

#18. Each part of a sentence containing a subject and a verb is

called a clause. In Yochanan 1:1 there are three clauses.

CLAUSE #1 "In the beginning was **Ο ΛΟΓΟΣ** "

CLAUSE #2 "and **Ο ΛΟΓΟΣ** was with **ΤΟΝ ΘΕΟΝ**"

[here the article **ΤΟΝ** before **ΘΕΟΝ** refers to

Elohim HaAv as in II Cor.13:13 and

frequently in the Brit Chadasha. "G-d" should not, however, be

translated "the G-d" any more than **ΘΕΟΣ** in

CLAUSE #3 should be translated "a G-d."]

CLAUSE #3 "and Θεός (no article before "G-d" here, emphasizing

the noun's quality or nature--"G-d by nature" was ο λόγος."

In the beginning was the Memra (Hashems creative agent),

and the Memra was with Hashem,

and the Memra was (as far as His Nature was concerned)

nothing less than Elohim!

This is saying the Chochmah of Hashem had the very nature of G-d!

He was in the form of the mode of being of G-d!

[Php.2:6, μορφή Θεου]

Because Θεός comes first in the third clause of Yochanan 1:1.

we know it is emphasized. Why? Because we normally don't

expect to see the predicate coming before the subject.

We would normally

not expect to see "G-d by nature"

coming before "was the Word." A sentence has

a subject and a predicate. The predicate is that which is stated

about the subject. If a noun in the predicate ("G-d") by means

of a linking verb merely renames the subject ("the Word"), we

call that noun the predicate noun or predicate nominative.