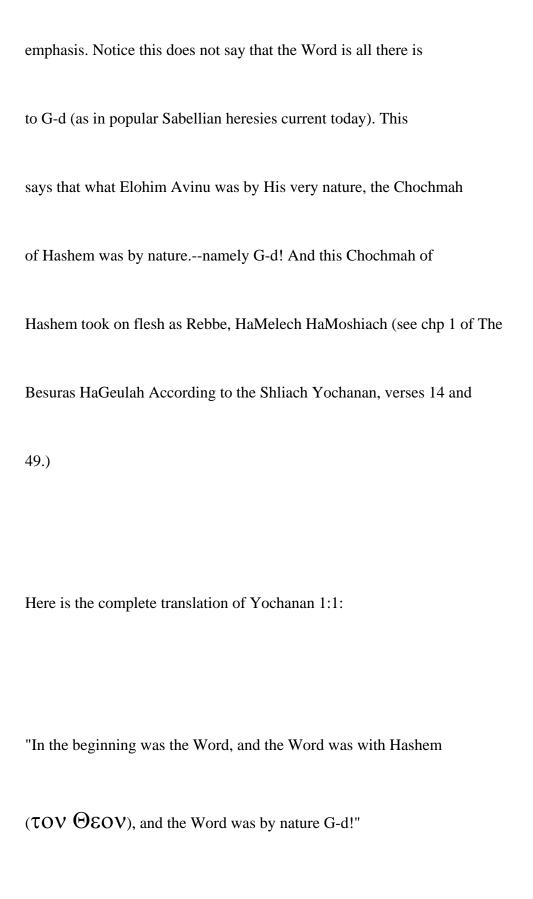#19. The part of the sentence that further defines the subject

and follows a verb of being or a linking verb is called the

predicate nominative. In the sentence, "The Word was by nature

G-d," "G-d" is the predicate nominative because it further

defines the subject "the Word," which is linked to "G-d" by a

verb of being. But the predicate nominative in CLAUSE #3 above

is in a deliberately abnormal position. This means Yochanan

intended to emphasize the word G-d, and we should notice his

deliberately abnormal word order of the predicate nominative,

"G-d by nature" (putting it first instead of last) and therefore

translate CLAUSE #3 "and the Word was G-d by nature!" with an

exclamation point or italics or some other way to indicate

emphasis. Notice this does not say that the Word is all there is

to G-d (as in popular Sabellian heresies current today). This

says that what Elohim Avinu was by His very nature, the Chochmah

of Hashem was by nature.--namely G-d! And this Chochmah of

Hashem took on flesh as Rebbe, HaMelech HaMoshiach (see chp 1 of The

Besuras HaGeulah According to the Shliach Yochanan, verses 14 and

49.)

Here is the complete translation of Yochanan 1:1:

"In the beginning was the Word, and the Word was with Hashem

(τον Θεον), and the Word was by nature G-d!"

Not merely divine, for the word for divine or g-d-like is θειος

(THEE-ohs) used in II Shimon Kefa 1:4. We will study that word

when we get to that book of the Brit Chadasha.

Philippians 2:6 says that, in contrast to Adam, the Second Adam,

Moshiach, "though he was in the form of the mode

of being of G-d, did not look upon equality with G-d as something

to be seized, but, no, he emptied himself, divesting himself of

what was His, and took on the form of the mode of being of a

servant--i.e. the suffering servant of Isaiah 53)."

(Yehuda 1:1)

και (keh = and)) Ιησου (ee-ee-SOO = for Yehoshua/Yeshua)

Χριστω* (*this is ω with ι subscript)

(khree-STOH = Rebbe, HaMelech HaMoshiach, see Yochanan 1:49)

τετηρημενοις (teh-tee-ree-MEN-ees = having been kept [safe from

harm] κλητοις (klee-TEES = Called ones).

Now let's translate the whole of verse 1:

"Yehuda, a servant of Rebbe, HaMelech HaMoshiach (Yochanan 1:49)

Yehoshua/Yeshua, an ach haYa'akov; to the ones Called, having been loved

in Elohim HaAv and having been guarded for Rebbe, HaMelech

HaMoshiach Yehoshua/Yeshua."