



## GLOBAL IMPACT MINISTRIES

A Defense of the Apostolic Christian Faith

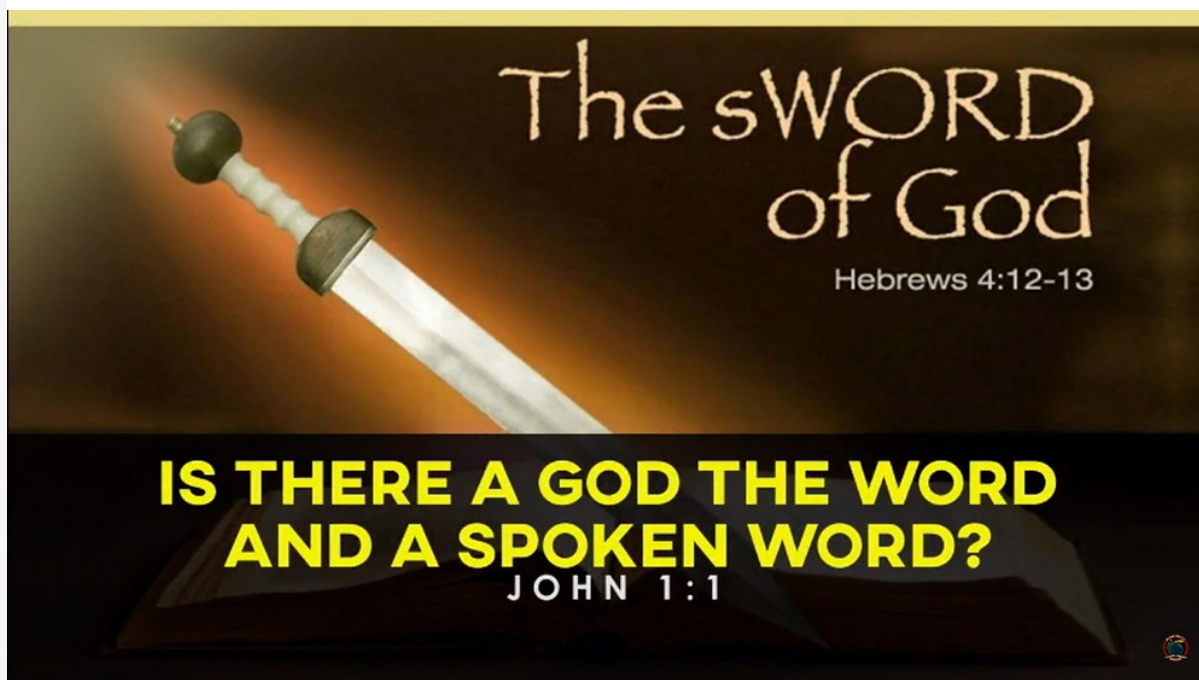
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Steven Fitchie · Oct 24, 2016 · 3 min read

### Is There a God the Word and a Spoken Word? John 1:1



We know from many scriptures in both the Old and the New Testament that God created all things through His spoken Word, but there is no text that ever says that the spoken word of God is a distinct God the Word or a God the Son Person. Nor do we ever find any Trinitarian concept of two different words (or logos) of God in the Bible. Trinitarians are alleging that Word of God has two distinctions, the word of God as the spoken word (logos) of God and an alleged God the Word (logos) Person. If an alleged coeternal word person actually performed the creation, then it is nonsensical to believe that such a God the Word Person could be "the breath of" God the Father's mouth.

**"By the word of Yahweh were the heavens made, and all the host of them BY THE BREATH OF HIS MOUTH."** Psalm 33:6

Trinitarians are asking us to believe that a God the Word Person leaped out of the Father's mouth to create all things. That is what Trinitarians are alleging when they say that the word (the logos) is a Word Person called the Son. Just as men have their own "word" (logos), so the Bible teaches that men have their own "word" (logos). 2 Timothy 2:17 states that the heretical word (logos) of Hymenaeus and Philetus would spread like gangrene, but no one would dare say that the word (logos) of these two men were additional persons beside themselves.

The Greek word "logos" is a very common word used over 300 times throughout the Greek New Testament. The normative use of the word "logos" in Koine Greek should never be understood as another Person beside God Himself just as the word (logos) of a man should never be understood as another person beside an individual man (*Matthew 22:46 / Mark 5:36 / Acts 2:41*). Therefore, the logos in John 1:1 refers to God, and God in that case is the Father and not the Son.

Not a single passage in the Greek New Testament ever used the word "logos" for both the Father and the Son as two distinct divine Persons. Jesus himself informed us that he did not possess his own logos when he said, "The word (LOGOS) which you hears IS NOT MINE, BUT THE FATHER'S who sent me (John 14:24)". It is absurd to believe that an alleged coequal God the Son could have had no logos (no expressed thought) of His own. For an alleged coequal God the Son Person must have had His own divine expression with His own divine "Logos". If not, He could not have always eternally existed with God as a true God Person at all!

If the logos (word) in John 1:1 is the Son's logos, then Trinitarians must explain how only one alleged coequal God the Word Person has a logos but the Father and the Spirit do not! Since all men have their own logos (*logos means a person's reason, logic, thought which is expressed in words*). Whenever we read about the logos of a person within the Greek New Testament, it is always his own logos (word) rather than the logos of a different person. In like manner the logos in John 1:1 belongs to God the Father just as the logos of men belong to themselves (Matthew 22:46 / Mark 5:36). Therefore, just as no passage of inspired scripture ever used the word "logos" of a man as a distinct person beside himself, so also the logos of God the Father could not be another divine person beside Himself. For we who are finites are made after God's own image!

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