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20 March 2019

JOHN 1:1c

149 translations
not rendering
theos ēn ho logos
as “the Word was God”

ΕΝ ΑΡΧΗ ΗΝ Ο ΛΟΓΟΣ
ΚΑΙ Ο ΛΟΓΟΣ ΗΝ ΠΡΟΣ ΤΟΝ Θ̄Ν
ΚΑΙ Θ̄ς ΗΝ Ο ΛΟΓΟΣ

The oldest Greeks papyrus with John 1:1

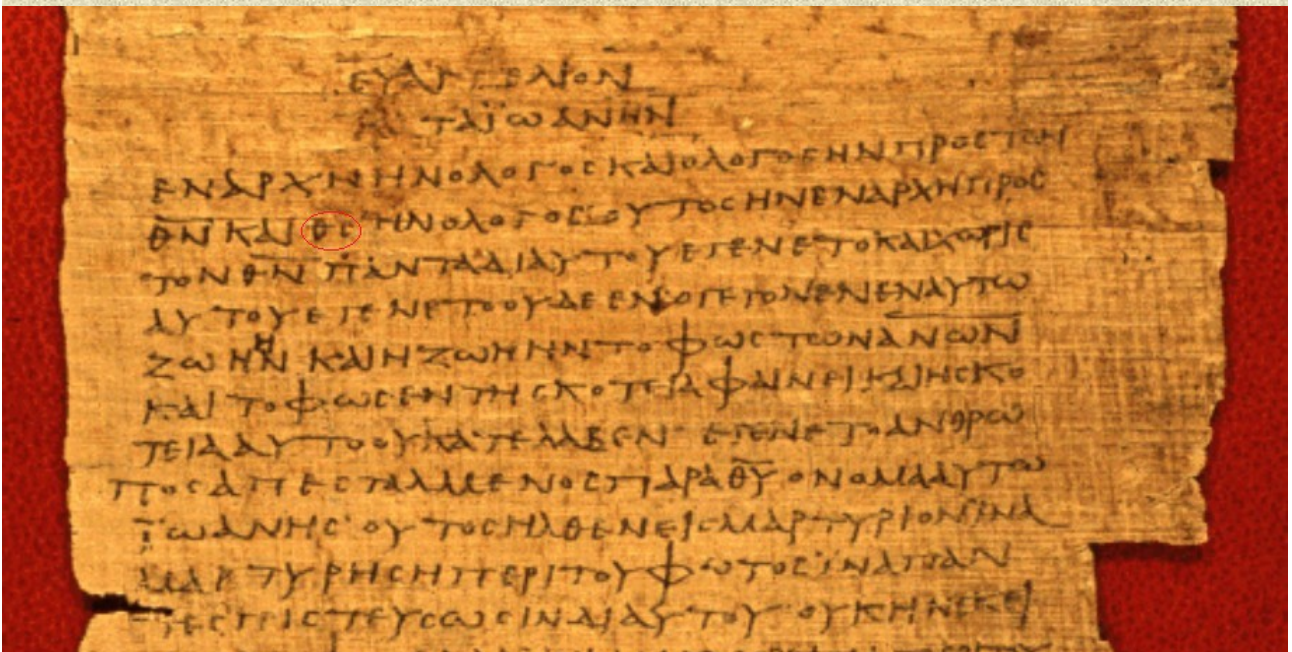
ⲡ⁶⁶ (*Papirus Bodmer II*)

c. 200 C.E.



ⲡ⁷⁵ (*Papirus Bodmer XIV. XV*)

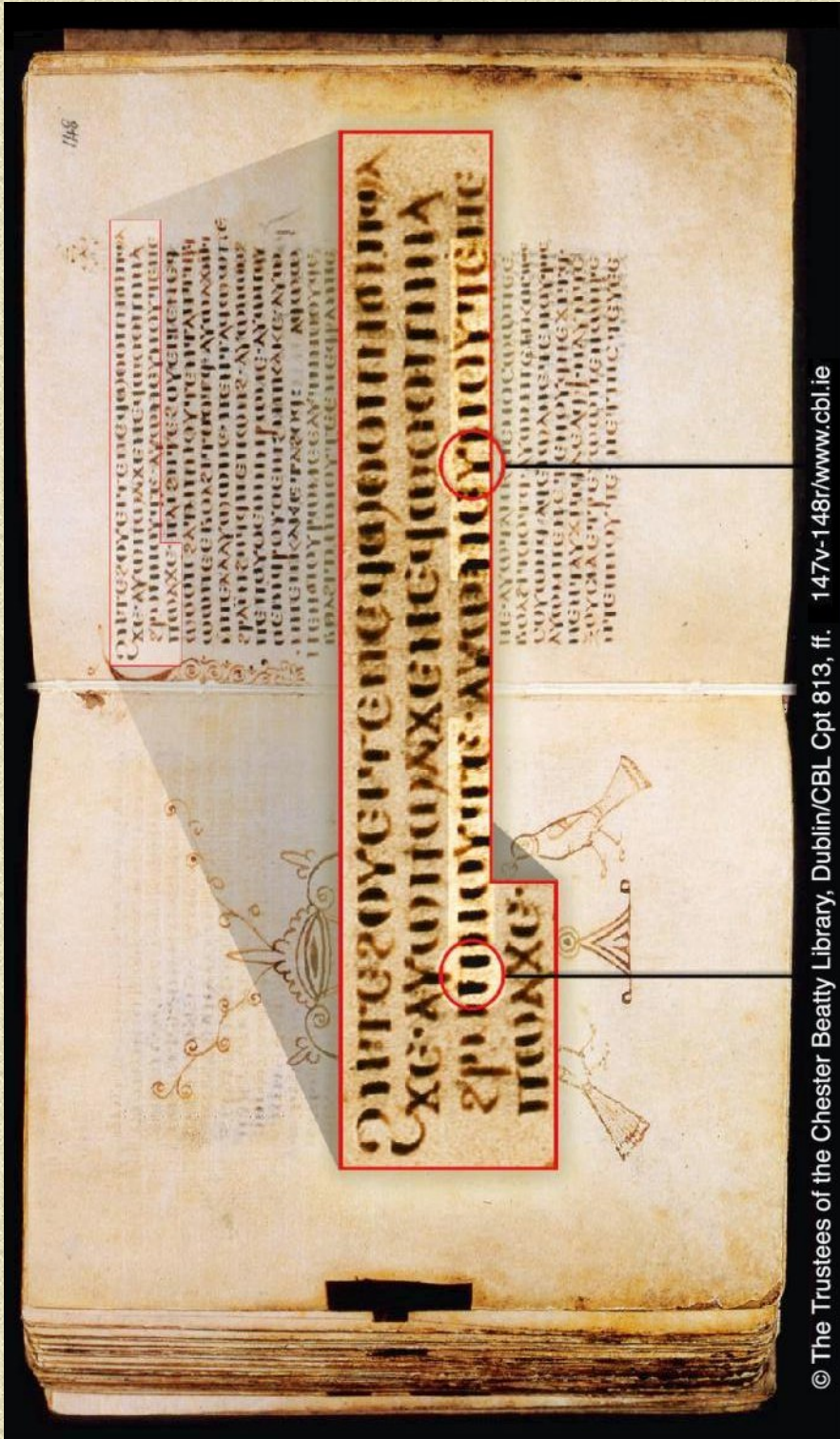
3 century



The Coptic papyrus with John 1:1

Papirus Chester Beatty 813

3 century



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definite article

indefinite article

If you know some Bible version(s) that not have in this document, please let me know about it. From advance thank you very much!

ACKNOWLEDGMENTS:

I would like to express my appreciation for:

- **Gerd Imhoff** (Germany) who sending me scans of John 1:1 from the following German translations:
Albrecht, Bauer, Becker, Böhmer, Haenchen, Heitmüller, Jeremias, Menge, Pfäfflin, Thimme, Wiese & *Gute Nachricht*.
- **Heinz Schmitz** (USA) who sending me scans of John 1:1 from versions of Hall, Jannaris and Price.
- **Jan Kåre Christensen** (Norway) who sending me scans of John 1:1 from Brune's version.
- **Didier Fontaine** (France) who sending me scans of John 1:1 from Pautrat's version. Thank you very much!

NOTE:

This document NOT contain the 2 controversial versions, which translators were spiritists (cf. Acts 16:16-18). They are:

1

John S. Thompson

A Monotessaron; or, The Gospel of Jesus Christ, According to the Four Evangelists: Harmonized and Chronologically Arranged, In A New Translation From the Greek Text of Griesbach
Baltimore: J. Robinson, Part First, 1828, p. 12

In the beginning existed the Logos,[†] and the Logos was with God, and the Logos was a god. This same was in the beginning with God: all things were made

2

Johannes Greber

Das Neue Testament aus dem Griechischen neu übersetzt und erklärt
New York: John Felsberg, Inc., 1937

1 Im Anfang war das Wort, und das Wort war bei Gott; und ein 'Gott' war das Wort. 2 Dies war im Anfang bei Gott. 3 Alles ist durch das Wort

and the Word was a 'god'

(see "Foreword" in Ed. of 1980, p. 15, § 2, 3)

1581

בשורת הקרואות שנה בשנה וכו בשבתות ובחגי

(=Besorot ha-queru'ot shanah ba-shana) //

Evangelia anniversaria, quae Dominicis diebus & in Sanctorum festis leguntur, Hebraicè conuerfa

(Liturgical Gospels /selected fragments/ + part of the Acts 9)

Antverpiae: Ex officina Christophori Plantini

Friedrich Peters (Fridericum Petri)

and a god was the Speech

והיה אלהים האמר

בשורת הקרואות

שנה בשנה בשבתות ובחגי

הקדושים עבריות עשויות ביד
פרידריקוס פטריEVANGELIA ANNI-
VERSARIA, QVAE DOMINI-
cis diebus & in Sanctorum festis le-
guntur, Hebraicè conuerfa

PER

M. FRIDERICVM PETRI:

Nunc emendatiora quàm antea.ANTVERPIÆ,
Ex officina Christophori Plantini,
Architypographi Regij.

M. D. LXXXI.

9 ANNIVERSARIA.
FERIA III. NATIVITATIS
Christi, Euangelium Iohannis I.

בראשית היה האמר ויהי תאמר אצל האלהים ויהי
אלהים האמר : הוא בראשית היה אצל האלהים :
הכל בידו היה וכלא ידו לא היה כל-הנהיה : ויהי
החיים בקרבן ותחיים חמה אור האדם ויאר האור
אל-החשך ולא לקחו החשך : ויהי איש שלוח מעם-
האלהים אשר שמו יוחנן : הוא בא לעדות להעיד
על-האור למען יאמינו הכל בידו : לא היה זה הוא
האור כי אם-להעיד על-האור : אור אמת המאיר
את-כל האדם בא אל-העולם : ויהי בעלם והעולם
היה בידו ולא ידעו העולם : ויבא אל-סגלתו ולא
לקחו אנשיו : וכל אשר לקחו נתן להם מספלת
להיות בני אלהים למאמינם בשמו אשר לא מדמים
ולא מחפץ הכשר ולא מחפץ האיש כי אם מעם-
האלהים נולדו : והאמר נתיב כשר וישכן בנו ונרא
את-כבודו כבוד בידו האב מלא חן ואמת :

A 5 Domi-

1599

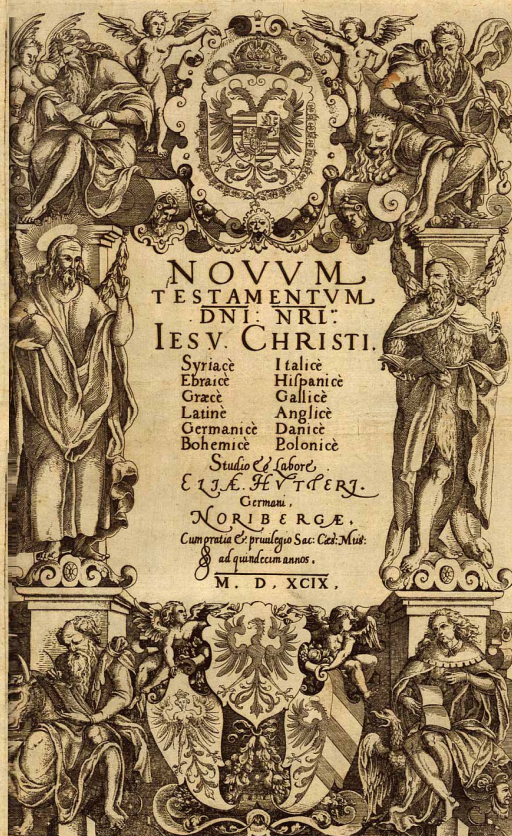
*Nouum Testamentum D[omi]ni N[ost]ri Iesu Christi:
Syriacè Ebraicè Graecè Latinè Germanicè Bohemicè
Italicè Hispanicè Gallicè Anglicè Danicè Polonicè
(NT in 12 languages)*

Noribergae

Elias Hutter (Eliae Hutteri)

and a god was the Word

ואלהים היה הדבר

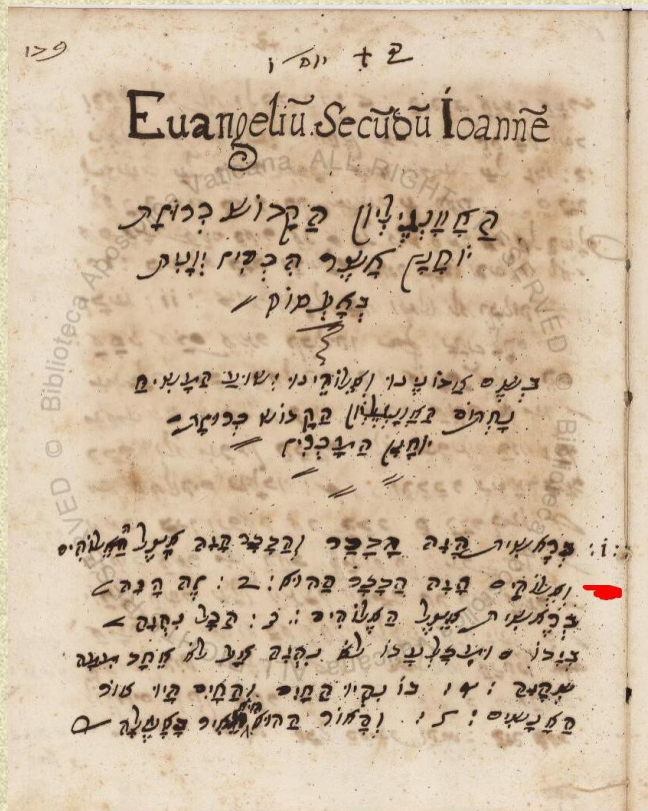
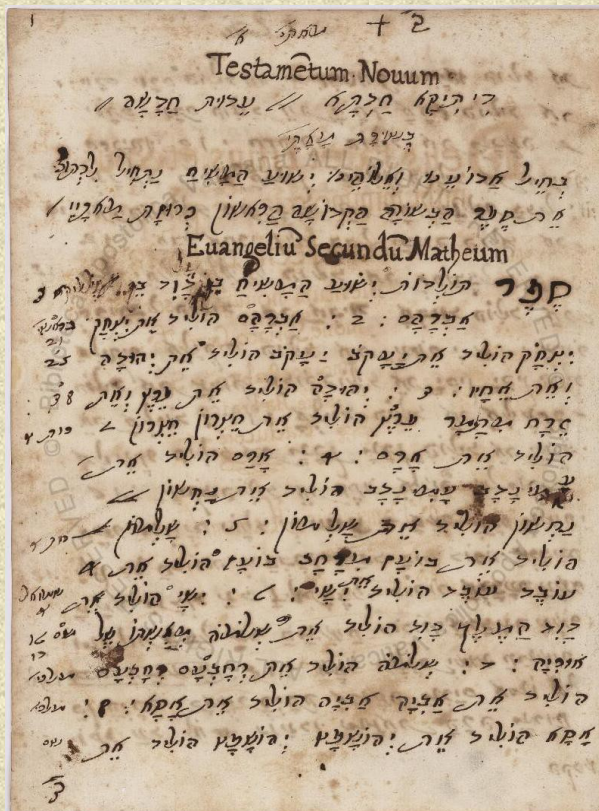


1615

Testame[n]tum Nouum
MSS Neofiti 32, Vatican
(4 Gospels)

Domenico Jerosomilitano (Dominicus Hierosomilitanus)

and a god was that Word
ואלהים היה הדבר ההוא



1639/1668

ארבעה אבני הגיליונים מהתורה החדשה

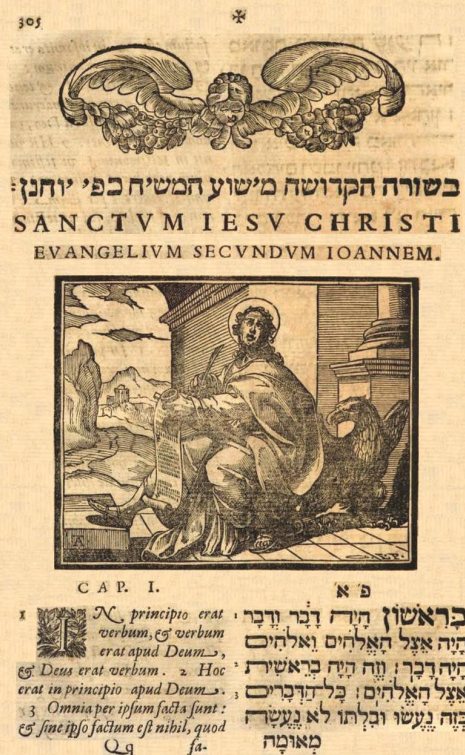
Quatuor Evangelia Novi Testamenti Ex Latino in Hebraicum fermonem verfa
(4 Gospels)

Romae: S. C. Prop. Fidei

Giovanni Battista Jona (Ioanne Baptista Iona)

and a god was the word

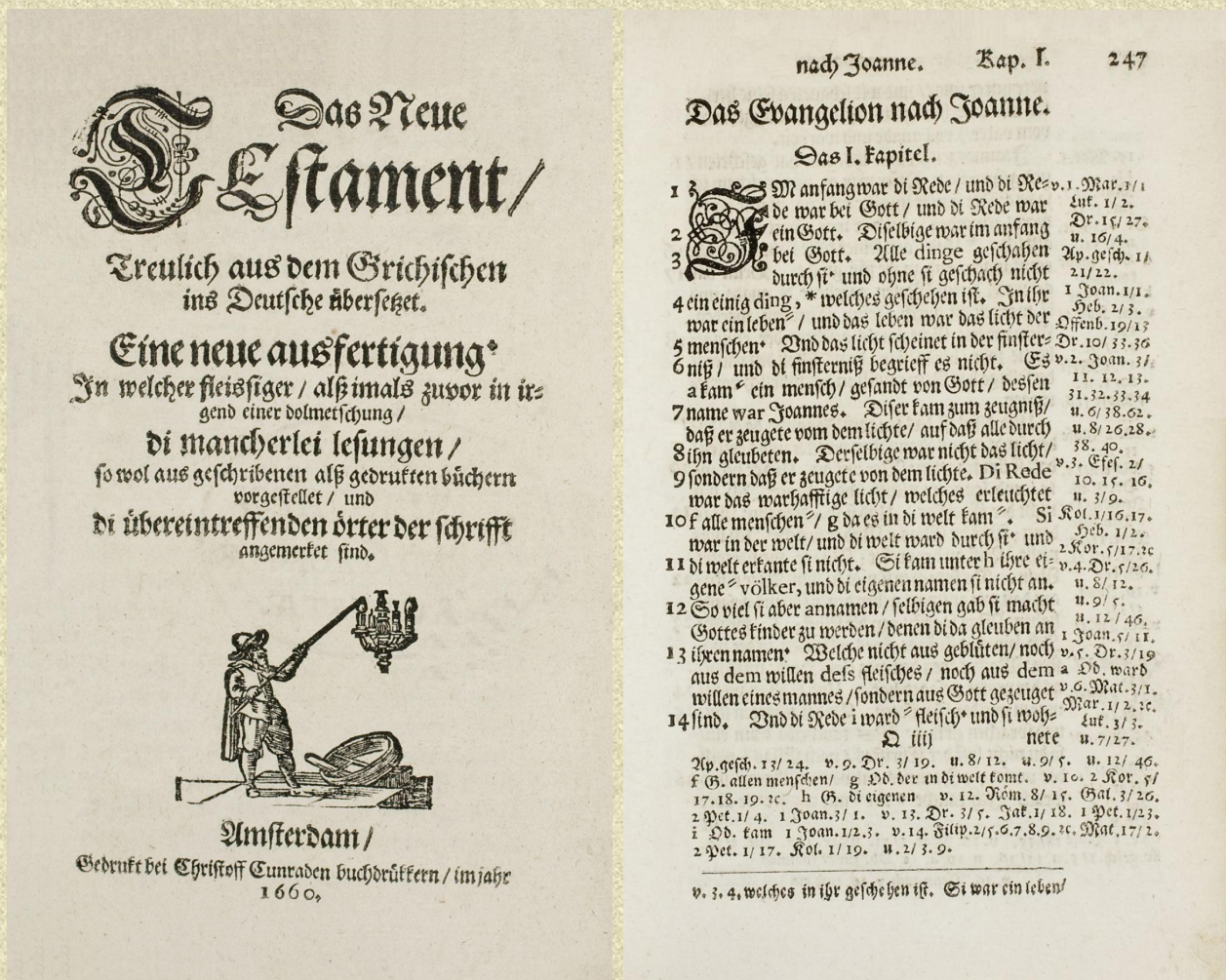
ואלהים היה דבר



1660

**Das Neue Testament:
Treulich aus dem Griechischen
ins Deutsche übersetzt**
Amsterdam: Christoff Cunraden
Jeremias Felbinger

and the Speech was a god
und di Rede war ein Gott



1682

DUTCH

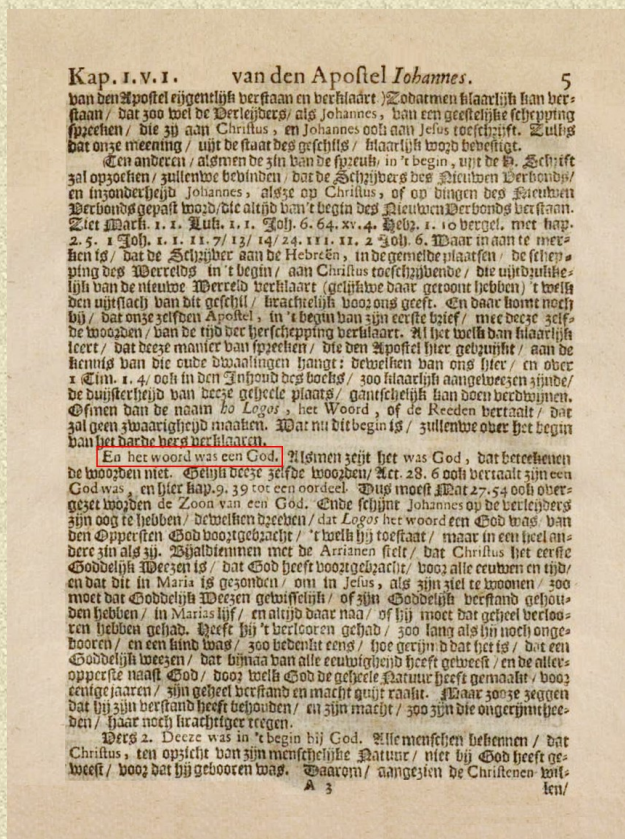
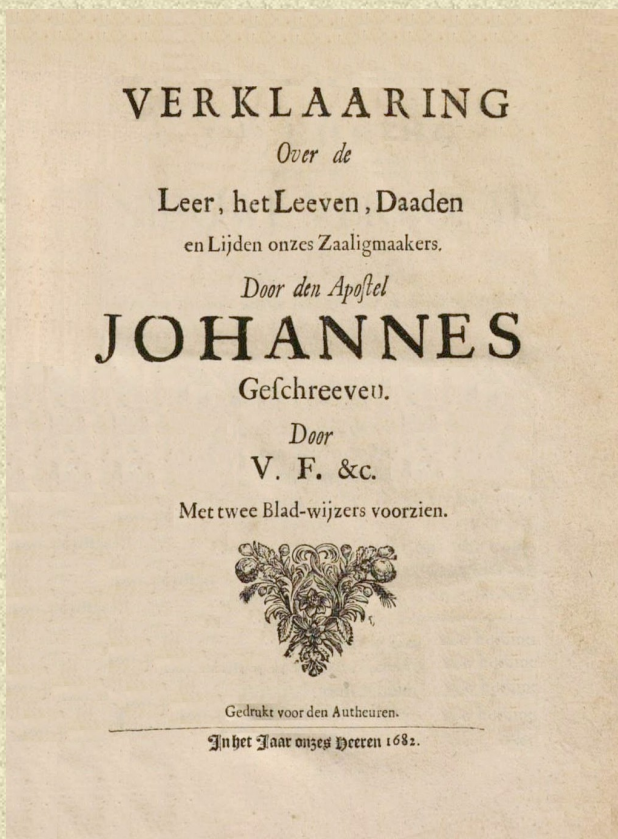
*Verklaaring Over de Leer, het Leeven, Daaden
en Lijden onzes Zaaligmaakers.*

Door den Apostel Johannes Geschreeveu.

Gedrukt voor der Autheuren

Frans Kuyper

and the word was a god
en het woord was een God



1687

DUTCH

Aantekeningen Of Verklaringen Over het geheele Nieuwe Testament Als mede over de Klaagliederen van Jeremias

t'Amsteldam: Isaak Pietersz

Petrus Langedult

and the speech was a god
ende de rede was een God

AANTEKENINGEN Of VERKLAARINGEN Over het geheele NIEUWE TESTAMENT

Als mede over de
KLAAGLIEDEREN van JEREMIAS,
Alles door
PETRUS LANGEDULT.

In zijn leeven Medicyn Doctor binnen Haarlem.



A M S T E L D A M,

By ISAAC PIETERSZ. Boekverkooper in de
Reeſtraat, c1o 10c LXXXVII.

1. Hooftdeel.

Evangelium Johannis.

205

een ſtemme of geroep genoemd / onder verſ 23. uyt welcke oock die han afgenomen werden / dat ſoo veel een rede te boven gaat een geroep / t welck niet ſon ſlaar en verſtaant / is / ſon verre oock het ampt Chriſti uytſicht boven dat van Johannes / in de ſin werden oock de Engelen by Philo 2:9-10 genoemd / om dat ſie de wille Gods aan den menſchen bilmaalſ verhoorden. Chriſtus wort van het Woort Gods genoemd / op een uytſprekende wyſe / als alleſchiet de wille Gods ons verſtondbor gebende / en in de ſin wort hy oock het Licht / Joh. 1:8. Meester, Heere, cap. 13. 13, 14. Prophet, Act. 2:13, 13. Hooge-prieſter, Hebr. 7:16. &c. genoemd. En ſoo hebben 't oock onder de ouden genomen Origenes / Clemens Alexandrinus / Chryſoſtomus / Baſilius / Gregorius / Hieronymus / Chryſoſtomus / etc. ſoo Malbonatus getuigt / die hier mede naaſt toe ſiet. Doch dat ſoo zijnde hem 2:9-10 bettere Rede, gelijkt het oock geſchiet / van Woort, overgeſet worden / alſo een rede uyt vele woorden verſtaande / maar eerſt inmaats wille te kennen geſet / en niet een woort. Sie dit breeder beſchijft by Craspinus / en hiern ſullen wy 't voornaam Rede noemen / ten waer men wille / dat Craspinus het Woort genoemd werte / om dat dooy hem alleſ gemaakt is / want van onder breeder / gelijkt in de ſchrypinge dooy het niet ſubſtantieel woort / dat is de wille Gods / alleſ geſchaept is / om daer enige ſinſprekinge op te maaken.

Ende de Rede was by God / Als tegenvoort in tegenvoeringe van by de menſchen tegenvoort te zijn / niet allen dooy ſoo veel God beſlooten hadde hem in de werelt te ſenden / als zijnde een God die roep te bidden die er niet en zijn / als of ſie te waaren / Rom. 4:17. Maar oock dooy ſoo veel by 'er hoe al waas / doch by God noch maar daer dooy beſent / en niet by de menſchen / nameelijc / dat hy de ſtede of Beſlaaſter van de wille Gods waas. En lijkst dat alſo hier op het begin des Evangeliums wort geſet / doe Johannes de Dooper begon te prediken / ſoo dat Johannes / of ſchoon ſie in rijt van den aanbans ſins ampt dooy hem waas / noch tins daerom niet een noch hooger waas by God. Zo ſie ſin / om tot te worden te kennen / wort oock het eruttige leuen by God geſet getuigt te zijn / 1 Joh. 1:2. als by God noch maar beſlooten en den menſchen niet geopenbaart. Sie daer gelijke lijkſten van ſpreken onder cap. 4: 4. en 17:1. Ephel. 1:4. 5:9. en 3:9. Andere verſtaan die epproſij van dat Chriſtus / er by ſijn proſpiciet kintje aanbans / by God in den Geest opgenomen ſoude zijn getuigt / doch dit ſoumen wy noch ſoo tag niet verſtaan. Sie er van breeder onder cap. 2:2-3.

Ende de rede was een God / Dit is het breeder Johannes van Chriſto ſet / dat hy oock een God waas / niet de hoogſte God / want dat blikt uyt het of laaten by artius / die te boven geboort waas by het woort God / op dat blikt dat hier het woort predicatie en niet ſubſtantieel ſlaar / dat is / als erſt dat van hem geſet wort / niet als van een erſt geſet wort / en ſoo wort het woort God bilmaalſ oock van ſchrypfen geſchijft. Want haer ſijn brede Godden / 1 Cor. 8:5. onder welke Chriſtus be alleſpooſt is / als naaſt God ſijn Dader / geſet boden Abraham en alle de Propheten / oock Johannes de Dooper. Sie hier van breeder onder op cap. 10:31. 16. &c. ſieſ dooy ſine verhooringe / als verhooringe onſen den Geest ſouder maate / beſent met de hoogſte lijkſchiet / Goddijſte tracte / etc. Dit noemt Chriſtus in de gedaante Gods gevonden te zijn. Phil. 2:6. en het afſchijnel der heerlijkheyt Gods / en het merk ſijn weelen / Hebr. 1:3.

2. Delf was in den beginne by God. Dit waſt Johannes nu aan malhander / dat hy te vooren afſchrypfen hadde geſet / om te toonen / dat de ſtede oock in den beginne niet allen geuwerft waas / maar ſieſ in den beginne by God geuwerft waas / doe ſin Dooylooper al begon / gelijkt groote geſanten haer dooylooperſ wyl dooy uyt ſenden / er ſie nach ſieſ ſoumen / en poſt dit oock beter op het begin des Evangeliums.

3. Alle dingen zijn door hem gemaakt. De / die van het begin der Scheypinge verſtaan / beſtehen alle dingen / Dodel en Stande mer of waer te in / volgend de etwede meeninge alleſ wat tot de meende ſcheypinge behoort / dieſe ſeggen ten 1. dat het volgend / ſoumen geuwerft / alſie moet bepaalt werden op het ſubiet van van geſchiet wort / nu die toonen ſie hier het Evangelium te zijn uyt verſ 2 / 5 / 6. &c. en dat het woort alles mermaalſ ſoo bepaalt genoemd moet worden / blikt uyt Math. 17: 12. Johan. 4: 24. Act. 3: 21. 1 Cor. 6: 12. en 9: 22. en 10: 23. 2 Cor. 5: 17. Ephel. 6: 13. Col. 1: 20. Tit. 2: 13. 1 Joh. 2: 20. En 2. om dat verſ 10. de Werelt dooy hem geſet wort gemaakt te zijn / nu waas daer dooy Werelt verſtaan wort / blikt uyt de volgende woorden. En 3. om dat de Scheypinge des 2. Werelds dooygaus gewoos ſijn in den Evangelio een herſcheypinge alleſ dingen aan te menſchen / ſoude om de erſte Scheypinge / ſie Math. 17: 12. Act. 3: 21. 2 Cor. 5: 17. Eph. 3: 9. Col. 1: 16, 17, 20. Hebr. 1: 2. Dier dooy werden de lachersdooren oock ſcheuſen genoemd / Rom. 8: 19. als dooy Chriſtus herſcheypinge / Eph. cap. 2: 10. Jacob. 1: 18. alſo alle het tot een hoort beſchiet herſet / en beſchietten ſal / Ephel. cap. 1: 10. En 4. om dat er by geuwerft wort / ſouder het ſelue is geen ding gemaakt (dat is ſouder ſin beſet / beſchiettinge en gelyc / alſo 'er oock welſeſ niet onvullighe dooy hem / maar dooy de Apocelen / geuwerft tot het Evangelium / gebaan waaren / doch niet ſouder hem / alſoſeſ ſouder hem nietſeſ vermoeden / onder cap. 13: 7. 7. welck oock toont naer op de oude Scheypinge ſoo wel niet en poſt / N. B. dat gemaakt is (hetwel andere dat gemaakt is aan 't volgend verſeſ boegen) ſinſprijng ſoo te kennen geuwerft / dat hy ſprekt van ſin een maalinge / een waſſen opſchiet eringe dingen geſet ſoumen werden niet gemaakt te zijn. Dat men ſegge / gelijkt enige doen die die ſen / dat de erſte ſoude hier van ugenomen wort / dat gelt niet / want die is oock van God gemaakt / ſeg men de ſoude / gelijkt andere / dat geat oock niet / want die waas 'er doe noch niet. Spindelſ wort het woort 2:10-11. bilmaalſ dooy veranderen en hermaaken genomen / ſie Math. cap. 4: 3. en 6: 16. Luc. 4: 3. Joh. 2: 9. Rom. 15. verſ. 11. Cor. 13: 10. 2 Cor. 5: 17. Philip. 3: 21. Apoc. 8: 8. en 18: 2. en meeninge van meer plaatſen. En ſoo hermen de LXX Overſetters oock het woort dooy dooy veranderen en verbeeteren bilmaalſ / ſie op Deut. 32: 6, 14. 1 Sam. 22: 6. Palm 95: 6. en 100: 3. of oock dooy Gods boſt te worden / als Eli. 27: 11. en 43: 15. en 44: 2. en 45: 8, 9. Malach. 2: 10. &c.

4. In hem was het leuen. Andere leuen duſt het 3. en 4. verſ. Sonder het ſelue is geen ding gemaakt / verſ 4. dat in hem gemaakt is was het leuen &c. 4: 10. Dierde wel / uyt het laaſte lijkſe klaas dat dan ſie van de herſcheypinge wort geſchiet / doch wy ſullen de gemeene diſſinſieſeſ geſen / als merde wel ſinde. Dooſt het leuen dan verſtaan hier enige / die de erſte meeninge volgend / het tydelijke leuen / waas dooy de menſchen in waſſen geuwerft ſijn / doch die ſijnt niet / ten 2. om dat het leuen het licht der menſchen genoemd wort / dat van het tydelijke niet wel geſet

Ge 3. pte

1694

DUTCH*Het Nieuwe Testament**Van Onze Heer Jesus Christus, Uit het Grieksch Vertaald*

Amsterdam: Jan Rieuwertsz

Reynier Rooleeuw

and the Word was a god
en het Woord was een God

HET NIEUWE TESTAMENT

*Van Onze Heer***JESUS CHRISTUS,**

Uit het Grieksch Vertaald,

Door

REYNIER ROOLEEUW, M. D.

AMSTERDAM,

By JAN RIEUWERTSZ, Stads-drukker en
Boekverkoper in de Beurs-straat, in 't Marten-
laars Boek. 1694.

Cap. xxiij. Van Lukas. Fol. 163
48 En nu zijt getuigen van deze dingen. vs 48.
49 En zie / ik zende mijns Vaders belofte op u Joh. 15.
lieden af: maar gy zet u neder in de stad Jerusaleem / 27.
tot dat gy niet kragt uit de hoogte zult aangedaan zijn. vs 49.
50 En hy leide hen uit / buiten tot aan Bethania / en Joh. 14.
zijne handen opgeheven hebbende / zegende hy 26. en 15.
hen. 26. en 16.
51 En het geschiede / terwijl hy hen zegende / dat hy 7. Act. 1.
van hen scheidde / en in den hemel opgedaerd wierd. 4. en
52 En als zy hem aangebeden hadden / keerden zy 2. heel.
weder na Jerusaleem met grote blijdschap. vs 50.
53 En zy waren alle tijd in den Tempel / lobende / Act. 1. 12.
en dankende God. Amen. vs 51.
Marc. 16. 19. Act. 1. 9.

Het EVANGELY van J O A N N E S.

Het Eerste Capittel.

1 In het begin was het Woord / en het vs 1.
Woord was by God: en het Woord was 1 Joh. 1.
een God. 1/2. Apoc.
2 Dit was in het begin by God. 19. 13.
3 Alle dingen zijn dooz het zelve ge- onder 10.
worden: en zonder het zelve is ook niet een ding ge- 33. 36.
worden / dat ge worden is. vs 3.
4 In het zelve was het leven / en het leven was het Efel. 3. 9.
ligt der menschen. Coloss. 1.
5 En het licht schijnt in duisternis: / en de duisternis 17. Heb.
heeft het zelve niet aangenomen. 1. 2. onder
6 Daar was een mensch van God afgezonden / wiens 5. 26. en
naam was Joannes. 8. 12. en
7 Deze kwam tot getuigenis / om dat het licht te ge- 9. 5. en
tuigen / op dat zy alle dooz hem geloven zouden. 12. 46.
8 Hy was het licht niet / maar op dat hy van het licht 1 Joh. 5.
getuigen zoude. 11.
9 Dat was het ware licht / 't welk alle mensche ver- vs 5.
ligt / komende in de wereld. onder 3.
10 Hy was in de wereld / en de wereld is dooz hem 19.
ge worden / en de wereld heeft hem niet gekent. vs 6.
11 Hy kwam tot de zijne / en de zijne hebben hem 1. Marc.
niet aangenomen. 1. 2. en 3.
12 Maar zo vele heeft aangenomen hebben / dien 1. 2. en 3.
heeft hy magt gegeven Gods kinderen te worden / den Luc. 3. 3.
geuen die in zijnen naam geloven: en 7. 17.
13 Die niet uit bloed / nog uit de wil des vleeschs / Act. 13.
nog 24.
vs 9. onder 3. 19. en 8. 12. en 9. 5. en 12. 46. vs 10. Heb. 1. 2.
vs 12. Rom. 8. 15. Gal. 3. 26. 2 Petr. 1. 4. 1 Joh. 3. 1. vs 13.
onder 3. 5. Tit. 1. 18. 1 Petr. 1. 23.

1768

A Liberal Translation of the New Testament (Vol. 1)

London: T. Becket and P. A. De Hondt

Edward Harwood

and was himself a divine person

A
LIBERAL TRANSLATION
OF THE
NEW TESTAMENT:

BEING

An Attempt to translate the SACRED WRITINGS

WITH THE SAME

Freedom, Spirit, and Elegance,

With which other English Translations from the Greek
Classics have lately been executed:

The DESIGN and SCOPE of each Author being strictly and
impartially explored, the TRUE SIGNIFICATION and
FORCE of the Original critically observed, and, as much
as possible, transfused into our Language, and the Whole
elucidated and explained upon a new and rational Plan:

With SELECT NOTES, Critical and Explanatory.

BY E. HARWOOD.

Ταυτην μονην ευρισκον Φιλοσοφικην ασφαλη τε και συμφερον.
This have I found to be the only safe and useful Philosophy!

JUSTIN MARTYR, p. 225. *Edit. Paris.* 1636.

VOL. I.

LONDON:

Printed for T. BECKET and P. A. DE HONDT, in the Strand; and
J. JOHNSON, in Pater-noster Row; T. CADELL, at Bristol;
J. GORE and J. SIBBALD, at Liverpool; and T. BANCKS, at
Warrington.

M.DCC.LXVIII.

[281]

THE

HISTORY OF JESUS

BY JOHN.

CHAP. I.

BEFORE the origin
of this world existed
the LOGOS¹—who was then
with the Supreme God—and
was himself a divine person.

2 He existed with the Su-
preme Being, before the founda-
tion of the earth was laid:

3 For this most eminent
personage did the Deity sole-
ly employ in the formation of
this world, and of every thing
it contains.

4 This exalted spirit as-
sumed human life—and from
his incarnation the most pure
and sacred emanations of
light were derived to illumina-
te mankind:

5 This light shot its beams
into a benighted world—and

conquered and dispelled that
gloomy darkness, in which it
was enveloped².

6 To usher this divine per-
sonage into the world, and to
prepare men for his recepti-
on, God previously commis-
sioned and sent John the Bap-
tist.

7 This prophet came to
give public notice that a glo-
rious light would shortly ap-
pear—to excite all the Jews
to credit and receive this
great messenger of God.

8 John himself openly dis-
avowed all pretensions to this
exalted character—declaring,
that *he* was only appointed of
God to give public informa-
tion of this illustrious person-
age.

9 That divine person was

¹ The *Platonists*, whose Philosophy obtained among the *Jews* at *this*
time, and particularly *Philo*, speak of REASON as a Being inferior and
subordinate to the Supreme God. "The material World was made
after the likeness of the *second* God, who is the REASON of the supreme
God, Ος εστιν ελκυσιν ΛΟΓΟΣ. *Philo* apud Euseb. *Prep.* vii. 13." In
his book of *Hypochondry*, he also calls REASON God's *first born son*, *πρω-
τογονος υιος*, p. 152."

² Alluding to that pure and perfect Dispensation of Religion which
he introduced among mankind.

the

Vol. 1:

<https://archive.org/details/liberaltranslati01harw>

1800

"New Translation of First Chapter of St. John"
The Gentleman's Magazine
 red. Sylvanus Urban, Vol. LXX (Part 2), p. 923
 London: Nichols and Son
John Hill (signed as "Inspector")

and A GOD WAS THE ORACLE

THE
Gentleman's Magazine.

AND

Historical Chronicle.

For the YEAR MDCCC.

VOLUME LXX.

PART THE SECOND.



PRODESSE ET DELECTARE

E PLURIBUS UNUM.

By SYLVANUS URBAN, *Gent.*

LONDON, Printed by NICHOLS and SON,
 at Cicero's Head, Red Lion Passage, Fleet-Street;
 where LETTERS are particularly requested to be sent, POST PAID.
 And sold by ELIZABETH NEWBURY,
 the Corner of St. Paul's Church Yard, Ludgate-Street. 1800.

Original from
 THE OHIO STATE UNIVERSITY

1800.] *New Translation of First Chapter of St. John.* 923

Latin *Vulgate* wanting the definite article *the* of the Greek, and the English *definite* and *indefinite* articles *the* and *a*; the latter of which gives our most noble language a superiority over "the imperial Greek" itself, rendering it the most truly *philosophical* language; as it is the fittest for the carrying trade of translation ever framed, from its copiousness and versatility, and accommodating spirit of naturalization towards others.

JOHN i. 1.—18.

1. At first was THE ORACLE; and the Oracle was with

2. THE DEITY; and a GOD was THE ORACLE: the same was at first with THE DEITY.

3. Through Him were all things made; and without Him was not even a single thing made that hath been:

4. In Him was life; and the life was the light

5. Of men; and the light shineth in the dark; but the dark comprehended it not.

6. There was a man sent forth from God, whole

7. Name was John; the same came for testimony, to testify concerning the light; to the end that

8. All, through him, might believe: (he was not *that* [personage] The Light; but [he came] to testify concerning the Light).

9. That was the true Light, which, coming into the world, enlighteneth every man.

10. He was in the world, and through Him the world was made; but the world knew him not:—

11. He came unto His own [home], and His own [household] entertained Him not:—

12. But as many as received Him, to them gave He authority to become *children* of God; even to them

13. That believe on His name: who were born, not of [peculiar] race; nor of *fleshly will*, nor of *man's will*, but of GOD.

14. And THE ORACLE became *flesh*, and sojourned among us (and we *wisdom* beheld His glory, a glory suitable to THE FATHER's only genuine [Son]), full of grace and truth:—

15. (John testified concerning Him, and proclaimed, saying: *This is He of whom I spoke; who, coming after me, hath been before me; for he was my PRINCE*).

16. — And of His *fulfilling* have we all received; even

17. Grace [fulfilling grace]: for THE LAW was given through *Moses*; but the Grace and the Truth [of THE GOSPEL] came to *pass* through JESUS CHRIST.

18. GOD no one hath ever seen: THAT SON, the only genuine, reclining on HIS FATHER's bosom, himself expounded.

Allow me, Mr. Urban, to add a few explanatory remarks on points wherein this translation differs from the authorized.

1. I have rendered *αρχη*, corresponding to *בְּרֵאשִׁית*, Gen. i. 1, "at first," or "originally," because the definite *αρχη*, or emphatic article *α*, is wanting in both. "In the beginning" unskillfully defines an indefinite time. Prov. viii. 22; Micah v. 2. See the INSPECTOR, p. 100.

2. I have rendered *ὁ Λόγος* "THE ORACLE," corresponding to the Hebrew *דָּבָר*, *Dabar*, as "the Expounder" of the spiritual nature and true worship of GOD THE FATHER to mortals. John i. 18; iii. 34; iv. 24; v. 37; Matt. xi. 27. See ANALYS. FLUX. Append. II. p. 201, &c.

THE ORACLE was personified under the patriarchal dispensation by the title of *Dabar Jahoh*, "THE ORACLE OF THE LORD," Gen. xv. 1; and under the *Mosaic*, Exod. xxxiii. 22; 1 Sam. iii. 1; 1 Kings xix. 9; and under the *Evangelical* also, as *ὁ Λόγος τῆς Θεότητος*, "THE ORACLE OF THE DEITY," Rev. xix. 13.

3. I have rendered *ὁ Θεός* "THE DEITY," meaning THE SUPREME GOD, John x. 29: in which sense the articulated term, when used absolutely, or unconnected, is uniformly understood by these most truly philosophical writers, the Evangelists. When used relatively, or in regimen, it may denote an inferior god; as, *ὁ Θεὸς τῆς αἰῶνος τῆς τοῦ*, "the god of this age," means the devil, 2 Cor. iv. 4.—godhead simply, denoting power, Rom. i. 20; whence THE DEITY is styled *ὁ Διευθυντής*, *ὁ Διευθύνων*, *ὁ Διευθύνων*, *ὁ Παύλας*. The term *Θεός*, without the articles, is used by the Evangelist either elliptically, for *Θεός*: *ὁ Παῖς*, "GOD THE FATHER," as in ver. 18, or absolutely, as contrasted with man. *Θεὸς ὁμοῦ καὶ ἐκ Ἀδὰμ*, "voice of a God, and not of a Man,"

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1805

ארבעה אבני הגיליונים מהתורה החדשה

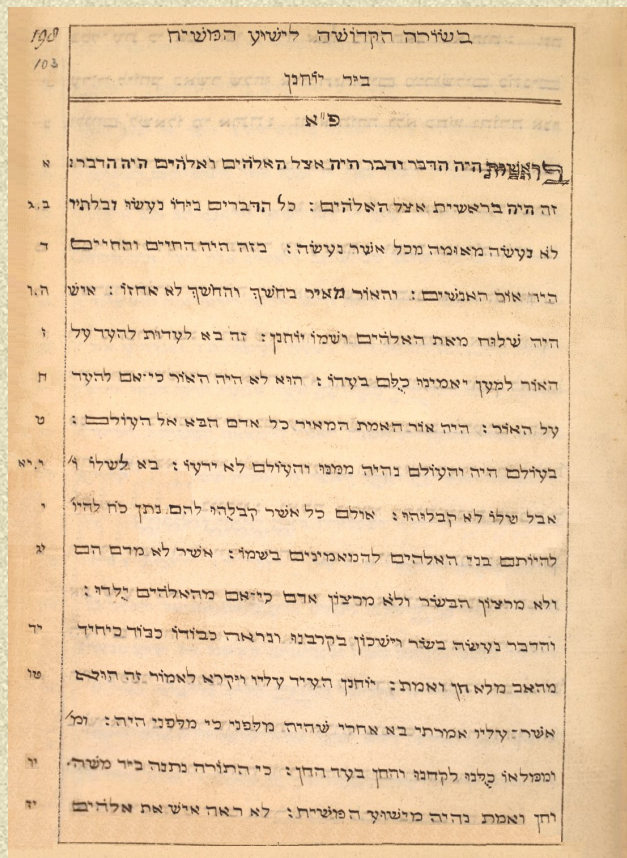
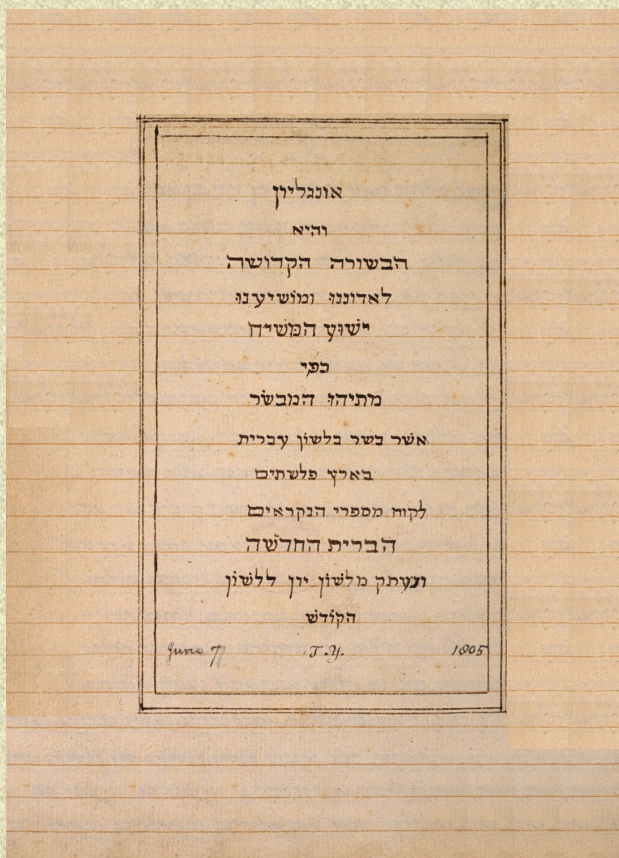
Quatuor Evangelia Novi Testamenti Ex Latino in Hebraicum fermonem verfa
(4 Gospels, in British Museum Library as MSS 11659)

London

Thomas Yeates

and a god was the Word

ואלהים היה הדבר



1807

*An Exposition of the Historical Writings
of the New Testament,
With Reflections Subjoined to Each Section (in 3 Vols.)*
London: Longman Hurst, Rees and Orme, Paternoster Row
Timothy Kenrick

and the Word was [a] God

AN
EXPOSITION
OF THE
HISTORICAL WRITINGS
OF THE
NEW TESTAMENT,
WITH REFLECTIONS SUBJOINED TO EACH SECTION,
BY THE LATE
REV. TIMOTHY KENRICK.
WITH
MEMOIRS OF THE AUTHOR.
—
IN THREE VOLUMES.
—
VOL. II.
—
CONTAINING THOSE PARTS OF LUKE WHICH ARE NOT FOUND
IN THE OTHER EVANGELISTS,
AND THE ENTIRE GOSPEL ACCORDING TO JOHN.
—
LONDON:
PRINTED FOR LONGMAN, HURST, REES, AND ORME,
PATERNOSTER-ROW.
—
1807.

208]

John i. 1—14.

whence the apostle would be most likely to take its meaning, where it is applied to express the wisdom or reason of God. The term used in the book of Proverbs, where the wisdom of God is personified in the passage referred to, is not *Logos*, but another Greek term, *SOPHIA*.

Again, according to this interpretation, we are told in the fourteenth verse, that the wisdom of God became flesh, that is, dwelt in man, as it has been interpreted; as if it was from that time, and not before, manifested to the world. Yet in the preceding verses we find that this same wisdom is described as having life in it, and this life as being the light of men, as shining in darkness; as lighting every man that cometh into the world; all which things imply that it had been already manifested to the world. But such a construction of the apostle's language represents him as writing in a desultory and incoherent manner, and cannot therefore be true.

Besides, it must be acknowledged, that to say "wisdom became a man," is an unusual, if not a harsh, expression. Let us see how far these difficulties, and others which might be suggested, can be removed by the second interpretation, to which I have referred.

This interpretation supposes, that the word spoken of by the apostle in the introduction to his gospel, is not the wisdom of God, but the person who is the subject of the rest of his history, or Jesus Christ. I would remind you, before we enter on this explanation, that it is an established rule, founded upon obvious reasons, that to interpret scripture by itself, that is, to employ one part of the sacred writings to explain another, and more especially to infer the sense of an obscure passage from another of the same author, which is more plain, is the safest and fairest mode of interpretation.

1. In the beginning was the word, and the word was with God, and the word was [a] God.

For an explanation of this verse we are referred to the first epistle of John, which he begins in this

1808

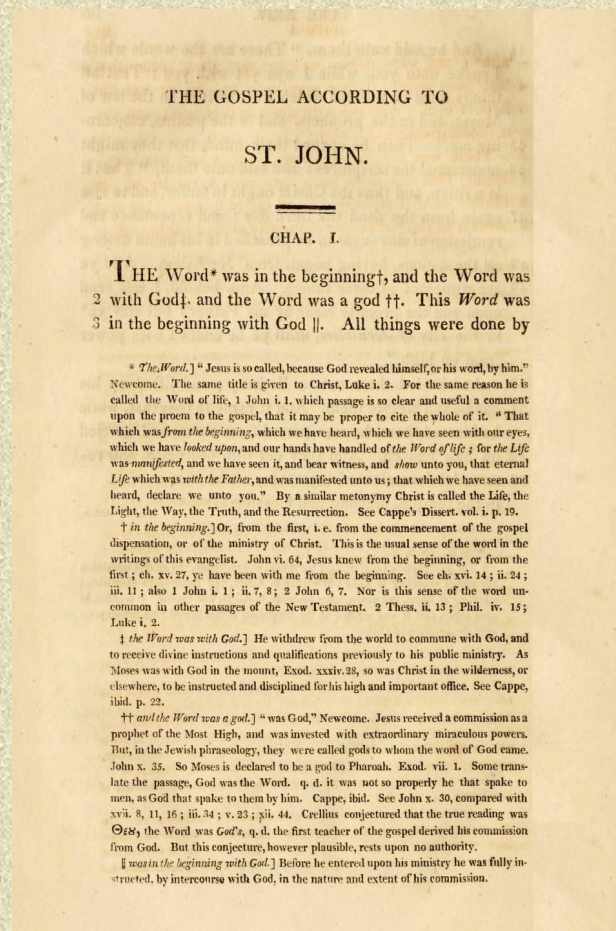
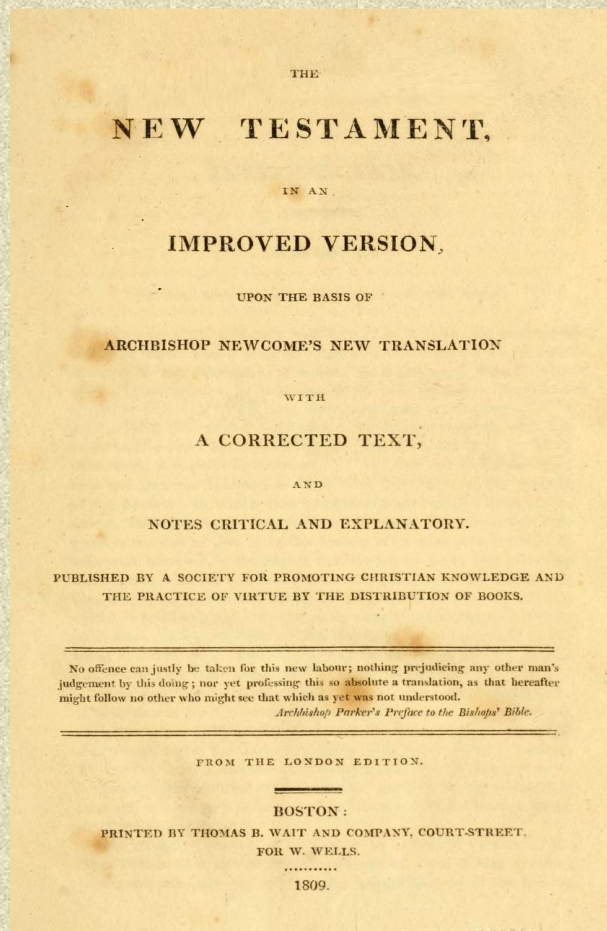
*The New Testament, in An Improved Version,
Upon the Basis of Archbishop Newcome's New Translation:
With a Corrected Text, and Notes Critical and Explanatory*

London: Richard Taylor and Co.

Thomas Belsham



and the Word was a god



1813

ברית חדשה על פי משיח

Brit Chadasha al pi Meshiach

London: B. R. Godkman

Thomas Fry – William B. Collyer



and the Word was a god

ואלהים היה הדבר

ברית חדשה

משיח :

נעתק מלשון יח ללשון עברי

לשון בני ישראל

נעשרה ונדפס במצורת ובהוצאות

אחות מרעהו לאנרן

להודיע תורת המשיח

ליהודים :



LONDINI:

TYPIS SOCIETATIS LONDINENSIS AD PROMOVENDAM CHRISTIANITATEM
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 9, CHURCH STREET, SPITALFIELDS.
 =
 1813.

ברית חדשה

כני

י ו ח נ ו :

א ראשית הנה הדבר והדבר הנה עם
 ב האלהים ואלהים הנה הדבר : הוא

2 הנה בראשית עם האלהים : כל נהיו ממנו
 3 ומבלעדי לא נהיה אחר אשר הנה : חיים היו
 4 הבו והחיים היו אור אגשים : והאור בהשד נראה
 5 וההשד לא השינו : פ

6 וישלח איש מאלהים ושמו יוחנן : הוא

7 בזה לעד להעד על-האור למען ואמינו כל על-

8 ירו : הוא לא הנה האור כי אם-להעד על-

9 האור : הוא הנה האור הנאמן הפאיר לקל-איש

10 י הבא לארץ : הנה בארץ והארץ נהיתה על-ידו

11 ולא נדעה אתו הארץ : הוא בא לאשר לו

12 ואת אשר-לו לא לקחו : ולאשר לקחתו להם

13 נתן שלטון להיות בני אלהים למאמינים בשמו :

14 אשר לא נולדו מדמים ומרצון הקשר ומרצון

15 האיש כיר-אם מאלהים : והדבר הנה לבשר

16 וישכן בתוכנו ונראה את-קבדו כקבדו בריחיד

17 לאב שלא חן ואמת : פ

18 ויעד יוחנן עליו ויצעק לאמר זה הוא

19 אשר אמרתי עליו הבה אתרי הנה מלפני כי

20 לראש הנה לי : ומלאו לקחנו כלנו וסן תחת

21 חן : כי שתורה נתנה ביר משה וסן ואמת

22 היה

1823

The New Testament
being the English Only of the Greek and English Testament
 Philadelphia: William Fry
Abner Kneeland



and the Word was a God

THE
NEW TESTAMENT;
 BEING THE ENGLISH ONLY
 OF THE
GREEK AND ENGLISH TESTAMENT;

Translated from the original Greek according to Griesbach; upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson.

BY ABNER KNEELAND,
 Minister of the First Independent Church of Christ, called Universalist,
 in Philadelphia.

PHILADELPHIA:
 Published by the Editor, No. 31, South Second Street, and sold by him—also
 by Abm. Small, No. 165, Chesnut Street; and by the
 principal booksellers in the city.

WILLIAM FRY, PRINTER.
 1823.

THE GOSPEL ACCORDING TO JOHN.

CHAP. I.

1 IN the beginning was the Word,* and the Word was with God, and the Word was a God. 2 The same was in the beginning with God. 3 All things were done by him;† and without him, was not any thing done that hath been done. 4 In him was life; and the life was the light of men. 5 And the light shone in darkness; and the darkness obscured it not.

6 There was a man sent from

God, whose name *was* John. 7 He came as a witness, to testify concerning the Light; that through him all might believe. 8 He was not himself the Light, but *was sent* to testify concerning the Light. 9 *That* was the true Light, which, having come into the world, is enlightening every man.

10 He was in the world, and the world was *enlightened* by him,‡ and yet the world knew him not. 11 He came to his

* *The Word*.] "Jesus is so called, because God revealed himself, or his word, by him." Newcome. The same title is given to Christ, Luke i. 2. For the same reason he is called the Word of life, 1 John i. 1. which passage is so clear and useful a comment upon the poem to the gospel, that it may be proper to cite the whole of it. "That which was *from the beginning*, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; for the Life was manifested, and we have seen it, and bear witness, and *show* to you, that *eternal Life* which was with the Father, and was manifested to us; that which we have seen and heard, declare we to you." By a similar metonymy Christ is called the Life, the Light, the Way, the Truth, and the Resurrection. See Cappe's Dissert. vol. i. p. 19.

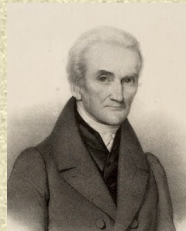
† *All things were done by him.*] "All things were made by him, and without him was not any thing made that was made." Newcome: who explains it of the creation of the visible material world by Christ, as the agent and instrument of God. See his notes on ver. 3 and 10. But this is a sense which the word *γεννητο* will not admit. *Γενναω* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*. It signifies in this gospel, (where it occurs fifty-three times,) to be, to come, to become, to come to pass; also, to be done or transacted, chap. xv. 7; xix. 35. It has the latter sense, Matt. v. 18; vi. 3; xxi. 42; xxvi. 6. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17. Cappe's Dissert. vol. i. p. 19.

‡ *and the world was enlightened by him.*] *ὁ κόσμος δι' αὐτοῦ γεννητο*. The common version, adopted by Abp. Newcome, is, "the world was made by him," meaning that "the visible material world was created by him." But this, as was observed before in the note on verse 3, is inadmissible, as the word *γεννητο* never bears that sense. In the present version *γεννητο*, enlightened, is understood after *γεννητο*, as best connecting with the preceding verse. So ver. 6, a man was sent from God, *γεννητο* *απισταλμενος*. And Matt. xxiii. 15. *προσηλυτος* is understood after *γενναι*. Mr. Cappe translates the words, "the world was made for him;" understanding by the world, the Jewish dispensation, Gal. iv. 3; Col. ii. 8, 20, and taking *διὰ* with a genitive to express the final cause: of which he has produced several remarkable instances. Cappe, *ibid.* p. 80. The reader will judge which of these interpretations is to be preferred. See Improved Version, and the notes there

1828

*Das Leben Jesu, als Grundlage einer reinen Geschichte des Urchristentums.
De wortgetrue, erklärende, synoptische Uebersetzung der vier vereint
geordneten Evangelien in Beziehung auf die Geschichtszählung derselben:
Der Text=Uebersetzung erste Abtheilung (Vol. 2)*

Heidelberg: C. F. Winter

Heinrich Eberhard Gottlob Paulus

and a god was that Spokesman spirit
und ein Gott war jener Sprechergeist

Das
L e b e n J e s u,
als Grundlage
einer reinen Geschichte des Urchristentums.

Die wortgetrue, erklärende, synoptische
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derselben.

Von
Dr. Heinrich Eberh. Gottlob Paulus.

Der Text=Uebersetzung erste Abtheilung.

Mit Kön. Würtemb. gnädigstem Schutzbefehl gegen Nachdruck und Nachdruckverlauf.

Heidelberg,
b e y C. F. W i n t e r.
1 8 2 8.

28

24. Joh. 1, 1 — 14.

Der Logos, ein Gott, ward eingekörpert — der Messias.

anerkannte) Sprechergeist (Logos) und jener Sprechergeist war zu der Gottheit hin (gewendet, konnte damals noch auf etwas anderes nicht sich beziehen, als auf Gott selbst) und ein Gott war jener Sprechergeist. 2] Dieser war im Anfang (als noch Nichts durch ihn geworden da war) zu der Gottheit hin (gewendet). 3] Alles ward (alsdann) durch denselben und außer durch denselben ward nicht Eines, was geworden ist.

4] In demselben war (das natürliche) Leben und das Leben (mit all seinen Erfahrungen von innen und außen) war das Licht der Menschen 5] und dieses Licht (die Erleuchtung, wie wir wollen sollen) scheint in der Dunkelheit (unter vielem Nichtwissen und Nichtwollen) und die Dunkelheit hat dasselbe (in so langer Zeit) nicht (genug) aufgenommen.

6] Es ward (deswegen endlich zu unserer Zeit) ein Mann abgesendet von Gott; sein Name ist Johannes (Gottes-Huld). 7] Dieser kam zur Bezeugung, so daß Er (seine Uebersetzung) bezeugte wegen des Lichts, damit Alle überzeugungstreu wären (für den wahren Erleuchter 20, 31) durch ihn (den Johannes). 8] Nicht war Jener das Licht (der Messias selbst 24. 3, 15) sondern (er war) so daß er bezeugte wegen des Lichts (seine vielfältige Uebersetzung).

9] Es war (bereits der Erleuchter und Aufklärer für das gute und gotteswürdige Wahre) das wahre Licht, welches (jetzt) als Licht sich zeigt für jeden Menschen (ohne Unterschied der Nation), kommend in die (Menschen-) Welt. 10] In dieser Welt war es (schon von längst her) und die Welt ward durch dasselbe (da nichts geworden ohne durch dasselbe ward 20. 3). Und (doch) hat die Welt Ihn (das wahre Licht, da es jetzt als ein Er, als eine Person austrat) nicht tief erkannt. 11] In das Eigene (das Ihm, dem Messias, im Allgemeinen längst zugehörte Volk, das Ihm jetzt gleich eigen hätte seyn sollen) kam Er und (doch) haben die Eigenen Ihn nicht (genug) angenommen.

12] So viele aber ihn annahmen, denen gab Er Macht (volle Möglichkeit zu diesem Vorzug zu gelangen,) Gottes Kinder zu werden, denen für seine Benennung (für die thätige Anerkennung, daß er der Messias ist) Uebersetzungstreu. 13] Welche (als Kinder geistiger Art, als Geistes-Verwandte der Gottheit) nicht aus Geblüt (sinnlichen Erzeugungsmitteln) noch aus leiblichem Belieben (einer Geschlechtslust) noch aus Belieben eines Mannes (der an Kindesstatt annimmt), sondern aus Gott (aus gotteswürdigen und göttlich kräftigen Wirkungen für ihr wollendes und denkendes Wesen) erzeugt (neue Geistiggeborene) wurden. 14] Und (dies zu

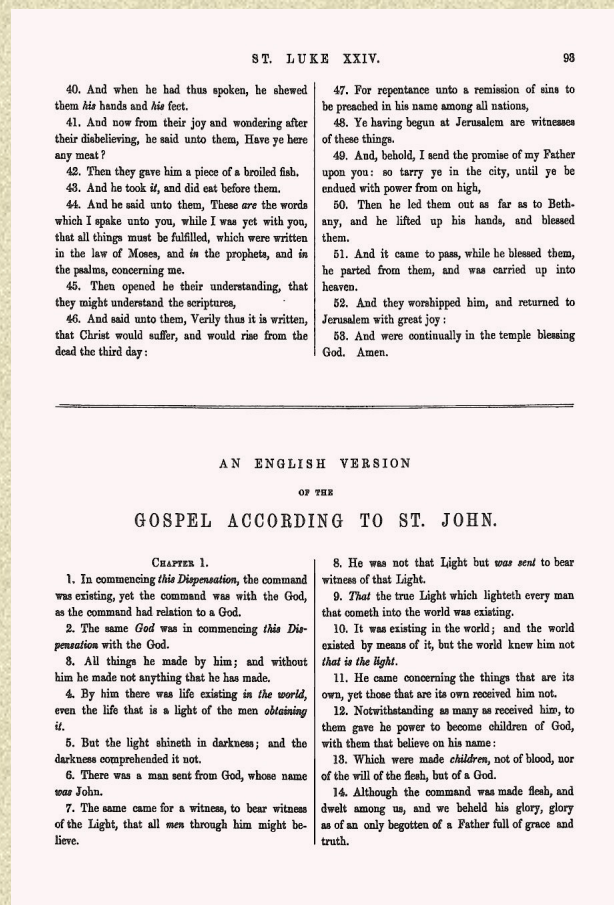
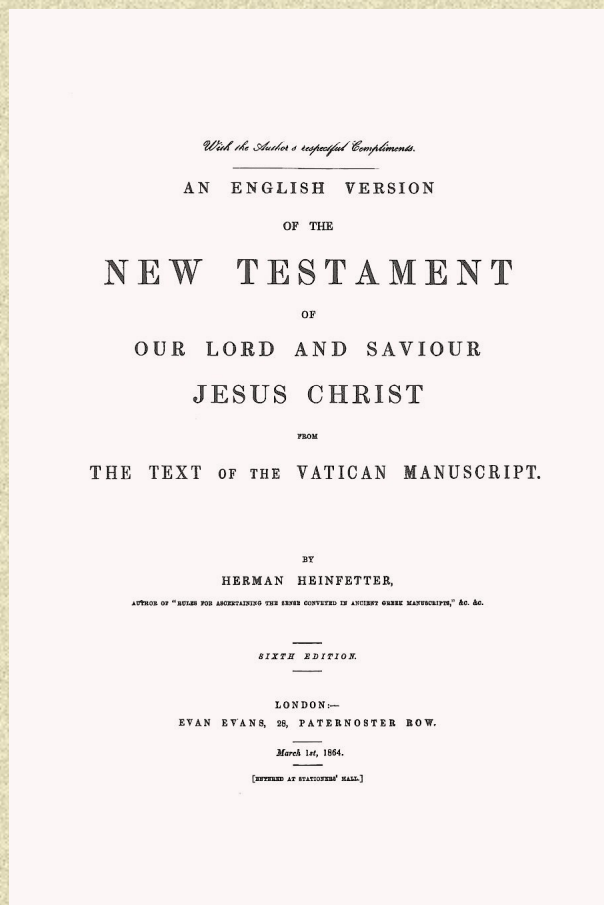
1864

A Literal Translation of the New Testament (Ed. 6)

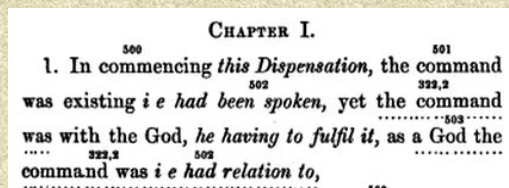
London: Evan Evans

Herman Heinfetter (=Frederick Parker)

as the command had relation to a God



Ed. of 1849 & 1853:

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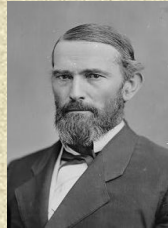
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1864

The Emphatic Diaglott

New York: Fowler & Wells Co. Publishers

Benjamin Wilson

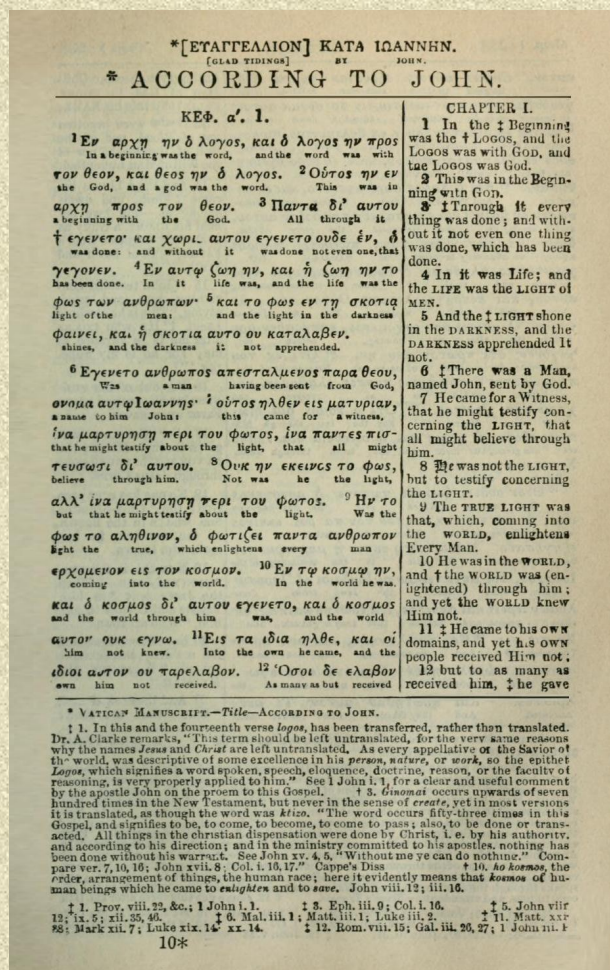
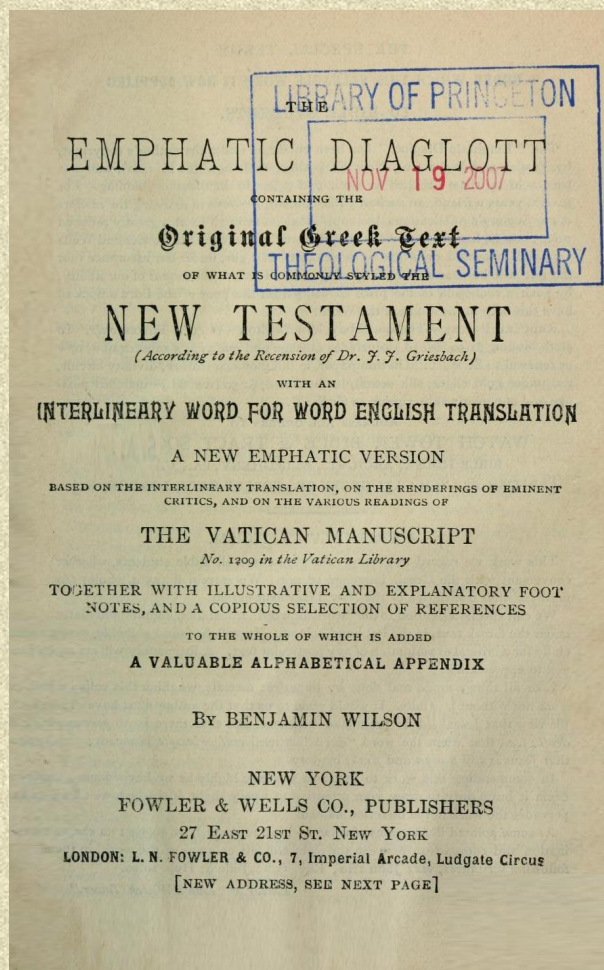


literal section:

and a god was the word

translation section:

and the LOGOS was God



<https://archive.org/details/emphaticdiaglott00wils>

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1872

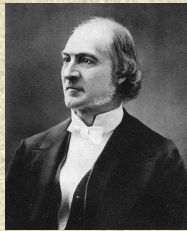
FRENCH

Le Nouveau Testament de Notre Seigneur Jésus-Christ

Genève: A. Cherbuliez et Cie, Libraires-Éditeurs

Paris: Librairie Sandoz & Fischbacher

Hugues Oltramare



and the Word was god
et la Parole était dieu

LE
NOUVEAU TESTAMENT
DE
NOTRE SEIGNEUR
JÉSUS-CHRIST

VERSION NOUVELLE
PAR
HUGUES OLTRAMARE
PASTEUR ET PROFESSEUR DE THEOLOGIE A L'ACADEMIE DE GENEVE

GENÈVE
A. CHERBULIEZ ET C^{ie}, LIBRAIRES-ÉDITEURS
2, GRAND'RUE
PARIS
LIBRAIRIE SANDOZ & FISCHBACHER
33, RUE DE SEINE
1872
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ÉVANGILE SELON SAINT JEAN

La Parole avec Dieu. — La Parole créatrice. — La Parole faite chair. — Témoignage de Jean-Baptiste. — Jean-Baptiste et Jésus au Jourdain. — Jésus et ses premiers disciples. — Retour de Jésus en Galilée.

1 Au commencement était la Parole; la Parole était avec
2 Dieu, et la Parole était dieu. Elle était au commencement avec
3 Dieu. Toutes choses ont été faites par elle, et rien de ce qui
4 a été fait, n'a été fait sans elle. En elle était la vie, et cette vie
5 était la lumière des hommes: la lumière brille dans les ténè-
bres, mais les ténèbres ne l'ont point reçue.
6 Un homme parut; il était envoyé de Dieu, son nom était
7 Jean. Il vint pour un témoignage, pour rendre témoignage à
8 la Lumière, afin que tous crussent par lui: il n'était pas la Lu-
9 mière, mais il devait rendre témoignage à la Lumière. La véri-
table Lumière, qui éclaire tout homme, était entrée dans le
10 monde; elle était dans le monde, et le monde a été fait par elle,
11 mais le monde ne l'a point connue. Elle est venue chez les siens,
12 et les siens ne l'ont point reçue; mais à tous ceux qui l'ont
reçue, à tous ceux qui croient en son nom, elle a donné la pré-
13 rogative d'être enfants de Dieu: enfants, qui ne sont pas nés
du sang, ni de la volonté de la chair, ni de la volonté de
14 l'homme, mais qui sont nés de Dieu. Et la Parole a été faite
chair; elle a habité au milieu de nous pleine de grâce et de vé-
rité, et nous avons contemplé sa gloire, une gloire comme celle
15 d'un fils unique envoyé par son père. Jean lui rend témoignage,
quand il dit à haute voix: «Voici celui dont je disais: Celui
qui vient après moi, a pris le pas devant moi, parce qu'il est
16 plus grand que moi.» C'est de sa plénitude que nous avons tous
17 reçu grâce sur grâce; car la Loi a été donnée par Moïse; mais

<https://archive.org/details/Httplamejortraducciondelabiblia.blogspot.com.es201505quien-fue-hugues-oltramare.html>

20b

1908

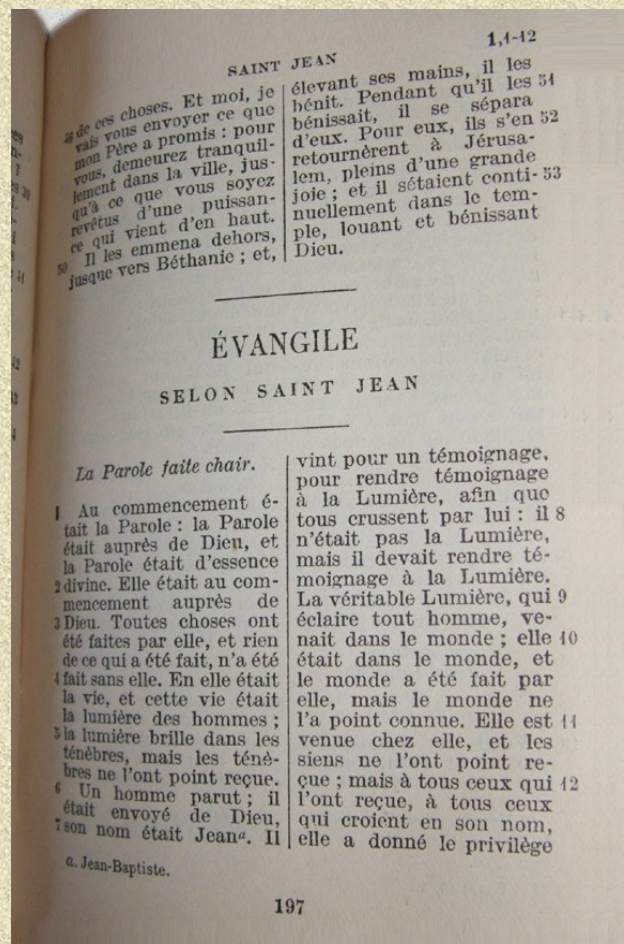
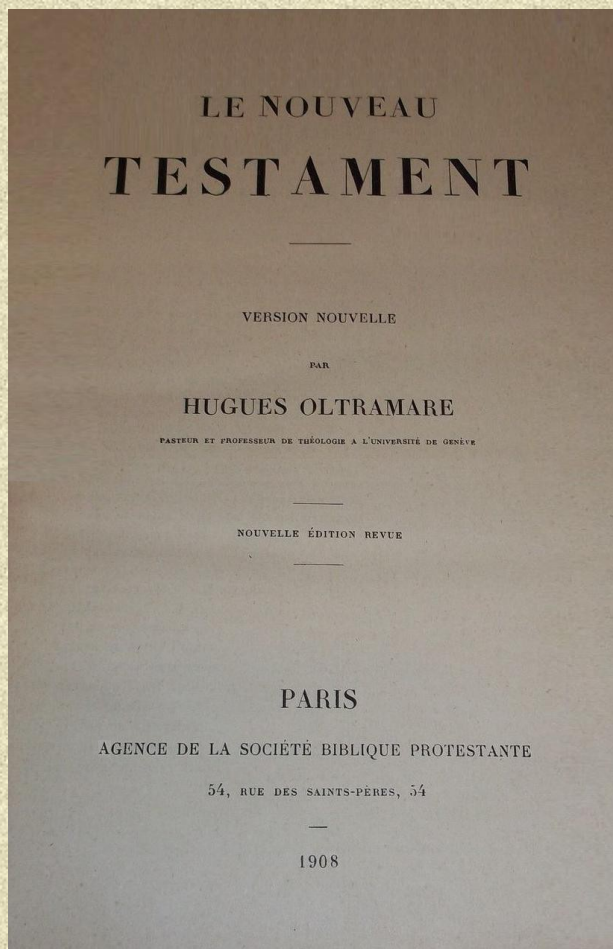
FRENCH

Le Nouveau Testament

Paris: Agence de la Société Biblique Protestante

Hugues Oltramare

and the Word was divine nature
et la Parole était d'essence divine



1877

ספרי הברית החדשה

Sifre HaBrit HaChadasha (Ed. 1)

Leipzig: Ackermann

Franz J. Delitzsch



and a god was the Word

ואלהים היה הדבר

ספרי

ה ב ר י ת ה ח ד ש ה

נעתקים מלשון יוון ללשון עברית

בהשגות ובהשגות

החכם פראפעסאר פראנץ דעליטש

בשנת זכרתי משפטיך לפ"ק

1877.

הַבְּשׁוּרָה הַקְּדוּשָׁה עַל־פִּי
יוֹחָנָן

א בְּרֵאשִׁית הָיָה הַדְּבָר וַחֲדָבָר הָיָה אֵת הָאֱלֹהִים
 2 וְאֱלֹהִים הָיָה הַדְּבָר: הוּא הָיָה בְּרֵאשִׁית אֵת
 3 הָאֱלֹהִים: הַכֹּל נִהְיָה עַל־יְדוֹ וְלֹא נִהְיָה בְּלִעְדֵּי
 4 גִּסְרָאֲחֵר אֲשֶׁר נִהְיָה: בּוֹ חַיִּים וְחַיִּים חַיִּים לְאֹר
 5 בְּנֵי הָאָדָם: וְהָאֹר הוֹפִיעַ פְּחֻשָּׁךְ וְחֻשָּׁךְ לֹא
 6 הָשִׁיגוּ: וַיְהִי אִישׁ שְׁלֹחַ מֵאֵת אֱלֹהִים וְשִׁמוֹ
 7 יוֹחָנָן: הוּא בָּא לְעֲרוֹת לְחַזֵּק עַל־הָאֹר לְמַעַן הָאֱמִינוּ
 8 כָּל־עַל־יְדוֹ: הוּא לֹא־הָיָה הָאֹר אֶךְ לְמַעַן יַעֲד
 9 עַל־הָאֹר: הָאֹר הָאֱמִתִּי הַמֵּאִיר לְכָל־אָדָם הָיָה לְבֹא
 10 לְעוֹלָם: וַיְהִי בְּעוֹלָם וְעַל־יְדוֹ נִהְיָה הָעוֹלָם וְהָעוֹלָם
 11 לֹא יָדָעוּ: הוּא בָּא אֶל־אֲשֶׁר לוֹ וְאֲשֶׁר־לוֹ חָם לֹא
 12 קִבְּלוּהוּ: וְכָל אֲשֶׁר אֶסְפֹּהוּ נִתֵּן־עוֹ לָמוֹ לְחַיִּים
 13 בָּנִים לְאֱלֹהִים לְמַאֲמִידִים בְּשִׁמוֹ: אֲשֶׁר לֹא מִדְּמִים
 14 וְלֹא מִחֻמֵּת הַבָּשָׂר אֵה לֹא־מִתְאַנֶּת גִּבּוֹר כִּי אִסַּר
 15 מֵאֱלֹהִים נִלְדָּה: וַחֲדָבָר הָיָה לְבָשָׂר וַיִּשְׁכֵּן בְּחֻמֵּי
 16 וַיְחַזֵּק כְּבוֹדוֹ כְּכַבֹּד בֶּן יְחִיד לְאָבִיו רַב־חֶסֶד וְאַמֶּת:
 17 אֲמִתִּי עָלָיו וַיִּקְרָא לְאִמֵּר הִנֵּה זֶה הוּא אֲשֶׁר
 18 אֲמַרְתִּי עָלָיו הִנֵּה אֲחֵרִי הָיָה לְפָנָי כִּי־קָדַם לִי
 19 הָיָה: וַיִּמְלֹאוּ לְשִׁנּוֹ בְּנֵי חֶסֶד עַל־חֶסֶד: כִּי
 20 הַתּוֹרָה נִתְּנָה בְּרִמְמֻשָּׁה וְהַחֶסֶד וְהָאֱמֶת בָּאוּ עַל־יְדֵי
 21 יִשְׁוִעַ

22

1879

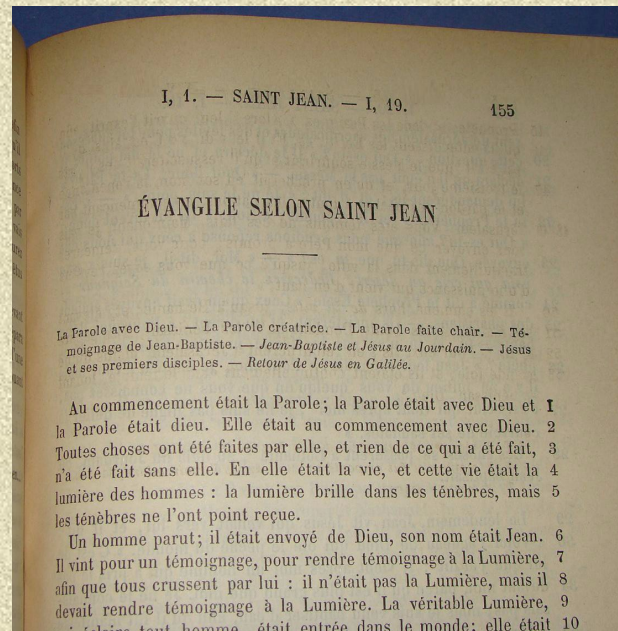
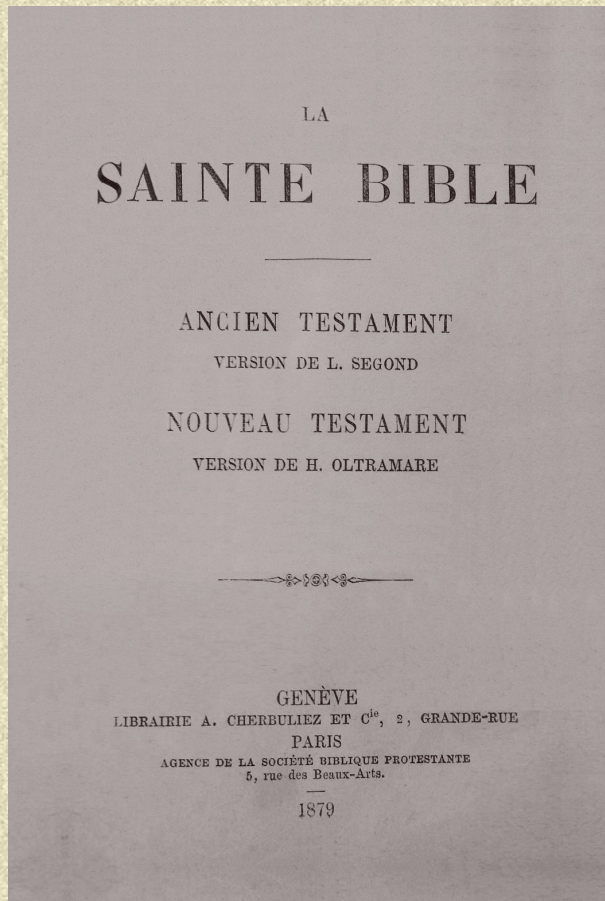
FRENCH

La Sainte Bible

Geneva-Paris: Les Sociétés Bibliques

Louis Segond – Hugues Oltramare

and the Word was god
et la Parole était dieu



1885

HaBrit HaChadasha הברית החדשה

Edinburgh

Isaac E. Salkinson – Christian D. Ginsburg

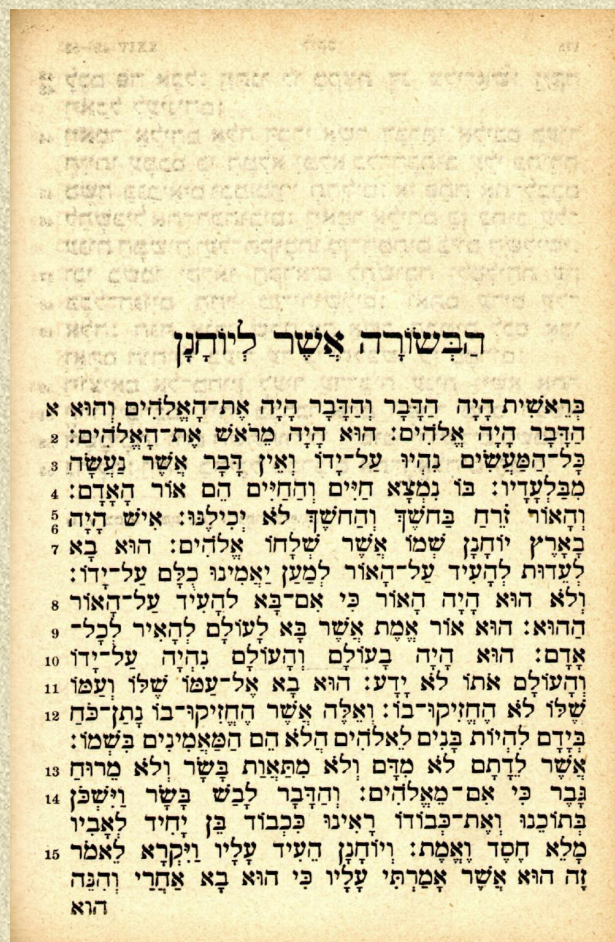
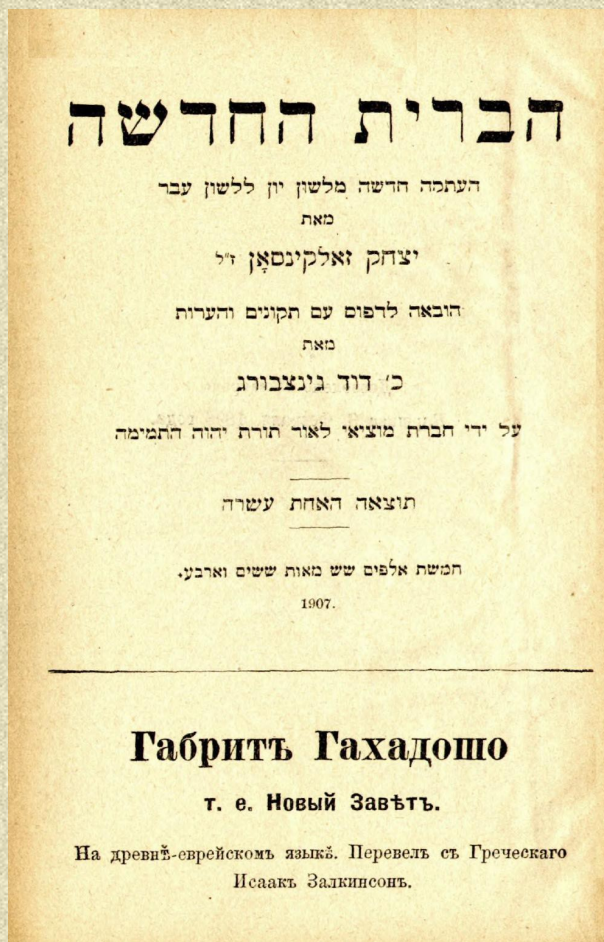


I. E. Salkinson



C. D. Ginsburg

and he, the Word, was a god
והוא הדבר היה אלהים



Ed. 1907

<https://archive.org/details/04-Section4-JewishHebrewnewTestament-HebrewHebreuHebraic-1898>

1891

*The Bible;**Analyzed, Translated and Accompanied with Critical Studies:**New Testament*

Whitesboro, N.Y.: L. A. Sawyer

Leicester Ambrose Sawyer

and the word was a god

THE BIBLE;

ANALYZED, TRANSLATED AND ACCOMPANIED WITH

CRITICAL STUDIES,

PUBLISHED IN PARTS OF BOOKS, SINGLE BOOKS AND COLLECTIONS
OF BOOKS, BY

REV. LEICESTER A. SAWYER.

NEW TESTAMENT.

WHITESBORO, N. Y.
L. A. SAWYER.
1891.

PERIOD III. LUKE 24: 49—JOHN 1: 10. 437

says] are witnesses of these things. 49 And behold I will send the promise of my father on you, and do you remain in the city till you are endued with power from on high. 50 And he led them out to Bethany, and lifted up his hands and blessed them, 51 and it came to pass while he blessed them that he departed from them. 52 And they returned to Jerusalem with great joy, 53 and were continually in the temple praising and blessing the God.

4. *Gospel according to John.*

CHAPTER I. 1: 1—51.

The word of the Jewish mystics appears in Jesus, and he is introduced by John the Baptist.

1: 1 In the beginning was the word, and the word was with the God, and the word was a god. 3 This [god] was in the beginning with the God. 3 All things were made by him, and without him was not any thing made that was made. 4 In him was life, and the life was the light of men; 5 and the light shone in the darkness, and the darkness apprehended it not.

6 There was a man sent from God whose name was John. 7 This [man] came for a witness to testify concerning the light, that all might believe through him. 8 He was not the light, but [a witness] to testify concerning the light. 9 The light was the true, that lights every man that comes into the world.

10 He was in the world, and the world was made

1896

*Der Logos. Geschichte seiner Entwicklung
der griechischen Philosophie und der christlichen Litteratur*

Leipzig: O. R. Reisland

Anathon August Fredrik Aall

and a god being was the Logos
und ein Gottwesen war der Logos

DER LOGOS.

Geschichte seiner Entwicklung

in der

griechischen Philosophie und der christlichen
Litteratur.

I.

Geschichte der Logosidee

in der griechischen Philosophie

von

Anathon Aall
aus Christiania.

Leipzig,
O. R. Reisland.
1896.

Das Johannesevangelium.

Joh. 1, 1—18.

- | | |
|---|-----|
| Vers 1. Im Anfang war der Logos, und der Logos war bei Gott, und ein Gottwesen war der Logos. | 110 |
| Vers 2. Es war dieser im Anfang bei Gott*). | 111 |
| Vers 3. Alles ist durch ihn geworden, und ohne ihn geworden ist nichts, was geworden. | 112 |
| Vers 4. In ihm war Leben, und das Leben war das Licht der Menschen. | |
| Vers 5. Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht ergriffen. | 113 |
| Vers 6—8. Es ward ein Mensch von Gott her gesandt, sein Name Johannes. Der kam zum Zeugnis, daß er zeugete über das Licht, damit alle durch ihn glaubten. Nicht war er das Licht, sondern (er kam), um vom Licht zu zeugen. | 115 |
| Vers 9. Es war das wahre Licht, welches jedem Menschen leuchtet, kommend in die Welt. | 116 |
| Vers 10. Er war in der Welt, und die Welt ist durch ihn geworden, und die Welt kannte ihn nicht. | |
| Vers 11. Er kam in sein Eigentum, und die Seinen nahmen ihn nicht auf. | |
| Vers 12. Wie viele ihn aber aufnahmen, denen gab er das Vermögen, Gotteskinder zu werden, zumal sie an seinen Namen glauben. | 117 |
| Vers 13. Welche nicht aus Geblüt, noch aus Fleisches-Willen, noch aus Mannes-Willen, sondern aus Gott geboren sind. | |
| Vers 14. Und der Logos wurde Fleisch und zeltete unter uns, und wir sahen seine Herrlichkeit, eine Herrlichkeit als des eingebornen Sohnes vom Vater, voller Gnade und Wahrheit. | 118 |
| Vers 15. Johannes zeuget von ihm, ruft und spricht: Dieser war's, von welchem ich sagte: Der nach mir Kommende ist vor mir schon dagewesen; denn er war eher denn ich. | 121 |
| Vers 16. Denn aus seiner Fülle haben wir alle genommen Gnade um Gnade. | 122 |
| Vers 17. Denn das Gesetz ist durch Moses gegeben, die Gnade und die Wahrheit durch Jesus Christus geworden. | |
| Vers 18. Die Gottheit hat niemand jemals gesehen, der göttliche Eingeborne, der an des Vaters Busen ist, der hat von ihr Kunde gebracht. | 123 |

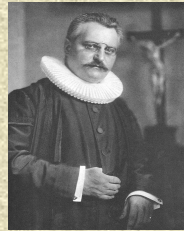
In this book individual verses are on pages 110-123

<https://archive.org/details/derlogosgeschic03aallgoog>

1897

**Das Neue Testament
übersetzt in die Sprache der Gegenwart**

Leipzig: Phillip Reclam jun.

Curt Stage

and the Word was itself of divine being
und das Wort war selbst göttlichen Wesens

Das
Neue Testament
überseht
in die Sprache der Gegenwart
von
Curt Stage.

Leipzig.
Druck und Verlag von Philipp Reclam jun.

Das Evangelium nach Johannes.

Einleitung des Evangelisten.

1. Im Anfang war das Wort*) und das Wort war bei Gott und das Wort war selbst göttlichen Wesens. So war es im Anfang bei Gott. Alles in der Schöpfung ist durch das Wort geworden, nichts, was geworden ist, ist ohne es geworden. In ihm war Leben, und sein Leben war das Licht der Menschen. Das Licht scheint in der Finsternis, und die Finsternis hat es sich nicht zu eigen gemacht.

Es trat ein Mensch auf, von Gott gesandt, Namens Johannes. Er kam, um Zeugnis abzulegen, Zeugnis für das Licht, damit alle durch ihn zum Glauben kämen. Er war nicht das Licht, er sollte nur dafür Zeugnis ablegen. Das wahrhaftige Licht, das jeden Menschen erleuchtet, das war der, der nach der Verheißung kommen sollte. Er war in der Welt, und die Welt ist durch ihn geworden, und die Welt erkannte ihn nicht. Er kam in sein Eigentum, und seine eigenen Leute nahmen ihn nicht an! Denjenigen aber die ihn annahmen, gab er das Anrecht, Gottes Kinder zu werden; denen nämlich, die an seinen Messias-Namen glauben, die nicht aus menschlichem Geblüt, nicht aus Fleischestrich, nicht aus dem Willen eines Mannes, sondern aus Gott ihr Leben haben.

Und das Wort wurde Mensch und nahm seine Wohnung unter uns, und wir sahen seine himmlische Herrlichkeit, eine Herrlichkeit wie die eines einzigen Sohnes vom Vater, voll Gnade und Wahrheit. Johannes legt für ihn Zeugnis ab und ruft: „Dieser war es, von dem ich sagte: ‚Der nach mir kommt, ist vor mir schon da, denn er ist eher als ich.‘“

*) Das Wort, griechisch *Logos*, ist ein der alexandrinischen Philosophie der damaligen Zeit geläufiger Begriff. Er bezeichnet ein Mittelwesen zwischen der Gottheit und der „vielfältigen Wirklichkeit der Dinge.“ Dieser Begriff wird hier auf Jesus angewandt, der als der Mensch gewordene *Logos* erscheint.

1898

The Coptic Version of the New Testament
in the Northern Dialect
otherwise called Memphitic and Bohairic (Vol. 2)
 Oxford: Clarendon Press
George W. Horner

and God (indef. art.) was the Word

THE
 COPTIC VERSION
 OF THE
 NEW TESTAMENT

IN THE NORTHERN DIALECT

OTHERWISE CALLED
 MEMPHITIC AND BOHAIRIC

WITH
 INTRODUCTION, CRITICAL APPARATUS, AND LITERAL
 ENGLISH TRANSLATION

VOLUME II
 THE GOSPELS OF S. LUKE AND S. JOHN
 EDITED FROM MS. HUNTINGTON 17
 IN THE BODLEIAN LIBRARY

Oxford
 AT THE CLARENDON PRESS
 1898

WITH GOD
 GOSPEL ACCORDING TO JOHN.

I. In (the) beginning was the Word, and the Word was (imperf.) with God, and God (indef. art.) was the Word: ²this (one) [who?] was (imperf.) from beginning with God: ³all things became through him; and without him did not anything become of (lit. in) that which became: ⁴(the) life was that [which] is in him. And (the) life was (the) light of [the] men: ⁵and the light gave light in the darkness, and the darkness did not apprehend it (lit. him). ⁶There was (lit. became) a man sent from (lit. through) God, his name being John: ⁷this (one) came for a witness, that he

¹ πικαχι 1^o] A D₁ 2^o: πικαχι, B &c. πικαχι 2^o] A &c.: ABCD₁ D₂ π., B C₁ D₂* 2 Δ₁*?]. οὐνοῦ†] εὐνοῦ†, B: Gr. L ὁ θεός. K M N O I Δ₁ EF G I SV
² επερχη] παρ., F₁*. ³ εως] pref. οτορ, F₁* Q. ⁴ επερχη] cf. Gr. N* D &c. ⁵ εην] om. D₁*: prefix εδολ, J₁ V Hunt 18. ⁶ εην to end] om. G₂. ⁷ εταρ] επαρ, Γ^c N^c S. ⁸ ωπι 3^o] om. A*. For connection of words cf. Gr. C³ &c., but obs. the division of verses in A, occurring in verse 4. ⁹ πε] cf. Gr. ABC L &c. ¹⁰ πετ] ACEHJS* Hunt 18: πε ετ, D₁ &c.: πε ετ, B. ¹¹ οτορ πωνη] οτορ πεπωνη, O. ¹² πε 2^o] πε, B^c O. ¹³ απρω] om. Π, M^c: Gr. B* om. τῶν ἀνθρώπων. ¹⁴ πε] om. B. ¹⁵ οτορ 1^o] om. F₁* G₂. ¹⁶ πιχακι 1^o] πιχακι, M^c. ¹⁷ οτορ επεπιχακι] om. B homeot.; X over erased letter, A^c. ¹⁸ ταρορ] ABCD₁* E₁ F₁ H J P Q M^c Hunt 18: ¹⁹ ωταρορ could apprehend, Γ^c D₁* 2 Δ₁ E₂ G₂ K N O S. P has gloss ²⁰ تسى شى القدرة ع 'it (i. e. ω kh) is called the sign of potentiality.' ²¹ εφωπι] over erasure, A^c. ²² ε (om. H) ετοτορπε] -ωρπε, A F₁*: ετοτορπε, B. ²³ φ†] Gr. D* κυριον. ²⁴ πε] om. B*.

1901

The Testament of Jesus

(a harmony of the 4 Gospels with many quotations of the OT)

Watford: C. W. Hillyear

Edward Vaughan Kenealy

and the Word was a God, and the Word was the sacred Spirit of God

THE
T E S T A M E N T
OF
J E S U S.

BY
KENEALY
THE TWELFTH MESSENGER OF GOD.

Neither by offerings, nor sacrifice, nor incense, nor gifts,
Nor libations poured upon the altar :
By love alone, and a life made beautiful by truth,
Is God in heaven worshipped.
For he is a pure spirit,
And delighteth not in things of earth.
The works of mercy, love, and charity,
The diffusion among men of that which is divine,
The exercise of justice and humanity to all creatures,
These are the offerings dear to God.

FO-EL.

WATFORD :
C. W. HILLYEAR, 223 ST. ALBAN'S ROAD.
1901.

CHAPTER II.

And it shall come to pass, that whosoever will not hearken to my words which he shall speak in my name, I will require it of him. 12 And the multitudes asked him, saying, What shall we do then ? He answered and said unto them, He that hath two coats, let him give to him that hath none ; and he that hath food, let him do likewise. 13 Then came publicans also to be baptized, and said unto him, Master, what shall we do ? And he said unto them, Exact no more than that which is appointed you. 14 And the soldiers likewise demanded of him, saying, What shall we do ? And he said unto them, Do violence to no man, neither trouble any man wrongfully ; and be content with your pay. 15 And as the people were in expectation, and all men dialogued in their hearts of John, whether he were the Christ ; the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ? 16 John answered them, saying, In the beginning was the Word, and the Word was a God, and the Word was the sacred Spirit of God. This same was in the beginning with God. 17 All things were made by it ; and without it was not any thing made that is. In it was life ; and the life was the light of men. And the light shineth in darkness ; and the darkness comprehendeth it not. 18 This also is the sacred Spirit, of whom it hath been written by the priest of old,

The Lord possessed me in the beginning of his way,—
before his works of ancient time.
I was set up for everlasting,—from the beginning, before
the earth was.

When there were no seas, I was brought forth ;
When there were no fountains of waters.
Before the mountains were founded,—before the hills
was I brought forth.

While as yet he had not made the earth, nor the clouds,
Nor the highest parts of the dust of the world.
When he prepared the heavens, I was there :
When he described a circle on the face of the deeps :
When he established the clouds above ;—when he
strengthened the fountains of the waters :
When he gave to the sea his decree,—that the waters
should not pass his commandment ;
When he fixed the foundations of the earth :

1901

“St John’s Gospel and the Logos”

Zeitschrift für die neutestamentliche Wissenschaft (Vol. 2, p. 13-25)

Giessen: J. Ricker’sche Verlagsbuchhandlung (Alfred Töpelmann)

Antonius Nicholas JannarisNow the utterance was *made* unto God, and was a god.**Zeitschrift**

für die

neutestamentliche Wissenschaft

und

die Kunde des Urchristentums

herausgegeben von

Dr. ERWIN PREUSCHEN

Zweiter Jahrgang

1901

GIESSEN

J. Ricker’sche Verlagsbuchhandlung
(Alfred Töpelmann)

1901.

¹ Ἐν ἀρχῇ ἦν ὁ λόγος. καὶ ὁ λόγος ἦν
πρὸς τὸν θεόν καὶ θεὸς ἦν. ὁ λόγος ² οὗτος*
ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. ³ πάντα δι’ αὐτοῦ
ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.
⁴ δ γέγονεν ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ
ἦν τὸ φῶς τῶν ἀνθρώπων. ⁵ καὶ τὸ φῶς
ἐν τῇ σκοτίᾳ φαίνει καὶ ἡ σκοτία αὐτὸ οὐ
κατέλαβεν.

¹ In the beginning was the utterance.
Now the utterance was *made* unto God, and
was a god. This ² utterance was in the begin-
ning *made* unto God. ³ All things came into
being through it and without it not a thing
came into being. That which is come
into being, ⁴ therein was life and the life was
the light of mankind. ⁵ And the light is
shining in the darkness and the darkness
hath not overtaken it.

⁶ Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ
θεοῦ· ὄνομα αὐτοῦ Ἰωάννης. ⁷ οὗτος ἦλθεν
εἰς μαρτυρίαν (ἵνα μαρτυρήσῃ περὶ τοῦ
Φωτός), ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ.
⁸ οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ’ ἵνα μαρτυρήσῃ
περὶ τοῦ φωτός ⁹ ἦν.** τὸ φῶς τὸ ἀληθινόν,
ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς
τὸν κόσμον. ¹⁰ ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος
οὐκ ᾔγνω. ¹¹ εἰς τὰ ἴδια ἦλθε καὶ οἱ ἴδιοι
αὐτὸν οὐ παρέλαβον. ¹² οἱ δὲ ἔλαβον
αὐτὸν ἔδωκεν αὐτοῖς ἔξουσιαν τέκνα θεοῦ
γενέσθαι τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ·
¹³ οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς
οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ
ἐγεννήθησαν. ¹⁴ καὶ ὁ λόγος σὰρξ ἐγένετο
καὶ ἐσκήνωσεν ἐν ἡμῖν καὶ ἐθεασάμεθα τὴν
δόξαν αὐτοῦ.

⁶ There appeared a man sent from God:
his name was John. ⁷ The same came for decla-
ration (to declare *things* concerning the
Light), so that all may become believers
through him. ⁸ He was not the Light, but was
(came) to declare *things* concerning the Light.
⁹ The true Light that illuminateth every man
coming into the world ¹⁰ was in the world,
and the world came into being through him,
and yet the world recognised him not. ¹¹ He
came into his own home and his own *people*
received him not. ¹² But as many as received
him, to them gave he authority to become
God’s children for those which believe in
his name; ¹³ which were born not through
bloodshed nor through the will of the flesh
nor through the will of man, but from God.
¹⁴ And the mandate became flesh and lodged
in us, and so we beheld his (the Light’s) glory.”

* This is one of the numerous instances of mispunctuation and consequent mis-
interpretation in the New Testament, especially in St John.

** Another instance of the editorial misreadings found in St John.

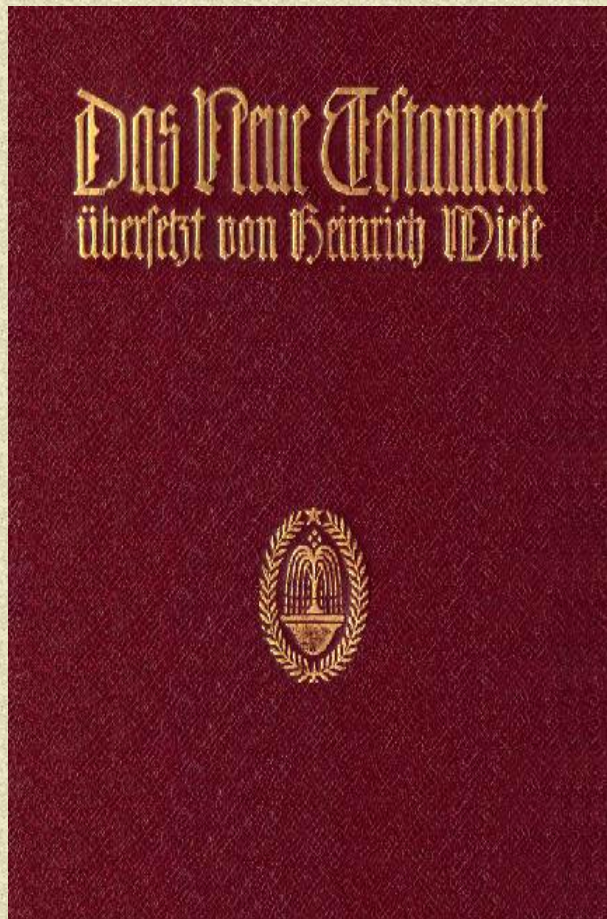
1905

*Das Neue Testament unsers Herrn und Heilandes Jesus Christus,
überseht und mit Anmerkungen begleitet*

Berlin: Martin Warneck

Heinrich Wiese

and divine being was the Word
und göttlichen Wesens war das Wort



Nach Johannes.

Im Anfang war das Wort, und das Wort ^{1 3 1, 1 2.}
war bei Gott, und göttlichen Wesens war das ^{17, 5}
Wort. Derart war es am Anfang bei Gott. ^{2 Of 19, 13}
Alles ist durch dasselbe geworden, und ohne das- ^{3 Epr 8, 22}
selbe ist auch nicht eines geworden, das geworden ^{4 Kol 1, 10. 17.}
ist. In ihm war Leben, und das Leben war das ^{5 1, 2.}
Licht der Menschen. Und das Licht scheint in der ^{5, 26.}
Finsternis; und die Finsternis hat es nicht über- ^{6 3, 19.}
wältigt. ^{7 1, 13 - 17.}
^{8 57 - 80.}
Es trat ein Mensch auf, gesandt von Gott, mit ^{9 Mt 3, 1}
Namen Johannes. Dieser kam zum Zeugnis: um ^{10 Mt 1, 4.}
zu zeugen von dem Licht, damit alle durch ihn zum ^{11 4 3, 3.}
Glauben kämen. Nicht war jener das Licht; sondern ^{12 20.}
Zeugnis sollte er ablegen von dem Licht. Es war das ^{13 3 - 5}
Licht, das jedweden Menschen erleuchtet, ^{14 10}
im Begriff zu kommen in die Welt. In der Welt ^{15 11}
war es, und die Welt ist durch ihn geworden; und ^{16 12}
die Welt hat ihn nicht erkannt. In sein Eigen- ^{17 13}
tum kam er; und die Seinen nahmen ihn nicht ^{18 3, 26}
an. Wie viele ihn aber annahmen, denen gab er ^{19 13}
Macht, Gottes Kinder zu werden, da sie ja ^{20 13}
glauben an seinen Namen; sie, die nicht aus Ge-

Nach Joh.: nach der Bezeugung des J. 1 J. Anf.: seit
b. Wort: Christus als Vermittler der voll-
kommenen Offenbarung Gottes an die Menschen. Der Vater
hat zu uns geredet durch den Sohn: durch Seine Person. Sein
Wort, Sein Leben. 1 bei G.: in der Gemeinschaft mit Gott
3 durch d.: durch Vermittlung des J. 5 überwältigt: All
aufgenommen 10 es: All er 12 All den Namen des
der nicht .. gezeugt ist (13).

1908

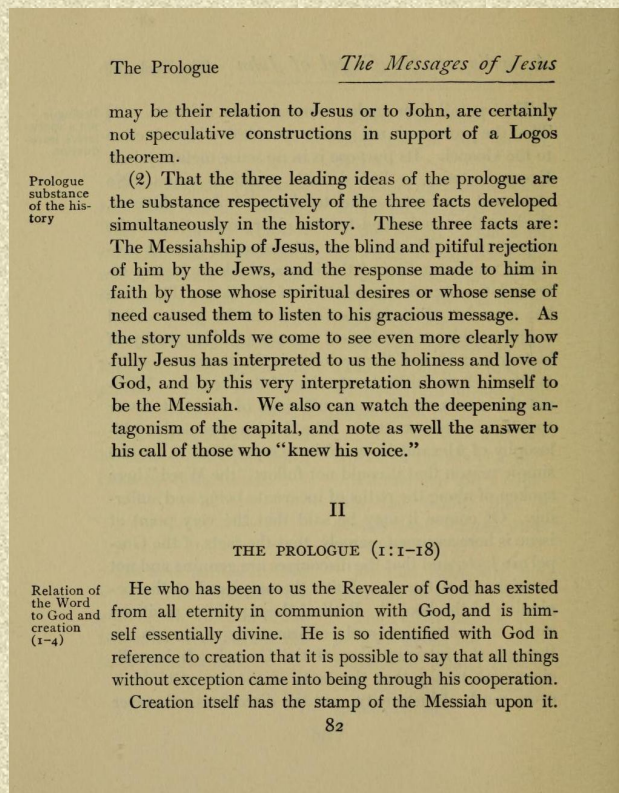
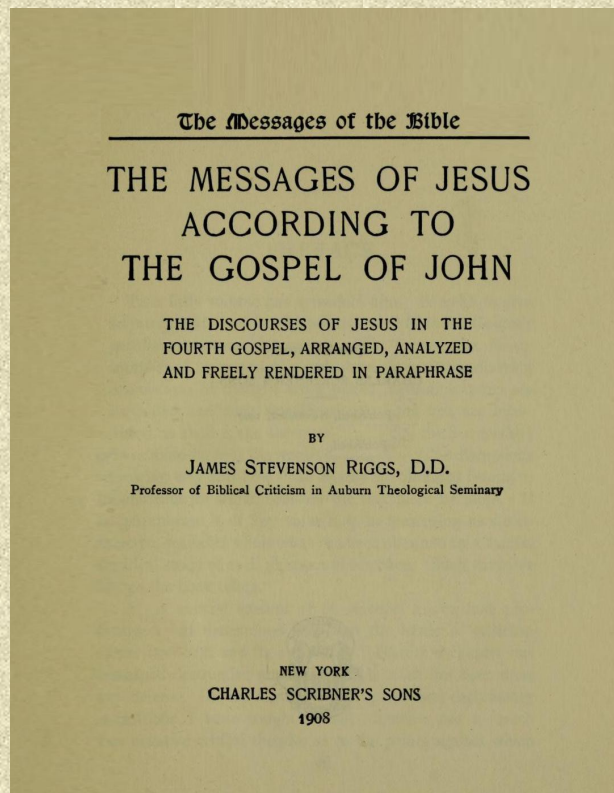
*The Messages of Jesus according to the Gospel of John;
the discourses of Jesus in the Fourth Gospel,
Arranged, Analyzed and Freely Rendered in Paraphrase* (Vol. 10)

Frank K. Sanders – Charles F. Kent (Ed.)

New York: Charles Scribner's Sons

James Stevenson Riggs

He who has been to us the Revealer of God
has existed from all eternity in communion with God,
and is himself essentially divine.



1908

Die Schriften des Neuen Testaments**neu übersetzt und für die Gegenwart erklärt von Otto Baumgarten (Vol. 2)**

red. Johannes Weiß, Göttingen: Vandenhoeck & Ruprecht

translator the Gospel of John in this work:

Wilhelm Heitmüller

and God (of a sort) was the Logos
und Gott (von Art) war der Logos

Die Schriften des Neuen Testaments

neu übersetzt und für die Gegenwart erklärt

von

Otto Baumgarten, Wilhelm Boussel, Hermann Gunkel, Wilhelm Heitmüller, Georg Hollmann,
Adolf Jülicher, Rudolf Knapf, Franz Koehler, Wilhelm Lueken, Johannes Weiß.

Herausgegeben von Johannes Weiß.

Motto:

„Ich bin überzeugt, daß die Bibel immer schöner wird, je mehr man sie versteht, d. h. je mehr man einliest und anschaut, daß jedes Wort, das wir all- gemeint anstellen und im Besonderen auf uns anwenden, nach gewissen Umständen, nach Zeit- und Ortsverhältnissen einen eigenen bejondern, unmittel- bar individuellen Bezug gehabt hat.“
Goethe, Maximen und Reflexionen VI.

Zweiter Band.

Die Briefe. Die johanneischen Schriften.

Zweite, verbesserte und vermehrte Auflage.



Göttingen

Vandenhoeck & Ruprecht

1908.

718 Johannes 1,1–5: Der Logos in seinem Verhältnis zu Gott, Welt, Menschen.

osophie in Kreisen, von denen wir durch die sogenannten „hermetischen“ Schriften Kunde haben, eine Logos-Anschauung, die weit mehr religiösen Charakter hatte als die philonische. Auch hier ist der Logos Mittler der Schöpfung, aber vor allem der Offenbarung und der Wiedergeburt.

So war man damals in weiten Kreisen einer Logos-Lehre sehr zugänglich. Auch da wo Begriff und Spekulation selbst fehlten, waren die Grundlagen dazu vor- handen und die Voraussetzung für das Verständnis derartiger Lehren gegeben. Das gilt vor allem von den Kreisen des hellenistischen Judentums, denen gerade unter Evangelium nahe steht.

Der Evangelist wußte sehr wohl, was er tat, wenn er an diese Logos-Vor- stellung anknüpfte. Er konnte nicht nur auf Verständnis, sondern auch auf In- teresse hoffen, wenn er mit dem Logos begann. Es war ein hochbedeutender Schritt, den er — vielleicht schon Paulus (1.Kor.8,6; Kol.1,15f.) vor ihm — tat, als er diese halb abstrakte, halb persönliche Vorstellung aufgriff und nun den Gedanken bildete: die geheimnisvolle Weltkraft, dieser Bote und Vermittler Gottes, den Juden und Griechen ahnten und glaubten, über dessen Wesen sie grubelten, dem sie allerlei Namen beilegte, unter ihnen den umfassendsten und vielseitigsten „Logos“ — dieser hat sich nur uns Christen ganz klar und überzeugend erschlossen, wir kennen ihn aus bejogender Erfahrung: es ist unser Herr Jesus Christus.

1. Der Logos in seinem Verhältnis zu Gott, Welt, Menschen 1,1–5.

¹Im Anfang war der Logos,
Und der Logos war bei Gott,
Und Gott (von Art) war der Logos.

²Der war im Anfang bei Gott.

³Alles ward durch ihn,
Und ohne ihn ward nichts [was geworden ist].

⁴In ihm war Leben,
Und das Leben war das Licht der Menschen;
Und das Licht scheint in der Finsternis,
Und — die Finsternis hat es nicht ergriffen.

a) Der Logos und Gott, V.1. Unvergleichlich eindrucksvoll ist der Eingang des Evangeliums: ein Afford von drei Sätzen, kurz und wichtig, schlicht und majestätisch, durchsichtig und doch voll Rätsel. Als eine Quelle geheimnis- voller Kräfte erscheinen diese Worte dem schlichten Leser, und in den Kreisen des Aberglaubens und der Magie, die dem Glauben sich angeschlossen, ist dieser Dreifach-

1a je und je als stärkstes Zauberwort verwertet. „Im Anfang war der Logos“.

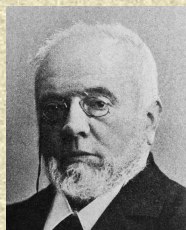
„Im Anfang“: unwillkürlich dachten die Leser an den Anfang des heiligen Offenbarungs-Buches des A. T.'s, und ihre Seele mußte sich spannen: welche Offen- barung werden wir hören? Gebildete unter den griechischen Lesern mußten sich erinnern an den Anfang eines vielgerühmten Buches, das auf dem Boden Klein- asiens entstanden war, des Buches Heraklits des Dunklen; das begann auch mit dem Hinweis, daß der Logos ewig war, daß alles nach seinen Gesetzen geschehe — und die Menschen doch kein Verständnis für ihn hätten —: welche philosophischen Erkenntnisse wird dies Buch bringen? Ehe die Berge und die Erde und die Welt geschaffen worden, ehe der große Prozeß des Werdens begann, von dem wir nachher hören, war der Logos. Er war: von ihm gilt nicht, was von allem unter der Sonne gilt — außer Gott, das Werden und Geworden-sein. Er ist allem Gewordenen schließend überlegen. Er ist ewig: allem Wechsel, allem Un- sicheren, allem Zufälligen entzogen. Aber noch mehr. Nur von einem noch gilt, daß er von Anfang war, von — Gott. Mit ihm lebte der Logos in Ge- meinschaft, wie wir nachher V.18 hören, in engster, innigster Vertrautheit. Ge- meinschaft mit Gott kann natürlich nur von einem persönlichen Wesen ausgelegt werden. Also ist dieser Logos nicht bloß als Kraft oder Eigenschaft Gottes zu be-

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1908

Hand-Commentar zum Neuen Testament.
Vierter Band (Erste Abteilung): Evangelium des Johannes

Tübingen: J. C. B. Mohr

Heinrich Julius Holtzmann

and a divine being was the Logos
 und göttlichen Wesens war der Logos

HAND-COMMENTAR
 ZUM
 NEUEN TESTAMENT

BEARBEITET VON

PRIVATDOZENT LIC. W. BAUER IN MARBURG,
 PROFESSOR D. H. J. HOLTZMANN IN BADEN-BADEN,
 † GEH. KIRCHENRAT PROFESSOR D. R. A. LIPSIIUS IN JENA,
 PROFESSOR D. P. W. SCHMIEDEL IN ZÜRICH,
 PROFESSOR D. H. von SODEN IN BERLIN,
 PRIVATDOZENT LIC. DR. HANS WINDISCH IN LEIPZIG.

== Vierter Band. ==

Erste Abteilung.

Evangelium des Johannes.Bearbeitet von **H. J. Holtzmann.**

Dritte, neubearbeitete Auflage,

besorgt von **W. Bauer.**

Tübingen.

Verlag von J. C. B. Mohr (Paul Siebeck).
 1908.

Joh 1:1-3

33

und göttlichen Wesens war der Logos. ² Dieser war im Anfang zu Gott hin. ³ Alles ist durch ihn geworden, und ohne ihn ist auch nicht

Evangelien 231; nach Kr I 398 dagegen die Zeitform der geschichtlichen Erzählung) der Logos. Da übrigens an betonter Stelle nicht *ὁ λόγος*, sondern *ἐν ἀρχῇ* steht (wie später auch *πρὸς τὸν θεόν* und *θεός*), so liegt die zu machende Mitteilung nicht etwa darin, dass es einen Logos gibt, sondern sie erfolgt „an solche, die ihn voraussetzen, die aber hören sollen, was er ist“ (Hx, ZThK II 217). Solche Verfolgung des zeitlich Geschehenen bis zurück in seine vorweltlichen Ursprünge dient übrigens nur als Vorbereitung zu dem sofort zu entrollenden Gemälde von dem Wirken des *λόγος ἐναρξας* auf einem bestimmten Punkte des Schauplatzes irdischer Geschichte. Dazu eben bildet das weiter ausgreifende Verhältnis des *λόγος ἀναρχος* zu Welt und Menschheit überhaupt nur ein wesentlich analog verlaufendes Vorspiel. Eine erste Frage betrifft hier die Beziehung des Logos zu demjenigen Subjekte, welchem sonst Vorweltlichkeit, bzw. Ewigkeit, allein zuzukommen schien, zu Gott. Diese Beziehung ist nun auf keinen Fall als ein feindlich abgekehrtes, ja nicht einmal als ein gleichgültig ruhendes Verhältnis zu fassen, sondern *der Logos war zu Gott hin*. Das die Bezogenheit des Logos auf Gott unter den Gesichtspunkt eines tätigen und lebendigen Gemeinschaftsverkehrs stellende *πρὸς* (wie I Joh 1:2, vgl. Mc 9:10 *πρὸς ἑαυτοὺς*) geht über das, nur räumliches Beisammensein aussagende, sonst parallele *παρὰ τὸ πατρὶ* 8 ss 17:1 (J Sir 1:1 *παρὰ κυρίου καὶ μετ' αὐτοῦ*, Prv 8:1 *συνκαρτήμην αὐτοῦ* 8 so *ἦν πρὸς αὐτόν*, Sap 9:4 *πρόεδρος*) hinaus (so Ws geg. CALM) und ist Voraussetzung für *παρὰ τὸ θεὸν* 6 ss. Es will also nicht den Logos als „nur eine Relation in der Gottheit selbst“ charakterisieren (Kr I 888 893 f. 395 492). Von der Aussage über die intime Beziehung des Logos zu Gott geht der dritte der in ruhigem Fortschritt sich aneinander reihenden Sätze zu dem wichtigsten und abschliessenden Moment über, nämlich zu dem ursprünglichen Wesen des Logos, und weil darauf der Ton liegt, steht *θεός*, wiewohl Prädikat, nachdrücklich, wie 4:24, voran: *und gerade göttlichen Wesens selbst war der Logos*. Wäre *θεός* artikuliert, so würde teils Versuchung bestehen, es als Subjekt zu fassen, teils würde, bei prädikativer Fassung, das schlechthinige Zusammenfallen beider Begriffe, also das Gegenteil von dem ausgesagt sein, was der Verf. aussprechen wollte. So aber beschränkt sich dieser, jede Ausführung, die über notwendig Gebotenes hinausginge, vermeidend, auf wenige, deutlich in Sicht tretende Striche, um nach diesen drei feierlichen Akkorden das Spiel der Tonverschlingungen beginnen zu lassen mit Wiederaufnahme des mittleren Gedankens, da er ja vom Logos nicht sowohl nach oben zu Gott empor, als vielmehr zur Welt herabführen will, mithin durch den dritten Satz, auf dessen Inhalt übrigens *οὗτος* zurückgreift, im natürlichen Fortschritt seiner Gedanken eigentlich gehemmt war. Aus dem ersten Satz aber findet *ἐν ἀρχῇ* Aufnahme, und wird auf solche Weise der ganze Inhalt von 1: zusammengedrängt in 2 (solchergestalt, als selbst Gottwesen, war der Logos im Anfang zu Gott hin), damit zugleich aber ein Uebergang für die weitere Entwicklung gewonnen. Diese macht uns 3 sofort mit dem wirksamsten Grund der ganzen Unterscheidung von Gott und Logos bekannt, da nur vermöge einer solchen das Dasein sämtlicher endlichen, geschaffenen Wesen (*πάντα*, dagegen *τὰ πάντα* in den Sachparallelen I Kor 8:6 Kol 1:16 das Universum) erklärbar erscheint: der schlechthin überweltliche Gott wirkt durch die Mittelsache des Logos, der damit als Offenbarungsorgan und Schöpfungsprinzip gekennzeichnet ist. Entsprechend dem hebr. Parallelismus anti-

Hand-Commentar z. N. T. IV. 2. Aufl.

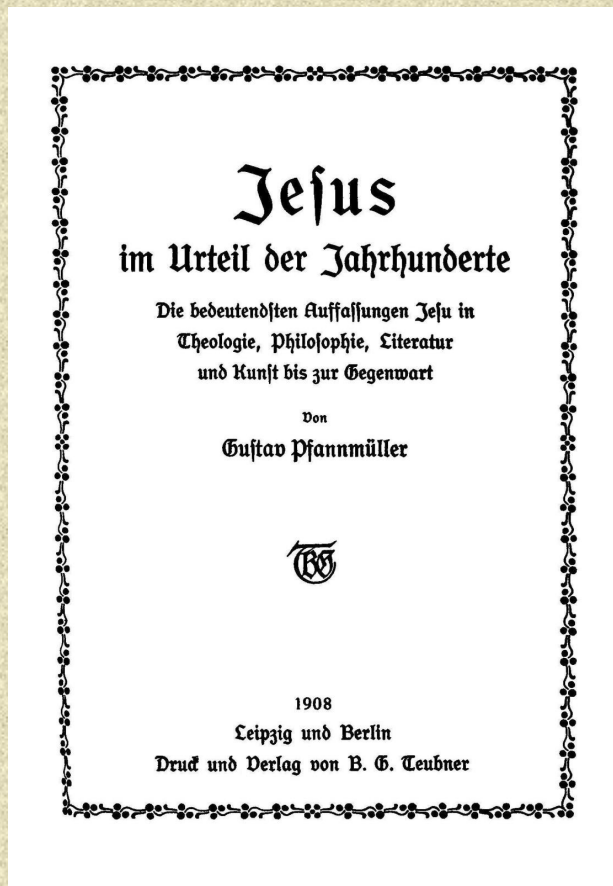
3

1908

Jesus im Urteil der Jahrhunderte.
Die bedeutendsten Auffassungen Jesu in
Theologie, Philosophie, Literatur und Kunst bis zur Gegenwart
 Leipzig-Berlin: B. G. Teubner
Gustav Pfannmüller



and a god was the Logos
 und ein Gott war der Logos



5. Der johanneische Christus.

Evangelisten widersprechen und wird deshalb einfach unterdrückt. Statt dessen erhalten wir lange Reden Jesu von immer gleichem Genos und mit dem gleichen Inhalt, nämlich der Person Jesu und seiner göttlichen Würde. Er erscheint zwar auch noch als der Erlöser und Versöhner in paulinischem Sinne, vor allem aber als das Licht der Welt, das Leben und die Wahrheit. Mit diesen Prädikaten nähert sich das Johannesevangelium schon dem gnostischen Christusbild, ja vielleicht ist es bereits im Gegensatz zur Gnosis verfaßt, bedient sich aber zur Widerlegung derselben selbst gnostischer Ideen.

Christus, der fleisch. Im Anfang war der Logos, und der Logos war gewordene göttliche bei Gott, und ein Gott war der Logos. Der Logos. selbige war im Anfang bei Gott. Alles ist durch ihn geworden, und ohne ihn ist nichts geworden, was geworden ist. In ihm war Leben, und das Leben war das Licht der Menschen. Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht begriffen. — Es war ein Mensch, gesandt von Gott, mit Namen Johannes. Dieser kam zum Zeugnis, daß er zeuge von dem Licht, damit alle glaubten durch ihn. Nicht war jener das Licht, sondern daß er zeuge von dem Licht. — Das wahrhaftige Licht, das jeden Menschen erleuchtet, war im Begriff in die Welt zu kommen. Er (der Logos) war in der Welt, und die Welt ist durch ihn geworden, und doch kannte die Welt ihn nicht. In sein Eigentum (das Volk Israel) kam er, und die Seinen nahmen ihn nicht auf. Alle aber, die ihn aufnahmen, denen hat er die Macht gegeben, Kinder Gottes zu werden, die da an seinen Namen glauben, die nicht aus Blut und nicht aus Fleischeswillen, auch nicht aus Manneswillen, sondern aus Gott gezeugt sind. — Und der Logos ward Fleisch und schlug sein Zelt auf unter uns, und wir schauten seine Herrlichkeit, eine Herrlichkeit als des Einziggeborenen vom Vater her, voll Gnade und Wahrheit. Johannes zeugt von ihm und hat laut gerufen: „Dieser war es, von dem ich gesagt habe: der nach mir kommt, ist vor mir gewesen, denn er war eher als ich.“ Denn aus seiner Fülle haben wir alle empfangen, Gnade um Gnade. Denn das Geheiß ist durch Moses gegeben worden, die Gnade und Wahrheit wurde durch Jesus Christus. Gott hat niemand gesehen; der einziggeborene Sohn, der an des Vaters Busen lag, der hat ihn kundgemacht. (Joh. 1, 1–18.)

Das Verhältnis von Vater und Sohn. Wahrlich, wahrlich, ich sage euch: es kann der Sohn von sich selbst nichts tun, außer er sehe den Vater etwas tun; denn was jener tut, das tut auch der Sohn ähnlich.

32

1909

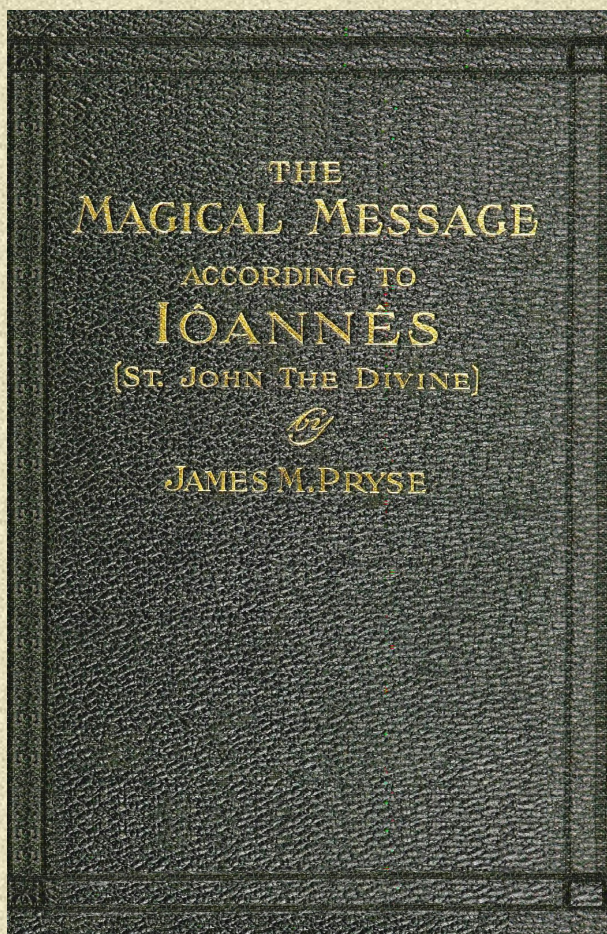
*The Magical Message according to Iōannês (To kata Iōannon Euangelion);
commonly called the Gospel according to [St.] John*

New York: The Theosophical Publishing Company of New York

James M. Pryse



and the Thought was a God



The God,¹ and the Thought was a God.² This [God] it was who in a First-principle was in relation to The God. All [things]³ came into

Thought, which, impressed upon the primal substance (*archê*), is alike the pattern and the formative force of the universe. It is, therefore, the Archetypal World, containing the Ideas or Souls of all things. The Logos and the Absolute Principle (*archê*) are the two aspects of the One.

¹ Gr. *ho theos*, probably from the older form *Zeus*—the Father of the Gods and of men; but still not Absolute Deity, the Unmanifested, the incognizable "Only One." "The God" is a collective term for all in the purely spiritual worlds.

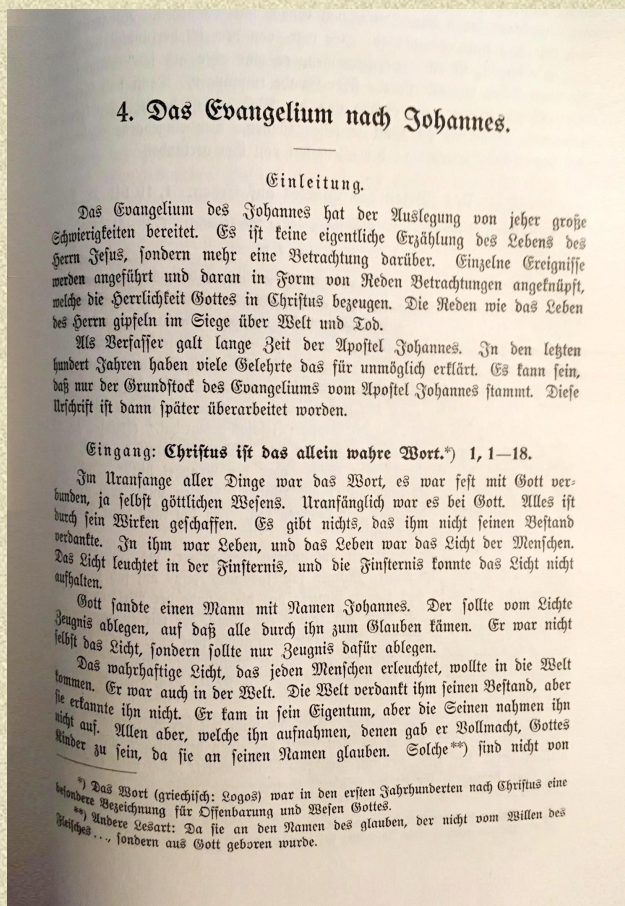
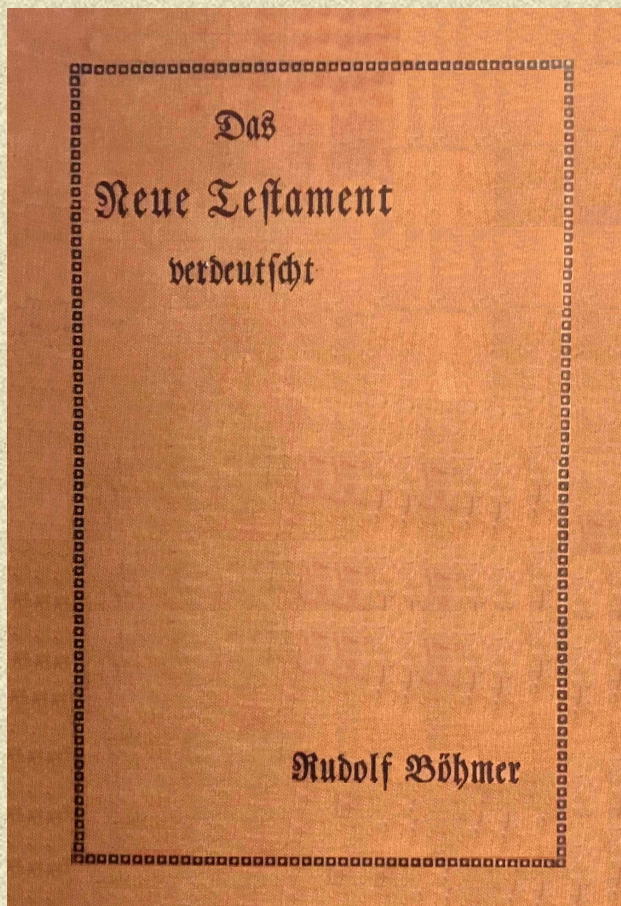
² Gr. *theos*, without the definite article, in contrast with *ho theos*, The God. The distinction is clearly indicated also in the preceding phrase (which is emphatically repeated), "in relation to The God," *pros ton theon*, where the preposition *pros*—though commonly translated "with," out of deference to theological notions and in defiance of Greek—has somewhat of an adversative force; in fact, it would be good Greek for "in spite of The God," while the rendering "with God" is untenable. In *Rom. xv. 17* and *Heb. ii. 17* the phrase is used, *ta pros ton theon*, "the [things] relating to The God." The conception in the text is unmistakably identical with that of Philo Judæus, who speaks of the Logos as "the Second God" (*De Somn. i. 655*) and makes him the synthesis of all the spiritual powers acting upon the kosmos. Hermès Trismegistos also (quoted approvingly by Lactantius, *Divin. Instit. iv. 6*) calls the Logos "the Second God"; he moreover makes the same distinction between *theos* and *ho theos*, calling the Logos "a God" to distinguish him from The God. Justin Martyr held the same view, using the term "Second God" (*deuteros theos*), and so did Origen.

³ Gr. *panta*, all; here used absolutely, the whole kosmos.

1910

Das Neue Testament
 Stuttgart: Max Kiellmann
Eduard Rudolf Böhmer

it was tightly bound up with God, yes, itself of divine being
 es war fest mit Gott verbunden, ja selbst göttlichen Wesens



1911

*The Coptic Version of the New Testament
in the Southern Dialect
otherwise called Sahidic and Thebaic (Vol. 3)
Oxford: Clarendon Press
George W. Horner*

and [a] God was the word

THE
COPTIC VERSION
OF THE
NEW TESTAMENT

IN THE SOUTHERN DIALECT

OTHERWISE CALLED
SAHIDIC AND THEBAIC

WITH
CRITICAL APPARATUS LITERAL ENGLISH TRANSLATION
REGISTER OF FRAGMENTS AND ESTIMATE
OF THE VERSION

by G. W. Horner

VOLUME III

THE GOSPEL OF S. JOHN
REGISTER OF FRAGMENTS, ETC.
FACSIMILES

OXFORD
AT THE CLARENDON PRESS
MCM XI

403713
10.6.42

GOSPEL ACCORDING TO JOHN

I. In the beginning was being the word, and the word was being with God, and [a] God was the word. ²This in the beginning was being with (ⲉⲁⲩⲧⲏ) God. ³All things became through him, and without him did not anything become: that which became ⁴in him is the life, and the life is the light of the men. ⁵And the light is enlightening in the darkness, and the darkness apprehended it not. 1. ⁶There was a man having been sent from God, his name being Iōhannēs. ⁷This (one) came for a witness, that he should bear witness

ⲛⲉⲩⲁⲩⲧⲏⲉ that which became] om Bo (c₂) ⲛⲉⲩⲁⲩⲧⲏⲉ that which became in him] thus joined 1^{ep} &c 109 281 481, A^{vid} C^D G^{*vid} I, O^{*vid} al, OL (abeffq^{vid}) Fu, Syr g (2) c Arm^{ed}, Naass^h Perat^h Valent^{ir} Heracl Thdrt^{elem} Clem Or Eus Cyr Hil .. ο γεγενεσθαι αυτου thus C² &c, OL (c) Vg^{ed} Bo Syr (gj) Arm Eth, Ign^{int} Dial Did Ephr Chr Epiph Thdrt Thdor Nonn Thphl .. without punctuation NBD al

⁴ⲉⲩⲛⲉ in him] (c₁) &c 109 131 281 481 .. by him Arm ne is 10] c &c 109 131 281 481, ND, OL (abceffq), (Syr c) Eth, Valent^{ir} Naass^h Perat^h Hil Aug .. ⲛⲉ AB &c, OL (g) Vg Bo Syr (gjh) Arm, Or Eus Chr Cyr Noun Thdrt ⲁⲩⲱ and] 1^{ep} &c 131 281, Arm .. but Eth ne is 20] c &c 109 281 481, Syr (c) Eth .. ⲛⲉ &c, OL (b) Arm ⲛⲉⲩⲁⲩⲧⲏⲉ of the men] 1^{ep} &c 109 131 (481) .. om B^{*} .. of men Arm

⁵ⲁⲩⲱ and 10] (c) &c 109 131 281 481 .. om Bo (r₁ c₂) .. but Eth ⲉⲩⲛⲉⲩⲁⲩⲧⲏⲉ 108 .. ⲉⲩⲛⲉ 481. is enlightening] (c) &c 109, NAB &c, Arm^{edd} .. ⲛⲉⲩⲁⲩⲧⲏⲉ was enl. 1^{ep}, Syr (c) Arm ⲛⲉ, the d.] 1^{ep} &c 109 481 .. om n the 131 ⲁⲩⲱⲉ app. it (masculine)] (c) &c 109 131 281 481, Bo .. avro NAB &c, Syr (gc) .. avrov H 13 al 4, OL (c) Thdrt^{elem} .. could not app. it Bo (r₁ d₁ c₂ Δ₁ E₂ K N O S V) .. findeth it not Eth

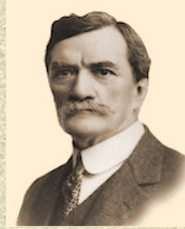
⁶ⲁⲩⲱⲉ lit. he became] c &c 1^{ep} 41 100 .. pref and Eth ⲉⲩⲛⲉ from] (c) &c 41, παρα NAB &c, a OL Syr (gc) Arm ⲛⲉⲩⲁⲩⲧⲏⲉ God] c &c 41 .. κυριον D^{*} (d abs.) ⲉⲩⲛⲉ his-being] 41 &c ..

B 2

1913

The New Testament: A New Translation

New York: Hodder and Stoughton

James Moffatt

Logos was divine

THE
NEW TESTAMENT
A NEW TRANSLATION

BY
JAMES MOFFATT

D.D., D.LITT.
YATES PROFESSOR OF NEW TESTAMENT GREEK AND EXEGESIS,
MANSFIELD COLLEGE, OXFORD

HODDER AND STOUGHTON
NEW YORK
GEORGE H. DORAN COMPANY

1913

THE GOSPEL ACCORDING TO
S. JOHN

CHAP.

- 1 THE Logos existed in the very beginning, the Logos was with God, the Logos was divine.
2 He was with God in the very beginning:
3 through him all existence came into being, no existence came into being apart from him.
4 In him life lay, and this life was the Light for men:
5 amid the darkness the Light shone, but the darkness did not master it.
6 A man appeared, sent by God, whose name was John: he came for the purpose of witnessing, to bear testimony to the Light, so that all men might believe by means of him. He was not the Light; it was to bear testimony to the Light that he appeared. The real Light, which enlightens every man, was coming then into the world:
10 he entered the world—the world which existed through him—yet the world did not recognize him;
11 he came to what was his own, yet his own folk did not welcome him.
12 On those who have accepted him, however, he has conferred the right of being children of God, that is, on those who believe in his Name, 13 who owe this birth of theirs to
- God, not to human blood, nor to any impulse of the flesh or of man. So the Logos became flesh and 14 tarried among us; we have seen his glory—glory such as an only son enjoys from his father—seen it to be full of grace and reality. (John testified to him with the cry, 15 'This was he of whom I said, my successor has taken precedence of me, for he preceded me.') For 16 we have all been receiving grace after grace from his fulness; while 17 the Law was given through Moses, grace and reality are ours through Jesus Christ. Nobody has ever 18 seen God, but God has been unfolded by the divine One, the only Son,* who lies upon the Father's breast.
Now here is John's testimony. 19 When the Jews of Jerusalem despatched priests and Levites to ask him, "Who are you?" he 20 frankly confessed—he did not deny it, he frankly confessed, "I am not the Christ." They asked him, 21 "Then what are you? Elijah?" He said, "I am not." "Are you the Prophet?" "No," he answered. "Then who are you?" 22 they said; "tell us, so that we can give some answer to those who sent us. What have you to say for yourself?" He said, "I am 23

* Although *theos* ('the divine one') is probably more original than the variant reading *uios*, *uios* (see ver. 14) requires some such periphrasis in order to bring out its full meaning here.

113

1913

Jedermanns-Bibel:***Das Neue Testament verdeutscht und verdeutlicht für Jedermann***

Leipzig: Adolf Klein

Julius Böhmer??

and the Reveled-Mediator has divine qualities itself (unsure translation)

und der Offenbarer-Mittler hatte Gottes Art an sich

Jedermanns-Bibel**Das Neue Testament**

verdeutschte	
und	
verdeutlicht	
für	
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Leipzig S 3	1084
Verlag von Adolf Klein	1041
1930	

Vorwort. Der Logos 1,1—18.

1. Der Logos und die Welt 1,1—10.

¹ Im Anfang aller Dinge war der Offenbarer-Mittler, und der Offenbarer-Mittler stand in innigstem Verhältnis zu Gott, und der Offenbarer-Mittler hatte Gottes Art an sich.

² Er stand also¹⁾ schon im Anfang aller Dinge im innigsten Verhältnis zu Gott.

³ Das All wurde durch ihn: ohne ihn wurde überhaupt nichts von dem, was geworden ist.

⁴ In ihm war das Leben, und dies Leben war das Licht der Menschen.

⁵ Und das Licht scheint in der Finsternis²⁾ und die Finsternis³⁾ begriff es nicht.

⁶ Es war einmal ein Mensch, den hatte Gott gesandt: er hieß Johannes.

⁷ Der trat auf, Zeugnis zu geben, Zeugnis von dem Licht;⁴⁾ durch ihn sollten alle zu seiner Anerkennung gelangen.

⁸ Er selber war nicht das Licht, nein er sollte nur Zeugnis geben von dem Licht.

⁹ Es war⁵⁾ wirklich an dem, daß das rechte Licht, das jeden Menschen erleuchten muß, unterwegs in die Welt⁶⁾ war.

¹⁰ Er⁷⁾ war in der Welt, seitdem die Welt durch ihn wurde.

Und doch erkannte ihn die Welt nicht.

2. Der Logos und die Seinen 1,11—18.

¹¹ Nun kam er in das Seine, aber die Seinen nahmen ihn nicht auf.⁸⁾

¹⁾ (noch einmal gesagt:). ²⁾ Welt. ³⁾ vgl. 4. 5. ⁴⁾ (noch einmal gesagt, wie 5). ⁵⁾ Finsternis. ⁶⁾ Anders gesagt:

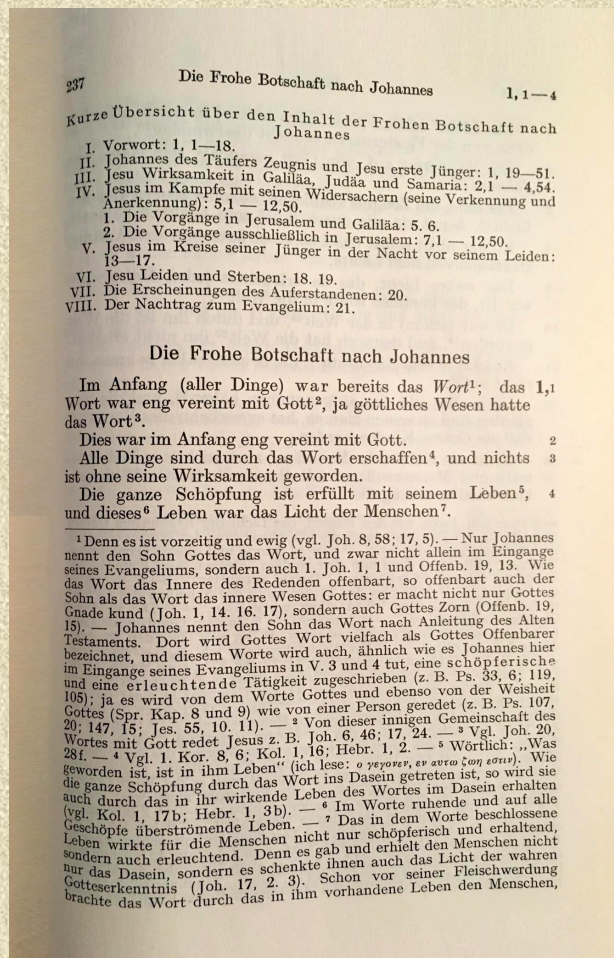
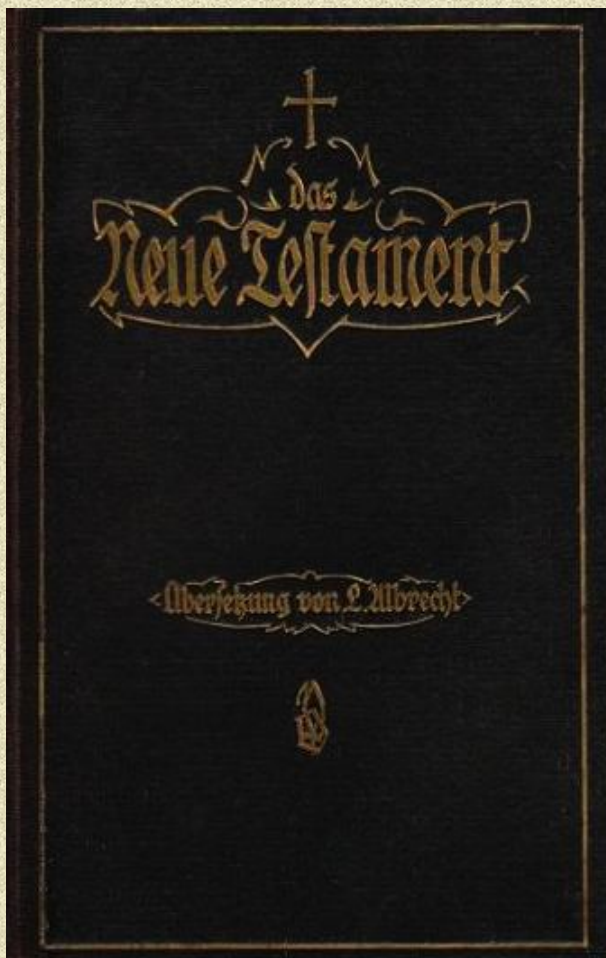
⁷⁾ der Offenbarer-Mittler. ⁸⁾ machten ihn sich nicht zu eigen.

1920

***Das Neue Testament in die Sprache der Gegenwart* (Ed. 1)**
 Gotha–Thüringen: Evangelischen Buchhandlung
Ludwig Albrecht



yes, divine nature has this Word
 ja göttliches Wesen hatte das Wort



Ed. 7

1922

FRENCH

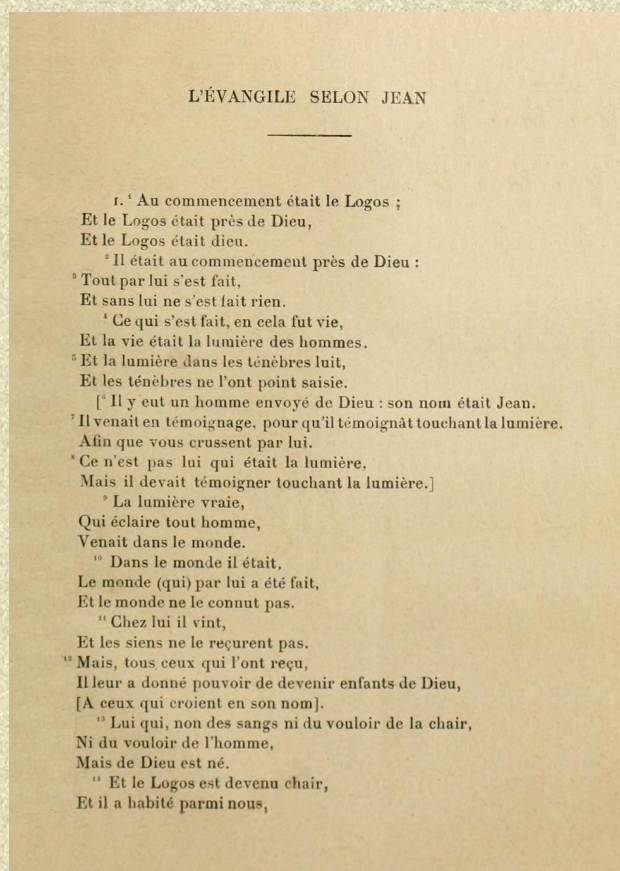
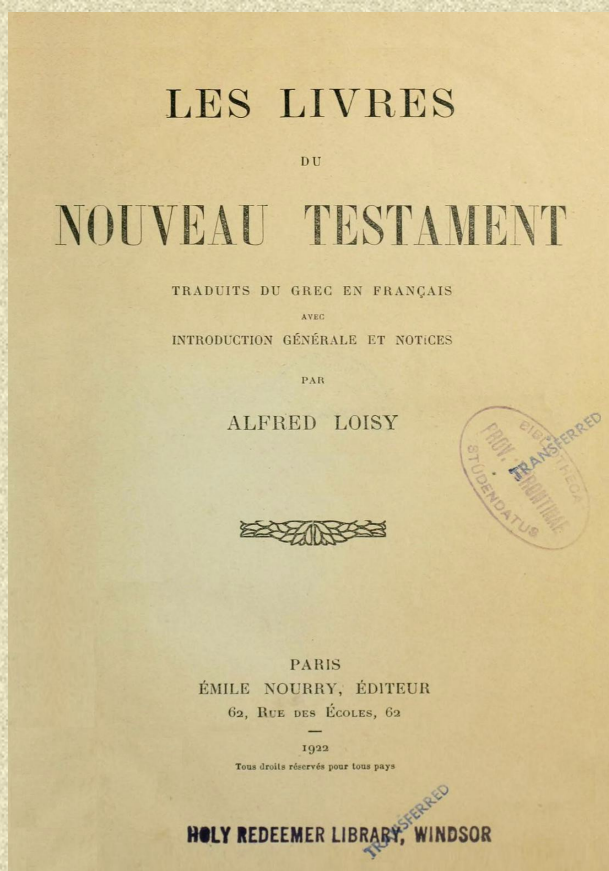
*Les livres du Nouveau Testament:
traduits du Grec en Français avec introduction générale et notices*

Paris: Émile Nourry

Alfred F. Loisy



i Logos był bogiem
Et le Logos était dieu



1923

The New Testament: An American Translation

Chicago: The University of Chicago Press

Edgar J. Goodspeed

and the Word was divine

THE NEW TESTAMENT

An American Translation

By
EDGAR J. GOODSPEED
*Professor of Biblical and Patristic Greek
The University of Chicago*



THE UNIVERSITY OF CHICAGO PRESS
CHICAGO ILLINOIS

Original from
UNIVERSITY OF MICHIGAN

THE GOSPEL ACCORDING TO JOHN

In the beginning the Word existed. The Word was with God, and the Word was divine.

It was he that was with God in the beginning. Everything came into existence through him, and apart from him nothing came to be. It was by him that life came into existence, and that life was the light of mankind. The light is still shining in the darkness, for the darkness has never put it out.

There appeared a man by the name of John, with a message from God. He came to give testimony, to testify to the light, so that everyone might come to believe in it through him. He was not the light; he came to testify to the light.

The real light, which sheds light upon everyone, was just coming into the world. He came into the world, and though the world came into existence through him, the world did not recognize him. He came to his home, and his own family did not welcome him. But to all who did receive him and believe in him he gave the right to become children of God, owing their birth not to nature nor to any human or physical impulse, but to God.

So the Word became flesh and blood and lived for a while among us, abounding in blessing and truth, and we saw the honor God had given him, such honor as an only son receives from his father. (John testified to him and cried out—for it was he who said it—"He who was to come after me is now ahead of me, for he existed before me!")

For from his abundance we have all had a share, and received blessing after blessing. For while the Law was given through Moses, blessing and truth came to us through Jesus Christ. No one has ever seen God; it is the divine Only Son, who leans upon his Father's breast, that has made him known.

Now this is the testimony that John gave when the Jews sent priests and Levites to him from Jerusalem to ask him who

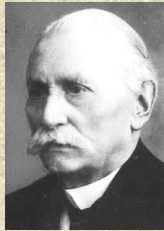
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11:1-19

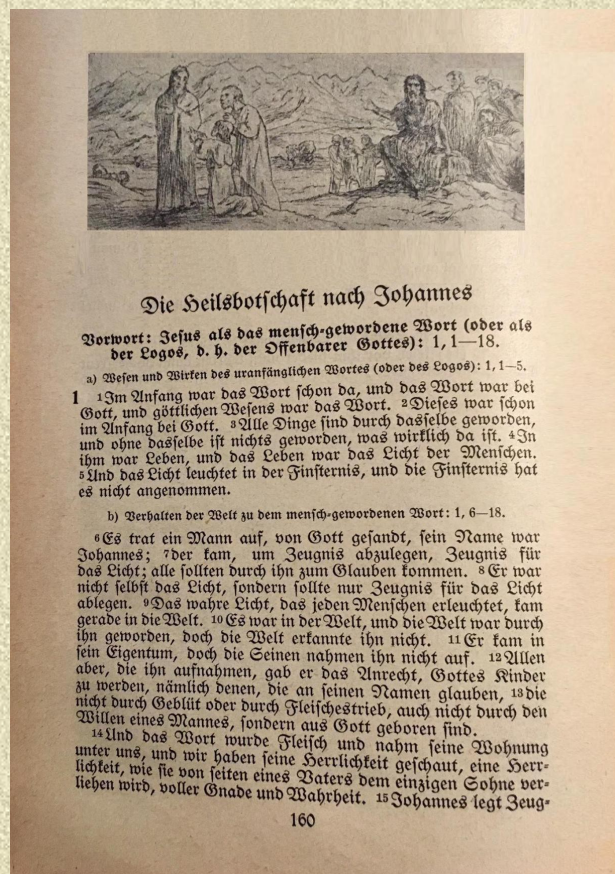
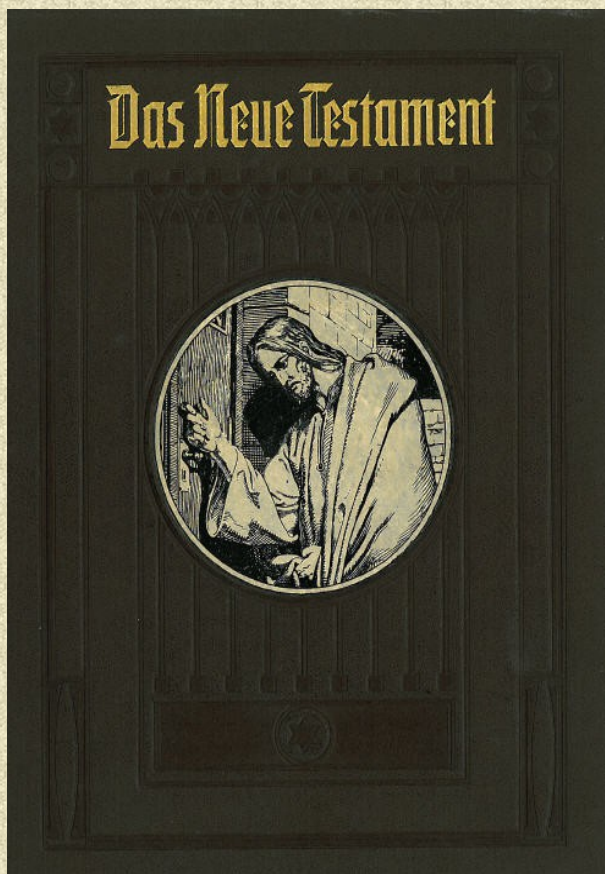
Original from
UNIVERSITY OF MICHIGAN

1923

Das Neue Testament (Ed. 2)
Braunschweig: C. Appenhans & Comp.
Hermann Menge



and of divine being was Word
und göttlichen Wesens war das Wort



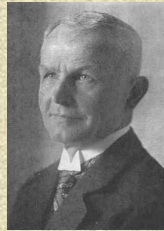
Ed. 12 (1951): und Gott (= göttlichen Wesens) war das Wort

electronic version:

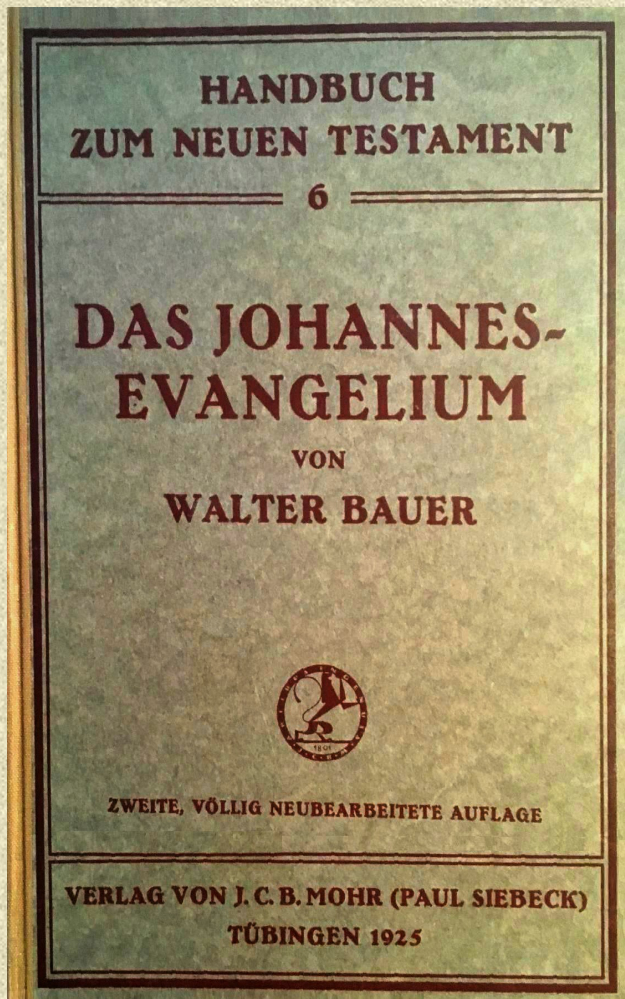
<https://www.die-bibel.de/bibeln/online-bibeln/menge-bibel/bibeltext/bibel/text/lesen/stelle/53/10001/19999/>

1925

Handbuch zum Neuen Testament.
Band 6: Das Johannesevangelium (Ed. 2)
 Tübingen: J. C. B. Mohr
Walter Bauer



and God (of a sort) was the Logos
 und Gott (von Art) war der Logos



Jo 11]

Der Prolog

10

- ¹ (Bereits) am Anfang war der Logos, und der Logos war bei Gott,
² und Gott (von Art) war der Logos. Dieser war am Anfang bei Gott.
³ Alles ist durch ihn geworden, und ohne ihn ist gar nichts geworden
⁴ [was geworden ist]. In ihm war Leben, und dieses Leben war das
 „ὁ θεός“ dem Vater gleichgesetzt worden“ (Lehrbuch der Dogmengeschichte
 1909 I p. 206–209). Schon Philo Somn. I 229 f. p. 655 bemerkt zu
 Gen 31:12 („ὁ θεός ὁ ὁφθαλμοὶ σοὶ ἐν τόπῳ θεοῦ“): ὁ μὲν ἀληθεὶς θεὸς εἰς ἑστίν,
 οἱ δ' ἐν καταχρήσει λεγόμενοι πλείους· εἰς καὶ ὁ ἱερὸς λόγος ἐν τῇ παραφάνει τὸν
 μὲν ἀληθεὶς διὰ τοῦ ἀρθρου μετίνυκεν εἰπὼν· „ἐγὼ εἰμι ὁ θεός“, τὸν δ' ἐν
 καταχρήσει χωρὶς ἀρθρου φάσκον· „ὁ ὁφθαλμοὶ σοὶ ἐν τόπῳ“, οὗ τοῦ θεοῦ, ἀλλ'
 αὐτὸ μόνον „θεοῦ“. καλεῖ δὲ θεὸν τὸν προσβύτατον αὐτοῦ νυνὶ λόγον. Deshalb
 kann der Logos δεύτερος θεός heißen (Philo Leg. alleg. II 86 p. 82 und
 bei Euseb Praep. ev. VIII 13:1). Etwas abschwächend Somn. II 188 f. p. 683 f.
² konzentriert den Inhalt des ersten Verses. Während das οὗτος an den
 letzten Teil jener dreigliedrigen Aussage anknüpft, gibt deren Mittelstück
 die Hauptsache her, und der Anfangssatz steuert das ἐν ἀρχῇ bei. ³ geht
 von dem Wann? Wo? und Wie? über auf die Bedeutung des Logos für
 die Welt. In der Jo so zusagenden Art, einen Gedanken positiv und
 negativ ausdrücken (s. Norden Agnostos Theos 1913, S. 157a 159i 349),
 wird der Logos als Mittler der Schöpfung gekennzeichnet. Denn eine solche
 Zwischenstellung bringt das εἰς hier und 10 zum Ausdruck wie I Cor 8
 Col 1¹⁶ Hebr 1.2.3. Aber anders als an diesen Stellen heißt es nicht τὰ
 πάντα = das Universum, sondern πάντα = alle Dinge ohne Ausnahme (vgl.
 aus dem Evangelium Manis [Handschriftenreste II. M. 17 Rückseite p. 26
 FWKMüller]: denn alles ist, und alles, was wurde und sein wird, besteht
 durch seine Kraft). Ueber die Weisheit als Gottes Helferin und Werk-
 zeug bei der Schöpfung vgl. Prov 8³⁰ Sap Sal 7¹². Ganz entsprechend sagt
 Aelius Aristides, Oratio in Minerv. ed. Keil or. XXXVII 5: οὗ γὰρ ἂν ἄλλως
 ὁ Ζεὺς ἕκαστα εἰλεν, εἰ μὴ παρέδρὸν τε καὶ σύμβουλον τὴν Ἀθηνᾶν παρ-
 ἐκαθήσαστο und erscheint in hellenistischen Liedern Isis als Ordnerin des Welt-
 alls (Reitzenstein Zwei religionsgesch. Fragen p. 106). In der zoroastrischen
 Religion wird Vohu Mano (s. o. S. 8) als Kind des Mazda gefeiert, das er
 bei der Welterschöpfung zu Rate gezogen hat (Krebs, D. Logos als Heiland 28).
 Doch auch eine männliche Gottheit kann den obersten Gott bei der Welt-
 schöpfung unterstützen oder sie ihm abnehmen. Mithra wird von Ahura-
 Mazda mit der Erschaffung der Welt betraut (Cumont Textes et monuments
 figurés relatifs aux mystères de Mithra I 1899 p. 307). Auch bei den Mani-
 chäern betätigt er sich als Welterschöpfer und Ordner (Reitzenstein Erlösungs-
 mysterium 36). Bei den Mandäern ist diese Funktion dem Hibil-Ziwa über-
 tragen von dem hohen Lichtkönig, dem Herrn der Größe (Recht. Ginza I
 77 ff. S. 14 ff. Lidzb. Johannesbuch 55 S. 196 L. — WBrandt D. mand. Rel.
 44–46). In Ägypten ist Thot als Untergott des Sonnengottes Rê zu-
 gleich Welterschöpfer (Bousset Kyrios Christos² 312). In der „Straßburger
 Kosmogonie“ will Zeus die Materie zum Kosmos umgestalten und setzt zu
 diesem Zweck einen zweiten Gott, Hermes, aus sich heraus (Reitzenstein
 Zwei Fragen p. 52 f.). Von Hermes finden wir leicht den Übergang zum
 Logos. So heißt es in der heidnischen Naassenerpredigt (Hippolyt Elench.
 V 7²⁸ Wendl. = Reitzenstein Poimandres p. 88): Ἐρμῆς ἐστὶ λόγος ὃς
 ἐργαζόμενος ὦν καὶ δημιουργὸς τῶν γεγονότων ἡμῶν καὶ γινόμενων καὶ ἐσομένων.
 Vgl. Porphyrius b. Euseb., Praep. ev. III 11⁴² τοῦ δὲ λόγου τοῦ πάντων
 ποιητικοῦ τε καὶ ἐρμηνευτικοῦ ὁ Ἐρμῆς παραστατικός. In der Hermetischen
 Literatur ist keine einheitliche Anschauung durchgebildet. Aber auch in ihr

1926

Das Neue Testament
nach dem Stuttgarter griechischen Text (Zweiter Band)
 Gießen: Alfred Töpelmann
Oskar Holtzmann

and a god was the Idea
 und ein Gott war der Gedanke



960

Johannes 1:

V. Das Evangelium des Johannes.

*Kurze *Einführung: vgl. die Überschriften der synoptischen Evangelien.*

1 Einführung Joh 1:1–18: Im Anfang war der Gedanke, und der Gedanke war bei Gott, und ein Gott war der Gedanke. Der war im Anfang bei Gott. Alles ist durch ihn geworden, und ohne ihn ist auch nicht eins geworden, das geworden ist. In ihm war Leben, und das Leben war das Licht der Menschen. Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht festgehalten. Es war ein von Gott gesandter Mann, der hieß Johannes; der kam zum Zeugnis, um vom Lichte zu zeugen, damit alle durch ihn gläubig würden. Er war nicht das Licht, aber er sollte vom Lichte zeugen. Das wahrhaftige Licht, das jeden Menschen erhellt, kam in die Welt; es war in der Welt, und die Welt ist durch es geworden; aber die Welt erkannte ihn nicht. Er kam in sein Eigentum, und die Seinigen nahmen ihn nicht auf. Alle, die ihn aufnahmen, denen gab er die Möglichkeit, Gottes Kinder zu werden, denen, die an seinen Namen glauben, die nicht aus Blut und nicht aus Fleischeswillen und nicht aus Manneswillen, sondern aus Gott gezeugt wurden. Und der Gedanke ward Fleisch und wohnte unter uns, und wir schauten seine Herrlichkeit, eine Herrlichkeit, wie ein einziger Sohn sie vom Vater erhalten mag, voll Gnade und Wahrheit. Johannes gibt Zeugnis von ihm, ruft und spricht: Der war es, von dem ich sagte: der nach mir kommt, ist vor mir gewesen; denn er war früher als ich. Denn aus seiner Fülle haben wir alle empfangen, und zwar Gnade aus Gnade. Denn das Gesetz ward durch Moses gegeben, die Gnade und die Wahrheit sind durch Jesus Christus gekommen. Gott hat niemand je gesehen; der einzigartige Gott, der am Busen des Vaters ist, der hat es bekundet.

1 1 ἐν ἀρχῇ: bewußte Gleichbildung mit Gen 1:1. Das Johannesevangelium will die heilige Schrift *ΠΛ*, die bei seiner Niederschrift schon in Sicht ist, eröffnen, wie die Genesis das *AT*. Das Christentum wurzelt wie das Judentum in der Vorgeschichte der Schöpfung. Zum Vorwurf der Neuheit des Christentums vgl. Theophilus ad Autolyc. 3:1: οὐ μόνον προσεστώτος καὶ νεωτερικῶς εἶναι τὰς παρ' ἡμῶν γραφάς. ὁ λόγος, ὅς ἐστιν ὁ θεὸς, ὁ ἀδελφὸς τοῦ πατρὸς, ὁ ἀδελφὸς τοῦ υἱοῦ, ὁ ἀδελφὸς τοῦ ἁγίου πνεύματος, ὁ ἀδελφὸς τοῦ κόσμου, ὁ ἀδελφὸς τοῦ ἀνθρώπου, ὁ ἀδελφὸς τοῦ ζώου, ὁ ἀδελφὸς τοῦ φυτοῦ, ὁ ἀδελφὸς τοῦ οὐρανοῦ, ὁ ἀδελφὸς τοῦ γῆ. Die Menschen folgen diesen immer vorhandenen Logos nicht —, obgleich alles nach diesem Logos geschieht. Und später: „Die meisten leben, als ob sie auf eigenes Raten angewiesen wären, da doch der Logos Gemeingut ist.“ Von Stoikern feiert Kleantes von Rhos im Hymnus auf Zeus, der Apq 1728 wahrscheinlich angeführt ist, diesen Gott als Begründer (ἀρχηγός) der Natur, der mit ewiglebendem Blut den κοινὸς λόγος lenkte, ὅς ἐστι πᾶντων ποτὶς (Stob. Ekl. 130 D. 7 f.). Kleantes' Schüler, Chrysippus von Soli (280–206 v. Chr.), sagt, das Verhängnis, die εἰσαρμένη, sei ὁ τοῦ κόσμου λόγος oder λόγος τῶν ἐν τῷ κόσμῳ προνοίᾳ διοικουμένων oder λόγος καθ' ὃν τὰ μὲν γεγονότα γέγονεν, τὰ δὲ τινόμενα γίνεσθαι, τὰ δὲ γενεόμενα γενήσεται (Stob. Ekl. 1180; Plut. plac. 128). Wie der Same die 45

1929

FRENCH

Le Nouveau Testament: traduction nouvelle

Paris: Payot

Henri Monnier (OT) – Maurice Goguel (NT)



and the Word was a divine being
et le Verbe était un être divin

LE NOUVEAU TESTAMENT

TRADUCTION NOUVELLE D'APRÈS LES
MEILLEURS TEXTES AVEC INTRODUCTIONS
ET NOTES SOUS LA DIRECTION DE

MAURICE GOGUEL

PROFESSEUR A LA FACULTÉ LIBRE DE
THEOLOGIE PROTESTANTE DE PARIS.
DIRECTEUR D'ÉTUDES A L'ÉCOLE DES
HAUTES ÉTUDES

HENRI MONNIER

PROFESSEUR A LA FACULTÉ LIBRE DE
THEOLOGIE PROTESTANTE DE PARIS



PAYOT, PARIS

1. 1-5

JEAN

ceux-ci, il en est un qui est particulièrement probant : la légende sur Jean visée et combattue dans l'appendice de l'évangile s'étant certainement développée en Asie, c'est en Asie qu'a dû être composé le chapitre 21. Les affinités étroites qu'il présente avec les 20 premiers chapitres rendent peu vraisemblable que l'évangile ait été écrit dans une région différente.

l'II. Valeur documentaire et valeur religieuse de l'évangile.

Quelles conséquences ont, pour notre connaissance de la vie et de la pensée de Jésus, les constatations qui précèdent sur la composition et le caractère du quatrième évangile ? Il faut, avant tout, écarter l'idée assez généralement répandue, d'après laquelle cet évangile fournirait le cadre géographique et chronologique normal de la vie de Jésus, cadre dans lequel devraient être insérés les événements relatés dans les synoptiques. Il faut écarter non moins nettement l'opinion qui, voyant dans le quatrième évangile une œuvre toute spéculative et symbolique, lui dénie toute valeur historique.

Sur nombre de points, le quatrième évangile fournit une précieuse confirmation des données des synoptiques. Il précise certains détails, comme les conditions

du retour de Jésus en Galilée après son séjour auprès de Jean-Baptiste, ou celles de son dernier voyage en Judée. Sur d'autres points, notamment sur la chronologie de la Passion, le quatrième évangile apporte une très heureuse rectification du récit synoptique.

ne nécessaire rectification du vent syncretique. Les auteurs de l'Évangile considéré comme document historique, la n'ont pas cependant : ce qui fait tout son prix. Luther l'appelle « le seul véritable et tendre évangile » ; et les Ames de la Bible, dans leur édition de 1831, ont écrit : « L'évangile est la parole de Dieu qui nous parle à nous-mêmes dans leur culture et à quelque milieu qu'ils appartiennent, notre raffiné ou jugement. La valeur religieuse du quatrième évangile est absolument indépendante de l'opinion que l'on professe sur son auteur et sur la date de sa composition. C'est un livre qui nous parle à nous-mêmes, et que l'évangéliste ne se borne pas à décrire d'une manière extérieure le ministère et l'enseignement de Jésus, mais que, par la disposition et l'ordonnance du récit, il nous fait connaître son cœur et sa vie intérieure. » Il exprime son expérience personnelle. Il ne rapporte pas seulement les actes et les paroles de Jésus ; il dit, en termes simples et saisissants, ce que le Christ est pour le lecteur, la joie qu'il fait faillir dans le cœur du fidèle qui se livre, avec son Vrai, à sa demeure et à son salut (lui 14, 2).

L'ÉVANGILE
SELON JEAN

PROLOGUE

Le Verbe

1 Au commencement était le Verbe^b. Le Verbe était auprès de Dieu^c, et le Verbe était un être divin^d. 2 Il était au commence-

4. 4. S D : En lui est la vie.

a. Voici la muerie de la pensée dans le prologue. Il est d'abord question de Verbe en lui-même et de son rapport avec Dieu (v. 1 et 2), puis de son rôle dans la création (3-10) mais les hommes n'ont pas profité de la révélation que constitue la création (5). Après une parenthèse sur Jean-Baptiste (6-9), l'auteur revient au rôle du Verbe, pour parler de sa révélation à travers les prophètes (10-11) et à travers l'Écriture (11-12). Les derniers versets (13-18) traitent de l'incarnation du Verbe et de ses conséquences. *b. Le Verbe* d'autres trad. : la Parole; en grec: *Logos*, mot qui signifie à la fois « raison » et « parole » est une personification de l'action de Dieu dans le monde, notamment de la parole créatrice de Dieu (cf. *Gen.* 1, 1-3; *Ps.* 104, 1-5; *Job.* 26, 13-14; *Is.* 40, 4-5; *Ps.* 107, 24-26; *Ps.* 136, 1-9). Cette notion, d'origine hébraïque, développée par la philosophie judéo-alexandrine, devait être familière aux lecteurs. L'évangéliste n'est pas

ment auprès de Dieu. ³Tout s'est réalisé par lui, et rien de ce qui est ne s'est réalisé sans lui. ⁴En lui était la vie, et la vie était la lumière des hommes. ⁵La lumière luit dans les ténèbres, mais les ténèbres ne l'ont pas accueillie.

blement pas le premier auteur à qui l'on soit servi pour essayer d'exprimer ce qu'était Jésus aux yeux des chrétiens. Le rôle attribué au Verbe par le quatrième évangile est à peu près identique à celui que jouait la Sagesse dans la pensée juive : Prov. 1, 20-23; 3, 15-16; 8, 22-31; 9, 1; Sirach 1, 1, 4, 9; 24, 1-24; Sap. Salomon 3, 17; 7, 211, 226; 8, 1. L'expression grecque *Logos* est donc le mot qui exprime la Sagesse divine. Litt. : Dieu (le mot, employé sans article, a la valeur d'un attribut). C. en ponctuant autrement, on peut trad. : Tout s'est réalisé par lui, et rien ne s'est réalisé sans lui. Ce qui s'est réalisé a été vie en lui (cette interprétation a pour elle l'autorité d'Origène). F. Il s'agit de la raison, qui est la lumière intérieure de l'homme, qui est la source de la connaissance. Allusion à la révélation du Logos dans la création; selon d'autres, à sa manifestation personnelle dans le monde (cf. v. 14).

1933

Das Neue Testament: Übersetzung in der Originalfassung

Giessen: Urachhaus

Emil Bock

and a divine being was the Word
und ein göttliches Wesen war das Wort



DAS JOHANNESSEVANGELIUM

Prolog

- 1 Im Urbeginne war das Wort,
und das Wort war bei Gott,
und ein göttliches Wesen war das Wort.
- 2 Dieses war im Urbeginne bei Gott.
- 3 Durch es sind alle Dinge geworden,
und nichts von allem Entstandenen ist anders als durch
das Wort geworden.
- 4 In ihm war das Leben,
und das Leben war das Licht der Menschen.
- 5 Und das Licht scheint in der Finsternis;
aber die Finsternis hat es nicht aufgenommen.
- 6 Es kam ein Mensch,
von Gott war er gesandt,
sein Name war Johannes.
- 7 Er kam, um Zeugnis abzulegen.
Er sollte von dem Lichte zeugen
und so in allen Herzen den Glauben erwecken.
- 8 Er war nicht selbst das Licht,
er sollte ein Zeuge des Lichtes sein.
- 9 Das wahre Licht, das alle Menschen erleuchtet,
sollte in die Welt kommen.
- 10 Es war in der Welt,
denn die Welt ist durch es geworden,
aber die Welt hat es nicht erkannt.
Zu den Ich-Menschen kam es,
aber die Ich-Menschen nahmen es nicht auf.

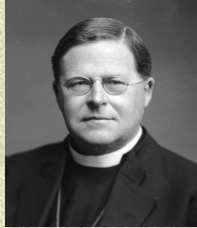
48

1933

Readings in St John's Gospel

London: Macmillan & Co.

William Temple



and the Word was divine

READINGS
IN
ST. JOHN'S GOSPEL
(FIRST SERIES: CHAPTERS I-XII)

BY
WILLIAM TEMPLE
ARCHBISHOP OF YORK

MACMILLAN AND CO., LIMITED
ST. MARTIN'S STREET, LONDON
1939



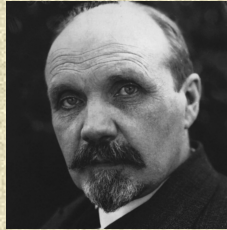
49

1938

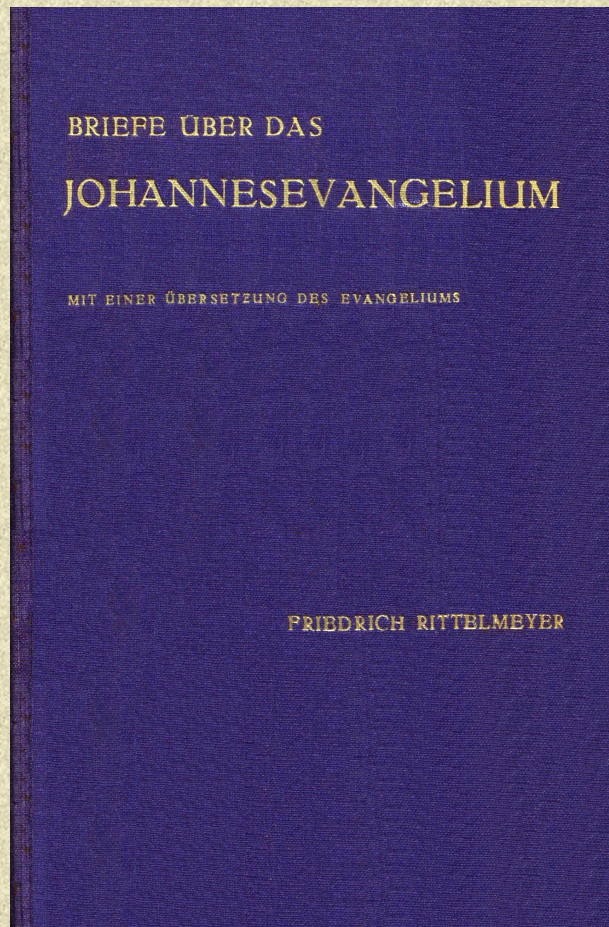
Briefe über das Johannesevangelium

Stuttgart: Verlag Urachhaus

Friedrich Rittelmeyer



itself a god was the Word
selbst ein Gott war das Wort



1939

*The Message of Jesus Christ:
The Tradition of the Early Christian Communities*

trans. by Frederick Clifton Grant
New York: Charles Scribner's Sons

Martin Dibelius



and of godlike nature was the everlasting Word

THE MESSAGE
OF JESUS CHRIST

The Tradition of the Early Christian Communities

RESTORED AND TRANSLATED INTO GERMAN

by
MARTIN DIBELIUS

NEW YORK
CHARLES SCRIBNER'S SONS
1939

In the beginning was the everlasting Word
and the everlasting Word was with God
and of godlike nature was the everlasting Word,
hence it was in the beginning with God.
By its activity all things came into being
and naught that exists came apart from its activity.

And the everlasting Word became man upon earth
and sojourned in our midst
and we beheld his glory—
glory given an only begotten by a Father—
full of grace and truth.

And from his fulness have we all partaken:
grace upon grace.
For Moses gave the Law.
but Jesus Christ brought grace and truth.
No one has ever seen God;

the only-begotten Son,
who was in the Father's bosom,
he has made him known. —*John 1:1-3, 14, 16-18.*

[6]

1943

The New Testament.

The Gospels: A Translation, Harmony and Annotations

St. Louis—Chicago—New York—Cincinnati: John S. Swift Co. Inc.

Ervin Edward Stringfellow

and the Word was Divine

THE GOSPELS
A TRANSLATION, HARMONY
AND ANNOTATIONS

by

ERVIN EDWARD STRINGFELLOW, A. M.

Professor of New Testament
Language and Literature
in Drake University

E. E. Stringfellow

PLANOGRAPHED BY
JOHN S. SWIFT CO., INC.
ST. LOUIS—CHICAGO—NEW YORK—CINCINNATI
PRINTED IN ST. LOUIS, MISSOURI, U. S. A.

1945

NORWEGIAN*Det nye testamente i ny oversettelse. I: Evangeliet*

Oslo: H. Aschehoug & Co.

Johan Lyder Brun

and the Word was of divine kind
og Ordet var av guddomsart

LYDER BRUN

DET NYE TESTAMENTE

I NY OVERSETTELSE

I

Evangeliet

OSLO 1945

FORLAGT AV H. ASCHÉHOUG & CO.
(W. NYGAARD)

Evangeliet

efter Johannes

Ordet ble kjød

I begynnelsen var Ordet, og Ordet var hos Gud, og Ordet 1
var av guddomsart. Det var i begynnelsen hos Gud. 2
Alt er blitt til ved det, og uten det er ikke en eneste 3
ting blitt til av det som er. I det var liv, og livet var 4
menneskenes lys. Og lyset skinner i mørket; men mørket 5
har ikke fått bukt med det.

En mann stod frem, utsendt av Gud, hans navn var 6
Johannes. Han kom for å frembære vidnesbyrd: for å 7
vidne om lyset, forat alle skulde komme til tro ved
ham. Han var ikke selv lyset, men skulde vidne om lyset. 8
Det sanne lys — det som opplyser hvert menneske — 9
skulde nu komme til verden. Han var i verden, og ver- 10
den var blitt til ved ham; men verden kjente ham ikke.
Han kom til sitt eget, men hans egne tok ikke imot ham. 11
Men alle som tok imot ham, dem gav han rett og makt 12
til å bli Guds barn — dem som tror på hans navn. Og
de er ikke født av blod, ikke av kjødelig vilje, ikke av 13
mannevilje, men av Gud.

Ja, Ordet ble kjød og tok bolig iblant oss, og vi fikk 14
skue hans herlighet: en herlighet som Guds énbårne har
den fra Faderen, full av nåde og sannhet. Johannes vid- 15
ner om ham, når han roper: «Han som kommer etter meg,
er kommet foran meg; for han var før meg.» Ja, av hans 16
fylde har vi alle fått — nåde og atter igjen nåde. For 17
loven ble gitt ved Moses; nåden og sannheten er kommet ved
Jesus Kristus. Gud har ingen noensinne sett; den énbårne 18

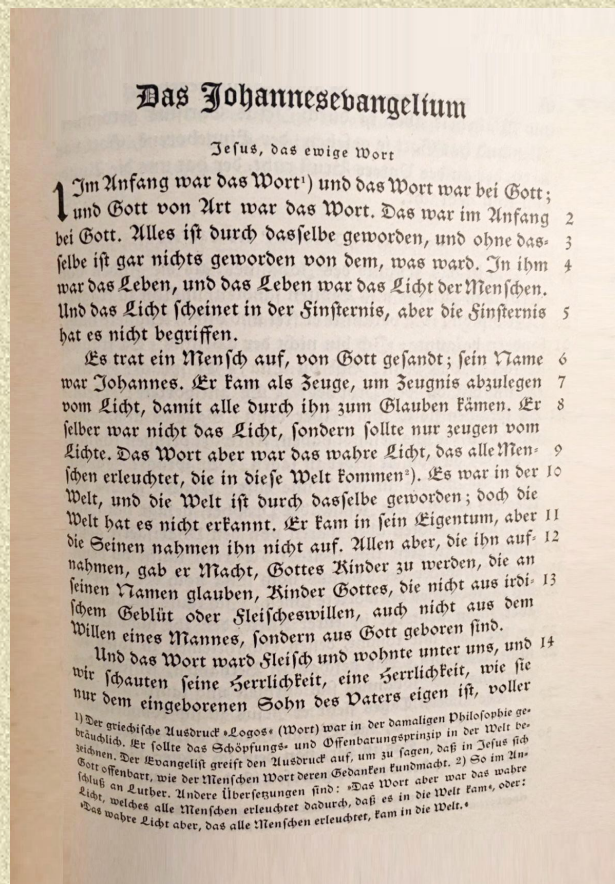
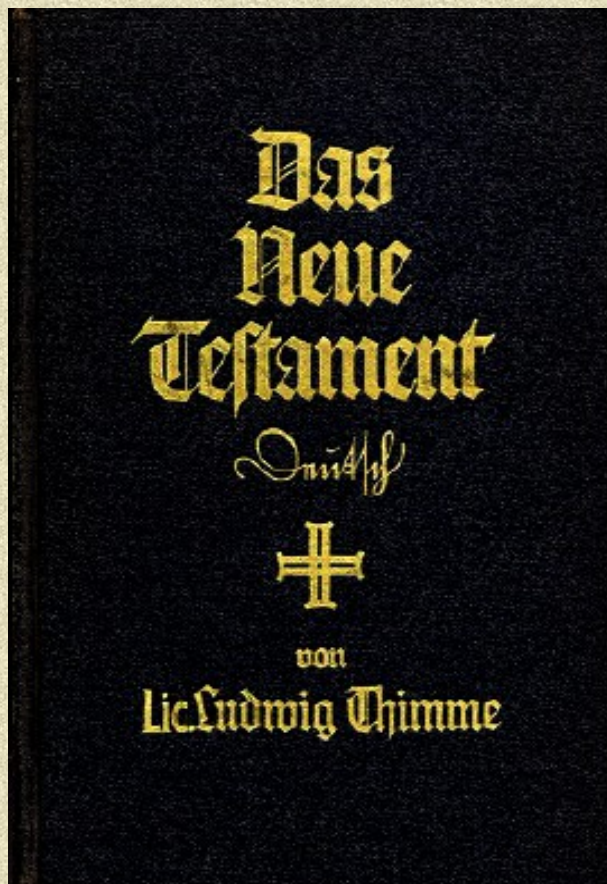
1946

Das Neue Testament für die bibellesende Gemeinde (Ed. 1)

Stuttgart: Privilegierte Württembergische Bibelanstalt

Ludwig Thimme

and God of a sort was the Word
und Gott von Art war das Wort



54

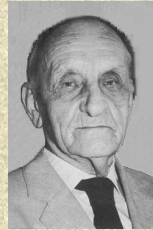
1947

DUTCH

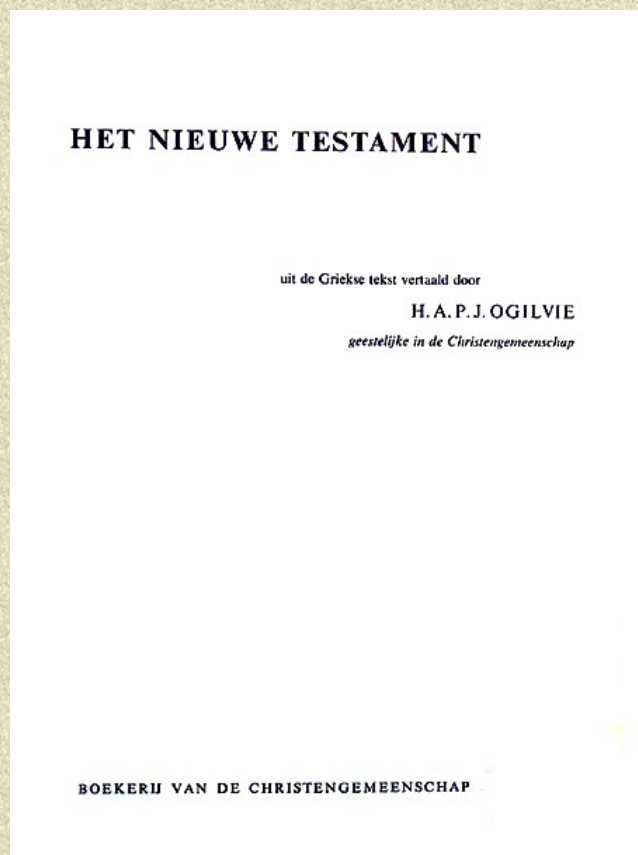
De vier Evangeliën: uit de Griekse tekst vertaald

Amsterdam: Christengemeenschap

Heinrich A. P. J. Ogilvie



and a divine being was the Word
en een goddelijk wezen was het Woord



NT (1968):
em goddelijk was het Woordwezen

1947

The Four Gospels: A New Translation (Ed. 2)

London: Hodder and Stoughton

Charles C. Torrey

and the Word was god

 * * *

 The Four Gospels,

A NEW TRANSLATION

By CHARLES CUTLER TORREY

*Professor of Semitic Languages
in Yale University*

 HODDER AND STOUGHTON
 LIMITED LONDON
ST. PAUL'S HOUSE
WARWICK SQUARE

E. C.

4

 The Gospel of John

- I In the beginning was the Word, and the Word was with
 2* God, and the Word was god. When he was in the be-
 3 ginning with God all things were created through him;
 4 without him came no created thing into being. In him was
 5 life, and the life was the light of men; and the light shone
 on in the darkness, and the darkness overcame it not.
 6 There was a man sent of God, whose name was John.
 7 He came for witness, to testify concerning the light, that
 8* all through him might believe. He was not the light, but
 9 the one who was to bear witness to the light. The true
 light, which illumines every man, was coming into the
 10 world. He was in the world, and the world was created
 11 through him; but the world knew him not. He came to his
 12 own, but his own received him not. To those who received
 him he gave power to become children of God; to those
 13* believing on the name of him who was born not of blood,
 nor of carnal desire, nor of the will of man, but of God.
 14* The Word was made flesh and dwelt among us, and we
 beheld his glory; glory as of an only son, bestowed by a
 15* father; fulness of grace and truth. John bore witness con-
 cerning him, and proclaimed: "This is he of whom I said,
 The one who is coming after me has already superseded
 16* me, for he was before me; he of whose fulness we all have
 17* received, even grace succeeding grace; for the law was given

1949

Das Neue Testament in der Sprache von heute

Heilbronn und Stuttgart: Eugen Salzer

Friedrich Pfäfflin

and was of divine weightiness
und war von göttlicher Wucht



Johannes

Im Anfang war das Wort.
Das Wort wartete auf Gottes Wink
und war von göttlicher Wucht. I,1

So harrete es im Anfang der Stunde Gottes.
Alles ist durch das Wort entstanden. Nicht das Ge-
ringste von dem, was geworden ist, ist ohne seine Mit-
wirkung da.

Leben war in ihm, aber beim Menschen wurde das
Leben zum Licht.

Das Licht leuchtet in der Finsternis. Aber die
Finsternis hat es nicht auf sich wirken lassen.

Ein Mensch, ein Gott-Gesandter, trat auf. Jo-
hannes hieß er. Er kam, für das Licht Zeugnis abzu-
legen. Alle sollten dadurch zum Glauben kommen. Er
war nicht selbst das Licht. Er wies nur mit seinem
Zeugnis auf das Licht hin.

Das wahrhaftige Licht, das jeden Menschen I,9
erleuchtet, stand im Begriff in die Welt zu kommen.
Es war in der Welt. Die Welt verdankt ihm auch ihr
Dasein. Aber die Welt hat es nicht erkannt. Er kam in
die Menschenwelt, die sein eigen war. Aber die Seinigen
nahmen ihn nicht auf. Wer ihn aber aufgenommen hat,
dem hat er Vollmacht zur Gotteskindschaft gegeben.
Das sind alle die, die an seinen Namen glauben. Sie
haben ihr Leben nicht auf dem natürlichen Weg des
Fleisches und Blutes empfangen. Sie verdanken es
nicht der Willkür eines Mannes —: unmittelbar aus
Gott kommen die Wurzeln ihres Lebens.

Dies Wort ist Mensch geworden. Unter uns schlug I,14
er sein Felt auf. Und wir schauten seine Herrlichkeit,
eine Herrlichkeit, wie sie von Gott her nur dem Einzigen
Zukommt. Er war voller Gnade und Wahr-
heit.

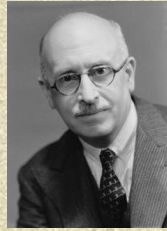
1949

***The Four Gospels in One Story,
Written as a Modern Biography:***

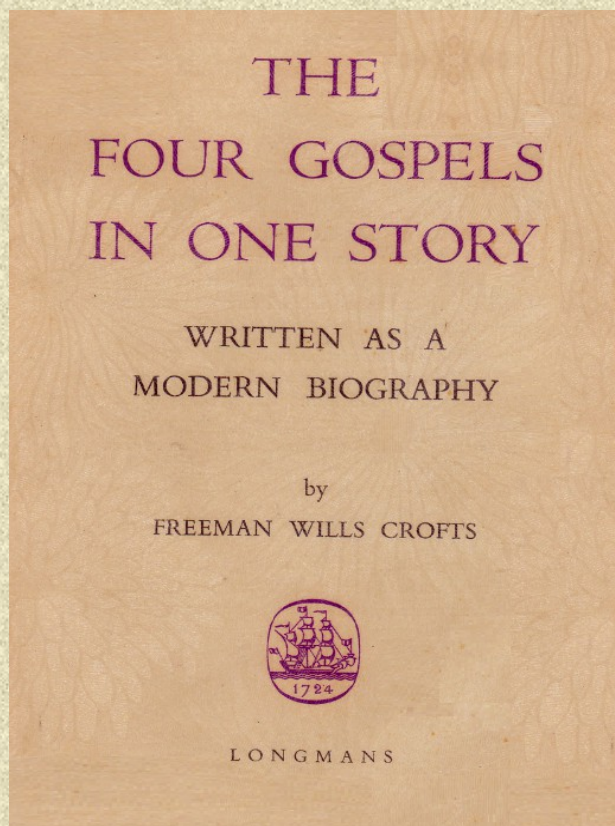
With difficult passages clarified and Explanatory Notes

London - New York - Toronto: Longmans, Green and Co

Freeman Wills Crofts



the Energising Mind was divine



83 They hurried to the city and found Mary and Joseph, with
84 the baby cradled in the manger. Full of it all, they recounted
85 their experiences broadcast, astounding everyone who heard
86 them. Then they went back to their homes, glorifying and
87 praising God that all they had been told had come true. But
88 Mary treasured up their story in her heart, pondering deeply
89 over it.

87 The descent or origin of Christ is given in two ways:
spiritually or metaphysically, and naturally or genealogically.
The spiritual descent is described by St. John in the following
paragraph:

88† "The Energising Mind was in existence from the very be-
89 ginning; the Energising Mind was in communion with God;
90 the Energising Mind was divine. He was with God from all
91† eternity. Everything was brought into existence through him,
and apart from him no single entity came into being. He was
the spring of life and his life was the Light for mankind. This
Light shines in moral and spiritual darkness, and the darkness
has never quenched it."

92† The genealogy is given by St. Matthew and St. Luke:
Jesus, who is called Christ, was the son, as was believed, of
Joseph, the husband of Mary.

Joseph was the son of Heli . . .

93 several names follow

Solomon was the son of David,

David was the son of Jesse . . .

94 several names follow

Isaac was the son of Abraham,

Abraham was the son of Terah

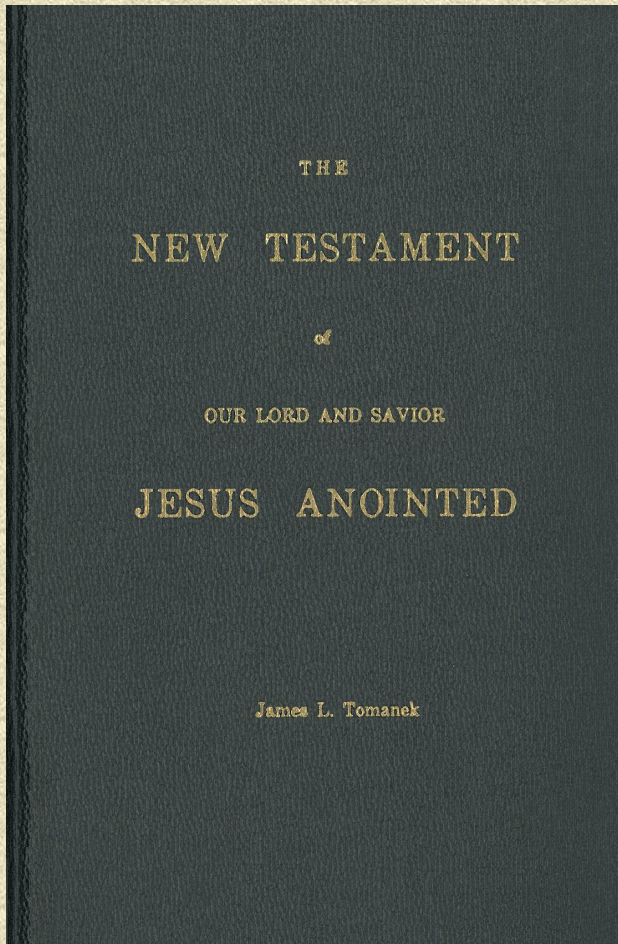
1958

The New Testament of our Lord and Savior Jesus Anointed

Pocatello: Arrowhead Press, USA

James L. Tomanek

and the Word was a God

GLAD TIDINGS
BY JOHN

Chapter 1

1 In the beginning was the Word, and the Word was
2 with God, and the Word was a God. In the beginning
3 This Word was with God. All was done through It, and
4 without It not even one thing was done. In It was life,
5 and the life was the light of men. And the Light shone in
darkness, and darkness apprehended It not.

6 There was a man sent from God; his name was John.
7 He came for a witness that he might testify about the
8 Light, that all might believe through Him. He was not the
Light, but that he might testify about the Light.

9 He is the True Light that coming into the world
10 enlightens every man. He was in the world, and the world
11 was through Him; and the world knew Him not. He came
to his own, and his own received Him not.

12 But to as many as received Him, He gave authority
to become children of God, to those believing in His Name,
13 who were not begotten from bloods nor from a will of
flesh nor from a will of man, but from God.

14 And the Word became flesh and for awhile lived
among us. And we beheld his glory, a glory as of an
Only-Begotten from Father full of favor and truth.

15 John testified concerning Him and cried, saying,
"This is the One of whom I said is coming after me and
16 has become ahead of me, for He was before me. Out of
17 his fullness we all receive favor upon favor. For the law
was given through Moses; the favor and the truth comes
through Jesus Anointed.

18 "No one has ever seen God. The Only-Begotten Son,
being in the bosom of the Father, He has made Him
known."

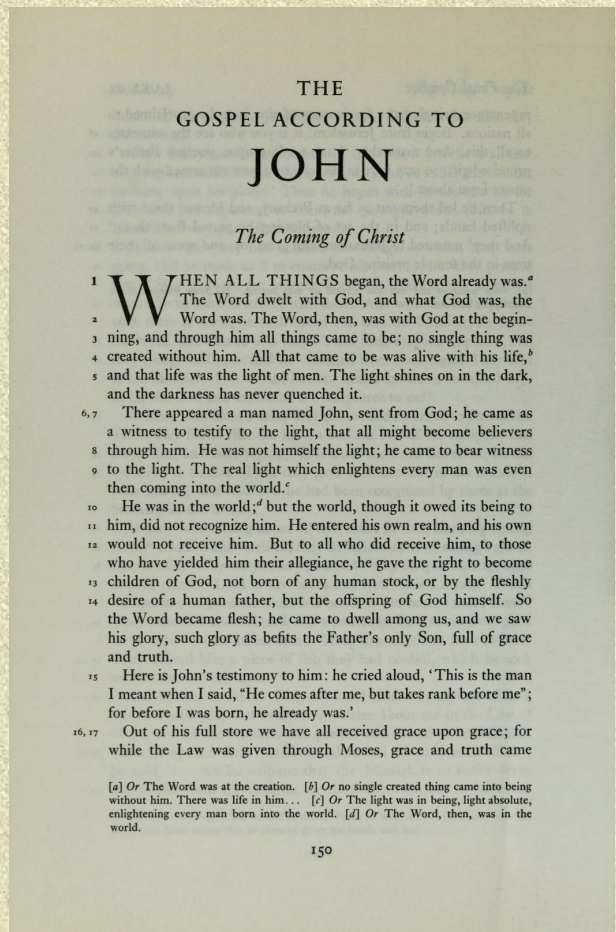
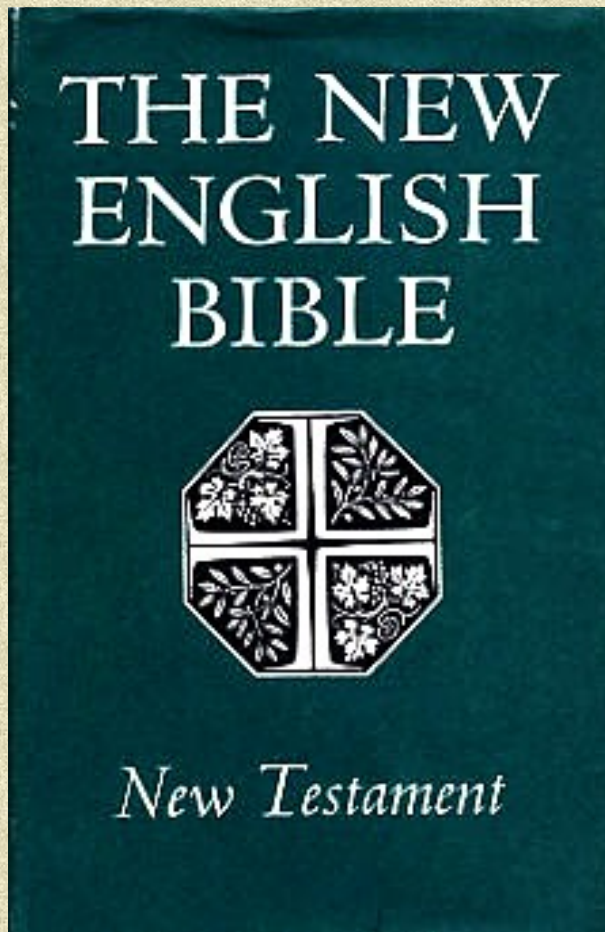
19 And this is the testimony of John when the Jews from
Jerusalem sent priests and Levites that they might ask
20 him, who he is. He confessed and did not deny, confessed
21 that he is not the Anointed. And they asked him, "Who
then are you, Elijah?" And he said, "I am not." "Are you
the prophet?" And he answered, "No."

1961

The New English Bible
Oxford-Cambridge-New York
Charles T. Dodd



and what God was, the Word was



60

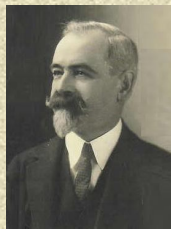
1962

FRENCH

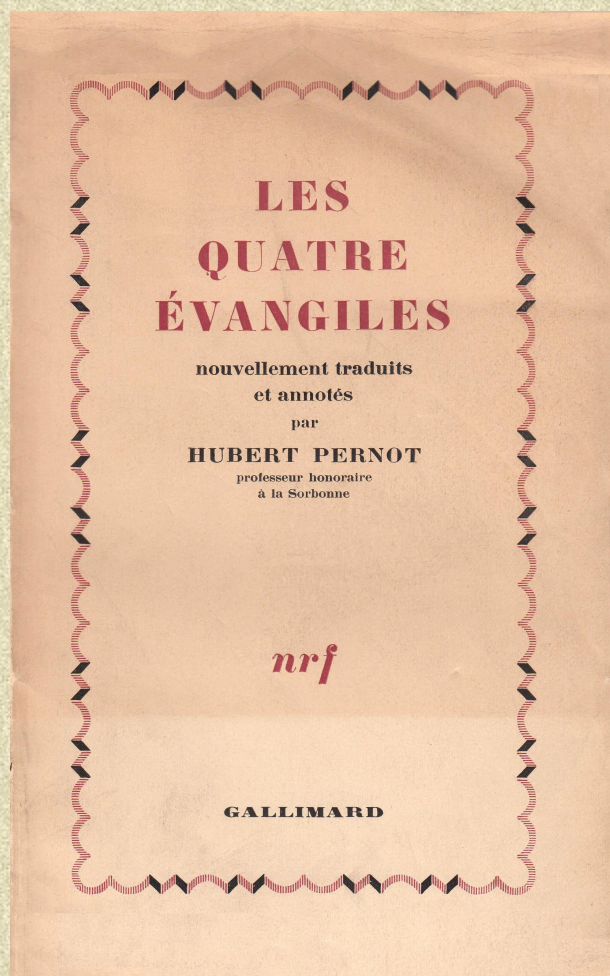
Les quatre Évangiles, nouvellement traduits et annotés

Gallimard: Presses universitaires de France

Hubert Pernot



and the Logos was god
et le Logos était dieu



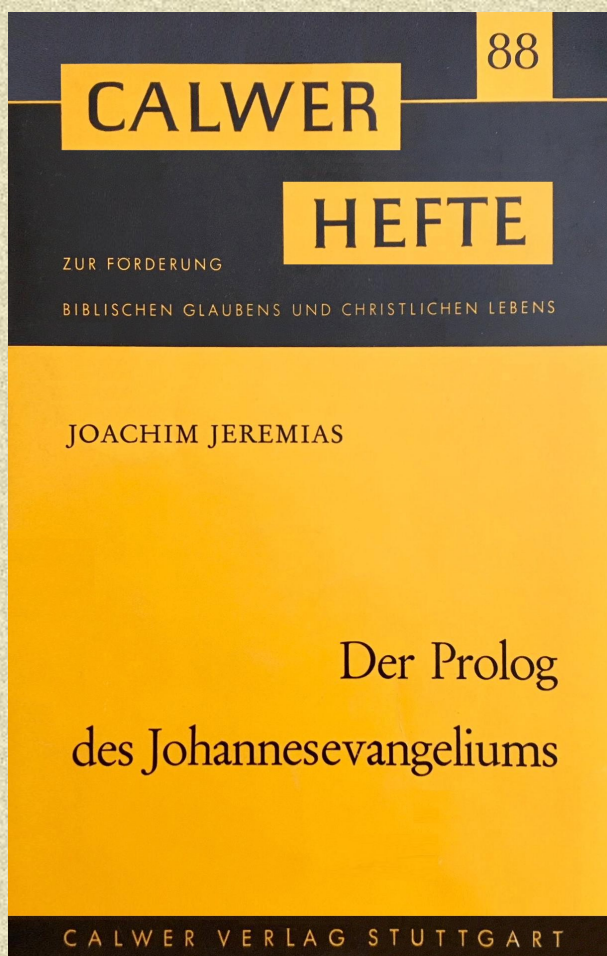
1967

Der Prolog des Johannesevangeliums (Johannes 1, 1-18)

Stuttgart: Calwer Verlag

Joachim Jeremias

and godlike sort was the Logos
und göttlicher Art war der Logos



2. DIE GEDANKENFÜHRUNG DES PROLOGS

a) Die erste Strophe (V. 1-5): Der Logos

In dreifacher Weise wird der Logos vorgestellt:

„Im Anfang war der Logos,
und der Logos war bei Gott,
und göttlicher Art war der Logos.“

Mit bewußtem Anklang an das erste Wort der Bibel: „Im Anfang schuf Gott Himmel und Erde“ beginnt der Prolog. Aber das Wort „Anfang“ hat im Prolog einen anderen Sinn als in der Genesis. Es bezeichnet nicht die Schöpfung, die erst später, in V. 3, erwähnt wird, sondern die vorweltliche Ewigkeit, den Uranfang, mit anderen Worten: „Im Anfang“ ist Joh. 1,1 kein temporaler, sondern ein qualitativer Begriff. Dieser Anfang umschreibt die Sphäre Gottes. Der Logos kommt aus der Ewigkeit. Wer es mit ihm zu tun hat, hat es mit dem lebendigen Gott selbst zu tun.

Sodann wird der Logos vorgestellt als der Schöpfungsmittler:

„Alle Dinge sind durch ihn geschaffen worden,
und ohne ihn ist nichts geschaffen worden von allem,
was ist.“³

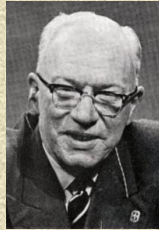
Was ist der Sinn dieser seltsamen christologischen Aussage von der Schöpfungsmittlung, die zuerst bei Paulus in einer

³ Manche Exegeten verbinden die letzten Worte mit den folgenden: „Was geschaffen worden war, war in ihm Leben.“ Aber das gibt schwerlich einen guten Sinn. Die Schöpfung war nicht Leben (zoe), d. h. Leben im Vollsinn. Nur im Logos war Leben.

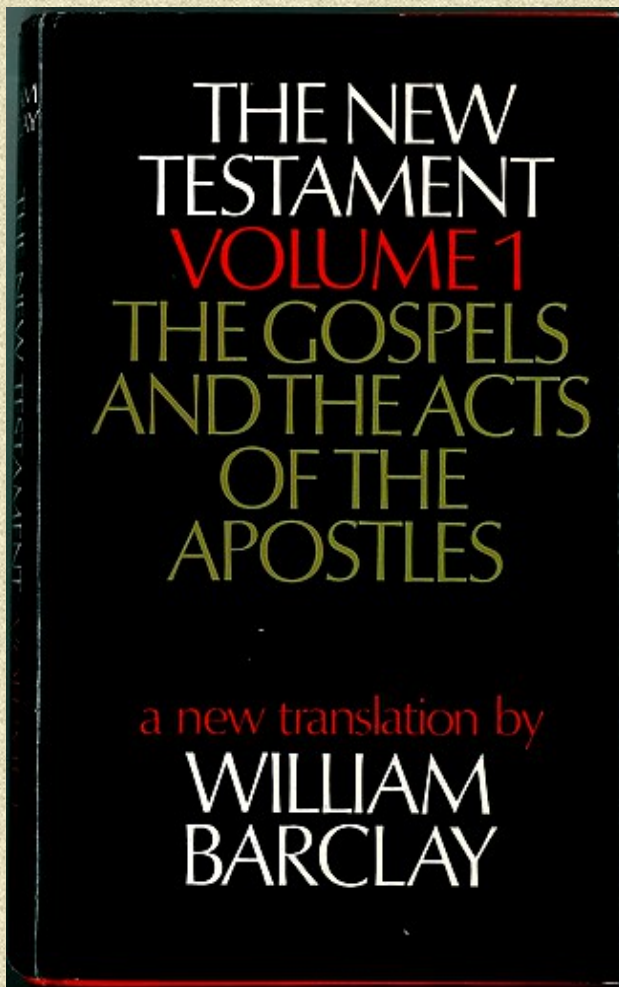
1968

The New Testament: A New Translation

London: Collins St James's Place

William Barclay

and the nature of the Word was the same as the nature of God



JOHN'S VERSION
of the Story of the Good News

Chapter 1

WHEN the world began, the Word was already there. The Word was with God, and the nature of the Word was the same as the nature of God. The Word was there in the beginning with God. It was through the agency of the Word that everything else came into being. Without the Word not one single thing came into being. As for the whole creation, the Word was the life principle in it, and that life was the light of men. The light continues to shine in the darkness, and the darkness has never extinguished it.

On to the stage of history there came a man sent from God. His name was John. The purpose of his coming was to declare the truth, and the truth he declared was about the light. The aim of his declaration was to persuade all men to believe. He himself was not the light. His only function was to tell men about the light. The real light, the light which enlightens every man, was just about to come into the world. He was in the world, and, although it was through him that the world came into being, the world failed to recognize him. It was to his own home that he came, but his own people refused to receive him. But to all who did receive him he gave the privilege of becoming God's children. That privilege was given to those who do believe that he really is what he is. They were born, not by the common processes of physical birth, not as the consequence of some moment of sexual passion, not as a result of any man's desire. Their birth came from God. The Word became a human person, and lived awhile among us. With our own eyes we saw his glory. It was the glory which an only son receives from his father, and he was full of grace and truth. John told all men who he was. His prophetic proclamation was: "This is he of whom I said, 'He follows me in time, but he ranks ahead of me, for he existed before I was born.'"

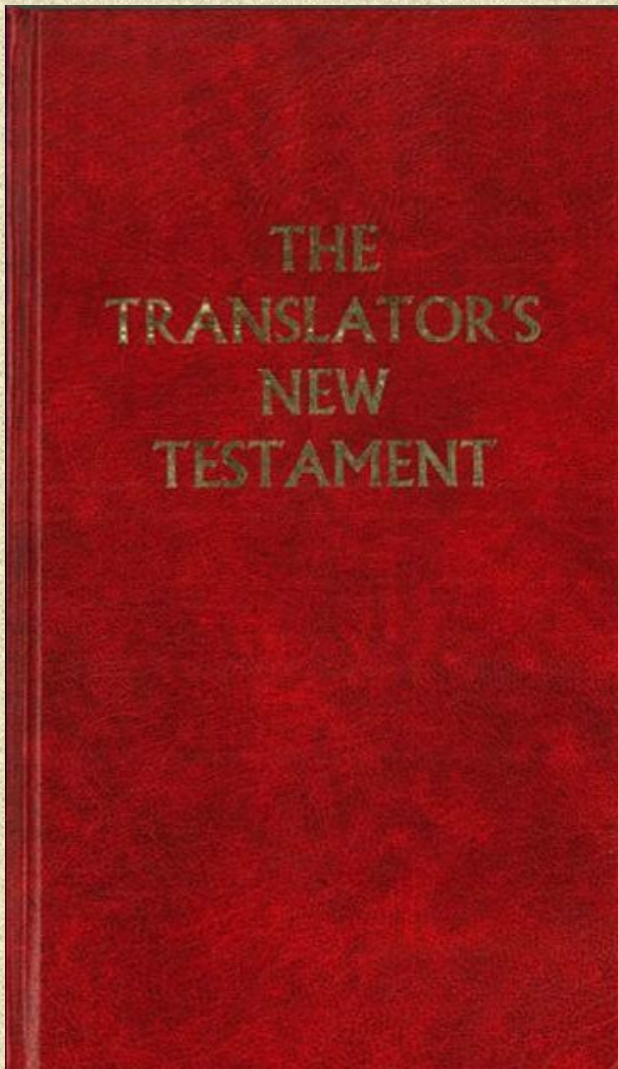
1973

The Translator's New Testament

London: B&FBS

William D. McHardy

and the Word was with God and shared his nature



145

LUKE 24: 42-53; JOHN 1: 1-7

'Have you anything to eat here?' ⁴²They gave him a piece of cooked fish. ⁴³He took it and ate it in their presence.

⁴⁴He said to them, 'This is what I told you while I was still with you, when I said that all that is written concerning me in the *Law of Moses, the *Prophets and the Psalms must be fulfilled.' ⁴⁵Then he opened their minds to understand the Scriptures; ⁴⁶and he said to them, 'This is what *Scripture says: the *Messiah must suffer, and rise from the dead on the third day, ⁴⁷and repentance and forgiveness of sins must be *proclaimed in his *name among all the nations, beginning from Jerusalem. ⁴⁸You are witnesses of these things. ⁴⁹And I am about to send upon you what my Father promised; but you must stay in the city till you are clothed with power from above.'

⁵⁰He led them out near to Bethany, lifted up his hands and blessed them. ⁵¹While he was blessing them he parted from them, and was carried up to heaven. ⁵²They worshipped him and returned to Jerusalem with great joy; ⁵³and they spent their whole time in the temple, praising God.

THE GOSPEL ACCORDING TO

JOHN

1 When everything began the †Word already existed. †The Word was with God and shared his nature. ²He was with God in the beginning. ³†All things came into being through him, and apart from him not even one thing came into being. Everything that came into being ⁴derived its life from him, and his life was the light of men. ⁵The light shines in the darkness, and the darkness has never overcome it.

⁶There was a man, sent from God; his name was John. ⁷He came for witness, to bear witness about the light, that all might

II

BTT

1976

The Modern Hebrew New Testament (Ed. 1)

The Bible Society in Israel

(Ed. 2, 1995; Ed. 3, 2010)

Joseph Atzmon – Yohanan Elihai

and the Word was a god

ואלהים היה הדבר

The Modern Hebrew New Testament

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הבשורה על-פי יוחנן

הדבר

א בראשית היה הדבר, והדבר היה עם האלהים, ואלהים היה הדבר. ² הוא היה בראשית עם האלהים. ³ הכל נהיה על-ידי, ומבלעדי לא נהיה כל אשר נהיה. ⁴ בו היו חיים והחיים היו האור לבני האדם. ⁵ והאור מאיר בחשך והחשך לא השיגו. ⁶ איש היה שלוח מאת אלהים ושמו יוחנן. ⁷ הוא בא לעדות, להעיד על האור כדי שעל-פיו יאמינו הכל. ⁸ הוא לא היה האור; הוא בא להעיד על האור. ⁹ האור האמיתי, המאיר לכל אדם, בא אל העולם. ¹⁰ בעולם היה ועל-ידי נהיה העולם, והעולם לא הכיר. ¹¹ הוא בא אל שלו ואלה אשר לו לא קבלו אותו. ¹² אבל לאלה אשר קבלו אותו, המאמינים בשמו, נתן תקף להיות בנים לאלהים. ¹³ לא מדם ולא מחפץ הבשר נולדו, אף לא מחפץ גבר, כי אם מאלהים.

¹⁴ הדבר נהיה בשר ושכן בתוכנו; ואנחנו ראינו את כבודו, כבוד בן יחיד מלפני אביו, מלא חסד ואמת. ¹⁵ יוחנן העיד עליו וקרא באמרו: "זה הוא שאמרתי עליו, 'הבא אחרי הוא כבר לפני, כי קדם לי הזה'". ¹⁶ הן ממלואו כלנו קבלנו, וחסד על חסד; ¹⁷ כי התורה נתנה על-ידי משה, והחסד והאמת באו דרך ישוע המשיח. ¹⁸ את האלהים לא ראה איש מעולם; הבן היחיד, הנמצא בחיק האב, הוא אשר הודיעו.

65

1978

Das Evangelium nach Johannes
Berlin: Evangelische Verlagsanstalt
Johannes Schneider

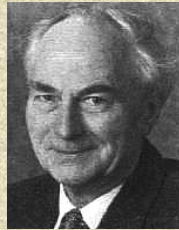


and godlike sort was the Logos
und göttlicher Art war der Logos



1979

Das Evangelium nach Johannes
 Würzburg: Gütersloher Verlagshaus
Jürgen Becker



and a god was the Logos
 und ein Gott war der Logos

**Ökumenischer
 Taschenbuch-
 Kommentar zum
 Neuen Testament
 4/1**

Jürgen Becker
**Das Evangelium
 nach Johannes**
Kapitel 1-10

Dritte, überarbeitete Auflage

GTBSiebenstern

1,1-18

I. Der Prolog 1,1-18

65

1 Am Anfang war der Logos,
 und der Logos war bei dem Gott,
 und ein Gott war der Logos.

2 Dieser war am Anfang bei dem Gott.

3 Alles ist durch ihn geworden,
 und ohne ihn ist nichts geworden.

Was geworden ist, 4 in dem war er Leben,
 und das Leben war das Licht der Menschen.

5 Und das Licht scheint in der Finsternis,
 aber die Finsternis hat es nicht in Besitz genommen.

6 Ein Mensch trat auf, von Gott gesandt, mit Namen Johan-
 nes. 7 Dieser kam zum Zeugnis, um über das Licht Zeugnis
 abzulegen, damit alle durch ihn zum Glauben kämen. 8 Er
 war nicht (selbst) das Licht, sondern damit er über das Licht
 Zeugnis ablege (, dazu war er gesandt). 9 Das war das wahr-
 haftige Licht, das jeden Menschen erleuchtet, der in die Welt
 kommt. 10 Es war in der Welt, und die Welt ist durch es ge-
 schaffen, aber die Welt hat es nicht erkannt.

11 Er (der Logos) kam in das Seine,
 aber die Seinen nahmen ihn nicht auf.

12 Wieviele ihn aber aufnahmen,
 denen gab er Ermächtigung,
 Gottes Kinder zu werden.

(Das sind die,) die an seinen Namen glauben, 13 die nicht
 aus Blut oder Fleischeswillen noch aus Manneswillen son-
 dern aus Gott gezeugt sind.

14 Und der Logos wurde Fleisch
 und wohnte unter uns.

Ed. of 2001

67a

1980

GERMAN VERSION

Das Johannesevangelium. Ein Kommentar

Tübingen: J. C. B. Mohr (Paul Siebeck)

Ernst Haenchen



und Gott (von Art) war der Logos

ERNST HAENCHEN

JOHANNES EVANGELIUM

EIN KOMMENTAR



1,1–18

Der Prolog

¹Im Anfang war der Logos, und der Logos war bei (dem) Gott, und Gott (von Art) war der Logos. ²Dieser war im Anfang bei (dem) Gott. ³Alles ist durch ihn geworden, und ohne ihn ward nicht eins, was geworden ist. ⁴In ihm war Leben, und das Leben war das Licht der Menschen. ⁵Und das Licht scheint in die Finsternis, und die Finsternis hat es nicht erfaßt.

⁶Es ward ein Mensch, gesandt von Gott, sein Name Johannes. ⁷Dieser kam zum Zeugnis, damit er Zeugnis gebe für das Licht, auf daß alle gläubig würden durch ihn. ⁸Nicht er war das Licht, sondern er sollte Zeugnis geben für das Licht.

⁹Er war das wahre Licht, das jeden Menschen erleuchtet, der in die Welt kommt. ¹⁰Er war in der Welt, und die Welt war durch ihn geworden, und die Welt erkannte ihn nicht. ¹¹Zu den Seinen kam er, und die Seinen nahmen ihn nicht auf.

¹²Die aber, welche ihn aufnahmen, ihnen gab er Macht, Kinder Gottes zu werden, den an seinen Namen Glaubenden, ¹³die nicht aus Blut und nicht aus Fleischeswillen und nicht aus Manneswillen, sondern aus Gott gezeugt waren.

¹⁴Und der Logos ward Mensch und zeltete unter uns, und wir schauten seine Herrlichkeit, eine Herrlichkeit wie die des einzigen Sohnes vom Vater, voll Gnade und Wahrheit.

¹⁵Johannes gibt Zeugnis für ihn und ruft: „Dieser war es, von dem ich sagte: Der nach mir Kommende ist vor mir geworden.“

¹⁶Denn aus seiner Fülle haben wir alle genommen, und (zwar) Gnade um Gnade. ¹⁷Denn das Gesetz wurde durch Moses gegeben, die Gnade und die Wahrheit sind durch Jesus Christus geworden.

¹⁸Gott hat niemand jemals gesehen; der einzige Sohn, der am Busen des Vaters ist, er hat Kunde gebracht.

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Beutler, J., „Und das Wort ist Fleisch gewor-

67b

1984

ENGLISH VERSION

A Commentary on the Gospel of John.

John 1: Chapters 1-6

trans. by Robert W. Funk
Philadelphia: Fortress Press

Ernst Haenchen



and divine [of the category divinity] was the Logos

hermeneia

John 2

by Ernst Haenchen

Hermeneia—

A Critical

and

Historical

Commentary

on the

Bible

1

1 In the beginning was the Logos, and the Logos was with God, and divine [of the category divinity] was the Logos. 2/ He was in the beginning with God; 3/ all things were made through him, and without him was not anything made that was made. 4/ In him was life, and the life was the light of men. 5/ The light shines in the darkness, and the darkness has not comprehended it.

6 There was a man sent from God, whose name was John. 7/ He came for testimony, to bear witness to the light, that all might believe through him. 8/ He was not the light, but came to bear witness to the light.

9 The true light that enlightens every man was coming into the world; 10/ he was in the world, and the world was made through him, yet the world knew him not; 11/ he came to his own home, and his own people received him not.

John 1:1-18

12 But to all who received him, who believed in his name, he gave power to become children of God: 13/ who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

14 And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father, full of grace and truth.

15 John bears witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'"

16 And from his fullness have we all received, (indeed,) grace upon grace. 17/ For the law was given through Moses; grace and truth came through Jesus Christ.

18 No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known.

■1 Like Gen 1:1 LXX, verse 1 begins with *ἐν ἀρχῇ* ("in the beginning"). That is no mere coincidence; the agreement is intentional. But the differences are much greater than this scarcely accidental congruence: Gen 1:1 narrates an event: God creates. John 1:1, however, tells of something that was in existence already in time primeval; astonishingly, it is not "God." The hymn thus does not begin with God and his creation, but with the existence of the Logos in the beginning. The Logos (we have no word in either German or English that corresponds to the range of meaning of the Greek term)¹ is thereby elevated to such heights that it almost becomes offensive. The expression is made tolerable only by virtue of the continuation in "and the Logos was in the presence of God," viz., in intimate, personal union with God.

In order to avoid misunderstanding, it may be inserted here that *θεός* and *ὁ θεός* ("god, divine" and "the God") were not the same thing in this period. Philo has therefore written: the *λόγος* means only *θεός* ("divine") and not *ὁ θεός* ("God") since the *λόγος* is not God in the strict sense.² Philo was not thinking of giving up Jewish monotheism. In a similar fashion, Origen, too, interprets: the Evangelist does not say that the *λόγος* is "God," but only that the *λόγος* is "divine."³ In fact, for the author of the hymn, as for the Evangelist, only the Father was "God" (*ὁ θεός*; cf. 17:3); "the Son" was subordinate to him (cf. 14:28). But that is only hinted at in this passage because

here the emphasis is on the proximity of the one to the other: the Logos was "in the presence of God," that is, in intimate, personal fellowship with him.

The two prepositions *ἐν* and *παρὰ* with the accusative were originally used only in response to the question "whither?" In Koine they are also used frequently for *ἐν* and *παρὰ* with the dative (cf. 19:25) in response to the question "where?" with the meaning "in" or "at, by, beside."

The Logos therefore was not a substitute for God in the beginning, but lives in and out of this fellowship (1:18, 4:34). But precisely for this reason, viz., that he alone had this primeval union with "God," does he take on added significance. Verse 1c expresses this meaning even more strongly: "and divine (belonging to the category divinity) was the Logos." These statements about him thereby reach their high point, insofar as they concern the realm of that primeval beginning. They impress upon the reader ever more clearly the incomparable station and significance of the Logos.

Bultmann objects to this interpretation: one cannot speak of God (in the Christian sense) in the plural.⁴ On the contrary, in the period in which the hymn took its rise, it was quite possible in Jewish and Christian monotheism to speak of divine beings that existed alongside and under God but were not identical with him. Phil 2:6-10 proves that. In that passage Paul depicts just such

1 See the Excursus on the pre-Johannine Logos-hymn. 4 John, 32f. [16].

2 *De Som.* 1:229f.

3 Origen, *Comm. in Joh.* 2.2.13-15.

109

<https://books.google.pl/books?id=FerYAAAAMAAJ>

68

1980

Das Neue Testament

Karlsbad – Langensteinbach, Baden: Bibelheim Bethanien

Adolf Pfleiderer



and God of a sort was the Word
und Gott von Art war das Wort

Navigation

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Joh 1:1

Inhaltsverzeichnis [Anzeigen]

Grundtexte

GNT Joh 1:1 ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος
REC Joh 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος

Übersetzungen

ELB Joh 1:1 Im Anfang war das Wort, und das Wort war bei Gott, und das Wort war Gott.
KNT Joh 1:1 Zu Anfang war das Wort, und das Wort war zu Gott hingewandt, und wie Gott war das Wort.
ELO Joh 1:1 Im Anfang war das Wort, und das Wort war bei Gott, und das Wort war Gott.
LUO Joh 1:1 Im +1722 Anfang +746 war +2258 (+5713) das Wort +3056, und +2532 das Wort +3056 war +2258 (+5713) bei +4314 Gott +2316, und +2532 Gott +2316 war +2258 (+5713) das Wort +3056.
PFL Joh 1:1 Im Anfang war das Wort, und das Wort war zu Gott hin, und Gott von Art war das Wort.
SCH Joh 1:1 Im Anfang war das Wort, und das Wort war bei Gott, und das Wort war Gott.
MNT Joh 1:1 Im Anfang +746 war der Logos, +3056 und der Logos +3056 war bei Gott, +2316 und Gott +2316 war der Logos. +3056
HSN Joh 1:1 Im Anfang war der, [der das] Wort [ist]; der war bei Gott, ja der war Gott¹.

http://www.bibelwissen.ch/wiki/Joh_1:1

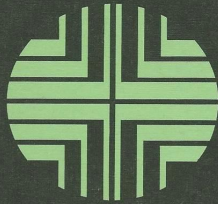
https://www.bibelpedia.com/index.php?title=Pfleiderer,_Adolf

1982

**Die Bibel in heutigem Deutsch:
Die Gute Nachricht**
Stuttgart: Deutsche Bibelgesellschaft
?

He was with God and in every respect was like God
Er war bei Gott und in allem Gott gleich

Die Gute Nachricht
DIE BIBEL
in heutigem Deutsch



JOHANNES

101

DIE GUTE NACHRICHT NACH JOHANNES

Inhaltsübersicht

Jesus und der Täufer Johannes	Kap 1
Jesu öffentliche Wirksamkeit	2–12
Abschiedsreden an die Jünger	13–17
Jesu Leiden und Sterben	18–19
Erscheinungen des Auferstandenen	20–21

Christus – »das Wort«

1 Am Anfang, bevor die Welt geschaffen wurde, war Er, der »das Wort«¹ ist.

Er war bei Gott und in allem Gott gleich.
²Von Anfang an war er bei Gott.

³Durch ihn wurde alles geschaffen; nichts ist entstanden ohne ihn.

In allem Geschaffenen war er das Leben, und für die Menschen war er das Licht.

⁵Das Licht strahlt in der Finsternis, und die Finsternis hat es nicht auslöschen können.

⁶Ein Mann wurde von Gott gesandt, er hieß Johannes. ⁷Er sollte die Menschen auf das Licht hinweisen, damit alle es erkennen und annehmen. ⁸Er selbst war nicht das Licht; er sollte nur auf das Licht hinweisen.

⁹Das wahre Licht ist Er, »das Wort«. Er kam in die Welt und war in der Welt, um allen Menschen Licht zu geben. Die Welt war durch ihn geschaffen worden, und doch erkannte sie ihn nicht.

¹¹Er kam in sein eigenes Land, doch sein eigenes Volk wies ihn ab.¹²

Manche aber nahmen ihn auf und schenken ihm ihr Vertrauen.

Ihnen gab er das Recht, Kinder Gottes zu werden.

¹³Das wurden sie nicht durch natürliche Geburt oder weil Menschen es so wollten, sondern weil Gott ihnen ein neues Leben gab.

¹⁴Er, »das Wort«, wurde ein Mensch, ein wirklicher Mensch von Fleisch und Blut, und nahm Wohnung unter uns.

Wir sahen seine Macht und Hoheit, die göttliche Hoheit des einzigen Sohnes*, die ihm der Vater gegeben hat. Gottes ganze Güte und Treue ist uns in ihm begegnet.

¹⁵Johannes trat als Zeuge für ihn auf und rief: »Das ist der, von dem ich sagte: »Nach mir kommt einer, der über mir steht; denn bevor ich geboren wurde, war er schon da.«

¹⁶Aus seinem Reichtum hat er uns beschenkt; er hat uns alle mit Güte überschüttet.

¹⁷Durch Mose gab Gott uns das Gesetz*, in Jesus Christus aber ist uns seine ganze Güte und Treue begegnet. ¹⁸Kein Mensch hat Gott jemals gesehen. Nur der einzige Sohn,⁹ der ganz eng mit dem Vater verbunden ist, hat uns gezeigt, wer Gott ist.

Die Zeugenaussage des Täufers

(Mt 3,1–12; Mk 1,1–8; Lk 3,1–18)

¹⁹Johannes machte seine Zeugenaussage, als die führenden Männer* aus Jerusalem Priester und Leviten* zu ihm schickten, die ihn fragten: »Wer bist du?« ²⁰Johannes wich der Antwort nicht aus, sondern bezeugte mit aller Deutlichkeit: »Ich bin nicht der versprochene Ketter*.«

²¹»Wer bist du dann?« fragten sie ihn. »Bist du Elia?« »Nein, der bin ich auch nicht«, antwortete Johannes. »Bist du der erwartete Prophet?« fragten sie weiter. »Nein«, erwiderte er.

online version: <https://www.bibleserver.com/text/GNB/Johannes1>

Ed. 1 (1967):

Was Gott war, das war das Wort auch
What God was, that was the Word also

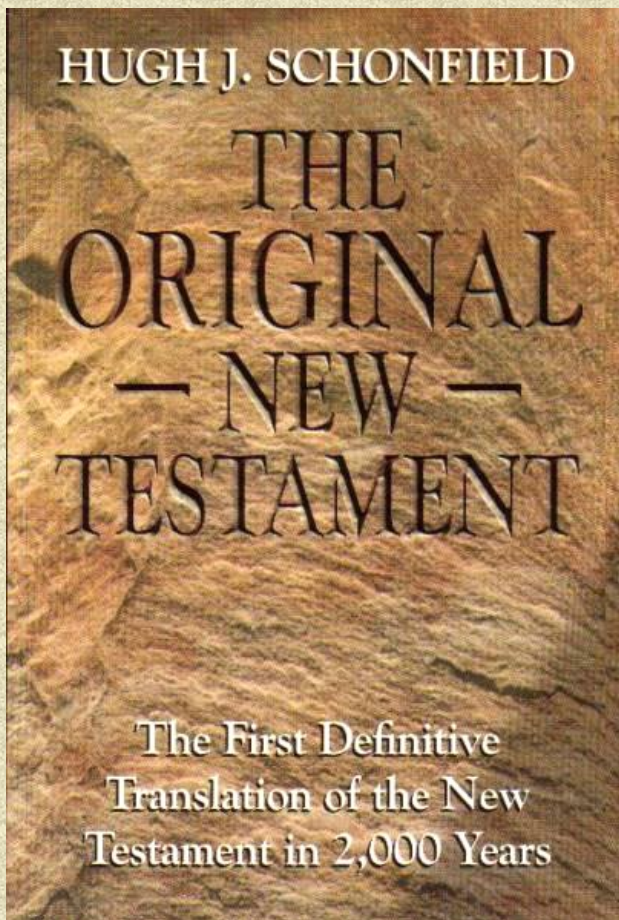
1985

The Original New Testament

San Francisco-Cambridge-Hagerstown-New York-Philadelphia-
London-Mexico City-São Paulo-Singapore-Sydney:
Harper & Row Publishers

Hugh J. Schonfield

So the Word was divine

**The Good News of Jesus Christ***John's Version***Prologue¹**

- 1.1 'In the Beginning was the Word.'²
And the Word was with God.
So the Word was divine.

It was in the Beginning with God.
By it everything had being.

And without it nothing had being.³
What had being by it was Life.

- And Life was the Light of men.*
5 And the Light shines in the Darkness.
And the Darkness could not suppress it.'

There was a man sent from God called John. He came as a witness, to testify about the Light, that all might believe through him. He was not himself the Light, but came that he should testify about the Light.

'This was the true Light.
It illumines all who enter the world.

- 10 He was in the world [and the world had being by him].⁴
But the world did not recognise him.

¹ The Prologue consists of a hymn interspersed with brief remarks. It is antiphonal, the alternate lines being chanted as a response. Our work was published in Asia Minor early in the 2nd century, and this hymn could well be the one mentioned by Pliny the Younger, when as Governor of Bithynia (c AD 112) he wrote about the Christians to the Emperor Trajan that "they met on a certain fixed day before it was light and sang an antiphonal chant to Christ, as to a god".

² The Logos, the Expressed Concept. And see Philo Judaeus.

³ cf Prov 8:22-31.

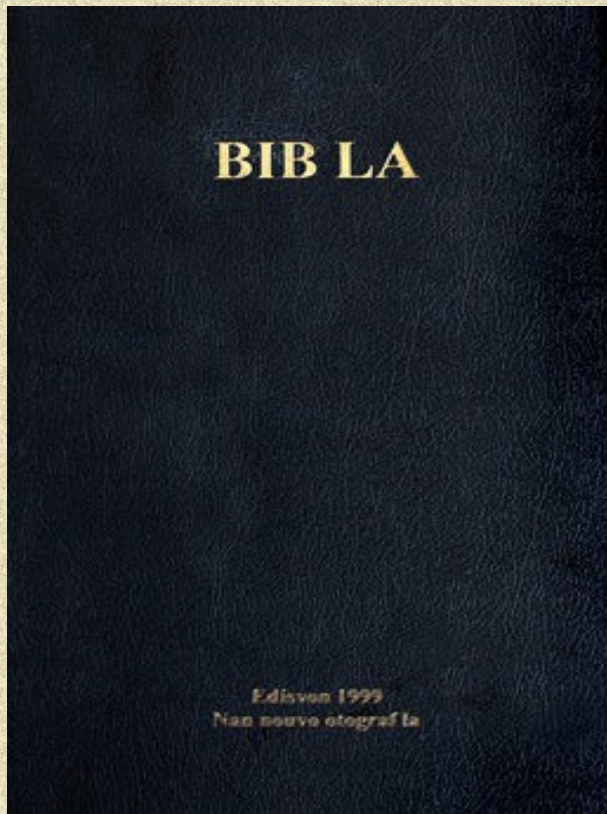
⁴ Possibly an interpolation.

1985

HAITIAN CREOLE*Bib la: paròl Bondié an ayisyin* (Ed. 1)

Port au Prince: Société Biblique Haitienne

So what God was, the Word also was
 Sa Bondye te ye, se sa Pawòl la te ye tou

**Ed. 2 (1999)**

li mouri, men sou twa jou li gen pou l' soti vivan nan lanmò. ⁴⁷Y'a pran non l' pou yo mache fè konnen mesaj la nan tout peyi, kòmanse lavil Jerizalèm, pou mande tout moun pou yo tounen vin jwenn Bondye pou yo ka resevwa padon peche yo. ⁴⁸Nou tenwen tout bagay sa yo. ⁴⁹Mwen menm, mapral voye ban nou sa Papa m' te pwomèt la. Nou menm, rete lavil Jerizalèm jouk pouvwa k'ap soti anwo nan syèl la va desann sou nou. ⁵⁰¶ Apre sa, li mennen yo an deyò lavil la, bò Betani, epi li leve men li pou l' beni yo. ⁵¹Antan l'ap beni yo kousa, li separe ak yo, li moute nan syèl la. ⁵²Yo menm menm, lè yo fin adore l', yo tounen lavil Jerizalèm ak yon gwo kè kontan. ⁵³Se tout tan yo te nan tanp lan ap fè lwanj Bondye.

John**Chapter 1**

¹¶ Anvan Bondye te kreye anyen, Pawòl la te la. Pawòl la te avèk Bondye. Sa Bondye te ye, se sa Pawòl la te ye tou. ²Pawòl la te la avèk Bondye depi nan kommansman. ³Se ak Pawòl la Bondye fè tout bagay. Nan tou sa ki te fèt, pa t' gen anyen ki te fèt san Pawòl la. ⁴Lavi, se nan li sa te ye. Se lavi sa a ki te bay tout moun limyè. ⁵¶ Limyè a klere nan fènwa a. Men, fènwa a pa t' resevwa li. ⁶Bondye te voye yon nonm ki te rele Jan. ⁷Li te vin sèvi tenwen pou pale sou limyè a. Li te vini pou tout moun ki te tande mesaj li a te ka kwè. ⁸Se pa li menm ki te limyè a. Li te vin pou sèvi tenwen pou pale sou limyè a. ⁹Limyè sa a, se li ki limyè tout bon an. Se li menm ki vin sou latè epi k'ap klere tout moun. ¹⁰Pawòl la te nan lemoun. Se ak Pawòl la Bondye te fè tou sa ki nan lemoun; men, moun ki nan lemoun pa t' rekonèt li. ¹¹Li vin nan peyi l'; men tout moun nan peyi l' pa t' resevwa li. ¹²Men, sa ki te resevwa l' yo, sa ki te kwè nan li yo, li ba yo pouvwa tounen pitit Bondye. ¹³Yo pa t' vin pitit Bondye jan sa fèt pami lèzòm sou latè, paske sa pa t' soti nan egzijans lachè, ni nan volonte lèzòm. Se Bondye menm ki te papa yo. ¹⁴Pawòl la tounen moun. Li te vin viv nan mitan nou, li mennen yon lavi ki te konfòm nèt ak verite a, ak renmen nan tout kè li. Nou wè pouvwa li, se te pouvwa Bondye Papa a te bay sèl Pitit li a. ¹⁵¶ Se li menm Jan Batis

1987

Das Evangelium nach Johannes

Göttingen-Zürich: Vandenhoeck & Ruprecht

Siegfried Schulz

and a god (or: of a divine kind) was the Word
und ein Gott (oder: Gott von Art) war das Wort

Das Evangelium nach Johannes

Übersetzt und erklärt
von
Siegfried Schulz

1987

Vandenhoeck & Ruprecht
Göttingen und Zürich

Der Prolog: 1, 1-18

¹ Im Anfang war das Wort,
und das Wort war bei dem Gott,
und ein Gott (oder: Gott von Art) war das Wort.
² Dieses war im Anfang bei dem Gott.
³ Durch dasselbe ist alles geworden,
und ohne dasselbe wurde gar nichts,
was geworden ist.
⁴ In ihm war Leben,
und das Leben war das Licht der Menschen.
⁵ Und das Licht scheint in der Finsternis,
aber die Finsternis hat es nicht ergriffen.
⁶ Ein Mensch trat auf, von Gott gesandt, mit Namen Johannes. ⁷ Dieser kam zum Zeugnis, um Zeugnis zu geben für das Licht, damit alle durch ihn zum Glauben kämen. ⁸ Jener war nicht das Licht, sondern er wollte (nur) Zeugnis geben für das Licht. ⁹ Es war das wahre Licht, das jeden Menschen erleuchtet, der in die Welt kam.
¹⁰ Es war in der Welt,
und die Welt ist durch es geworden,
aber die Welt wollte von ihm nichts wissen.
¹¹ Es kam in das Seine,
aber die Seinen nahmen es nicht auf.
¹² So viele es jedoch aufnahmen,
ihnen gab es Vollmacht,
Gottes Kinder zu werden,
ihnen, die an seinen Namen glauben, ¹³ welche nicht aus dem Blut noch aus dem Willen des Fleisches noch aus dem Willen des Mannes, sondern aus Gott gezeugt sind. ¹⁴ Und das Wort ward Fleisch und zeltete unter uns, und wir schauten seine Herrlichkeit, eine Herrlichkeit, wie sie der Einzigerzeugte vom Vater hat, voller Gnade und Wahrheit. ¹⁵ Johannes zeugt von ihm und ruft: Dieser war es, von dem ich sagte: Der nach mir kommt, ist vor mir gewesen, denn er war eher als ich. ¹⁶ Denn aus seiner Fülle haben wir alle empfangen, und zwar Gnade um Gnade. ¹⁷ Denn das Gesetz wurde durch Mose gegeben, die Gnade und die Wahrheit (aber) kamen durch Jesus Christus. ¹⁸ Niemand hat Gott je gesehen. Der einziggezeugte Sohn (nach anderen Textzeugen: Gott), der im Schoß des Vaters ist, der hat (von ihm) Kunde gebracht.

Die ersten 18 Verse des Johannesevangeliums haben vor allem in den letzten Jahrzehnten der Forschung viel Mühe bereitet. Der Abschnitt wird herkömmlicherweise als „Prolog“ bezeichnet. Diese Bezeichnung ist aber alles andere als eindeutig, und man hat auch bald erkannt, daß sie nicht viel weiterführt. Welches war der Zweck dieses Prologs? Er ist sicher keine literarische Vorrede für Gebildete, wie Lk. 1,1-4, aber auch keine Themaangabe im Sinne von 1.Joh. 1,1-4. Der Prolog stellt auch keine pädagogische Hinführung für den damaligen Leser dar, es wird in diesem Abschnitt auch nicht der heilsgeschichtliche Anfang des vierten Evangeliums markiert und schließlich auch kein Summarium des folgenden Evangeliums gegeben. Viel näher läge es, im Prolog den regelrechten Anfang des Evangeliums zu sehen. Aber 1,19 ff. mit seiner Folge von Perikopen im Erzählungsstil setzt nicht

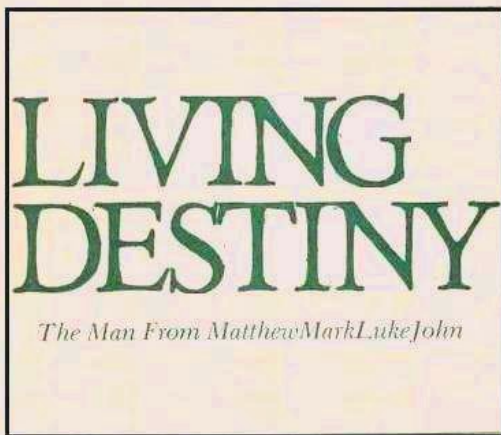
1987

Living Destiny. The Man From Matthew Mark Luke John

Knoxville: Proguides Publishers, TN, USA

Marley Cole

The Word himself is a God, a Mighty One.



• MARLEY COLE

PROLOGUE

John 1:1-18

FOR ALL CREATION there had to be a beginning. In the beginning there was the Word. The Word was from the hand of the Uncreated One, the One who is from everlasting to everlasting, the Almighty God. The Word is the Almighty's only direct creation, the image and glory of the invisible GOD. To all other creation the Word has become the Wisdom of God. The Word himself is a God, a Mighty One.

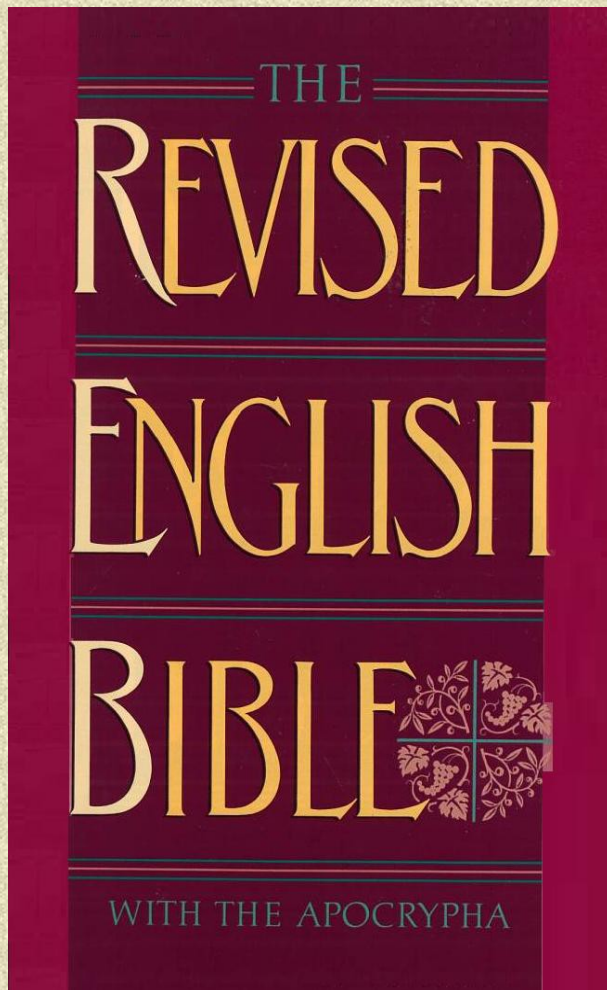
THERE CAME A TIME when the Word became flesh and resided among men, extending a means of restoration to the full, beyond the Law of Moses, and in that way explaining the Father to all. They beheld his glory, a glory belonging to the Only Begotten of the Father.

THIS IS AN ACCOUNT of how it came about.

1989

The Revised English Version New Testament
 Oxford University Press, Cambridge University Press
M. Jack Suggs
Katherine Doob Sakenfield
James R. Mueller

and what God was, the Word was



The resurrection

LUKE 24; JOHN 1

described what had happened on their journey and told how he had made himself known to them in the breaking of the bread.

³⁶As they were talking about all this, there he was, standing among them. ³⁷Startled and terrified, they thought they were seeing a ghost. ³⁸But he said, 'Why are you so perturbed? Why do doubts arise in your minds? ³⁹Look at my hands and feet. It is I myself. Touch me and see; no ghost has flesh and bones as you can see that I have.' ⁴¹They were still incredulous, still astounded, for it seemed too good to be true. So he asked them, 'Have you anything here to eat?' ⁴²They offered him a piece of fish they had cooked. ⁴³which he took and ate before their eyes.

⁴⁴And he said to them, 'This is what I meant by saying, while I was still with

you, that everything written about me in the law of Moses and in the prophets and psalms was bound to be fulfilled.' ⁴⁵Then he opened their minds to understand the scriptures. ⁴⁶'So you see', he said, 'that scripture foretells the sufferings of the Messiah and his rising from the dead on the third day,' ⁴⁷and declares that in his name repentance bringing the forgiveness of sins is to be proclaimed to all nations beginning from Jerusalem. ⁴⁸You are to be witnesses to it all. ⁴⁹I am sending on you the gift promised by my Father; wait here in this city until you are armed with power from above.'

⁵⁰Then he led them out as far as Bethany, and blessed them with uplifted hands; ⁵¹and in the act of blessing he parted from them. ⁵²And they returned to Jerusalem full of joy, ⁵³and spent all their time in the temple praising God.

24: 36 among them: some witnesses add And he said to them, 'Peace be with you!' 24: 39 I have: some witnesses add ⁴⁰After saying this he showed them his hands and feet. 24: 51 parted from them: some witnesses add and was carried up into heaven. 24: 52 And they: some witnesses add worshipped him and.

THE GOSPEL ACCORDING TO
 JOHN

The coming of Christ

1 In the beginning the Word already was. The Word was in God's presence, and what God was, the Word was. ²He was with God at the beginning, ³and through him all things came to be; without him no created thing came into being. ⁴In him was life, and that life was the light of mankind. ⁵The light shines in the darkness, and the darkness has never mastered it.

⁶There appeared a man named John. He was sent from God, ⁷and came as a witness to testify to the light, so that through him all might become believers. ⁸He was not himself the light; he came to bear witness to the light. ⁹The true light which gives light to everyone was even then coming into the world.

¹⁰He was in the world; but the world, though it owed its being to him, did not recognize him. ¹¹He came to his own, and his own people would not accept him. ¹²But to all who did accept him, to those who put their trust in him, he gave the right to become children of God, ¹³born not of human stock, by the physical desire of a human father, but of God. ¹⁴So the Word became flesh; he made his home among us, and we saw his glory, such glory as befits the Father's only Son, full of grace and truth.

¹⁵John bore witness to him and proclaimed: 'This is the man of whom I said, "He comes after me, but ranks ahead of me"; before I was born, he already was.'

¹⁶From his full store we have all received grace upon grace; ¹⁷for the law

1: 3-4 through him ... was life: or without him no single thing was created. All that came to be was alive with his life. 1: 9 The true ... world: or The true light was in being, which gives light to everyone entering the world.

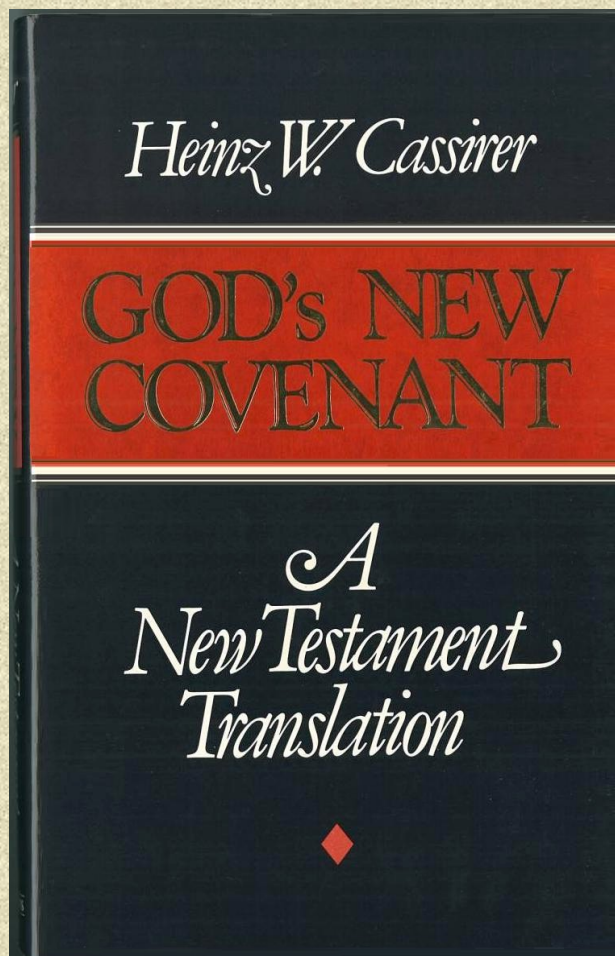
1989

God's New Covenant: A New Testament Translations

Grand Rapids: William B. Eerdmans Publishing

Heinz W. Cassirer

and the Word was the very same as God

THE GOSPEL STORY
AS TOLD BY JOHN

¹ It was the Word that was at the very beginning; and the Word was by the side of God, and the Word was the very same as God. ²It was he who at the very beginning was by the side of God. ³All things came into being through him, and there was nothing that came into being apart from him. ⁴In him there was life, that life which was ever the light of men, ⁵the light which shines on in the darkness, and the darkness failing to gain mastery over it.

⁶There was a man that made his appearance, a man sent forth by God; and his name was John. ⁷He came to bear witness: he was to be witness of the light, so that everyone might learn to believe through him. ⁸It was not that man who was the light; to be a witness of the light was the task appointed to him. ⁹Meanwhile, the true light which sheds its light on every man was ever coming into the world. ¹⁰He was in the world, and it was through him that the world came into being. Yet the world did not acknowledge him. ¹¹He came into a realm that was his, and those who were his very own would not accept him. ¹²Yet to those who would receive him, to those placing their trust in his very name, he granted the right to become God's children, ¹³they being the ones whose birth was not owing to their bodily descent, not to the promptings of fleshly desire, nor to the promptings of man, but who took birth from God himself. ¹⁴So the Word became a creature of flesh and blood and made his stay in our midst. And we saw his glory, the glory which is his as the Father's only Son, coming forth from the Father, full of grace and truth.

¹⁵John bears him witness, crying aloud, "He it is concerning whom I spoke the words, 'He who comes after me has taken precedence over me, because he was before I was.'" ¹⁶Out of his fullness we have, all of us, received grace upon grace. ¹⁷For while the law was given through Moses, truth and grace have come through Jesus Christ. ¹⁸No one has ever seen God. It is his only Son, who rests on the breast of the Father, who has made him known.

¹⁹And this is the testimony borne by John when the Jews sent priests

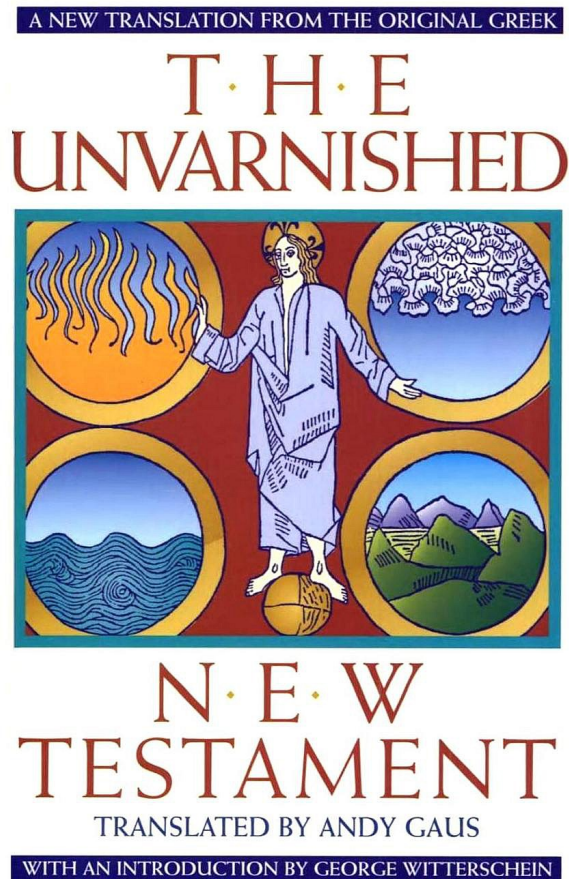
1991

The Unvarnished New Testament

Grand Rapids: Phanes Press, USA

Andy Gaus

and God was what the Word was

*The Good Word According to*
John

1

In the beginning was the Word, and the Word was toward God, and God was what the Word was. It was with God in the beginning. All things happened through it, and not one thing that has happened, happened without it. Within it there was Life, and the Life was the light of the world. And in the darkness the light is shining, and the darkness never got hold of it.

There was a person sent from God, and he had the name John. He came as a witness to testify about the light, so that all would have faith through him. He wasn't the light himself, he was to testify about the light.

The light was the true light that comes into the world and shines for every human being. He was in the world, and the world was created by him, and the world didn't know him. He came to his own kind, and his own kind wouldn't accept him. But to those who did accept him he gave the right to become children of God if they had faith in his name, they who were born not of blood, nor the flesh's will, nor a man's will, but of God.

And the Word turned flesh and lodged among us, and we witnessed his glory, the kind of glory a father gives his only son, full of grace and truth. John testifies about him, and has been heard crying, "This is the one of whom I said that the one coming after me has come ahead of me, because he *is* ahead of me," because from his abundance we all received grace for grace; since the law was given through Moses, but grace and truth came through Jesus the Anointed. No one has seen God ever; God's only son who has been on his Father's lap, he himself explained that to us.

And such was the testimony of John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" And he admitted it and didn't try to deny it, he admitted, "I am not the Anointed."

1991

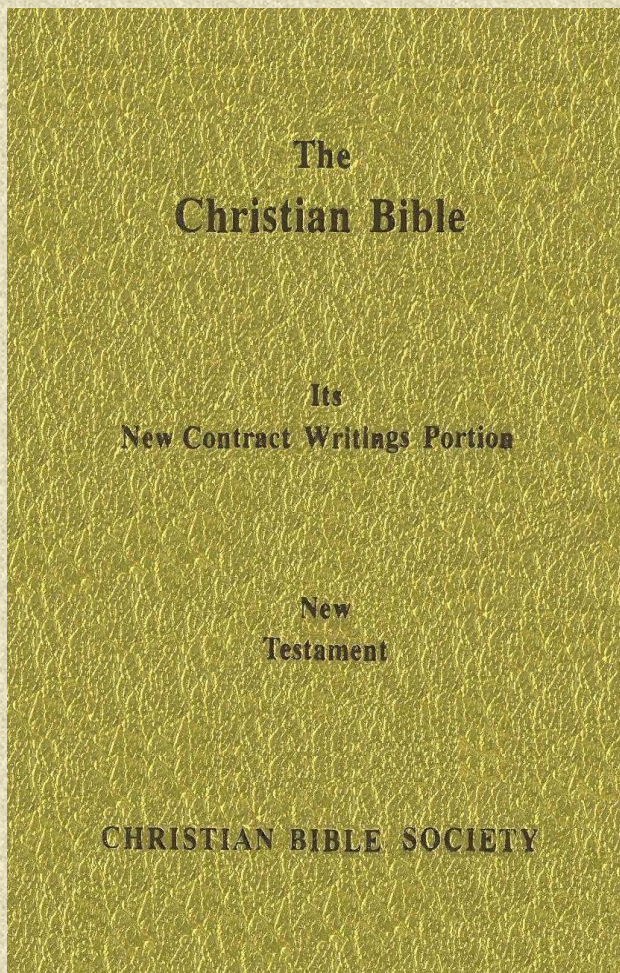
***The Christian Bible: Its New Contract Writings Portion.
A Literal, Accurate, Plain English New Testament (Ed.1)***

Christian Bible Society (Ed. 2, 1995)

translators team

Lynne Alberts?

and the Word represented God



John 1:1-1:23

John

¹ In the beginning was the Word, and the Word was face to face with God, and the Word represented God. ² He was face to face with God in the beginning. ³ Everything came into being through Him; and apart from Him not even one thing came into being, that has come into being. ⁴ It was by Him that life began to exist, and the Life was the Light of humans. ⁵ So the Light is continually appearing in the darkness; and the darkness hasn't grabbed hold of it.

⁶ There occurred a human who had been dispatched by God; his name was John. ⁷ This person came for a testimony, so that he might testify about the Light, so that everyone might believe through him. ⁸ He wasn't the Light, but he came so that he might testify about the Light. ⁹ The true Light that came into the world, is enlightening every human. ¹⁰ He was in the world, and the world came into being through Him, but the world didn't know Him. ¹¹ He came to His own; and those who were His own, didn't accept Him. ¹² Yet whoever did accept Him, to them He gave the right to become children [*ones born*] of God; to those who are continually believing in His name [*"Yesu"*], ¹³ who were born not from the bloods [*of parents*], nor from what was wanted by the flesh, nor from what was wanted by a man, but from God.

¹⁴ Now the Word became flesh and had a tent [*temporary home (His body)*] among us, and we gazed at His glory, a glory like that of an only Son born to His Father, and He was full of Favor and Truth. ¹⁵ John testified about Him, and has yelled out, saying, "This was the One of whom I said, 'The One who is coming after me, has come to be in front of me, for He was first, before me.'" ¹⁶ For from that which fills Him we have all obtained, and favor upon favor. ¹⁷ For the Law was given through Moses; Favor and Truth have come through Yesu (the Anointed One). ¹⁸ No one has ever seen God; rather, it was the only God to be born, who is lying upon the Father's chest, who has described Him.

¹⁹ Now this is the testimony of John, when the Jews dispatched to him priests and Levites from Jerusalem to ask him, "Who are you?" ²⁰ Now he acknowledged and didn't deny it; he acknowledged, "I am not the Anointed One." ²¹ So they asked him, "What then? Are you Elijah?" Then he said, "I am not." "Are you the Prophet?" [*Deu. 18:15, 18*]. Then he responded, "No." ²² So then they said to him, "Who are you, so that we might give a response to those who sent us? What do you say about yourself?" ²³ He affirmed, "I am 'the voice of one crying out in the wasteland: 'You' must straighten the road of the Master!'" [*Isa. 40:3*], just

151

1992

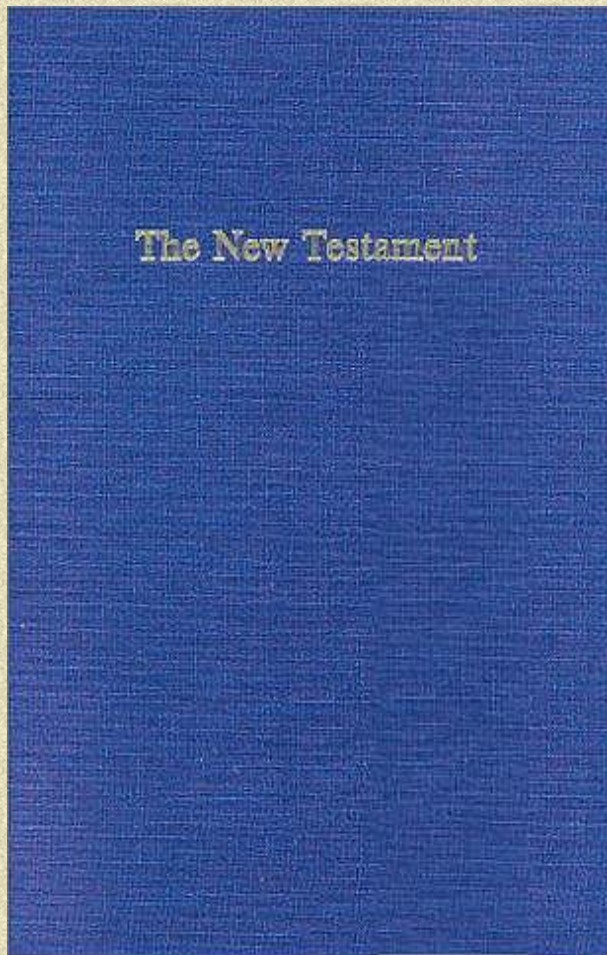
The New Testament

Edinburgh: Floris Books

(updated 2017)

Jon Madsen

and the Word was a divine Being



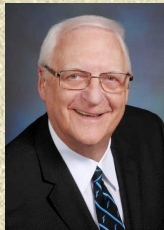
The Gospel of John

1 *Prologue*

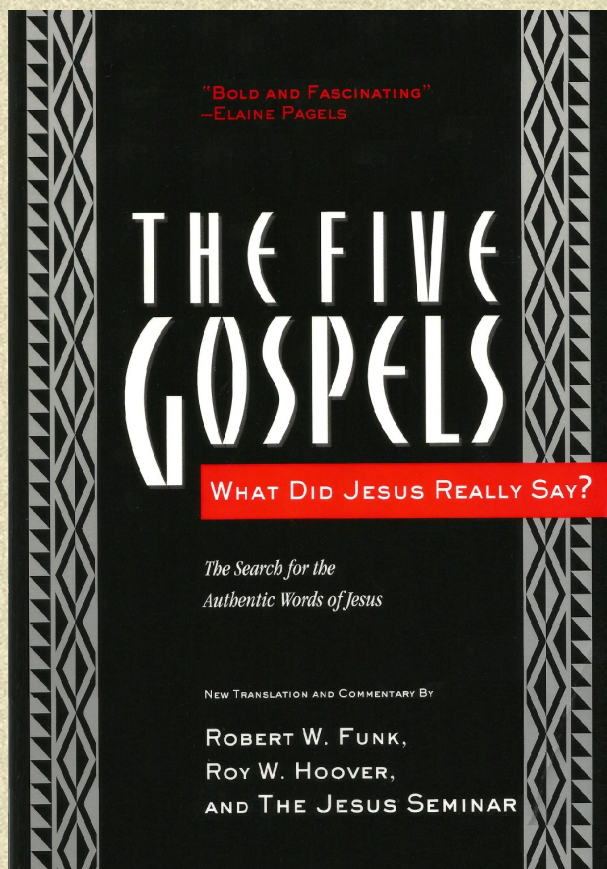
In the very beginning was the Word,
 and the Word was with God,
 and the Word was a divine Being.
²He was in the very beginning with God.
³All things came into being through him,
 and nothing of all that has come into being was made
 except through him.
⁴In him was life,
 and the life was the light of human beings.
⁵And the light shines in the darkness;
 and the darkness has not accepted it.
⁶There came a man,
 sent from God,
 his name was John.
⁷He came to bear witness,
 to witness to the light
 and so to awaken faith in all hearts.
⁸He himself was not the light,
 he was to be a witness to the light.
⁹The true light that enlightens all human beings
 was to come into the world.
¹⁰It was in the world,
 for the world came into being through it,
 yet the world did not recognize it.
¹¹It came to men of individual spirit,
 but those very individuals did not accept it.
¹²To all, however, who did accept it,
 it gave the free power to become children of God.
 They are the ones who trustingly take its power into
 themselves.
¹³They receive their life, not out of blood,
 nor out of the will of the flesh,
 and not out of human willing;
 for they are born of God.
¹⁴And the Word became flesh
 and lived among us.
 And we have beheld his revelation,

1993

The Five Gospels
The Search for the Authentic Words of Jesus:
New Translation and Commentary
 New York: HarperSanFrancisco
Robert W. Funk – Roy W. Hoover and the Jesus Seminar



The divine word and wisdom was there with God,
 and it was what God was



THE GOSPEL OF JOHN



1 In the beginning there was the divine word and wisdom.

The divine word and wisdom was there with God,
 and it was what God was.

²It was there with God from the beginning.

³Everything came to be by means of it;
 nothing that exists came to be without its agency.

⁴In it was life,
 and this life was the light of humanity.

⁵Light was shining in darkness,
 and darkness did not master it.

⁶There appeared a man sent from God named John. ⁷He came to
 testify—to testify to the light—so everyone would believe through him.

⁸He was not the light; he came only to attest to the light.

⁹Genuine light—the kind that provides light for everyone
 —was coming into the world.

¹⁰Although it was in the world,
 and the world came about through its agency,
 the world did not recognize it.

¹¹It came to its own place,
 but its own people were not receptive to it.

¹²But to all who did embrace it,
 to those who believed in it,
 it gave the right to become children of God.

¹³They were not born from sexual union,
 not from physical desire,
 and not from male willfulness:
 they were born of God.

1994

POLISH

Ewangelia Jana: przekład filologiczny z języka greckiego

Warszawa: Sławomir Łuczkiewicz

Sławomir Łuczkiewicz

Wewnątrz w nieokreślonej fundamentalnej zasadzie jakościowo był
 lecz nie dokonał się określony odwzorowany wniosek,
 i ten odwzorowany wniosek jakościowo był
 lecz nie dokonał się istotnie do wiadomego boga,
 i jakiś niewiadomy bóg jakościowo był ten odwzorowany wniosek.

... and an unknown god ...

This Polish Gospel contain "to pain-literal" translation (ultraliteral),
 which extremally hard is translate into English.

EWANGELIA

JANA

PRZEKŁAD FILOLOGICZNY
 Z JĘZYKA GRECKIEGO

zawiera

NOWE ŚWIECKIE SŁOWNICTWO

OBJAŚNIENIA ETYMOLOGICZNE, ODMIANOWE I SKŁADNIOWE
 FORMY SŁOWNIKOWE DLA GRECKICH SŁÓW TEKSTOWYCH

ISBN 83-903921-2-7

Warszawa 1994

W dół w Ioannesa

Wewnątrz* w nieokreślonej *fundamentalnej zasadzie 384 D jakościowo był
 lecz nie dokonał się 834 3s ipf ac określony 1966 odwzorowany wniosek
 1726 m, i ten 1966 odwzorowany wniosek jakościowo był lecz nie dokonał się
 ipf *istotnie do wiadomego boga A, i *jakiś niewiadomy bóg N *jakościowo
 był ipf ten odwzorowany wniosek. ^{1,2} Ten właśnie Ns n *jakościowo był wewnątrz
 w fundamentalnej zasadzie D istotnie do tego wiadomego A boga A. ^{1,3}
 Wszystkie rzeczy 2193 Np n przez-z niego G jako jedna *poczęła stawać się 584
 3s ao md-dp, i bez niego nie poczęło stawać się ani jedno 843 Ns n. Które
 2061 Ns n *od przeszłości staje się 3s pf ac. ^{1,4} Wewnątrz w nim Ds m życie biologiczne
 1223 Ns f jakościowo było lecz nie dokonało się 834 3s ipf ac, i to życie biologiczne
 jakościowo było ipf wiadome światło Ns n. ^{1,5} I to światło w tym zaciemnieniu 2576
 objawia się pr ac, i to zaciemnienie go nie schwyliło z góry 1481 ao ac.

^{1,6} *Stał się 584 3s ao md-dp *niewiadomy człowiek odprawiony 334 N pt pf
 ps *od strony *niewiadomego boga G, imię mu Ioannes. ^{1,7} Ten właśnie
 przyjechał 1139 ao ac do funkcji świadczenia A aby zaświadczyłby 1776 ao sb
 ac około tego wiadomego światła G, aby wszyscy 2193 Np m twierdziliby
 do rzeczywistości 2277 ao sb ac *przez-z niego 430 Gs m.n. ^{1,8} Nie był jakościowo
 ów to światło N, ale aby zaświadczyłby ao sb ac około tego światła G.

^{1,9} Było jakościowo lecz nie dokonało się 834 ipf ac to światło to *pocho-
 dzące od starannej pełnej jawnej prawdy 111, które 2061 Ns n oświeśla 2972 pr
 ac wszystkiego 2193 A niewiadomego człowieka As m przyjeżdżające(go)
 1139 As m, Ns n pt pr md-ps-dp do tego A naturalnego ustroju światowego
 1621 A.

^{1,10} Wewnątrz w tym naturalnym ustroju światowym jakościowo był, i ten
 ustrój przez-z niego Gs m stał się ao md-dp, i ten ustrój go nie rozeznal
 585 ao ac. ^{1,11} Do swoich własnych rzeczy 1334 Ap n przyjechał 1139 ao, i
 ci swoi własni Np m go nie wzięli z naprzeciw do obok siebie 2164 ao ac. ^{1,12}
 Ci którzy zaś wzięli 1681 ao go As m, dał ao im samowolną władzę z wyhy-
 cia na zewnątrz 1028 A niewiadomi potomkowie Ap n niewiadomego boga G
 stał się 584 ao if md-dp, tym twierdzącym jako do rzeczywistości 2277 Dp pt
 pr ac do tego wiadomego imienia A jego, ^{1,13} którzy 2061 Np m nie z
 krwiowych istot Gp ani z woli mięsowej istoty Gs ani z woli męża, ale
 z niewiadomego boga G zostali zrodzeni 570 ao ps.

^{1,14} I ten odwzorowany wniosek Ns m jako niewiadoma mięsowa istota Ns

1995

*Die Heilige Schrift NT.**Konkordantes Neues Testament mit Stichwortkonkordanz* (Ed. 6)

Birkenfeld: Konkordanter Verlag Pforzheim

?

and like God was the Word
und wie Gott war das Wort

KONKORDANTES

NEUES
TESTAMENT

DIE VIER BERICHTE

Matthäus, Markus, Lukas, Johannes



Konkordanter Verlag Pforzheim

Bericht des Johannes

- ¹ Zu Anfang war das Wort, und das Wort war zu Gott hingewandt, und wie Gott war das Wort. Dieses war zu Anfang zu Gott hingewandt.
- ³ Alles ist durch dasselbe geworden, ^{Ko1¹⁶} und ohne dasselbe wurde auch nicht eines, das geworden ist. In demselben war Leben, und das Leben war das Licht der Menschen. + Das Licht erscheint in der Finsternis, doch die Finsternis hat es nicht erfalt.
- ⁶ Da trat ein Mann auf, ¹ von Gott geschickt, sein Name war Johannes.
- ⁷ Dieser kam zum Zeugnis, um ¹ von dem Licht zu zeugen, damit alle durch dasselbe glauben; er war nicht selbst das Licht, sondern er kam, um ¹ von dem Licht zu zeugen: Es war das wahrhafte Licht, das, ¹ in die Welt kommend, jeden Menschen erleuchtet.
- ¹⁰ Er war in der Welt, und die Welt wurde durch ihn erschaffen, doch die Welt hat ihn nicht erkannt. Er kam ¹ in Sein Eigentum, doch die Seinen nahmen ihn nicht an; allen aber, die ihn annahmen – ihnen gab Er Vollmacht, Kinder Gottes zu werden, denen, die an Seinen Namen glauben, ¹³ die nicht aus Geblüt, noch aus dem Willen des Fleisches, noch aus dem Willen eines Mannes, sondern aus Gott gezeugt wurden.
- ¹⁴ + Das Wort wurde Fleisch und zeltete unter uns, und wir schauten Seine Herrlichkeit – wie die Herrlichkeit des Einziggezeugten ¹ vom Vater – voller Gnade und Wahrheit.
- ¹⁵ Johannes zeugte ¹ von ihm und hat laut ausgerufen: + «Dieser war es, von dem ich sagte: Er, der nach mir kommt, ist ¹ vor mir geworden; denn Er war eher als ich.» ¹⁶ Aus Seiner Vervollständigung haben wir alle erhalten, und zwar Gnade ¹ um Gnade.
- ¹⁷ Denn das Gesetz wurde durch Mose gegeben, Gnade und Wahrheit sind jedoch durch Jesus Christus geworden. Niemand hat Gott jemals gesehen; der einziggezeugte Gott, der jetzt ¹ in dem Busen des Vaters ist, derselbe hat ihn geschildert.
- ¹⁹ + Dies ist das Zeugnis des Johannes, als die Juden aus Jerusalem Priester und Leviten zu ihm schickten, damit sie ihn fragen sollten: «Wer bist du?»
- ²⁰ Da bekannte er es und leugnete nicht. Und er bekannte: «Ich bin nicht der Christus!» + Sie fragten ihn nochmals: «Was nun? Bist du Elia?»
- ²¹ ^{Ma4⁵} + Er entgegnete: «Ich bin es nicht.» «Bist du der Prophet?» + Er antwortete: «Nein.» Nun fragten sie ihn: «Wer bist du denn, damit wir denen Antwort geben, die uns gesandt haben. Was sagst du ¹ von dir selbst?»
- ²³ Er entgegnete: «Ich bin die Stimme eines Rufers: In der Wildnis macht den Weg des Herrn gerade! – so wie es der Prophet Jesaia gesagt hat.» ^{Je40³}
- ²⁴ + Die Abgesandten, die ¹ von den Pharisiern waren, fragten ihn weiter. + Sie sagten zu ihm: «Warum taufst du nun, wenn du nicht der Chri-

1999

**21st Century New Testament:
The Literal/Free Dual Translation**

Bristol: Insight Press, England

Vivian Capelliteral section:

and the [Marshall] [Word] was a god

translation section:

a mighty spirit, the Marshal

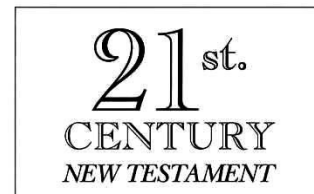
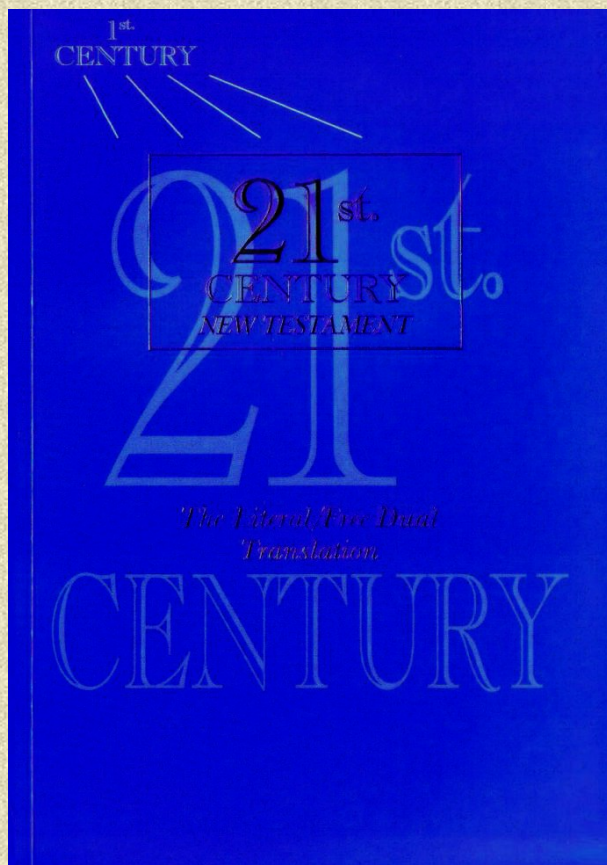
John 1

Chapter 1

In a beginning' was the [Marshall] [Word] and the [Marshall]' [Word] was with the God and the [Marshall]' [Word] was a god'. 2 This one was in a beginning with the God. 3 All came to be through him, and apart from him not even one thing came to be which has come to be.

Chapter 1

At the beginning of Creation, there dwelt with God a mighty spirit, the Marshal, who produced all things in their order. 2 He was there at the beginning with God, 3 and everything came into existence by means of him. Apart from him not a single thing that exists came into being.



The dual translation which enables
a study of the literal meanings of the
original text to be combined with a
reading in modern English.

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2000

*The Testament of our Lord and Saviour Jesus Christ
commonly called the New Testament
RVIC²⁰⁰⁰*

*being the Revised Version (American Version) Improved and Corrected
from manuscripts discovered and published to A.D. 1999*

Preliminary Edition

James B. Parkinson

the Word also was a god

PRELIMINARY EDITION⁸

THE TESTAMENT

OF

OUR LORD AND SAVIOR

JESUS CHRIST

COMMONLY CALLED

THE NEW TESTAMENT

RVIC²⁰⁰⁰

BEING THE REVISED VERSION (American Edition)

Improved and Corrected

from manuscripts discovered and published to A.D. 1999

A.D. 2000

Temporarily Send corrections to jba88@yahoo.com or jba88@yahoo.com

RVIC²⁰⁰⁰ (American Revised Version Improved and Corrected)

JOHN

The Gospel
recorded by John

¹ In the beginning was the Word, and the Word was with God; the Word also was a god. ² The same was in the beginning with God. ³ All things were made through him; and without him was not anything made that hath been made. ⁴ In him was life, and the life was the light of men. ⁵ And the light shineth in the darkness; and the darkness apprehended it not. ⁶ There came a man sent from God, whose name was John. ⁷ The same came for witness, that he might bear witness of the light, that all might believe through him. ⁸ He was not that light, but came that he might bear witness of the light. ⁹ There was the true light, even the light which lighteth every man, coming into the world. ¹⁰ He was in the world, and the world was made through him, and the world knew him not. ¹¹ He came unto his own, and they that were his own received him not. ¹² But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: ¹³ who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God. ¹⁴ And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. ¹⁵ John beareth witness of him, and crieth, saying, "This was he of whom I said, He that cometh after me is become before me: for he was before me." ¹⁶ For of his fullness we all received, and grace for grace. ¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ.

¹ Or, the Word was with the Mighty, and mighty was the Word! which better preserves the emphasis, at little compromise of the literal. See Appendix II.

² Lit. toward God; or, allied with God.

³ Or, was not anything made. That which hath been made was life in him; and the life etc.

⁴ Or, overcame. See ch. 12:35 (Gk.).

⁵ Or, The true light, which lighteth every man, was coming into the world.

⁶ Or, every man as he cometh

⁷ Gk. his own things.

⁸ Or, born.

⁹ Gk. bloods.

¹⁰ Gk. tabernacled

¹¹ Or, an only begotten from a father) Comp. Heb 11:17

¹² So p^{66,72} N⁸ L and most. But B¹ C⁴ read (this was he that said). N⁸ reads This was he that cometh after me, who is become before me.

¹³ Gk. first in regard of me.

¹⁴ Or, grace upon grace.

¹⁵ Christ (Anointed) is the Greek word for Messiah.

¹⁸ No man hath seen God at any time; ¹⁹ an only begotten god, who is in the bosom of the Father, he hath declared him.

¹⁹ And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? ²⁰ And he confessed, and denied not; and he confessed, I am not the Christ. ²¹ And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. ²² They said therefore unto him, Who art thou? that we may give answer to them that sent us. What sayest thou of thyself? ²³ He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. ²⁴ And they had been sent from the Pharisees. ²⁵ And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? ²⁶ John answered them, saying, I baptize in water: in the midst of you standeth one whom ye know not, ²⁷ even he that cometh after me, the latchet of whose shoe I am not worthy to unloose. ²⁸ These things were done in Bethany beyond the Jordan, where John was baptizing.

²⁹ On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! ³⁰ This is he of whom I said, After me cometh a man who is become before me: for he was before me. ³¹ And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. ³² And John bare witness, saying, I have beheld the spirit descending as a dove out of heaven; and it abode upon him. ³³ And I knew him not; but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. ³⁴ And I have seen, and have borne witness that this is the Son of God.

³⁵ Again on the morrow John was standing, and two of his disciples, ³⁶ and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! ³⁷ And

¹⁸ So p⁶⁶ B¹ N⁸ L C⁴. p⁷² 33 cop⁸⁰ read the only begotten god. 892 Ψ and most lesser Greek mss., if vg sy⁷ arm read the only begotten Son.

¹⁷ Is 40:3.

¹⁸ Or, And certain had been sent from among the Pharisees.

¹⁹ So p^{66,72} B¹ N⁸ L 892²⁴ cop⁸⁰ (cf) vg. But (N⁸) J¹ 863 cop⁸⁰ sy⁷ geo arm read Bethabara (or, Beth-Arabah).

²⁰ Or, beareth the sin

²¹ Gk. first in regard of me. As in ch. 1:15.

84

2000

FRENCH

Jean. Évangile: Traduit du grec, préfacé et annoté

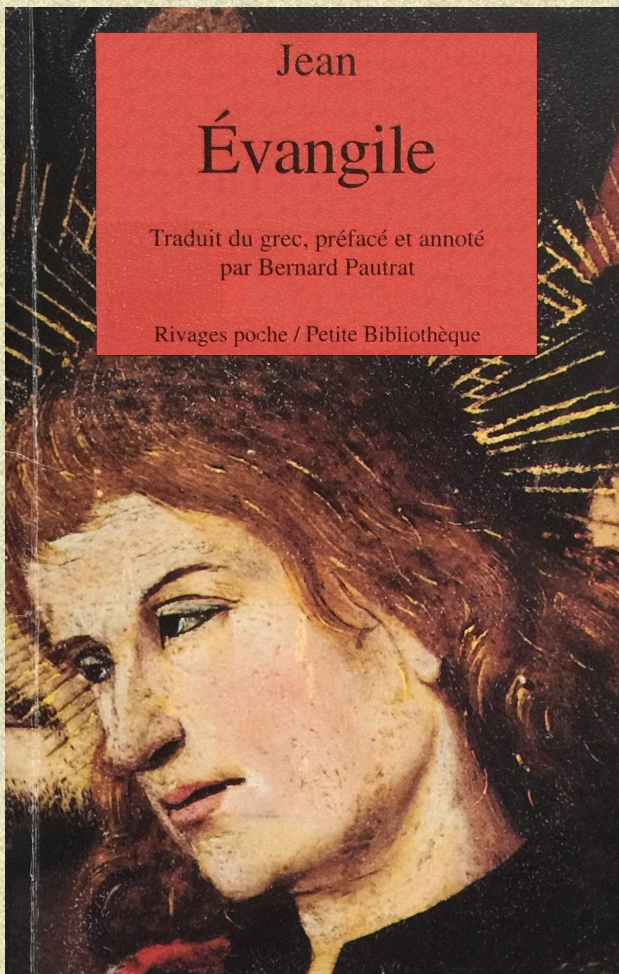
Rivages poche

Bernard Pautrat



and the word was a god
et la parole était dieu

NOTE: *du dieu*=God / *dieu*=a god or divine



SELON JEAN

1 Dans le principe¹ était la parole², et la parole était auprès du dieu³, et la parole était dieu. **2** Elle était dans le principe auprès du dieu. **3** Tout eut lieu à cause d'elle, et séparément d'elle pas une chose n'eut lieu⁴. Ce qui eut lieu **4** était en elle vie, et la vie était la lumière des hommes ; **5** et la lumière brille dans la ténèbre, et la ténèbre ne l'a pas saisie.

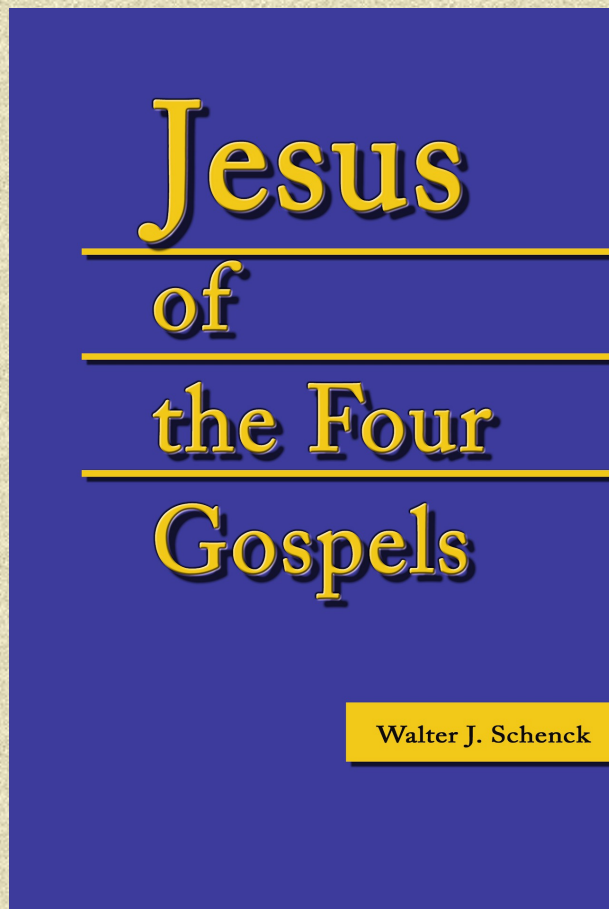
6 Eut lieu un homme envoyé d'auprès de dieu, son nom Jean ; **7** celui-là vint pour témoignage, pour témoigner au sujet de la lumière, pour que tous à l'avenir croient à cause de lui. **8** Il n'était pas, lui, la lumière, mais pour témoigner au sujet de la lumière. **9** La parole était la lumière, la vraie, qui, venant au monde, éclaire tout homme ; **10** elle était dans le monde, et le monde eut lieu à cause d'elle, et le monde ne la reconnut pas. **11** Elle vint chez elle, et les siens ne la reçurent pas ; **12** mais à tous ceux qui la reçurent, elle donna pouvoir de devenir enfants de dieu, à ceux qui croient en son nom, **13** et qui ne furent engendrés ni de sang ni de désir de chair ni de désir d'homme, mais de dieu.

2001

Jesus of the Four Gospels
 Lincoln: Writers Club Press, USA
Walter J. Schenck, Jr.



and the Logos was a divine being



Chapter One

Formulation of Events

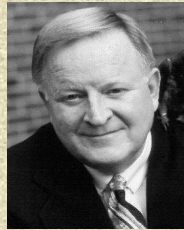
Many, my friend Theophilus, who dearly loves God, have undertaken to establish a correct declaration of the events that have occurred and are believed in among us. Those who delivered them to us, from the beginning, were the eye witnesses and teachers of the message. It now seems good for me to do the same thing, as I have accomplished a perfect understanding of all the things that have occurred from that very beginning. I am writing this account to you so you may know the absolutes about the things which you have been orally taught.

Prior to the world's existence, the Word already existed. The Logos dwelled with God and the Logos was a divine being. In the beginning he was with God.

All things were made through him. Without him, not a single thing that came to exist could have existed. All living things now depend on him. Even the light of men depends on his life. That light shines through the darkness; and the darkness cannot comprehend it.

God sent a man, whose name was Yochanan, to bear witness of the light so that through his testimony all men may come to believe in it. He was not that light, but was sent to bear witness of that light.

2001
An American English Version – 2001 Translation
 html
James Wheeler (Ch. Ed.)



version of 14-03-2019:

and the Word was a powerful one (gr. *theos* or *god-like*)

The screenshot shows a web browser window with the address bar displaying www.2001translation.com/JOHN.htm. The page title is "The Bible book of JOHN". The main content area features the word "John" in a large, stylized font, followed by the text "Written for Jesus' Apostle John, possibly in Aramaic, sometime late in the 1st Century CE." Below this is the heading "Chapter 1". The text of Chapter 1 is displayed, including verses 1 through 18. The browser's status bar at the bottom shows the "Start" button, the page title "The Bible book of JO...", and the system clock showing "PL 18:14".

Chapter 1

¹ In the beginning there was the Word. The Word was with The God (gr. *Ton Theon*) and the Word was a powerful one (gr. *theos* or *god-like*). ² This one was with The God in the beginning, ³ and through him it all came to be. ⁴ Life was in him, and the life was the light of mankind. ⁵ This light shines in the darkness, and the darkness has not overpowered it.

⁶ Then a man named John arrived who had been sent by God. ⁷ He came as a witness to testify about the light so that everyone might believe through him. ⁸ He wasn't the light, but he was to testify about the light; ⁹ for the true light that enlightens all mankind had come into the world. ¹⁰ He was in the world, and though the world came to be through him, it didn't recognize him. ¹¹ For even when he went to [those who were] his own, he wasn't welcomed by them. ¹² Yet, he gave all those who did welcome him (all those who put faith in his name) the authority to become the children of God. ¹³ So, they will not be born from blood, from the will of the flesh, or from man's will, but from God.

¹⁴ Thus, the Word became flesh and tented among us as we gazed upon his glory, which was the glory of the one-and-only next to the Father... and he was filled with kindness and truth.

¹⁵ Concerning him, John gave this testimony:
 'This is the one about whom I said, *Though he is coming behind me, he preceded me and he came before me!*'

¹⁶ So, we have received loving-kindness after loving-kindness from his great wealth. ¹⁷ For though Moses gave us the Law, loving-kindness and truth come to us through Jesus the Anointed One. ¹⁸ And though no one has ever seen God, this 'only generated god' (the one in the favored position of the

2002

The Holy New Covenant: Galilee Translation Project
PDF

Thomas L. Hackett



and the Word is the essence of God

The Holy New Covenant

The Good News as given by John

Chapter 1

⁰¹ The Word was in the beginning, and the Word was with God, and the Word is the essence of God. ⁰² He was with God in the beginning. ⁰³ Through him everything was made. Without him nothing, which has happened, would have happened. ⁰⁴ He was the Source of life and that life was the light for people. ⁰⁵ The same light shines in the darkness; the darkness never understood it!

⁰⁶ There was a man sent from God. His name was John. ⁰⁷ This man came to give proof about the light so that through him, everyone might believe. ⁰⁸ John was not the light; he was sent to tell the truth about the light. ⁰⁹ The true light was coming into the world to give light to every person.

¹⁰ He was in the world. The world was made through him, but the people of the world did not recognize him. ¹¹ He came to what was his, but his own people would not accept him. ¹² Yet he gave the right to become God's children to those who did accept him, to those who believe in his name. ¹³ They were born, not in a human way from the natural human desire of men, but born of God.

¹⁴ The Word became human and lived among us. We saw his glory, the glory of the Father's one and only son — who came from the Father, full of help in time of need and truth. ¹⁵ John was telling the truth about him. John cried out, "This is the man I talked about: 'The one, who is coming after me, has been ahead of me' — because he was alive before I was!"

2003

ΚΑΤΑ ΙΩΑΝΝΗ*The Coptic Gospel of John 1:1-14*

html

Lance Jenott

and the Word was a God

Plik Edycja Widok Historia Zakładki Narzędzia Pomog

Coptic John 1:1-14

depts.washington.edu/cartah/text_archive/coptic/coptjohn.shtml Szukaj

Onet Poczta – najlepsza... God's new talk promis... Dihungila dihia-dihia: ... The Christian's Bible--... Tabuk Tapu - Bible So... Links to the Holy Bible...

KATA IGΘANNHC

The Coptic Gospel of John 1:1-14

Digitalized and Translated
by Lance Jenott (2003)

According to the Coptic text in G. Horner, *The Coptic Version of the New Testament in the Southern Dialect*, vol. III (Oxford: Clarendon Press, 1911-1924) pp.2-4.

1:1 ὁΝ ΤΕΘΥΕΙΤΕ ΝΕΦΥΟΟΠ ΝΟΠΠΙΑΧΕ, ΑΥΘ ΠΠΙΑΧΕ ΝΕΦΥΟΟΠ ΝΝΑΘΡΜ ΠΝΟΥΤΕ. ΑΥΘ ΝΕΥΝΟΥΤΕ ΠΕ ΠΠΙΑΧΕ
In the beginning existed the Word, and the Word existed with God, and the Word was a God.

1:2 ΠΑΙ ὁΝ ΤΕΘΥΕΙΤΕ ΝΕΦΥΟΟΠ ὁΑΤΜ ΠΝΟΥΤΕ.
In the beginning this one existed with God.

1:3 ΝΚΑ ΝΙΜ ΑΥΠΠΟΠΕ ΕΒΟΛ ὁΤΟΟΤῆ. ΑΥΘ ΑΧΝΤῆ ΜΠΕ ΛΑΑΥ ΠΠΟΠΕ. ΠΕΝΤΑΦΥΠΠΟΠΕ
Everything came into being through him, and without him nothing came into being. That which came into being

1:4 ὁΡΑΙ ΝῆΗΤῆ ΠΕ ΠΘΝῆ. ΑΥΘ ΠΘΝῆ ΠΕ ΠΟΥΟΕΙΝ ΝΝΡΓΩΜΕ.
within him was Life, and Life was the light of mankind.

1:5 ΑΥΘ ΠΟΥΟΕΙΝ ΕΦΡΟΥΟΕΙΝ ὁΜ ΠΚΑΚΕ. ΑΥΘ ΜΠΕ ΠΚΑΚΕ ΤΑΘΟΦ.
And the Light shone in the the darkness and the darkness did not apprehend it.

PL 14:34 2017-04-24

https://www.depts.washington.edu/cartah/text_archive/coptic/coptjohn.shtml

2003

Das Neue Testament und frühchristliche Schriften (Ed. 6)

Leipzig: Insel Verlag (Ed. 1, 1999)

Klaus Berger – Christiane Nord

At first the Word already was, near the God and of divine sort. ^(unsure translation)

Zuerst war das Wort da, Gott nahe und von Gottes Art.

DAS NEUE
TESTAMENT
UND FRÜHCHRISTLICHE
SCHRIFTEN



*Vollständige Sammlung
aller ältesten Schriften
des Urchristentums –
übersetzt von Klaus Berger
und Christiane Nord*

Insel Verlag

2003

Das vollkommene Evangelium nach Johannes (Ed. 1)

Erfurt: Christlich Essenische Kirche, Erfurt

Franz Eberhard Eckard Strohm

and the Christ was a god
und der Christus war ein Gott

**Das vollkommene Evangelium****1. Kapitel****Der Christus**

1. Im Anfang war der Christus, und der Christus war in Gott, und der Christus war ein Gott.
2. Dieser war vom Anfang bei Gott.
3. Alle Dinge kamen durch ihn ins Dasein, und ohne ihn kam auch nicht ein Ding ins Dasein.
4. Was ins Dasein gekommen ist durch ihn war Leben, und das Leben war das Licht der Menschen.
5. Und das Licht leuchtet in der Finsternis, aber die Finsternis hat es nicht überwältigt.
6. Es trat ein Mensch auf, der als ein Vertreter Gottes ausgesandt war, sein Name war Johannes und er war ein Meister der Essener, die sich selbst Kinder des Lichtes nannten und der erste der Christuspersönlichkeiten.*
7. Dieser kam zu einem Zeugnis, um Zeugnis von dem Licht abzulegen, damit durch ihn Menschen von allen Arten zum Glauben kämen.
8. Nicht er war dieses Licht, sondern er sollte Zeugnis von diesem Licht ablegen.
9. Das wahre Licht, das jeder Art von Menschen Licht gibt, war im Begriff, in die Welt zu kommen.
10. Er war in der Welt, und die Welt kam durch ihn ins Dasein, aber die Welt erkannte ihn nicht.
11. Er kam in sein eigenes Haus, aber die Seinen nahmen ihn nicht auf.

**Kommentar: Essener gesprochen: Esseener*

2004

AFRIKAANS

**Woord en Getuienis: Torah, Vroeëre, Profete Latere,
Profete Ketuviem, Kleinere Profete, Na-Messiaanse Skrifte**

'n Publikasie van Elim Bedieninge Vishoek, Maart

John Wahl



and powerful was the word
en magtig was die woord

WOORD EN GETUIENIS

Torah
Vroeëre Profete
Latere Profete
Ketuviem
Kleinere Profete
Na-Messiaanse Skrifte

'n Publikasie van Elim Bedieninge Vishoek
Maart 2004
Epos: elim@elim.co.za
Webtuiste: www.elim.co.za

818

YAHUGANAN (JOHANNES)

Bet-Gasdah (Betsda) Kefa (Petrus)
Bar-Abba (Barabbas) Ganan (Annas)
Elazar (Lasarus) Taoma (Tomas)
Nakdimon (Nikodemus)
Maghdalah (Magdalena)

Yahuganan / Johannes 1:1 In die begin was die woord¹, en die woord was by Elohiem, en magtig was die woord². 2 Die woord was in die begin by Elohiem. 3 Alle dinge het daardeur ontstaan, en sonder die woord het nie een ding ontstaan wat ontstaan het nie. 4 In die woord was lewe, en die lewe was die lig van die mense. 5 En die lig skyn in die duisternis, en die duisternis het dit nie oorweldig nie. 6 Daar was 'n man van Elohiem gestuur, wie se naam Yahuganan was. 7 Hy het tot 'n getuienis gekom om van die lig te getuig, sodat almal deur hom sou glo. 8 Hy was nie die lig nie, maar hy moes van die lig getuig. 9 Die waaragtige lig wat elke mens verlig, was aan kom na die wêreld. 10 Die lig was in die wêreld, en die wêreld het deur hom ontstaan, en die wêreld het hom nie geken nie. 11 Hy het na sy eiendom gekom, en sy eie mense het Hom nie aangeneem nie. 12 Maar almal wat Hom aangeneem het, aan hulle het Hy mag gegee om kinders van Elohiem te word, aan hulle wat in sy Naam glo; 13 wat nie uit die bloed of uit die wil van die vlees of uit die wil van 'n man nie, maar uit Elohiem gebore is. 14 En die Woord het vlees geword en het onder ons gewoon – en ons het sy voortrefflikheid aanskou, 'n voortrefflikheid soos van die Eniggeborene wat van die Vader kom – vol van guns en waarheid. 15 Yahuganan getuig van Hom en roep en sê: Dit was Hy van wie ek gesê het: Hy wat na my kom, het voor my tot stand gekom, want Hy was groter as ek. 16 En uit sy volheid het ons almal ontvang, ja, guns op guns. 17 Want die Torah is deur

¹ 1:1 Die Griekse woord "logos" (hier vertaal met "woord") kom van die Hebreeuse begrip "davar" wat dui op veel meer as bloot 'n gesproke woord. Hierdie begrip kan, in die lig van hierdie hoofstuk, as volg omskryf word: "Die plan, wysheid en vermoë waaroor Elohiem van die begin af beskik het om in hierdie laaste dae 'n groot werk tot stand te bring."

² 1:1 Hierdie vertaling is 'n meer letterlike vertaling van die ongewone bewoording van die Griekse teks as die tradisionele vertaling, "die Woord was Elohiem".

Mosheh gegee; die guns en die waarheid het deur Yahshua die Messias gekom. 18 Niemand het ooit Elohiem gesien nie; die eniggebore Seun wat in die boesem van die Vader is, Hy het Hom verklaar. 19 En dit is die getuienis van Yahuganan, toe die Yehudiem uit Yerushalayiem priesters en Lewiete gestuur het om hom te vra: Wie is u? 20 En hy het erken en nie ontken nie, maar het erken: Ek is nie die Messias nie. 21 Toe vra hulle hom: Wat dan? Is u EliYah? En hy sê: Ek is nie. Is u die profeet? En hy antwoord: Nee. 22 Toe sê hulle vir hom: Wie is u? – dat ons antwoord kan gee aan die wat ons gestuur het. Wat sê u van uself? 23 Hy antwoord: Ek is die stem van een wat roep in die woestyn: Maak die pad van Yahweh reguit! soos YeshuYahu, die profeet, gesê het. 24 En die wat gestuur was, was uit die Perusiem. 25 En hulle vra hom en sê vir hom: Waarom doop u dan as u nie die Messias of EliYah of die profeet is nie? 26 Yahuganan antwoord hulle en sê: Ek doop met water, maar onder julle staan Hy vir wie julle nie ken nie – 27 dit is Hy wat na my kom, wat voor my geword het, wie se skoenriem ek nie waardig is om los te maak nie. 28 Dit het gebeur in Betabara, oorkant die Yarden, waar Yahuganan besig was om te doop. 29 Die volgende dag sien Yahuganan Yahshua na hom toe kom, en hy sê: Daar is die Lam van Elohiem wat die sonde van die wêreld wegneem! 30 Dit is Hy van wie ek gesê het: Na my kom 'n man wat voor my geword het, want Hy was eerder as ek. 31 En ek het Hom nie geken nie; maar dat Hy aan Yiesraël openbaar sou word, daarom het ek gekom en met water gedoop. 32 En Yahuganan het getuig en gesê: Ek het die Gees soos 'n duif uit die hemel sien neerdaal, en Hy het op Hom gebly. 33 En ek het Hom nie geken nie; maar Hy wat my gestuur het om met water te doop, Hy het aan my gesê: Op wie jy die Gees sien neerdaal en op Hom bly, dit is Hy wat met die Afgesonderde Gees doop. 34 En ek het gesien en getuig dat Hy die Seun van Elohiem is. 35 Die volgende dag het Yahuganan weer daar gestaan en twee van sy dissipels; 36 en toe hy Yahshua sien wandel, sê hy: Daar is die Lam van Elohiem! 37 En die twee dissipels het hom dit hoor sê en Yahshua gevolg. 38 En toe Yahshua Hom omdraai en hulle sien volg, sê

³ 1:23 Vgl. YeshuYahu 40:3

2004

SPANISH

El Evangelio de Juan

by José Pérez Escobar, editorial verbo divino, Estella /Navarra/

Francis J. Moloney



and what God was, the Word also was
 en y loque Dios era tambien lo era la Palabra

**El evangelio de Juan**

Francis J. Moloney

verbo divino

I. EL PRÓLOGO (1,1-18)

I

- (a) 1 Al principio ya existía la Palabra y la Palabra se dirigía hacia Dios y lo que Dios era también lo era la Palabra 2 Ya en el principio estaba el con Dios
 (b) 3 Todo fue hecho por ella y sin ella no se hizo nada Lo que aconteció en ella era vida y la vida era la luz de los hombres
 (c) 5 La luz resplandece en las tinieblas, y las tinieblas no la sofocaron

II

- (a) 6 Vino un hombre, enviado por Dios, que se llamaba Juan 7 Este vino como testigo, para dar testimonio de la luz a fin de que todos creyeran por el 8 No era el la luz, sino testigo de la luz
 (b) 9 La luz verdadera que ilumina a todo hombre venía al mundo
 (c) 10 Estaba en el mundo, pero el mundo, aunque fue hecho por ella, no la conoció 11 Vino a su propia casa y los suyos no la recibieron 12 Pero a cuantos la recibieron, los que creyeron en su nombre, les dio poder para ser hijos de Dios, 13 estos no han nacido de sangre ni de la voluntad de un hombre sino de Dios
 (d) 14 Y la Palabra se hizo carne y habitó entre nosotros la plenitud de un don que es verdad Hemos visto su gloria la gloria como del Hijo único del Padre

III

- (a) 15 Juan dio testimonio de el y proclamo, Este es aquel de quien yo dije El que viene detrás de mí esta colocado por delante de mí, porque existía antes que yo »
 (b) 16 De su plenitud todos hemos recibido un don en lugar de un don
 (c) 17 Pues la ley se dio mediante Moisés, el don que es la verdad vino mediante Jesucristo 18 A Dios nadie lo vio jamás, el Hijo único, que esta vuelto hacia el Padre, nos lo ha dado a conocer

INTERPRETACION

Introducción La primera página del cuarto evangelio es uno de los pasajes más densos del NT, toda una síntesis de la cristología y la teología del autor Ha habido muchos intentos de dilucidar la estructura literaria de este antiguo himno cristiano La mayoría sigue un movimiento temporal desde la preexistencia (vv 1-2) hasta la creación (vv 3-5), prosiguiendo después con la historia de la condición humana hasta el climax de la encarnación (vv 6-14) La parte final del himno trata de la recepción posterior del *Logos* encarnado (vv 15-18) (cf., por ejemplo, Lagrange 2-34) Otros autores han encontrado una estructura quíastica, es decir, los mismos temas se repiten en torno a una afirmación central p ej., A-B-C-B'-A'

92b

CATHOLIC

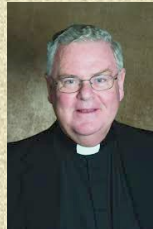
2013

ENGLISH VERSION

The Gospel of John (Sacra Pagina)

Collegeville MN, USA: The Liturgical Press

Ed. **Daniel J. Harrington**



and what God was, the Word also was

SACRA PAGINA

Daniel J. Harrington, S.J., Editor



The Gospel of JOHN

Francis J. Moloney, S.D.B.

TRANSLATION, INTERPRETATION, NOTES

I. THE PROLOGUE (1:1-18)

I

- (a) 1. In the beginning was the Word, and the Word was turned toward God, and what God was the Word also was. 2. He was in the beginning with God.
(b) 3. All things were made through him, and without him nothing was made. What took place 4. in him was life, and the life was the light of humankind.
(c) 5. The light shines in the darkness, and the darkness has not overcome it.

II

- (a) 6. There was a man sent from God, whose name was John. 7. He came for testimony, to bear witness to the light, that all might believe through him. 8. He was not the light, but came to bear witness to the light.
(b) 9. The true light that enlightens everyone was coming into the world.
(c) 10. He was in the world, and the world was made through him, yet the world knew him not. 11. He came to his own home, and his own people received him not. 12. But to those who received him, who believed in his name, he gave power to become children of God; 13. who were born, not of blood nor of the will of the flesh nor of the will of a man, but of God.
(d) 14. And the Word became flesh and dwelt among us, the fullness of a gift that is truth. We have gazed upon his glory, glory as of the only Son from the Father.

III

- (a) 15. John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'"
(c) 16. And from his fullness have we all received, a gift in place of a gift.
(d) 17. For the law was given through Moses; the gift that is the truth came through Jesus Christ. 18. No one has ever seen God; the only Son, who is turned toward the Father, he has made him known.

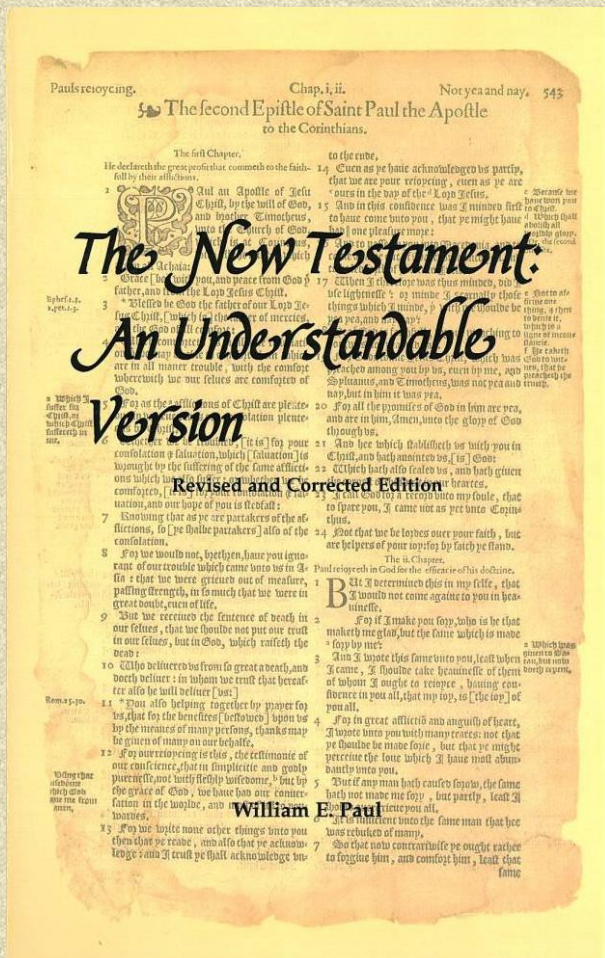
2005

The New Testament: An Understandable Version (Ed. 3)

Seattle: Impact Publications, USA

William E. Paul

and the Word was [what] God [was]



211

JOHN**1 CHAPTER ONE**

1) **The Word** [already] existed in the beginning [of time]. [Note: This is a reference to the preexistence of Jesus. See verse 14]. And the Word was with God and the Word was [what] God [was]. 2) This Word existed with God from the beginning [of time].

3) Everything came into being through this Word, and apart from Him not a single thing came into being. 4) Life existed in Him; and that Life [what] enlightened mankind [spiritually]. 5) And [His] light continued to shine, [even] in the darkness [of the world], and that darkness did not overcome Him [or, did not fully understand Him].

6) There was a man sent from God whose name was John [the Immerser]. 7) He came to be a witness, so that he might testify concerning that Light, so that all people would believe [in Jesus] through him [i.e., through his testimony. See Acts 19:4]. 8) He himself was not that Light, but came [only] to testify concerning that Light. 9) [Now] the true Light, who enlightens all mankind, was [indeed] coming into the world [i.e., to earth]. 10) [Actually] He was in the world [already], for the world came into being through Him, but the world did not acknowledge Him. 11) [Then] He came to His own [world, while on earth], but His own [people, the Israelites] did not welcome Him. 12) But He gave all those who did welcome Him the opportunity of becoming children of God by believing in His name [i.e., as the Messiah]. 13) [Such people] were born of God, not of blood ties [i.e., from physical descendants], nor of the will of the flesh [i.e., merely from a sexual desire], nor of the will of man [i.e., from a husband's desire for offspring].

14) [Eventually] this Word became a human being and lived among us [Note: The word "lived" here refers to pitching a temporary tent]. (And we saw His splendor; such splendor as belongs to the Father's only Son), full of God's favor and truth.

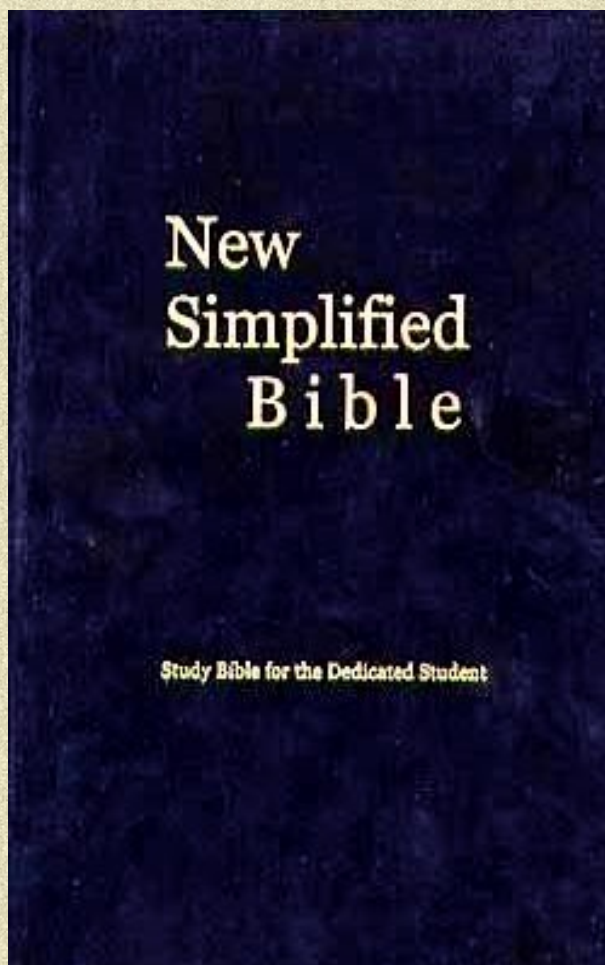
2005

The New Simplified Bible

Canon City, CO

James Madsen

and the Word was like God (God-like)

**GOOD NEWS****ACCORDING TO JOHN**

(WRITER: APOSTLE JOHN, MEANS JEHOVAH HAS SHOWN FAVOR) (98 C.E.) (NEAR EPHESUS) (92% OF THIS GOSPEL IS NEW INFORMATION NOT CONTAINED IN THE OTHER THREE GOSPELS) (TETRAGRAMMATON: YHWH IS SOMETIMES TRANSLATED JEHOVAH, YAHWEH, OR LORD DEPENDING ON TRANSLATOR'S THEOLOGY)

Chapter 1

1 In the beginning was the Word, and the Word was with God, and the Word was like God (God-like) (Strong's G2316).
 2 The same was in the beginning with God.
 3 All things were made through him and without him not one thing was made.
 4 He lived and his life gives light to all people.
 5 His light shines through darkness and it cannot be extinguished.
 6 God sent a man named John. (Malachi 3:1)
 7 He came to tell (witness) (testify) about the light and help people have faith.
 8 Not being the light he came to give a witness of it.
 9 The true light, which gives light to every man, came into the world. (Isaiah 49:6)
 10 The world was made through him. He was in the world and the world did not recognize him.
 11 He came to his own. They did not receive him!

12 He gave the right to become children of God to all who received him. Even to those who believe in his name.
 13 They were born from God. It was not from blood, or the will of the flesh, or the will of man.
 14 The Word [Jesus] became flesh (a human being) and lived with us. We saw the glory of the only begotten son from the Father. He was full of loving-kindness and truth.
 15 John spoke about him and declared: He is the one I said would come after me. He is greater than I am because he lived before me."
 16 Out of the fullness of his undeserved kindness he gives us one blessing after another.
 17 The law came through Moses. Loving-kindness and truth came through Jesus Christ.
 18 No man has ever seen God. The only begotten God-like one (G2316) who is closest to the Father (in the

http://jw-archive.wikispaces.com/file/view/New+Simplified+Bible_JEHOVAH+New+Testament.pdf

<https://pl.scribd.com/document/120728144/JEHOVAH-New-Testament-New-Simplified-Bible>

2005

HaBrit HaChadasha (Ed. 4)
(revised translation of Salkinson-Ginsburg)
Aaron Zelig Gabe

and he, the Word, was a god
והוא הדבר היה אלהים

הברית החדשה

העתקה חדשה מלשון יון ללשון עברית

מאת

יצחק זאלקינסאן ז"ל

מאת

כ' דוד גינצבורג ז"ל

על ידי חברת מוציאי לאור תורת יהודה התמימה
והושלם כפי הנוסח המקובל

מאת

ד"ר. אהרן זעליג גאבע

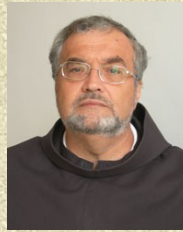
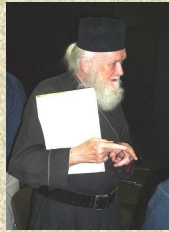
SUN 9TH JAN, 2005
<http://www.bibles.org.uk/>

הבשורה המזכה על-פי יוחנן

א בראשית היה הדבר והדבר היה את-האלהים והוא הדבר היה
אלהים: הוא היה מראש את-האלהים: כל-המעשים נהיו על-ידו
2/ 3 ואין דבר אשר נעשה מבלי-עידו: בו נמצא חיים והחיים הם אור
4 האדם: והאור זרח בחשך והחשך לא יכילנו: איש היה בארץ
5/ 6 יוחנן שמו אשר שלחו אלהים: הוא בא לעדות להעיד על-האור
7 למען יאמינו כלם על-ידו: ולא הוא היה האור כי אם-בא
8 להעיד על-האור ההוא: הוא אור אמת אשר בא לעולם להאיר
9 לכל-אדם: הוא היה בעולם והעולם נהיה על-ידו והעולם אתו לא
10 ידע: הוא בא אל-עמו שלו ועמו שלו לא החזיקו בו: ואלה אשר
11/ 12 החזיקו בו נתנו-בם בדם להיות בנים לאלהים הלא הם המאמינים
13 בשמו: אשר לדתם לא מדם ולא מתאות בשר ולא מרוח גבר כי
14 אם-מאלהים: והדבר לבש בשר וישבן בתוכנו ואת-קבורו ראינו
15 כקבור בן יחיד לאביו מלא חסד ואמת: ויוחנן העיד עליו ויקרא
16 לאמר זה הוא אשר אמרתי עליו כי הוא בא אחרי והנה הוא
17 לפני כי ראשון-לי היה: כי ממלא נשאנו כלנו חסד על-חסד:
18 כי התורה נתונה ביד-משה וחסד ואמת ממקור ישוע המשיח
19 ויצאו את האלהים לא-ראה אדם מעולם והבן היחיד בחיק האב
20 הוא הגיד תכונתו: ואת עדות יוחנן בשלח היהודים כהנים ולוים
21 מירושלים לשאל אותו מי הוא: והוא הודה ולא כחד כי הגיד
22 לאמר אנכי אינני המשיח: וישאלו אותו מי אפוא אתה האתה
23 אלהי ויאמר אינני אלהי האם הנביא אתה ויען לא: ויאמרו
אליו ומי אפוא אתה כי עלינו להשיב דבר את-שלחנו מה-תאמר
על-נפשך: ויאמר אנכי קול קורא במדבר פני דרך ויהי באשר

2005

***The New Covenant Commonly Called The New Testament:
Peshitta, Aramaic Text With a Hebrew Translation Hg-von*** (Ed. 2)
Jerusalem: The Bible Society (Ed. 1, 1986)
Jacob Barclay – Massimo Pazzini (Eds.)



and a god was this Word
ואלהים היה הוא הדבר

הבשורה על-פי יוחנן
פרק א
הדבר

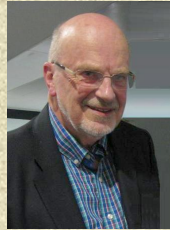
1 בראשית איתוהי הוא מלתא. והו מלתא איתוהי הוא לות אלקה. ואלקה איתוהי הוא חו מלתא.	1 בראשית היה הדבר, והוא הדבר היה אצל האלהים, ואלהים היה הוא הדבר.
2 הנא איתוהי הוא בראשית לות אלקה.	2 חלה היה בראשית אצל האלהים.
3 כל באידה הוא. ובלעדוהי אפלא חדא חות מדם דתוא.	3 הכל על-ידו נהיה, ובלעדיו אף לא אחד נהיה אשר נהיה.
4 בה חנא חנא. וחנא איתיהון נוהרא. דבניקשא.	4 בו היו החיים, והחיים הם אור בני האדם.
5 והו נוהרא בחשוקא מנהר. וחשוקא לא אדרכה.	5 והוא האור בחשך מאיר, וחשך לא השיגו.
6 הוא ברנשא. דאשתדר מן אלקה. שמה יוחנן.	6 היה איש שנשלח מאת האלהים, יוחנן שמו.

<http://jer-31.com/Download/Peshitta.zip>

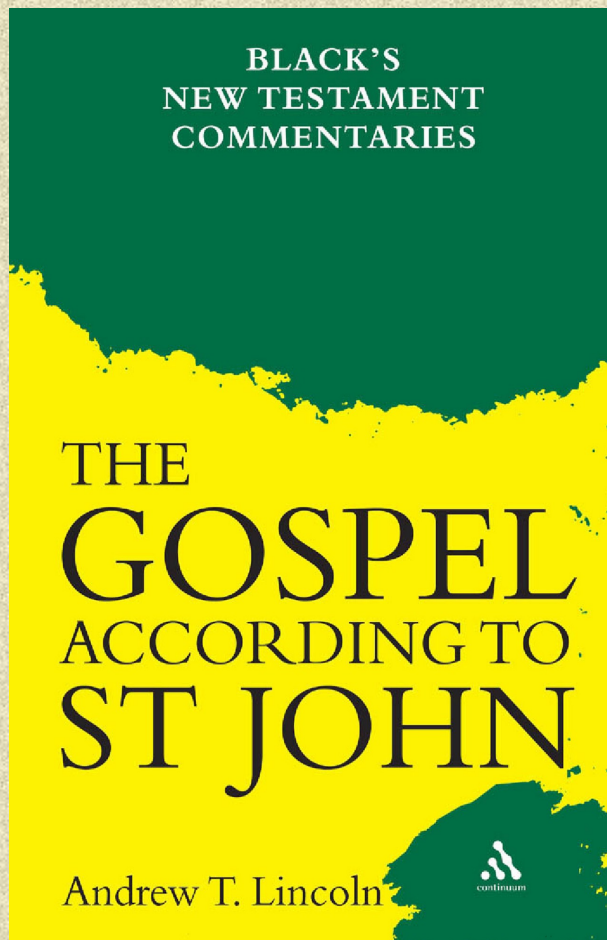
2005

The Gospel According to St John (Black's New Testament Commentaries)

London-New York: Hendrickson Publishers & Continuum

Andrew T. Lincoln

and what God was, the Word was

TRANSLATION AND
COMMENTARY

A. THE PROLOGUE

1.1–18

(1) In the beginning was the Word, and the Word was at God's side, and what God was, the Word was. (2) This one was in the beginning at God's side. (3) All things came into being through him, and not one thing that has come into being came into being without him.¹ (4) In him was life, and the life was the light of humans; (5) and the light shines in the darkness, and the darkness did not overcome it.

(6) There was a man sent from God, whose name was John; (7) he came for the sake of witness, in order that he might testify about the light, so that all might believe through him. (8) He was not himself the light, but came in order that he might testify about the light. (9) The true light that enlightens every person was coming into the world. (10) He was in the world, and the world came into being through him, and the world did not know him. (11) He came to what was his own, and his own people did not receive him. (12) But to whoever received him, he gave authority to become children of God, that is, to those who believed in his name, (13) who were born neither of bloods nor of the will of the flesh nor of the will of the male but of God.

(14) And the Word became flesh and dwelt among us, and we saw his glory, glory as of an only son of a father, full of grace and truth. (15) John testifies about him and cried out, saying, 'This was he of whom I said, "He who comes after me has become

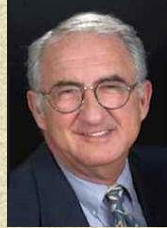
¹ The earliest manuscripts contain no punctuation. There is a division, however, among some other manuscripts over where the sentences should be punctuated. The major alternative would provide the translation 'and without him not one thing came into being. What has come into being in him was life ...' This has the stronger support, but there are very good grounds for preferring the punctuation reflected in the translation above. The repetition in depicting the Word's relation to creation corresponds to the preceding repetition in depicting the Word's relation to God, and 'in him was life' corresponds to the narrative's later claims about the relation between Jesus and life.

2005

*Christolog Bible King James Version:
Corrected Edition*

html

Richard P. Carroll



and the Word was a {mighty one}

<http://www.christolog.com/NT.html>

2005

The Compact Fully Translated Bible (vol. 2)
 (Amos-Revelation)
 Bloomington: AuthorHouse
William R. Harwood



and the Logos was a god

The Compact Fully Translated Bible

Volume Two of Two



Edited and Translated by William Harwood, Ph.D.

THE FOURTH GOSPEL

JOHN

- (1.1) The Logos existed from the origin, and the Logos existed with the god, and the Logos was a god.
 (1.2) He existed with the god from the origin.
 (1.3) All things came into existence through him, and not one thing that came into existence existed without him.
 (1.4) Life existed within him, and that light was the light of humankind.
 (1.5) And the light shone in the darkness, and the darkness could not grasp it.
 (1.6) There was a human sent by a god, whose name was Iannes.
 (1.7) He came as a witness, to testify about the light, so that through him everyone would be credulous.
 (1.8) He was not that light, but rather he was to testify about the light.
 (1.9) It was the true light that enlightens all humankind, emerging into the cosmos.
 (1.10) He existed in the cosmos, and the cosmos came into existence through him, but the cosmos did not recognize him.
 (1.11) He went to his own deme, but his own hicks would not accept him.
 (1.12) But to all who did accept him, to all who were credulous of his reputation, he gave the power to become children of a god,
 (1.13) born not out of blood, not out of the urges of the body, nor out of a whim of a man, but rather of a god.
 (1.14) And the Logos became flesh and domiciled among us, and we observed his magnificence, magnificence like that of a father's only progeny, filled with charisma and truth.
 (1.15) Iannes testified about him, ranting, "This is he of whom I said, 'The one coming after me outranks me, for he is my leader.'"
 (1.16) For out of his fullness we have all received, even charisma in exchange for charisma.
 (1.17) For the Torah was given through Moses, but charisma and truth came into existence through Jesus Messiah.
 (1.18) Nobody has ever seen a god, the only god conceived, who exists in the breast of the father who proclaimed him.
 (2.1) There was a wedding in Galilaian Kana on the Tuesday, and Jesus' mother was present.
 (2.2) Jesus and his students had also been invited to the wedding.
 (2.3) When the wine ran out, Jesus' mother told him, "They're out of wine."
 (2.4) And Jesus answered her, "What's that to me or you, woman? My hour has not yet come."
 (2.5) His mother instructed the administrators, "Do whatever he tells you."
 (2.6) Six stone jugs were lying there, for use in Ioudaean purification rituals, each with a capacity of two or three *metretas* (80 to 120 liters).
 (2.7) Jesus told them, "Fill the jugs with water." So they filled them up to the brim.
 (2.8) And he told them, "Now draw a sample and take it to the caterer." So they took it.
 (2.9) When the caterer tasted the water which had become wine, he was unaware where it had come from, although the administrators who had drawn the water knew. So the caterer called the bridegroom.
 (2.10) And he told him, "Every person puts out the best wine first, and the inferior after they've got drunk. But you've saved the best until now."
 (2.11) Jesus performed that omen, his first, in Galilaian Kana, thereby demonstrating his magnificence. And many of his students were credulous of him.
 (2.12) After that, he and his mother and his brothers and his students returned to Kafar Nahoum, where they stayed for a few days.
 (2.20) So the Ioudaians said, "It took forty-six years to build this temple, and you're going to rebuild it in three days?"
 (2.21) But he was speaking of the temple of his body.
 (2.22) However, after he had been raised from the dead, his students remembered that he had said that, and they were credulous of the Writing and of the words Jesus had spoken.
 (3.1) There was a human of the Pharisees, whose name was Nikodemos, an archon of the Ioudaians.
 (3.2) He came to him by night and told him, "Rabbi, we realize that you're a teacher come from a god, for no one could perform those omens unless the god was with him."
 (3.3) Jesus answered him, "It's a fact, it's a fact, I'm telling you. Unless one is born from above, he cannot see the god's theocracy."
 (3.4) Nikodemos asked him, "How can a human be born when he is old? Can he enter his mother's belly a second time and be born?"
 (3.5) Jesus answered, "It's a fact, I'm telling you. Unless one is born out of water and wind, he cannot enter the god's theocracy."
 (3.6) What is born from protoplasma is protoplasma, and what is born from the wind is wind.
 (3.7) Don't be amazed that I'm telling you, you have to be born from above.
 (3.8) The wind blows where it wants, and you hear its voice. What you don't know, however, is where it comes from or where it goes. That's how it is with everyone who is born from the wind."
 (3.9) Nikodemos's response was to ask him, "How can that happen?"
 (3.10) Jesus told him in reply, "You are the rabbi of Israel, and that you don't know?
 (3.11) It's a fact, it's a fact, I'm telling you. We know what we're saying, and we testify to what we've seen. Yet you reject our testimony.
 (3.12) If I tell you things pertaining to the land and you have no credulity, how can you be credulous when I tell you things pertaining to the sky?"
 (3.13a) No one has ascended into the sky, except the one who descended from the sky, Ben Adam
 (3.13b) who is in the sky.
 (3.14) Just as Moses elevated the snake in the desert, so is Ben Adam elevated.
 (3.15) So that all who are credulous in him may have life throughout the eons.
 (3.16) For the god's compassion for the cosmos was such that he donated the only conceived descendant, that all who have credulity in him may not be lost, but on the contrary may have life through the eons.
 (3.17) For the god did not send the descendant into the cosmos so that he could judge the cosmos, but rather so that the cosmos might be liberated through him.
 (3.18) Whoever has credulity in him will not be judged, but whoever has no credulity is prejudged, for having no credulity in the reputation of the only descendant the god has spawned.
 (3.19) This is the verdict. Although the light has entered the cosmos, humankind has preferred the darkness to the light, and their behavior has been disobedient.
 (3.20) For everyone who commits disobedience despises the light and stays out of the light, in case his deeds are disapproved.
 (3.21) But he who practises orthodoxy comes out into the light, so that his behavior can be demonstrated to conform to the specifications of the god.
 (3.22) After that, Jesus and his students went into the land of Ioudaia, and he stayed there with them and immersed.

100

2006

The Holy New Covenant
(New Testament)
Victory Version Translation
(work yet not finished)
Clifford R. Besson (Ed.)



and a superior one was that Expression

The Holy
New Covenant
(New Testament)

Victory Version Translation
by editor Clifford Robert Besson

Truth and Light Ministries Inc.

The Good News
According to Saint John
Victory Version, a Literal Translation

1. 1 In a beginning was the Expression¹, and the Expression was with the Superior One², and a superior one³ was that Expression. 2 This was in a beginning with the Superior One. 3 All things through him⁴ came into being, and without him

¹ 1:1 Why is Word singular as in the Authorized Version (AV)? As a picture or photograph speaks like a thousand words, so this wonderful Being that was with the Superior One before our world was made, speaks volumes as to what the Superior is really like. So we therefore believe this particular word of Expression is the best one to truly express this. For Jesus is the best Expression of the Superior's One love for mankind.

See our Appendix article for the Numerical Significance of Words for this word of Expression. See also Prov. 8:22ff, Mk. 12:36; and Jn. 1:15.

² 1:1 The Aramaic word in the text is 'alāhā and the word is pronounced Alaha (G. M. Lamsa, Holy Bible from the Ancient Eastern Text (San Francisco: 1961), p. xix). It means Great One or rather Greater One than the speaker or writer, as in Eph. 1:17, therefore Superior One or Superior should be the most appropriate word.

We do not use the regular word God because people do not really know the real meaning of this word any more.

See our Appendix as above.

³ 1:1 The Greek has no definite article for the word usually translated as god or God. See Acts 28:6. In the Greek, at the time of the first disciples of Jesus, there was no such thing as lower case and higher case letters as now. So the writers generally put the definite article before the names of people to show this word was referring to a certain person as can be seen in the begats of Mt. 1. For other words like god, a definite article before it, meant the God but the translators have capitalized the first letter of this word, to show that in the Greek there is a definite article before it. But do they tell you that? We therefore have to make things very clear and show honestly what the early Greek translators thought this really meant, that this Expression (capitalized

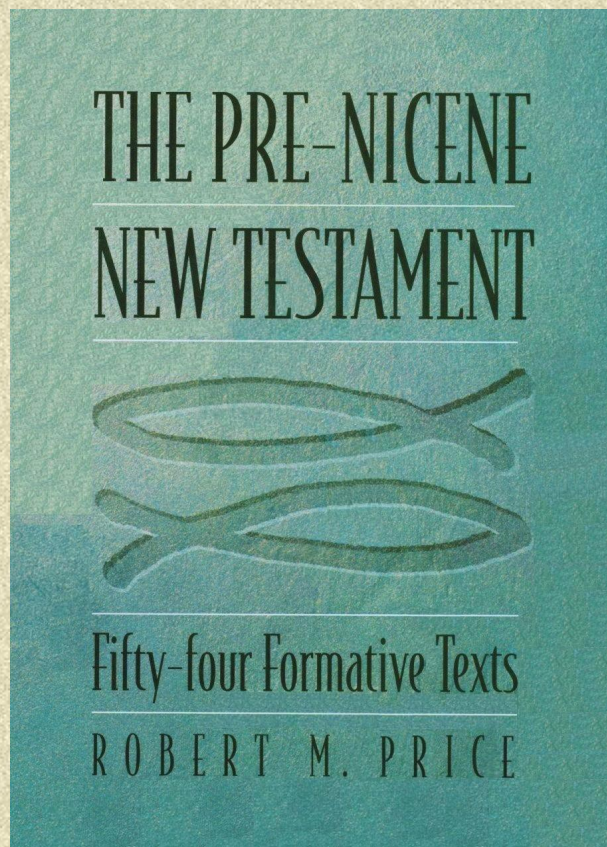
Truth and Light Ministries Inc., P. O. Box 79,
Ethelbert, Manitoba R0L 0T0 Canada
www.TruthAndLightMinistries.org or crbesson@mts.net
1(204)742-3306

2006

***The Pre-Nicene New Testament:
Fifty-four Formative Texts* (Ed. 1)**
Signature Books, Salt Lake City, USA
Robert M. Price



i Słowo był bogiem
and the Word was a God



But then, in view of the distant Marcionism of the gospel, Paul may be intended. Huller makes Paul the author of the gospel in its original form, and it might have been Marcion or some anonymous Marcionite who wanted to make Paul the predicted Paraclete, just as Matthew 5:19 makes Paul the least in the kingdom of heaven and Acts make him Simon the Magician.

1

¹In the beginning
there was the Word,
and the Word stood before God,
and the Word was a God.

²This one was there in the beginning with God.

³All came about through him,
and apart from him, not one thing came about.

What came about ⁴in him was life,
and the life was the light of mankind;

⁵and the light shines in the darkness,
and the darkness did not understand it.

⁶There appeared a man, sent from God, named John. ⁷This one was a witness, to witness concerning the light so all might believe through him. ⁸Not that he was that light, but that he might witness concerning the light.

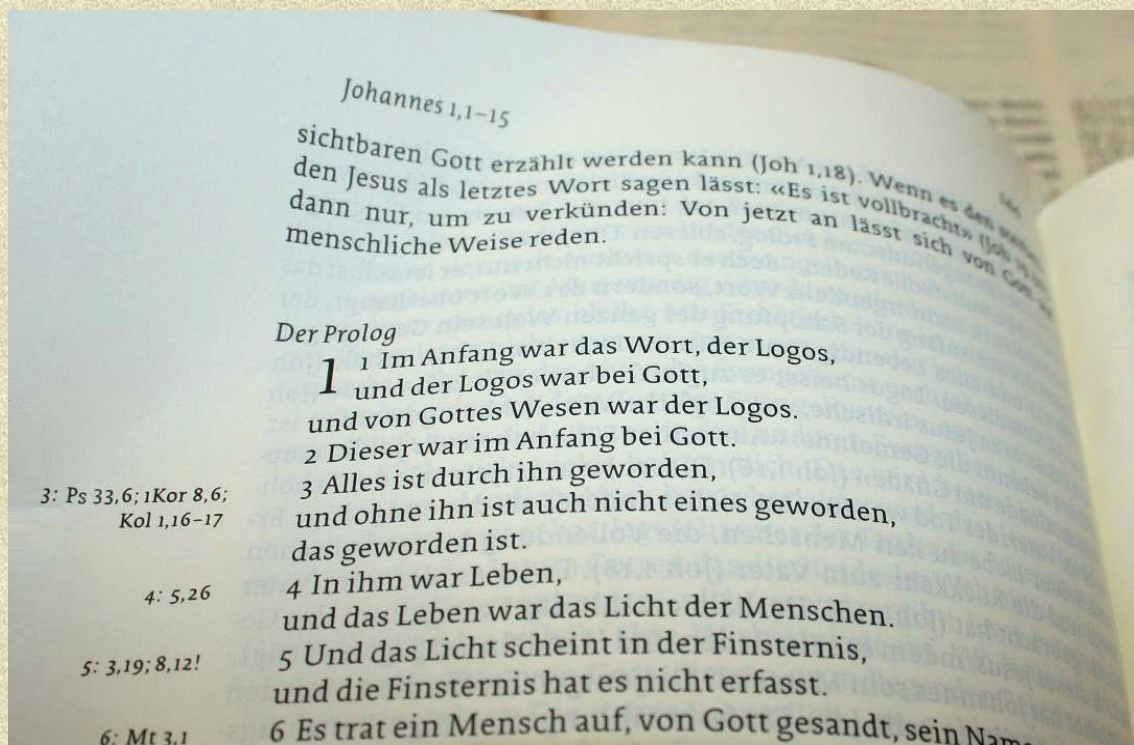
⁹It was the light of truth,
which illuminates every human being,

2007

Zürcher Bibel (Ed. rev.)

**Michael Weinrich – Rainer Albertz – Georg Plasger –
 Jochen Denker – Magdalene L. Frettlöh – Klaus Haacker –
 Holger Domas – Ilka Werner – Karl Friedrich Ulrichs**

and of divine nature was the Logos
 und von Gottes Wesen war der Logos



electronic version:

<https://www.die-bibel.de/bibeln/online-bibeln/zuercher-bibel/bibeltext/bibel/text/lesen/stelle/53/10001/19999/>

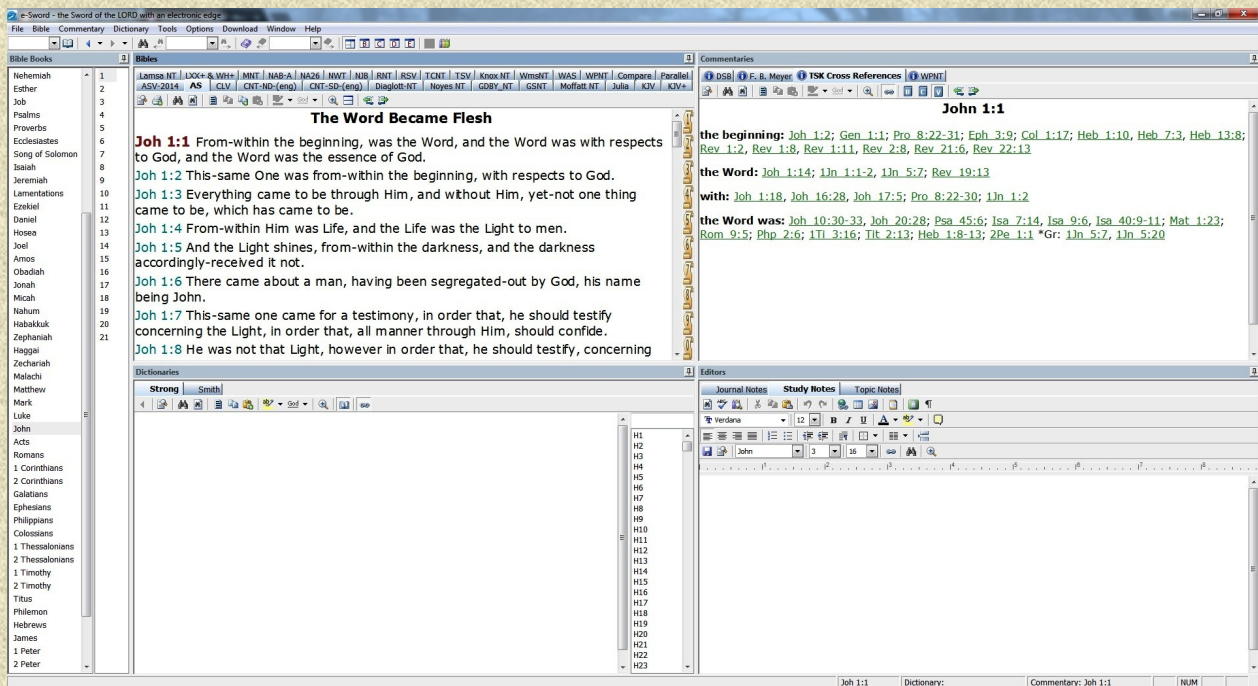
2007

Awful Scroll: The Straight New Testament

html / e-sword

Emery Szasz

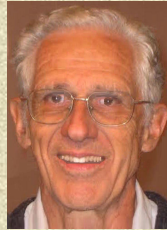
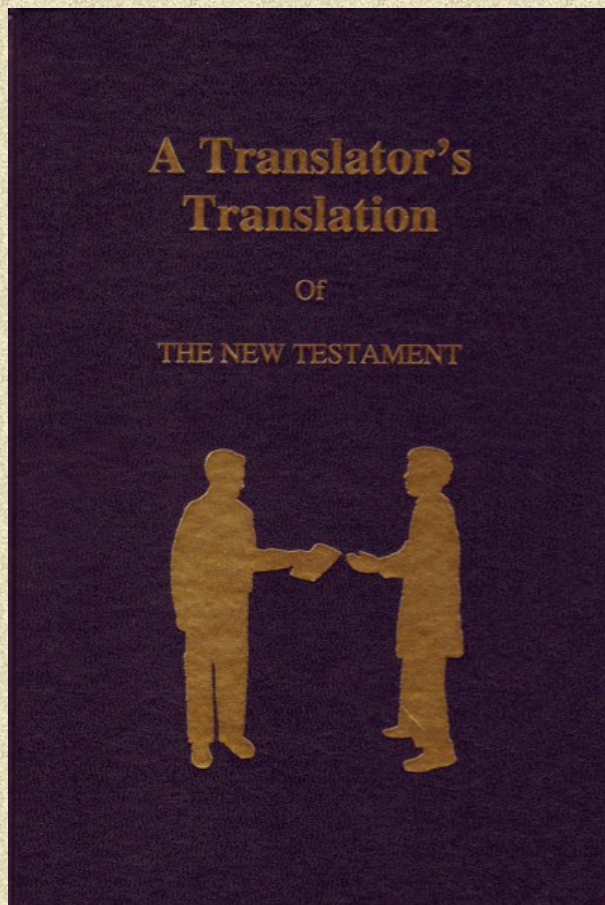
and the Word was the essence of God



2008

A Translator's Translation of the New Testament

Ann Arbor, Michigan: Cummins Works

Ellis W. Deibler, Jr.and he has **God's nature**

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**The Gospel that was written by
John****1****John 1:1-18***THEME: This book is about Jesus, who was eternally with God but also became a human being to reveal God to mankind.*

¹The one who expresses what God is like has always existed from the beginning of everything. He has always existed with God, and he has God's nature. ²He always existed with God before he began to create anything. ³He is the one by whom God caused everything to exist. He is the one who created absolutely everything. ⁴He is the one who caused everything to live. He, who caused us people to live, revealed to us the truth about God, as a light reveals what is in the darkness. ⁵People do not want him to reveal that what they do is evil, just like darkness is evil. But just as darkness cannot put out light, evil people have never prevented the one who was like a light from revealing God's truth.^a

⁶God sent a man whose name was John. ⁷He came to tell people about the one who was like a light. John came to show that everything that the one who was like a light said was true, in order that he could enable all people to believe in the one who was like a light. ⁸John himself was not the one who was like a light. Instead, he came to tell others about that one who was like a light. ⁹While John was doing that, the one who was truly like a light was about to come into the world. He was the one who enables all people to know about God, as a light enables people to know what is in the darkness.

¹⁰Although the one who was like a light was here on the earth, and although he was the one through whom God created everything, most people did not realize who he was.^b

¹¹Although he came to the land that belonged to him because he created it, most of his own people, the Jews, rejected him. ¹²But as for those of us who welcomed him, God authorized that we would have a relationship with him like children have a relationship with their father. We were people who believed that what he said about himself was true. ¹³We became like God's children, not because our ancestors belonged to God, or because of someone's sexual desires, nor because some man desired to have children like himself. Instead, it was God who caused us to become like his children.

¹⁴The one who expresses what God is like became a human being, and he lived among us for a while. As a result, we saw how wonderful he is. He came from God his father, and there was no other person as wonderful as he. He was wonderful because he always acted in kindness toward us, in ways we did not deserve, and he always spoke truthfully to us about God.

¹⁵One day when John was telling people about him, he saw Jesus. Then John shouted to them, "I told you previously that someone will come later who is more important than I am, since he existed long before me. **This is the man I was talking about!**"

^a OR, ...evil people have never understood the one who was like a light.

^b OR, ...most people did not accept him.

2008

***Das Evangelium des Johannes in seiner ursprünglichen Gestalt:
Wiederherstellung und Kommentar***

Göttingen: Vandenhoeck & Ruprecht

Folker Siegert



and divine was the Logos
und göttlich war der Logos

Folker Siegert

**Das Evangelium des
Johannes in seiner
ursprünglichen Gestalt**

Wiederherstellung und Kommentar

Vandenhoeck & Ruprecht

§ 1-2: Prolog

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Der Text ist übersetzt nach *NT Graece* ed. Aland, 27. Auflage. Gelegentliche Anmerkungen beziehen sich auf eine davon abweichende Variantenwahl. Auch dienen sie zur Ausscheidung kleiner Glossen des Joh II.

Prolog

Der zeitlose Logos

< § 1 >

(Kap. 1,1) IM ANFANG war der Logos, und der Logos war bei Gott, und göttlich war der Logos. (2) Dieser war im Anfang bei Gott.

(3) Alles ist durch ihn entstanden, und ohne ihn entstand nicht eines, das entstanden ist. (4) In ihm war *Leben*, und das *Leben* war das Licht der Menschen. (5) Und das Licht scheint in der Finsternis, *aber* die Finsternis hat es nicht gefasst.

(6) Ein Mensch wurde (geboren), gesandt von Gott her, mit Namen Johannes. (7) Dieser kam zum Zeugnis, um vom Licht Zeugnis zu geben, damit alle durch ihn zum Glauben kämen. (8) Nicht war jener das Licht, sondern um Zeugnis zu geben für das Licht.

(9) Es war das wahre Licht, das jeden Menschen erleuchtet, am Kommen in den Kosmos. (10) Im Kosmos war es, *wo ja* der Kosmos durch es entstanden ist, *doch* der Kosmos hat *ihn* nicht erkannt. (11) In sein Eigentum kam er, *doch* die Eigenen nahmen ihn nicht auf. (12) Alle aber, die ihn aufnahmen, denen gab er Vollmacht, Kinder Gottes zu werden – denen, die an seinen Namen glauben, (13) die nicht aus dem Geblüt, auch nicht aus *dem* Willen des Fleisches, auch nicht aus *dem* Willen eines Mannes, sondern aus Gott gezeugt wurden.

Zur Überschrift dieses Evangeliums, die nicht vom Verfasser gewählt wurde (wenngleich die synoptischen Evangelien ihm ein Vorbild waren), vgl. Einleitung, 6.5; zum Fehlen des Ausdrucks „Evangelium“ im Joh ebd. 9.4.3.

Das Joh beginnt mit einem Gedicht in Prosa. Es ist freilich nicht die gelernte, rhythmisierte Prosa der hellenistischen Rhetoren.¹ Die Regelmäßigkeit seines Aufbaus in kurzen Satzgliedern gibt den Eindruck „gehobener“ Rede, auch wenn das konventionelle Ausdrucksmittel griechischer Kunstprosa, metrisches Auslaufen der Satzglieder, fehlt. Der Unterschied in den Ansprüchen ist enorm, erinnert man sich an den schlichten Anfangssatz des Mk, den literarisch-konventionellen Prolog des Lk oder gar die trockene Liste, mit der das Mt beginnt und die ihren theologischen Gehalt nur Kennern von Namen, auch seltenen, der Hebräischen Bibel offenbart.

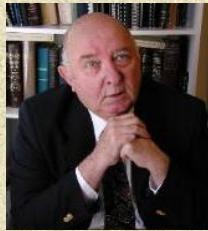
Dass dieser Prolog eine Formulierung des Seniors ist, dem wir den Erstentwurf dieses Evangeliums – das Joh I – zu danken haben, wurde in der Einleitung (9.2) erwiesen, unbeschadet eventueller vorjohanneischer Überlieferungen, die eingeflossen sein dürften insbes. in V. 6f. Als Leser der Synoptiker kann unser Johannes auch auf deren Anregungen zurückgreifen: So dürfte er, wie schon vermutet (9.7.2), die Rede von einem λόγος der christlichen Verkündigung im Lukaspro-

¹ Zu dieser s. Einleitung, 8.2.2 (zum VNT) und Verweise. Hier hingegen ist eher ein hebräisches Gedicht der Hintergrund: Rückblick, Thema 2.3.2.

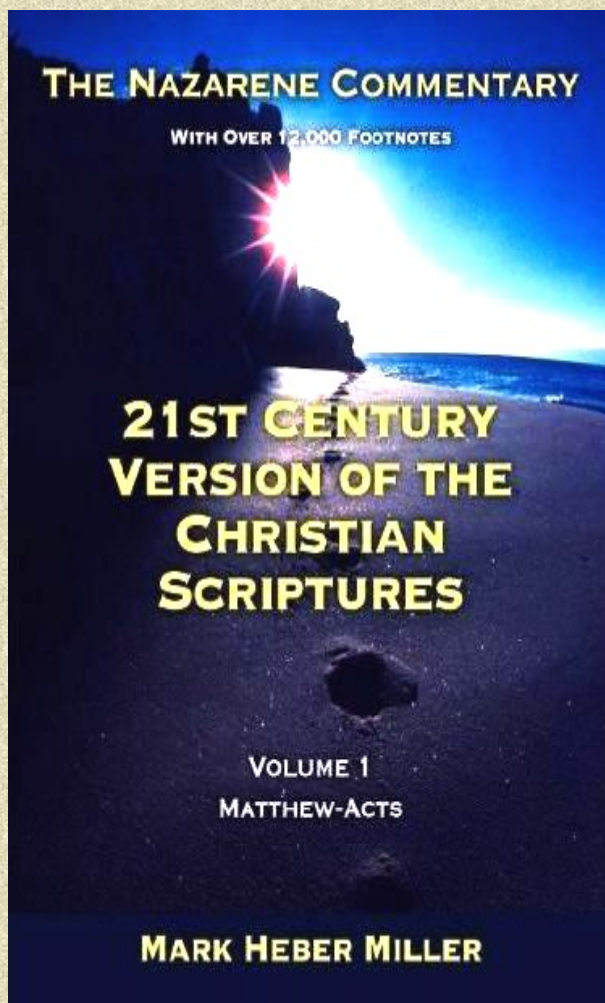
2010

The Nazarene Commentary. 21st Century Version of the Christian (Vol. 1)

Bloomington: Xlibris Corporation, Australia

Mark H. Miller

and the Word was god-like



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John 1 – The Word Became Flesh

was god-like.¹ ^{JN1:2} This [god-like One]¹ existed in [the] beginning [Genesis 1:1 LXX] with the Supreme Deity. ^{JN1:3} All things came into existence by the

word borrowed from the Hebrew Bible. The Greek here is *pros ton theon* and is identical to Exodus 4:16 [LXX] where Moses faces Yehowah to receive words to be related to Aaron, his Mouthpiece. The Greek *pros* is usually rendered “with” here but it also is translated “toward” as in one facing toward another to receive commandment or orders. If, as some people suppose, the Word was not a person but God’s own Message, it is unlikely it would be described as *pros ton theon* (toward the Supreme Deity). Rather, it would be *apo* [from] or *ek* [out of] the Supreme Deity.

¹ **God-like:** Or, divine, a god. KJV: God; GDSP: divine; MOF: divine. The Greek is *kai theos en ho logos*. This *theos* (god) is not the same as *ton theon* (the Supreme Deity) of the former phrase. The Greek, unlike English and other languages, only has the definite article (*ho* = the). When the article occurs it indicates a specific thing; when it is lacking (anarthrous) it means one of many or a type. Many view *theos* here as an adjective describing a quality of the Logos. More than a dozen translators have rendered this “a god” whereas another half dozen have used “divine.” Some Trinitarian scholars give a severe paraphrase here: BAR: and the nature of the Word was the same as the nature of God; NEB: what God was the Word was. These do not solve the problem but create even greater mystery and confusion. The argument between Trinitarians and Unitarians will continue as it has in the past.

(2) Harwood, 1768, “and was himself a divine person”; (3) Newcome, 1808, “and the word was a god”; (4) Thompson, 1829, “the Logos was a god”; (5) Goodspeed, 1939, “the Word was divine”; (6) Torrey, 1947, “the Word was god”; (7) New English, 1961, “what God was, the Word was”; (8) Moffatt, 1972, “the Logos was divine”; (9) Reijnders, 1964, “and the Word was a god”; (10) Simple English Bible, “and the Message was Deity”; (11) Hermann Heinfetter, 1863, “as a god the Command was”; (12) Abner Kneeland, 1822, “The Word was a God”; (13) Robert Young, 1885, (Concise Commentary) “and a God (i.e. a Divine Being) was the Word”; (14) Leicester Ambrose, 1879, “And the logos was a god”; (15) Charles A.L. Totten, 1900, “the Word was Deistic [=The Word was Godly]”; (16) J.N. Jannaris, 1901, “and was a god”; (17) George William Horner, 1911, “[A]nd (a) God was the word”; (18) Ernest Findlay Scott, 1932, “and the Word was of divine nature”; (19) James L. Tomance, 1958, “the Word was a God”; (20) Philip Harner, 1974, “The Word had the same nature as God”; (21) Maximilian Zerwich S.J./Mary Grosvenor, 1974, “The Word was divine”; (22) Siegfried Schulz, 1975, “And a god (or, of a divine kind) was the Word”; (23) Translator’s NT, 1973, “The Word was with God and shared his nature”; (24) Barclay, 1976, “the nature of the Word was the same as the nature of God”; (25) Schneider, 1978, “and godlike sort was the Logos”; (26) Schonfield, 1985, “the Word was divine”; (27) Revised English, 1989, “what God was, the Word was”; (28) Cotton Patch Version, 1970, “and the Idea and God were One”; (29) Scholar’s Version, 1993, “The Divine word and wisdom was there with God, and it was what God was”; (30) Madsen, 1994, “the Word was a divine Being”; (31) Becker, 1979, “ein Gott war das Logos” [a God/god was the Logos/logos]; (32) Stage, 1907, “Das Wort war selbst göttlichen Wesens” [The Word/word was itself a divine Being/being]; (33) Bhmer, 1910, “Es war fest mit Gott verbunden, ja selbst göttlichen Wesens” [It was strongly linked to God, yes itself divine Being/being]; (34) Thimme, 1919, “Gott von Art war das Wort” [God of Kind/kind was the Word/word]; (35) Baumgarten et al, 1920, “Gott (von Art) war der Logos” [God (of Kind/kind) was the Logos/logos]; (36) Holzmann, 1926, “ein Gott war der Gedanke” [a God/god was the

Nazarene Commentary – Mark Heber Miller

2010

Hebrew-Greek Colored Interlinear New Testament PDF

Lanny Mebust (Benyamin benQeath)

w'Elohim hayah hadabar (=and a god was the Word)

New Testament (B'rit haChadashah)

(in downward order of each verse of its texts of the paleo-Hebrew Phoenician, modern Hebrew at right, and its Hebrew color coded transliterated text along with the transliterated names/titles and its color coded translated English text if compared differently, and Greek New Testament and its color coded transliteration, interlining with the translated color coded words mostly in English)
(with the help of The New Greek English Interlinear New Testament, Jay Green's The Interlinear Bible, Franz Delitzsch Hebrew New Testament, Salmanson-Ginsburg Hebrew New Testament, Halle/Yah English-Hebrew Parallel Edition Interlinear Scripture Analyzer, Tyndale Bible [Coverdale, Rogers], Geneva Bible, NASB, NRSV, NKJV, Lamssa, New Jerusalem Bible, Peshitta Aramaic-English Interlinear NT)

edited and translated by Lanny Mebust (Benyamin benQeath)

Sefer Yahuchanan (John) Chapter 1

Shavua Reading Schedule (19th sidro) - John 1 - 3

John 1:1

וְהָיָה בְּרֵאשִׁית הָיָה הָאֱלֹהִים
וְהָיָה בְּרֵאשִׁית הָיָה הָאֱלֹהִים

1. b're'shiyth hayah hadabar w'hadabar hayah 'eth ha'Elohim w'Elohim hayah hadabar.

John 1:1 In the beginning was the Word, and the Word was with the Elohim, and the Word was Elohim.

1:1 'Εν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

1 En archē ēn ho logos, kai ho logos ēn pros ton theon, kai theos ēn ho logos.

John 1:2

וְהָיָה בְּרֵאשִׁית הָיָה הָאֱלֹהִים

2. hu' hayah b're'shiyth 'eth ha'Elohim.

John 1:2 He was in the beginning with the Elohim.

2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

2 hautos ēn en archē pros ton theon.

John 1:3

וְכָל-נִשְׁמָה וְכָל-חַיּוֹת וְכָל-בְּרִיאַת הָאָרֶץ
וְכָל-נִשְׁמָה וְכָל-חַיּוֹת וְכָל-בְּרִיאַת הָאָרֶץ

John 1:3 All things came into being through Him, and apart from Him nothing came into being that has come into being.

3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ᓃν. ὃ γέγονεν

3 panta di' autou egeneto, kai chōris autou egeneto oude hen. ho gegomen

John 1:4

וְחַיּוֹת הָיָה בְּרֵאשִׁית הָיָה הָאֱלֹהִים

John 1:4 In Him was life, and the life was the Light of men.

4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

4 en autō zōē ēn, kai hē zōē ēn to phōs tōn anthrōpōn;

John 1:5

וְהָיָה בְּרֵאשִׁית הָיָה הָאֱלֹהִים

5. w'ha'or he'lyr bachshe'le w'hachshe'le lo' hsiygo.

2011

SPANISH

*Las Sagradas Escrituras**Versión Israelita Nazarena (VIN)*

El Candelero de Luz, Inc., Puerto Rico

José Antonio Álvarez Rivera (Ch. Ed.)

and [he that is] the Word was a mighty one
y [el que es] la Palabra era poderoso



YOJANÁN

JUAN

1 En el principio existía la Palabra y la Palabra estaba con el Poderoso y [el que es] la Palabra era poderoso. ² Él estaba en el principio con el Poderoso. ³ Todas las cosas fueron hechas por medio de él, y sin él no se hizo nada de lo que se ha hecho. ⁴ En él estaba la vida, y esa vida era la luz de los hombres. ⁵ La luz resplandece en medio de las tinieblas, y las tinieblas no la han vencido.

⁶ Apareció un hombre, enviado por Elohim, que se llamaba Yojanán. ⁷ Este vino como testigo, para dar testimonio de la luz, para que todos creyeran por medio de él. ⁸ No era él la luz, sino que vino para dar testimonio de la luz.

⁹ Aquel era la luz verdadera que alumbró a todo hombre que viene al mundo. ¹⁰ En el mundo estuvo, y el mundo fue hecho por medio de él, pero el mundo no lo conoció. ¹¹ A lo suyo vino, pero los suyos no lo recibieron. ¹² Pero a todos los que lo recibieron, a los que creen en su nombre, les dio derecho de llegar a ser hijos de Elohim: ¹³ no por [linaje de] sangre, ni por el deseo carnal, ni por la voluntad del hombre, sino por YHWH.

¹⁴ El Verbo se hizo carne y acampó entre nosotros, y vimos su gloria, una gloria como del unigénito del Padre, lleno de amor y verdad.

Testimonio de Yojanán el Inmersor

¹⁵ Yojanán dio testimonio de él cuando proclamó: "Este es aquel de quien yo decía: El que viene después de mí se me ha adelantado, porque existía antes que yo".

¹⁶ Porque de su plenitud todos nosotros recibimos, amor y más amor. ¹⁷ La Torah se dio por medio de Moshé, pero el amor y la verdad nos han llegado por medio de Yahoshúa el Mashiaj. ¹⁸ A YHWH nadie lo ha visto jamás; el unigénito de Elohim, ¹⁹ que está en el regazo del Padre, él lo ha dado a conocer.

¹⁹ Este es el testimonio de Yojanán: Cuando las autoridades yahuditas le enviaron de Yerusshaláim unos sacerdotes y levitas para preguntarle: "¿Quién

eres tú?" ²⁰ Él declaró sin negar nada, sino que confesó: "Yo no soy el Mashiaj".

²¹ Así que le preguntaron: "¿Entonces, qué? ¿Eres tú Eliyah?" Y dijo: "No lo soy". "¿Eres tú el Profeta?" Y respondió: "No". ²² Le preguntaron entonces: "¿Quién eres?, para que demos respuesta a los que nos han enviado. ¿Qué dices en cuanto a ti mismo?" ²³ Él dijo: "Yo soy la voz de uno que proclama en el desierto: 'Enderecen el camino de YHWH', como dijo el profeta Yeshayah".

²⁴ Los enviados eran de los fariseos. ²⁵ Y le preguntaron: "¿Entonces, por qué sumerges, si tú no eres el Mashiaj, ni Eliyah, ni el Profeta?" ²⁶ Yojanán les respondió: "Yo sumerjo en agua, pero en medio de ustedes está uno a quien ustedes no conocen. ²⁷ Él es el que viene después de mí, a quien yo no soy digno de desatarle la correa del calzado". ²⁸ Esto sucedió en Bet-Hini, al otro lado del Yárdén, donde Yojanán estaba sumergiendo.

Proclamación de Yojanán

²⁹ Al día siguiente, Yojanán vio a Yahoshúa que venía hacia él y dijo: "¡Este es el Cordero de YHWH que quita el pecado del mundo! ³⁰ Este es aquel de quien dije: 'Después de mí viene un hombre que ha llegado a ser antes de mí, porque existía primero que yo'. ³¹ Yo no lo conocía; pero para que él se manifestara a Yisrael fue que vine yo sumergiendo en agua".

³² Además, Yojanán dio testimonio diciendo: "He visto el espíritu bajar del cielo como paloma, y posarse sobre él. ³³ Yo no lo conocía, pero el que me envió a sumergir en agua me dijo: 'Aquel sobre quien veas bajar el espíritu y posarse sobre él, éste es el que sumerge en el espíritu de santidad'. ³⁴ Yo lo he visto y he dado testimonio de que éste es el Hijo de Elohim".

Sus primeros discípulos

³⁵ Al día siguiente, estaba de nuevo Yojanán con dos de sus discípulos. ³⁶ Al ver a Yahoshúa que andaba por allí, dijo: "¡Este es el Cordero de YHWH!" ³⁷ Los dos discípulos lo oyeron hablar y siguieron a Yahoshúa. ³⁸ Yahoshúa, al voltearse y ver que lo seguían, les preguntó: "¿Qué buscan?" Y ellos le

^{1:1} Esta es la traducción más literal y exacta del texto griego. La primera vez que aparece la palabra *theós* está con artículo definido, lo que indica personalidad; la segunda vez que aparece está sin artículo, lo que indica cualidad, o sea, que es un adjetivo. Véase la versión del Dr. Goodspeed. Si se vierte *theós* aquí como "elohim" se da la impresión errónea de que esto es un nombre, cuando es un título.

^{1:18} Según la Peshita aramea. Obviamente el texto griego de algunos manuscritos del siglo 4, que dicen "el unigénito Dios" no refleja correctamente el sentido del original arameo.

2011

SPANISH

*Las Sagradas Escrituras**Versión Reina Valera Restaurada*

Isabela: Editorial Hebraica, Puerto Rico

revised: **Yosef Aharoni (?)**

and the Word was a mighty one
y el Verbo era poderoso



731

20 Y cómo lo entregaron los príncipes de los sacerdotes y nuestros príncipes a condena de muerte, y lo crucificaron.

21 Mas nosotros esperábamos que él era el que había de redimir a Israel: y ahora sobre todo esto, hoy es el tercer día que esto ha acontecido.

22 Aunque también unas mujeres de los nuestros nos han asombrado, las cuales antes del día fueron al sepulcro:

23 Y no hallando su cuerpo, vinieron diciendo que también habían visto una visión de ángeles, los cuales dijeron que él vive.

24 Y fueron algunos de los nuestros al sepulcro, y hallaron así como las mujeres habían dicho; más a él no lo vieron.

25 Entonces él les dijo: ¡Oh insensatos, y tardos de corazón para creer todo lo que los profetas han dicho!

26 ¿No era necesario que el Mesías padeciera estas cosas, y que entrara en su gloria?

27 Y comenzando desde Moisés, y de todos los profetas, les declaraba en todas las Escrituras lo que de él decían.

28 Y llegaron a la aldea a donde iban: y él hizo como que iba más lejos.

29 Mas ellos lo detuvieron por fuerza, diciendo: Quédate con nosotros, porque se hace tarde, y el día ya ha declinado. Entró pues a estarse con ellos.

30 Y aconteció, que estando sentado con ellos a la mesa, tomando el pan, bendijo, y partió, y les dió.

31 Entonces fueron abiertos los ojos de ellos, y lo reconocieron; mas él se desapareció de los ojos de ellos.

32 Y decían el uno al otro: ¿No ardía nuestro corazón en nosotros, mientras nos hablaba en el camino, y cuando nos abría las Escrituras?

33 Y levantándose en la misma hora, se volvieron a Jerusalem, y hallaron a los once reunidos, y a los que estaban con ellos.

34 Que decían: Ha resucitado el Maestro verdaderamente, y le ha aparecido a Simón.

35 Entonces ellos contaban las cosas que les habían acontecido en el camino, y cómo había sido reconocido por ellos al partir el pan.

36 Y entre tanto que ellos hablaban estas cosas, él se puso en medio de ellos, y les dijo: Paz a ustedes.

37 Entonces ellos espantados y asombrados, pensaban que veían un espíritu.

38 Mas él les dice: ¿Por qué están turbados, y suben pensamientos a sus corazones?

39 Miren mis manos y mis pies, que yo mismo soy: palpen, y vean: que un espíritu no tiene carne ni huesos, como ven que yo tengo.

40 Y en diciendo esto, les mostró las manos y los pies.

41 Y no creyéndolo aún ellos de gozo, y maravillados, les dijo: ¿Tienen aquí algo de comer?

42 Entonces ellos le presentaron parte de un pecaado asado, y un panal de miel.

43 Y él tomó, y comió delante de ellos.

44 Y él les dijo: Estas son las palabras que les hablé, estando aún con ustedes: que era necesario que se cumpliesen todas las cosas que están escritas de mí en la ley de Moisés, y en los profetas, y en los salmos.

45 Entonces les abrió el sentido, para que entendiesen las Escrituras;

46 Y les dijo: Así está escrito, y así fue necesario que el Mesías padeciese, y resucitase de los muertos al tercer día;

47 Y que se predicase en su nombre el arrepentimiento y la remisión de pecados en todas las naciones, comenzando de Jerusalem.

48 Y ustedes son testigos de estas cosas.

49 Y he aquí, yo enviaré la promesa de mi Padre sobre ustedes: mas ustedes permanezcan en la ciudad de Jerusalem, hasta que sean investidos de poder de lo alto.

50 Y los sacó fuera hasta Betania, y alzando sus manos, los bendijo.

51 Y aconteció que bendiciéndolos, se fue de ellos; y era llevado arriba al cielo.

52 Y ellos, después de haberlo reverenciado se volvieron a Jerusalem con gran gozo;

53 Y estaban siempre en el templo, alabando y bendiciendo al Poderoso. Amén.

JUAN

Capítulo 1

1 EN el principio era el Verbo, y el Verbo era con el Todopoderoso, y el Verbo era poderoso.

2 Este era en el principio con el Todopoderoso.

3 Todas las cosas por medio de él fueron hechas: y sin él nada de lo que es hecho, fue hecho.

4 En él estaba la vida, y la vida era la luz de los hombres.

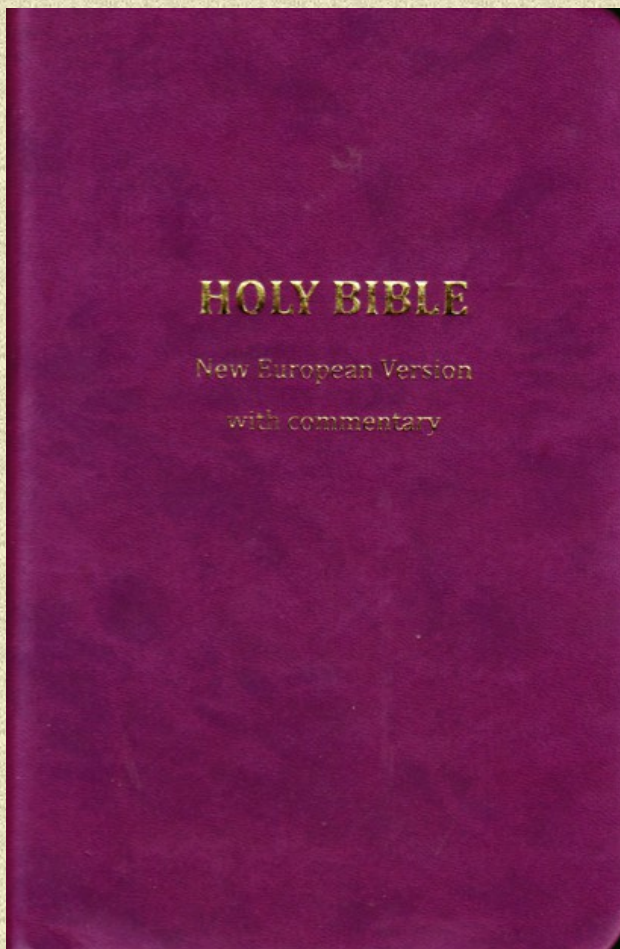
5 Y la luz en las tinieblas resplandece; mas las tinieblas no la comprendieron.

6 Fue un hombre enviado del Poderoso, el cual se

2011

The Holy Bible: New European Version With commentaryMenai Central, NSW, Australia – South Croydon, Surrey,
England – Sumner WA, USA: Carelinks Publishing**Duncan Heaster**

and the word was Divine

**JOHN****CHAPTER 1** Apr. 10 Oct. 10
**Prologue: The Word Becomes
Flesh**

In the beginning was the word {logos}, and the word was towards God, and the word was Di-

vine. ² This existed, in the beginning, with God. ³ All things created came into existence on account of it; and without it nothing created came into existence. ⁴ In it was life, and that life was the light of men. ⁵ This light

"The Word" cannot refer directly to a person, because a person cannot be "with God" and yet *be* God at the same time. The Greek word 'logos' which is translated "word" here, does not in itself mean 'Jesus'. It is usually translated as "word", but also as: –

- Account
- Cause
- Communication
- Doctrine
- Intent
- Preaching
- Reason
- Saying
- Tidings

'Logos' can strictly refer to the inner thought which is expressed outwardly in words. In the beginning God had this 'logos'. This singular purpose was centred in Christ. Christ in person was not "the word"; it was God's plan of salvation through Christ which was "the word". 'Logos' ("the Word") is very often used concerning the Gospel about Christ – e.g. "the word of Christ" (Col. 3:16; cp. Matt. 13:19; John 5:24; Acts 19:10; 1 Thess. 1:8). Notice that the 'logos' is *about* Christ, rather than him personally. When Christ was born, this "word" was turned into a flesh and blood form – "the word was made flesh" (John 1:14). Jesus personally was 'the word made flesh' rather than "the word"; he personally became "the word" through his birth of Mary, rather than at any time previously.

The plan, or message, about Christ was with God in the beginning, but was openly revealed in the person of Christ, and the preaching of the Gospel about him in the first century. Thus God spoke His word to us through Christ (Heb. 1:1,2); he thereby fulfilled the prophecy concerning himself, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world" (Matt. 13:35). It was in this sense that "the word was with God...in the beginning", to be "made flesh" at Christ's birth.

"The Word Was God"

Our plans and thoughts are fundamentally us. "As (a man) thinks in his heart, so is he" (Prov. 23:7), and as God thinks, so is He. Thus God's word or thinking *is* God: "the word was God". Because of this parallelisms like Ps.29:8 are common: "The voice of the Lord shakes the wilderness; the Lord shakes the wilderness". Because of this, God's Word is spoken of as if it is God Himself. Thus we are told concerning the Word, "All things were made by Him" (John 1:3). However "God created" all

Footnote: "In the beginning was the Word" probably comments on the Jewish concept that the Torah (the five books of Moses) existed before creation. Jn. 1:1-3 is saying that the important thing to appreciate is that those words of God prophesied about Jesus; God's plan about him existed before creation (cp. Lk. 1:70).

2011

***Gospel of the Kingdom for Students:
A Harmony of the Four Gospels*** (paraphrase)
Peacemakers' Press, Gainesville, FL: USA
Robert Roberg

John 1:1 En arche en o logos, kai o logos en pros "ton" Theon kai Theos en o logos.

In a council was the logos and the logos was beside the supreme Elohim and an elohim was the logos.

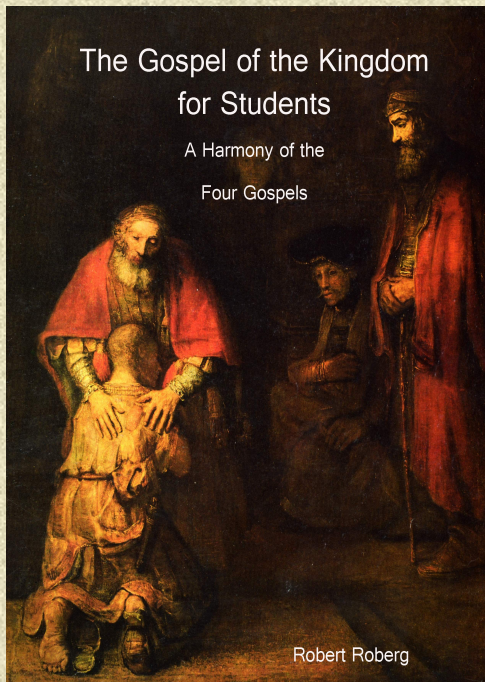
Roberg has given also below translation:

John 1:1 (a dynamic equivalency)

At a council was Wisdom, the architect/ambassador/mediator/logos/Wisdom angel. It was with the supreme Elohim –El Shaddai and the Wisdom angel was El Shaddai's first created elohim – the Architect.

Joh 1.2 Wisdom the architect angel/logos was at the council beside El Shaddai.

Joh 1:3 El Shaddai made all things by Wisdom his architect angel/ and without it nothing came into existence.



**The Gospel of the
Kingdom:
Retold**

Robert Roberg

Peacemaker's Press
Gainesville FL

<https://www.robertroberg.com/>

112

2012

Your Name's Bible:
The Holy Bible Translated by a Hollywood Screenwriter
html (revision of KJV)
Troy Nilsson

version of June 24, 2018:

[YAH'S] **Word is Elohim** [mighty, in charge of everything]

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

John 1

www.yhvh.name/?b=43:1#26047

Onet Poczta – najle...

SEARCH

MENU | Bible > Newer Testament > John > chapter 1 of 21 (51 verses.)

John 1

YAH'S WORD-LIGHT COMES TO EARTH AS A MAN!

[YOUR NAME, when you time-travel] to the beginning [of the universe, you see] [YAH's] **Word existing** [not as mere nouns and verbs, but as an immortal human]. [YAH's] **Word is** [there at the Creation, inextricably linked] with the **Eloah** [YHWH]. [YAH's] **Word is Elohim** [mighty, in charge of everything]. [This book is the story of that **Elohim's** incarnation on planet earth].

Elohim is used in its superlative, not personal, sense. The crucial definite article "THE" [ton] is in the Greek, but missing from most English translations of John 1:1. GREEK: en arche was the logos, and the logos was beside **Theon**, and the logos was theos. Hebrew: In the beginning was the Ma'amar and the Ma'amar was beside **The** Eloha, and the ma'amar was **Elohim** (superlative). ("The Word" (**Yahshua**) is theos (**Elohim**), not "Ho" Theos (the Eloha, whose name is **YHWH**).) "Word" here means: thoughts, logic, plans, reasoning, motives, intent. "**YHWH**" means: The One Father Eloha, the Most High **Elohim**. "**Elohim**" here means something or someone supreme but beneath **YHWH**. **Elohim** does NOT mean that **Yahshuah** ("Jesus") is **YHWH**. **YHWH** is the Creator of many "**Elohim**", all inferior to Him. Deut.10:17 **YHWH** your Eloha is Eloha of **Elohim**. The indefinite article "a" is not in the text (Greek has no indefinite article).

<http://yhvh.name/?b>

2012

The Scriptures NET (Heb.-Eng.)

html, yet not finished

Mikhael Yereq

At first he was the being spoken,
and he, the being spoken, he was with haElohim,
and Elohim he was he, the being spoken.



http://www.scripture.net.nz/contents_brit.html

2012

The Scriptures for the Whole House of Israel

html, yet not finished

Columbia, South Carolina, USA

Stephen Zimmerman?and the Expression was *elohim*

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

John

The Scriptures for the Whole House of Israel 2012/John/John 1-5%20 110% Szukaj

Onet Poczta – najle...

EXCERPTS FROM
THE LIFE OF THE MESSIAH
AS RECOUNTED BY
Yochanan
the Envoy

Introduction:

Yochanan is indeed the most mystical of the four "Gospels", focusing on the spiritual significance behind Y'shua's words and deeds. It also highlights his fulfillment of some particulars of the prescribed festivals. Notice its parallels also to Genesis 1, including enumeration of what occurred each day in sequence. The book is also structured around a series of "I am" statements and signs that accompanied them, demonstrating that he was the rightful heir to the title "Son of Elohim" that had belonged to all the kings in the line of David.

Chapter 1	Chapter 2	Chapter 3	Chapter 4	Chapter 7
Chapter 11	Chapter 13	Chapter 14	Chapter 15	Chapter 18

CHAPTER 1

1. Originally, there existed the Expression, and the Expression was with Elohim, and the Expression was *elohim*.

Originally: or, in the beginning, a direct allusion to the creation account in Gen. 1:1. Expression: Gk., logos: a precise thought or idea ready to be expressed; a speaker's self-revelation and what lies behind his words. The Aramaic targums interpose this concept of His Memra ("living Word"), this aspect of YHWH's nature that "was given a life of its own" and was the mediator whenever YHWH needed to appear to men, so that they would not be destroyed by exposure to YHWH's full force. (See verse 18 below.) It was, in a sense, within YHWH, yet distinguishable from Him at times. Elohim: the first occurrence here has the definite article, denoting a proper title of YHWH; the second does not, denoting "of Elohim's nature".

2. This [same] one was with Elohim at the origin.

Start John - Mozilla Firefox PL 19:29

115a

2012

NORWEGIAN

Pakten — Guds Ord.

Den nye pakten: Matteus — Åpenbaringen (Ed. 1)

Jordly

Arne Jordly



og Ordet ble gud

PAKTEN — GUDS ORD
Den nye pakten
Matteus — Åpenbaringen

Det største mennesket

Han var virkelig Guds Sønn

Oversatt av Arne Jordly

187

04 Johannes

Johannes, hebr. Jahannon betyr *Jehovah har vært nådig*. Den er Paktens 43. bok, og den ble skrevet i år 98 i Efesos etter at han var løslatt fra fangenskapet på øya Patmos.

Johannes skiller seg fra de tre forrige budskapene, for bare rundt 10 prosent av det som blir gjengitt i de tre foregående bøkene, blir omtalt i Johannes. Det blir også omtalt som 'det åndelige budskapet,' klart påvirket av den åpenbaringen fra himlene som han hadde opplevd på øya Patmos to år tidligere.

Johannes var 'den disippelen som Jesus elsket.' (JOH 21:20) Han var sannsynligvis den yngste av disiplene, men likevel en av de tre som stod Jesus nærmest. Han ble også den lengstlevende blant dem.

Det var også Johannes som gjorde Pakten fullstendig gjennom det synet han fikk på Patmos da han så inn i de åndelige himler.

Hovedbudskapet etter Johannes er Jesus Kristus som Guds enbårne Sønn. Han legger stor vekt på å få frem at Jesus er utgått fra Gud, Den allmektige, i himlene:

'I begynnelsen var Ordet, og Ordet var fra Gud, —' (JOH 01:01) og 'Fra for Abraham var, har jeg vært.' (JOH 08:58) og 'For så høyt har Gud elsket verden at han gav sin Sønn, Den eneste, —' (JOH 03:16)

Sammenlignet med Peter og Paulus hører vi lite til Johannes etter at Jesus steg opp til himlene. Det er likevel ingen tvil om at han har skrevet to av Paktens viktigste bøker; budskapet etter Johannes og Åpenbaringen, i tillegg til Johannes' tre korte brev.

Johannes døde i Efesos i år 100 v.t.

I budskapet etter Johannes omtaler Johannes ikke seg selv ved navn, men han viser til 'den disippelen Jesus elsket.'
JOH 13:23 Ved Jesu side under måltidet
JOH 19:25-27 Da Jesus døde
JOH 20:1-10 Ved Jesu grav med Peter
JOH 21:20-24 ... Da Peter ville vite hans skjebne

JOH 01

Om Ordet

JOH 01:01-05. Ordets begynnelse
01 I begynnelsen var Ordet, Ordet var fra Gud og Ordet ble gud.* *mektig
02 Han var fra begynnelsen hos Gud.
03 Alt ble til gjennom ham, for uten at det ble til gjennom ham, ble ingenting til.

04 I ham var livet. Og Livet ble et lys for menneskene.

05 Og lyset skinte for dem som var i mørke, men de som var i mørke, tok ikke imot det.

JOH 01:06-13. Det sanne lyset
06 Det var et menneske som var sendt av Gud. Hans navn var Johannes.

07 Han kom for å gi en vitneforklaring; for å vitne Om Lyset for at alle skulle komme til tro ved ham.

08 Han var ikke selv dette Lyset, men han vitnet om Lyset.

09 Og det sanne Lyset skal opplyse alle mennesker som kommer inn i denne verden.

10 Han var ikke av verden, men verden var blitt til ved ham. Og de som var av verden, kjente ham ikke.

11 Han kom til sine egne,* men hans egne* tok ikke imot ham. *presteskapet

12 Men så mange som tok imot ham, gav han retten til å bli Guds barn gjennom troen på hans navn.

13 De skal ikke være født av blod, eller av kjøttets begjær, eller av menns begjær, men av Gud.

115b

2015

ENGLISH VERSION

The Pact — The Word of God.
The New Pact, Matthew — Revelation (Ed. 2)

Jordly

Arne Jordly



and the Word became god

The Pact — The Word of God
The New Pact
Matthew — Revelation

The Greatest Man Alive

He Really Was the Son of God

Translated by Arne Jordly



18

04 John

John (Hebr. Jahannon = Jehovah has been gracious) is the Pact's 43. book. It was written in Ephesus in the year of 98 after John had been freed from his captivity on the island Patmos.

John separates clearly from the previous messages, because only about 10% of what is told in the three previous messages, is mentioned by John. It is therefore referred to as 'the spiritual message,' clearly influenced by the revelation from the heavens that he experienced on the island Patmos only two years earlier.

John was the disciple 'that Jesus loved.' (JOH 21:20) He was probably the youngest of the disciples, but still one of the three closest to Jesus. He became the longest living among them.

It was also John who made the Pact complete through the vision he had on Patmos when saw into the spiritual heavens.

The main message after John (katat Jahannon) is Jesus Christ as God's only Son. He emphasizes strongly the presentation of Jesus as sent from God, the Almighty, in the heavens:

'In the beginning was the Word, and the Word was from God —' (JOH 01:01)
And: 'Before Abraham am I.' (JOH 08:58)

And: 'For so did God love those of this world that he gave his only generated Son —' (JOH 03:16)

Compared to Peter and Paul we hear little of John after Jesus' ascension.

There is yet no doubt that he has written some of the Pact's most important books; the message after John, Revelation and John's three short letters. John died in Ephesus in the year 100.

In the message after John he does not refer to himself my name, but as 'the disciple that Jesus loved.'

JOH 13:23..... By Jesus' side during the supper
JOH 19:25-27 When Jesus died
JOH 20:01-10 By Jesus' tomb with Peter
JOH 21:20-24 When Peter asked his destiny

JOH 01

The beginning of the Word

JOH 01:01-05. The Word from God

01 In the beginning was the Word, the Word was from God and the Word became god.*

02 He was from the beginning with God.

03 Everything came into being through him, for without coming into being through him, nothing came into being.

04 In him was life. And Life became the light of man.

05 The Light shone for those in darkness, but those who were in darkness, did not accept it.

JOH 01:06-13. The true Light

06 There was a man sent by God. His name was John.

07 He came to give a testimony; to witness about the Light so that everyone would come to belief through him.

08 He himself was not this Light, but he came in order to give testimony about the Light.

09 The true Light shall enlighten all men who come into this world.

10 He was not of this world, but the world had come into being through him. And those of the world did not recognize him.

11 He came to his own,* but his own did not receive him. *the Levite priesthood

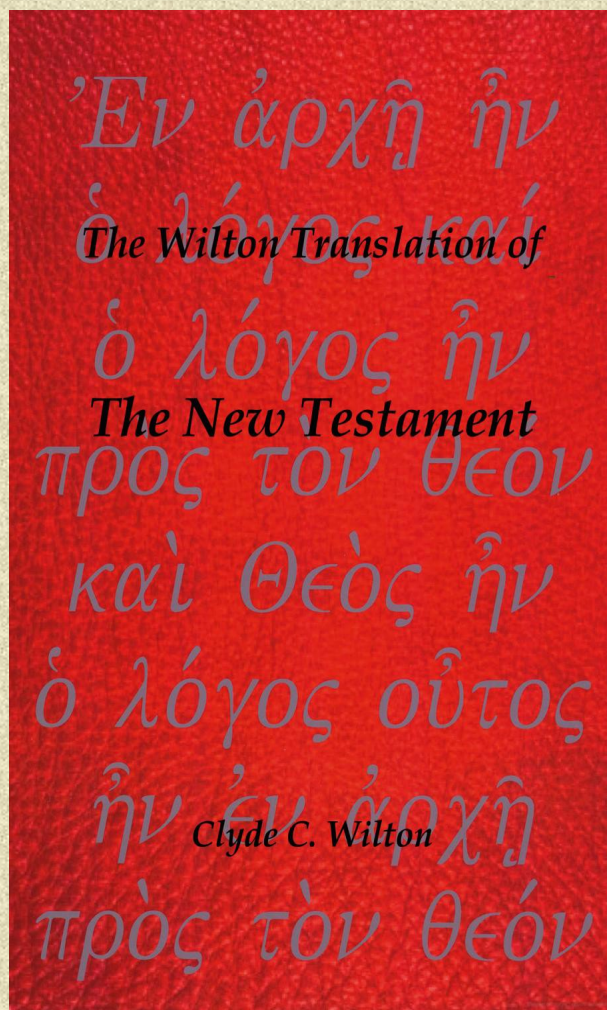
12 But as many as received him, he gave the right to become children of God through their belief in his name.

2012

The Wilton Translation of The New Testament
 Bloomington, Indiana, USA: Trafford Publishing
Clyde C. Wilton



and the Word was divine



John 1:1

124

Introduction to John

John the apostle ("the disciple whom Jesus loved"—John 13:13) wrote the gospel of John; however, his name is not mentioned. John was a Jew, so he knew the hostility between the Jews and the Samaritans. He was acquainted with the Jewish customs and their concern about the law and the traditions of the elders, especially about the laws of the Sabbath.

The gospel was probably written toward the end of the first century (c. 85 A.D.). This was the view of the early church fathers. John tells us that his purpose in writing the gospel is that those who read will believe and be saved (John 20:31). John is more concerned about the spiritual and less about the formal and ritual. John tells us about the new birth (John 3:3) but has nothing to say about baptism; he tells us about foot washing (John 13:5) but nothing about the Lord's Supper.

John was a fisherman before he became a disciple of Jesus. So we do not expect him to have the vocabulary of a doctor, like Luke, or a lawyer, like Paul, or a government employee, like Matthew. But no one was more profound with the truth about eternal things than John.

The words of John were smaller than the words of Luke or of Matthew. John had about 8 words on each line; Matthew had about 7 and 1/2 words; and Luke had about 7. In the Gospel of John there were 15,631 words with 1,021 different words (a new word every 15.3 words); in the Gospel of Matthew there were 18,348 words used with 1,683 different words (a new word every 10.9 words); in the Gospel of Luke there were 19,459 words with 2,044 different words (a new word every 9.5 words).

John 1:1-51

(1) The Word was in the beginning, and the Word was with God, and the Word was divine. (2) This one was originally with God. (3) Through him all things came to be, and apart from him not one thing came to be which was made. (4) In him was life, and the life was the light of mankind. (5) And the light shines in the darkness, and the darkness did not master it.

(6) There was a man named John sent from God. (7) This man came to be a witness, that he might witness concerning the light that all men might believe through him. (8) He was not that light, but that he might witness concerning the light. (9) The true light, which enlightens every man, was coming into the world. (10) He was in the world, and the world came to be through him, yet the world did not know him. (11) He came to his own, but his own did not accept him. (12) But as many as received him, He gave them the power to become children of God—to the ones believing in his name, (13) who were born not of the will of the flesh nor of the will of man but of God.

2012

ספר הבשורה הקדושה על פי יוחנן

The Gospel according to John, revision of Delitzsch's version

London: Trinitarian Bible Society

G. Lodder – D. Paul Rowland – Adrianus C. Rijken

and the Word was a god

והדבר היה אלהים

ספר

הבשורה הקדושה
על פי יוחנן

יוחנן א

א

1

- 1 בראשית היה הדבר והדבר היה עם האלהים והדבר
2 היה אלהים: הוא היה בראשית אצל האלהים: הכל
3 נהיה על-ידו ומבלעדיו לא נהיה כל-אשר נהיה: בו
4 היו חיים והחיים היו אור בני האדם: והאור בחשך ורח
5 והחשך לא השיגו: ויהי איש שלוח מאת האלהים
6 ושמו יוחנן: הוא בא לעדות להעיד על-האור למען ואמינו
7 כלם על-ידו: הוא לא-היה האור כי אם-בא להעיד על-
8 האור: זה הוא האור האמת המאיר לכל-אדם הבא אל
9 העולם: בעולם היה ועל-ידו נהיה העולם והעולם לא
10 הכירו: הוא בא אל-אשר לו ואשר-המה לו לא קבלהו:
11 וכל-המקבלים אתו המאמינים בשמו נתן-תקף להם
12 להיות בנים לאלהים: אשר לא מדם ולא מחפץ הבשר
13 אף לא-מחפץ גבר כי אם-מאלהים נולדו: והדבר
14 נהיה בשר וישכן בתוכנו ונחזה תפארתו כתפארת בן
15 יחיד לאביו מלא חסד ואמת: ויוחנן העיד עליו ויקרא
16 לאמר הנה זה הוא אשר אמרתי עליו הבא אחרי נעלה
17 עלי כי קדם-לי היה: וממלואו קבלנו כלנו חסד על-חסד:
כי התורה נתנה ביד-משה והחסד והאמת באו על-

2012

Patterns of Creation: Logos and the Tree of Life in the Gospel of John

Alresford, Hants, UK: Axis Mundi Books

Stephen Pope



and the Logos was Divine

Patterns of Creation

Logos and the Tree of Life in the Gospel of John

STEPHEN POPE



Appendix

Full translation from the Greek of Chapters One and Two

Verses 1-5. The Relationship of God to Existence

1:1

In the beginning the Logos was, and the Logos was next to God, and the Logos was Divine.

1:2

This One had its Being in the beginning next to God.

1:3

All things came into created existence on account of the Logos, and without the Logos not even one created thing came into created existence.

1:4

In the Logos life had Being, and the life was the radiance of Humanity.

1:5

And the light was made visible in the spiritual darkness, and the spiritual darkness could not take possession of it.

Verses 6-8. Awakening the Soul

1:6

A human being named John came into created existence as an envoy of the Logos.

1:7

This John came as a witness, in order that there might be a witness about the light, so that all might believe through that light.

1:8

This John is not the light, but is a testimony concerning the light.

Verses 9-13. The Revelation of Divinity in Matter

1:9

The Divine light is the true radiance, which illuminates every human being coming into the Cosmos.

2012

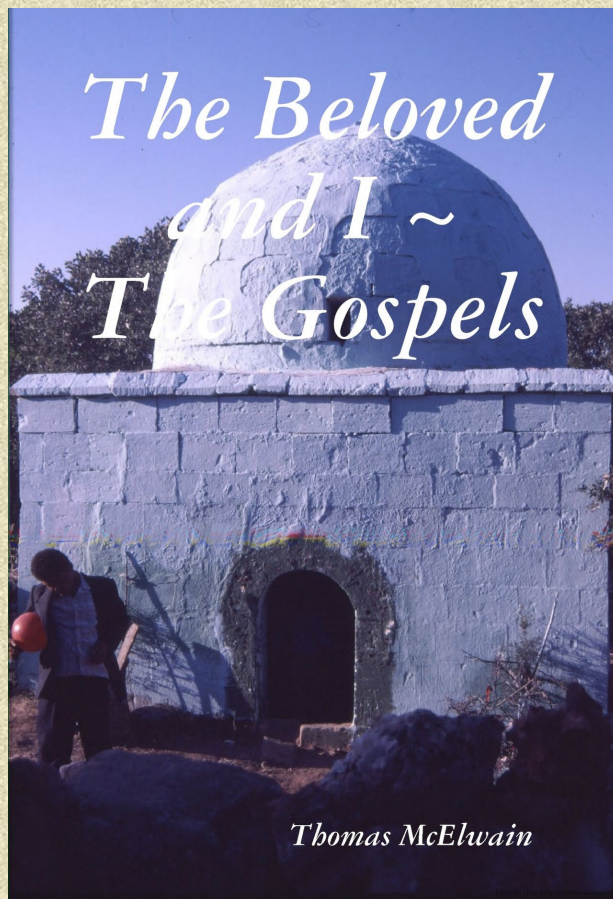
*The Beloved and I. New Jubilees Version of Sacred Scripture
in Verse With Verse Commentaries: The Gospels (Ed. 3)*

Kuopio: Adams & McElwain Publishers, Finland

Thomas G. McElwain



The word was an exalted one



48 "And you are witness of these things.
49 "And see, I send my Father's word
In promise upon your hearts stirred,
But stay in Jerusalem's town,
Till from on high power come down."
50 He led them out to Bethany,
And lifted up his hands *sweetly*
And blessed them. 51 And it came to pass
While he blessed them, as bold as brass
He parted from them rising high
And carried up into the sky.

I do not find a place where it is said
In Tanakh that the Christ must die when
bled.

The passages that make the fellow blink
Are in a different context, different ink.
And yet I trust the truth that Jesus spoke:
He placed himself beneath the Torah's yoke
And showed it to be universally
The better page of writing that I see.
Beloved, I'm just as bound by joy as he
To live according to the marvelled word
Of Tanakh instead of the mighty herd.
The ways of justice and of prophecy
Are one in glory and in poverty,
The goal of life and mercy I can see.

The Gospel according to John

They say this Gospel is a different kind,
Although its structure is also consigned
In the same mould as Mark's: I am not
blind.

Though logos and legions of speeches rank
Beyond the simple stories in the tank
Of the synoptics, still the message true
Appears in all four stations where they
grew.

The son of God appears here as anew,
As the life-giver by walking the plank
And reaching where humankind sat in rank.
If that is heresy not found before,
At least it is a hopeful light in store.
Beloved, I pray You honour his request
That his life be conferred upon the rest.

John 1

1 In the beginning was the word,
And the word was with the God *heard*,
The word was an exalted one.

2 It was in the beginning *done*
That it was with God, 3 and all things
Were made through it, *no questionings*
But without it, nothing was made
That was made, 4 and in it was life,
And life was men's light *without strife*.

All things have come by Your word only,
so

I find life and light in the words that go
From sacred text and prophecy to make
Human hearts ready for Your blessed sake.
Beloved, Your word is still exalted on
My fervent lips in prayer before the dawn,
At noon and in the dusky evening peace.
Your words give life and light and never
cease.

Though my soul seems to stray in time and
place,
Your word takes me back to Your life and
face,
Back to beginning where You are in truth,
With Your exalted word in joy and ruth.
Beloved, may that word so exalted give
On tongue and ear as long as I'm to live.

5 And the light on the darkness stayed,
And darkness did not comprehend.

6 There was a man that God did send,
Whose name was John. 7 And this man
came

For a witness, to bear *the same*
Witness of the light, that all through
It might believe. 8 Though *it was true*
He was not that light, but to bear
Witness of that light *he was there*.
9 That was the true light which gives light
To every man coming in *sight*
In the world. 10 It was in the world,
And the world was made *and unfurled*
Through it, the world did not know him.
11 He came to his own, *who were dim*,
His own did not receive him, 12 but
Those who did receive him *clear-cut*,
To them he gave right to become
Children of God, to those *in sum*
Who believe in his name, 13 those born,
Not of blood, nor of the flesh will,
Nor of man's will, but of God's *still*.

14 The word became flesh *without scorn*
And lived among us, and we saw
His glory, the glory *with awe*

120

CATHOLIC

2013

SPANISH

Evangelio y cartas de Juan: Génesis de los textos juánicos

Bilbao: Ediciones Mensajero, S.A.

Senén Vidal



the Word was divine
la Palabra era divina

SENÉN VIDAL

Evangelio y cartas de Juan

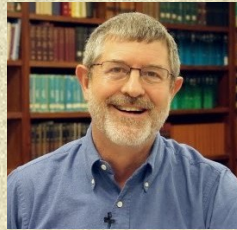
Génesis de los textos juánicos

Mensajero
EDITORIAL JESUITA

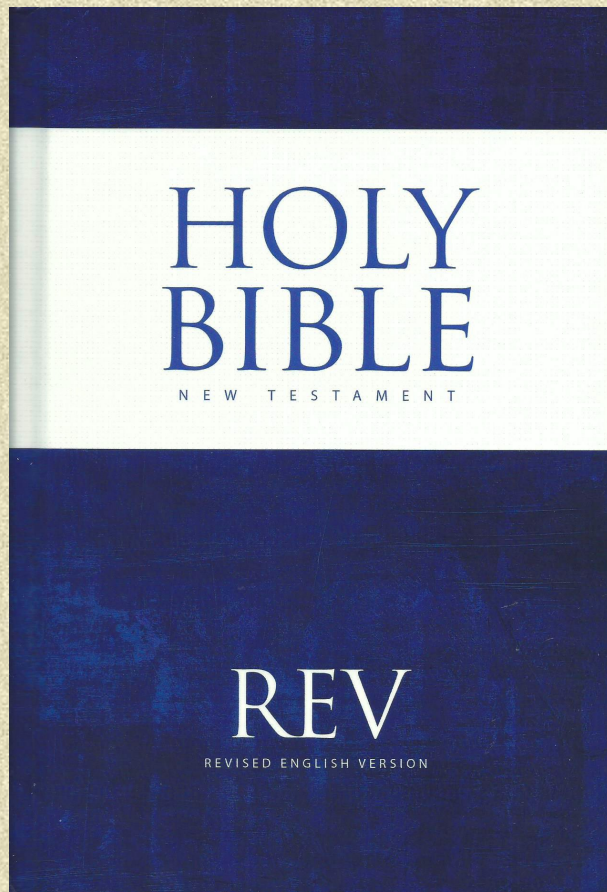
2013

The Revised English Version New Testament

IN: Martinsville: Spirit & Truth Fellowship International, Inc., USA

John W. Schoenheit

and what God was, the word was

**The Good News
According to John****Chapter 1****Prologue**

In the beginning was the word, and the word was with God, and what God was, the word was.²The same was in the beginning with God.³All things were made through it, and without it was not anything made that has been made.⁴In it was life and the life was the light of mankind.⁵And the light shines in the darkness and the darkness did not overcome it.

⁶A man came, sent from God, whose name was John.⁷He came for testimony in order to testify concerning the light, so that through him all might believe.⁸He was not the light, but *came* in order to testify about the light.

⁹There was the true light, *even the light* that gives light to everyone, coming into the world.¹⁰He was in the world, and the world was made through him, and the world did not know him.¹¹He came to his own, and those who were his own did not receive him.¹²But as many as received him, to them he gave the right to become children of God, *even* to those who believe in his

name,¹³who was born, not of bloods,^a nor of the desire of the flesh, nor of the will of man, but of God.

¹⁴And the word became flesh, and lived in his tent among us^b (and we gazed at his glory, a glory as of the only begotten from the Father), full of grace and truth.

¹⁵John testified about him, and cried out, saying, "This was he of whom I said, 'The one coming after me has advanced in front of me, because he ranks ahead of me.'"^c

¹⁶For we have all received of his fullness, and grace in place of grace.¹⁷For the law was given through Moses; grace and truth came through Jesus Christ.¹⁸No one has ever seen God; the only begotten Son, who is in the bosom of the Father,^d he has made him known.

The Testimony of John the Baptist

¹⁹And this is the witness of John when the Jews^d sent to him priests

^a Not of two human parents. Some people believed that conception occurred by the mixing of the mother's and father's blood.
^b The human body is referred to as a tent; cp. 2 Cor. 5:1; 2 Pet. 1:13.

^c Idiomatic for being in a very loving and intimate relationship.

^d "Jews" is used two ways in the NT: 1) referring generally to those who are ethnically and religiously Jews; 2) referring to those who are leaders and who are ungodly and oppose Christ. John has many uses of "Jews" with the second meaning.

2013

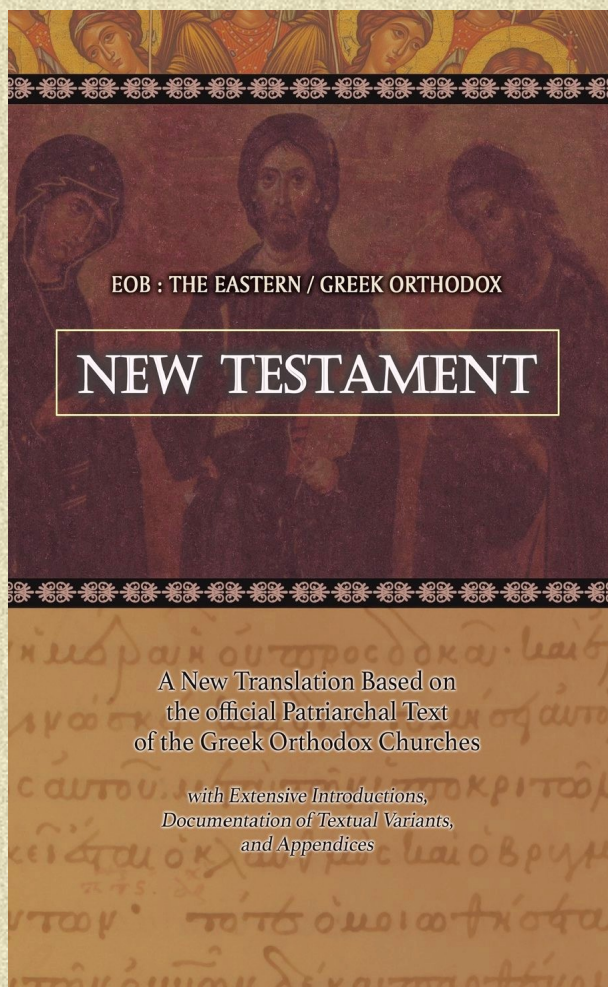
***EOB: The Eastern / Greek Orthodox New Testament:
Based on the Patriarchal Text of 1904 with extensive variants***

ed. Laurent Cleenewerck

archbp. Vsevolod Scopelos



and the Word was {what} God {was}



ACCORDING TO JOHN - KATA ΙΩΑΝΝΗΝ

(ACCORDING TO) JOHN
(KATA ΙΩΑΝΝΗΝ)

Prologue: The Logos/Word of God

1 In the beginning was the Word,^a and the Word was with God, and the Word was {what} God^b {was}. ²This one was in the beginning with God. ³All things came into being through him, and without him, nothing came into being that has come into being.^c ⁴In him was life, life that was the light of mankind. ⁵The light shines in the darkness, and the darkness has not overcome^d it. ⁶There came a man, sent from God, whose name was John. ⁷John came as a witness, to bear witness to the light, so that all might believe through him. ⁸He was not the light, but [he was sent] to bear witness to the light. ⁹The true light who enlightens everyone was coming into the world.

¹⁰He was in the world, and the world had come into existence through him, and the world did not recognize^e him. ¹¹He came to his own [people], and those who were his own did not receive^f him. ¹²But as many as received him, to them he gave the ability^g to become God's children, to those who believe in his Name. ¹³They^h were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

^a The Greek word Logos (λόγος) is traditionally translated as "Word." French translations sometimes use "Verb" which has a dynamic quality. The English "Message" or "Expression of the Mind" may also be appropriate attempts to convey the nuance of the Greek concept. The Jewish-Alexandrian theologian and philosopher Philo wrote extensively about the Logos in ways that are reminiscent of NT theology. For instance, his teaching that "For the Logos of the living God being the bond of every thing, as has been said before, holds all things together, and binds all the parts, and prevents them from being loosened or separated" echoes Colossians 1:17.

^b Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. This second *theos* could also be translated 'divine' as the construction indicates a *qualitative sense* for *theos*. The Word is *not* God in the sense that he is the *same person* as the *theos* mentioned in 1:1a; he is not God the Father (God absolutely as in common NT usage) or the Trinity. The point being made is that the Logos is of the same uncreated nature or essence as God the Father, with whom he eternally exists. This verse is echoed in the Nicene Creed: "God (qualitative or derivative) from God (personal, the Father), Light from Light, True God from True God... *homoousion* with the Father."

^c Compare Wisdom 9:1

^d The word translated "overcome" (*katalaben*) can also be translated "comprehended." It may refer to getting a grip on an enemy to defeat him.

^e Or "know"

^f The Greek also conveys the idea of "choosing/taking hold of/taking advantage of"

^g Greek ἐξουσίαν—or "right/privilege"

^h A few manuscripts and ancient writers read "he" instead of "they" in reference to the incarnate Logos.

123

2013

The Scriptures of Yahweh
html
John Sherman?

The Word was one of the gods.

version of 17-03-2019



<http://yahchanan.com/Love/Yahchanan.php>

2013

ROMANIAN

*Scripturile Creștine – Psalmii Proverbele:
traducerea Calea Creștină (Ed. 1)*

PDF

anonymus

and a God was the Word
și un Dumnezeu era Cuvântul

SCRIPTURILE
CREȘTINE

—
PSALMII
PROVERBELE

— TRADUCEREA —
CALEA CREȘTINĂ

Fapte 19:9: „Dar unii s-au împietrit și nu au crezut, vorbind de rău
CALEA înaintea mulțimii; depărtându-se de ei, el a despărțit
discipolii de ei, discutând zilnic în școala lui Tiran”.

Fapte 11:26: „Apoi au rămas cu ei un an întreg să se ducă împreună
cu ei în adunare, și să învețe o mulțime multă. Și întâia dată
discipolii au fost numiți: CREȘTINI în Antiohia”.



Calea Creștină
2017 – Arad
caleacrestina.ro@gmail.com
www.CaleaCreștina.ro

EVANGHELIA DUPĂ IOAN

Capitolul 1 – Ioan

1. În început era Cuvântul, și Cuvântul
era la Dumnezeu; și un Dumnezeu era
Cuvântul.
2. Acesta, era în început la Dumnezeu.
3. Totul a fost făcut prin El, și fără El nu a
fost făcut nici unu care a fost făcut.
4. În El era viață, și viața era lumina
oamenilor.
5. Și lumina luminează în întuneric, și
întunericul nu a cuprins-o.
6. A fost un om trimis de Dumnezeu, al
cărui nume era Ioan.
7. Acesta a venit pentru mărturie; ca să
mărturisească despre lumină, ca toți să
creadă prin el.
8. Nu era acela lumina, ci a venit ca să
mărturisească despre lumină.
9. Lumina cea adevărată era cea care
luminează pe orice om venind în lume.
10. El era în lume; și lumea a fost făcută
prin El, dar lumea nu L-a cunoscut.
11. El a venit la cele ale Sale; dar cei ai
Săi, nu L-au primit.
12. Dar la câți L-au primit, le-a dat
dreptul să fie făcuți copii ai lui
Dumnezeu; adică celor crezând în
Numele Lui;
13. care au fost născuți nu din sânge, nici
dintr-o voință a cărnii, nici dintr-o voință
a unui bărbat, ci din Dumnezeu.
14. Și Cuvântul S-a făcut carne, și a locuit
între noi; și noi am privit gloria Lui, o
glorie ca a unui unic-născut de la un Tată.
El era plin de har și de adevăr.
15. Ioan mărturisește despre El; și a
strigat, zicând: Acesta era Cel despre care
am zis: Cel venind după mine, S-a făcut
înainte de mine; pentru că mai întâi de
mine, era El.
16. Pentru că din plinătatea Lui, noi toți
am primit; și har peste har.
17. Pentru că legea a fost dată prin Moise;
harul și adevărul s-au făcut prin Iesus
Christos.
18. Nici unu nu a văzut vreodată pe
Dumnezeu; un Dumnezeu unic-născut,

Cel fiind în sânul Tatălui, Acela L-a
explicat.

19. Și aceasta este mărturia lui Ioan; când
au trimis la el iudeii din Ierusalim preoți
și leviți, ca să îl întrebe: tu cine ești?

20. Și el a mărturisit și nu a tăgăduit, ci a
mărturisit: eu nu sunt Christosul.

21. Și ei l-au întrebat: Dar ce?! Tu ești
Ilie? Și el a zis: nu sunt! Ești tu profetul?

22. Deci i-au zis: cine ești? Ca să dăm
răspuns celor trimițându-ne. Ce zici
despre sine?

23. El a zis: eu sunt o voce, strigând în
deșert: îndreptați calea lui Iehova! După
cum a zis profetul Isaia.

24. Și ei erau trimiși dintre farisei.

25. Și ei l-au întrebat, și i-au zis: Deci de
ce botezi, dacă nu ești Christosul, nici
Ilie, nici profetul?

26. Ioan le-a răspuns, zicând: eu botez în
apă, dar între voi stă Cel pe care voi nu îl
știți;

27. El este Cel venind după mine care S-a
făcut înainte de mine, căruia eu nu sunt
vrednic să dezleg cureaua sandalei Lui.

28. Acestea s-au făcut în Betania, dincolo
de Iordan; unde era Ioan, botezând.

29. În ziua următoare, Ioan vede pe Iesus
venind către el, și zice: iată! Mielul lui
Dumnezeu, Cel ridicând păcatul lumii!

30. Acesta este Cel despre care am zis:
după mine vine un bărbat, care S-a făcut
înainte de mine, pentru că mai întâi de
mine, a existat El.

31. Și eu nu îl știusem; dar, ca El să fie
arătat lui Israel, pentru aceasta am venit
eu botezând în apă.

32. Și Ioan a mărturisit, zicând: am văzut
Spiritul, coborând din cer, ca un
porumbel; și a rămas peste El.

33. Și eu nu L-am știut; dar Cel
trimițându-mă să botez în apă, Acela mi-a
zis: peste care ai să vezi Spiritul,
coborând și rămânând peste El; Acesta
este Cel botezând în Spirit Sfânt.

34. Și eu am văzut și am mărturisit că
Acesta este Fiul lui Dumnezeu.

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2013

FRENCH

Évangile de Jean: Texte grec, traduction et notes

PDF

Didier Fontaine



and a god was the Logos
et dieu était le Logos

Didier FONTAINE

Évangile de Jean

Texte grec, traduction et notes

Jean 1, 1-18

Le Logos

JEAN 1, 1-18 : LE LOGOS

- 1.1. À l'origine, le Logos était,
le Logos était auprès de Dieu
et dieu était le Logos.
2. Il était, à l'origine, auprès de Dieu.
3. Tout vint à l'existence par lui,
et sans lui, rien de ce qui est venu à l'existence,
ne vint à l'existence.
4. La vie était en lui – la vie, lumière des humains.
5. La lumière luit dans les ténèbres,
mais les ténèbres ne l'ont point saisie.
6. Un homme, nommé Jean, fut envoyé par Dieu.
7. Il vint pour un témoignage,
pour témoigner concernant la lumière
et que tous, par lui, puissent croire.
8. Ce n'était pas lui la lumière :
il devait témoigner
concernant la lumière.
9. La lumière véritable, qui illumine tout humain,
venait dans le monde.
10. Il est venu au monde,
monde qui par lui a été conçu,
mais le monde ne l'a point connu.
11. Il est venu vers les siens : les siens ne l'ont point reçu.
12. Mais à tous ceux qui l'ont reçu,
– qui croient en son nom –,
il a accordé la possibilité de devenir
des enfants de Dieu
13. – engendrés
non du sang
ni d'un désir charnel
ni d'un désir d'homme
mais de Dieu.
14. Le Logos est devenu chair,
il a séjourné parmi nous.
Nous avons contemplé sa gloire,
une gloire, pleine de faveur et de vérité,
comme celle d'un *enfant* unique auprès d'un père.
15. Jean témoigne et clame :
« Il est celui dont je disais :
*Celui qui vient après moi
est passé devant moi
car il était avant moi.* »
16. Oui, de sa plénitude nous recevons
faveur sur faveur,
car la Loi, par Moïse, fut donnée
- 17.

2014

Mark, Matthew, Luke and John
The 4 Gospels newly translated and entirely revised
to accord with the latest textual discoveries

Lulu Publishing, Australia

John H. Reid

Yet Wisdom was divine.

Mark, Matthew, Luke and John

The 4 Gospels

Translated by John Howard Reid



Foreword

by John, the Priest, and John, the Elder

Our theme is Wisdom—Wisdom to live by. For Wisdom is the Word, the Concept, the Substance, the very wholeness of Life. Therefore we declare to you the true status of Life from the very beginning, not neglecting the events we have seen with our own eyes, heard with our own ears, felt with our own hands, and enquired into with our own hearts.

Life has been revealed to us. We have seen it. We have witnessed it. In fact, we testify here and now that Eternal Life has been granted to each one of us by the Father. The means of obtaining that Life (through the Life of the Son), we will now reveal. We declare everything we have seen and heard so that you too may have fellowship with us. This fellowship with the Father and His Son, Jesus the Messiah, is open to all. And we extend this invitation to you to share in our happiness, so that our joy may be complete.

A Christian Hymn

recorded by John, the Elder

“In the beginning was the Word, the Concept and Wisdom.”

“And Wisdom was with God.”

“Yet Wisdom was divine.”

“She was present at the very beginning of Creation with God.”

“Through Her, everything was created.”

“Without Her, nothing at all would exist.”

“Life came into existence through Her.”

2014

XHOSA*Izibhalo eziphuhlisa imvelaphi yobuhebhere* (OT & NT)

Elim Ministries

John Wahl

and the Word was powerful
laye iLizwi linamandla

IZIBHALO**EZIPHUHLISA IMVELAPHI YOBUEBHERE****ULUKA**

zona, uhleli. ^{24:24} Basuka nabathile ababenathi, baya engewabeni, bafika kunjengoko babetshilo abafazi; ke yena abambonanga. ^{24:25} Waza yena wathi kubo, Oyi! basweli-kuqonda, bantliziyo zizeka kade ukukholwa kuko konke abakuthethayo abaprofeti! ^{24:26} UMesiya ubengamelwe na kukuthi abuve obu bunzima, aze angene eluzukweni lwakhe? ^{24:27} Uqalele ke kuMoshe nakubo bonke abaprofeti, wabachazela kuzo zonke izibhalo iindawo ezingaye. ^{24:28} Basondela kuloo mzana babesiya kuwo; wanga yena uyegqitha. ^{24:29} Besuka bamzama, besithi, Hlala nathi; ngokuba kuza kuhlwa, nemini iseyisangene. Wangena ukuba ahlale nabo. ^{24:30} Kwathi, ekungqengeni kwakhe ngasesithebeni ndawonye nabo, wasithabatha isonka, wasikelela, waqhekeza, wabanika. ^{24:31} Avulwa ke amehlo abo, bamazi; wathi shwaka yena kubo. ^{24:32} Bathono ukuthi, Intliziyo yethu ibingavuthi na ngaphakathi kwethu, xa ebethetha nathi endleleni, naxa ebesityhilela izibhalo? ^{24:33} Besuka kwangelo lixa, babuyela eYerusalem, babafumana abalishumi elinamnye, bequkene ndawonye nabo babenabo, ^{24:34} besithi, Inkosi inene ivukile, yabonakala kuSimon. ^{24:35} Baye nabo bezichankcisa izinto zendlela, nokwazeka kwayo kubo ekuqhekezeni isonka. ^{24:36} Ke kaloku, bakubon' ukuba bayazithetha ezo zinto, uYahshuwa ngokwakhe wema phakathi kwabo, wathi kubo, Uxolo malube nani. ^{24:37} Besuka ke bankwanya, bangelwa kukoyika, beba babone umshologu. ^{24:38} Wathi kubo, Yini na ukuba nikhathazeke? Kungani na ke ukuba kunyuke izicamango ezintliziweni zenu? ^{24:39} Khangalani izandla zam neenyawo zam, ngokuba ndim kanye; ndicofeni, nikhangele; ngokuba umshologu awunanyama namathambo, njengokuba nindibona ndinawo mna. ^{24:40} Utshilo, wababonisa izandla neenyawo zakhe. ^{24:41} Ke kaloku, bakubon' ukuba abakakholwa, ngenxa yovuyo, bemangalisiwe, wathi kubo, Ninanto na idliwayo apha? ^{24:42} Bamnika ke intwana yentlanzi eyosiweyo, neyenqatha lobusi; ^{24:43} wathabatha, wadla emehlweni abo. ^{24:44} Uthe ke kubo, Ngawo la amazwi endawathethayo kuni ndisenani, okokuba zimelwe kukuzaliseka zonke izinto ezibhaliweyo ngam kwiThorah kaMoshe, nasebaprofetini, nasezindumisweni. ^{24:45} Wandula wayivula ingqiqo yabo, ukuze baziqonde izibhalo; ^{24:46} wathi kubo, Kubhaliwe ngokunjalo, umelwe ngokunjalo uMesiya kukuthi eve ubunzima, abuye avuke kwabafileyo ngomhla wesithathu; ^{24:47} nokuba kuvakaliswe egameni lakhe inguquko noxolelo lwezono kuzo zonke iintlanga, kuqalelwa eYerusalem. ^{24:48} Nina ke ningamangqina ezi zinto. ^{24:49} Yabonani, mna ndilithumela kuni idinga likaBawo; ke nina hlalani kuwo umzi oyiYerusalem, nide nambathiswe amandla aphuma enyangweni. ^{24:50} Ke kaloku wabarholela ngaphandle, kwada kwaya eBhetani; waziphakamisa izandla zakhe, wabasikelela. ^{24:51} Kwathi, ekubasikeleleni kwakhe, wahluka kubo, wenyuswa wasiwa emazulwini. ^{24:52} Baza bona, bakuba bequbudile kuye, babuyela eYerusalem benovuyo olukhulu. ^{24:53} Bamana behleli etempileni, bedumisa, bebonga uElohim. Ameyin.

YORHANAN 1 Ekuqalekeni belikho iLizwi, laye iLizwi likuye uElohim. laye iLizwi linamandla. ^{1:2} Lona elo belikho ekuqalekeni kuElohim. ^{1:3} Izinto zonke zabakho ngalo; lingekho lona, akubangakho nanye into ethe yabakho. ^{1:4} Kulo kvakukho ubomi, baye ubomi obo bulukhanyiselo lwabantu. ^{1:5} Ukhanyiso ke olo lwabonakala ebunmyameni, basuka ubunmyama abalungisa. ^{1:6} Kwakho mntu uthunjiweyo evela kuElohim, ugama linguYorhanan. ^{1:7} Lowo weza kuba lingqina, ukuze angqine ngalo ukhanyiso, ukuze bonke bakholwe ngaye. ^{1:8} Yena lowo ubengelelo ukhanyiso; weza kungqina ngalo ukhanyiso. ^{1:9} Waye ke yena elukhanyiso oluyinyaniso, olubakhanyiselayo abantu bonke, esiza ehlathini. ^{1:10} Ube eshlathini ke; ihlabathi labakho ngaye, ihlabathi alimazanga. ^{1:11} Weza kokwakhe, baza abakhe abamvuma. ^{1:12} Ke bonke abamamkelayo wabanika igunya lokuba babe ngabantwana bakaElohim, abo ke bakholwayo kwigama lakhe. ^{1:13} Abangazalwanga ngagazi, nangakuthanda kwanayama, nangakuthanda kwandoda; bazalwa nguElohim. ^{1:14} ULizwi waba yinyama, wahlala phakathi kwethu, sabubona ubuqapawuli bakhe, ubuqapawuli kanye bowokuphela kwamzelelo uYise, ezile lubabalo nayinyaniso. ^{1:15} Uthi

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2014

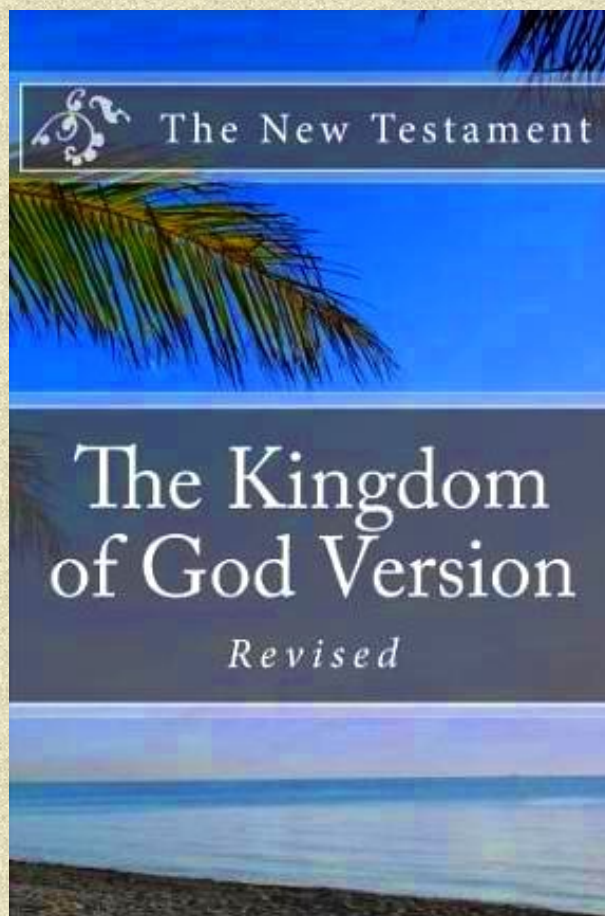
The New Testament: The Kingdom of God Version (Ed. 2, rev.)

CreateSpace Independent Publishing Platform

Raymond C. Faircloth



and what God was, the message was



2014

NT Greek Translation: An inter-verse commentary (Ed. 3)

PDF

Tara Stockdale

also “the specific god” (=JCg) was The Word

The Gospel according to John: Part 1 Chapters 1 to 11 Issued date: 01 Aug 2007(Revised: 09 Feb 2009) 2nd Rev: 07 Jan. 2013 3rd Rev. 30 Dec. 2014

John 1v1 Time Frame reference - Introduction

1st Parable – JC as The Word of God created life that can become everlasting – those persons who imbue The Word of God and act with fidelity upon it now – shall become part of The New Creation and future sons of God.
1st Allegory – Word = JCg who then became JC to teach us by both speech and example, precisely what Yahweh Desires. We are taught JC(g) = The Word of God (Rev.19v13) who becomes The King of kings (Rev.19v16) in The Millennium.
2nd Allegory – “All ... him” (v3) = JCg created all “Kinds” of Life on this planet – essentially anything with DNA.

John 1v1 og In (the) {commencement/chief (in order/time/place/rank)}/beginning
 John 1v1 og (it) was the word/sayings/reasoning/topics (= JCg = JC in spiritual body)
 John 1v1 og also the word/sayings/reasoning/topics was toward/nearness/{accession to} The God (= Yahweh).
 John 1v1 og also the {specific god} (= JCg – please see glossary and v3)
 John 1v1 og was the word/sayings/reasoning/topics.
 John 1v1 = In the beginning (of The World/Life) was The Word (= JCg).
 also The Word (= JCg) was {toward/earliness to} The (Almighty) God (Yahweh).
 also ‘the specific god’ [of the context being The World/Life] = JCg) was The Word (Thus JCg as JC became Yahweh’s mouthpiece).

In the beginning was The Word (JCg), also The Word was near to The God (Yahweh),
 also “the specific god” (= JCg) was The Word.

Note in context of v2 explaining “In beginning”, there is no Greek Word “The” placed in the original text for ‘The Beginning’ as was specifically used in the Greek text for “The Word” and thus we can accurately conclude that it is not ‘The Beginning of The Universe’ (as often erroneously assumed) being Yahweh’s specific domain, but rather “In (the) beginning” of JCg’s time domain, thus referenced to “Life” on this planet that The Greek calls: “The World” “Kosmos” StrongsTM = 2889 for “Adornment/Decoration” upon this planet – being the very reason why The Bible was written – specifically for “us” as The Culmination of “Life” on this planet (originally of barren rock and water)!
 Likewise “This/That (specific)” (StrongsTM = 3778 or 5126) is not used within this position – which tells us this verse is not speaking about The Absolute Beginning of The Universe, but rather again, it is John telling us about the beginning of “Life/Adornment/Decoration” of The Earth.
 This reasoning is further supported because The Greek word for “Beginning” (“arche” StrongsTM = 746) is given in the “nominative” case and not the “accusative” case – and thus following along the same principles as “ho theos” being a “relative pointer” referenced upon The Subject Matter of the context (being “us” – humans) rather than an “absolute pointer” that would be used to point directly to the beginning of The Universe. Thus we reason that in the same manner: ‘the case’ of “ho theos” (equally nominative) being relative to “us” as “The World/Life” then likewise so is the use of “Beginning” as the ‘nominative case’ to be relative to “us” as “The World/Life”.

Now moving to another area of possible conflict.

Not often explained to us is the Greek word “angelos” only means “messenger/bringer of tidings” and often assumed as being “messenger of God (sent to tell)” which is true in most instances.

However in 2Cor.2v7 we have the splitter in Paul’s side being described as an angel of Satan (to be a messenger to remind him that Satan was close to devour him). I only mention this to alert the reader to take the word “angel/messenger” in context. Likewise the two spies sent to Jericho were called “angels/messengers/bringers of tidings” (James.2v25). John the Baptist was called “angel/messenger/bringer of tidings” Mark.1v2, also disciples were called “angels/messengers/bringers of tidings” (of John - Luke.7v24, and of JC - Luke.9v52) and thus by inference Paul instructs us to be hospitable to the TCs teaching the word of God in their ministry work (Heb.13v2) following Abraham’s example at Gen.18v2-5, and I could give more examples to demonstrate the veracity of my reasoning. Also the reader must understand (as I profusely show elsewhere) translators are paid to deliver what the paymasters desire to read (Leaders of Christendom) and hence the reader will only find these correctly defined words in The Original Greek or within my most accurate and utterly transparent translation of The Greek Scriptures, which is also commutative, unlike any other English translation on this planet (true at 2013 CE)!

Thus in context, we inductively realise that JC was “The Word of God” = Chief Messenger of The Almighty God = The Chief Angel of Yahweh. with reference to this planet, for this planet. The Bible is not specifically written for other life-forms within this universe – and we should not irrationally extend its scope!

Understand this and it unlocks many verses within John’s later book entitled: “Revelations”.

This is all Biblically accurate – irrespective of what most of our worldly Christian leaders state in utter error (of most things scriptural as I thoroughly explain with innumerable examples where there are at least 50 different examples in chapters 2 and 3 of Revelations alone)! It is just that we have been indoctrinated to understand ‘Angel’ as something with ‘feathered wings’, which is entirely ancient mythology!

(Note: The Almighty God of [and ‘outside’] The Universe = Yahweh (old Jewish name) = Jehovah (modern Jewish name) = The Ultimate Authority).

John 1v2 og This (specific) (one = The Word, JCg) was in (the) {commencement/chief (in order/time/place/rank)}/beginning
 John 1v2 og toward/earliness/{accession to} (= having a propensity for) of The God (Yahweh).
 John 1v2 = This specific one (JCg as The Word of God) was in (the) beginning (of The World/Life) towards/earliness of The God (Yahweh).

This specific one (= JCg) was in the beginning near to The God (= Yahweh).

2015

Fusion English Version Bible:
The Gospel of John
 Amazon Ltd.
Daniel Harder

and the Logos had divine nature

(Fusion English
Version - 2015)

**FEV
Bible –
The
Gospel
of John**

John

Chapter 1

1 In the beginning there existed the Expression known as the Logos, and the Logos was close to God, and the Logos had divine nature. **2** This is the Logos who existed in the beginning with God. **3** All things were created through the Logos. Without him not even one thing was created that has been created. **4** Life was created in the Logos, and the life was the light of humankind. **5** The Light shines in the darkness, and the darkness hasn't overcome it. **6** There came a man, sent from God, whose name was John the Immerser. **7** John came as a witness, that he might testify about the Light, that all people might trust in God through him. **8** He was not the Light, but was sent that he might testify about the Light. **9** The True Light that enlightens everyone was arriving in the world.

10 The Logos was in the world, and the world was created through him, but the world didn't recognize him. **11** The Logos came to his own people, the Jews, but those who were his own people didn't receive him. **12** But as many

131

2015

The Sacred Scriptures (in 3 Vols.)
(Germ.-Eng.)
Traunreut: Ebozon Publishing
Johannes Biermanski

and the Word was DIVINE NATUR
und das Wort war göttlich



**THE EVANGEL ACCORDING TO JOHN - DAS EVANGELIUM
NACH JOHANNES**

Kapitel 1

Joh 1,1 griechische Übersetzung/ Ursprungstext = *Im Anfang war das Wort, und das Wort war bei JAHWEH, und das Wort** war göttlich* (auch: - C. C. Torrey).

Auch: "... DAS WORT** WAR GÖTTLICHEN WESENS" - ÜBERSETZUNGEN Wiese, Curt Stage.
HERMANN MENGE = *Im Anfang war das Wort, und das Wort war hingewandt zu JAHWEH (Gott), und GÖTTLICHEN WESENS war das Wort**.* (!)

Anm. d. Übers.: ** d. h., in der Gemeinschaft mit Gott; hingewandt zu Gott. Der Ausdruck "das Wort" (griech.: der Logos) bezeichnet hier (wie auch Joh. 1,14 und Offb. 19,13) den Gottessohn als Offenbarer und Willensvoll-strecker Gottes.

FRIEDRICH PFÄFFLIN = *Im Anfang war das Wort. Das Wort wartete auf Gottes Wink und war von göttlicher Wucht.*

New English Bible = *"Zu Anfang war das Wort, und das Wort war zu JAHWEH (Gott) hingewandt, und wie JAHWEH (Gott) war das Wort.*

2. Vers: *Dieses war zu Anfang zu JAHWEH (Gott) hingewandt.*"

KJV + EL + MENGE = *In the beginning was the Word, and the Word was with YAHWEH, and the Word was DIVINE NATUR.*

(= is not right; Yahshua isn't Elohim, he isn't God, he is our Master/ Rabbi – see also: Nicäa 325 A.D. = and the word was divine nature).

1. Mose 1,1; 1. Joh 1,1,2; Kap 17,5; Offb 19,13

Joh 1,2 *Dasselbige war im Anfang mit JAHWEH/ Das war eng vereint mit JAHWEH.*

KJV + EL = *The same was in the beginning with YAHWEH.*

Joh 1,3 *Alle Dinge sind durch dasselbe gemacht, und ohne dasselbe ist nichts gemacht, was gemacht ist.*

KJV + EL = *All things were made by him; and without him was not anything made that was made.*

1. Kor 8,6; Kol 1,16.17; Hebr 1,2

Joh 1,4 *In ihm war das Leben, und das Leben war das Licht der Menschen.*

KJV + EL = *In him was life; and the life was the light of men.*

Kap 8,12

Joh 1,5 *Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht begriffen.* (aus dem Griechischen: ... ergriffen.)

KJV + EL = *And the light shines in darkness; and the darkness comprehended (overcame) it not.*

Kap 3,19

Joh 1,6 *Es wurde ein Mensch von JAHWEH gesandt, der hieß Johannes.*

aus dem Griechischen: *Es trat ein Mensch auf von JAHWEH gesandt, sein Name war Johannes.*

KJV + EL = *There was a man sent from YAHWEH, whose name was John.*

Matth 3,1; Mark 1,4

<https://books.google.pl/books?id=fXE6CgAAQBAJ>

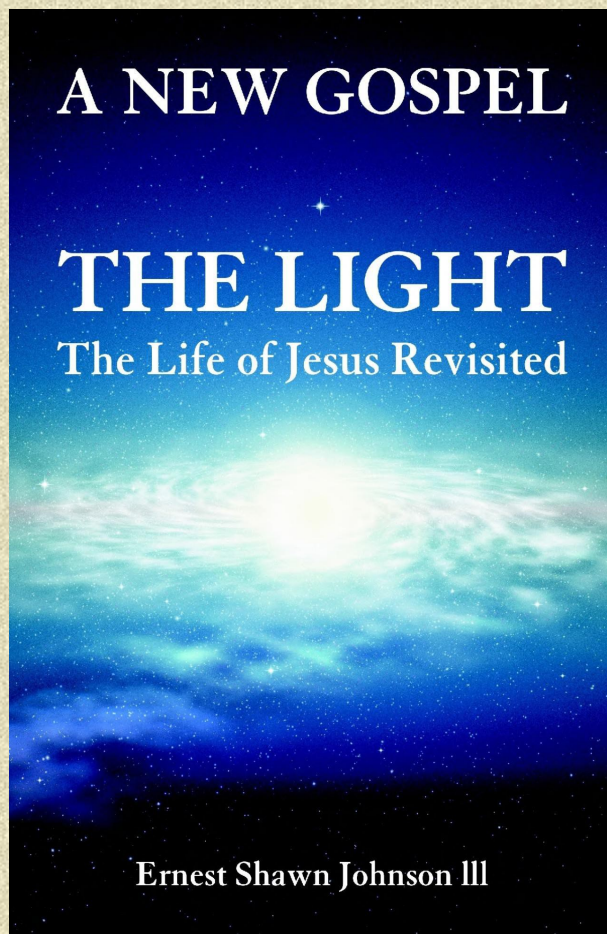
2015

*The Light.**The Life of Jesus Revisited: A New Gospel*

Lulu Publishing Service, Australia

Ernest S. Johnson III

and the word was divine



CHAPTER 1

THE WORD

In the beginning was the word, and the word was with God and the word was divine.-(1) The same was in the beginning with God. All things came into being through it,-(2) and without it nothing came into being. In it was life.-(3) and that life was the light of men. And the light shines in the darkness, and the darkness cannot over power it. There was a man sent from God whose name was John. He came for a testimony, to testify.-(4) about the light, so that everyone through him would become a believer. He was not the light,-(4) but he was sent to testify about the light, the true light which gives light to every man coming into the world. He was in the world, and the world came to life because of him,-(5) however the world did not understand him. He came to his own people, but his own people did not learn from him.-(6) But those of them that did learn from him.-(7) he gave them the strength.-(8) to become the servants of God, because they believed in his name.-(9) They were not born from blood, nor from flesh, nor from the will of man, but from God. And the word became flesh, and dwelt among us, full of grace and truth.-(10) John did testify about him, and cried out, "This is he of whom I said, the one coming after me, ranks ahead of me, because he is superior to me. "And from his fullness we have all received grace upon grace. The Torah-(law) came to us through Moses, but grace

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2015

SPANISH

Biblia del Hebreo al Español: Brit Hajadash-N.T. (Volume 2)

Panama

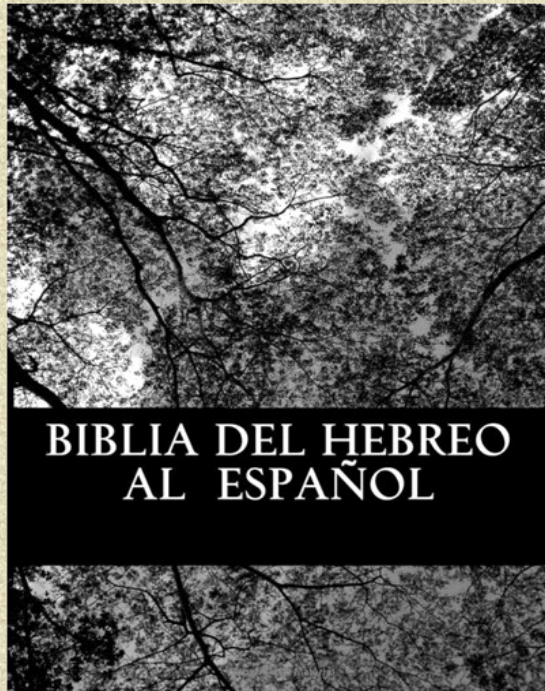
Yojanan ben Peretz



and the memra was powerful
y la memrah era poderosa

**Las Buenas Noticias (besarot) de Yehshúa Ha Mashíaj
Según Reportadas por Yojanán - Juan**

I 1 Bereshit hayáh hamemra wememra hayáh et haElohim weelohim hayáh hamemra. En el principio existía la memrah (expresión de YAHWEH), y la memrah era con *El Todopoderoso* y la memrah era poderosa. 2 El era en el principio con *HaElohim*. 3 Todas las cosas por medio de El fueron hechas, y sin El nada de lo que ha sido hecho hubiera



https://issuu.com/osva613/docs/sefer_de_yojanan_en_3d

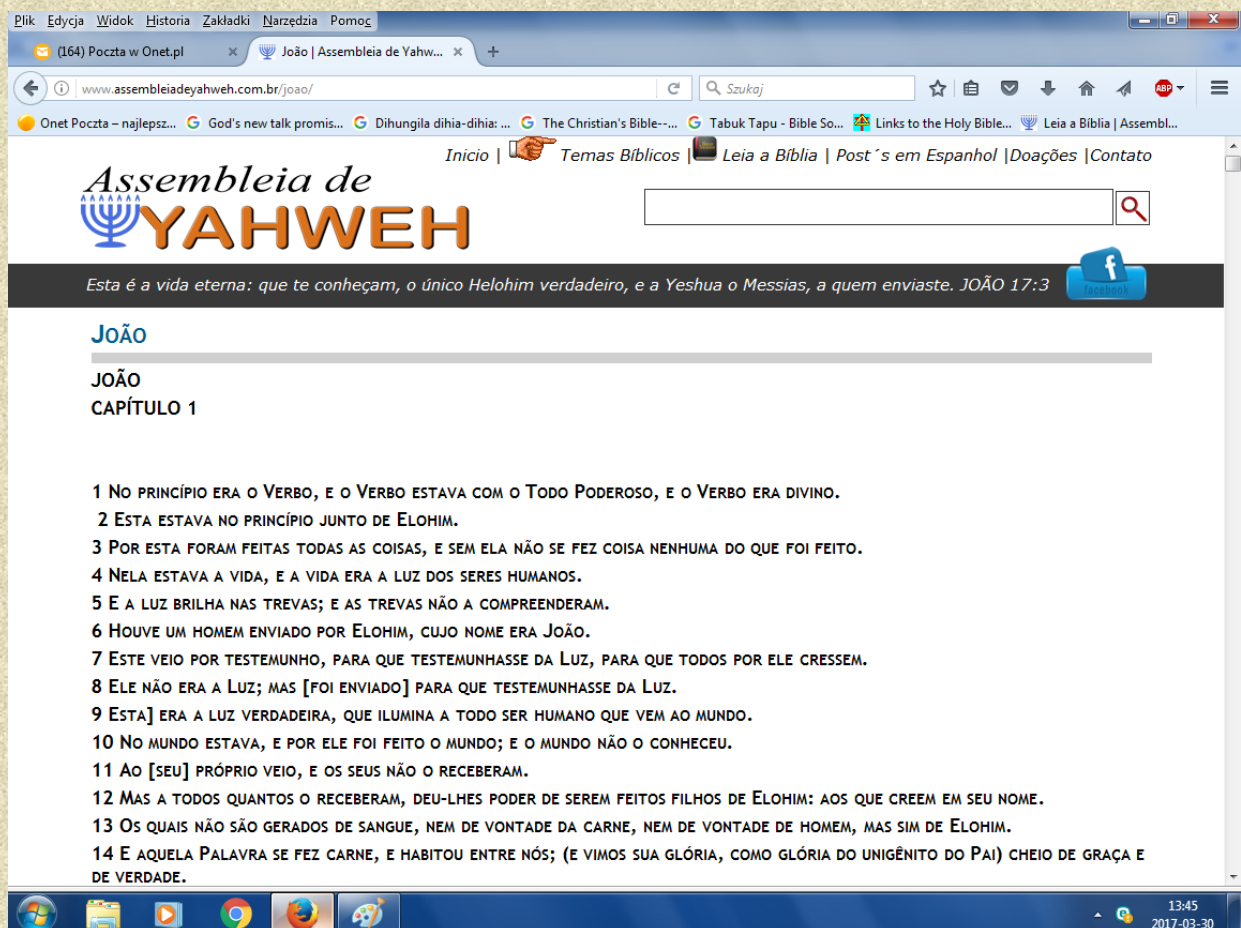
2016

PORTUGUESE***Bíblia Livre (BLIVRE)***

Creative Commons Atribuição 3.0, Assembleia de YAHWEH, Brasil

Diego Santos – Mario Sérgio – Marco Teles

and the Word was divine
e o Verbo era divino



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2016²

PORTUGUESE

Bíblia Israelita

Comunidade Judaica Familia Israelita, Brasil

Eliyahu Pinho (ch. coordinator)



and the word was divine
e a palavra era divina



LIVROS NAZARENOS, CARTAS DE SHAUL E
LIVROS DOS TALMIDIM

----- A -----

BÍBLIA ISRAELITA



Os livros a seguir não fazem parte do cânon israelita e serve para análise histórica dos eventos após o nascimento do Rav Yeshua o Ungido. Todos os conteúdos dos livros a seguir devem ser comprados ao tanach a toráh deve sempre ser a base para qualquer doutrina.

<http://www.bibliajudaica.com/index.php>

2016

***Book of The Covenant:
An Integrated Translation & Transliteration
of the Hebraic Scriptures (Ed. 5)***

Gimel Uriyah

Gimel Uriyah

and the Word was with *ELOHIM*,
and the Word was *Elohim*.

**Book
of
The Covenant**

5th Edition

**An Integrated
Translation & Transliteration
of the Hebraic Scriptures**

by
Gimel UriYAH

YAHchanan [John]

4-4 YAHchanan : John [Jn]

In the beginning was the Word, and the Word was with *ELOHIM*¹, and the Word was *Elohim*.²

1:2 The same was in the beginning with *ELOHIM*.³

1:3 All these things⁴ came to be through Him, and without Him, nothing which is, would have come to past.

1:4 In Him was life, and that life was the light of men.

1:5 The Light shines in the darkness, and the darkness has not perceived it.

1:6 There came a man, sent from *ELOHIM*, whose name was YAHchanan.

1:7 The same came as a witness, that he might testify about that Light, that the people might be persuaded to believe through his testimony.

1:8 He was not that Light, but was sent that he might testify about that Light.

1:9 The true Light that enlightens everyone was coming into the world.

1:10 He was in the world, and the world emerged⁵ on account of Him, and the world did not acknowledge Him.

1:11 He came to His own people, and those who were His own people did not receive Him.

¹ Vs 1:1 - "the word was with *ELOHIM*" means that the word was in the mind (thought, motive, plan) of *ELOHIM*, since "the beginning". This word was foreknown (foreordained) of *ELOHIM* - see 1 Pet 1:20.

² Vs 1:1 - "the word was *Elohim*" - meaning "that one and only begotten *Elohim* (mighty one)" sent from the bosom of YHWH, as made clear in 1:14 & 18. YHWH alone is "the only true *ELOHIM*" - Jn 10 :36; 17:3; 5:44; 1 Cor 8:6; Phi 2:6; Heb 1:8; Ex 20:1-3.

³ Vs 1:2 - "in the beginning" - though it is commonly interpreted as referring to the beginning of creation, it may be noted that John has also used this terminology "since the beginning" (1Jn 2:13, 14) and "from the beginning" (Jn 15:27, 16:4; 1 Jn 1:1, 2:7) to refer to the beginning of the Mashiach's ministry since His birth.

⁴ Vs 1:3 - "all these things" - from context, probably referring to or including all events (the good news) which took place since the Mashiach's birth, death and resurrection.

⁵ Vs 1:10 - "emerged" - from darkness into light, as per context of vs 4, 5, 7-9.

1:12 Nevertheless, as many as received Him, to them He gave the justification to become *ELOHIM*'s children, to those who trust in His name:

1:13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of *ELOHIM*.

1:14 That Word became flesh⁶, and lived among us. We saw His glory, such glory as of the only begotten of the *ABBA*, full of grace and truth.

1:15 YAHchanan testified about Him. He cried out, saying, This was He of Whom I said, He Who comes after me has surpassed me, for He was before me.

1:16 Because of His fullness we all have received grace upon grace⁷.

1:17 The *Torah* was given through *Mosheh*, further grace and truth are now fulfilled through YAHshua the Mashiach.

1:18 No one has seen *ELOHIM* ever yet. That one and only begotten *Elohim*⁸, Who was from the bosom of the *ABBA*, He has shown the way to HIM.

1:19 This is YAHchanan's testimony, when the YAHudim sent *kohanim* and *Levites*

⁶ Vs 1:14 - "That Word" was the Mashiach, who was manifested as *ELOHIM*'s only begotten Son, in the flesh. It is not *ABBA* YHWH Himself who came in the flesh. It is HIS anointed Son who was manifested in the flesh, according to the *ABBA*'s Word. YAHshua is the only begotten Son of YHWH - in spirit and in truth. The Son is not the *ABBA*. See Rev 19:13.

⁷ Vs 1:16 - The fulfillment of *ELOHIM*'s Word in the Mashiach, manifests HIS grace upon grace - to HIS Covenant people YisraEL, including their faithful gentile commonwealth.

⁸ Vs 1:18 - "only begotten *Elohim*" - that same Mighty One (Word) mentioned in vs 1. Addressing the Mashiach as "Elohim" (Mighty One) is valid only in the Hebraic context and should not be misunderstood that he is YHWH *ELOHIM* HIMSELF. In Hebraic context, the title "Elohim" is also applied to mighty malachim or mighty servants of YHWH (see Ps 45:6; 82:6; 97:7; 89:6, 138:1). YAHshua is the only begotten *Elohim* sent by *ABBA* YHWH. He is not to be confused with his *ABBA* WHO is the "ELOHIM of *Elohim*" - the one and only "EL ELYON" (Most High *ELOHIM*), the only EL SHADDAI (Almighty *ELOHIM*). See also Jn 1:1, 10:33-36; Phi 2:6; Heb 1:8; Jn 20:28.

2016

A Non-Ecclesiastical New Testament
being a translation into English
of Greek writings dating
from the First and Second Centuries of the Common Era
 PDF
Frank Daniels

And “God” the message was

A Non-Ecclesiastical New Testament

being a translation into English
 of Greek writings dating
 from the First and Second Centuries of the Common Era

Translated by Frank Daniels
 © 1995, 2007, 2008, 2016 Frank Daniels

The author makes no claim to identification with Johannes, referring to himself only as “the student whom Jesus loved.” However, a reading of chapter 21 reveals that Peter, Thomas, Nathanael, the sons of Zebedalah, and two others were present. Given the use of “two others,” it is likely that the author simply could not remember who had been present. However, the sons of Zebedalah – so prominent in the synoptics – are entirely absent from the rest of this account. The author also indicates (21:7) that he himself was in the boat. Since the author has already distinguished himself from Peter and Thomas, and probably Nathanael (ch. 1), that makes the author out to be one of the sons of Zebedalah – Jacob or Johannes. If the author were Jacob, then the book is certainly written before the time of Acts 12, when Jacob was executed. This, however, is where we give the unanimous attribution to Johannes some weight and identify the author as Johannes, son of Zebedalah.

Translation:

ONE

In the beginning was the message,
 And the message was directed toward God,
 And “God” the message was.
 The same one was directed toward God in the beginning.
 Through it, all things were done.
 And without it nothing was done.
 What has been done in it was life.
 And the life was the light of humanity.
 And the light shone in the darkness.
 But the darkness did not understand it.

1:6 It happened that a person whose name was John was sent from God. This one came as a witness, so that he might testify about the light, so that all might trust through him. He was not the Light, but he came to testify about the light. This was the light, the True Light which enlightened everyone as it came into creation. In creation it was, and the creation happened through it, and yet the creation did not know it. He went into his own *domain*, and his own people didn't receive him. But to as many as did receive him, he gave them authority to become the children of God – to those who trust in his name, who were born not of blood, nor out of sexual desire, nor of a man's wishes, but from God. And the message was embodied and lived among us, and we observed its glory: glory like from a father's only son, full of favor and truth. John testified about him, crying out and saying, “This is the one about whom I said, ‘The one who comes after me has become before me; because he is my superior.’” Because out of his fullness, we all received *one* favor instead of *another* favor.¹ For the Torah was given through Moses; the favor and the truth happened through Anointed Jesus.

1:18 No one has ever seen God. God's unique one, the one who is at the Father's bosom, has related him. And this is John's testimony: When the Jews sent priests and Levites to ask him, “Who are you?” he affirmed and did not deny. And he affirmed, “I am not the Anointed One.” And they asked him, “What are you then? Are you Elijah?”² He said, “I am not.”

¹ That is, the Torah had been a generous gift; Jesus' explanation of it was one gift in place of another.

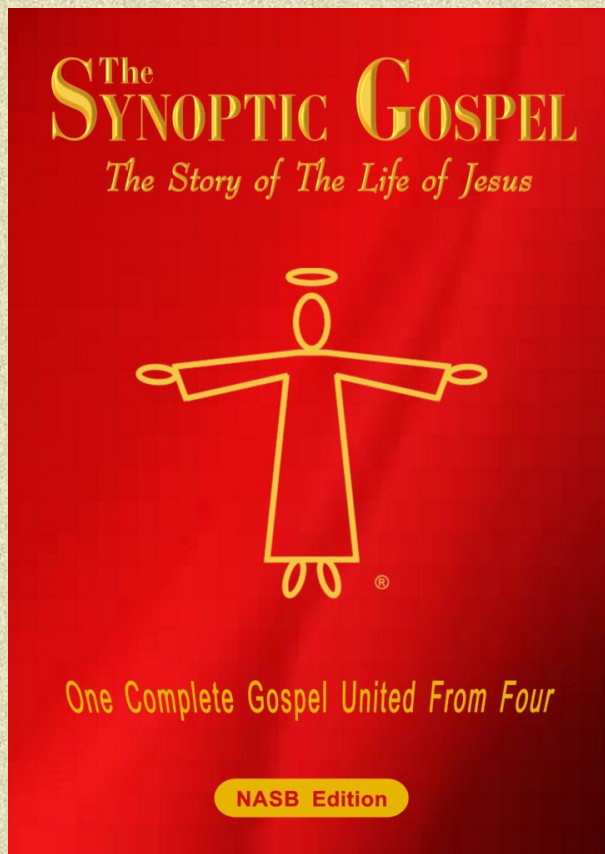
² “Look, I will send you Elijah the prophet before the great and majestic day of Yahweh comes. And he will turn the hearts of the fathers toward their children and the hearts of the children toward their fathers – lest I come and smite the land with a curse.” (Mal 4:5-6)

2017

The Synoptic Gospel: The Story of The Life of Jesus
 Surrey, British Columbia: Smart Publishing Ltd., Canada
Daniel John



and the Word was *Divine*



0 - PROLOGUE

2

Act 1: Foreword

Scene 2: The Word of God

John 1:1-5, 9-10, 14

- 1 In the beginning was the Word,¹ and the Word was with God, and the Word was *Divine*.²
- 2 He was in the beginning with God.
- 3 All things came into being through Him, and apart from Him nothing came into being that has come into being.
- 4 In Him was life, and the life was the Light of men.
- 5 And the Word became flesh, and dwelt among us.
- 6 *There was the true Light, which coming into the world, enlightens every man.*³
- 7 *The Light shines in the darkness,*⁴ and the darkness did not comprehend it.
- 8 He was in the world, and the world was made through Him, and the world did not know Him -
- 9 but we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

1. Greek logos = word, reason, wisdom

2. Greek Theos Θεός = Divine, a God, Godly, God-like

3. Isaiah 49:6

4. Genesis 1:3 / Isaiah 9:2

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2017

The New Testament

New Haven and London: Yale University Press

David Bentley Hart



and the Logos was god

DAVID BENTLEY HART

A TRANSLATION

the
NEW
TESTAMENT



The Gospel
According to John

CHAPTER ONE

¹In the origin there was the Logos, and the Logos was present with GOD,^a and the Logos was god; ²This one was present with GOD in the origin. ³All things came to be through him, and without him came to be not a single thing that has come to be. ⁴In him was life, and this life was the light of men. ⁵And the light shines in the darkness, and the darkness did not conquer it. ⁶There came a man, sent by GOD, whose name was John; ⁷This man came in witness, that he might testify about

a. To understand my translation of the first eighteen verses of the Gospel, the reader should refer to "A Note on the Prologue of John's Gospel" in my postscript to this volume. Here in the Gospel's prologue, as well as in the closing verses of chapter twenty below, I adopt the typographical convention of the capital *G* followed by small capitals to indicate where the Greek speaks of *ὁ θεός* (*ho theos*), which clearly means God in the fullest and most unequivocal sense, and I use one capital letter followed by two lowercase letters to indicate where the Greek speaks only of *θεός* (*theos*) without the article; but, to make the matter more confusing, I have indicated three uses of the word without article (vv. 6, 12, and 13), all concerning the relation between the divine and the created, in all small capitals, to indicate that it is not clear in these instances whether the distinction in forms is still operative, and whether the inarticulate form of the noun is being used simply of God as related to creatures through his Logos. And then, in v. 18, I assume the first use of the inarticulate form of *theos* still refers to God in the fullest sense, God the Father, though again the clause in question concerns the relation of creatures to the divine.

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<https://books.google.pl/books?id=kmo3DwAAQBAJ>

2018²***Habrit Hakhadasha/Haderekh (HHH)***(do not confuse with Hebrew version הדבר *Haderekh*, 1979)

html

Biblica – International Bible Society, USA

?

and a god was the Word

ואלוהים היה הדבר

HHH Compare with...

Habrit Hakhadasha/Haderekh

הבשורה על-פי יוחנן 1

1 בראשית היה הדבר, והדבר היה עם האלוהים, ואלוהים היה הדבר. 2 הוא היה בראשית עם האלוהים. 3 דרכו נברא הכל, אין דבר שלא נברא על-ידו. 4 בו היו חיים, וחיים אלה היו האור לבני-אדם. 5 האור מאיר בחושך, והחושך לא התגבר עליו. 6 אלוהים שלח אדם בשם יוחנן 7 להעיד על האור האמתי, כדי שכולם יאמינו בו. 8 יוחנן עצמו לא היה האור; הוא רק נשלח לזהות את האור 9 האמתי שבא לעולם כדי להאיר לכל בני-האדם. 10 האור בא אל העולם שנברא על ידי, אך העולם לא הכיר אותו. 11 הוא בא אל שלו, אך אלה לא קיבלו אותו. 12 אבל לכל אלה שהאמינו בו הוא העניק את הזכות להיות בני-אלוהים. 13 כל המאמינים בו נולדו מחדש – לא בלידה ביולוגית מגבר ואישה, ולא מרצון האדם, אלא מרצון האלוהים. 14 הדבר נהיה בשר ושכן בתוכינו. אנחנו ראינו את כבודו, כבוד הבן היחיד מהאב, מלא חסד ואמת.

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2018

SPANISH

La Sagrada Escritura: Versión del Nombre Divino

Escrituras Griegas Cristianas

PDF, yet not finished, Mexico

Jimmy Peraza?

and a god was The Word
y un dios era La Palabra

The image shows the front cover of a book. The cover has a grey background. On the left side, there is a vertical strip with a grid of colored squares in shades of blue, tan, and grey. At the top of this strip is a red square containing the year '2018'. In the center of the cover, the title 'LA SAGRADA ESCRITURA' is written in large, bold, black capital letters. Above the title is the Hebrew word 'יהוה' (YHWH) in a stylized blue font. Below the title, the subtitle 'VERSIÓN DEL NOMBRE DIVINO' is written in smaller, bold, black capital letters. Further down, 'ESCRITURAS GRIEGAS CRISTIANAS' is written in bold, black capital letters. At the bottom right, the author's name 'Jimmy' is written in a smaller font, followed by 'La Luz de la Verdad' and the website 'www.conocimientopreciso.blogspot.com.mx'. The date '01/01/2018' is at the bottom right. A small logo consisting of a red square and a grey square is in the bottom right corner.

[illegible]

2018

SPANISH

Sagrada Escritura: Kitbé - HaKodesh - Ha Torah Ha יְהוָה

Kajal Yisraelita de Yahshua Shiló

PDF

Yhemaelh Zeev



and the Davar was a mighty (unsure translation)
y la Davar era poderosa

"KAJAL YISRAELITA DE YAHSHUA SHILÓ"
סילו ישראל טולט כנסת בית

SAGRADA ESCRITURA

KITBÉ
HAKODESH
HA TORAH
HA
יהוה

"KAJAL YISRAELITA DE YAHSHUA SHILÓ"
סילו ישראל טולט כנסת בית

YONAHAN

1. 1. Bereshit [En el principio] era la Davar, y la Davar estaba con Ha-Elohe YAHWEH/יהוה y la Davar era poderosa. 2. el era en el principio con HaElohe YAHWEH/יהוה. 3. Todas las cosas fueron hechas por él. ; y sin él, nada fue hecho, que no haya sido hecho. 4. En él estaba la jayim, y la jayim era la Luz de los hombres. 5. Y la Luz brilla en la oscuridad; y la oscuridad no prevaleció. 6. Hubo un hombre enviado por YAHWEH/יהוה, cuyo nombre era Yonahan. 7. Este vino como testigo, para testificar de la Or, a fin de que todos creyeran por medio de él. 8. Yonahan no era la Or, sino para que diese testimonio de la Luz. 9. Aquéiera la Or de emet, que alumbra a todo hombre que viene al olam hazeh. 10. En el olam hazeh estuvo, y el olam hazeh fue hecho por medio de él, y el olam hazeh no Le conoció. 11. A los Suyos vino, y los Suyos no le recibieron. 12. Pero a todos los que le recibieron, les dio potestad de llegar a ser hijos de Elohe YAHWEH/יהוה. 13. Que no nacieron de dahm/sangre, ni de la voluntad de la came, ni de la voluntad del hombre, sino de Elohe YAHWEH/יהוה. 14. La Davar [Torah] fue hecha came, y habitó entre nosotros, y vimos su tifereth, la tifereth como del unigenito de Avinu, lleno de favor inmerecido y de emet. 15. Yonahan dio testimonio de él y clamó, diciendo, Éste era del que yo decía, él que viene después de mí, es antes de mí, porque era primero que yo. 16. De Su plenitud todos hemos recibido, favor

inmerecido sobre favor inmerecido. 17. Porque la Torah fue dada por medio de Moshé; su favor inmerecido y emet vinieron por medio de YAHSHUA/ישו HaMashiaj. 18. Ningun hombre ha visto nunca a Aví; el Hijo Unigénito, que estaba en el seno del AVRAHAM, lo ha declarado. 19. Este es el testimonio de Yonahan, cuando los Yehudim enviaron kohanim/sacerdote y Leviim de Yahrusalaim a preguntarle, ¿Tú, quién eres 20. Confesó, y no negó; pero confesó: Yo no soy HaMashiaj. 21. Le preguntaron, ¿Entonces, qué ¿Eres Eliyah Y él dijo, No soy. ¿Eres Ha Navii/profeta Y respondió, No. 22. Entonces le dijeron, ¿Quién eres Para que podamos dar respuesta a los que nos enviaron. ¿Qué dices de ti mismo 23. Yonahan dijo, Yo soy la voz del que clama en el midbar, Enderezad el derech de YAHWEH/יהוה como dijo el navii/profeta Yeshayah. 24. Los que habían sido enviados eran de los Prushim. 25. le dijeron, ¿Por qué estás haciendo mikvEL, si tú no eres el Mashiah, ni Eliyah, ni Ha Navii/profeta 26. Yonahan les respondió, diciendo, Yo hago mikvah con mayim, pero está Uno entre ustedes, a quien no conocen; 27. El es el que viene [] después de mí y es preferido antes de mí, del cual yo no soy digno de desatar Sus sandalias. 28. Estas cosas acontecieron en BELH-Bara, al otro lado del Yarden, donde Yonahan estaba haciendo mikvah. 29. Al día siguiente Yonahan vio a que venía hacia él, y dijo, He ahí el Cordero de YAHWEH/יהוה que quita la transgresión del olam hazeh. 30. Este

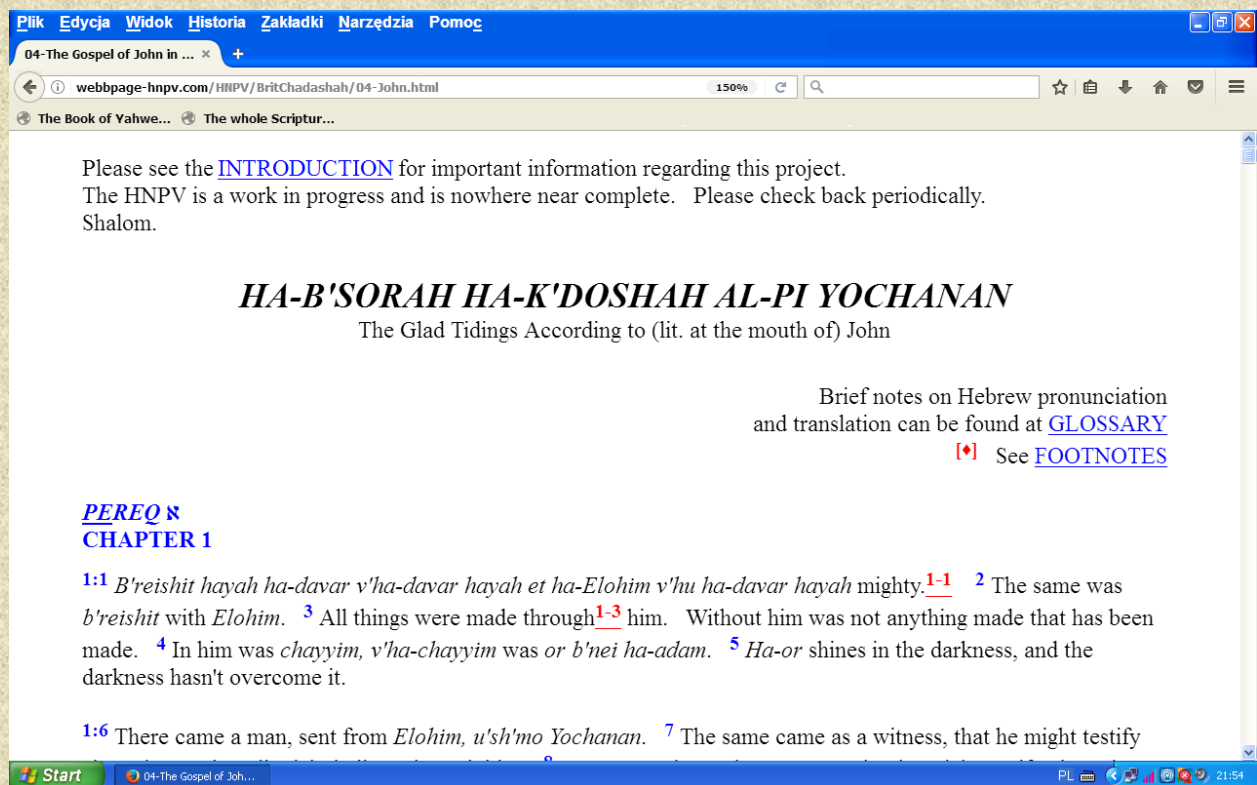
2018

***The Hebrew Names 'Plus' Version
of the B'rit Chadashah (the "New" Testament)***

html (last update 15 Jan 2018)
revision of *The World Messianic Bible*

?

v'hu ha-davar hayah mighty
and_this slowo was



144

2018
Clarified King James Bible
html (Ed. 1: 2009)
Hall V. Worthington



version 1.15.7 February 18, 2019

and the Word was god

Clarified King James Bible (all green text and note superscripts are clickable) [Go to Bible Index Page](#) [Keyword Search](#)

John 1

[Next Chapter](#)

¹ In the beginning was the Word, and the Word was with God, and the Word was god.¹ [Christ is the Word of God; his name is the word of God. The Bible is not the Word; the Bible is scriptures. "The LORD possessed me in the beginning of his way. I was set up from everlasting, from the beginning. Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him." Pro 8:22-30.]

² The same was in the beginning with God. [The Word, who dwelled with God in the beginning, stepped out to become Jesus, the firstborn in the dimension of the new creation. "I came out from the Father. I came forth from the Father." John 16:27-28; and He possesses all the fullness of the Father, is the only visible representation of the Father, (the invisible God), and is the only begotten Son, (all other sons of God are adopted).]

³ All things were made by him; and there was nothing made without him. [him is Jesus.]

⁴ In him was life; and the life was the light of men.² [The word, who is Jesus, is the life of God and the light of men. Christ is the light of men: the true light that enlightens every man who comes into the world, given to them so that they might believe. John 1:7,9. The life of God in measure to control men was lost for all men when Adam disobeyed God and fell. When you have crucified your sinful, selfish life and are afterward restored to the righteousness and holiness of God's image, Christ, then you live in Christ, and Christ lives in you, controlling all your words and deeds; and this life is then eternal. Eternal life is to be a new creature in Christ on earth and forever.]

⁵ The light shines in the darkness; and the darkness did not comprehend it.³ [The light of the Word, Christ, shines in the darkness of men's hearts, but men do not understand that it is Christ, gently and anonymously reasoning with them, attempting to reprove them for their evil ways. Eph 5:13. If men believe what Christ tells them, they believe and love the truth, but if they deny the reasoning, loving their selfish, evil ways, they hate the truth and light, who is Christ. Peter told believers: "we have the more sure prophetic word [the word in your heart]; to which you do well to pay attention, as to a light that shines in a dark place, until the day dawns and the morning star [Jesus] rises in your hearts;" 2 Pet 1:19.]

⁶ There was a man sent from God, whose name was John. [John the Baptist was sent to prepare the way for the Light.]

<http://www.hallvworthington.com/getverses.php?search=John 1;&version=160>

145

2018

FRENCH

La Bible Darby Clarifiée

html

Hall V. Worthington



version 1.15.7 February 18, 2019

and the Word was god
et la Parole était dieu

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

La Bible Darby Clarifiée x +

https://www.hallvworthington.com/getverses.php?search=John 1;&version=150; Szukaj

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La Bible Darby Clarifiée, (cliquez sur le texte en vert) Aller à la table de matières Recherche par mots clés

Jean 1

Prochain Chapitre

1 Au commencement était la Parole ; et la Parole était avec Dieu ; et la Parole était dieu.¹ [Christ est la Parole de Dieu. Son nom est la Parole de Dieu. La Bible n'est pas la Parole de Dieu ; la Bible ce sont des Écritures. « L'Éternel m'a possédée au commencement de sa voie. Je fus établie dès l'éternité, dès le commencement. J'étais alors à côté de lui, comme grandissant avec lui, et j'étais ses délices quotidiens, me réjouissant toujours devant Lui. » Pro 8:22-30.]

2 Elle était au commencement avec Dieu. [La Parole, qui demeurait avec Dieu au commencement, est sorti pour devenir Jésus, le premier né dans la dimension de la nouvelle création. « Je suis sorti d'auprès de Dieu.. Je suis sorti d'auprès du Père. » Jean 16:27-28 ; en lui possède toute la plénitude du Père, lui est la seule image visible du Dieu invisible, et est le Fils unique engendré, (tous les autres fils de Dieu sont adoptés).]

3 Toutes choses furent faites par elle, et pas une seule chose, de ce qui a été fait, ne fut faite sans elle. [elle (la parole) c'est Jésus.]

4 En elle était la vie, et la vie était la lumière des hommes.² [La Parole, qui est Jésus, est la vie de Dieu et la Lumière des hommes. Christ est la Lumière des hommes : la véritable lumière était celle qui éclaire tout homme qui vient au monde, donné à eux afin qu'ils puissent croire. Jean 1:7,9. La vie de Dieu en mesure pour contrôler les hommes était perdu pour tous les hommes lorsqu'Adam a désobéi à Dieu et qu'il est tombé. Lorsque vous avez crucifié votre vie égoïste et pécheresse et que vous êtes restaurés dans la droiture et à la sainteté de l'image de Dieu, Christ — alors vous vivez en Christ, Christ vit en vous, contrôlant toutes vos paroles et actions ; et cette vie est alors éternelle. La vie éternelle c'est d'être une nouvelle créature en Christ sur la terre et pour toujours.]

5 Et la lumière luit dans les ténèbres ; et les ténèbres ne l'ont pas comprise.³ [La lumière de la Parole, Christ, brille dans l'obscurité des coeurs des hommes, mais les hommes ne comprennent pas que c'est Christ, qui résonne doucement et anonymement avec eux, tentant de les réprover pour leurs mauvaises voies. Éph 5:13. Si les hommes croient ce que Christ leur dit, ils croient et aiment la vérité, mais si ils renient le raisonnement, aimant leur égoïsme, leur mauvaises voies, ils haïssent la vérité et la Lumière, qui est Christ. Pierre dit croyants : « nous avons la parole prophétique la plus certaine [la parole dans votre coeur], à laquelle vous faites bien d'être attentifs, comme à une lumière qui brille dans un lieu obscur, jusqu'à ce que le jour ait commencé à luire et que l'étoile du matin [Jésus] se soit levée dans vos coeurs. » 2 Pierre 1:19.]

6 Il y eut un homme envoyé de Dieu ; son nom était Jean. [Jean le Baptiste fut envoyé afin de préparer la voie pour la Lumière.]

Start La Bible Darby Clarifié... PL 17:12

<https://www.hallvworthington.com/getverses.php?search=John 1;&version=150;>

146

2018

SPANISH

La Biblia Moderna en Español

html

Hall V. Worthington



version 1.15.7 February 18, 2019

and the Word was god
y el Verbo era dios

La Biblia Moderna en Español, (haga clic en el texto en verde) Ir al índice de la biblia Búsqueda de palabra clave

Juan 1

Próximo Capítulo

1 En el principio era el Verbo, y el Verbo era con Dios, y el Verbo era dios.¹ [Cristo es el Verbo (la Palabra) de Dios; su nombre es el Verbo de Dios. La Biblia no es el Verbo ni la palabra; la Biblia es las escrituras. "Jehovah me poseyó en el comienzo de su camino. Desde la eternidad fui establecido, desde el principio. Con él estaba yo como uno que fue criado por él, y era su delicia de día en día, regocijándome siempre ante él." Prov 8:22-30.]

2 Él era en el principio con Dios. [La Palabra, que habitaba con Dios en el comienzo, se salió para convertirse en Jesús, el primogénito en la dimensión de la nueva creación. "Yo he salido de Dios... Yo salí del Padre." Juan 16:27-28; Jesús posee toda la plenitud del Padre, es la única representación visible del Padre (el Dios invisible), y es el Hijo unigénito, (todos los otros hijos de Dios son adoptados).]

3 Todas las cosas fueron hechas por medio de él, y sin él no fue hecho nada de lo que ha sido hecho. [él es Jesús.]

4 En él estaba la vida, y la vida era la luz de los hombres.² [La palabra, que es Jesús, es la vida de Dios y la luz de los hombres. Cristo es la luz de los hombres: la luz verdadera que ilumina a cada hombre que viene al mundo, dado a ellos para que puedan creer. Juan 1: 7,9. La vida de Dios en medida para controlar a los hombres se perdió para todos los hombres cuando Adán desobedeció a Dios y cayó. Cuando usted ha crucificado su vida pecaminosa y egoísta y es restaurado a la justicia y la santidad de la imagen de Dios, Cristo — usted vive en Cristo, Cristo vive en usted, controlando todas sus palabras y hechos; y esta vida es entonces eterna. La vida eterna es ser una nueva criatura en Cristo sobre la tierra y para siempre.]

5 La luz resplandece en las tinieblas, y las tinieblas no la comprendieron.³ [La luz de la Palabra, Cristo, brilla en la oscuridad de los corazones de los hombres, pero los hombres no entienden que es Cristo, razonando con ellos de manera amable y anónima, intentando reprenderlos por sus caminos impíos. Efe 5:13. Si los hombres creen lo que Cristo les dice, ellos creen y aman la verdad, pero si niegan el razonamiento, amando sus caminos egoístas e impíos, ellos odian la verdad y la luz, quien es Cristo. Pedro le dijo a los creyentes: "tenemos la palabra profética [la palabra en su corazón] que es aun más firme. Haced bien en estar atentos a ella, como a una antorcha que alumbra en lugar oscuro, hasta el día esclarezca y el lucero de la mañana [Jesús] se levante en vuestros corazones." 2 Ped 1:19.]

6 Hubo un hombre, enviado por Dios, que se llamaba Juan. [Juan el Bautista fue enviado para preparar el camino para la Luz.]

<https://www.hallvworthington.com/getverses.php?search=John%201;&version=151;>

2018

An Invitation to Reading in English – N.T.
[The New Covenant in Yeshua the Mashiah]

PDF

(Ed. 1: 2008)

Oun Jon Kwon

version 8.5.7 of December 19, 2018:

and *as* what God is, the Word was

Read IRENT – G-John – Readers Edition

ISSN 1943-0345

Read IRENT

An Invitation to Reading in English – N.T.

[The New Covenant in Yeshua the Mashiah]

Vol. I Gospels & Acts

No. 1

Gospel of John

(Readers Edition)



安路者 Ahnrojah Books 2008

'Gospel'^a according^b to Yohan^c

Part I. John Ch. 1 – Ch. 12

(Jn 1)

Prologue (1:1-18)

1:1-3

Opening words^d

1:1 In *the* beginning^b was^c the Word^d present,
indeed, the word was *present* unto^e the Elohim^f;
and *as* what God is, ^g the Word was. [^h1:14]

1:2 This *very* Word^h was *present*
in beginning unto the Elohim [ⁱcf. Jn 17:14]

1:3 — through it all came into existence^j
and without it^k nothing was made
that which has come to be. [^lcf. Col 1:15-17 for the new creation]

^a (Gospel) [missing in some mss. In the title of all Four Gospels it is in the sense of a 'Gospel-book'.]

^b according to [written down under the name in the title, signifying here editorship rather than authorship.]

^c Yohan [John – most; [not Yeshua's disciple/apostle in the Synoptics, of whose name does not appear in G-Jn.] [cf. Yohannu, same name for John the baptizer].

^d 1:1-3 <verbe> [Opening Words] (of the prologue) about the Logos of the Elohim as the agent of Elohim's creation work as in Gen 1:1 – 2:3. Here there is no notion of such as 'father', 'son', or 'spirit'.

^e 1:1 In *the* beginning [on *arché* = in Gen 1:1 LXX] [of the creation at Genesis. Cf. new creation in Yeshua – Col 1:15-17.] [1:1a & 1:1b – a single idea of God's Word with God; not about its existence of the Word at some time.]

^f 1:1 was [Gk. *on* > *ēmi* – a stative copular verb, not a verb 'to exist'. The predicate adjective is in ellipsis.]

^g 1:1 the Word [capitalized because it is that of God, not because it is a person – 'it', not 'he'] [Gk. *Logos* – utterance of Elohim expressing His will and thoughts.] [Not 'God the Son', 'pre-existing eternal Son of God', 'Cosmic Christ', nor 'Jesus'.] [cf. in the titles for Yeshua – 'the Word of the Elohim' (Rev 19:13), 'the Word of the Life' (1Jn 1:1)]. [H1697 *dabar* (Psa 33:6); Aramaic *memra*. Cf. Heb. *hokma* 'wisdom', personified agent Pro 3:19; 8:22-31.]

^h 1:1 unto [towards; > with – most; [Gk. *para* + acc. BDAG p. 873], e.g. 1Jn 1:2; Heb 2:17; [not 'face to face'; Cf. *para* ('from alongside with' v. 6 *para theou*); *meta* ('together with') or *sun* ('along with').]

ⁱ 1:1b the Elohim [= YHWH] (Gk. *ho theos* 'the God', not 'God'); & 'God – most; [God is a nonspecific word which can refer to any God-being.] [His 'personal' name is YHWH (Exo 6:3) – Cf. Jn 5:43; cf. 'Adonai' 1:23; 'YHWH Elohim' Exo 3:15] [Yeshua addresses him as 'Father'.] [not 'Godhead' or 'Trinity God']

^j 1:1c *as* what Elohim is [i.e. the Word is of Elohim] (Gk. *theos* – qualitative noun/adjective; different from 'the God' (the Elohim) v. 1b.) Elohim: > God – most; >> divine – Moffatt; >> what God was – NEB; & a god – NWT;

^k 1:2ff *this* very Word [= the subsequent pronouns]; & he him; [the Word is not a person, nor 'Jesus']

^l 1:3 all [Gk. *panta*. Cf. v. 10 *kosmos*]

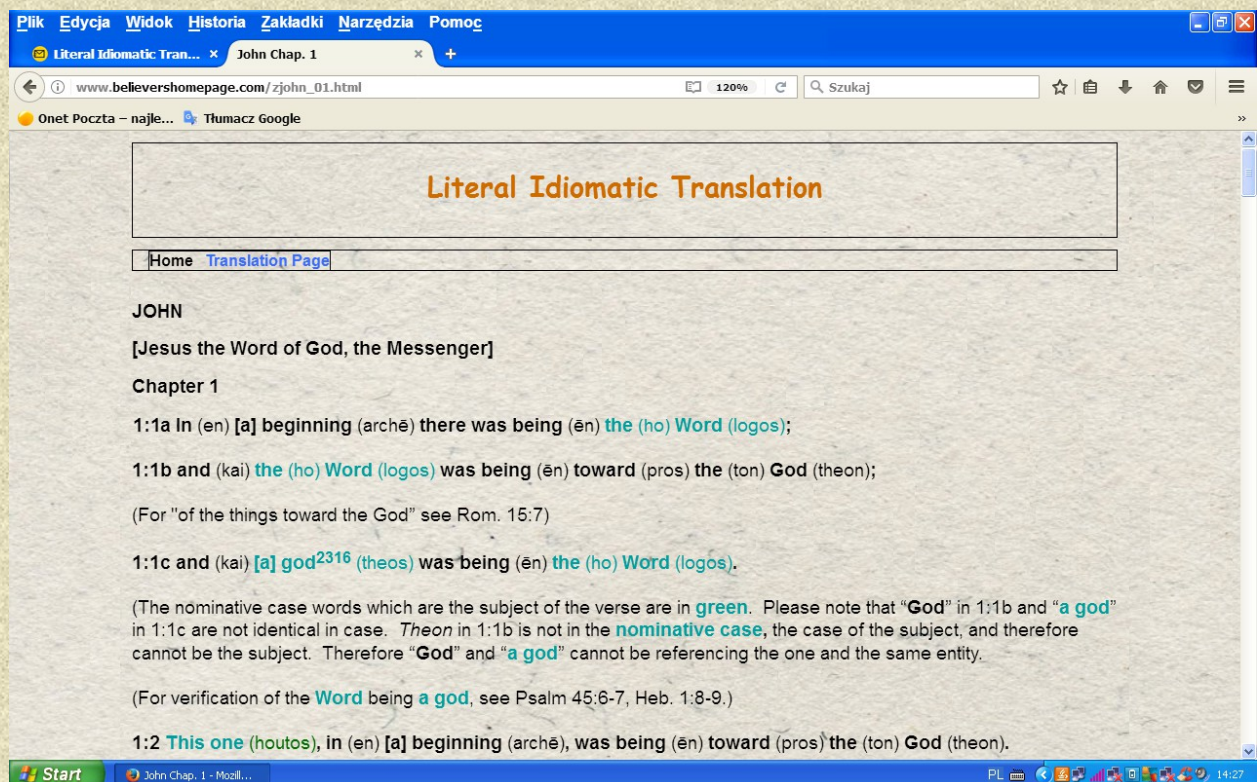
^m 1:3 without it & without him – KJV ('in his absence'); & apart from him – NASB; /apart from His doing.

2019

The Literal Idiomatic Translation of the New Testament
html
Hal Dekker

the last update: 5-03-2019

and (kai) **[a] god** (theos) was being (en) **the** (ho) **Word** (logos)



http://www.believershomepage.com/zjohn_01.html

IN WORK
POLISH
Ewangelia według Jochanana
Grzegorz Kaszyński

version of 19 March 2019

literal translation:
 and a god was the Logos
 i bogiem był Logos

dynamic translation:
 and the Logos was a god
 i Logos był bogiem

WEDŁUG
JOCHANANA

wersja z 19-03-2019

przekład literalny

przekład dynamiczny

1

Kol 1:15
 Jn 8:38
 Flp 1:3
 Flp 2:6

1 Na początku był Logos,
 a Logos był u Boga
 i bogiem^{*} był Logos.
 2 On był na początku u Boga.

12:35

3 Wszystko pojawiło się⁴ poprzez niego,
 a bez niego nie pojawiła się ani jedna rzecz.
 Tym, co pojawiło się 4⁵ przez niego, było życie,
 i to życie było światłem ludzi.
 5 A światło świeci w ciemności
 i ciemność go nie zdominowała.
 6 Pojawił się człowiek wysłany od Boga:
 miał na imię Jochanan.
 7 Ten przyszedł na świadectwo,
 żeby świadczyć o świetle,
 żeby wszyscy uwierzyli⁶ dzięki niemu.
 8 Nie był on tym światłem,
 lecz miał świadczyć o świetle.
 9 To prawdziwe światło, które oświeca każdego

1

1 Na początku istniał Logos,
 a Logos przebywał w towarzystwie^{*} samego Boga
 i Logos był bogiem^{*}.
 2 Tak, on na początku przebywał w towarzystwie
 samego Boga!

3 Wszystko zaczęło istnieć za jego pośrednictwem,
 a bez jego udziału nic nie zaczęło istnieć.
 4 Tym, co pojawiło się dzięki niemu, jest życie.
 To życie jest także światłem dla ludzkości.
 5 A światło świeci w ciemności
 i ciemność go nie zdlawia.

6 Pojawił się człowiek, którego posłał Bóg.
 Był nim Jochanan.
 7 Jego misja miała polegać na
 głoszeniu o świetle,
 aby dzięki niemu mogli uwierzyć wszyscy ludzie.
 8 [Ale] to nie on był tym światłem.
 On miał tylko głosić o świetle.
 9 Prawdziwe światło, które oświeca każdego

1:1b hab „lgał
 do Boga”. Taki
 przekład antena
 parafraza mylił w
 1:18 „którego
 kacy nazywa wagi
 z Ojcem”.

1:1c hab (mniej
 zadawalajaco)
 „lgał”. Parafraza
 na mylił w 1:18
 mówi o „jedno-
 wodnym bogu”
 (czepić max „jed-
 norodzony Syn”),
 co sugeruje, że
 Jochanan nie
 ewangelizował
 na Boga (20:31).
 Błądy byłyby
 większe, nie słowo
 „bóg” sugeruje
 polonizm, gdyż
 w Biblii jest co-
 odwołanie do
 potężnych stwor-
 zeń duchowych
 (aniołów, diabła)
 i ludzi duchowych
 widzą (Mojszeza
 oraz pędzów w
 Izraelu).

1:1 Gr. Θεός. Brak rodzajnika określonego ó przed Θεός (w mianowniku), informacja, że „Logos był u Boga (τόν Θεόν)” i sztyk
 słów w 1:1c stanowią lingwistyczne przesłanki przeciw tradycyjnemu tłumaczeniu „Słowo było Bogiem”. Koptyjskie rkp, które
 pojawiły się z końcem II i na początku III w. zawierają przed słowem ΝΟΥΤΕC (bóg) rodzajnik nieokreślony Υ. A zatem starożytni
 Koptowie rozumieli, że tekst grecki należy tłumaczyć „i bogiem był Słowo”. Zadzziwiający jest to, że tłumacze wierzący w
 doktrynę o Trójcy przeoczą, iż tradycyjny przekład w istocie wyraża heretycki pogląd głoszony przez biskupa Sabeliusa!

boziem — **POLSKIE**: Łuczkiewicz (*jakiś niewiadomy bóg*)¹⁹⁹⁴, *PN*¹⁹⁹⁷ • **ANGIELSKIE**: Hall (*a God*)¹⁸⁰⁰, Kenrick (*[a] God*)¹⁸⁰⁷, Belsham (*a god*)¹⁸⁰⁸, Kneeland (*a God*)¹⁸²³, Wilson (*a god*)¹⁸⁶⁴, Heinfeffer (*a God*)¹⁸⁶⁴, Sawyer (*a god*)¹⁸⁹¹, Jannaris (*a god*)¹⁹⁰¹, Kenealy (*a God*)¹⁹⁰¹, Pryse (*a God*)¹⁹⁰⁹, Torrey (*god*)¹⁹⁵², Tomaneek (*a God*)¹⁹⁵⁸, Cole (*a God*)¹⁹⁸⁷, Capel (*a god*)¹⁹⁹⁹, Parkinson (*a god*)²⁰⁰⁰, Harwood (*a god*)²⁰⁰⁵, Price (*a God*)²⁰⁰⁶, Roberg (*an elohim & elohim*)²⁰¹¹, Zimmerman (*elohim*)²⁰¹², Yereq (*Elohim* /skontrowowane z *haElohim*)²⁰¹², Uriyah (*Elohim* /skontrowowane z *ELOHIM*)²⁰¹⁶, Hart (*god*)²⁰¹⁷, Worthington (*god*)²⁰¹⁸, Dekker (*[a] god*)²⁰¹⁹ • **FRANCUSKIE** (*dieu*): Oltramare¹⁸⁷², Loisy¹⁹²¹, Pernot¹⁹⁶², Pautrat²⁰⁰⁰, Fontaine²⁰¹³, Worthington²⁰¹⁸ • **HEBRAJSKIE** (עֵלֹהִים): Peters (Petr)¹³⁸¹, Hutter¹⁵⁹⁹, Jerosomilano [katolicki]¹⁶¹⁵, Jona [katolicki]^{1639/1668}, Yeates¹⁸⁰⁵, Fry – Collyer¹⁸¹³, Greenfield¹⁸³², Delitzsch¹⁸⁷⁷, Salkinson – Ginsburg¹⁸⁸⁵, Atzman – Eliha¹⁹⁷⁶, Barclay – Pazzini [katolicki]²⁰⁰⁵, Gabe²⁰⁰⁵, Lodder – Rowland – Rijken²⁰¹², *Habrit Hakhadasha/Haderekh (HHH)*²⁰¹⁸ • **HISZPAŃSKIE**: Peraza (*un dios*)²⁰¹⁸, Worthington (*dios*)²⁰¹⁸ • **HOLENDERSKIE** (*een God*): Kuyper¹⁶⁸², Langehul¹⁶⁸⁷, Rooleenw¹⁶⁹⁴ • **NIEMIECKIE** (*ein Gott*): Felbinger⁶⁶⁰, Paulus¹⁸²⁸, Pfannmüller¹⁹⁰⁸, O. Holtzmann¹⁹²⁶, Rittelmeyer¹⁹³⁸, Becker¹⁹⁷⁹, Schulz¹⁹⁸⁷, Strohm²⁰⁰³ • **NORWESKIE** (*gud*): Jordly²⁰⁰⁷ • **RUMUŃSKIE** (*un Dumnezeu*): *Scrupariu Călea Creştină*²⁰¹² • **boski** — **ANGIELSKIE** (*divine*): Riggs¹⁹⁰⁸, Moffatt¹⁹¹³, Goodspeed¹⁹²³, Temple¹⁹³³, Stringfellow (*Divine*)¹⁹⁴³, Crofts¹⁹⁴⁹, Schonfield¹⁹⁸⁵, Heaster (*Divine*)²⁰¹², Pope (*Divine*)²⁰¹², Wilton²⁰¹², Reid²⁰¹⁴, E. S. Johnson²⁰¹⁵, D. John (*Divine*)²⁰¹⁷ • **HISZPAŃSKIE** (*divina*): Vidal [katolicki]²⁰¹³ • **NIEMIECKIE** (*göttlich*): Siegert²⁰⁰⁸, Biermansk²⁰¹¹ • **PORTUGALSKIE** (*divino*): Santos – Sérgio – Teles²⁰¹³, Pmho²⁰¹⁶.