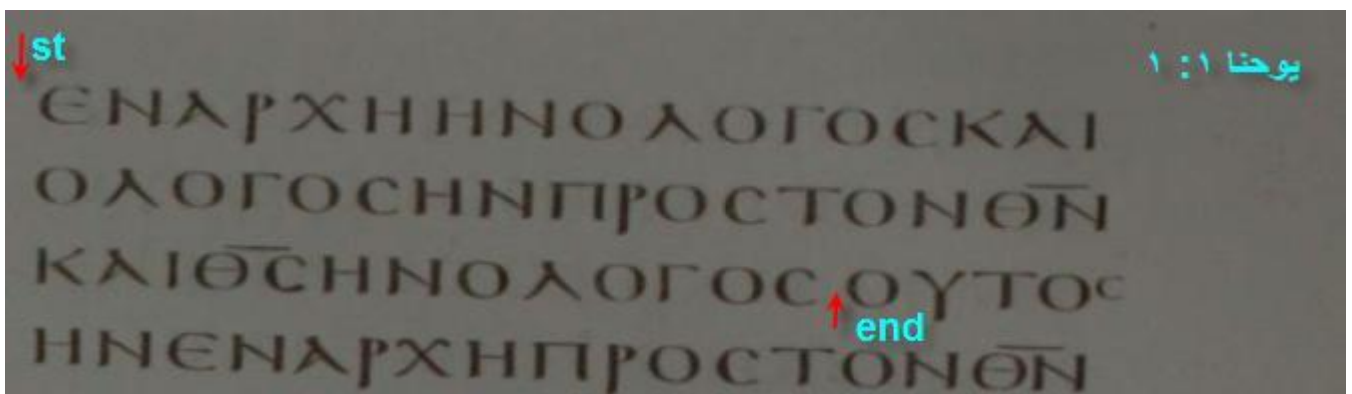
(FDB) The Parole commenced; And the parole is on the market; And the parole était Dieu.

(Vulgate) in principio erat Verbum and Verbum erat apud Deum
and Deus erat Verbum

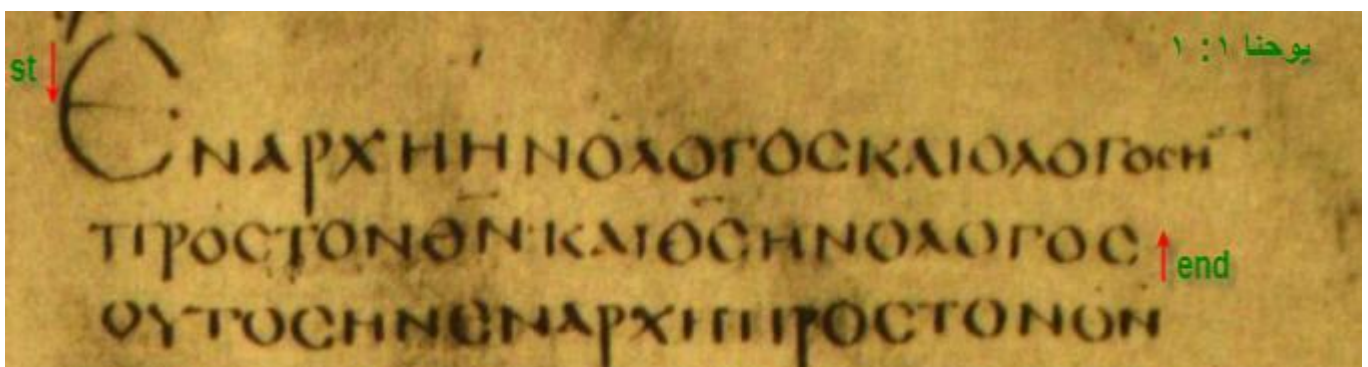
Sinaiticus manuscript:



Vatican manuscript:



Alexandrian manuscript:



Some people of the Bible infer from this verse the divinity of Jesus based on several points:

1- In the beginning means in eternity, so whoever was in eternity with God is God.

2- It was used for the masculine, so it means a masculine person.

3- The Word is this person, and he is God manifest in the flesh.

4- If this being is with God, then he is God.

5- The verse explicitly states that the Word is God, so there is no argument left for those who refute John 1:1.

Let us take this verse word by word, explaining its meaning from dictionaries and its biblical usage, highlighting the linguistic aspect, which is the basis on which the texts are understood.

In the beginning

John 1:1

http://*****ure****.com/john/1-1.htm

Joh 1:1

(SVD) In the beginning was the Word, and the Word was with God, and the Word was God.

(ALAB) In the beginning was the Word, and the Word was with God, and the Word was God.

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(GNT-BYZ+) ev 1722 PREP αρχη 746 N-DSF ην 1510 V-IAI-3S ο 3588 T-

NSM λογος 3056 N-NSM και 2532 CONJ ο 3588 T-NSM 3056 N-
 NSM ην 1510 V-IAI-3S προς 4314 PREP τον 3588 T - ASM θεον 2316 N-
 ASM και 2532 CONJ θεος 2316 N-NSM ην 1510 V - IAI-
 3S ο 3588 T - NSM λογος 3056 N - NSM
 (GNT-WH+) εν 1722 PREP αρχη 746 N -DSF ην 1510 3056 N-
 NSM και 2532 CONJ ο 3588 T-NSM λογος 3056 N-NSM ην 1510 V-IAI-
 3S προς 4314 PREP τον 3588 T-ASM θεον 2316 N-
 ASM και 2532 CONJ θεος 2316 N-NSM ην 1510 V-IAI-3S ο 3588 T-
 NSM λογος 3056 N-NSM

(HNT)

(FDB) The Parole **commenced** ; And the parole is on the market; And the parole
 était Dieu.
 (Vulgate) **in principio** erat Verbum and Verbum erat apud Deum and Deus
 erat Verbum
 G1722

ἐν **in**

A primary preposition denoting (fixed) *position* (in place, time or state), and (by implication) *instrumentality* (medially or constructively), that is, a relationship of *rest* (intermediate between G1519 and G1537); “*in*”, *at*, (up-) *on*, *by*, etc.: - about, after, against, + almost, X altogether, among, X as, at, before, between, (here-) by (+ all means), for (... sake of), + give self wholly to, (here-) in (-to, -wardly), X mightily, (because) of, (up-) on, [open-] ly, X outwardly, one, X quickly, X shortly, [speedi-] ly, X that, with (-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) prep. G746 **ἀρχή** archē *ar-khay'* From **G756** ; (properly abstract) a *commencement*, or (concrete) *chief* (in various applications of order, time, place or rank): - beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule. G756 **ἀρχομαι** archomai *ar'-khom-ahee* Middle voice of **G757** (through the implication of *precedence*); to *commence* (in order of time): - rehearse from the) begin (-ning). G757 **ἄρχω** archō *ar'-kho* A primary verb; to be *first* (in political rank or power): - reign (rule) over.

When a reader of the People of the Book hears the phrase “in the beginning,” he will immediately remember the first phrase in the Old Testament, which is also “in the beginning.” Let us return to the Old Testament and search together for what the phrase “in the beginning” meant in the Book of Genesis:
<http://www.ure.com/genesis/1-1.htm>

Genesis 1:1

Gen 1:1

(SVD) In the beginning God created the heaven and the earth.
(ALAB) In the beginning God created the heaven and the earth,
(GNA) In the beginning God created the heaven and the earth,
(JAB) In the beginning God created the heaven and the earth

(KJV+) In the beginning7225 God created 430 1254 (853) the heaven 8064 and the earth. 776

(HOT +) 7225 1254 430 853 8064 853 776

H7225

ראשית

rê'shîyth

ray-sheeth'

From the same as H7218; the *first*, in place, time, order or rank (specifically a *firstfruit*): - beginning, chief (-est), first (-fruits, part, time), principal thing. (LXX)

(Brenton) In the beginning God made the heaven and the earth.

(FDB) When the site starts and the area begins.

(Vulgate) in principio creatit Deus caelum et terram

Now compare this Greek word in the Septuagint (Ἐν ἀρχῇ) translated from the Hebrew (בראשית) in Genesis 1:1 with the Greek word (Ἐν ἀρχῇ) in John 1:1. Do you see any difference? Of course not. This means that they mean the same thing, and this is confirmed by its English translation in both (In the beginning) , its French translation Au commencement , its Latin translation in principio , and its Arabic translation in both (in the beginning). Now let's look up the meaning of the word (בראשית) in a Hebrew dictionary <http://www.milon.co.il/general/general.php?term=%D7%91%D7%A8%D7%90%D7%A9%D7%99%D7%AA>

In the meantime

adv . in the beginning

As we see, the word “means” is used in the beginning, and the dictionary comments after defining the meaning, saying:

Genesis (, Greek : Γένεσις, having the meanings of "birth", "creation", "cause", "beginning", "source" and "origin") is the first book of the Torah , the first book of the Tanakh and Also the first book of the Christian Old Testament . As Jewish tradition considers it to have been written by Moses , it is sometimes also called *The First Book of Moses* .

From the above, it becomes clear to the reader that in the beginning means at the beginning of creation and not as the interpreters of the People of the Book like to interpret it in John 1:1 on the basis that it is in eternity. Eternity is a word that means no beginning and not also as some believe that it means time, but rather ancient time. So it means timelessness and it is only applied to the true God who is perfect and is the Creator of time and time is under His control. This meaning does not apply to the heavens and the earth and their creation because they are something created and not eternal (timeless).

In order to prove that 'Ε ν ἄ ρ χ ῆ ἡ means a beginning in a specific time and not eternity, leaving no room for doubt, let us review these verses:

Acts 11:15

Act 11:15

(SVD) And when I began to speak, the Holy Spirit fell on them, just as he fell on us in the beginning. (ALAB) And when I began to speak, the Holy Spirit fell on them , just

as he fell on us in the beginning .

(GNA) And when I began to speak, the Holy Spirit fell on them, just as he fell on us in the beginning

. (JAB) And as soon as I began to speak, the Holy Spirit fell on them, just as he fell on us in the beginning .

(KJV+) And 1161 as I 3165 began 756 to speak, 2980 the 3588 Holy 40 Ghost 4151 fell 1968 on 1909 them, 846 as 5618, (2532) on 1909 us 2248 at1722 the beginning.746

(GNT-BYZ+) εν 1722 PREP δε 1161 CONJ τω 3588 T-DSN αξασθαι 756 V-AMN με 1473 P-1AS λαλειν 2980 V-PAN επεπεσεν 1968 V-2AAI-3S το 3588 T-NSN πνευμα 4151 N-NSN το 3588 T-NSN αγιον 40 A-NSN επ 1909 PREP αυτους 846 P-APM ωσπερ 5618 ADV και 2532 CONJ εφ 1909 PREP ημας 1473 P-1AP εν 1722 PREP αρχη 746 N-DSF

(GNT-WH+) εν 1722 PREP δε 1161 CONJ τω 3588 T-DSN αξασθαι 756 V-AMN 1473 P-1AS 2980 V -PAN 1968 V - 2AAI -3S 3588 T -NSN 4151 N -NSN 3588 T -NSN 40 A - NSN 1909 PREP 846 P - APM 5618 ADV 2532 CONJ 1909 PREP 1473 P - 1AP 1722 PREP 746 N - DSF

(HNT) :תתחילתה

(FDB) And as I joined the audience, the Saint's mission on the day also came to us at the start .

(Vulgate) cum autem coepissem loqui decidit Spiritus Sanctus super eos sicut et in nos initio

Philippians 4:15

Php 4:15

(SVD) And you also know, Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church shared with me in giving and receiving except you alone.

(ALAB) And you also know, Philippians, that when I began my ministry of the gospel, when I set out from the province of Macedonia, no church shared with me in giving and receiving except you alone.

(GNA) And you know, Philippians, that no church since the beginning of my missionary work, when I left Macedonia, shared with me in receiving and receiving except you alone.

(JAB) And you know, Philippians, that no church in the beginning of the

gospel, when I left Macedonia, made an account of me by his grace and to
him except you alone,

(KJV+) Now 1161 ye 5210 Philippians 5374 know 1492 also, 2532 that 37
54 in1722 the beginning746 of the 3588 gospel, 2098 when 3753 I
departed 1831 from 575 Macedonia, 3109 no 3762 church 1577 communi
cated 2841 with me 3427 as concerning 1519,
3056 giving 1394 and 2532 receiving, 3028 but 1508 ye 5210 only. 3441

(GNT-BYZ+) οιδατε 1492 V-RAI-

2P δε 1161 CONJ και 2532 CONJ οεις 4771 P-2NP φιλιππησιοι 5374 N-
VPM 3754 CONJ 1722 PREP αρχη 746 N - DSF του 3588

T - GSN ευαγγελιου 2098 N-GSN οτε 3753 ADV εξηλθον 1831 V-2AAI-
1S 575 PREP 2841 V -AAI-

3S 1519 PREP 3056 N - ASM 1394 N - GSF 2532 CONJ ληψεως 3028 N-
GSF ει 1487 COND μη 3361 PRT-N υμεις 4771 P-2NP μονοι 3441 A-NPM

(GNT-WH+) οιδατε 1492 V-RAI-

2P δε 1161 CONJ και 2532 CONJ υμεις 4771 P-2NP φιλιππησιοι 5374 N-
VPM οτι 3754 CONJ εν 1722 PREP αρχη 746 N-DSF του 3588 T-

GSN ευαγγελιου 2,098 1473 P-1DS εκκλησια 1577 N-

NSF εκοινωνησεν 2841 V-AAI-3S εις 1519 PREP λογον 3056 N-

ASM δοσεως 1394 N-GSF και 2532 CONJ ληψεως 3028 N-

GSF ει 1487 COND μη 3361 PRT-N υμεις 4771 P-2NP μονοι 3441 A-NPM

(HNT) Here 's what 's going on here .

(FDB) Or you, Philippiens, have saved your money from the start , when I
quit Macédoine, but I am not connected to the community, for what I
donate and receive, except for you;

(Vulgate) scitis autem and your Philippenses quod in principio evangelii
quando profectus sum a Macedonia nulla mihi ecclesia communicated in
proportionne date and accepti nisi vos soli

The next issue explains the Septuagint's use of this expression:

Jeremiah 49:34

Jer 49:34

(SVD) The word of the Lord that came to Jeremiah the prophet concerning Elam, at the beginning of the reign of Zedekiah king of Judah:

(ALAB) The prophecy that the Lord spoke to Jeremiah concerning Elam at the beginning of the reign of Zedekiah king of Judah:

(GNA) And the Lord said to Jeremiah the prophet concerning Elam, at the beginning of the reign of Zedekiah king of Judah:

(JAB) The word of the Lord that came to Jeremiah the prophet concerning Elam, at the beginning of the reign of Zedekiah king of Judah, saying:

(KJV+) The word 1697 of the LORD 3068 that 834 came 1961 to 413 Jeremiah 3414 the prophet 5030 against 413 Elam 5867 in the beginning 7225 of the reign 4438 of Zedekiah 6667 king 4428 of Judah, 3063 saying, 559

(HOT +) 834 1961 1697 3068 413 3414 5030 413 5867 children 7225 children 4438 children 6667 children 4428 children 3063 children 559

(LXX) (25:20) ἐν ἀρχῇ ἐγένετο ὁ λόγος οὗτος περὶ Αἰλαμ.

(FDB) The parole of the 'Eacute;ternel', which went to Jérémie the professor, on Élam, at the commencement of the Sédécias region, roi of Judah, disant:

(Vulgate) This fact is the verb Domini ad Hieremiam prophetam adversus Aelam in principio regni Sedeciae regis Iuda dicens

Although this expression is used several times in the book, we see that the matter up to this point is clear, and we will not add more for the sake of not being too long. However, we will conclude this argument with a number that we discussed in detail in another study, but we found that it is necessary to present it in this subject because the topic is the topic of refuting the argument for the eternity of a certain personality. Therefore, if we prove through the same expression that he is a creature, this would be a complete refutation of the argument for his eternity:

Acts 3:14

Rev 3:14

(SVD) And to the angel of the church in Laodicea write: “These things says the Amen, the faithful and true witness, the beginning of God’s creation.

(ALAB) And to the angel of the church in Laodicea write: This is what the truth says, the faithful and true witness, the head of God’s creation:

(GNA) And to the angel of the church in Laodicea write: “These things says the Amen, the faithful and true witness, the head of God’s creation:

(JAB) And to the angel of the church in Laodicea write: This is what the Amen, the faithful and true witness, the beginning of God’s creation, says :

(KJV+) And 2532 unto the 3588 angel 32 of the 3588 church 1577 of the Laodiceans 2994 write; 1125 These things 3592 said 3004 the 3588 Amen, 281 the 3588 faithful 4103 and 2532 true 228 witness, 3144 the3588 beginning746 of the 3588 creation 2937 of God; 2316

(GNT-BYZ+) και 2532 CONJ τω 3588 T-DSM αγγελω 32 N-DSM της 3588 T-GSF εν 1722 PREP λαοδικεια 2993 N-DSF εκκλησιας 1577 N-GSF γραψον 1125 V-AAM-2S ταδε 3592 D-APN λεγει 3004 V-PAI-3S ο 3588 T-NSM αμην 281 HEB ο 3588 T-NSM μαρτυς 3144 N-NSM ο 3588 T-NSM πιστος 4103 A-NSM και 2532 CONJ αληθινος 228 A-NSM η 3588 T-NSF αρχη 746 N-NSF 3588 T -GSF 2937 N -GSF 3588 T-GSM 2316 N - GSM (GNT-WH+) 2532 CONJ 3588 T - DSM αγγελω 32 N-DSM 3588 T -GSF εν 1722 PREP λαοδικεια 2993 N - DSF εκκλησιας 1577 N-GSF γραψον 1125 3592 D-APN λεγει 3004 V-PAI-3S ο 3588 T-NSM αμην 281 HEB ο 3588 T-NSM μαρτυς 3144 N-NSM ο 3588

T-NSM πιστος 4103 A-NSM και 2532 CONJ |
228 A - NSM η 3588 T - NSF 2316 N-GSM

[ο] 3588 T-NSM |

(HNT)Read more

(FDB) And the assembly that is in Laodicia, read: Voice to the world, the time is valid and veritable, the start of the creation of this video:

(Vulgate) and Angelo Laodiciae ecclesiae subscribe here. Amen testis fidelis and virus that is the principle created by me

We will notice that the word αρχη is preceded by the definite article η, and the specialist in Greek knows that this article is specific to the singular agent and knows the case of αρχη as a feminine noun ending with the letter η. Thus, Jesus is the beginning of God's creation, and thus it becomes clear that Jesus is a creature among God's creatures. The conclusion is that the expression "in the beginning" used in John means in a specific time and not in eternity. This leads us, if we accept the traditional understanding, to the fact that Jesus the Word is a creature and a creation, not eternal. The creation or creation of God, of course, deprives him of the attribute of divinity because it deprives him of the attribute of perfection that true divinity calls for, not pagan divinity, which does not mean it if God is a creature, made, cast, or created.

He was

http://*****ure****.com/john/1-1.htm

John 1:1

John 1:1

(SVD)In the beginning was the Word, and the Word was with God, and the Word was God. (

ALAB)In

the

beginning was

the Word, and the Word was with God, and the Word was God. (GNA)In the beginning was the Word, and the Word was with God, and the Word was God. (JAB)In the beginning was the Word , and the Word was with God, and the Word was God.

(KJV+) In

1722

the

beginning⁷⁴⁶ was²²⁵⁸ the ³⁵⁸⁸ Word, ³⁰⁵⁶ and ²⁵³² the ³⁵⁸⁸ Word ³⁰⁵⁶ was ²²⁵⁸ with ⁴³¹⁴ God, ²³¹⁶ and ²⁵³² the ³⁵⁸⁸ Word ³⁰⁵⁶ was ²²⁵⁸ God. ²³¹⁶

(GNT-BYZ+) εν 1722 PREP αρχη 746 N-DSF ην 1510 V-IAI-3S ο 3588 T-NSM λογος 3056 N-NSM και 2532 CONJ ο 3588 T-NSM 3056 N-NSM ην 1510 V-IAI-3S προς 4314 PREP τον 3588 T-ASM θεον 2316 N-ASM και 2532 CONJ θεος 2316 N-NSM ην 1510 V-IAI-3S ο 3588 T-NSM λογος 3056 N-NSM

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G1510

εἰμί

eimi

i-mee'

First person present singular indicative; a prolonged form of a primary and defective verb; I *exist* (used only when emphatic): - am, have been, X it is I, was. See also G1488, G1498, G1511, G1527, G2258, G2071, G2070, G2075, G2076, G2771, G2468, G5600.

ην verb - imperfect indicative - third person singular
en ane

I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge
of, hold, use, was(-t), were.

(HNT)

(FDB) The Parole commenced ; And the parole is on the market; And the
parole était Dieu.

(Vulgate) in principio erat Verbum and Verbum erat apud Deum and Deus
erat Verbum

In Greek, the word is ην, which is the conjugation of the verb to be εἶμι in the past continuous tense, which means was or were. Here, in Greek, like English, it is not possible to differentiate between masculine and feminine through the verb to be. The same is the case in English translations, where it is translated as was. In French translations, the verb to be is était, which cannot be used to clarify the feminine and masculine. However, the situation is different in translations into Arabic. The expression (was) in Arabic is a verb to be for the masculine. For example, I cannot say (the girl was of good character), but I must say (the girl was of good character). But why did the expression in John 1:1 indicate the masculine? Is what comes after it a masculine word? And even if the word that comes after it is masculine, is there a rule and art of translation to mention the word that has become feminine after its translation, or does this pave the way for weaving a doctrine? Let us see how interpreters and translators weave from the fabric of pre-woven texts appropriate beliefs, even though the beliefs must be extracted from the text and not separated. Let us in this study use the tools of extraction, which are linguistic and methodological rules, far from fanaticism.

the

http://*****ure****.com/john/1-1.htm

Joh 1:1

(SVD) In the beginning was the Word, and the Word was with God, and the Word was God.

(ALAB) In the beginning was the Word, and the Word was with God, and the Word was God.

(GNA) In the beginning was the Word, and the Word was with God, and the Word was God. (JAB) In the beginning was the Word , and the Word was with God, and the Word was God.

(KJV+) In 1722 the beginning 746 was 2258 the3588 Word, 3056 and 2532 the 3588 Word 3056 was 2258 with 4314 God, 2316 and 2532 the 3588 Word 3056 was 2258 God. 2316

(GNT-BYZ+) εν 1722 PREP αρχη 746 N-DSF ην 1510 V-IAI-3S ο 3588 T-NSM λογος 3056 N-NSM και 2532 CONJ ο 3588 T-NSM 3056 N-NSM ην 1510 V-IAI-3S προς 4314 PREP τον 3588 T-ASM θεον 2316 N-ASM και 2532 CONJ θεος 2316 N-NSM ην 1510 V-IAI-3S ο 3588 T-NSM λογος 3056 N-NSM

(GNT-WH+) εν 1722 PREP αρχη 746 N-DSF ην 1510 V-IAI-3S ο 3588 T-NSM λογος 3056 N-NSM και 2532 CONJ ο 3588 T-NSM 3056 N-NSM ην 1510 V-IAI-3S προς 4314 PREP τον 3588 T-ASM θεον 2316 N-ASM και 2532 CONJ θεος 2316 N-NSM ην 1510 V-IAI-3S ο 3588 T-NSM λογος 3056 N-NSM

G3588

ὁ,

ἡ,

τό

the Word was God.

(GNA) In the beginning was the **Word** , and the Word was with God, and the Word was God. (JAB) In the beginning was the **Word** , and the Word was with God, and the Word was God.

(KJV+) In 1722 the beginning 746 was 2258 the 3588 **Word**, 3056 and 2532 the 3588 Word 3056 was 2258 with 4314 God, 2316 and 2532 the 3588 Word 3056 was 2258 God. 2316

(GNT-BYZ+) εν 1722 PREP αρχη 746 N-DSF ην 1510 V-IAI-3S ο 3588 T-NSM **λογος 3056** N-NSM και 2532 CONJ ο 3588 T-NSM 3056 N-NSM ην 1510 V-IAI-3S προς 4314 PREP τον 3588 T - ASM θεον 2316 N-ASM και 2532 CONJ θεος 2316 N-NSM ην 1510 V-IAI-3S ο 3588 T-NSM λογος 3056 N-NSM

(GNT-WH+) εν 1722 PREP αρχη 746 N-DSF ην 1510 V-IAI-3S ο 3588 T-NSM **λογος 3056** N-NSM και 2532 CONJ ο 3588 T-NSM 3056 N-NSM ην 1510 V-IAI-3S προς 4314 PREP τον 3588 T - ASM θεον 2316 N-ASM και 2532 CONJ θεος 2316 N-NSM ην 1510 V-IAI-3S ο 3588 T-NSM λογος 3056 N-NSM

G3056

λόγος

logos

log'-os

From G3004; something *said* (including the *thought*); by implication a *topic* (subject of discourse), also *reasoning* (the mental faculty) or *motive*; by extension a *computation*; specifically (with the article in John) the *Divine Expression* (that is, *Christ*): - account, cause,

communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say (-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

(HNT)

(FDB) When the parole begins ; And the parole is on the market; And the parole était Dieu.

(Vulgate) in principio erat Verbum and Verbum erat apud Deum and Deus erat Verbum

And here we have reached the axis of the number, which is the word (word), and although the word of man sometimes kills, but when the word is the word of God, then the word is the orbit of human thoughts and philosophical beliefs and the orbit of Sufi excesses (if I may say so) and the orbit of disagreement and difference whose origin, according to my personal point of view, stems from a hidden desire within man to conduct his actions and their manner and the laws that govern them on the actions and manner of God, even if his belief calls for the elevation of human religious thought from the stage of embodying God and His creation and casting and sculpting and touching and seeing Him to the transcendence of God from the senses and from creation and from making and casting and drawing and sculpting, but this is the habit of man even after the word of God elevates him, he rises verbally then decreases on his heels in the content of this speech, so he says I unify, then he parts and subsists in meaning and says I transcend and embody in content, and thus we usually notice some primitive beliefs in the content of the speech of followers Beliefs, even those truly divine beliefs, and we also notice some divine ideas in primitive beliefs, and I think that this is very logical, since God has been sending message after message and word after word since Adam, and then man soon changes and alters them and colors them with his hidden desires to touch and embody his god, so the result is a range between a human embodiment of the god in the form of an idol, picture or amulet to the embodiment of the god in the form of something from nature such as a tree, cow, monkey or other (totemism) or a more spiritual embodiment in the form of a human body specific to the god himself, which is what is called the doctrine of incarnation or incarnation or appearance in the body, which represents the cornerstone of the trinity and then redemption and salvation.

Now, before we begin to discuss the history of the Logos, let us complete

what we started, which is the linguistic aspect through which we deduce the secrets of weaving beliefs through texts, which of course are governed by linguistic rules, whether the detailer wants it or not!
First, what is the meaning of the word **λογος** used in John 1:1, which St. Jerome

translated in the Vulgate as **Verbum**, which is the word in Arabic, and translated as **Parole** in French?

Let us start with the dictionaries to clarify the matter:

<http://www.milon.co.il/general/general.php?term=+%CE%BB%CF%8C%CE%B3%CE%BF%CF%82>

<http://www.milon.co.il/general/general.php?term=+%CE%BB%CF%8C%CE%B3%CE%BF%CF%82>

Logos

(Greek) is an important term in philosophy, analytical psychology, rhetoric and religion. It derives from the verb lego: to say. This is the primary meaning of the word. Secondary meanings such as logic, thought etc. derive from the fact that if one is capable of λέγειν (infinitive) i.e. speech, then intelligence and thought are assumed.

Interpretive translation:
An important term in philosophy, psychoanalysis, rhetoric and religion. Derived from the verb lego (to say). This is the first meaning of the word. The second meaning is logic, idea etc. Derived from the ability to speak **λέγειν** (source) in other words: speech, then perception and thinking. These are possible meanings.

Greek to English Dictionary, English to Greek Dictionaries, Translators and Translation



http://www.stars21.com/dictionary/English-Greek_dictionary.html

1	λόγος	. Δείτε επίσης: cause - consideration - ground
2	Λόγος	. Δείτε επίσης: Logos
3	λόγος	. Δείτε επίσης: mention - occasion - oration - proportion - purpose - ratio - reason - reference - say - speech - utterance - why - word
4	λόγος ανδρί τομώτερόν εστι σιδήρου!	words cut more than swords! . Δείτε επίσης: word
5	λόγος αποδοτικότητας	efficiency ratio. Δείτε επίσης: efficiency
6	λόγος βήματος έλικας προς την διανυόμενη απόσταση κατά μία πλήρη περιστροφή της	. Δείτε επίσης: slip
7	λόγος για τον οποίο	. Δείτε επίσης: wherefore
8	λόγος διανθισμένος με ρητά	speech interfused with maxims. Δείτε επίσης: interfuse
9	λόγος εξυπηρέτησης	. Δείτε επίσης: expedience

10	λόγος καταδίκης	. Δείτε επίσης: indictment
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Αποτελέσματα αναζήτησης για 'λογος': Λέξεις 11η έως 17η

11	λόγος συμπίεσης	compression ratio. Δείτε επίσης: compression - ratio
12	λόγος τιμής	word of honour. Δείτε επίσης: word
13	Λόγος του Θεού	sword of the Spirit. Δείτε επίσης: sword
14	λόγος υπερηφάνειας	. Δείτε επίσης: boast
15	λόγος υποπολλαπλασιασμού γρναζιού	gear ratio. Δείτε επίσης: gear
16	λόγος υποπολλαπλασιασμού μηχανικού έργου	. Δείτε επίσης: speed
17	λόγος υστέρησης ηλεκτροκινητήρα	. Δείτε επίσης: slip

We will not dwell on the dictionaries. In short, by reviewing the dictionaries, Logos is a word that is translated into many meanings revolving around an idea, logic, a word that carries logic, or an ordinary word. As for how writers use it and what meanings it is translated into, this is what the written usage makes clear to us:

Written use of the word λογος

NAS version :

<http://www.biblestudytools.net/Lexicons/Greek/grk.cgi?search=3056&version=nas>

NAS	Word	Usage	-	Total:	332																																																																							
	account	7,	account*	1,	accounting	2,	accounts	2,	answer	1,	appearance	1,	complaint	1,	exhortation*	1,	have to do	1,	instruction	1,	length*	1,	matter	4,	matters	1,	message	10,	news	3,	preaching	1,	question	2,	reason	2,	reasonable	1,	remark	1,	report	1,	said	1,	say	1,	saying	4,	sayings	1,	speaker	1,	speech	10,	statement	18,	story	1,	talk	1,	teaching	2,	thing	2,	things	1,	utterance	2,	what he says	1,	what*	1,	word	179,	words	61

So the word is used 332 times in the NAS version and with different meanings as you can see: narration narrations answer appearance complaint advice must do instructions length affair affairs message news sermon question reasonable reason note report says saying sayings speaker sermon statement narration talk teaching something things what he says what word words.

But in order not to prolong the rigid numbers that the reader might doubt, let us give examples of what we want to clarify

through written usage:
For example, in the text of Westcott and Hort, the word Logos, defined by the definite article o , which indicates the singular masculine, appears sixty-two times. I will try to summarize some of these meanings in the following with a question that clarifies the problem of the previously specified understanding:

Matthew 5:37 (But let your speech (ο λογος) : Yes, yes, no, no) Does he command that people's speech be incarnate words, for example?

Matthew 28:15 (And this saying (ο λογος) has spread among the Jews to this day.) Is the soldiers' saying that Jesus' body was stolen an incarnate word?

Mark 4:15 (Where the word (ο λογος) is sown , when they hear, Satan comes immediately and takes away the word (ο λογος) that was sown in their hearts.) Is what Satan takes away from a person an incarnate word?

Luke 4:32 (And they were astonished at his teaching, because his word (ο λογος) was with authority.) Was Jesus' word also incarnate?

Luke 5:15 (And the report (ο λογος) about him spread even more.) Is the news of the leper's healing that spread an incarnate word?

Luke 7:17 (And this report (ο λογος) went out about him throughout all Judea.) Is the report of the dead man rising from the coffin and their saying, "A great prophet has arisen among us" also the incarnate Word?

John 21:23 (And this saying (ο λογος) spread among the brothers, "That disciple shall not die.") Is the saying that the disciple whom Jesus loves shall not die also the incarnate Word?

It is strange that the most famous verses that declare the Word that proceeds from the mouth of God and gives life to man did not use the word Logos:

Matthew 4:4

(SVD) And he answered, "It is written, "

Man shall not live by bread alone, but by every word that proceeds from the mouth of God." (ALAB) And he answered him, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God."

(GNA) And he answered him, "The Scripture says, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God."

(JAB) And he answered him, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God."

(KJV+) But 1161 he 3588 answered 611 and said, 2036 It is written, 1125 Man 444 shall not 3756 live 2198 by 1909 bread 740 alone, 3441 but 235 by 1909 every 3956 word4487 that proceedeth 1607 out of 1223 the mouth 4750 of God. 2316

(GNT-BYZ+) ο 3588 T-NSM δε 1161 CONJ αποκριθεις 611 V-AOP-NSM ειπεν 3004 V-2AAI-3S γεγραπται 1125 V-RPI-3S ουκ 3756 PRT-N επ 1909 PREP αρτω 740 N-DSM μονω 3441 A-DSM ζησεται 2198 V-FDI-3S ανθρωπος 444 N-NSM αλλ 235 CONJ 1909 PREP 3956 A-DSN ρηματι 4487 N - DSN εκπορευομενω 1607 V-PNP- DSN 1223 PREP ειπεν

We will suffice with these examples to avoid prolongation, and I believe that it has become clear that the word Logos, a definite masculine singular, is not a term specific to the incarnate God the Word, but it is used, as we have seen, with different meanings.

This now explains what was previously mentioned about the translators into the Arabic language exploiting the parsing of the word Logos in the Greek language as a singular masculine to suggest to the Arabic reader that what is meant is an incarnate masculine person, which is the pre-prepared doctrine that is intended to be woven through the text, and this is the understanding that the French translations did not share, as they used a feminine definite article, since Logos was translated as the word or Verbum , as Saint Jerome understood it.

But surprisingly, Pope Shenouda does not agree with him on this translation, and here is the clip that explains that:

<http://www.4shared.com/dir/6668123/499d78e4/sharing.html>

If according to Pope Shenouda's understanding of Greek, the Bible and its language, he sees that the Logos in John 1:1 is not translated into the word and that this translation is wrong by Saint Jerome. This ends the subject of translating the Logos into the word and takes us to another concept, which is the incarnation of logic or the incarnation of the mind or call it whatever you want except calling it the incarnation of the word according to Pope Shenouda's understanding.

Now it has become useful to look at the history of the Logos in order to clearly clarify that it is not a new idea brought by the

writer of the Gospel of John, but rather a philosophical idea that was prevalent centuries before the writer of John:

History of Logos

We can clearly distinguish three stages of understanding the Logos that ultimately led to His incarnation represented in the beginning of the Gospel of John and the numbers that followed in it. Let us follow these stages:
First: The stage of the idea of the Logos in Greek philosophy.
Second: The stage of the Jews' understanding of the Logos through the Old Testament.
Third: Philo's combination of these two concepts and the preparation for the incarnation of the Logos.

First: The theory of logos in ancient Greek philosophy

There are two types of logos:

- 1- Logos, as the spoken or uttered word that comes from the action and means the word, speech, dialogue, or argument, "the external meaning."
- 2- Logos, as the inner word or the one that exists in the mind, and we mean by it the mind, understanding, opinion, or intellectual power, "the inner meaning."

Logos usually means the word or verbal sound, but the association of this sound with a higher entity makes it a characteristic specific to the powers of controlling the universe in the Greek heritage and specific to the divine self in Christian culture. But in this culture, the idea of the Logos moved to another stage, which is the stage of incarnate creation. Christian culture adopted the concept of the Greek Logos with its meanings as a creative mind (Plato) and divine knowledge, so that the Logos became equivalent to the divine mind and the first principle of creation in the universe. Thus, the Logos transformed from an invisible force that manages the system

of the universe among the Greeks to the stage of (incarnation) and appearance in the body among the men of the Christian faith, that is, it became an entity embodied in flesh and blood in the self of Jesus, who is the Messiah. Thus, the Jewish Messianic idea of salvation was united with the idea of the Greek Logos, and the doctrine of salvation by appearing in the body to achieve redemption was formed in the Christian faith.

Logos in Heraclitus (576-480 BC)

Heraclitus was born in the city of Ephesus in Asia Minor, but soon left this city for a village near the Temple of Artemis, leaving the people to be alone and devote themselves to contemplation and thinking. He despised the common people and their customs and showed intense hatred towards Homer and Hesiod because they spread myths and falsehoods among the people. He also despised the philosophy of Pythagoras and Xenophanes because of their interest in partial science, “unimportant in his view,” and their neglect of the general meanings that represented his knowledge, the true science.

Heraclitus was called the mysterious because he used symbols and metaphors, but they were profound and had a far-reaching effect later on, and they are what immortalized his name. The 139 fragments that we have from his book *On Nature* bear witness to the depth of his philosophy.

Heraclitus's wisdom is evident in his saying that existence carries opposites, and that things move from one opposite to another. Man is born a child, then becomes a young man, a man, an old man, and an old man, then life turns to death. Liquid water turns into steam and solid ice, day is followed by night, winter is followed by spring and summer, hot becomes cold and cold becomes hot... etc. This becoming or this change is the nature of existence and the conflict occurs between opposites, and it is a state of war, conflict and continuous conflict. Heraclitus used to say: War (*polimos*) is the father of all things

and this conflict is the cause of the natural movement existing in the world and without it things remain fixed and still.

Heraclitus is considered the first Greek thinker to speak of the theory of the Logos. Heraclitus means a universal law that manages the world and an essence that emerges in the changing parts of the universe. Heraclitus's Fragments are considered the oldest philosophical texts in which he expresses for the first time in the history of ancient Greek thought the Logos, indicating that the Logos of the world or the universal Logos is the rational principle in existence and the law of change.

Heraclitus knew the universal Logos through inspiration, not hearing, because he was a priest in the temple of Artemis. It was common among the Greeks that priests communicated with the pagan gods and knew the present and the future through what they inspired him. He said that the Logos is the truth and the single essence of the changing sensible world.

Heraclitus called for a theory of the Logos to place an absolute truth above sensible change. He believed in the unity of existence and continuous change or becoming. By saying this, he believed in the single principle and that everything else is manifestations and phenomena of it. The Logos is the single principle and the single essence, and it is the bond that connects different phenomena to each other and the basis of everything.

The doctrine of unity, which is the doctrine that considered that there is a single essence and a single principle for all things, is the oldest doctrine of metaphysics. We find that Taghis traces all things back to a single origin, which is water. Xanaximdris calls for an indeterminate essence, which is the infinite, and Xanaximdris made it, that is, the principle, the air, and the eternal Logos is the one who governs the world, just as it is the infinite, the subject of the philosophers' contemplation, and the eternal truth is the demand of the wise. The wisdom

lies in man perceiving the universal Logos, and in ascending to it and following it.

He also says that the Logos is the principle of existence, and it includes all beings, and everything was made by it, and through it all the events of the world occur, just as it is the One, and the multiplicity that we see in the world is nothing but different forms of it. And these different forms of existence do not cease to exist except by the cessation of the One itself. Heraclitus distinguished between the Logos as the One and the other many traditional gods known to the common people. He spoke of the One as the divine being or wisdom or Zeus. The One for Heraclitus represents the truth better than the multitude, although it is the One and the Multitude because he claimed that the real is the One and the Multitude together.

The Logos and the Theory of Continuous Change:

Heraclitus represents the truth, the constant change of things, in two images from the reality of daily life:

The first image: is the flow of water. Heraclitus is considered the first to emphasize the nature of change in existence and said his famous phrase: Man does not step into the same river twice, because the water is constantly renewed. But why do the existing and the things change? The second image: the necessity of fire.

The second image is more beloved to him than the first image because fire is faster in movement and more indicative of change, and because he sees in fire the first principle of existence and it issues from things and returns to them, and he says in that: "There is an exchange between all things and fire and vice versa." So change, according to Heraclitus, is the reality of

existence because it is the law that follows the commandment of the world, and Heraclitus calls for the world to be in constant change, and stability is nothing but the reality of change, and the unity of the whole is the unity of agreement and harmony that exists for opposites “things that are against each other.” He says in one of his fragments, “People do not understand how a thing that differs from itself is in agreement with itself.” So

the agreement or disagreement of the world depends on what is in it of contradiction, as is the case with the bow and the lyre. According to him, all things issue from the original fire that burns by its nature, and burning in reality is nothing but change, and by this means a thing is constantly transformed into another.

The original fire is a gentle, ethereal fire and a hot, rational, eternal breeze. This original fire dies down and becomes a tangible fire. Some of the sea condenses and becomes land, and vapors rise from the land and sea, accumulating and becoming clouds that burn and lightning flashes from them, then they return to fire. Or these clouds go out and hurricanes form, and the fire returns to the sea. This phenomenon is repeated endlessly. From the encounter of these two currents, plants and animals are born on the face of the earth. However, people gradually get rid of what they have been transformed into, and a time comes when there is nothing but fire, and this is repeated endlessly according to the universal logos, which is the law of the world. According to Heraclitus, fire is God and takes different forms and different titles, like flowers, named by the fragrance that emanates from them. Change is a struggle between opposites, some of which replace others. Change or the struggle between opposites, according to Heraclitus, is necessary for life. Without change or continuous struggle, nothing would exist. Stability, from his point of view, is death and nothingness.

We summarize from all of this that the divine fire is life, existence, change, or becoming, and that the Logos extends through change or conflict between opposites, or say that the Logos of the world is the law of continuous change or permanent becoming.

The Logos is the original fire:

Heraclitus claimed that the original fire is the first principle, the rational principle of existence, and the essence from which all things emanate, and to which all things return. It is a hot, rational, eternal activity. He believed that the system of the world is eternal due to the eternity of the eternal fire, and that this fire is in reality all things in a state of continuous extension, continuous struggle, and complete combustion. Thus, the Pythagoreans taught about fire, so they called for the existence of the central fire in the middle of the world. They glorified it and called it the hearth of the world and the first source of life and all movement. This fire, according to Heraclitus, is the life and law of the world, and it is the change and struggle between opposites and becoming. Rather, it is the god, and it illuminates life and the world. But we should note that Heraclitus did not view fire as a personal or subjective god, but rather as a mere inner principle of the world or a comprehensive law organizing all things. Heraclitus later called this fire by titles, including lightning, need, fullness or satiety, and law. But what are the reasons that led Heraclitus to make the original or eternal fire the first principle of the world? There are two reasons for that:

- 1- Because fire is in constant change, as things come out of fire (the first principle) and return again.
- 2- Because fire in its existence and life depends on struggle and extension, it is the fastest moving of all things, so in fire life

and transformational change appear more clearly than anything else.

The Logos is the law of the world:

We must know first and foremost that Heraclitus, as he spoke about change and struggle between opposites, spoke frankly about the Logos as the law of the world. He means by the law of the world the principle of life and the divine will to which everything in existence is subject, rather it is the rational power that manages the world, and man, with his innate rational powers, knows the Logos for two reasons:
1- Because the Logos is the law of the world necessary for existence.

2- Because this law exists within us.

Divine law governs this world in which he lives, which is composed of opposites, and it also prevails over all creatures.

In this regard, Heraclitus says:

- Donkeys prefer straw to gold.

- Fish drink sea water and live by it, but man perishes if he drinks it

- Sheep are watered by beating.

In short

[SIZE=4] Heraclitus, the first to say that the Logos is the “universal law of the universe.” Heraclitus says: “All human laws are nourished by one divine law: for this governs all who

will, and is sufficient for all, and dominates all.” The universal Logos, according to Heraclitus, is not a rational force separate from the world, but is present in the world. Rather, it and the world are one thing, and it is present everywhere and in every person and is common to all creation. Our souls and minds are but a spark from it, and from it we have obtained a rational force. Let our souls be raised to it and contemplate it, for it is the truth and the eternal reality. All events and things occur according to this divine law, whether human or natural. Heraclitus says in his first fragment: “Although the Logos is an eternal truth, people are stupid and unable to understand it, not only before they hear about it, but even after they hear about it for the first time. Although all things occur according to this Logos, it appears to people as if they had no experience of it. Because the divine law is emanating from all things, it binds all things together and unifies them, so that change itself proceeds according to this law, just as this law proceeds.” In the fire, it flares up in a certain amount and fades out in a certain amount, as it flows in the different forms of people that it turns into. Heraclitus has separated the work of divine law in every aspect of existence, because natural and human laws are derived from divine law. Heraclitus recommends that people obey this divine law, and even orders all people to defend divine law as they defend the walls of their cities, because it is greater and more sacred than all other laws. Heraclitus calls for the Logos to be the divine law and that it is the law of human life. In this way, he lays the philosophical foundation for his ethical tendencies, and he declares that man should work to acquire wisdom through knowledge of divine law. Therefore, Heraclitus says , “Let us listen to the wisdom of the Logos . ”

1.

The influence of Heraclitus' thought on the author of the Gospel of John

Dr. Ali Sami Al-Nashar (in his book: Heraclitus, the Philosopher of Change) says: The Heraclitan influence appeared clearly in Philo, the great Jewish philosopher, as he adopted the idea of the Logos as

Heraclitus had established it. Philo had a great influence on Saint John the Evangelist. Rather, a precise comparison between the Gospel of John and the sayings of Philo, and consequently the sayings of Heraclitus, proves how Heraclitus and his Stoic followers controlled Saint John and his Gospel. Thus, we arrive at the greatest influence of Heraclitus on those who came after him, I mean Christianity represented by John. It is as if Philo was close to Christianity and preached most of its doctrines, then Saint John came and embraced the views of Heraclitus. Heraclitus' theory of the Logos is closest to the doctrine of wisdom or Christ. They even went so far as to say that he was a Christian before Christ himself. Saint John began his Gospel as is well known: "In the beginning was the Word (Logos). All things were made through him, and without him was not anything made that was made. In him was life." This is a Heraclitan expression taken by John the Evangelist from Heraclitus. It is true that John later tried to give Heraclitus' theory a color taken from Philo, saying: "And the Word was with God, and the Word was God." He gave the theory of the Logos a special touch. But even this special touch does not differ at all from Heraclitus' theory of the Logos, and that the Logos according to Heraclitus "is also an absolute truth above sensible change" and "is the specific knowledge in the essence of the One." John did not say more than this, and the influence of Heraclitus continues in the early Christians, so we see Saint Justin (103-167) presenting the idea of the Logos or "the Word" in Stoic terms, or more precisely in the terms of Heraclitus. It is a mistake to say that he differs from Heraclitus in that the Logos according to Heraclitus is a material principle emanating from the world and united with it, and according to him it is a spiritual being separate from the world and controlled by the incarnation of humanity from the yoke of sin, as John the Evangelist had a historical person in whom the Word was incarnate. Heraclitus also held that the Word is diffused in changing opinions but also paradoxical, just as Heraclitus also held that the Word was incarnate in him. The Christian doctrine of the Word is every clear and certain interpretation of the

Heraclitan doctrine. Heraclitus' influence was transmitted through Stoicism to Clement of Alexandria (150-217) and to Origen of Alexandria (158-254) pp. 273-275.

Logos according to Socrates (469-399 BC)

A Greek philosopher and teacher whose life, views, and courageous death made him one of the most admired figures in history. Socrates devoted his life entirely to the pursuit of truth and goodness. He left no writings, and most of the information about his life and teachings comes from his students, the historian Xenophon and the philosopher Plato, as well as from Aristophanes and Aristotle. Socrates was born and raised in Athens. He dressed simply and was known to be modest in eating and drinking. He married Xanthap, who was said to have a hot temper and was difficult to live with. She bore him at least two children. Socrates taught people in the streets, marketplaces, and stadiums. His teaching method was to ask his listeners questions and then show them how inadequate their answers were. Socrates was put on trial and charged with corrupting the youth and insulting religious traditions. Socrates was suggesting that rulers should be men who know how to govern, not necessarily those who are elected. The jury found Socrates guilty and sentenced him to death. He carried out the sentence quietly, drinking a cup of poisoned hemlock.

Socrates believed that the correct way to discover general characteristics was through the inductive method called dialectics; that is, discussing particular facts to arrive at a general idea. This process took the form of a dialectical dialogue that later became known as the Socratic method. Socrates sought to make logos prevail over mythos.

Logos in Plato (427 BC - 347 BC)

http://www.maaber.org/issue_april04/plato_1.htm

<http://ar.wikipedia.org/wiki/Plato> <http://www.allaboutphilosophy.org/greek-philosopher-plato.htm>

Plato (**Greek** : Πλάτων Plátōn) (lived between **427 BC - 347 BC**) is Aristocles, nicknamed Plato because of his large body, and the most famous Greek philosopher of all time. He was born in Athens into an aristocratic family. Some of his commentators called him "the divine Plato." Plato used the term Logos not only in the sense of the spoken word but also in the sense of the unspoken word, the word that is still in the mind - the reason. When the Greeks applied this concept to the universe, they were talking about the rational principle that governs things. Plato said, "We must follow reason wherever it takes us." Plato said about the existence of the transcendent God who "has no equal", and the creator God. This was in order to solve the problem of the relationship between God and the world, which is represented in the following :In the face of the oneness of God, there is multiplicity in the world! And God is the creator of the world or its creator, so how do we understand the relationship between that oneness and this multiplicity? In other words: How do we understand the issuance of multiplicity from the one? Plato says in the dialogue Parmenides : " Now if the one does not exist, then we cannot conceive of any of the other things, neither as one nor as many; since without the one, it is impossible to conceive of multiplicity."

Logos according to Aristotle (322 BC - 384 BC)

<http://courses.durhamtech.edu/perkins/aris.html>

http://papyr.com/hyper*****books/comp1/appeals.htm

Aristotle (384-322 BC) was an ancient Greek philosopher who was a student of Plato and a teacher of Alexander the Great . He wrote on a variety of topics including physics , poetry , logic , animal worship , biology , and forms of government . Aristotle is the second greatest philosopher in the West after Plato. He is the founder of logic, and is credited with influencing our study of the natural sciences and modern physics today. His ideas about metaphysics are still the focus of philosophical debate throughout the ages, and he is the inventor of ethics, which remains a topic that people have not stopped discussing no matter how much time passes. Aristotle's influence extends beyond philosophical theories; he is the founder of biology, according to Darwin himself, and he is the greatest authority in this field.

Logos , ethos , and pathos These three elements are Aristotle's means of persuasion, and he calls them the three appeals .
Logos,

in Aristotle , refers to the different systems of thought. Words persuade others by force of argument. Ethos, in Aristotle's sense, means the degree of credibility or

trustworthiness that authors establish with the public through their writing. Pathos, also called pathetic, means the emotional drive by which they persuade the public by arousing their emotions.

Born in a Greek colony in Thrace, Aristotle presents a picture of the Greek mentality with its triple ideal (measure, reason, beauty) that is more accurate, as has often been observed, than that of the Athenian Plato. He has nothing of that unique mixture of somewhat mystical poetics and moral rigidity that is characteristic of Platonism (this is what sometimes makes Plato seem to have been speaking the Christian language and thus made it easier for the Church Fathers to understand it). The first to accept it) was the first step in his metaphysics to cancel the concept of the mystical sky of "ideals"

Logos means the word in Greek and refers to the strength of the cohesion of the message, and this explains the claim and the logic of the reasons and the effectiveness of their support for their reasons and the effect of the words on the recipients can be expressed by saying the resumption of rational argument and the meaning of "reason" in Aristotle is no less expressive than the meaning of the universal as well. Although we have come to repeat after Heidegger that the original meaning of the definition is not "rational animal" but "animal that has the ability to speak" (Being and Time), the Latin translation "animal rationale" and its modern offspring were not in vain but rather an expression of a certain understanding of the deep overlap between the logos-phrase (which Heidegger recovered) and the logos-concept (which Heidegger abandoned). In fact, it has become clear today that Aristotle, for example, not only takes the logos to have several meanings, but he also links, for example, between "logos" and "definition", between the logos and the concept or rational meaning, and between the logos and the essence. Thus, the adjective "logon" /

"rational" means that the essence of "man" is that he is a "rational animal". This is called by Aristotle "the logos of man", that is, "the definition of man", "the essence of man", and "the rational statement about man". However, what is important here is that Aristotle alerts us that the "logos" in the sense by which we define the essence of a given being is that it is only said of a "subject," that is, of a primary being, and not of an accident or attribute. It is only called an essence of "specific forms included in the genus under which they are included" (Metaphysics, Z. 4). In the ontological sense, "Logos" is only said about "essence," that is, a subject to which predicates are attributed and which is not attributed to anything. The point to be made is that Aristotle does indeed give what he sees as a detailed analysis of how language works, but this analysis is what we now call "logic." For Aristotle, language is simply a manifestation of the logos, the distinctive mental faculty that makes man a "rational animal."

Aristotle believes that every logos has meaning not as an instrument of nature but through convention. However, not everything that is intrinsically true or false can be called a hypothesis. We call hypotheses those things that are intrinsically true or false. Here, as is clear, he wishes to distinguish between a logos (saying) such as 'Let us go to Athens' which expresses an abstract desire, and a logos (saying) such as 'We went to Athens' which expresses a statement and which therefore, in his view, must be either true or false, but he does not find room to distinguish between a sentence (such as 'We went to Athens'), in other words, as a formation of words which is neither true nor false in itself, but which has the potential to be used on different occasions by different people to make assertions which, depending on the circumstances, may then be judged true or false. One way of putting this in modern language is to say that Aristotle saw no need to distinguish between logos as a sentence (or sentence structure) and logos as a saying or utterance (or as a message that can be true or false), or between logos as a characteristic

and logos as a sign. This shocks the modern reader because all that is most noteworthy in that Aristotelian text is that it is "full" of examples (in the sense that sentences written between inverted quotation marks or by the teacher on the blackboard are examples). Linguistic examples of this kind are taken for granted to have meaning, otherwise it would be foolish to quote them as examples, but it is not clear that it makes much sense to attribute truth or falsity to the words "We went to Athens" when they are written on the blackboard in the classroom; or to the event of their writing, or to any hypothesis (what hypothesis?) they are claimed to express.

Logos among the Stoics (333 BC - 264 BC)

Stoicism is a philosophical school based on the teachings of Zeno of Stoa (333 BC - 264 BC), who was Zeno, son of Amnesias, descended from a Phoenician family that lived in the city of Actium on the island of Cyprus. Historians differed about the reason for his going to Greece. Some believed that he was a merchant sailor whose ship sank there, so he was attracted to philosophy and stayed there. Others said that his father was a merchant who bought books for his son, and after reading it, he decided to go there and meet with the great philosophers of that time. However, what is certain is that he was a Syrian from the island of Cyprus and from there he went to Greece. Zeno read a lot and understood and realized the distance of Greek philosophy from the truth, so he took a place for himself in a hall in the forum of writers and artists and taught it to others in truth, and from there the philosophy became popular under the name of Stoic philosophy and spread throughout the country and its surroundings for long periods. Stoicism claims that self-control, stability and not being distracted by emotions, which may be interpreted as indifference to pleasure and pain, make a person a sound thinker, balanced in thinking and objective. One of the basic aspects of Stoicism is improving the individual's spiritual well-being. Virtue, logic and natural laws are basic instructions.

The Stoics said that the mind or Logos is the active principle in the world, and it is the one that spreads life in the world, and that it is the one that organizes and guides the passive element in the world and they call it "matter". Diogenes Laertius said about the Stoic doctrine: "The Stoics say that the Logos is the active principle in matter, it is God, it is eternal, and it is the effective of everything through matter." The term logos spermaticus was also used in Stoic philosophy in the phrase logos spermaticus meaning "the life-giving word," a phrase that means that the word is like a seed or sperm or life-fluid that is spread throughout the world and causes birth, growth, and change in all things (here appears one of the most important vocabulary of pantheism). If the world from the perspective of the logos orthos is like a machine that is operated from outside, here it is like a living being. The logos spermaticus contains the life-fluid that in turn contains an infinite number of sperm, each of which creates or generates entities, each with an independent purpose, yet all harmonious and equal.

The Stoics (Greek and Roman) used the Latin phrase *recta ratio* to refer to the order or right law or necessity that human actions and the rational element inherent in all things must comply with. Here, the logos is the ratio (from which the word "rationalism" is derived).

Even the term *orthosoxes*, which means "sound belief" or "sound reason" or "sound argument" and which contains the syllable "ortho", the Sophists used the term "logos orthos" to refer to the logical principles and rules that should be followed to reach sound conclusions that can be used to present a point of view in a sound manner. Thus, the scent of philosophical meals emanates from the aspects of this doctrine.

Dr. Halim Asmar summarizes the Stoics' thought on the logos, saying:

<http://www.assuaal.com/studies/studies.369.htm>

If we turn to the Stoic philosophy, whose fabric is mixed with the fabric of the East and its awareness of the hidden aspects of its civilized spirit, we find that the Logos is manifested through:

- The order and purpose of the world.
- The Logos is equivalent to the concept of God.
- The Logos is equivalent to the concept of providence and destiny
- The Logos is equivalent to Zeus.
- The Logos is the principle that created the world.
- The Logos is the force that creates and shapes matter and gives growth to plants and movement to animals.
- The Logos gives man the power of knowledge and the power of moral action.
- All powers emerge from the Logos and all return to it.
- The human mind is part of the general mind.
- The Logos is the shared divine-human mind, according to which man lives according to nature, and this is achieved in the philosopher.
- The duality of the Logos: the inner action and the speech that expresses it outwardly.
- The agreement of nature in man is life according to reason. And the Logos is the secret of unity with God... the secret or celebration. Logos: prayer, which is the only means of communicating with God.

The influence of Stoic thought on the author of the Gospel of John

Dr. Othman Amin in his book Stoic Philosophy compares Christianity and Stoicism, where he says in the fourth chapter, "Stoicism and Christianity," pp. 286-293:

If we return to the opinions of some Christian researchers, we find that some of them see the Stoic doctrines as "a prelude to the Gospel." Indeed, a book appeared in German in which its author went further than this, deciding that "Stoicism is the

origin of Christianity,” and he made this same phrase the title of his book.... It is well-known among researchers in Christian theology that the letters of “Paul the Apostle” are in their tone and content very similar to the letters of “Seneca” and the articles of “Epictetus.” The explanation for this is what is known about the upbringing of Paul the Apostle in the country of “Tarsus,” in an environment where Stoic ideas were widespread. For example, Paul the Apostle shares the opinion of the Stoics in not caring about the external circumstances surrounding a person, since they have no role in the salvation of a person and the safety of his soul. Then, Epictetus and Paul both sought to trust in God as the source of their strength, and they both found from the results of this trust faith and calm in all circumstances of life. The image of the "wise man" that Epictetus drew can be compared to the image of the "messenger" whom God sent to earth. If we contemplate Paul the Apostle's use of the word "body", for example, we find it to be a purely Stoic use. Likewise, his method of analyzing bodies and their types, from earthly, animal, and heavenly. And compare Paul's analysis of "human nature" to this, for we see that he built his theory on a Stoic basis, as he sees that man is an essential unity, and the subject of this unity is three things: "the spirit, animal life, and body." The soul is shared by man and animal, and the spirit is shared by God and man. With this theory, God and man become partners in an aspect of the world from which animals, plants, and inanimate objects emerge, and the aspect of participation is the spiritual nature. The Stoics said this.

Dr. Othman Amin says that the Christian theory that God is one and multiple at the same time is a view that is closely related to Stoic philosophy, and its origins are explained in what Seneca wrote. Seneca calls the great power that created the universe sometimes “the controlling God” and sometimes “the incorporeal wisdom” that creates great works, and sometimes he calls it “the divine spirit” that roams through things, great and small.

Some people of the Book cite the words of Dr. Youssef Karam

in his book History of Greek Philosophy, making a comparison between Christians and Stoics, where he says on page 254: “As for Stoicism, Christians denied its claim to the unity of existence, absolute materialism, extreme necessity, the annihilation of personality by death, and the permissibility of suicide.” They used to criticize its owners for their contradictions in their piety, as they did not acknowledge that God had a different existence and an independent personality. Of course, we do not claim that the writer of John adopted Stoic philosophy in all that it contained, but he adopted the idea of the existence of the Logos and its being and its relationship to divinity.



The second stage: The stage of the Jews’ understanding of the Logos in the Old Testament

The word for Logos in the HNT Hebrew translation is **הַדְּבָר** and this word is used in the Old Testament to express: God’s utterance and His words and His revelation to the prophets as in Deuteronomy 9:5 (“ And I will perform the word - **הַדְּבָר** - which the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob”) and as in Deuteronomy 4:2 (“ You shall not add to the word - **הַדְּבָר** - which I command you”) and Deuteronomy 12:32 (“Every word - **הַדְּבָר** - which I command you, be careful to do; you shall not add to it or take away from it”) and Haggai 2:8 (“ According to the word - **הַדְּבָר** - which I covenanted with you when you came out of Egypt”) and as in Genesis 16:13 (“ So she called on the name of the Lord who spoke - **הַדְּבָר** - with her”) and the words of the angel of the Lord as in Numbers 22: 35 (And you shall speak only the words - **הַדְּבָר** - that I speak to you - **אֲדַבֵּר** -) and Zechariah 6:4 (And I asked the angel who spoke to me - **הַדְּבָר** - what are these, my lord?) and Zechariah 1:9 and 1:13 and 1:14 and 1:19 and 2:3 and 4:1 and 4:4 and 4:5 and 5:5 and 5:10 and it is also used to express the speech and language of people in Genesis 24:50 (We cannot speak to you - **דַּבֵּר** - good or bad) and about

Joseph's speech to Pharaoh of Egypt in Genesis 41:28 (This is the thing that I - הדבר - spoke to Pharaoh) and also the speech of the children of Israel to Moses in Exodus 14:12 (Is this not the speech - הדבר - which we spoke to you in Egypt) and the harsh words or evil words in Exodus 33:4 (And when the people heard these words - הדבר - evil) and it was used to express a thing or a matter or an event as in Genesis 20:10 and Genesis 21:11 and Genesis 21:26 and Genesis 22:16 and Genesis 24:9 and Exodus 18:22 And in order to clarify the understanding and thought of the Jews of the Logos in Greek and the way this word was used, let us review the understanding of the supposed elders of the Septuagint to clarify that: They expressed it as the word of God as in Numbers 11:23 (And the Lord said to Moses, "Is the hand of the Lord shortened? Now you will see whether my words - ο λογος - will come to you or not") and to express the words of the angel of the Lord who appeared to Manoah's wife as in Judges 13:12 (And Manoah said: "When your words - ο λογος - come to pass, what will be the matter with the boy and his treatment?") and to express one of the words of the Lord as in Hosea 23:14 (And you know with all your heart and with all your soul that not a word has failed -

λογος - One of all the good words that the Lord has spoken concerning you) and to express the word of Nebuchadnezzar as in Daniel 2:5 (And the king said to the Chaldeans: [The word has gone out from me - ο λογος - : If you do not tell me the dream and its interpretation, you will be cut to pieces, and your houses will be made a dunghill) and to express the words of David's servants as in 1 Samuel 18:26

(And his servants told David these words, and the word pleased - ο λογος - in the eyes of David to be the king's son-in-law)

and to express the words of David as in 2 Samuel 14:13 (And the king speaks these words - ο λογος - like a sinner) and as in 2 Samuel 14:17 (And your handmaid said, Let the word - ο λογος - My lord the king, consolation) and the word (prophecy) that came to Jeremiah the prophet to Baruch as in Jeremiah 45:1 (the word - ο λογος - which Jeremiah the prophet spoke to Baruch the son of Neriah) and that came to him against the Jews Jeremiah 44:1 (the word ο λογος - which came to Jeremiah concerning all the Jews who lived in the land of Egypt) the word that came to him from the Lord Jeremiah 40:1 (the word - ο λογος - which came to Jeremiah from the Lord) and to express news or a command as in Jonah 3:6 (and the word - ο λογος - reached the king of Nineveh, and he rose from his throne and laid his robe from him) and as in Daniel 2:11 (and the command - ο λογος - which King Asar seeks) Thus we see that the understanding of the Jews was completely far from embodying the Logos in an explicit or realistic way as a body, whether in the Septuagint or in the Hebrew Scriptures. However, the style of Hebrew poetry, which was used to express wisdom (σοφία), called for some similes, as we see in the following verses:

Wisdom 1:1-11 (Love justice, you judges of the earth, and think of the Lord for good, and seek him with a pure heart. 2 For he is found by those who do not test him, and he is revealed to those who do not deny him. 3 For deceitful thoughts distance God, and the testing of his power instructs the foolish. 4 Wisdom does not enter the soul that walks in deceit, nor does it dwell in the body that is subject to sin . 5 For the Holy Spirit of discipline flees from deceit and turns away from foolish thoughts, and is defeated when iniquity comes. 6 For the Spirit

of wisdom loves man, and will not acquit the blasphemer of what he has said, for God beholds his reins, and watches over his heart and does not neglect it, and hears his mouth. 7 For the Spirit of the Lord fills the world, and encompasses all things; with him is knowledge of every word. 8 Therefore no evil speaker is hidden from him, nor can he escape from the decisive judgment. 9 But he will search out the thoughts of the wicked, and all that he has heard of his words will come to the Lord, and he will judge. 10 For the ear of jealousy hears all things, and the cry of murmurers is not hidden from it. 11 Therefore beware of murmuring, which is useless, and refrain your tongues from slander, for what is spoken in secret does not go in vain, and a lying mouth kills the soul.

15-16 Your powerful word came down from heaven, from royal thrones, upon the land of desolation, like a fierce fighter . 16 And a sharp sword carried out your definite judgment. He stood and filled every place with slaughter, and his head was in heaven, but his feet were on the earth.

Sirach 1:1-17 (1 All wisdom is of the Lord and remains with him forever ? 2 Who can count the sand of the seas, the raindrops, the days of eternity? Who can measure the thickness of the sky, the breadth of the earth, and the deep? 3 And who can search out the wisdom that precedes all things ? 4 Wisdom was obtained before all things, and understanding from eternity ? 5 The fountain of wisdom is the word of God on high, and her paths are the everlasting commandments ? 6 To whom has the origin of wisdom been revealed, and who has known her subtlety? 7 To whom has the knowledge of wisdom been made manifest, and who has comprehended the multitude of her experience? 8 One is wise and great in awe, sitting on his throne? 9 The Lord himself has obtained it, and has seen it, and has numbered it. 10 And has poured it out upon all his works, and they are with all flesh according to his gift, and he has given it to those who love him. 11 The fear of the Lord is glory and boasting and joy and a crown of gladness. 12 The fear of the Lord delights the heart, and gives gladness and joy. 13 He

who fears the Lord will have a good life at the end of his life, and will find favor in the day of his death. 14 The love of the Lord is glorious wisdom. 15 And those to whom she appears will love her when they see her and consider her greatness. 16 The fear of God is the beginning of wisdom, for she was born in the womb with the faithful and made her nest among men for ever, and will give herself to their descendants. 17 The fear of the Lord is to serve him with knowledge. (

Job 28:12) But where is wisdom found ? And where is the place of understanding?)

Proverbs 1:20 (Wisdom cries abroad; she utters her voice in the streets .)

Proverbs 2:2 (Until thine ear inclineth to wisdom, And thine heart applyth to understanding.)

Proverbs 2:10 (When wisdom entereth thine heart, And knowledge is pleasant to thy soul .)

Proverbs 8:1 (Doth not wisdom cry, and does not understanding utter her voice?)

Proverbs 8:12 (I, wisdom, dwell in discernment, And find knowledge of counsel .)

Proverbs 8:22 (The LORD possessed me at the beginning of his way, Before his works of old .)

Proverbs 8:23 (From everlasting she was set forth, From the beginning, From the beginning of the earth .)

Proverbs 9:1 (Wisdom built her house; she hewed her seven pillars.)

Thus we see that all the sensual expressions that wisdom took in the Old Testament are figurative expressions required by the style of Hebrew poetry, but they paved the way for the Jewish philosopher who was fluent in Greek but not in Hebrew to mix the similes of the book with Greek philosophical ideas. Hebrew mythology produced a new religious-philosophical mixture that paved the way for the author of John to develop these ideas.

The third stage: the stage of integration and understanding of the logos according to Philo (20 BC to 50 AD)

Philo is the most famous representative of the thought (20 BC to 50 AD). He lived in Alexandria and was one of the prominent Jewish men. He was one of those who went to the Roman Emperor Caligula to complain about the Roman governor's mistreatment of the Jews in Egypt. Despite his high status among his people, Philo did not know the Hebrew language, but he read the Torah in its Greek text known as the Septuagint, which was the translation that seventy Jewish scholars in Alexandria completed at the invitation of Ptolemy Philadelphus, who took the advice of Demetrius of Phalere. Philo did not read the texts of his religion in their original language, which is an issue that indicates the weakness of the general structure of Jewish culture at that time. Philo's philosophy seemed to be a reflection and echo of the Greek philosophy that was prevalent in his time, and there was nothing in it of the original Judaism that would qualify it to be a true Jewish philosophy. It was as Will Durant described it in his book: *The Story of Civilization*, when he said: Philo, the scholar well-versed in Greek intellectual research, felt the need to reformulate Jewish beliefs anew, to match the mentality of the Greek with a philosophical bent. And at this point - and no more - Philo's efforts stopped and his place in history was determined.

You can obtain all of Philo's works through the following links:

<http://www.earlyjewishwritings.com/philo.html>

<http://www.torreys.org/bible/philopag.html>

You can extract Philo's thought about the Logos through this link:

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The Logos in Philo's Writings:

The central and most developed doctrine in Philo's writings, around which his entire philosophical system revolves, is his doctrine of the Logos. In developing this doctrine he combined Greek philosophical concepts with Hebrew religious thought and supplied the Christian establishment, first in the development of the Pauline myth and the speculations of John, and later in the Hellenistic Christian Logos doctrines and the Gnostic doctrines of the second century. All other doctrines Philo relied on in his explanation of the existence and action of God. The term Logos was widely used in Greco-Roman culture and in Judaism, most schools of Greek philosophy, to designate rationality and intelligence and thus activate the principle of the universe, which was derived from the understanding of the universe as a living reality and by analogy with a living creature.

Logos is used here only as a form of discourse concerning the action or work of God. In the so-called Jewish wisdom literature we find the concept of wisdom (hokhmah and sophia) which can be roughly translated as separation of the body or distinction (hypostasis), but is often contrasted with human stupidity. In Hebrew it was part of the poetic metaphor that described divine wisdom as an attribute of God and clearly referred to human personality within the context of human earthly existence.

The Greek metaphysical concept of the Logos was in stark contrast to the Jewish concept of God as a person with anthropomorphic qualities.

Philo merged the two systems and attempted to clarify Jewish thought through Greek philosophy by introducing the Stoic concept of the Logos into Judaism. In the process, the Logos was transformed from a metaphysical entity into a transcendent divine-like extension and a likeness or mediator between God and men. Martin McNamara writes : "Although Philo took a literal view of the texts in

his Questions and Answers, his primary interest was in the allegorical interpretation of the Scriptures. The titles of his works make it clear that his idea was rooted in and derived from the sacred text. In any case, Philo conducted his studies as a philosopher and interpreter of the Bible."

Summary of the Logos in Philo

Philo's main theme is the relationship between God and the world through his doctrine of the Logos. Philo's doctrine of the Logos clearly represents the second hypostasis of the one God as the hypostasis of the creative power of God, Wisdom. The supreme creator is God, and the next is Wisdom or the Word of God (Op. 24).

The Logos has many names, as did Zeus (LA 1.43, 45, 46), and has many functions.

The divine Logos does not mingle with created things, which are destined to die.

The term Logos appears repeatedly in his works, yet he does not define it. However, in

Who is Heir of Things Divine?, chapter 42 (§ 206), he makes the Logos speak and say of itself: "I stand between God and you. I am not uncreated like God, nor created like you, but I am midway between the two extremes, held hostage on both sides." [Philo](#)

said of the Logos that he is the first of the powers emanating from God, that he is the place of images, the first model of all things. He is the inner power that animates and binds things together. He intervenes in the formation of the world, but he is not the creator. He is the mediator between God and men, and he is the one who guides the sons of men and enables them to rise to the vision of God. But his role is always that of a mediator. His certainty that he is "divine" (θεός).

Although we notice that he translated the number Genesis 1:27 (So God created man in his own image, in the image of God he created him) as follows (He made men in the image of God) and this existing image of God which is an example of all other things represents the idea of the archetype of Plato and thus

the Logos became a kind of shadow cast by God, yet the idea of whether Philo considered the Logos real as a distinct entity with a real existence or considered it an abstract idea (unreal) and nothing more than that is an idea that needs discussion.



Philo's influence on the author of the Gospel of John

Dr. Amira Helmy Matar says: Philo's theory influenced the Christian faith and its effects appeared in the Gospel of John, which is the fourth Gospel that is likely to have been written in the second century AD.

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from God, that he is the place of images, the first model of all things. He is the inner power that animates and binds things together. He intervenes in the formation of the world, but he is not the creator. He is the mediator between God and men, and he is the one who guides the sons of men and enables them to rise to the vision of God. But his role is always that of a mediator. His certainty that he is "divine" (θεός). Although we notice that he translated the number Genesis 1:27 (So God created man in his own image, in the image of God he created him) as follows (He made men in the image of God) and this existing image of God which is an example of all other things represents the idea of the archetype of Plato and thus the Logos became a kind of shadow cast by God, yet the idea of whether Philo considered the Logos real as a distinct entity with a real existence or considered it an abstract idea (unreal) and nothing more is an idea that needs discussion.
[/QUOTE]

This and the influence of its writer by Philo.

Also, Dr. Ali Sami Al-Nashar (in his book: Heraclitus, the Philosopher of Change) says: (The Heraclitan influence appeared clearly in the philosophy of Philo, the great Jewish philosopher, as he adopted the idea of the Logos as Heraclitus had put it. Philo had a great influence on Saint John the Evangelist...)

And here the way is paved for the writer of John to address the Logos that the philosophers before him addressed and which was paved by the fusion that Philo did and which is the subject of our research. As for the influence of this Greek philosophy on the Church Fathers and their approach to the Logos, we will choose one example so as not to prolong it more than we have already done, and we will choose an example of a somewhat modern philosopher because the influence of the ancient philosophers has already been highlighted in the previous lines.

Plotinus (204 AD - 269 AD)

<http://www.almustaqbal.com/nawafez.aspx?StoryID=220923>

The Influence of Greek Philosophy and Plotinus on Augustine :

Professor Michel Fattal (a professor at the University of Grenoble in France and a member of the International Platonic Society) discusses in his book two studies on the Greek philosopher Plotinus , who was born in Egypt, lived in Alexandria (205-270), and died in Rome in 270 AD, at the age of sixty-six .

The first study is entitled: "Plotinus in Augustine," and it discusses what Saint Augustine (354-430) and Plotinus have in common and what separates them (from page 11 to 121). The second study was devoted to "Plotinus versus the Gnostics" or "Plotinus versus the two tendencies existing among the Gnostics and opposed to Hellenism and Platonism," and it included a discussion of the philosophical and cosmological dispute that separated Plotinus from the Gnostics (from page 123 to 142).

Augustine knew Plotinus through the "Homilies" of Saint Ambrose (340-397) and the "Books of the Platonists." After reading Plotinus' "Enneads," he realized what he had in common with him and what separated him from him. He was preoccupied with the same topics that Plotinus had addressed, but he tested and transformed them in light of what he had intuited after reading the "Letters" of Saint Paul and his encounter with the issue of the "Logos" in Saint John the Evangelist.

Accordingly, it seemed to the author that Augustine's "conversion" or "turning" (*conversio*) (from page 19 to 43) differs from Plotinus's "return" (? *pistroph* ?): in both cases what is meant is the return of the being to its source. However, Plotinus's "return" is the return of the creature to its Creator, through the creature's own effort, while Augustinian "conversion" is the return of man to the "covenant" concluded between God and man, a return that takes place through the impetus of divine kindness. It is clear, according to the author,

that Augustine represents the return to God's bosom through God's infinite love and divine generosity that has no limits. Augustine added to this Christian concepts such as sin and repentance, and the rational need for faith (pages 41 and 42). As for the "shock" (ictus) that the being himself feels when he experiences God, Augustine describes it as a "fire" that blows within him and pushes him into the void into himself to see the eternal light (p. 47), the light of the Triune God incarnate, while this light, according to Plotinus, accompanies the human soul. In the second experience, Augustine says that this shock is like an "earthquake" (ictus) that allows him to see what is invisible in God through creation (p. 50), while, according to Plotinus, the rational soul is identified with the hypostatic intellect (nous). As for the third experience, which Augustine and his mother, Saint Monica, lived, they long for God, whom they reach directly with a pure impulse of the heart (p. 61). Despite this, the inability to gaze deeply into God and into his dazzling, radiant light seems disappointing. According to Plotinus, existence (beauty) or the One (goodness) surprises the human soul when it resides in it and corrects it so that they become one (page 68).

On pages 74 and 75, the author reviews what appear to him to be differences between the Plotinian "idea" (or the One as non-existent) and the Augustinian personal God. For Plotinus, the "universal mind" is God (theos) who generated the universe so that the begetter was connected to the begotten. For Augustine, however, God created the universe out of nothing (ex nihilo) so that the creator was separated from creation (pp. 77, 78, 79). For Augustine, generation (gennesis) took place between God the Father and God the Son. This corresponds to the distinction made by Arab Christian theologians in the Middle Ages between the "effect" (i.e. the universe insofar as it was naturally different from the first cause, the efficient cause) and the "effect" (i.e. the Son and the Spirit insofar as they were the offspring of the first cause and equal to it in essence). The author proves what Augustine concluded regarding the "logos" in John the Evangelist (insofar as it was a hypostasis

generated by God) and the “nous” in Plotinus (insofar as it was a hypostasis generated by the One), knowing that the Plotinian One is different from the “nous” and higher than it, while the “logos” in John and Augustine is equal to God the Father in essence (pp. 84 and 85). After Professor Fattal sees that the trinity formulated by Porphyry, a disciple of Plotinus and a compiler and interpreter of his teachings, consisting of “existence,” “life,” and “mind,” differs from the trinity according to Plotinus, consisting of “the one,” “mind,” and “soul,” he asks: Are these two trinities the counterpart of the trinity that Pythagoras had formulated, consisting of “the principle” arkh ? “the middle” meson ? “the goal” teleut ? (pp. 99, 100, and 101)? As for the Christian trinity, the author sees that Augustine considered the one principle or divine essence in three equal hypostases, knowing that this essence is greater than can be expressed in human language, like the example of the one according to Plotinus (pp. 106 and 107). The author quotes Augustine as saying that he sees God reflected in a mirror, as if he were looking at a “mystery,” as Saint Paul said in his first letter to the Corinthians (12:13).

Logos in Arius

The philosophical dispute continued and flared up in the church and reached its peak when Arius called the Word an intermediate being that bridges the impassable gap between God and the world. God created the Word to create the world and matter through him. Arius said about Christ, “He is both creator and creature. Creator of the universe, and created by God.” He said that the Word is not God, but since he is “born” of God the Father, he does not share his nature, but rather there is a relationship of “adoption” between them. The Word is therefore not eternal, but rather a secondary or subject

creation.

And since this contradicts the doctrine of the Church, which is that

“Christ was born... not created, and He was in His eternal hypostasis before He was born of the Virgin Mary, but before the ages, and from eternity, and He is of the same essence as the Father, and of His nature, and that not a moment of time passed in which the Father existed without the Logos (the Word), and He is Christ before the incarnation,” the dispute flared up, and despite the excommunication of Arius and his supporters in the Ecumenical Council of Nicaea in 325 AD, and then his exile, Arius’s call continued to spread.

The theologian Anba Gregory says about the thought of Arius: “The teaching of Arius called for the possibility of moral change in Christ, and that for this reason the Word was capable of growth or moral development, and that when he did good he did it with a free will that could also choose to do evil, and therefore the salvation that Christ made was an act performed by a limited being who established himself as a savior by an act of his free will, and therefore his atonement is not salvation for the entire human race except by way of demonstrating the possibility of gaining salvation, and there is not a single human soul that can be completely innocent of the stain of human weakness.

He also says: “Arius taught that there was in Christ the possibility of choosing good or evil, and freedom of choice is based in the mind or spirit or the rational, rational human soul. The rational, rational human soul is the important element controlling human nature, which necessarily has the ability to do evil, and thanks to it growth in good or evil is possible. Moreover, this soul is what distinguishes one person from another, as it is the seat or center of the power of decision.” Destiny is the power that distinguishes the true personality of every human being and by which his personality is formed, independent of every other human being.

The Church accuses Arius of being influenced by the thought of philosophers, and let me quote to you these words from a site known for its hostility to Islam in this regard:

http://www.coptichistory.org/new_page_519.htm

And the true God, Elohim, in Philo's view, is above matter and cannot be directly connected to it without a mediator... This mediator is Christ the Word. Philo was not the only one who influenced Arius, but he was also influenced by Plotinus in his theory of the Nous and the center of the Word as the mediator between God or "the One" and the world. In fact, Arius did not come up with a new idea, but he was attracted by the Jewish philosophical thought that resulted from Philo's Jewish thought about the Logos, and the pagan thought that came from Plotinus about the "Nous", and he mixed these two theories and dressed them in a Christian garb by exploiting verses from the Bible to support his idea with texts from the Holy Bible. I believe that his opinion was supported, and Pope Athanasius' comment about Arius's views was "that they are pagan views."

Thus, we find that the scent of these philosophies emanates from aspects of ecclesiastical thought, whether that which is described as sound ecclesiastical thought (Orthodox) or that which they accuse of ecclesiastical heresy.

Pope Benedict VI

Pope Benedict VI said in one of his speeches:

“ John quoted the first verse of Genesis - the first verse in the

entire Bible - and began the introduction to his Gospel with it, saying: 'In the beginning was the Word (logos)'. This is precisely the word that the Emperor used: 'God acts through the Logos. Logos means: reason, and at the same time it means the Word, that is, he is creator and capable of expressing and communicating, and precisely he does this as reason.'" The Pope added: "Thus John gave the final statement expressing the evangelical concept of 'God', the statement in which all the stages of the evangelical doctrine, often complex and difficult, find their synthesis. In the beginning was the Logos, and the Logos is God. This is what the Evangelist John said ." He also said: "However, the encounter between the evangelical message and the Greek mind did not happen by chance. The vision of Saint Paul, for whom the roads of Asia were blocked, and who saw in a dream a man from Macedonia calling to him: "Come, help us" (Acts 16:6-10). This vision can be interpreted as an intensification of the necessary internal encounter between evangelical doctrine and Greek (rational) research. He also said: "In fact, this encounter had begun a long time ago. The name of God, full of mysteries, revealed by the tree of the "burning bush", by which this god is distinguished from all other gods with many names, and who simply declared, "I am", constitutes a challenge to the concept of myth, and carries within it an internal similarity with Socrates' attempts to transcend and overcome myth. He also said: "Thus, despite the bitter struggle with the Greek rulers who wanted to force the people to join the Greek way of life and Greek pagan worship, the evangelical doctrine, in the Greek period, met with what represented the best in Greek thought on a very deep level, resulting in a peaceful and mutual coexistence, which was clearly manifested in the wisdom literature that appeared later." I believe that after what we have explained and what we will explain, the conjectural thought of this doctrine has become clear to the reader, which began with the Greek philosophers and ended with the speech of Pope Benedict VI, which smells of Greek philosophy in a way that may sometimes be crude and may be a beautification of the leader who was

previously woven From texts that were previously woven based on the need for pre-prepared beliefs.

The word was God

John 1:1

(SVD) In the beginning was the Word, and the Word was with God , and the Word was God .

(ALAB) In the beginning was the Word, and the Word was with God, and the Word was God .

(GNA) In the beginning was the Word, and the Word was with God, and the Word was God . (JAB) In the beginning was the Word , and the Word was with God , and the Word was God .

(KJV +) In 1722 the beginning 746 was 2258 the 3588 Word, 3056 and 2532 the 3588 Word 3056 was 2258 with 4314 God, 2316 and 2532 the 3588 Word 3056 was 2258 God. 1722 PREP αρχη 746 N-DSF ην 1510 V-IAI-3S ο 3588 T-NSM λογος 3056 N-NSM και 2532 CONJ ο 3588 T-NSM λογος 3056 N-NSM ην 1510 V-IAI-3S προς 4314 PREP τον 3588 T-ASM θεον 2316 N-ASM και 2532 CONJ θεος 2316 N-NSM ην 1510 V-IAI-3S ο 3588 T-NSM λογος 3056 N-NSM (GNT-WH+) εν 1722 PREP αρχη 746 N-DSF ην 1510 V-IAI-3S ο 3588 T-NSM λογος 3056 N-NSM και 2532 CONJ ο 3588 T-NSM 3056N-NSM ην 1510 V-IAI-3S ο 3588 T-NSM λογος 3056 N-NSM

(HNT)

(FDB) The Parole commenced; And the parole is on the market; And the parole était Dieu .

(Vulgate) in principio erat Verbum and Verbum erat apud Deum and Deus erat Verbum

The expression "and the Word was God" is a dangerous expression and is the basis for the inference from this verse about the illusory divinity of Jesus. But linguistically, does the expression "and the Word was God" actually mean that the Word was God? Of course, anyone who knows Greek realizes that this expression has some problems, for example, the word "and the Word was God" is not preceded by a definite article, and in Greek there are no indefinite articles, and a noun that is not preceded by a definite article is naturally indefinite, and thus the logical translation would be "and the Word was divine"!!

But there is a modern linguistic rule (if I may say so) called Colwell's rule that justifies the traditional translation, which is "and the Word was God". Let us get to know it closely and discuss its accuracy and the extent of its applicability to the Greek language of the New Testament.

Colwell's rule

First, let us define an important term, which is:

predicate

nominative

A predicate nominative is a noun following a linking verb. It essentially stands in for the subject.

Example: The winner of the race is who? --Who and the winner represent the same idea, thus who is the nominative predicate.

Definition of a predicate nominative :
It is a noun that follows a linking verb (links the subject to the rest of the sentence) and is equal to the subject of the sentence.

<http://home.dc.rr.com/reasoning/colwell%20wallace.htm>

Colwell's rule states the following:

A predicate nominative that is not preceded by a definite article and preceded by a verb does not need the definite article. Therefore, it cannot be translated as indefinite or descriptive simply because of the absence of the definite article. If it is understood from the context that the predicate nominative is definite, then it must be translated as a definite noun .

The base

Colwell completed his dissertation on "The Greek Study of the Gospel of John" in 1931. His research focused on the grammar of the Gospel of John, which led to the discovery of his rule. In 1933 he published his article "The Rule of Use of the Definite Article in the Greek New Testament" in JBL 52 (1933) 12-21. Since then, his rule has been known as the Colwell

rule. Colwell explained his rule in:

John 1:49

John 1:49

(SVD) Nathanael said, “Rabbi, you are the Son of God! You are the King of Israel!”

(ALAB) Nathanael cried out, “Rabbi, you are the Son of God! You are the King of Israel!”

(GNA) Nathanael said, “Rabbi, you are the Son of God! You are the King of Israel!”

(JAB) Nathanael answered, “Rabbi, you are the Son of God! You are the King of Israel!”

(KJV+) Nathanael 3482 answered 611 and 2532 said 3004 unto him, 846 Rabbi, 4461 thou 4771 art 1488 the3588 Son5207 of God; 2316 thou 4771 art 1488 the3588 King935 of Israel. 2474

(GNT-BYZ+) απεκριθη 611 V-ADI-3S ναθαναηλ 3482 N-PRI και 2532 CONJ λεγει 3004 V-PAI-3S αυτω 846 P-DSM ραββι 4461 HEB συ 4771 P-2NS ει 1510 V-PAI-2S ο 3588 T-NSM υιος 5207 N-NSM του 3588 T-GSM θεου 2316 N-GSM συ 4771 P-2NS ει 1510 V-PAI-2S ο 3588 T-NSM βασιλευς 935 N-NSM του 3588 T-GSM ισραηλ 2474 N-PRI

(GNT-WH+) απεκριθη 611 V - ADI - 3S ναθαναηλ 846N-NSM 3588 T-GSM θεου 2316 N-GSM συ 4771 P-2NS βασιλευς 935 N-NSM ει 1510 V-PAI - 2S του 3588 T-GSM ισραηλ 2474 N-PRI

(HNT) Read more about this topic

(FDB) (1:50) Nathanael responds and says: Rabbi, you are the sons of God; You are here in Israel.

(Vulgate) Respond to Nathanael and his brother Filius Dei and Rex Israhel.

Colwell noticed the syntactic correspondence between the two

sentences and found that they differed in two points: (a) in the second sentence, the predicate nouns are indefinite while in the first sentence they are definite; (b) in the second sentence the predicate nouns come before the verb while in the first they come after the verb. However, the linguistic meaning was the same for both sentences: the predicate nouns in both should be considered definite. From this, Colwell assumed that the definition of the predicate nouns could be achieved either by the tool or by the word order in the sentence. His article deals with the latter assumption (that the definition of predicate nouns can be achieved either by the article or by the word order in the sentence). In other words, predicate nouns that precede verbs that link the subject to the adjective (such as be or become) and which seem to be known from the context of the sentence do not usually need a definite article.

Of course, we will notice the first problem, which is that the application of the rule is different and even flawed if we apply it to the Byzantine and Alexandrian texts (Westcott and Hort).

misunderstanding of the rule

Almost immediately after the rule was introduced, many scholars (especially the more conservative ones) used it but misunderstood Colwell's rule. They saw the usefulness of the rule to confirm the divinity of Jesus in John 1:1. But what they thought Colwell's rule was actually a contradiction of the rule, not the rule itself, because they thought that the rule was that a predicate nominative that is not preceded by a definite article and precedes a verb is usually definite. This is not the rule and cannot be implied by the rule. Most of them either quote Colwell's rule without much interaction or understanding or they read it out of the rule. For example, Nigel Turner has argued: “[In John 1:1] he said that there is no doctrinal significance in the

absence of the definite article there, because it is simply a matter of word order that $\theta\epsilon\omicron\varsigma \eta\nu \omicron \lambda\omicron\gamma\omicron\varsigma$ means the same thing as $\omicron \lambda\omicron\gamma\omicron\varsigma \eta\nu \omicron \theta\epsilon\omicron\varsigma$." Colwell's paper raises serious doubts about the validity of translations such as 'and the Logos was divine' (Moffatt, Strachan), 'and the Word was divine' (Goodspeed), and worst of all, 'and the Word was a god' (. . . New World Translation). In fact, Colwell's rule does not address this issue. Walter Martin went further: "The Colwell rule clearly states that a predicate nominative not preceded by a definite article and preceding a verb never takes an article as in John 1:1." Although Martin endorsed the rule rather than the contradiction (Colwell never said the word), he assumed the contradiction of the rule in the very next breath! Our point is that Colwell's rule has been misunderstood and misused by scholars who apply Colwell's rule to John 1:1 and thus jump from the fire of Arianism to the fire of Sabellianism. Colwell in his article exaggerates his case: "Speaking loosely, this study may be said to have increased the clarity of the case of the predicate noun that comes before the verb without a definite article."

I will explain how inaccurate this statement was in a moment. He was even more contradictory in another place when he said: "[The information I have given here] shows that the predicate noun that is not preceded by a definite article and precedes the verb does not need the definite article and therefore cannot be translated as indefinite or descriptive simply because of the absence of the definite article. If the context is understood to indicate that the predicate nominative is definite, then it must be translated as a definite noun despite the absence of the definite article." This is an explicit admission that he recognizes that contextual factors are essential in his discussion of definite predicate nominative. But he followed this on the next page: "The absence of a definite article does not render a predicate nominative indefinite or descriptive when it precedes the verb. It is indefinite only when the context so requires."

Even after his rule became popular and was misunderstood by others, Colwell maintained that the contradiction in the rule seemed as valid as the rule itself. Colwell stated that he felt that his rule suggested that a predicate noun that is not preceded by a definite article and precedes a verb is usually definite even without the definite article. Forty years after Colwell's article appeared in JBL, Philip B. Harner's article was published in the same journal. Harner points out that " Colwell was almost entirely concerned with the question whether nouns preceded by a definite article and on which a verb of a sentence are definite or indefinite, and he did not discuss in any way the problem of their qualitative. This is probably due to the fact that older linguists saw no distinction between descriptive and indefinite nouns. Harner presented evidence that nouns preceded by a definite article are usually descriptive , not definite or indefinite. His results were that, in general, 80% of the bases of Colwell's rule are included as descriptive nouns and only 20% as definite nouns .

" Paul Stephen Dixon begins in Chapter 3 of his thesis with a sentence by Colwell from his rule:

"A definite nominative predicate. . . does not have the article when it precedes the verb."

Dixon goes on, however, to point out the incorrect reasoning on which this rule is based :

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The rule does not say :

an anarthrous predicate nominative which precedes the verb is definite

This contradicts Colwell's rule and is in itself not a valid inference .

(From the sentence " A denotes B ," it is not correct to infer that " B denotes A ," in the same manner as this example. From the sentence "Nouns preceded by a definite article are definite," it is not correct to infer that "Definite nouns are preceded by a

definite article," in the same manner, from the sentence "Predicate nominatives that are not preceded by a definite article," it is not correct to infer that a predicate nominative that is not preceded by a definite article and is preceded by the verb of the sentence is definite.) Dixon also suggests that nouns that are the subject of the verb of the sentence and are not preceded by a definite article (in the Gospel of John at least) are descriptive nouns.

Abstract

Colwell explained that a predicate nominative is a definite noun that is preceded by a verb and is not preceded by a definite article. He did not say this directly (a predicate nominative that is not preceded by a definite article and precedes its verb is usually definite), but this is how the rule has been misunderstood by most scholars (including Colwell himself) since his JBL article was written . Colwell restricted his study to the predicate nominative that is not preceded by a definite article and precedes its verb (which is found in John) to the extent that he was able to identify it as definite by understanding it from the context of the text. Colwell did not deal with any other predicate nominative that is not preceded by a definite article and precedes the verb. However, the misunderstanding of the rule by scholars arose because they did not realize that Colwell was examining these meanings only in another way. We can say that Colwell began with a classification based on semantics and development of words rather than on a compositional classification. Colwell did not begin with the question: What does a predicate nominative mean when it is not preceded by a definite article and precedes a verb? He began with another question: Is a predicate nominative preceded by a definite article or not? Does a predicate nominative come before or after a verb? In his initial question, he assumed a specific meaning (in other words,

a definition) and wanted to include these specific meanings within the given sentence. Therefore, Colwell did not conduct a comprehensive investigation of the syntactic structure of his research topic, but he assumed the validity of what many believed Colwell had proven. Colwell had a limited understanding of descriptive and indefinite nouns. Colwell believed that translation was the only way we could determine whether a noun was indefinite, definite, or descriptive. However, as we have noted, translation does not always show whether a noun is descriptive, indefinite, or definite. The failure to place the indefinite articles " a/an " before the noun apparently led Colwell to believe that the noun was definite. Greek is different from English, so we must discuss in terms of perceived meaning, not translation. Referring to Colwell's rule , the cases studied were only predicate nominatives that were not preceded by a definite article and were prefixed by the verb, and were likely to be definite . Not all predicate nominatives were studied . The rule was applied to specialized studies of the New Testament, assuming that all similar cases had been tested.

In Harner's study , the field of testing was expanded, and Harner examined all predicate nominatives that were not preceded by a definite article and were prefixed by the verb. She concluded that 80% of the nouns were descriptive, so when we see predicate nominatives Not preceded by a definite article and preceding the verb, we should usually consider it a descriptive noun, and to consider it a definite noun it must be understood from the context or there must be other factors that strongly determine it. In short, Colwell's rule proves nothing about definition, and the value of the rule in itself is not for grammar but for textual criticism: the rule proves something about the use of the article and the order of words . The general rule about linguistic structure might be as follows: predicate nominative not preceded by a definite article and preceding the verb is usually descriptive,

sometimes definite (if understood from the context of the meaning or for suggested considerations), and rarely indefinite. In neither study did we find that the noun was indefinite.

Examples of definite, indefinite, and descriptive predicate nominatives

John 1:49

John 1:49

(SVD) Nathanael said, “Rabbi, you are the Son of God! You are the King of Israel!”

(ALAB) Nathanael cried out, “Rabbi, you are the Son of God! You are the King of Israel!”

(GNA) Nathanael said, “Rabbi, you are the Son of God! You are the King of Israel!”

(JAB) Nathanael answered, “Rabbi, you are the Son of God! You are the King of Israel!”

(KJV+) Nathanael 3482 answered 611 and 2532 said 3004 unto him, 846 Rabbi, 4461 thou 4771 art 1488 the 3588 Son 5207 of f God; 2316 thou 4771 art 1488 the3588 King935 of Israel. 2474

(GNT-BYZ+) απεκριθη 611 V-ADI-3S ναθαναηλ 3482 N-PRI και 2532 CONJ λεγει 3004 V-PAI-3S αυτω 846 P-DSM ραββι 4461 HEB συ 4771 P-2NS ει 1510 V-PAI-2S ο 3588 T-NSM υιος 5207 N-NSM του 3588 T-GSM θεου 2316 N-GSM συ 4771 P-2NS ει 1510 V-PAI-2S ο 3588 T-NSM βασιλευς 935 N-NSM του 3588 T-GSM ισραηλ 2474 N-PRI

(GNT-WH+) απεκριθη 611 V - ADI - 3S ναθαναηλ 846N-
NSM 3588 T-GSM θεου 2316 N-GSM συ 4771 P-
2NS βασιλευς 935 N-NSM ει 1510 V-PAI - 2S του 3588 T-
GSM ισραηλ 2474 N-PRI

G935

βασιλεύς

basileus

bas-il-yooce'

Probably from G939 (through the idea of a *foundation* of power); a *sovereign* (abstractly, relatively or figuratively): - king.

(HNT) Read more about this topic

(FDB) (1:50) Nathanael responds and says: Rabbi, you are the sons of God; You are here in Israel.

(Vulgate) Respond to Nathanael and his brother Filius Dei and Rex Israhel.

In the first construction, the predicate nominative is preceded by a definite article and comes after the verb, and the second is the predicate nominative (βασιλευς) which is not preceded by a definite article and comes before the verb. This is the main text on which Colwell relied to explain his rule.

Matthew 27:42

Mat 27:42

(SVD) “He saved others; himself he cannot save.” If he is the king of Israel, let him come down now from the cross, and we will believe in him!

(ALAB) “He saved others; himself he cannot save. Is he the king of Israel? Let him come down now from the cross, and we will

believe in him! ”

(GNA) “He saved others; himself he cannot save. He is the king of Israel. Let him come down now from the cross, and we will believe in him!”

(JAB) “He saved others; himself he cannot save. He is the king of Israel. Let him come down now from the cross, and we will believe in him.

(KJV+) He saved 4982 others; 243 himself 1438 he cannot save 1410, 3756 . 4982 If 1487 he be 2076 the King935 of Israel, 2474 let him now 3568 come down 2597 from 575 the 3588 cross, 4716 and 2532 we will believe 4100 him. 846

(GNT-BYZ+) αλλους 243 A-APM εσωσεν 4982 V-AAI-3S εαυτον 1438 F-3ASM ου 3756 PRT-N δυναται 1410 V-PNI-3S καταβατω 2597 V-2AAM-3S νυν 3568 ADV απο 575 PREP του 3588 T - GSM σταυρου 4716 N- GSM και 2532 CONJ πιστευσομεν 4100 V-FAI-1P 1909 PREP 846 P - DSM (GNT-WH+) 243 A-APM 4982 V -AAI-3S 1438 F -3ASM 3756 PRT - N δυναται 1410 V - PNI - 3 S V - 2AAM- 3S 3568 ADV 575 PREP 3588 T - GSM 4716 N - GSM 2532 CONJ 4100 V-FAI-1P επ 1909 PREP αυτον 846 P-ASM

G935

βασιλεύς

basileus

bas-il-yooce'

Probably from G939 (through the idea of a *foundation* of

power); a *sovereign* (abstractly, relatively or figuratively): - king.

(HNT) Read more about this topic

(FDB) It's safe to eat, it can't save anything; It is the roi of Israel, it descends to the maintenant of the croix, and we have croirs in front of it.

(Vulgate) Alios salvos fecit se ipsum non potest salvum facere si rex Israhel est descendat nunc de cruce et credemus ei

The example shows that the predicate nominative here can only be definite, because the children of Israel had only one king at this time .

1 Corinthians 1:18

1Co 1:18

(SVD) For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. (ALAB) For the message of the cross is

foolishness to those who are perishing, but to us who are being saved it is the power of God. (GNA) For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the

power of God.

[SIZE=4] (JAB) For the language of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God



(KJV+) For 1063 the 3588 preaching 3056 of (3588) the 3588 c ross 4716 is 2076 to them that perish 622

(3303) foolishness; 3472 but 1161 unto
us 2254 which 3588 are saved 4982 it is 2076 the
power1411 of God. 2316

(GNT-BYZ+) ο 3588 T-NSM λογος 3056 N-
NSM γαρ 1063 CONJ ο 3588 T-NSM του 3588 T-
GSM σταυρου 4716 N-GSM 3588 T - DPM T-
DPM δε 1161 CONJ σωζομενοις 4982 V-PPP-DPM ημιν 1473 P-
1DP δυναμις 1411 N-NSF θεου 2316 N-GSM εστιν 1510 V-PAI-3S

(GNT-WH+) ο 3588 T-NSM λογος 3056 N-
NSM γαρ 1063 CONJ ο 3588 T-NSM του 3588 T-
GSM σταυρου 4716 N-GSM τοις 3588 T-DPM 3303 PRT
σωζομενοις 4982 V-PPP-DPM ημιν 1473 P-1DP δυναμις 1411 N-
NSF θεου 2316 N-GSM εστιν 1510 V-PAI-3S

G1411

δύναμις

dunamis

doo'-nam-is

From G1410; *force* (literally or figuratively); specifically miraculous *power* (usually by implication a *miracle* itself): - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

(HNT)

(FDB) The croix's car is a folio for those who are very sensitive, but we also know that the salutation is the house.

(Vulgate) The verb that the Crucis pereuntibus quidem stultitia est his autem qui salvi fiunt id est nobis virtus dei est

Hebrews 1:10

Heb 1:10

(SVD) And “You, O Lord, in the beginning laid the foundation of the earth, and the heavens are the work of your hands.

(ALAB) And the Son also says, “You, O Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands.

(GNA) And he also says, “You, O Lord, in the beginning laid the foundation of the earth, and with your hands made the heavens,

(JAB) And he also says, “Lord, you in the beginning laid the foundation of the earth, and the heavens are the work of your hands,

(KJV+) And, 2532 Thou, 4771 Lord, 2962 in 2596 the beginning 746 hast laid the foundation 2311 of the 3588 earth; 1093 and 2532 the 3588 heavens 3772 are 1526 the works2041 of thine 4675 hands: 5495

(GNT-BYZ+) και 2532 CONJ συ 4771 P-2NS κατ 2596 PREP αρχας 746 N-APF κυριε 2962 N -VSM 3588 T-ASF γην 1093 N-ASF εθεμελιωσας 2311 V-AAI-2S και 2532 CONJ εργα 2041 N-NPN των 3588 T-GPF χειρων 5495 N-GPF σου 4771 P-2GS εισιν 1510 V-PAI-3P οι 3588 T-NPM ουρανοι 3772 N-NPM

(GNT-WH+) και 2532 CONJ συ 4771 P-2NS κατ 2596 PREP αρχας 746 N-APF κυριε 2962 N-VSM την 3588 T-ASF γην 1093 N-ASF εθεμελιωσας 2311 V-AAI-2S και 2532 CONJ εργα 2041 N-NPN των 3588 T-GPF χειρων 5495 N-GPF σου 4771 P-2GS εισιν 1510 V-PAI-3P οι 3588 T-NPM ουρανοι 3772 N-NPM

G2041

ἔργον

ergon

er'-gon

From ἔργω ergō (a primary but obsolete word; to *work*); *toilet* (as an effort or occupation); By implication an *act*: - deed, doing, labour, work.

(HNT)

(FDB) And: “Today, in the beginning, *Seigneur, as you like the turret, and what you see in these mains:

(Vulgate) and in the principle of maintaining the fund and opera in the main operating system.

Other

examples:

Matthew 4:3 Matthew 4:6 Matthew 5:34 Matthew 5:35 Matthew 13:39 Matthew 14:33 John 3:29 John 10:2 John 11:51 Acts 13:33 Romans 1:16 Romans 10:4 1 Corinthians 4:4 1 Corinthians 11:3 2 Corinthians 6:16 Galatians 3:25 James 2:23 1 John 2:2.

Predicate Nominatives

John 1:14

John 1:14

(SVD) And the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only Son from the Father, full of grace and truth.

(ALAB) And the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only Son from the Father, full of grace and truth.

(GNA) And the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only Son from the Father,

full of grace and truth.

(JAB) And the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only Son from the Father, full of grace and truth.

(KJV+) And 2532 the 3588 Word 3056 was made 1096 flesh,4561 and 2532 dwelt 4637 among 1722 us, 2 254 (and 2532 we held 2300 his 846 glory, 1391 the glory 1391 as 5613 of the only before 3439 of 3844 the Father,) 3962 full 4134 of grace 5485 and 2532 truth. 225

(GNT-BYZ+) και 2532 CONJ ο 3588 T-NSM λογος 3056 N-NSM σαρξ 4561 N-NSF εγενετο 1096 V-2ADI-3S και 2532 CONJ T - ASF 4637 δοξαν 1391 N-ASF αυτου 846 P-GSM δοξαν 1391 N-ASF ως 5613 ADV μονογενους 3439 A-GSM παρα 3844 PREP πατρος 3962 N-GSM πληρης 4134 A-NSF χαριτος 5485 N-GSF και 2532 CONJ αληθειας 225 N-GSF

(GNT-WH+) και 2532 CONJ ο 3588 T-NSM λογος 3056 N-NSM σαρξ 4561 N-NSF εγενετο 1096 V-2ADI-3S και 2532 CONJ εσκηνωσεν 4637 V-AAI-3S εν 1722 PREP ημιν 1473 P-1DP και 2532 CONJ εθεασαμεθα 2300 V-ADI-1P την 3588 T-ASF δοξαν 1391 N-ASF αυτου 846 P-GSM δοξαν 1391 N-ASF with 5613 ADV μονογενους 3439 A-GSM παρα 3844 PREP πατρος 3962 N-GSM πληρης 4134 A-NSF χαριτος 5485 N-GSF και 2532 CONJ αληθειας 225 N-GSF

G4561

σάρξ

sarx

sarx

Probably from the base of G4563; *flesh* (as *stripped* of the skin), that is, (strictly) the *meat* of an animal (as food), or (by

extension) the *body* (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred, or (by implication) *human nature* (with its frailties (physically or morally) and passions), or (specifically) a *human being* (as such): - carnal (-ly, + -ly minded), flesh ([-ly]).

(HNT)

Read

more

(FDB) This is a comfortable chair, usually in our home (and we are very happy, a beautiful world with unique films from this part of the world) beautiful and beautiful trees;

(Vulgate) and Verbum caro factum est and habitavit in nobis and vidimus gloriam eius gloriam quasi unigeniti a Patre plenum gratiae and veritatis

Many scholars before 1933 (i.e. before the publication of Colwell's rule) comparing this verse with John 1:1 noticed that both the predicate nominatives in both verses were qualitative .

John 5:10

John 5:10

(SVD) Then the Jews said to the man who had been cured, "It is the Sabbath day; it is not lawful for you to carry your bed."

(ALAB) Then the Jews said to the man who had been cured, "Today is the Sabbath day ; it is not lawful for you to carry your bed."

(GNA) Then the Jews said to the man who had been cured, "It is the Sabbath day ; it is not lawful for you to carry your bed."

(JAB) Then the Jews said to the man who had been cured, "It is

the Sabbath day ; it is not lawful for you to carry your bed.”

(KJV+) The 3588 Jews 2453 therefore 3767 said 3004 unto him that was cured, 2323 It is 2076 the Sabbath day:4521 it is not lawful 1832, 3756 for thee 4671 to carry 142 *thy* bed. 2895

(GNT-BYZ+) ελεγον 3004 V-IAI-3P ουν 3767 CONJ οι 3588 T-NPM ιουδαιοι 2453 A-NPM τω 3588 T-DSM 2323 V-RPP-DSM 4521 N -NSN 1510 V - PAI-3S 3756 PRT - N 1832 V-PAI-3S σοι 4,771 P - 2DS

3588 T-NPM ιουδαιοι 2453 A-NPM τω 3588 T-DSM τεθεραπευμενω 2323 V-RPP-DSM σαββατον 4521 N -NSN εστιν 1510 V-PAI-3S και 2532 CONJ ουκ 3756 PRT - N εξεστιν 1832 V-PAI-3S σοι 4771 P-2DS αραι 142 V-AAN τον 3588 T-ASM κραβαττον 2895 N-ASM | | σου 4771 P-2GS |

G4521

σάββατον

sabbaton

sab'-bat-on

Of Hebrew origin [H7676]; the *Sabbath* (that is, *Shabbath*), or day of weekly *repose* from secular avocations (also the observance or institution itself); by extending a *se'nnight* , that is, the interval between two Sabbaths; Likewise the plural in all the above applications: - sabbath (day), week.

(HNT)

(FDB) Your friends don't know what to do next: It's a Saturday morning; It's not possible to prendre your little one.

(Vulgate) has the same meaning that the person who is stuck in the sabbatum is not the only one who has the right to grab it.

It can also be translated “it is the Sabbath” or “a Sabbath,” and this sentence can be discussed in terms of meaning and not literal translation. The point is that the Pharisees used to set the Sabbath as a day off from work, and the noun here is descriptive.

1Jn 4:8

(SVD) He who does not love does not know God, because God is love.

(ALAB) He who does not love has never known God, because God is love!

(GNA) He who does not love does not know God, because God is love.

(JAB) He who does not love does not know God, because God is love.

(KJV+) He that loved 25 not 3361 knew 1097 not 3756 God; 2316 for 3754 God 2316 is 2076 love.26

(GNT-BYZ+) ο 3588 T-NSM μη 3361 PRT-N αγαπων 25 V-PAP-NSM ουκ 3756 PRT-N εγνω 1097 V -2AAI-3S 3588 T-ASM θεον 2316 N-ASM οτι 3754 CONJ ο 3588 T-NSM θεος 2316 N-NSM αγαπη 26 N-NSF εστιν 1510 V-PAI-3S

(GNT-WH+) ο 3588 T-NSM μη 3361 PRT-N αγαπων 25 V-PAP-NSM ουκ 3756 PRT-N εγνω 1097 V-2AAI-3S τον 3588 T-ASM θεον 2316 N-ASM οτι 3754 CONJ ο 3588 T-NSM θεος 2316 N-NSM αγαπη 26 N-NSF εστιν 1510 V-PAI-3S

ἀγάπη

agapē

ag-ah'-pay

From G25; *love*, that is, *affection* or *benevolence*; Specifically (plural) a *love feast*: - (feast of) charity ([-ably]), dear, love.

(HNT)

(FDB) If someone doesn't know what to do, the car is better.

(Vulgate) that does not diligit non novit Deum quoniam Deus caritas est

We find here that love is an attribute of God, so the name here is **descriptive** (qualitative).

Other examples:

Philippians 2:13 Mark 14:70 Luke 22:59 Luke 23:6 John 3:6 John 9:27 John 9:28 John 10:33 John 12:36 John 12:50 John 18:35 Acts 7:26 Acts 7:33 Acts 16:21 Romans 14:23 1 Corinthians 2:14 1 Corinthians 3:19 2 Corinthians 11:22 2 Corinthians 11:23 1 John 1:5

Unknown Predicate Nominatives

The following examples include cases of Predicate Nominatives not defined in Colwell's rule. No example is classified as Predicate Nominatives not defined in the New Testament, and neither does Harner or Dixon list any Predicate Nominatives under this category (except rarely).

1 Timothy 6:10

1Ti 6:10

(SVD) For the love of money is the root of all evil; for some, in their pursuit of it, have wandered from the faith and pierced themselves through with many sorrows.

(ALAB) For the love of money is the root of

all evil; for some, in their pursuit of it, have wandered from the faith and pierced themselves through with many sorrows.

(GNA) For the love of money is the root of all evil; and some, in their pursuit of it, have wandered from the faith and pierced themselves through with many sorrows.

(JAB) For the love of money is the root of all evil; for some, in their pursuit of it, have wandered from the faith and pierced themselves through with many sorrows.

(KJV+) For 1063 the3588 love of money 5365 is 2076 the root4491 of all 3956 evil: 2556 which 3739 while some 5100 coveted after, 3713 they have erred 635 from 575 the 3588 faith, 4102 and 2532 pierced themselves through 4044, 1438 with many 4183 sorrows. 3601

(GNT-BYZ+) ριζα 4491 N-NSF γαρ 1063 CONJ παντων 3956 A-GPN των 3588 T-GPN κακων 2556 A-GPN εστιν 1510 V -PAI-3S η 3588 T -NSF φιλαργυρια 5365 N-NSF ης 3739 R - GSF τινες 5100 635 V - API-3P 575 PREP 3588 T - GSF 4102 N - GSF 2532 CONJ 1438 F-3APM περιεπειραν 4044 V-AAI-3P οδυνας 3601 N-DPF πολλαις 4183 A-DPF

(GNT-WH+) ριζα 4491 N-NSF γαρ 1063 CONJ παντων 3956 A - GPN κακων 3588 A - GPN κακων 2556 N - NSF ης 3739 R - GSF τινες 5100 της 3588 T-GSF πιστεως 4102 N-GSF και 2532 CONJ εαυτους 1438 F-

3ΑΡΜ περιεπειραν 4044 V-AAI-3P οδυναίς 3601 N-
DPF πολλαίς 4183 A-DPF

G4491

ρίζα

rhiza

hrid'-zah

Apparently a primary word; a “root” (literally or figuratively): -
root.

(HNT) Read more about this topic

(FDB) The car is one of many different types of cars with the help of the argent: this is what many of us are ambitious, it has a foi and it has transpired many beautiful douleurs.

(Vulgate) Radix enim omnium malorum est cupiditas quam quidam appetentes erraverunt a fide and inseruerunt se doloribus multiples

This sentence is difficult to translate as it has the following possible translations:

- 1- “The love of money is a root of all evils,”
- 2- “The love of money is the root of all evils,”
- 3- “The love of money motivates all evils,”
- 4- “The love of money is a root of all kinds of evils,”
- 5- “the love of money is the root of all kinds of evils,”
- 6- “the love of money motivates all kinds of evils.”

The reason for the existence of these six possibilities is that first:

it is difficult to know whether the word ρίζα is indefinite (the first and fourth choices) or definite as in (the second and fifth choices) or qualitative as in (the third and sixth choices).

Second:

predicate nominative it is possible that it means (all without exception) as in the first, second and third possibilities or it means (all identically) as in the possibilities (the fourth, fifth and sixth).

Logically, it is difficult to say that the word ῥίζα is definite because in this case the text would express the first possibility: the only root of all evils is the love of money or that

, or it would express the second possibility: the greatest root (par excellence) of all evils is the love of money.

These are the choices if the predicate nominative means "all without exception" while the idea of a definite noun would be appropriate if the predicate nominative expressed "all identically".

According to grammatical rules, it would be difficult to consider ῥίζα to be indefinite since this meaning is less certain than the meaning of the absence of a definite article before the predicate nominative in the New Testament. However, using grammatical rules, it would be difficult to say that ῥίζα is indefinite and it is more correct to say that it is a descriptive noun.

The idea would be either that all evils could be motivated or incentivized by the love of money or that all evils could be motivated by the love of money. The idea of description makes the only idea that motivates evils the love of money.

John 4:19

John 4:19

(SVD) The woman said to him, “Sir, I perceive that you are a prophet .”

(ALAB) The woman said to him, “Sir, I perceive that you are a prophet .”

(GNA) The woman said, “ Sir , I perceive that you are a prophet. ”

(JAB) The woman said, “Sir, I perceive that you are a prophet .”

(KJV+) The 3588 woman 1135 said 3004 unto him, 846 Sir, 2962 I perceive 2334 that 3754 thou 4771 art 1488 a prophet.4396

(GNT-BYZ+) λεγει 3004 V-PAI-3S αυτω 846 P-DSM η3588 T-NSF γυνη 1135 N-NSF κυριε 2962 N -VSM θεωρω 2334 V -PAI-1S οτι 3754 CONJ προφητης 4396 ει 1510 V-PAI-2S συ 4771 P-2NS

(GNT-WH+) λεγει 3004 V-PAI-3S αυτω 846 P-DSM η 3588 T-NSF γυνη 1135 N-NSF κυριε 2962 N-VSM θεωρω 2334 V-PAI-1S οτι 3754 CONJ προφητης 4396 N-NSM ει 1510 V-PAI-2S συ 4771 P-2NS

G4396

προφήτης

prophētēs

prof-ay'-tace

From a compound of G4253 and G5346; a *foreteller* (“prophet”); by analogy an *inspired speaker* ; by extension a *poet*: - prophet.

(HNT)

(FDB) The woman told me: See, you know who this is.

(Vulgate) This is what you read Domine video like propheta es tu

This number will be explained in more detail in another study, God willing.

Other examples:
Matthew 14:26 Luke 5:8 John 8:34 Acts 28:4 Romans 13:6 1 Corinthians 6:19

Now let us replace the synonyms to stimulate the mind and stimulate the intellect:

1- We replace the word with God, so the sentence will be as follows:

In the beginning was God, and God was with God, and God was God.

2- We replace God with the Word, so the sentence will be as follows:

In the beginning was the Word, and the Word was with the Word, and the Word was the Word.)

My dear, allow me to ask a silly question, and excuse me for it: Did you understand anything from these sentences? I mean, did any of these sentences give you a useful sentence from which you could come out with something that could be a belief or an idea that you could adopt? I think the logical answer would be no, but you will say, why are you messing with words like this in verses from the Holy Book? Yes, you are right, if it is truly sacred in the sense that it is not changed or altered, and I did not tamper with the words, but I only replaced one word with another according to the understanding of the authors of the book itself, as they understand from the sentence (and the Word was God) that the Word, which means Jesus the Son, is God Himself, of course, with our understanding of the term hypostasis, but according to the

expression of the text here, God is the one who became incarnate, and it did not specify God the Son!!

Thus, after we linguistically refuted John 1:1 and after we proved that:

1- In the beginning does not mean in eternity if the Logos has a beginning, i.e. a creature, and the creature or the one born from a creature cannot be eternal.

2- The word “was” should not be used in Arabic, and “was” should be used, and thus it would not be a rational male being.

3- The word is a wrong translation, and the idea of the incarnation of the Logos is an ancient Greek philosophical idea.

4- If this being is with the universal God, then he is not the universal God, and represents a fourth hypostasis at most.

5- The statement of the verse that the Word is God is explicitly incorrect, and it is only a change and alteration in the meaning of the Greek text .

John 1:1 is not a number that can be used to prove the illusory divinity of Jesus. To complete the benefit, let us quickly refute the numbers that are related to the Word and His incarnation:



Refuting some numbers that are related to the word and its embodiment

http://*****ure***** *****
***.com/john/1-2.htm

John 1:2

John 1:2

(SVD) He was in the beginning with God.

(ALAB) He was in the beginning with God.

(GNA) He _____ was in the beginning with God.

(JAB) He was in the beginning with God.

(KJV+) The same 3778 was 2258 in 1722 the beginning 746 with 4314 God. 2316

(GNT-BYZ+) ουτος 3778 D-NSM ην 1510 V-IAI-3S εν 1722 PREP αρχη 746 N-DSF προς 4314 PREP τον 3588 T-ASM θεον 2316 N-ASM

(GNT-WH+) ουτος 3778 D-NSM ην 1510 V-IAI-3S εν 1722 PREP αρχη 746 N-DSF προς 4314 PREP τον 3588 T-ASM θεον 2316 N-ASM G3778

Including

the *nominative* masculine plural (second form), nominative feminine singular (third form), and the nominative feminine plural (fourth form). From the article G3588 and G846; *the he* (*she* or *it*), that is, *this* or *that* (often with the article repeated): - he (it was that), hereof, it, she, such as, the same, these, they, this (man, Same woman, which, who.

(HNT)

(FDB) It started a day later.

(Vulgate) this time in principio after Deum

As we see, the Greek word (ουτος) is a word that means he or she for the rational or the irrational or this and it means many things as you see, but the translators of this word in the book, as you see in the Arabic language, translated it as he for the rational male, and that is in the translation of life and good news, or this as in the translation of Al-Fandik, and it is a compromise, as this may mean the rational male and the irrational, but of course it does not mean the feminine, and it may also mean he, but with shyness, but the Jesuit fathers preferred not to use this or that!!!! The question is why did they translate it to “he” and not “she” if it was related to the word “the word” as in the Arabic translations? But it is a continuation of suggesting to the reader a certain belief, which is that the word is the son, and therefore he used “he” to serve that purpose, and this is after using the word “was” instead of “was.” But let us see the French translation, as it is the one that clarified the meaning in the issue of the word “was” or “was.” Here you will find that the translator into French used the pronoun “ Elle ,” which is a pronoun for the rational and irrational feminine, so “she” means “she,” and this is logical because it refers back to the word “ la Parole .” This clarifies that the translator into Arabic used the language according to his whims and to serve a certain belief that is basically supposed to be derived from the text and not to be applied to the text. So if he chose “the word” as a translation for the Logos, this means that he should have used feminine pronouns, since the word “the word” is feminine in Arabic, and English translations shared the distortion here, translating the pronoun to he, which is a singular masculine rational pronoun, such as the translations:

(Darby) *He* was in the beginning with God.

(EMTV) He was in the beginning with God.

(ESV) He was in the beginning with God.

(GW) He was already with God in the beginning.

(ISV) He existed in the beginning with God.

(LITV) He was in the beginning with God.

(MKJV) He was in the beginning with God.

(Murdock) He was in the beginning with God.

(WNT) He was in the beginning with God.

Also, as we explained previously, “in the beginning” does not mean “in eternity,” and this indicates the newness of the word, whatever is meant by it, and its non-eternity and its being newly created, so it is created and does not deserve, and the condition of divinity does not apply to it.

Also, the verb to be ην in the past continuous has connotations in meaning, as it is specific to a period of time in the past, which is inconsistent with the unchanging nature of God according to Malachi 3:6 (For I the Lord do not change, so you, O sons of Jacob, are not consumed.)

John 1:14

John 1:14

(SVD) And the Word became flesh and dwelt among us , and we beheld his glory, the glory as of the only Son from the Father, full of grace and truth.

(ALAB) And the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only Son from the Father, full of grace and truth.

(GNA) And the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only Son from the Father, full of grace and truth.

(JAB) And the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only Son from the Father, full of grace and truth.

(KJV+) And 2532 the 3588 Word 3056 was made 1096 flesh, 4561 and 2532 dwelt 4637 among 1722 us, 2254 (and 2532 we held 2300 his 846 glory, 1391 the glory 1391 as 5613 of the only before 3439 of 3844 the Father,) 3962 full 4134 of grace 5485 and 2532 truth. 225

(GNT-BYZ+) και 2532 CONJ ο 3588 T-NSM λογος 3056 N-NSM σαρξ 4561 N-NSF εγενετο 1096 V-2ADI-3S και 2532 CONJ T - ASF 4637 δοξαν 1391 N-ASF αυτου 846 P-GSM δοξαν 1391 N-ASF ως 5613 ADV μονογενους 3439 A-GSM παρα 3844 PREP πατρος 3962 N-GSM πληρης 4134 A-NSF χαριτος 5485 N-GSF και 2532 CONJ αληθειας 225 N-GSF

(GNT-WH+) και 2532 CONJ ο 3588 T-NSM λογος 3056 N-NSM σαρξ 4561 N-NSF εγενετο 1096 V-2ADI-3S και 2532 CONJ εσκηνωσεν 4637 V-AAI-3S εν 1722 PREP ημιν 1473 P-1DP και 2532 CONJ εθεασαμεθα 2300 V-ADI-1P την 3588 T-ASF δοξαν 1391 N-ASF αυτου 846 P-GSM δοξαν 1391 N-ASF 5613ADV μονογενους 3439 A-GSM παρα 3844 PREP πατρος 3962 N-GSM πληρης 4134 A-NSF χαριτος 5485 N- GSF 2532 CONJ αληθειας 225 N-GSF

G1096
γίνομαι

ginomai

ghin'-om-ahee

A prolonged and middle form of a primary verb; to *cause to be* ("gen" -erate), that is, (reflexively) to *become* (*come into being*), used with great latitude (literally, figuratively, intensively, etc.): - arise be assembled, be (come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, be done, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be shown, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrong.

(HNT) Read more

(FDB) This is a comfortable chair, usually in our home (and we are very happy, a beautiful world with unique films from this part of the world) beautiful and beautiful trees;

(Vulgate) and Verbum caro factum est and habitavit in nobis and vidimus gloriam eius gloriam quasi unigeniti a Patre plenum gratiae and veritatis

Here the writer of John explains the idea of the incarnation of the Logos in a clear and direct way. We have seen how the Logos developed among the philosophers until Philo merged it with the texts of the book, so the field became available for the explicit incarnation of the Logos in John, as we have seen. We cannot but touch upon the meaning of the word γίνομαι, which means transformation, and which was used in the first of Jesus' supposed miracles, which is the transformation of water into wine,

John 2:9 (The ruler of the feast did not taste the water that was transformed into wine).

G1096

γίνομαι

ginomai

ghin'-om-ahee

A prolonged and middle form of a primary verb; to *cause to be* (“gen” -erate), that is, (reflexively) to *become* (*come into being*), used with great latitude (literally, figuratively, intensively, etc.): - arise be assembled, be (come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, be done, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be shown, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrong.

I heard one of the People of the Book talking about the miracle of the transformation of water into wine meaning creation, as water was created from wine. It was a shock to him to know that the same word “became” that expresses the transformation of the spirit into a body is the same word used for the transformation of water into wine, which means that if the creation of wine was from water, as he says, then the body that transformed from the spirit was also created.



And by consensus great is the secret of piety: God appeared in the flesh.

1 Timothy 3:16

1Ti 3:16

(SVD) And without dispute, great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, taken up in glory.

(ALAB) And without dispute, great is the mystery of godliness: God was manifested in the flesh, the Spirit testified

to His righteousness, the angels saw Him, preached among the Gentiles, believed on in the world, and taken up in glory.

(GNA) And there is no dispute that the mystery of godliness is great: ((He who was manifested in the flesh, and was justified in the Spirit, was seen by angels, was preached among the Gentiles, believed on in the world, and taken up in glory.))

(JAB) And there is no dispute that great is the mystery of godliness: ((He was manifested in the flesh, and was declared righteous in the Spirit, and was seen by angels, and preached among the Gentiles, and believed on in the world, and was taken up in glory.))

(KJV+) And 2532 without controversy 3672 great 3173 is 2076 the 3588 mystery 3466 of godliness: 2150 God2316 was manifest 5319 in 1722 the flesh, 4561 justified 1344 in 1722 the Spirit, 4151 seen 3700 of angels, 32 preached 2784 unto 1722 the Gentiles, 1484 believed on 4100 in 1722 the world, 2889 received up 353 into 1722 glory. 1391

(GNT-BYZ+) και 2532 CONJ ομολογουμενως 3672 ADV μεγα 3173 A-NSN εστιν 1510 V-PAI-3S το 3588 T-NSN V - API - 3S 3588 T - GSF 2150 N - GSF 3466 εν 1722 PREP σαρκι 4561 N-DSF εδικαιωθη 1344 V-API-3S εν 1722 PREP πνευματι 4151 N-DSN ωφθη 3708 V-API-3S αγγελιοις 32 N-DPM εκηρυχθη 2784 V-API-3S εν 1722 PREP εθνεσιν 1484 N-DPN επιστευθη 4100 V-API-3S εν 1722 PREP κοσμω 2889 N-DSM ανεληφθη 353 V-API-3S εν 1722 PREP δοξη 1391 N-DSF

(GNT-WH+) και 2532 CONJ ομολογουμενως 3672 ADV μεγα 3173 A-NSN εστιν 1510 V-PAI-3S το 3588 T-

NSN της 3588 T- GSF 2150 N-GSF μυστηριον 3466 N-
NSN ος 3739 R-NSM εμφανερωθη 5319V-API-
3S εν 1722 PREP σαρκι 4561 N-DSF εδικαιωθη 1344 V-API-
3S εν 1722 PREP πνευματι 4151 N-DSN ωφθη 3708 V-API-
3S αγγελιοις 32 N-DPM εκηρυχθη 2784 V-API-
3S εν 1722 PREP εθνεσιν 1484 N-DPN επιστευθη 4100 V-API-
3S εν 1722 PREP κοσμω 2889 N-DSM ανελημφθη 353 V-API-
3S εν 1722 PREP δοξη 1391 N-DSF

(HNT) Read more about this topic

(FDB) And, sans text, the mystique of the most large piece of furniture: - Because it appears in the chair, it appears in Esprit, it is on the ground, it is built on behalf of nations, it is on the ground, a It rises in the world.

(Vulgate) and manifeste magnum est pietatis sacramentum quod manifestatum est in carne iustificatum est in spiritu apparuit angelis praedicatum est gentibus creditum est in mundo adsumptum est in gloria

The first thing that attracts attention in this issue is that some Arabic translations mention that (God appeared in the flesh) decisively in the matter of the incarnation of God Himself and His appearance in the flesh, such as the translation of the Phanidec and the Life, and some of them say (who appeared in the flesh), leaving the choice to the interpreter and the reader to choose who appeared in the flesh, whether it is the secret of piety or God the Logos or someone else, as happened in the Good News, while others used the passive verb, making one of them show this who appeared in the flesh, saying (has appeared in the flesh), such as the Jesuit Fathers.

A new type of research has emerged that addresses the thorny problems of the book, from problems of manuscripts and problems of languages, which stimulates the mind and makes

us refute these researches in succession, explaining that the truth is always clear and only needs to remove the ashes scattered on the eyes, so it is seen like seeing the full moon, and that falsehood is confused, even if the one who beautifies it is an expert in beautifying falsehood.

In one of these studies, the two researchers tackled this topic and began their study by criticizing the Arabic and English translations, and even the text of Westcott and Hort, contrary to the custom of the People of the Book who always defend it without evidence or knowledge. The two researchers said:

الترجمة الإنجليزية غير حرفية بالمرّة ... لأن النص اليوناني الذي أتوا به لا توجد فيه كلمة المسيح على الإطلاق
أما الترجمة العربية وتتبعها بعض الترجمات الإنجليزية فهي فاقدة للمعنى
فالفاعل غير موجود بالجملة ... فمن هو الذي أظهر في الجسد ... ؟؟
يبقى سؤالاً بلا جواب ...

أما ترجمة اليونانية Westcott-Hort فهي ترجمة نقدية قام بها عالمان في القرن الـ ١٩ واعتمدت على الأساس على المخطوطة السينائية وكانت طريقتهم الاعتماد على المخطوطات الأقدم وليس على عدد المخطوطات المتوافقة .. أي أن مبدأهم هو الأقدم وإن كان قليلاً فهو الأولي حتى وإن تعارض معه عدد كبير من المخطوطات الأخرى

We agree with them that the presence of the word Christ in some English translations is a distortion. As for the Arabic translations, we mentioned previously that they range between the presence of the explicit subject who appeared in the body and the passive verb, whose subject is asked by the researchers, not realizing that linguistically the subject is not the one who appeared in the body, but the subject is the one who appeared in the body. These are the simplest rules of the Arabic language, so he is asking about the object and not the subject!!!

As for the translation of Westcott and Hort, which he describes as a critical translation and which opposes its reliance on the oldest, even if its number is small, then he recites with evidence from the Catholic Encyclopedia:

textual critics, and Hort's Greek New Testament, though hailed with delight by a great number of Westcott
Among the dissenters were Godet, Wunderlich, Dobschütz .did not meet with unchallenged praise
nd edit., London, 1885-1888. Jülicher, Bousset, and Burgon (The Revision Revised; The Quarterly Review
others to their appreciation of Codex B, method object to Westcott and Hort's Of these, some, (1885
finally, uphold the claims of the readings, others so-called Western others to their attitude towards the
editions of his "Plain Introduction to the Criticism of the New Received Text. In the third and fourth
he Westcott-Hort H. Scrivener writes against the views of Tischendorf, Treffelles, and Testament", F
and manuscripts in the reconstruction of the Greek New-Testament text favors the readings of the later
(catholic encyclopedia) advocates the return to a text-form similar to the Received Text

وعلى الرغم أنها طريقة نقدية لها محاسنها في الاعتماد على الأصول الأقدم ... ولكنها تتجاهل حقيقة أخرى
أن الأصول الأقدم أكثر تعرضا لعوامل التعرية والمسح ، وفقدان خطوط ونقاط وعلامات تنصيص ، قد تفقد المعنى أصله ورونقه

So, through this criticism, it becomes clear that his main criticism is that there may be damage due to weather factors in older manuscripts, which leads to the loss of dots, quotation marks, etc., which may cause the meaning to lose its original meaning (in his words). He claims that this is the case in the number under discussion:

كما حدث في قراءة $\theta\varsigma$ مكان $\theta\epsilon\omicron\varsigma$ والتي لا تحمل أي معنى ففي القاموس $\theta\varsigma$ تعني

demonstrative) a primary word (or perhaps a form of the article G3588); the relative (sometimes Probably
.m, -se), etc-) who that, what, which an-, the) other, some) one - :who, which, what, that pronoun

فهي بمعنى الذي أو التي للعامل أو لغير العاقل

فمن ترجمناها حرفيا لصارت بمعنى

"وبالإجماع عظيم هو سر التقوى: الذي ظهر في الجسد، تبرز في الروح، تراءى لملائكة، حُرِّزَ بِهِ بَيْنَ الأُمَمِ، أومن به في العالم، رُفِعَ في السَّجَدِ.

ولا يخفى أن الجملة لا تحمل أي معنى أو مضمون ففاعل لا يمكن أن يكون سر التقوى (الغير عاقل أو الغير مشخص) ، فهو لا يصلح أن يتبرر في الروح ويتراءى لملائكة... ويظل الفاعل غامض مما جعل بعض الترجمات الإنجليزية لتتغلب على هذا بإضافة He فتصبح الترجمة He who was manifested in the flesh ... ويظل الفاعل مجهولا وإن كان المعنى والمضمون يشير إلى الله كفاعل

And once again the researcher explains to us (and allow me to use the singular instead of the dual) that translations sometimes add what is necessary to weave the pre-prepared doctrine, and since the subject is not present, some translations added the word he , and he did not tell us that the Jesuit fathers also wove the text based on another understanding and used the passive verb (appeared), but the strange thing is that he is surprised that the one who appeared in the flesh is the secret of piety, and his reason for that is that he is not rational or impersonal, and he forgot that the one who was incarnated, even if the word God is called him, is the Logos according to the understanding of those who say that the Logos is incarnated, and the Logos himself is impersonal in the first place, and his personification is his incarnation, so why does he object to the incarnation of the secret of piety? We have

criticized the issue of the incarnation of the Logos above. Then he follows that by accusing Muslims of ignoring other readings:

ثانياً : وكعادة يتجاهل المسلمون العديد من القراءات الأخرى

في المخطوطات اليونانية التجميعية الأخرى مثل

Textus Receptus 1516 Stephens

εφανερωθη εν σαρκι εδικαιωθη εν **θεος** και ομολογουμενως μεγα εστιν το της ευσεβειας μυστηριον 3:16 ΤΙ
αγγελιοις εκηρυχθη εν εθνεσις επιστευθη εν κοσμω ανεληφθη εν δοξη πνευματι ωφθη

Textus Receptus 1881 Scrivener

εφανερωθη εν σαρκι εδικαιωθη εν **θεος** και ομολογουμενως μεγα εστιν το της ευσεβειας μυστηριον 3:16 ΤΙ
αγγελιοις εκηρυχθη εν εθνεσις επιστευθη εν κοσμω ανεληφθη εν δοξη πνευματι ωφθη

Majority Byzantine

εφανερωθη εν σαρκι, εδικαιωθη **θεος** και ομολογουμενως μεγα εστι το της ευσεβειας μυστηριον 3:16 ΤΙ
δοξη φθη αγγελιοις, εκηρυχθη εν εθνεσις, επιστευθη εν κοσμω, ανελημφθη εν εν Πνευματι

..**God** was manifest in flesh **الله** الذي ظهر في الجسد

The issue of readings is an issue that must be considered because it is a matter of naming concepts with names that may seem good or worthy of respect, but they are not. Just as bribery is called a tip and is sometimes something socially acceptable just to change its name, reading is most of the time synonymous with difference, and this difference may sometimes be understood and appreciated if it is a group of letters that form two words, for example, and it can be read in two ways, but they are the same letters. As for the reading being a number represented by a long sentence in one manuscript, a short sentence in another, and a medium sentence in a third, it is called a syncretic reading, as we find at the end of Mark. This is the very definition of distortion, substitution, and change, and we will discuss this in detail later, but it is necessary to mention this number in this topic, Matthew 5:18 (For truly I say to you, until heaven and earth pass away, one jot or one tittle will by no means pass from the law until all is accomplished.)

Here he begins to discuss the manuscripts as follows:

ثالثا : نلاحظ الآتي

أن كلمة **θεος** أو الله كانت تكتب في المخطوطات القديمة بهذا الشكل



أما كلمة هو أو هو الذي **hos = ος**

فتكتب هكذا



ومن الواضح التشابه الكبير بينها وبين لفظة الله باليوناني

مما يرجح خطأ النسخ أو المسح أو عوامل التعريف وهذا ما يؤكد رابعا وخامسا

Here the researcher explains the difference between two words through their form in the manuscripts, which are:

G3739

ὄς,

hos

hos, hay, ho

ἦ,

hē

ὄ

ho

Probably a primary word (or perhaps a form of the article G3588); the relative (sometimes demonstrative) pronoun, *who*, *which*, *what*, *that* : - one, (an-, the) other, some, that, what, which, who (-m, -se), etc. See also G3757.

G2316

θεός

theos

theh'-os

Of uncertain affinity; a *deity*, especially (with G3588) *the* supreme *Divinity*; figuratively a *magistrate*; by Hebraism *very*: - X exceeding, God, god [-ly, -ward].

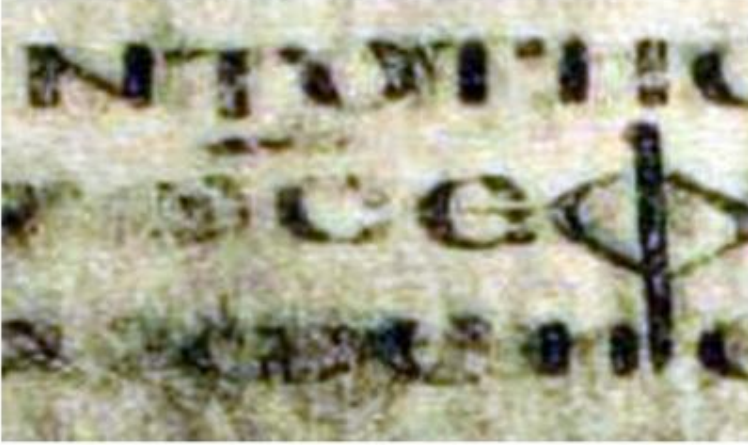
To complete the benefit, here are the abbreviations for some names and how to write them in manuscripts:

Abbreviation	Stands for	Meaning
Θς	θεος	God
Ις	ιησους	Jesus
Χς	χριστος	Christ
Κς	κυριος	[the] Lord
Πτηρ	πατηρ	father
Υς	υιος	son
Ωτηρ	σωτηρ	savior
Πνα	πνευμα	spirit
Ος	σταυρος	cross

Standard Nomina Sacra

With this, the researcher paves the way for passing something that we will know in the following lines:

والكلمة المقابلة في النص لرسالة تيموثاوس من نفس المخطوطة الإسكندرانية



ومن الواضح أنها ممسوحة في أصل المخطوطة وإن كان رسمها يقارب لفظة الله θεος منها إلى لفظة هو ος المبهمة

رابعا في المخطوطة الإسكندرانية Codex Alexandrinus

يُنقل عنها النص كما يلي بدون لفظ الله

Alexandrinus

εφανερωθη εν σαρκι εδικαιωθη εν ος και ομολογουμενως μεγα εστιν το της ευσεβειας μυστηριον 2:16 Τι
δοξη αγγελοις εκηρυχθη εν εθνεσιν επιστευθη εν κοσμω Αανελημφθη TSBανελημφθη εν πνευματι ωφθη

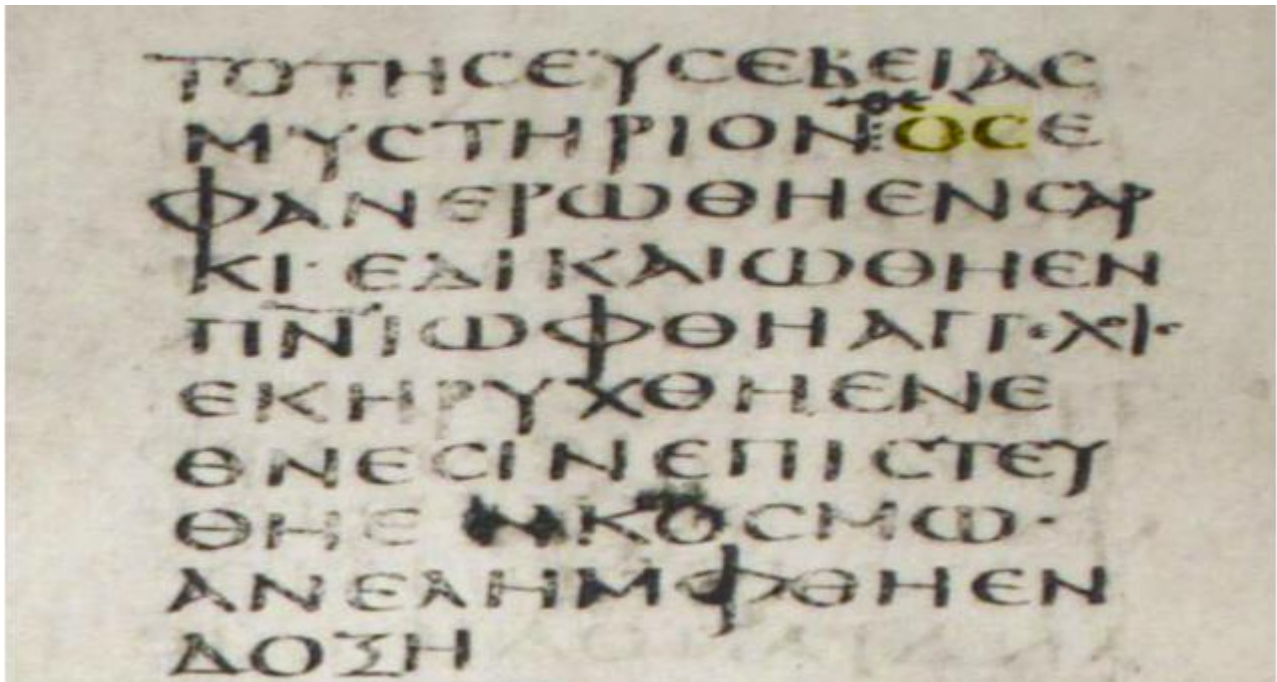
... ولكن بالرجوع إلى أصل المخطوطة تتضح الحقيقة ، فقد حدث نوع من المسح في المخطوطة فكلمة الله من النص السكندري كما رأيناها من قبل

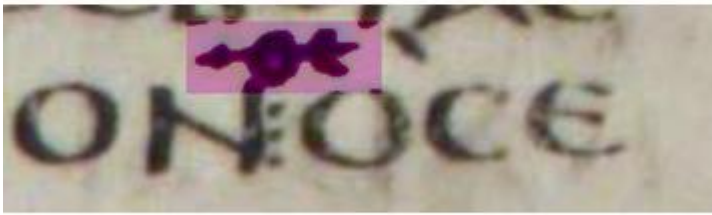
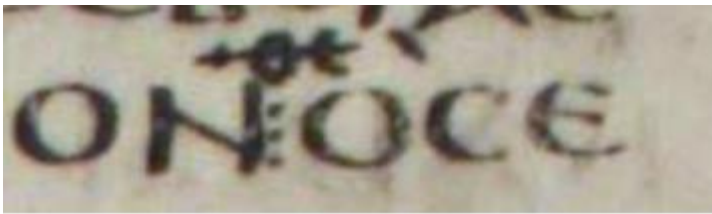


This is the crux of the matter, as the discussion began in what is specialized, and specialists always respect that. Here, first, I wish that the researcher would extract the manuscript himself and not copy it from someone else. Second, why did he not copy another manuscript to us, such as the Sinaiticus manuscript, for example, if he is a specialist in language and manuscripts, as it seems?!!

Let us first present to you a picture of the Sinaiticus manuscript, and then begin to refute the claim of the existence of the word θεός in the Alexandrian manuscript.

<http://www.upload10.com/up/download.php?file=bb25bcaa68b92034211aaa1ccfd148bf>



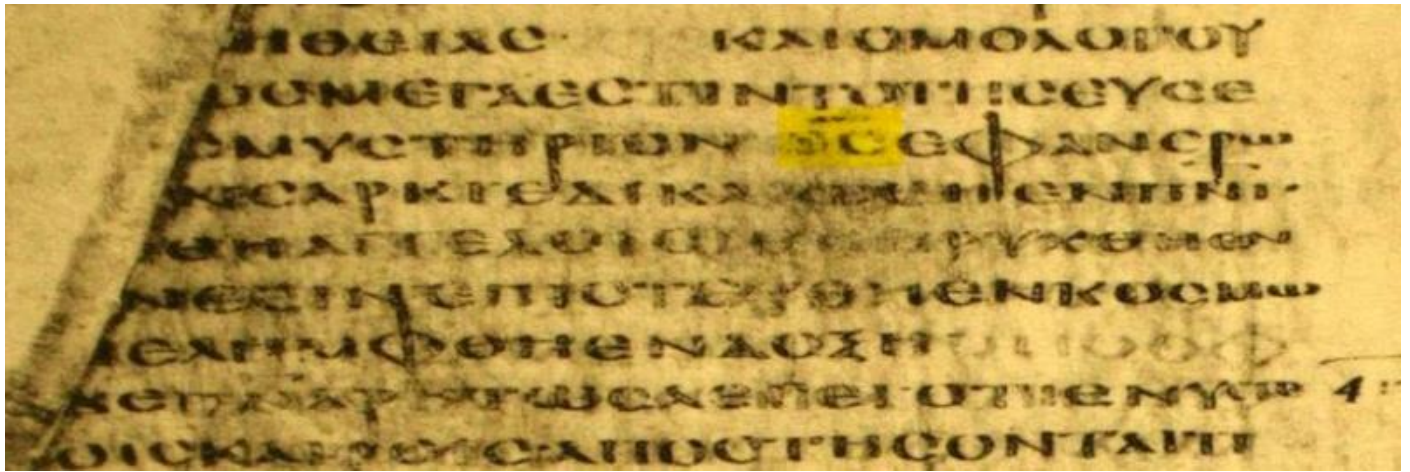


Here we find that the word $\theta\epsilon\acute{o}\varsigma$ is added in a crude and blatant way without any shame as we see in the picture. Perhaps that is the reason for the researcher's shame in showing us a picture of this manuscript or talking about it in his defense of the existence of the word. It would have been more appropriate for him to use what is clear than what is unclear as a result of weather factors (as he put it). We ask a simple question, which is what is this called? We will make choices for ease:

- 1- Change
- 2- Substitution
- 3- Addition
- 4- Distortion
- 5- Scientific and methodological honesty!

The Alexandrian manuscript:

http://www.csntm.org/MANU*****S/GA%2002/GA02_123a.jpg

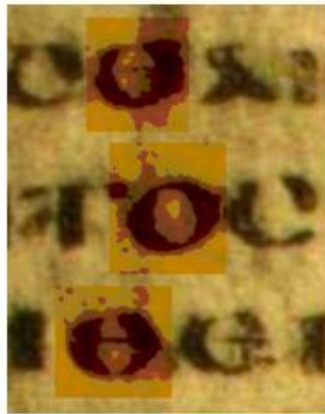
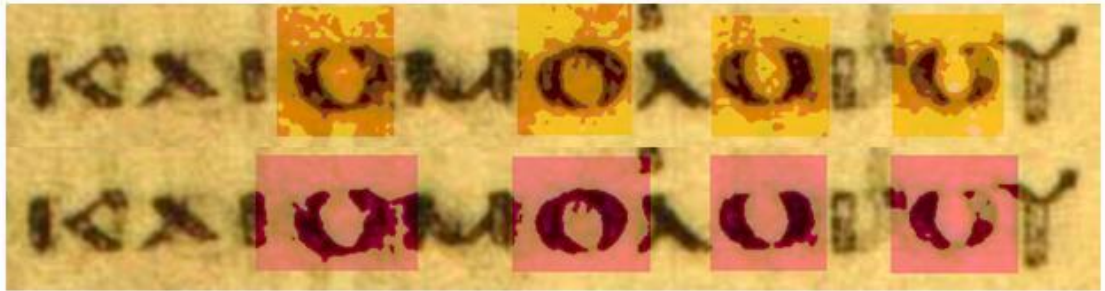


7 300000

7 300000

7 300000

7 300000















A table showing the word Theos on the same page of the Alexandrian manuscript containing the number:

Let us list in a table the number of omics and sita from the same page in the manuscript in order to clarify the difference between them, which logically refutes the researcher's claims:

<u>ملاحظات</u>	<u>العدد الذي يحتوي الحرف</u>	<u>الكلمة التي تحتوي الحرف</u>	<u>الحرف مظلّل</u>	<u>الحرف</u>
	تيمائوس الاولى ١٦ : ٣	ομολο <u>ο</u> γουμενας		
	تيمائوس الاولى ١٦ : ٣	ομολο <u>ο</u> γουμενας		
	تيمائوس الاولى ١٦ : ٣	ομολο <u>ο</u> γουμενας		
	تيمائوس الاولى ١٦ : ٣	ομολο <u>ο</u> γουμενας		
	تيمائوس الاولى ١٦ : ٣	το		

	تيمائوس الاولى ١٦ :٣	Μυστηριον		
	تيمائوس الاولى ١٦ :٣	θεος ος		
	تيمائوس الاولى ١٦ :٣	ωφθη		
	تيمائوس الاولى ١٦ :٣	αγγελοις		
	تيمائوس الاولى ١٦ :٣	εκηρυχθη		

	تيمائوس الاولى ١٦ :٣	εκηρυχθη		
	تيمائوس الاولى ١٦ :٣	επιστευθη		
	تيمائوس الاولى ١٦ :٣	ανεληφθη		
	تيمائوس الاولى ١٦ :٣	δοξη		

	تيماثوس الاولى ١٦ : ٣	δοξη		
	تيماثوس الاولى ١ : ٤	οτι		
	تيماثوس الاولى ١ : ٤	υστεροις		
	تيماثوس الاولى ٣ : ٤	απεχεσθαι		
	تيماثوس الاولى ٣ : ٤	θεος		
	تيماثوس الاولى ٣ : ٤	πιστοις		
	تيماثوس الاولى ٣ : ٤	αληθειαν		
	تيماثوس الاولى ٤ : ٤	θεου		

This is a table showing the way letters are written in different manuscripts, including the letter Theta: As you can see, the shape of the letter Theta in the Alexandrian manuscript cannot have a dot in the center, and the writer's pen cannot stop in the center, causing ink to seep in. Now, after this review of most of the letters O (Omicron) and Q (Theta) in the manuscript, do you see any letter Theta that has a dot in the center or ink seeping down from the center of the Theta? I don't think so, for a simple reason, which is the way Theta is written, as you will find that the central line is wider at the edges and as thin as possible in the middle, especially in the Alexandrian manuscript.

Letter	Rose tta Stone	Ⲁ ⁶⁶	Ⲁ	Ⲃ	Ⲁ	Ⲁ ^{ea}	Ⲏ	Ⲍ ^e	Ⲍ ^e	Ⲑ	Ⲑ
A	Ⲁ	Ⲁ	Ⲁ	Ⲃ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
B	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ
Γ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
Δ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ
E	Ⲍ	Ⲍ	Ⲍ	Ⲍ	Ⲍ	Ⲍ	Ⲍ	Ⲍ	Ⲍ	Ⲍ	Ⲍ
Z		Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ
H	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ
Θ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ
I	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
K	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
Λ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
M	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
N	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
Ξ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
O	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
Π	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
P	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
Σ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
T	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
Y	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
Φ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
X	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
Ψ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
Ω	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ



This is evidence from the manuscripts:

MANUSCRIPT	COMMON NAME	DATE	TEXT	COMMENTS
B	CODEX VATICANUS	CA. 300	DOES NOT CONTAIN 1 TIMOTHY	ALEXANDRIAN.
ALEPH	CODEX SINAITICUS	CA. 350	WHO WAS MANIFEST IN FLESH	ALEXANDRIAN.
AL	CODEX ALEXANDRINUS	CA. 450	WHO WAS MANIFEST IN FLESH	SCRIVENER ATTESTS TO <i>THEOS</i> .
C	CODEX EPHRAEMI RESCRIPTUS	CA. 450	WHO WAS MANIFEST IN FLESH	
D	CODEX CLAROMONTANUS	CA. 550	WHICH WAS MANIFEST IN FLESH	
	PESHITTA COPTIC ETHIOPIC SAHIDIC		WHICH WAS MANIFEST IN FLESH	
	GOTHIC		WHICH WAS MANIFEST IN FLESH	

The researcher says, citing the sayings of the fathers:

خامسا وللمزيد نرجع إلى أقوال الآباء

يوحنا الذهبي الفم ٣٤٩-٤٠٧ في تفسير انجيل يوحنا يؤكد بأن الله ظهر في الجسد مستشهدا بالآية

He would not be an "image." And wonder not if He be the Image of the Invisible, He must be invisible Himself, for otherwise Now **Chrysostom**: Homilies on the Gospel of St. .(١٦).in the Flesh" (1 Tim. iii **God was manifested** " that Paul saith in another place (Hebrews John and the Epistle to the

وأيضاً يوحنا الذهبي الفم في تفسير تيموثاوس

Leviticus he refers the whole matter to Another, in his directions to the Priests he had required nothing like what is found in Since incarnate. "He was justified in the Spirit." As it is said The Creator was seen ".in the flesh **God was manifest** " -saying (on 1 Timothy (**Chrysostom**: Homilies

وأيضاً جريجوري النيسيني ٣٣٥-٣٩٤ في الرد على إنيوميوس- الكتاب الخامس

i. that "the Word was made flesh," that "the Light shined in darkness S. John ".(١٦).in the flesh (1 Tim. iii **God was manifested** " that (V 5 (Gregory of Nyssa: Dogmatic Treatises, Against **Eunomius**, Book

وأيضاً في كتابه ال ١١ لرد على إنيوميوس

Paul, since they are, as one may say, in all men's I do not even think it necessary to bring forward in detail the utterances of .Nay to the Romans, the appellation not only of "God," but of "great God" and "God over all," saying mouths, who gives the Lord Christ came, Who is over all, God blessed for ever (Rom. ix. 5.) , "Whose are the fathers, and of whom, as concerning the flesh and our Saviour" (Tit. ii. 13.), and to to his disciple Titus, "According to the appearing of Jesus Christ the great God and writing spirit (1 Tim. iii. 16) (Gregory of Nyssa: Dogmatic justified in the **God was manifest in the flesh** ".Timothy, proclaims in plain terms

وأيضاً القديس ثيودوريتس إسقف قبرص ٣٩٣-٤٥٧

mystery of godliness. God was manifest in the divine apostle, writing to Timothy, also says "without controversy great is the The up into glory." It is seen of angels, preached unto the Gentiles, believed on in the world, received .flesh, justified in the spirit the flesh visible, and that through the visible the invisible was seen, by its therefore plain that the divine nature is invisible, but fashioned the sense of seeing and healed him that means working wonders and unveiling its own power, for with the hand He fingers for a tool gave the power of hearing to the deaf, and loosed the fettered tongue, using his was blind from birth. Again He when He walked upon the sea He displayed the almighty power of and applying his spittle like some healing medicine. So again For through it appeared the invisible nature ".in the flesh **God was manifest**" Fitly, therefore, did the apostle say .the Godhead ".means by the angel hosts, for "He was seen," he says, "of angels beheld by its

(AD **Eranistes** "or "Polymorphus". of the Blessed **Theodoretus**, Bishop of **Cyrus** (458" The

وكما هو واضح أن هؤلاء القديسين والآباء الأول بعضهم يسبق الكثير من المخطوطات أو معاصر لها وبهذا يتفق كل شك في أنها كما جاءت في الكثير من المخطوطات (الله ظهر في الجسد) وأن ما هو موجود في بعض المخطوطات إما أخطاء نسخ أو عوامل تعريبية ...

وهذا يوافق التكوين اللغوي

و يوافق أقوال الآباء

Although the use of some of the fathers' sayings as evidence of the existence of a word that is not present in the manuscripts now is evidence of distortion, i.e. deletion, if we assume that this is correct, in order to complete the benefit, we will put a simple table in which we explain the lack of mention of this text in the fathers' sayings in general:

AUTHOR	REFERENCE	DATE	TEXT	COMMENTS
ANTE-NICENE CHURCH	ALL WRITINGS	70-325 A.D.	NONE	NOT QUOTED BY ANY WRITER BEFORE NICEA
ARIAN CONTROVERSY CHURCH	ALL WRITINGS	325 - 381 A.D.	NONE	NOT QUOTED BY ANY WRITER BEFORE CONSTANTINOPLE

Now let us discuss some of the internal evidence in the text, without refuting the researcher's research, because we believe that the matter has become crystal clear.

First, we note that even if the word is θεός, it is not definite, and thus it is closer to a god and not God.

Second, if the word is God, that is, the definite θεός, it means the God who unites the three hypostases, and no one says that anyone other than the Son is the one who became incarnate, and according to what Pope Shenouda tells us, whoever says that the Son is the Father is a heretic. Here is the passage:

<http://www.esnips.com/doc/3732b92d-a043-4383-bd61-e0bfc75ef025/>

So what about those who say that the universal God is the one who was incarnate or the three hypostases were incarnate and thus the term God in all cases is a theologically incorrect term

in

this

matter.

Third: The text says εν σαρκι meaning in the body and not in the body because there is no definite article and the indefinite in Greek is naturally indefinite because there are no definite articles in Greek and we mentioned previously that here Predicate Nominatives is descriptive and not definite. We will suffice with that much so as not to prolong more than we have already prolonged and here is a link through which you can view more evidence refuting the existence of the word of God in Timothy 3:16

http://www.angelfire.com/space/thegospeltruth/trinity/verses/1Tim3_16.html

Thus, there is no existence of the word in the text of John 1:1 and what follows it in terms of numbers and no credibility for the incarnation of the Logos, which was paved by the philosopher Philo. The incarnation of the Logos is a philosophical idea that came as a result of the development of the concept of the Logos over long periods of time. We can understand the problem when we know that man is always trying to touch his god and perceive him with his senses, and beliefs develop according to the extent of the awareness of their adherents of the transcendence of these beliefs above the senses. In primitive beliefs, a person is not satisfied with anything but touching and seeing, and sometimes even adorning his god. The situation develops to the solution in something of the existing matter in life, such as a cow, a tree, or a father, which is what is called totemism. Then the situation develops to the solution or appearance of the god in a matter, but it is his own. This is the case in the case of the incarnation of the Logos in the body. Here we notice that it is not the father who was incarnated, but the Logos. Here we find the mixing of

philosophy with religion clearly evident even after the passage of time. As for the pinnacle of human development, it is the unification of God and His sanctification, glory be to Him. And He is exalted above everything that befalls matter, for He is the Creator of matter, and time does not pass over Him, so He is the Creator of time, and space does not pass over Him, so He is the Creator of space. He is God, there is nothing like Him. Everything that comes to your mind about Him is perishable. Every conception is a rejection of its owner. He is the perfect one who is not subject to any deficiency. He is God, and that is sufficient, and He is sufficient for us, and He is the best Disposer of affairs.

So come to a common word that we worship none but Allah, as the Almighty said: {Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords besides Allah." But if they turn away, then say, "Bear witness that we are Muslims [in submission]."}}

And our final supplication is that all praise is due to God, Lord of the Worlds.

This research belongs to every Muslim and non-Muslim person, and he can transfer part or all of the research without referring to a forum or person. All we ask of you is to pray for us in absentia.