



# John 1:1 Word of the Elohaym

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The Old Testament is referred to as the [scriptures](#)<sup>1</sup> and it is these scriptures that are referred to as “the word of Elohaym”, when Yahusha said “**man shall not live by bread alone, but by every word of The Elohaym.**” He was quoting Deut 8:3 which actually says “given that by all the goings out of the mouth of YHWH” in Hebrew, not “every word”.

**RMT<sup>2</sup> Deuteronomy 8:3** and he afflicted you, and he made you be hungry, and he made you eat the Mahn, which you did not know, and your fathers certainly could not know, in order for you to know that not by bread alone the human will live, given that by all the goings out of the mouth of **YHWH** will the human live.

**Matthew 4:4** But he answered and said, **It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of The Elohaym.**

**Luke 4:4** And Yahusha answered him, saying, **It is written, That man shall not live by bread alone, but by every word of The Elohaym.**

This IS the WORD that John was referring to as ‘was in the beginning and was with YHWH and [YHWH was](#)<sup>3</sup>; he is NOT referring to Yahusha. John does not refer to Yahusha as the “word” until John 1:14 which aligns perfectly with Hebrews 1:2, Yahusha became the word of YHWH to us when he was born of woman and became the ‘son of man’.

**John 1:14 The word became flesh**, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth.

**Hebrews 1:2** has at the end of these days **spoken to us by his Son**, whom he appointed heir of all things, an account of whom he also made the ages.

**Revelation 19:13** And he *was* clothed with a vesture dipped in blood: and **his** name is called The **Word of Elohaym**.

**John 8:54** Yahusha answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is our Elohaym.

**John 8:55** You have not known him, but I know him. If I said, ‘I don’t know him,’ I would be liar like you. But I know him, and **keep his word**.

**IF Yahusha was ‘THE WORD’ of YHWH, then how could he KEEP YHWH’s ‘WORD’?**

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<sup>1</sup> See [L17 Scriptures](#)

<sup>2</sup> RMT - Revised Mechanical Translation

<sup>3</sup> The English translations have reversed the words theos and logos with no grammatical justification. See [L22 John 1:1-2](#)

The very first translations of the Bible into English rendered the "word"/"logos" in John 1:1 as the literal "word of The Elohaym", they did not render John as saying the "logos" in verse 1 was a reference to Yahusha, which is seen by verse 3 is referencing to the "logos" as an object, not as a person by using the third person pronoun "it". Even the KJV refers to the word as 'IT' and not 'him', in verse 5 as 'the word' is transferred into 'the light' that men did not comprehend 'IT'. Why did John not refer to the light as "him" if the "word" was Yahusha then why not the light also? Because verses 1-5 are about the scriptures, referenced as "the word of The Elohaym" and not about Yahusha.

In Rev 19:13 is the only place Yahusha is referenced to the "Word of Elohaym" and in the context of his name shall be CALLED "The word of Elohaym." He is NEVER called the "Word".

The only other verse that comes close is 1 John 1:1 but this is referencing the "word of life" which was manifest in Yahusha. Our fellowship is with YHWH the Father and HIS son Yahusha, not the ELOHAYM YAHUSHA, but the SON of YHWH. The "word of life" is that old commandment we have had from the BEGINNING, it is the "word" that we have heard IF we have an ear to hear.

**1 John 1:1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, **concerning the word of life—**

**1 John 1:2** the life was made manifest, and we have seen it, and testify to it and proclaim to you **the eternal life, which was with the Father and was made manifest to us—**

**1 John 1:3** that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and **indeed our fellowship is with the Father and with his Son Yahusha the Messiah.**

**1 John 2:7** Beloved, I am writing you no new commandment, **but an old commandment that you had from the beginning. The old commandment is the word that you have heard.**

That old commandment is this and Yahusha changed NOTHING, he simply answered a question:

**Matthew 22:35** One of them, a lawyer, asked him a question, **testing him.**

**Matthew 22:36** "Teacher, which is the greatest commandment in the law?"

**Matthew 22:37** Yahusha said to him, **"You shall love YHWH your Elohaym with all your heart, with all your soul, and with all your mind.'**



## Study your Bible

**Matthew 22:38** This is the first and great commandment.

**Matthew 22:39** A second likewise is this, '**You shall love your neighbor as yourself.**'

**Matthew 22:40** The whole law and the prophets depend on these two commandments."

This OLD law of love from the OLD word of Elohaym is summed up in love and can ONLY be fulfilled by us IF, IF we obey YHWH and keep His commandments of old. It ALWAYS goes full circle and comes back to the very basics, the WHOLE DUTY of MAN. There is just no way around it. Faith WITHOUT works IS DEAD!

**1 John 5:2** By this **we know** that we love the children of YHWH, when we love YHWH and keep his commandments.

**1 John 5:3** For this is the love of YHWH, **that we keep his commandments**. His commandments are not grievous.

### Geneva Bible

**John 1:1** In the beginning was that word, and that word was with God, and that word was God.

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

**John 1:3** All things were made by **it G846**, and without **it G846** was made nothing that was made.

**John 1:4** In **it G846** was life, and that life was the light of men.

**John 1:5** And that light shineth in the darknesse, and the darknesse comprehended **it G846** not.

### Bishops Bible

**John 1:1** In the begynnyng was the worde, & the worde was with God: and that worde was God.

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

**John 1:3** All thynges were made by **it G846**: and without **it G846**, was made nothyng that was made.

**John 1:4** In **it G846** was lyfe, and the lyfe was the lyght of men,

**John 1:5** And the lyght shyneth in darkenesse: and the darknesse comprehended **it G846** not.

### KJV

**John 1:1** In the beginning was the Word, and the Word was with God, 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 anything 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 G846** not.

### **G846** αὐτός **autos**

{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))]

**Total KJV Occurrences: 4000 plus** only showing the top words very many different words this was translated into.

he – 224, her – 137, him – 1576, himself – 22, his – 445, it – 80, itself – 5, their – 108, them – 913, they - 103

### **Thayer's Greek Lexicon – 2 whole pages to describe this word! WOW!**

αὐτός, αὐτή, 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, Opuscc. 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.

**Psalms 36:9** For with thee *is* the fountain of life: **in thy light shall we see light.**

**Psalms 37:6** And he shall bring forth **thy righteousness as the light**, and thy judgment as the noonday.

**Psalms 43:3** O send out **thy light and thy truth: let them lead me**; let them bring me unto thy holy hill, and to thy tabernacles.

**Psalms 119:142** Thy righteousness *is* an everlasting righteousness, **and thy law is the truth.**

**Psalms 56:13** For thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God **in the light of the living?**

**Psalms 119:105** NUN. **Thy word is a lamp unto my feet, and a light unto my path.**

**Psalms 119:130** **The entrance of thy words giveth light**; it giveth understanding unto the simple.

**Proverbs 6:23** For the **commandment is a lamp**; and **the law is light**; and reproofs of instruction *are* the way of life:

**Isaiah 8:20** To the law and to the testimony: if they speak not according to this word, *it is* because *there is* **no light in them.**



## Study your Bible

**John 10:35** If he called them gods, unto whom **the word of God** came, and the scripture cannot be broken;

**Luke 8:11** Now the parable is this: The seed is **the word of God**.

**Luke 8:21** And he answered and said unto them, My mother and my brethren are these which **hear the word of God, and do it**.

**Luke 11:28** But he said, Yea rather, blessed *are* they that hear **the word of God, and keep it**.

**Revelation 19:13** And he *was* clothed with a vesture dipped in blood: and his name is **called** The Word of God.

**Luke 8:17** For nothing is hidden, that will not be revealed; nor anything secret, that will not be known and come to light.

**Luke 8:18** **Be careful therefore how you hear**. For whoever has, to him will be given; and whoever doesn't have, from him will be taken away even that which he thinks he has."

**Luke 8:19** His mother and brothers came to him, and they could not come near him for the crowd.

**Luke 8:20** It was told him by some saying, "Your mother and your brothers stand outside, desiring to see you."

**Luke 8:21** But he answered them, "My mother and my brothers are **these who hear the word of God, and do it**."

**John 6:39** And **this is the Father's will** which hath sent me, **that of all which he hath given me I should lose nothing**, but should raise it up again at the last day.

**John 6:40** And this is the **will of him** that sent me, that **everyone which seeth the Son**, and believeth on him, may have everlasting life: and I will raise him up at the last day.

**Mark 4:14** The sower soweth **the word**.

**Mark 4:15** And these are they by the way side, where **the word** is sown; but when they have heard, Satan cometh immediately, and taketh away **the word** that was sown in their hearts.

**John 5:37** And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

**John 5:38** And **ye have not his word abiding in you**: for whom he hath sent, him ye believe not.

**John 17:6** I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept **thy word**.

**John 17:14** I have given them **thy word**; and the world hath hated them, because they are not of the world, even as I am not of the world.

**John 17:17** Sanctify them through thy truth: **thy word is truth**.

## New Testament - Word of God

“**word of God**” AND **G846** αὐτός **autos** - in the same verse - only 11 verses

**Luke 4:4** And Yahusha answered **him**, saying, It is written, That man shall not live by bread alone, but by every **word of God**.

**Luke 5:1** And it came to pass, that, as the people pressed upon **him** to hear the **word of God**, **he** stood by the lake of Gennesaret,

**Luke 8:21** And **he** answered and said unto them, My mother and my brethren are these which hear the **word of God**, and do **it**.

**Luke 11:28** But **he** said, Yea rather, blessed *are* they that hear the **word of God**, and keep **it**.

**Acts 4:31** And **when they** had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the **word of God** with boldness.

**Acts 8:14** Now when the apostles which were at Jerusalem heard that Samaria had received the **word of God**, they sent unto **them** Peter and John:

**Acts 13:46** Then Paul and Barnabas waxed bold, and said, It was necessary that the **word of God** should first have been spoken to you: but seeing ye put **it** from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

**Acts 18:11** And he continued *there* a year and six months, teaching the **word of God** among **them**.

**2 Peter 3:5** For this **they** willingly are ignorant of, that by the **word of God** the heavens were of old, and the earth standing out of the water and in the water:

**Revelation 19:13** And he *was* clothed with a vesture dipped in blood: and **his** name is called **The Word of God**.

**Revelation 20:4** And I saw thrones, and they sat upon **them**, and judgment was given **unto them**: and *I saw* the souls of them that were beheaded for the witness of Yahusha, and for the **word of God**, and which had not worshipped the beast, neither **his** image, neither had received *his* mark upon **their** foreheads, or in **their** hands; and they lived and reigned with Christ a thousand years.



“word of God” verses – 44 verses

**Mark 7:13** making void the **word of God** by your tradition, which you have handed down. You do many things like this.”

**Luke 3:2** in the high priesthood of Annas and Caiaphas, the **word of God** came to John, the son of Zacharias, in the wilderness.

**Luke 4:4** Yahusha answered him, saying, “It is written, ‘Man shall not live by bread alone, but by every **word of God**.’”

**Luke 5:1** Now it happened, while the multitude pressed on him and heard the **word of God**, that he was standing by the lake of Gennesaret.

**Luke 8:11** Now the parable is this: The seed is the **word of God**.

**Luke 8:21** But he answered them, “My mother and my brothers are these who hear the **word of God**, and do it.”

**Luke 11:28** But he said, “On the contrary, blessed are those who hear the **word of God**, and keep it.”

**John 10:35** If he called them gods, to whom the **word of God** came (and the Scripture can't be broken),

**Acts 4:31** When they had prayed, the place was shaken where they were gathered together. They were all filled with the Holy Spirit, and they spoke the **word of God** with boldness.

**Acts 6:2** The twelve summoned the multitude of the disciples and said, “It is not appropriate for us to forsake the **word of God** and serve tables.

**Acts 6:7** The **word of God** increased and the number of the disciples multiplied in Jerusalem exceedingly. A great company of the priests were obedient to the faith.

**Acts 8:14** Now when the apostles who were at Jerusalem heard that Samaria had received the **word of God**, they sent Peter and John to them,

**Acts 11:1** Now the apostles and the brothers who were in Judea heard that the Gentiles had also received the **word of God**.

**Acts 12:24** But the **word of God** grew and multiplied.

**Acts 13:5** When they were at Salamis, they proclaimed the **word of God** in the Jewish synagogues. They had also John as their attendant.

**Acts 13:7** who was with the proconsul, Sergius Paulus, a man of understanding. This man summoned Barnabas and Saul, and sought to hear the **word of God**.

**Acts 13:44** The next Sabbath almost the whole city was gathered together to hear the **word of God**.

**Acts 13:48** As the Gentiles heard this, they were glad, and glorified the **word of God**. As many as were appointed to eternal life believed.

**Acts 17:13** But when the Jews of Thessalonica had knowledge that the **word of God** was proclaimed by Paul at Berea also, they came there likewise, agitating the multitudes.

**Acts 18:11** He lived there a year and six months, teaching the **word of God** among them.

**Romans 9:6** But it is not as though the **word of God** has come to nothing. For they are not all Israel, that are of Israel.

**Romans 10:17** So faith comes by hearing, and hearing by the **word of God**.

**1 Corinthians 14:36** What? Was it from you that the **word of God** went out? Or did it come to you alone?

**2 Corinthians 2:17** For we are not as so many, peddling the **word of God**. But as of sincerity, but as of God, in the sight of God, we speak in Christ.

**2 Corinthians 4:2** But we have renounced the hidden things of shame, not walking in craftiness, nor handling the **word of God** deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God.

**Ephesians 6:17** And take the helmet of salvation, and the sword of the Spirit, which is the **word of God**;

**Philippians 1:14** and that most of the brothers in the Lord, being confident through my bonds, are more abundantly bold to speak the **word of God** without fear.

**Colossians 1:25** of which I was made a servant, according to the stewardship of God which was given me toward you, to fulfill the **word of God**,

**1 Thessalonians 2:13** For this cause we also thank God without ceasing, that, when you received from us the word of the message of God, you accepted it not as the word of men, but, as it is in truth, the **word of God**, which also works in you who believe.

**1 Timothy 4:5** For it is sanctified through the **word of God** and prayer.

**Hebrews 4:12** For the **word of God** is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and is able to discern the thoughts and intentions of the heart.

**Hebrews 6:5** and tasted the good **word of God**, and the powers of the age to come,

**Hebrews 11:3** By faith, we understand that the universe has been framed by the **word of God**, so that what is seen has not been made out of things which are visible.

**Hebrews 13:7** Remember your leaders, men who spoke to you the **word of God**, and considering the results of their conduct, imitate their faith.

**1 Peter 1:23** having been born again, not of corruptible seed, but of incorruptible, through the **word of God**, which lives and remains forever.

**2 Peter 3:5** For this they willfully forget, that there were heavens from of old, and an earth formed out of water and amid water, by the **word of God**;

**1 John 2:14** I have written to you, fathers, because you know him who is from the beginning. I have written to you, young men, because you are strong, and the **word of God** remains in you, and you have overcome the evil one.



**Revelation 6:9** When he opened the fifth seal, I saw underneath the altar the souls of those who had been killed for the **word of God**, and for the testimony of the Lamb which they had.

**Revelation 19:13** He is clothed in a garment sprinkled with blood. His name is called "The **Word of God**."

**Revelation 20:4** I saw thrones, and they sat on them, and judgment was given to them. I saw the souls of those who had been beheaded for the testimony of Yahusha, and for the **word of God**, and such as didn't worship the beast nor his image, and didn't receive the mark on their forehead and on their hand. They lived, and reigned with Christ for a thousand years.

## Old Testament - Word of God

**Numbers 22:18** And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the **word of YHWH my God**, to do less or more.

**Deuteronomy 4:2** Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, **that ye may keep the commandments of YHWH your God** which I command you.

**Deuteronomy 9:5** Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations YHWH thy Elohaym doth drive them out from before thee, and that he may perform the **word which YHWH swore unto thy fathers**, Abraham, Isaac, and Jacob.

**1 Samuel 9:27** *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee **the word of Elohaym**.

**2 Samuel 22:31** *As for* Elohaym, his way *is* perfect; the **word of YHWH** *is* tried: he *is* a buckler to all them that trust in him.

**1 Kings 8:20** And YHWH **hath performed his word that he spoke**, and I am risen up in the room of David my father, and sit on the throne of Israel, as YHWH promised, and have built an house for the name of YHWH Elohaym of Israel.

**1 Kings 8:26** And now, O Elohaym of Israel, let **thy word**, I pray thee, be verified, which thou spakest unto thy servant David my father.

**1 Kings 12:22** But the **word of God** came unto Shemaiah the man of Elohaym, saying,

**1 Kings 13:1** And, behold, there came a man of Elohaym out of Judah by the word of YHWH unto Bethel: and Jeroboam stood by the altar to burn incense.

**1 Kings 13:5** The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of Elohaym had given by **the word of YHWH**.

**1 Kings 13:26** And when the prophet that brought him back from the way heard *thereof*, he said, It is the man of Elohaym, who was disobedient unto **the word of YHWH**: therefore YHWH hath delivered him unto the lion, which hath torn him, and slain him, according to the word of YHWH, which he spake unto him.

**1 Kings 17:24** And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that **the word of YHWH** in thy mouth *is* truth.

**1 Kings 18:36** And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, YHWH Elohaym of Abraham, Isaac, and of Israel, let it be known this day that thou *art* Elohaym in Israel, and *that* I *am* thy servant, and *that* I have done all these things at **thy word**.

**2 Kings 1:16** And he said unto him, Thus saith YHWH, Forasmuch as thou hast sent messengers to enquire of Baalzebub the god of Ekron, *is it* not because *there is* no **Elohyim in Israel to enquire of his word**? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

**2 Kings 14:25** He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the **word of YHWH God of Israel**, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which *was* of Gathhepher.

**2 Kings 23:16** And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to **the word of YHWH** which the man of God proclaimed, who proclaimed these words.

**1 Chronicles 15:15** And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the **word of YHWH**.

**1 Chronicles 17:3** And it came to pass the same night, that the **word of Elohaym** came to Nathan, saying,

**2 Chronicles 6:10** **YHWH therefore hath performed his word** that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as YHWH promised, and have built the house for the name of YHWH God of Israel.

**2 Chronicles 6:17** Now then, **O YHWH Elohaym of Israel, let thy word** be verified, which thou hast spoken unto thy servant David.

**2 Chronicles 10:15** So the king hearkened not unto the people: for the cause was of God, that **YHWH might perform his word**, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

**2 Chronicles 11:2** But the **word of YHWH** came to Shemaiah the man of God, saying,

**2 Chronicles 30:12** Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the **word of YHWH**.

**Psalms 18:30** *As for* God, his way *is* perfect: the **word of YHWH** is tried: he *is* a buckler to all those that trust in him.



**Proverbs 30:5** Every **word of YHWH** is pure: he is a shield unto them that put their trust in him.

**Isaiah 1:10** Hear the **word of YHWH**, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

**Isaiah 2:3** And many people shall go and say, Come ye, and let us go up to the mountain of YHWH, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the **word of YHWH** from Jerusalem.

**Isaiah 40:8** The grass withereth, the flower fadeth: but **the word of our Elohaym** shall stand for ever.

**Isaiah 50:4** **The Lord YHWH** hath given me the tongue of the learned, that I should know how to speak a **word** in season to *him that is weary*: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

**Jeremiah 5:14** Wherefore thus saith **YHWH God of hosts, Because ye speak this word**, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

**Jeremiah 13:12** Therefore thou shalt speak unto them **this word; Thus saith YHWH God of Israel**, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

**Jeremiah 15:16** **Thy words** were found, and I did eat them; and **thy word** was unto me the joy and rejoicing of mine heart: for I am called by thy name, O YHWH God of hosts.

**Jeremiah 19:3** And say, Hear ye **the word of YHWH**, O kings of Judah, and inhabitants of Jerusalem; Thus saith YHWH of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

**Jeremiah 23:36** And the burden of YHWH shall ye mention no more: for every man's word shall be his burden; for ye have perverted **the words of the living Elohaym**, of YHWH of hosts our God.

**Jeremiah 42:15** And now therefore hear **the word of YHWH**, ye remnant of Judah; Thus saith YHWH of hosts, the Elohaym of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there;

**Jeremiah 44:26** Therefore hear ye **the word of YHWH**, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith YHWH, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord YHWH liveth.

**Ezekiel 6:3** And say, Ye mountains of Israel, hear **the word of the Adonai YHWH**; Thus saith the Lord YHWH to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even I*, will bring a sword upon you, and I will destroy your high places.

**Ezekiel 12:28** Therefore say unto them, Thus saith the Lord YHWH; There shall none of my words be prolonged any more, but **the word which I have spoken shall be done**, saith the Lord YHWH.

**Ezekiel 20:47** And say to the forest of the south, Hear **the word of YHWH**; Thus saith the Lord YHWH; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

**Ezekiel 25:3** And say unto the Ammonites, Hear **the word of the Adonai YHWH**; Thus saith the Lord YHWH; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

**Ezekiel 36:4** Therefore, ye mountains of Israel, hear **the word of the Lord YHWH**; Thus saith the Lord YHWH to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about;

**Hosea 4:1** Hear **the word of YHWH**, ye children of Israel: for YHWH hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of Elohaym in the land.

**Micah 4:2** And many nations shall come, and say, Come, and let us go up to the mountain of YHWH, and to the house of the Elohaym of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and **the word of YHWH** from Jerusalem.

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**αὐτός**, αὐτή, 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, Opuscc. 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 *kai* to indicate that a thing is ascribed to one equally with others: [Luke 14:12](#) (μήποτε *kai* 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 *kai* 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 *kai* αὐτῇ συνειληφυῖα υἰὸν thy kinswoman herself also, i. e. as well as thou); [Matthew 27:57](#) (ὃς *kai* αὐτός ἐμαθήτευσεν (L T Tr WH text ἐμαθητευθη) τῷ Ἰησοῦ); [Luke 23:51](#) (R G); [Mark 15:43](#); [Acts 8:13](#) (ὁ δὲ Σίμων *kai* 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 ye 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](#) (*kai* αὐτός ἐγὼ 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 *kai* 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 *kai* 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 αὐτὰ (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 γὰρ Ἠρώδης); [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 ἔφα (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 ἐγώ 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); αὐτά 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 αὐτοί).

d. even, Latinvel, adeo (in Homer; cf. Herm. ad Vig., p. 733 ii.): καὶ αὐτῇ ἡ κτίσις, Romans 8:21; οὐδὲ ἡ φύσις αὐτῇ, 1 Corinthians 11:14; καὶ (Tr omits; L WH brackets καὶ) αὐτός ὁ υἱός, 1 Corinthians 15:28; καὶ 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 αὐτοῦς 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 αὐτοῦς, 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 αὐτῇ 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 (ἐπιθείς, namely, αὐτοῖς); John 3:34 (δίδωσι, namely, αὐτῷ); John 10:29 (δέδωκέ μοι, namely, αὐτοῦς); Acts 13:3 (ἀπέλυσαν, namely, αὐτοῦς); 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) ἀπὸ τὸν ὄρους ἠκολούθησαν αὐτῷ); Matthew 4:16; Matthew 5:40; Matthew 8:23, 28 (R G); (ἀπὸ (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 κλήμα ... ἀρῆει αὐτό); Acts 7:21 (R G); James 4:17; Revelation 2:7; Revelation 6:4 (L Tr marginal reading brackets); cf. Winer's 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; (Buttmann, § 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 ἀμαρτίας ἡμῶν αὐτὸς 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](#) (αὐτοῦς, 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 βουλῇ 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 πρωτην); [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 αὐτοὶ 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; Buttmann, § 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 ὃν 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. Winers Grammar, 149 (141); (Buttmann, 283 (243)); Bernhardy (1829), p. 304.

III. ὁ αὐτός, ἡ αὐτῆ, 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 αὐτόν 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 τῆ, [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 αὐτό 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 αὐτόν 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.)