

## Word Studies

### Exo 39 and Jn 1

**Exo 39:30**     "...the plate of the holy crown..."

Plate - tsits (pronounced 'tseets') noun

Meaning 'flowers', 'rosette', medallion', 'bud', 'blossoms', 'shining thing', 'forehead plate'

Strong's Hebrew #6731 15 occurrences **Exo 28:36, 39:30; Lev 8:9; Num 17:9; 1Kng 6:18,29,32,35; Job 14:2; Psa 103:15; Isa 28:1, 40:6,7,8; Jer 48:9**

Holy crown - qadosh nezer noun

Meaning 'consecration', 'crown/diadem' (sign of consecration), 'Naziriteship', 'symbol of royal power', 'woman's hair' (probably long hair as a sign of consecration).

Strong's Hebrew #5145 25 occurrences

**39:35**     "...mercy seat..."

Mercy seat - kapporet noun

Meaning 'to cover', 'lid', 'pacify', 'smear'; 'atonement', 'covering sin', 'propitiatory'; from the verb kofer meaning 'pitch'. You will recognize the word in the phrase Yom Kippor - the Day of Atonement.

Strong's Hebrew #3727 27 occurrences

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## Jn 1:1-10

There is so much in the Greek here! I can't cover it all in this study but I will give you some gold nuggets from the first verse

**1:1** En arche en ho logos, kai ho logos en pros ton theon, kai theos en ho logos.

In the beginning - en arche noun     Technically there is no "the" in these two words; this leaves room for a theological interpretation. We can read 'en arche' as 'in a beginning' or as 'in **the** beginning' and both are grammatically permitted. If you see 'beginning' as a singular event or moment in time, then you will likely read it as translators and most Christians do - 'the' beginning. If you see 'beginning' as possibly a repeatable event or moment, then you will read it as 'a' beginning.

Strong's Greek #746 arche 56 occurrences

Was - en verb, past imperfect tense (habitual thing happening in the past)     This looks like the first word in the sentence but it is actually a different one in Greek. The word here is like saying 'when I was 4...'. You existed when you were four, and were four for a whole year, not just a moment, day, or month. So the sentence is saying so far...whenever we put 'the beginning', [Jesus] was already existing.

The Word - ho logos noun meaning 'say', 'speak', 'word'; 'computation', 'reckoning', 'account', 'measure', 'esteem', 'value put on a person or thing', 'relation', 'correspondence', 'proportion', 'explanation'; 'law', 'rule of conduct', 'thesis', 'hypothesis'; 'inward debate of the soul', 'thinking', 'reasoning'; 'continuous statement', 'narrative', 'speech'; 'verbal expression or utterance'; 'a particular utterance or saying'; 'thing spoken of', 'subject-matter'; 'speech'; 'the word or wisdom of God, personified as His agent in

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creation and world-government (remember this is the Greek perspective of this)' The way the word is conjugated here means it is clearly the subject of the sentence. We will find out in v14 this logos is Jesus, but so far we only know this spoken word existed at the beginning

Strong's Greek #3056 331 occurrences

And the Word - kai ho logos

Was with - en pros preposition expresses direction, means 'towards', 'in opposition to' (directionally, not conversationally - think facing the other), 'before' (like in front of), 'close engagement', 'union' There are other Greek words to express 'with' but the author chose this word, which is a bit unusual in this particular place. It implies closeness, unity, solidarity, and even face-to-face positioning of the two things which are together.

Strong's Greek #4314 (pros) 703 occurrences

God - ton theon direct object of the preposition or verb This means the phrase identifies God as the One the Word was facing.

Strong's Greek #2316 1327 occurrences

And God was the Word - kai theos en ho logos HUGE academic controversy on this little phrase because 'theos' and 'logos' are both written in the form identifying them as the subject of the phrase. But they aren't joined by 'and' or the like, making it quite a conundrum. The 'ho' is the word 'the' which also further identifies the subject - just as it did in the first phrase, which means 'the word' is still the actual subject of this phrase. Most Bible scholars take the double-unjoined subjects to mean 'theos' refers to the quality, or nature, or essence of the subject. There are Greek grammar rules where this applies in other passages as well. Therefore, this would mean the phrase is saying 'and Deity was the Word', since the Greek word for God is used the same way we use it in English = god, God, deity, Deity, divine, divinity, etc.