

John 1:1-14

This commentary is written on the premise that the Torah and the Tanakh is infallible and true. YHWH did not hide Himself from this creation but let Himself be known.

Throughout the whole of the Tanakh YHWH has proclaimed Himself as ONE **אֶחָד** 'echad with NONE ELSE beside Him. If one strays from this one fundamental true concept or doctrine of the scripture then all is lost to them and any reason of thinking.

Exodus 20:1 And Elohyim spoke all these words, saying,

2 I am YHWH your Elohaym, which have brought you out of the land of Egypt, out of the house of bondage.

3 You shall have no other gods [elohim] before me.

Isaiah 42:5 Thus said **Elohyim YHWH, he that created** the heavens, and stretched them out; he that spread forth the earth, and that which comes out of it; he that gives breath unto the people upon it, and spirit to them that walk therein:

Deuteronomy 6:4 Hear, O Israel: **YHWH our Elohyim YHWH is one:** [**אֶחָד** 'echad]

5 And you shall love **YHWH your Elohyim** with all your heart, and with all your soul, and with all your might.

6 And these words, which I command you this day, shall be in your heart:

7 And you shall teach them diligently unto your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up.

Isaiah 44:24 Thus said **YHWH**, your redeemer, and he that formed you from the womb, **I am YHWH that makes all things;** that stretches forth the heavens **alone;** that spreads abroad the earth **by myself;**

Isaiah 45:5 **I am YHWH, and there is none else, there is no Elohaym beside me:** I girded you, though you have not known me:

Isaiah 45:6 That they may know from the rising of the sun, and from the west, that there is none beside me. **I am YHWH, and there is none else.**

Isaiah 45:7 I form the light, and create darkness: I make peace, and create evil:

I, YHWH do all these things.

With this ONE true doctrine in mind as we look at John 1:1-14 we can put the true meaning to the Greek text we have today. It is a fact that ALL English translations have perverted John 1:1, even the TS2009 has kept this perversion. John 1:1 reads in ALL versions **and the Word was God/Theos/Elohim**. However this is NOT what the text says, it says **and God/Theos/Elohim was the Word**, and there is no sound grammatical reason to switch these words around. This gives a completely different understanding to the verse. This is interesting as the doctrines of men [trinity, modal, oneness] have done in their minds the same with the **Son of God/Theos/Elohim**, they transform this to **God/Theos/Elohim the Son**. In BOTH cases, neither of these are found anywhere in scripture or the NT writings, it is a fable, a made up doctrine of man.

John 1:1-2 εν αρχη ην ο λογος και ο λογος ην προς τον θεον και
 In beginning was the word and the word was unto the theos, and
 towards
 θεος ην ο λογος ουτος ην εν αρχη προς τον θεον
 theos was the word that was in beginning unto the theos.
 towards

John 1:1-2 In the beginning was the word, and the word was unto [towards] theos and theos was the word that was in beginning unto [towards] the theos.

Joel 2:32 And it shall come to pass, that whosoever shall **call on the name of YHWH** shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as YHWH has said, and in the remnant whom YHWH shall call.

Zephaniah 3:9 For then will I turn to the people a pure language, that they may all **call upon the name of YHWH**, to serve him with one consent.

Zechariah 13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: **they shall call on my name**, and I will hear them: I will say, It is my people: and they shall say, **YHWH is my Elohaym**.

The *personification* of the *LOGOS* [word] in verses 3-13 is fine as the *LOGOS* [word] in Hebrew is a masculine noun H1697 דָּבָר **dabar** (daw-6aw') *n-m*. and G3056 λόγος **logos** (lo'-gōs) *n-ms* is a masculine singular noun, so referring to this noun as *he or him* is perfectly fine, however unless it is absolutely certain that ὁ λόγος is referring to an animate object with gender (e.g., a male person), then the pronouns that refer to it would be translated by the neuter gender English pronoun "it."

From the premise of this article we know that YHWH created all things by Himself, He spoke [said words דָּבָר **dabar**] everything into existence. This was דָּבָר **dabar** from His mouth, His *LOGOS* and therefore is neither a person nor a male person; it is not an animate object at all, it is in fact the inanimate object of what is called *the scriptures* which is His *word* [דָּבָר **dabar**, **logos**] to us by which we have understanding into

salvation by/through "it". In 3-13 a better rendering would be to use "it". When we get to verse 14 this *word* [דָּבָר *dabar, logos*] came to us in the flesh was manifested in the flesh in the *person* of Yahusha the Son of YHWH and this could correctly be addressed as *him* with a masculine pronoun.

Why is this so important?

Back to the premise of this article, the error of Christianity is they have gone off the path of YHWH as ONE and ONLY ONE creator of all things BY HIMSELF and they use these English translations to support their error.

But looking at the Greek word **G846** αὐτός *autos* (af-tos') *p:p.* which they have translated as *HIM* we find is so used throughout the Bible that the Thayer's Lexicon says this about **G846** αὐτός *autos* (af-tos') *p:p.*

It is used by the Biblical writings both of the O. T. and of the N. T. far more frequently than the other pronouns; and in this very frequent and almost inordinate use of it, they deviate greatly from secular authors;

Conclusion:

The John 1:1-13 is speaking of the *LOGOS* [word] as the scriptures and utterances of YHWH. These scriptures came to life in Yahusha as Yahusha said Luke 24:44 And he said unto them, These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were **written in the law of Moses, and in the prophets, and in the psalms, concerning me.** i.e. the scriptures.

It is an unwise thing to put your soul into the hands of the doctrines of men who teach not the truth and twist the *word/logos/dabar* to their own destruction.

Stand for what IS true and what IS right, LOVE good and HATE evil.

G846 αὐτός *autos* (af-tos') *p:p.*

self.

{reflexive pronoun used of the third person (alone or in the comparative **G1438**), and of the other persons (with the proper personal pronoun)}

[from the particle *au* (perhaps akin to the base of **G109** through the idea of a baffling wind (backward))]

KJV: her, it(-self), one, the other, (mine) own, said, (self-), (the) same, (him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which

KJV

John 1:1 In the beginning was the Word, and the Word was with God [YHWH], and the Word was God.

John 1:2 The same was in the beginning with God.

John 1:3 All things were made by **him G846**; and without **him G846** was not any thing made that was made.

John 1:4 In **him G846** was life; and the life was the light of men.

John 1:5 And the light shineth in darkness; and the darkness comprehended it not.

John 1:6 There was a man sent from God, whose name [was] John.

John 1:7 The same came for a witness, to bear witness of the Light, that all [men] through him G846 might believe.

John 1:8 He was G2258 not that Light, but [was sent] to bear witness of that Light.

John 1:9 [That] was G2258 the true Light, which lighteth every man that cometh into the world.

John 1:10 He was G2258 in the world, and the world was made by him G846, and the world knew him G846 not.

John 1:11 He came unto his own, and his own received him G846 not.

John 1:12 But as many as received him G846, to them gave he power to become the sons of God, [even] to them that believe on his name:

John 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:15 John bare witness of him G846, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

The Real Truth

John 1:1 In the beginning was the word, and the word was unto YHWH, and YHWH was the word that was in the beginning unto YHWH, all things were made by it; and without it was not anything made that was made. In it was life; and the life was the light of men and the light shined in darkness; and the darkness comprehended it not.

John 1:6 There was a man sent from YHWH, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light that was the true light, which lightens every man that comes into the world. It was in the world, and the world was made by it, and the world did not know the it [the word, the scriptures]. It came unto its own, and its own received it not but as many as received it, to them it gave power to become the sons of YHWH, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of YHWH.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:15 John bare witness of him, and cried, saying, This was he of whom I spoke, He that comes after me is preferred before me: for he was before me.

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Thayer's Greek Lexicon

αὐτός, αὐτῆ, αὐτό, pronoun ("derived from the particle αὖ with the added force of a demonstrative pronoun. **In itself it signifies nothing more than again, applied to what has either been previously mentioned or, when the whole discourse is looked at, must necessarily be supplied.**" Klotz ad Devar. ii., p. 219; (see Vanicek, p. 268)). **It is used by the Biblical writings both of the O. T. and of the N. T. far more frequently than the other pronouns; and in this very frequent and almost inordinate use of it, they deviate greatly from secular authors;** cf. Buttmann, § 127, 9. (On classic usage cf. Hermann, Opuscul. i. 308ff, of which dissertation a summary is given in his edition of Viger, pp. 732-736.) I. self, as used (in all persons, genders, numbers) to distinguish a person or thing from or contrast it with another, or to give him (it) emphatic prominence.

1. When used to express Opposition or Distinction, it is added a. to the subjects implied in the verb, the personal pronouns ἐγώ, ἡμεῖς, σύ, etc., being omitted: [Luke 5:37](#) (αὐτός ἐκχυθήσεται the wine, as opposed to the skins); [Luke 22:71](#) (αὐτοὶ γὰρ ἠκούσαμεν we ourselves, opposed to witnesses whose testimony could have been taken); [John 2:25](#) (αὐτός ἐγίνωσκεν, opposed to testimony he might have called for); [John 4:42](#) (we ourselves, not thou only); [John 9:21](#) (T Tr WH omit); [Acts 18:15](#) (ὄψεσθε αὐτοὶ); [Acts 20:34](#); [Acts 22:19](#); [1 Thessalonians 1:9](#), etc.; with a negative added, 'he does not himself do this or that,' i. e. he leaves it to others: [Luke 6:42](#) (αὐτός, viz., thou, οὐ βλέπων); [Luke 11:46](#) (αὐτοὶ, viz., ye, οὐ προσπαύετε), ; [John 18:28](#); [3 John 1:10](#). With the addition of καί to indicate that a thing is ascribed to one equally with others: [Luke 14:12](#) (μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι); [Luke 16:28](#); [Acts 2:22](#) (G L T Tr WH omit kai); [John 4:45](#); [John 17:19](#), [21](#); [Philippians 2:24](#), etc. In other passages καὶ αὐτός is added to a subject expressly mentioned, and is placed after it; and in translation may be joined to the predicate and rendered likewise: [Luke 1:36](#) (ἡ συγγενὴς σου καὶ αὐτῆ συνειληφυῖα υἱὸν thy kinswoman herself also, i. e. as well as thou); [Matthew 27:57](#) (ὃς καὶ αὐτός ἐμαθήτευσεν (L T Tr WH text ἐμαθητεουθη) τῷ Ἰησοῦ); [Luke 23:51](#) (R G); [Mark 15:43](#); [Acts 8:13](#) (ὁ δὲ Σίμων καὶ αὐτός ἀπίστευσεν); ; [1 John 2:6](#); [Galatians 2:17](#); [Hebrews 13:3](#).

b. it is added to subjects expressed, whether to pronouns personal or demonstrative, or to nouns proper or common: [John 3:28](#) (αὐτοὶ ὑμεῖς γε yourselves bear witness, not only have I affirmed); [Acts 20:30](#) (ἐξ ὑμῶν αὐτῶν from among your own selves, not only from other quarters); [Romans 15:14](#) (καὶ αὐτός ἐγώ I of myself also, not only assured by report, cf.); [1 Corinthians 5:13](#) (ἐξ ὑμῶν αὐτῶν from your own society, opposed to them that are without, of whose character God must be the judge); [1 Corinthians 7:35](#); [1 Corinthians 11:13](#); [1 Thessalonians 4:9](#); αὐτοὶ οὗτοι, [Acts 24:20](#); αὐτοῦ τούτου (masculine), [Acts 25:25](#); Ἰησοῦς αὐτός Jesus himself, personally, opposed to those who baptized by his command, [John 4:2](#); αὐτός Ἰησοῦς, opposed to those who believed on him on account of his miracles, [John 2:24](#); Jesus himself, not others only, [John 4:44](#); αὐτός Δαυὶδ, opposed to the doctors of the law, whose decision did not seem quite to agree with the words of David, [Mark 12:36](#); [Luke 20:42](#); αὐτός ὁ Σαταν, opposed to his ministers, [2 Corinthians 11:14](#); αὐτός ὁ Θεός, God himself, not another, [Revelation 21:3](#); αὐτὰ τὰ ἐπουράνια, the heavenly things themselves (i. e. sanctuary), opposed to its copies, [Hebrews 9:23](#) (see ἐπουράνιος, 1 c.).

c. it is used to distinguish one not only from his companions, disciples, servants — as [Mark 2:25](#) (αὐτός και οἱ μετ' αὐτοῦ); [John 2:12](#); [John 4:53](#); [John 18:1](#) — but also from things done by him or belonging to him, as [John 7:4](#) (τί ποιεῖ και ζητεῖ αὐτός (L Tr marginal reading WH marginal reading αὐτό)); [1 Corinthians 3:15](#) (τίνος τὸ ἔργον κατακαήσεται, αὐτός δὲ σωθήσεται); [Luke 24:15](#) (αὐτός (ὁ) Ἰησοῦς, Jesus himself in person, opposed to their previous conversation about him).

d. self to the exclusion of others, i. e. he etc. alone, by oneself: [Mark 6:31](#) (ὑμεῖς αὐτοὶ ye alone, unattended by any of the people; cf. Fritzsche at the passage); [John 14:11](#) (διὰ τὰ ἔργα αὐτά (WH marginal reading αὐτοῦ)); [Romans 7:25](#) (αὐτός ἐγὼ I alone, unaided by the Spirit of Christ; cf. [Romans 8:2](#)); [2 Corinthians 12:13](#) (αὐτός ἐγὼ, unlike the other preachers of the gospel); [Revelation 19:12](#); cf. Herm. ad Vig., p. 733 iii.; Matth. § 467, 5; Kühner, § 468 Anm. 2; (Jelf, § 656, 3); with the addition of μόνος (as often in Attic writings): [John 6:15](#).

e. self not prompted or influenced by another, i. e. of oneself of one's own accord: [John 16:27](#) (so even Homer, Iliad 17, 254; and among Attic writings especially Xenophon). 2. When it gives Prominence, it answers a. to our emphatic he, she, it: [Matthew 1:21](#) (αὐτός σώσει HE and no other); [Matthew 5:4-10](#) (αὐτοὶ); (R G); (αὐτοῦ ἀκούετε); [Luke 6:35](#); [Luke 17:16](#); [Luke 24:21](#); [John 9:21](#) (αὐτός (T Tr WH omit) ... αὐτόν ... αὐτός); [Acts 10:42](#) (L text Tr text WH οὗτος); [Galatians 4:17](#) (αὐτούς); [Ephesians 2:10](#) (αὐτοῦ); [Colossians 1:17](#); [1 John 2:2](#); [1 John 4:5](#); [James 2:6f](#). So in Greek writings also from Homer down; cf. Herm. ad Vig., p. 734 v. It is used with the same force after relative sentences, where Greek prose uses οὗτος; [Matthew 12:50](#) (ὅστις ἂν ποιήσῃ ..., αὐτός μου ἀδελφός ἐστίν, where in [Mark 3:35](#) οὗτος); [Matthew 26:48](#); [Mark 14:44](#); cf. Buttman, 107f (94f). Less emphatically, αὐτός is put before subjects, serving to recall them again: [Matthew 3:4](#) (αὐτός δὲ Ἰωάννης now he, whom I spoke of, John); [Mark 6:17](#) (αὐτός γάρ Ἡρώδης); [Romans 8:16](#) (αὐτὸ τὸ πνεῦμα).

b. it points out some one as chief, leader, master of the rest (often so in Greek, as in the well-known phrase of the Pythagoreans, αὐτός ἕφα (cf. Winer's Grammar, § 22, 3, 4 and, p. 150 (142))): of Christ, [Matthew 8:24](#); [Mark 4:38](#); [Mark 6:47](#); [Mark 8:29](#); [Luke 5:16](#); [Luke 9:51](#); [Luke 10:38](#); of God, [Luke 6:35](#); [Hebrews 13:5](#); [1 John 4:19](#) (not Lachmann).

c. it answers to our very, just, exactly (German eben, gerade): [Romans 9:3](#) (αὐτός ἐγὼ I myself, the very man who seems to be inimical to the Israelites); [2 Corinthians 10:1](#) (I myself, who bore myself lowly in your presence, as ye said); αὐτὰ τὰ ἔργα, [John 5:36](#); often in Luke ἐν αὐτῇ τῇ ἡμέρᾳ or ὥρᾳ, αὐτῷ τῷ καιρῷ, in that very day, hour, season: [Luke 2:38](#); [Luke 10:21](#); [Luke 12:12](#); [Luke 13:1, 31](#); [Luke 20:19](#); [Luke 23:12](#); [Luke 24:13, 33](#); [Acts 16:18](#). In the writings of Paul αὐτό τοῦτο this very thing: [Galatians 2:10](#); [2 Corinthians 7:11](#); [Philippians 1:6](#); εἰς αὐτό τοῦτο for this very purpose, on this very account: [Romans 9:17](#); [Romans 13:6](#); [2 Corinthians 5:5](#); [Ephesians 6:22](#); [Colossians 4:8](#); and in the same sense (for this very thing) the simple accusative (as in Attic, cf. Matth. § 470, 7; Kühner, 2:267 Anm. 6; Winer's Grammar, § 21 N. 2) τοῦτο αὐτό, [2 Corinthians 2:3](#) (but see Meyer at the passage), and αὐτό τοῦτο, [2 Peter 1:5](#) (Lachmann reads here αὐτοὶ).

d. even, Latinvel,adeo (in Homer; cf. Herm. ad Vig., p. 733 ii.): και αὐτῇ ἡ κτίσις, [Romans 8:21](#); οὐδὲ ἡ φύσις αὐτῇ, [1 Corinthians 11:14](#); και (Tr omits; L WH brackets και) αὐτός ὁ υἱός, [1 Corinthians 15:28](#); και αὐτῇ Σάρρα even Sarah herself, although a feeble old woman, [Hebrews 11:11](#) (yet WH marginal reading reads the dative αὐτῇ Σάρρα; see καταβολή, 1).

II. αὐτός has the force of a simple personal pronoun of the third person, answering to our unemphatic he, she, it; and that 1. as in classic Greek, in the oblique cases, him, her, it, them, etc.: numberless instances — as in the genitive absolute, e. g. αὐτοῦ ἐλθόντος, λαλήσαντος, etc.; or in the accusative with infinitive, εἰς τὸ εἶναι αὐτούς ἀναπολογήτους, [Romans 1:20](#); or after prepositions, ἐξ αὐτοῦ, ἐν αὐτῷ, etc.; or where it indicates the possessor, ὁ πατήρ αὐτοῦ; or a person as the (direct or indirect) object of

an active verb, as ἐπιδώσει αὐτῷ, [Matthew 7:9](#); ἀσπάσασθε αὐτήν, [Matthew 10:12](#); ἀφείς αὐτούς, [Matthew 26:44](#); ἦν διανεύων αὐτοῖς, [Luke 1:22](#); οὐκ εἶα αὐτὰ λαλεῖν, [Luke 4:41](#); ἡ σκοτία αὐτό οὐ κατέλαβε, [John 1:5](#). But see αὐτοῦ below. 2. Contrary to Greek usage, in the N. T. even in the nominative it is put for a simple personal pronoun of the third person, where the Greeks say οὗτος or ὁ δέ, or use no pronoun at all. This has been convincingly shown by Buttman, 107ff (93ff); and yet some of the examples adduced by him are not decisive, but either must be or can be referred to the usage illustrated under I. 1; — those in which αὐτός is used of Christ, apparently to I. 1 b. But, in my opinion, the question is settled even by the following: αὐτός, [Matthew 14:2](#); [Mark 14:15](#); [Luke 1:22](#); [Luke 15:14](#); so too in the Sept. (cf. Thiersch, De Pentat. vers. Alex., p. 98); Sir. 49:7; Tobit 6:11; αὐτοί, [Mark 2:8](#) (οὕτως αὐτοί διαλογίζονται in Griesbach); [Luke 9:36](#); [Luke 14:1](#); [Luke 22:23](#); αὐτό, [Luke 11:14](#) (Tr marginal reading WH omits; Tr text brackets). Whether αὐτῆ and αὐταί also are so used, is doubtful; cf. Buttman, 109 (95).

3. Sometimes in the oblique cases the pronoun is omitted, being evident from the context: [Mark 6:5](#) (ἐπιθεις, namely, αὐτοῖς); [John 3:34](#) (δίδωσι, namely, αὐτῷ); [John 10:29](#) (δέδωκέ μοι, namely, αὐτούς); [Acts 13:3](#) (ἀπέλυσαν, namely, αὐτούς); [Revelation 18:21](#) (ἔβαλεν, namely, αὐτόν), etc.

4. Not infrequently αὐτός in the oblique cases is added to the verb, although the case belonging to this very verb has preceded: [Matthew 8:1](#) (Καταβάντι δὲ αὐτῷ (L Tr WH genitive absolutely) ἀπό τὸν ὄρουσ ἠκολούθησαν αὐτῷ); [Matthew 4:16](#); [Matthew 5:40](#); [Matthew 8:23](#), 28 (R G); (ἀπό (om. by L T Tr WH) τοῦ μὴ ἔχοντος ... ἀπ' αὐτοῦ); (R G L brackets T); [Mark 5:2](#) (R G); (R G); [John 15:2](#) (πᾶν κλῆμα ... αἶρει αὐτό); [Acts 7:21](#) (R G); [James 4:17](#); [Revelation 2:7](#); [Revelation 6:4](#) (L Tr marginal reading brackets); cf. Winers Grammar, § 22, 4 a.; Buttman, 142 (125). Doubtless the writer, while writing the earlier words with the intention of joining them to the leading verb to follow, marked off these very words as a clause by themselves, as if they formed a protasis; and so, when he came to the leading verb, he construed it just as though it were to form an apodosis.

5. By a Hebraism αὐτός is used redundantly in relative sentences: ἧς εἶχετο θυγάτριον αὐτῆς, [Mark 7:25](#); οὗ τῷ μῶλωπι αὐτοῦ, [1 Peter 2:24](#) (R G T, but Tr marginal reading brackets αὐτοῦ); especially in the Apocalypse: ἦν οὐδεὶς δύναται κλεῖσαι αὐτήν, [Revelation 3:8](#) (according to the true text); οἷς ἐδόθη αὐτοῖς, [Revelation 7:2](#); add [Revelation 7:9](#); [Revelation 13:12](#); [Revelation 17:9](#); far more often in the Sept.; rare in Greek writings (from Callimachus () epistle 44); cf. Herm. ad Vig., p. 709; (Buttman, § 143, 1); Winers Grammar, § 22, 4 b. where add to the examples Herodian, 8, 6, 10 (5 Bekker) οἷς ἐπιφοιτωσι αὐτοῖς τὰς λοιπὰς πόλεις πύλαι ἀνοίγνυντο. But to this construction must not be referred [Matthew 3:12](#) οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, nor [1 Peter 2:24](#) ὅς τὰς ἁμαρτίας ἡμῶν αὐτός ἀνήνεγκεν. For in the latter passage αὐτός is in contrast with us, who must otherwise have paid the penalty of our sins; and in the former the sense is, 'he holds his winnowing-shovel in his hand.'

6. Very often αὐτός is used rather laxly, where the subject or the object to which it must be referred is not expressly indicated, but must be gathered especially from some preceding name of a province or city, or from the context: [Matthew 4:23](#) (περιῆγεν τὴν Γαλιλαίαν διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, i. e. of the Galilaeans); [Acts 8:5](#) (Σαμαρείας ἐκήρυσσεν αὐτοῖς, i. e. τοῖς Σαμαρείταις); [Acts 20:2](#) (αὐτούς, i. e. the inhabitants τῶν μερῶν ἐκείνων); [2 Corinthians 2:13](#) (αὐτοῖς, i. e. the Christians of Troas); [Matthew 19:2](#) (ὄχλοι πολλοὶ καὶ ἐθεράπευσεν αὐτούς, i. e. their sick); [1 Peter 3:14](#) (φόβον αὐτῶν, i. e. of those who may be able κακῶσαι you, [1 Peter 3:13](#)); [Luke 23:51](#) (τῇ βουλή αὐτῶν, i. e. of those with whom he had been a βουλευτής); [Hebrews 8:8](#) (αὐτοῖς (L T WH Tr marginal reading αὐτούς; see μέμφομαι) i. e. τοῖς ἔχουσι τὴν διαθήκην τὴν προωτην); [Luke 2:22](#) (τοῦ καθαρισμοῦ αὐτῶν. of the purification prescribed by the law of Moses to women in child-bed); [John 8:44](#) (ψεύστης ἐστὶν καὶ ὁ πατήρ αὐτοῦ, i. e. of the liar; cf. Baumg.-Crusius and Meyer at the passage). By this rather careless use of the pronoun it came about that at length αὐτοί alone might be used for ἄνθρωποι: [Matthew 8:4](#); [Mark 1:44](#); [Luke 5:14](#), 17 (here T WH Tr marginal reading αὐτόν); cf. Winers Grammar, § 22, 3; Buttman, § 127, 8. 7. Sometimes, in relative sentences consisting of several members, the second member is not joined to the

first by the relative ὅς, but by a loose connection proceeds with καὶ αὐτός; as, [Luke 17:31](#); [Acts 3:13](#) (By ὄν ὑμεῖς παρεδώκατε καὶ ἠρνήσασθε αὐτόν (L T WH omit; Tr brackets αὐτόν)); [1 Corinthians 8:6](#) (ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, for καὶ εἰς ὃν ἡμεῖς); [2 Peter 2:3](#). This is the usage likewise of Greek as well as of Hebrew; cf. Winer's Grammar, 149 (141); (Buttmann, 283 (243)); Bernhardy (1829), p. 304.

III. ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, with the article, the same;

1. without a noun: ὁ αὐτός, immutable, [Hebrews 1:12](#); [Hebrews 13:8](#) (Thucydides 2, 61); τὸ αὐτό: — ποιεῖν, [Matthew 5:46](#) (R G T WH text, 47 L T Tr WH); [Luke 6:33](#); λέγειν, to profess the same opinion, [1 Corinthians 1:10](#); ὀνειδίζειν, not in the same manner but reproached him with the same, cast on him the same reproach, [Matthew 27:44](#) (ὀνειδίζειν τοιαῦτα, Sophocles Oed. Col. 1002). τὰ αὐτά: [Acts 15:27](#); [Romans 2:1](#); [Ephesians 6:9](#). ἐπὶ τὸ αὐτό (Rec.st passim ἐπιτοαυτό) (Hesychius ὁμοῦ, ἐπὶ τὸν αὐτὸν τόπον), to the same place, in the same place: [Matthew 22:34](#); [Acts 1:15](#); [Acts 2:1](#); [1 Corinthians 11:20](#); [1 Corinthians 14:23](#) (Psalm 2:2; [2 Samuel 2:13](#); [3 Macc. 3:1](#); Susanna 14); together: [Luke 17:35](#); [Acts 3:1](#) (L T Tr WH join it to [Acts 2](#); [1 Corinthians 7:5](#)); κατὰ τὸ αὐτό (Vulg.simul), together: [Acts 14:1](#) (for ΤΠῃ, [Exodus 26:24](#); [1 Kings 3:18](#); examples from Greek writings are given by Kypke, Observations, ii., p. 69ff). Like adjective of equality ὁ αὐτός is followed by the dative: ἐν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ, [1 Corinthians 11:5](#) (Wis. 18:11; [4 Macc. 8:5](#); [10:2](#), [13](#); and often in Greek writings, cf. Winer's Grammar, 150 (141)).

2. With a noun added: [Matthew 26:44](#); [Mark 14:39](#) (τὸν αὐτὸν λόγον); [Luke 6:38](#) (R G L marginal reading) (τῷ αὐτῷ μέτρῳ); [Philippians 1:30](#); [1 Corinthians 1:10](#) (ἐν τῷ αὐτῷ νοί<); [1 Corinthians 12:4](#) (τὸ δὲ αὐτὸ πνεῦμα), etc. τὰ αὐτά (with the force of a substantive: the same kind) τῶν παθημάτων, [1 Peter 5:9](#). (Cf. ταῦτα.)