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5 listopada 2019

JANA 1:1c

169 przekładów
nieoddających

theos ēn ho logos

jako

„Bogiem był Słowo”

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

Jeśli znasz jakiś przekład Biblii, którego nie ma w poniższym zestawieniu, proszę o powiadomienie mnie o nim. Z góry serdecznie dziękuję!

PODZIĘKOWANIA

Chciałbym wyrazić podziękowanie dla następujących osób:

- **Gerd Imhoff** (Niemcy) - za przesłanie mi skanów Jn 1:1
z niemieckich przekładów: Albrecht, Becker, Böhmer, Haenchen, Heitmüller, Jeremias, Menge, Pfäfflin, Thimme, Wiese, *Gute Nachricht*.
- **Bruno Borba** (Brazylia) - za przesłanie mi skanów Jn 1:1
z portugalskich przekładów: Bereano, Chaves, Oliveira, Piloto, Tófolo i francuski Colinet.
- **Heinz Schmitz** (USA) - za przesłanie mi skanów Jn 1:1
z angielskich przekładów: Hall, Jannaris, Price.
- **Jan Kåre Christensen** (Norwegia) - za przesłanie mi skanu Jn 1:1
z norweskiego przekładu Bruna.
- **Didier Fontaine** (Francja) - za przesłanie mi skanu Jn 1:1
z francuskiego przekładu Pautrata.

UWAGA:

Niniejsze opracowanie NIE obejmuje 2 poniższych kontrowersyjnych przekładów, ponieważ ich tłumacze byli spirytystami (por. Dzieje 16:16-18).

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

J. Robinson, Part First [Część 1],
Baltimore 1828, s. 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

i Logos był bogiem

Johannes Greber

Das Neue Testament aus dem Griechischen neu übersetzt und erklärt

John Felsberg, Inc., New York 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

i 'bogiem' było Słowo

zob. „Przedmowę” w wyd. z 1980 roku, s. 15, § 2, 3

Ze względu na dynamiczną naturę Internetu niektóre linki w tym opracowaniu mogą okazać się już nieaktualne.

Najstarsze greckie papirusy z tekstem Jana 1:1

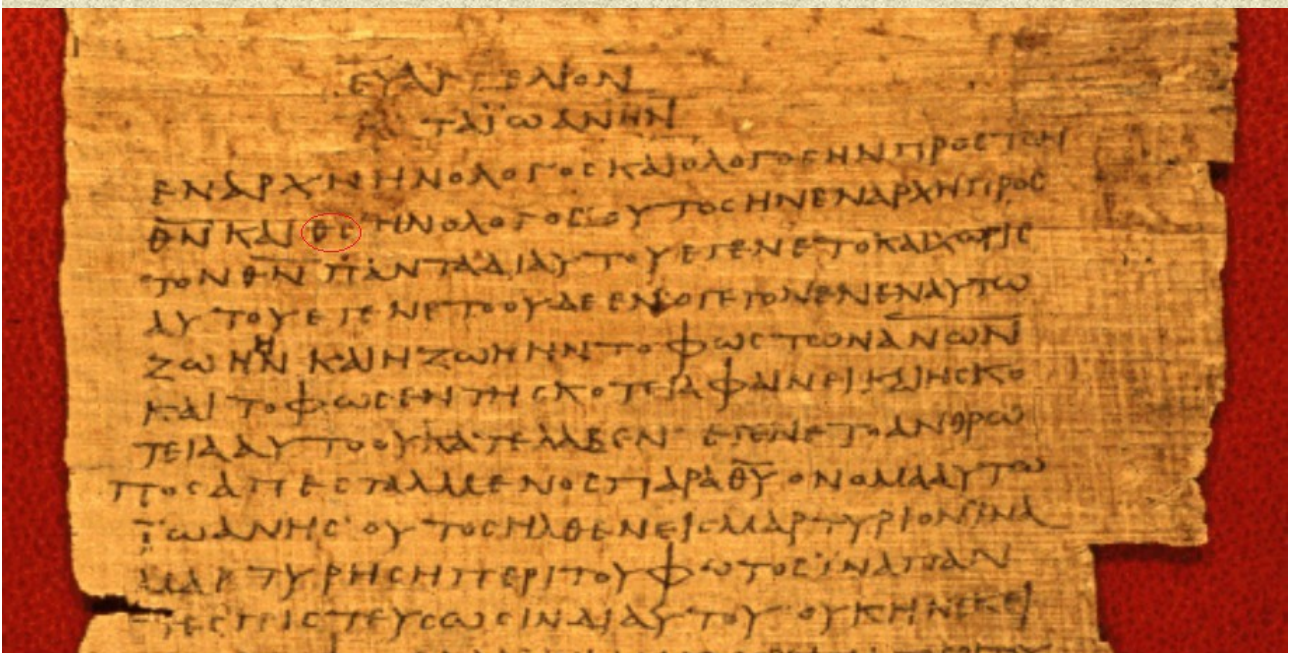
P⁶⁶ (*Papyrus Bodmer II*)

ok. 200 r. n.e.



¶⁷⁵ (*Papyrus Bodmer XIV. XV*)

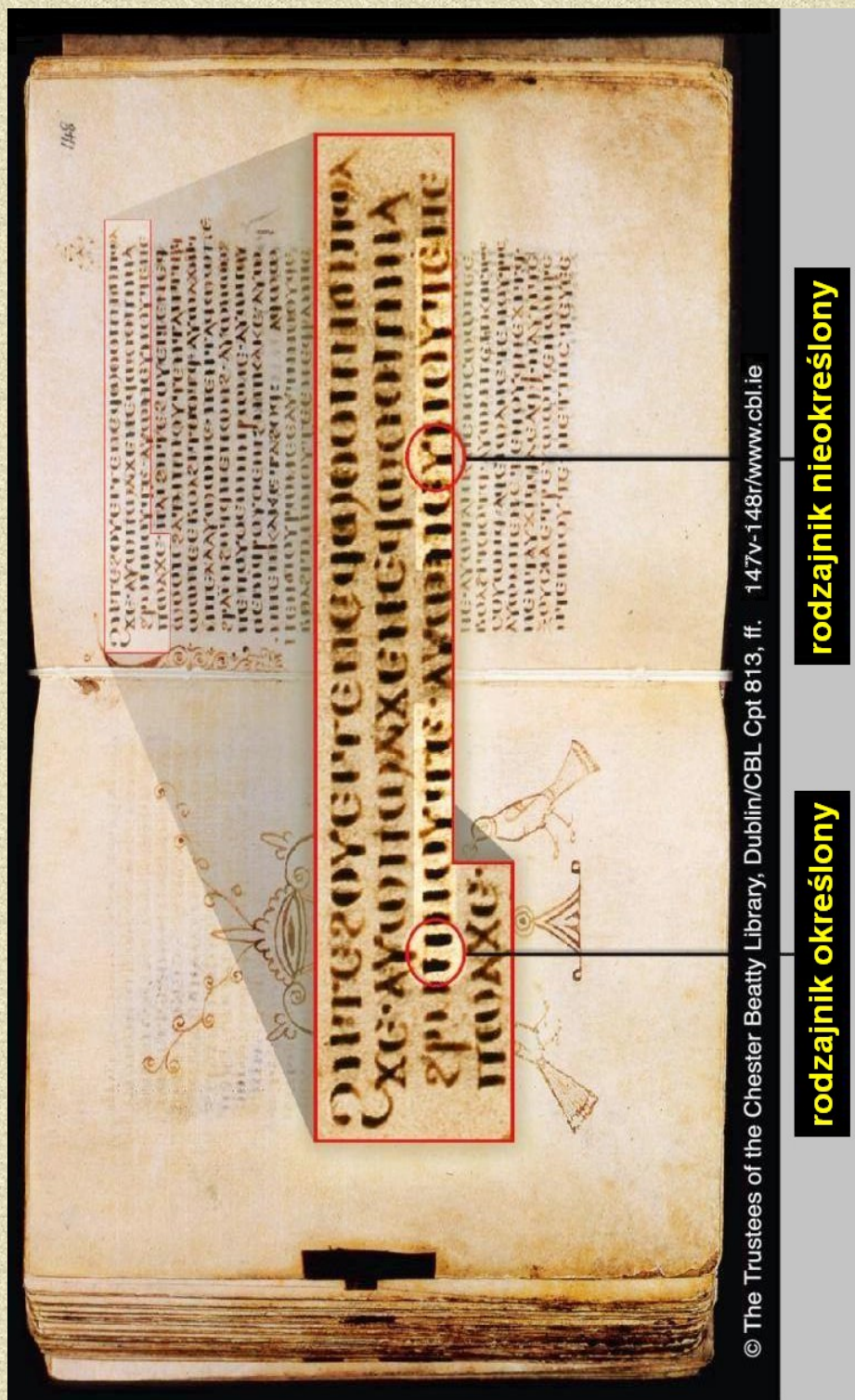
III wiek



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III wiek



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rodzajnik określony

rodzajnik nieokreślony

1581

HEBRAJSKI

בשורת הקרואות שנה בשנה וכו בשבתות ובחגי

(=Besorot ha-qeru'ot szanah ba-szana) //

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

(Ewangelie liturgiczne /wybrane fragmenty/ + fragment Dziejów 9)

Ex officina Christophori Plantini, Antwerpia

Friedrich Peters (Fridericum Petri)

i bogiem była Mowa

והיה אלהים האמר

בשורת הקרואות

שנה בשנה בשבתות ובחגי

הקרואים עבריות עשויות ביד
פרידריקוס פטרי:EVANGELIA 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 היתה האמר ויהי האמר אצל האלהים ויהי
אלהים האמר: הוא בראשית היתה אצל האלהים:
הכל בידו היה וכלא ידו לא היה כל הנהיה: ויהי
החיים בקרב וחתים המה 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 בעולם והעולם
היה בידו ולא ירעו העולם: ויבא אל סגלתו ולא
לקחו אנשיו: ולכל אשר לקחו נתן להם סמך שלח
להיות בני אלהים למאמינים בשמו אשר לא מרמים
ולא מחפץ הכשר ולא מחפץ האיש כי אם מעם
האלהים נולדו: והאמר נהיה בשר וישכן בנו ונרא
את כבודו כבוד כיחיד האב מלא חן ואמת:

A 5 Domi-

1599

HEBRAJSKI

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

NT w 12 językach, Noribergae

Elias Hutter (Eliae Hutteri)

i bogiem był Słowo

ואלהים היה הדבר



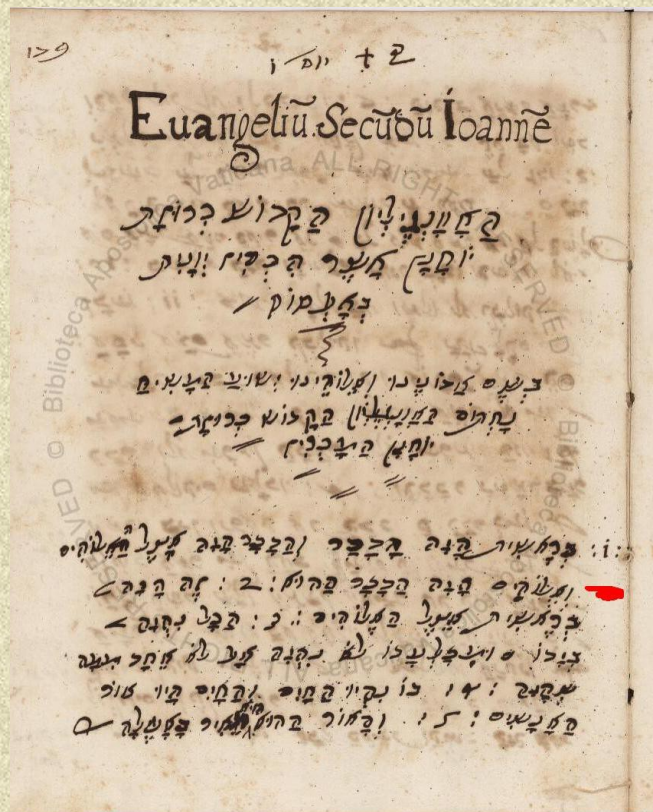
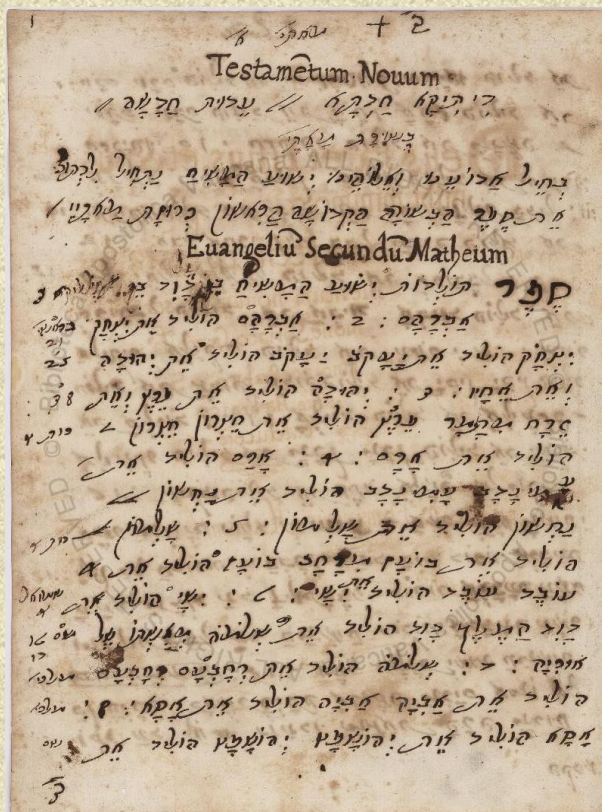
1615

HEBRAJSKI

Testame[n]tum Nouum
MSS Neofiti 32, Watykan
(4 Ewangelie)

Domenico Jerosomilitano (Dominicus Hierosomilitanus)

i bogiem był ten Słowo
וְאֱלֹהִים הָיָה הַדָּבָר הַהוּא



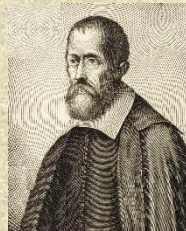
1630

NIEMIECKI

*Das Neue Testament, Das ist/ Alle Bücher des neuen Bundes/
welchen Gott durch Christum mit den menschen gemacht hat/
Trewlich aus dem Griechischen ins Teutsche versetzt.*

Sebastian Sternacki, Raków (Polska)

Johannes Krell



i Mowa była bogiem
und di Rede war ein Gott

Das Neue TESTAMENT,

Das ist/
Alle Bücher des neuen Bundes/
welchen Gott durch Christum
mit den menschen gemacht
hat/

Trewlich aus dem Griechischen
ins Teutsche versetzt.

2 Timoth: 1. 9, 10.

Die gnade (Gottes) ist uns gegeben in Christo
Jesu vor ewigen zeiten / jetzt aber offenbarer
durch die erscheinung vnseres Heilandes Je-
su Christi: welcher zwar den tod abgeschafft
hat / das leben aber vnd vnverweslichkeit aus
licht gebracht durch das Evangelium.



Gedruckt im Jahr Christi

1 6 3 0.

Cap. I.

322

^a G. nach
Iohanne.

Das Evangelium ^a wie es
von Iohanne beschrie-
ben ist.

^b Apoc: 19.
13.

^c Dr: 10. 33.
36.

^d 1 Ioh: 5. 11

^e Dr: 3. 19.

^f Mat: 3. 1.

^g Luc: 3. 3.

^h Act: 13. 24.

ⁱ G. ihm
[vvar] ein
name.

^j Dr: 8. 12.

^k G. die ei-
gene.

^l G. eige-
nen.

^m G. ihnen.

ⁿ G. ge-
blüet.

^o G. ge-
blüet.

Im anfang war ^b die Rede/ 1
vnd die Rede war bey Gott/
vnd ^c die Rede war ein Gott. 2
Diese war im anfang bey 2
Gott. Alle dinge geschahen 3
durch sie/ vnd ohne sie geschach nicht ein ei-
nig ding/ welches geschehen ist. ^d In ihr 4
war ein leben/ vnd das leben war das lichte
der menschen: Vnd ^e das lichte scheinet in 5
der finsternis/ vnd die finsternis begrieff es
nicht. ^f Es war ein mensch/ gefandt von 6
Gott/s des name war Iohannes. Dieser kam 7
zum zeugnis/ das er zeugete von dem lichte/
auff das alle durch ihn gienbereten. Dersel- 8
big war nicht das lichte/ sondern das er
zeugete von dem lichte. ^h Die Rede war 9
das warhafftige lichte/ welches erleuchtet
alle menschen/ da es in die welt kam. Sier 10
war in der welt/ vnd die welt ward durch
sie/ vnd die welt erkante sie nicht. Sie kam 11
in ^k das ihrige/ vnd die ^l ihrigen namen sie
nicht an. So viel sie aber annamen/ ^m de- 12
nen gab sie macht Gottes kinder zu werden/
die da glauben an ihren namen: Welche 13
nicht aus ⁿ geblüet/ noch aus des fleisches
willen/

1660

NIEMIECKI

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

i Mowa była bogiem
und di Rede war ein Gott

Das Neue Testament

Treulich aus dem Griechischen
ins Deutsche übersetzt.

Eine neue ausfertigung
In welcher fleissiger / als imals zuvor in ir-
gend einer dolmetschung /
di mancherlei lesungen /
so wol aus geschribenen als gedruckten büchern
vorgestellet / und
di übereintreffenden örter der schrift
angemerket sind.



Amsterdam /

Gedruckt bei Christoff Cunraden buchdrucker / im jahre
1660.

nach Joanne. Kap. I. 247

Das Evangelion nach Joanne.

Das I. Capitel.

- 1 **I**n anfang war di Rede / und di Rede war bei Gott / und di Rede war ein Gott. Dieselbige war im anfang bei Gott. Alle dinge geschahen durch si und ohne si geschach nicht ein einig ding, * welches geschehen ist. In ihr war ein leben / und das leben war das licht der menschen. Und das licht scheint in der finsternis / und di finsternis begreiff es nicht. Es kam ein mensch / gesandt von Gott / dessen name war Joannes. Diser kam zum zeugnis / das er zeugete vom dem lichte / auf das alle durch ihn glaubeten. Derselbige war nicht das licht / sondern das er zeugete von dem lichte. Di Rede war das warhafftige licht / welches erleuchtet alle menschen / g da es in di welt kam. Si war in der welt / und di welt ward durch si und di welt erkante si nicht. Si kam unter h ihre eigene volker, und di eigenen namen si nicht an. So viel si aber annamen / selbigen gab si macht Gottes kinder zu werden / denen di da glauben an ihren namen. Welche nicht aus gebluten / noch aus dem willen des fleisches / noch aus dem willen eines mannes / sondern aus Gott gezeuget sind. Und di Rede i ward fleisch und si wohnte

Q liij

Ap. gesch. 13 / 24. v. 9. Dr. 3 / 19. u. 8 / 12. u. 9 / 5. u. 12 / 46. f. G. allen menschen / g. Dd. der in di welt komt. v. 10. 2. Kor. 5 / 17. 18. 19. 10. h. G. di eigenen v. 12. Röm. 8 / 15. Gal. 3 / 26. 2. Pet. 1 / 4. 1. Joan. 3 / 1. v. 13. Dr. 3 / 5. Jak. 1 / 18. 1. Pet. 1 / 23. i. Dd. kam 1. Joan. 12 / 3. v. 14. Tit. 2 / 5. 6. 7. 8. 9. 10. Mat. 17 / 12. 2. Pet. 1 / 17. Kol. 1 / 19. u. 2 / 3. 9.

v. 3. 4. welches in ihr geschehen ist. Si war ein leben /

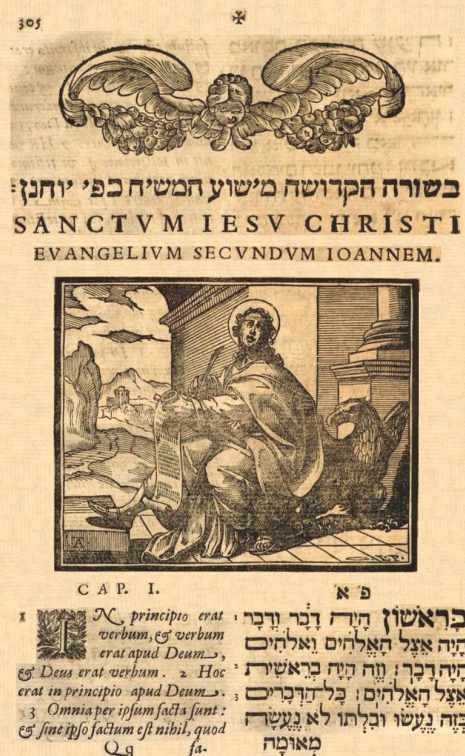
1668

HEBRAJSKI

ארבעה אבני הגיליונים מהתורה החדשה

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

Romae: S. C. Prop. Fidei

Giovanni Battista Jona (Ioanne Baptista Iona)i bogiem był słowo
ואלהים היה דבר

1682

HOLENDERSKI

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

Door den Apostel Johannes Geschreeveu.

Gedrukt voor der Autheuren

Frans Kuyper

i słowo był bogiem
en het woord was een God

VERKLAARING

Over de

Leer, het Leeven, Daaden

en Lijden onzes Zaaligmaakers.

Door den Apostel

JOHANNES

Geschreeveu.

Door

V. F. &c.

Met twee Blad-wijzers voorzien.



Gedrukt voor den Autheuren.

In het Jaar onzes Heeren 1682.

Kap. I. v. I. van den Apostel Johannes. 5
van den Apostel rijgenlijch verstaan en verhaalt / Zodarmen klaarlijch kan ver-
staan / dat zoo wel de Verleijders / als Johannes / van een geestelike schreying
spreeken / die zij aan Christus / en Johannes ook aan Jhesus toeschryft. Zulks
dat onze meening / uit de staat des geschils / klaarlijch wordt bevestigd.

En anderen / als men de zin van de spreuk in 't begin / uit de 1. Schrift
zal opzoeken / zullenwe bevinden / dat de Schryver des Nieuwen Verbonds /
en inzonderheij Johannes / alsoe op Christus / of op dingen des Nieuwen
Verbonds gepast word / die altijd van 't begin des Nieuwen Verbonds verstaan.
Ziet Matth. 1. 1. Luk. 1. 1. Joh. 6. 64. xv. 4. Heb. 1. 1. 6. bergel. met kap.
2. 5. 1 Joh. 1. 1. 11. 7 / 13 / 14 / 24. 11. 1. 2 Joh. 6. Waer in aan te mer-
ken is / dat de Schryver aan de Hebreëen / in de gemelde plaatsen / de schry-
ving des Werelds in 't begin / aan Christus toeschryvende / die wijdsche-
lij van de nieuwe Wereld verhaalt / geschreeft daer getoont hebben / 't welk
den wijdsch van dit geschil / krachtelijch booz ons geeft. En daer komt noch
bij / dat onze zelfden Apostel / in 't begin van zijn eerste brief / mee deese zelf-
de woorden / van de tijd der herschepping verhaalt. Al het welk van klaarlijch
leert / dat deese manier van spreken / die den Apostel hier getuigt / aan de
kenis van die oude dwaalingen hangt / dewelken van ons hier / en over
1 Tim. 1. 4. ook in den Inhoud des boeks / zoo klaarlijch aangeluezen zijnde /
de wijdsche van deese geschele plaats / gantscheelijch kan doen verdwijnen.
Omen van de naam *ho Logos* / het Woord / of de Reeden vertaalt / dat
zal geen zwaartigheid maaken. Wat nu dit begin is / zullenwe over het begin
van het derde her verhaalen.

En het woord was een God. Almen seijt het was God / dat betrekken
de woorden niet. Gelijk deese zelfde woorden / Act. 28. 6 ook vertaalt zijn een
God was / en hier kap. 9. 39 tot een oordeel. Dus moet Mat. 27. 54 ook over-
gezet worden de Zoon van een God. Ende schijnt Johannes op de verleijders
zijn oog te hebben / dewelken zeeven / dat *Logos* het woord een God was / van
den Oppersten God boozgebracht / 't welk hij toestaat / maar in een heel an-
dere zin als zij. Scheldemmen met de Arrianen sielt / dat Christus het eerste
Goddelijch Wezen is / dat God heeft boozgebracht / booz alle eeuwen en tijd /
en dat dit in Maria is gezond / om in Jhesus / als zijn ziel te woonen / zoo
moet dat Goddelijch Wezen getuigt / of zijn Goddelijch verstand gehou-
den hebben / in Marias lijf / en altijd daar naa / of hij moet dat geheel verloo-
ven hebben / en een kind was / zoo bedenkt eens / hoe gerijnd dat het is / dat een
Goddelijch wezen / dat bijnaa van alle eeuwigheid heeft geveest / en de alle-
oppperste naast God / booz welk God de geschele Natuur heeft gemaakt / booz
eentge jaaren / zijn geheel verstand en macht quijt raakt. Maar zoze zeggen
dat hij zijn verstand heeft behouden / en zijn macht / zoo zijn die ongerijmhee-
den / haer noch krachtiger teegen.

Der 2. Deese was in 't begin bij God. Alle menschen bekenen / dat
Christus / ten opzichte van zijn menscheleke Natuur / niet bij God heeft ge-
weest / booz dat hij geboren was. Daarom / aangezien de Christenen wist-
ten /

1687

HOLENDRSKI

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

Isaak Pietersz, Amsterdam

Petrus Langedult

i mowa była bogiem
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
Reefstraat, c/o 10c LXXXVII.

1. Hoofddeel.**Evangelium Johannis.**

205

een stemme of geroep genoemd / onder vers 23.
upt welte ook die hem afgenomen werden / dat
foe wel een rede te hooren gaat een geroep / t welk
niet foe maar en verstaant is / foe bettere ook
het ampt Christi ugericht dooren dat van Jo-
hannes / in die fin werden ook de Engelen by
Hilfo ^{12, 13, 14} genaamt / om dat sy de wille Gods
aan den menschen binnensich verhoorden. Chri-
stus wert dan het Woort Gods genoemd / op een
tijdscheitende tijde / als allerdeest de wille Gods
out verhoorden hebbende / en in die fin wert hy
13, 14. Propheet, Act. 2: 22, 23. Hooge-priester,
Hebr. 2: 16. &c. genoemd. En foe hebben 't ook
andere te anderen genomen Evangelien / Clemens /
Irenaeus / Hippolytus / Basilus / Cyro-
rus / Anastasius / Theophylactus / etc. foe
Hilthausen ^{12, 13, 14} gezegt / die niet mede maakt toe
het. Doch dat foe zijnde hem ^{12, 13, 14} bettere Re-
geest het best gekent van Woort, overgeet waer-
den / alsoe een rede upt de wille Gods bestaande
maakt eerst inmaakt wille te hemmen geest / en niet
een woort. Die hier breder betrefst by Erasmus
en hierom sullen wy 't voornamst Rede noemen.
Ten waer men wille / dat Christus het Woort
genoemt werde / om dat doo hem alle gemaakt
is / waer van onder breder / geest in de schep-
pinge boe niet substantieel woort / dat is de
best Gods / alles geschaapen is / om daer enige
fin'beringe op te maaken.

Ende de Rede was by God. Als tegentwoor-
dig / in tegenstelling van hy de menschen tegen-
woordig te zijn / niet allen woort foe wel Gods
beslooten hadde hem in de werelt te vinden / als
zijde een God die roept de bingen die te niet en
zijn / als of te waaren / Rom. 4: 17. Maar
ook woort foe wel hy 't hoe al was / doch hy Go-
de noch maakt daer woort behoort / en niet by de
menschen / maar hy / dat hy de Rede of Ver-
baard van de wille Gods was. En bijt dat
alsoe hier op het begin des Evangeliums wert
geest / doe Johannes te Dooper begon te predi-
ken / foe dat Johannes / of sijnen hy in tijt van
den aanbding sijn ampt boe hem was / noch
tans daarom niet een noch hooger was by God.
Zo die fin / om tot de waarden te hooren / wert
ook het eerste leken by God eerst geroep te
zijn / 1 Joh. 1: 2. als by God noch maar beslo-
ten en den menschen niet geprebaert. Die bier-
geestlijken van speelen onder cap. 8: 18. en
17: 1. Ephes. 1: 4, 5, 9. en 3: 9. Andere verstaan
die eigenlijch van dat Christus / een hy sijn Pro-
pheten kint aanbding / by God in den heyl
opgenomen soude sijn geest / doch die hooren
niet noch foe was niet verstaan. Die 't van bre-
der onder op cap. 3: 14.

Ende de rede was een God. Dit is het derde
dat Johannes van Christus zegt / dat hy ook een
God was / niet de hoogste God / want dat bijt
upt het af-laaten des actus / die te vooren ge-
woert was by het woort God / en dat bijt dat
hier het woort predicatie en niet subjectie staat
dat is / als het dat van hemant gekent wert / niet
als van wie het gekent wert / en foe wel het
woort God binnensich ook van schepelijch geestlijch.
Want haer sijn brede Goden / 1 Cor. 8: 5. andere
welke Christus de allerhoogste is / als maakt God
sijn Vader / geest boen Abraham en alle de
Propheten / ook Johannes de Dooper. Die
hier van breder onder op cap. 10: 35, 36. &c. sijn
boe sijn besloot / als het boen ontfangen
den Geest sonder maet / verduet met de hoogste
bijtgeest / Goddelijche heere / etc. Dit noemt
Darius in de gedaante Gods gevonden te zijn
Phil. 2: 6. en het afschijdel der heereijch Gods
en het merk sijn weeten, Hebr. 1: 3.

2. Dese was in den beginne by God. Die was
haalt Johannes nu aan makender / dat hy te
vooren afschepelijch hadde gekent / om te toonen
dat de Rede ook in den beginne niet allen geest
was / want sijn in den beginne by God geest
was / doe sijn Dooper al begon / geest geest
geesten haer dooper woort wert boe upt en den
erft hy noch sijn hooren / en past dat ook beter op
het begin des Evangeliums.

3. Alle dingen zijn door hem gemaakt. Die
die van het begin der Schepinge verstaan / be-
merken alle bingen / denel en derde met et
wat te ing / volgens de derde meeninge alles
wat tot de mensche schepinge behoort / dese sijn
ten / dat het volgride / doerl general geest /
alst moet bepaalt werden op het volgride van
geslooten wert / nu die toonen sijn het Evan-
gelium te sijn upt vers 1: 5, 6. &c. en dat het
woort alles mermaal foe bepaalt genomen maet
werden / bijt upt Math. 17: 11. Johan. 4: 27.
Act. 3: 21. 1 Cor. 6: 11. en 9: 22. en 10: 23.
1 Cor. 12: 17. Ephes. 1: 13. Col. 1: 20. Tit. 2: 13.
1 Joh. 2: 20. En 2. om dat vers 10. de derde
doo hem gekent wert gemaakt te sijn / nu wat
daer doo werlt verstaan wert / bijt upt de
volgride woorden. En 3. om dat de Schepinge
des 3. Derdons doogaans getoont sijn in den
Evangelio een herfchepinge aller bingen aan te
merken / speelde op de eerste Schepinge / se
Math. 17: 11. Act. 3: 21. 1 Cor. 1: 26, 27, 28. Hebr. 1: 2. Die doo werden
de heeregeboeren ook schepelen genoemd /
Rom. 8: 19. als doo Christus herfchepelen / Eph.
cap. 2: 10. Jacob. 1: 18. alsoe sijn alle tot een
hoof verbaert heft / en verbaert sal / Ephes.
cap. 1: 10. En 4. om dat te hy gekent wert /
sonder het seive is geen ding gemaakt / dat is son-
der sijn betel / besteringe en hulpe / alsoe 't ook
best bingen niet onbedelich doo hem / maar doo
de Heere / geslooten tot het Evangelium /
gebaan waaren / doch niet onder hem / alsoe
sonder hem niet verbaert / onder cap. 1: 3.
1 welk ook voornam op de oude Schepinge foe
wel niet en past N. B. dat gemaakt is / doerl an-
dere dat gemaakt is aan 't volgride vers boeren
fistings foe te hemmen geest / dat hy sijn
van sijn een maalings / ten verbaert op sijn
ge bingen gekent hooren werden niet gemaakt te
sijn. Dat men sege / geest enige doen die die
sijn / dat de eerste sijn sijn / ten verbaert
wert / dat geit niet / want die is ook van God
gemaakt / sijn men de sonde / geest andere / dat
gaat ook niet / want die was 't hoe noch niet.
Geestlijch wert het woort ^{12, 13, 14} binnensich doo
veranderen en hermaaken genomen / se Math.
cap. 4: 3. en 6: 16. Luc. 4: 3. Joh. 2: 9. Rom. 15.
1 Cor. 13: 10. 2 Cor. 13: 17. Philipp. 3: 21.
Apoc. 8: 8. en 18: 2. en meeninge van meer plaatsen.
En foe meeren de LXX. Oversetters ook
het woort ^{12, 13, 14} doo veranderen en verbetereren
binnensich / se op Deut. 12: 6, 17. 1 Sam. 11: 6.
Psalm 95: 6. en 100: 3. of ook woort Gods boelt te
worden / als Ezech. 27: 11. en 43: 1, 15. en 44: 2.
en 45: 8, 9. Malach. 2: 10. &c.

4. In hem was het leeven. Andere lesen dat
het 3. en 4. vers / Sonder het seive is geen ding
gemaakt / vers 4. dat in hem gemaakt is was het
leeven &c. 158 lepte wel / upt het laatste bijt
sinaa dat van sijn / van de herfchepinge wert ge-
slooten / doch wy sullen de gemeene binnensich vol-
gen / als mede wel sijn. Doo het leeven dan
verstaan hier enige / die de eerste meeninge vol-
gen / het tijdelijke leeven / waer doo de menschen
in werlt genomen sijn / doch die sijn niet
en 1. om dat het leeven het licht der menschen
genoemt wert / dat van het tijdelijke niet wert ge-
ge

Cc 3

1694

HOLENDERSKI

*Het Nieuwe Testament Van Onze Heer Jesus Christus,
Uit het Grieksch Vertaald
Jan Rieuwertsz, Amsterdam
Reynier Rooleeuw*

i Slowo było bogiem
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. xxiii. 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 gij zet u neder in de stad Jerusaleem / 27.
tot dat gij met kracht uit de hoogte zult aangedaan zijn. vs 49.
50 En hy leidde 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 Tempel opgedaerd wierd. 4. en
52 En als zy hem aanbeden hadden / keerden zy 2 heel.
weder na Jerusaleem met groter blijdschap. vs 50.
53 En zy waren alle tijd in den Tempel / lobende / Act. 1. 12.
en dankende God. Amen. vs 51.

Maarc. 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 19.
worden: en zonder het zelve is ook niet een ding ge- 33. 36.
worden / dat geworden is. vs 3.
4 In het zelve was het leven / en het leven was het Efel. 3. 9.
licht der menschen. Coloss. 1.
5 En het licht schijnt in duisternis / en de duisternis 17. Heb.
heeft het zelve niet angenommen. 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 gelooven 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.
geworden / en de wereld heeft hem niet gekent. vs 6.
11 Hy kwam tot de zijne / en de zijne hebben hem Maarc. 5.
niet angenommen. 1. Maarc.
12 Maar zo vele hem angenommen hebben / dien 1. 2. en 3.
heeft hy magt gegeven Gods kinderen te worden / den Luc. 3. 3.
genen 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. Act. 1. 18. 1 Petr. 1. 23.

1726

ŁACIŃSKI

*Initium Evangelii S. Joannis Apostoli ex Antiquitate Ecclesiastica restitutum,
Indidemque Nova ratione illustratum. In isto Opere ante omnia probatur,
Joannem non scripsisse, Et Deus erat, sed, Et Dei erat Verbum.*

*Tum etiam tota 18. prima ejus Evangelii commata, &
alia multa dicta Scripturæ S. illustrantur; & non pauca antiquorum Ecclesiasticorum ac
Hæreticorum loca ventilantur ac emendantur.*

Amsterdam?

Lucas Mellierus Artemonium

i Boży był Logos
Et Dei erat ille Logos

INITIUM
EVANGELII
S. JOANNIS Apostoli
EX

*Antiquitate Ecclesiastica
restitutum,*

Indidemque

Nova ratione illustratum.

In isto Opere ante omnia probatur, Joannem
non scripsisse, Et Deus erat, sed, Et Dei erat Verbum.
Tum etiam tota 18. prima ejus Evangelii com-
mata, & alia multa dicta Scripturæ S. illustran-
tur; & non pauca antiquorum Ecclesiasticorum
ac Hæreticorum loca ventilantur ac emendantur.

Per

L. M. Artemonium.

PARS PRIOR.

*Discite igitur—, quoniam Jesus qui passus est pro
nobis, qui inhabitavit in nobis, idem ipse est Verbum
Dei. Iren. Lib. I. Cap. I. § xx. ed. Grab.*

Anno Domini M.DCC.XXVI.

C A P. XLVII.

*Paraphrasis 18 primorum Commatum Evan-
gelii S. Joannis ex supra dictis concinnata.
Andreas Osiander in explicatione ejus ex-
ordii Lelio Socino facem prætulisse videtur.*

Ver. 1. In principio erat
ille Logos,
Et ille Logos erat apud
Deum,

Et Dei erat ille Logos.

Ver. 2. Hic erat in prin-
cipio apud Deum.

Ver. 3. Omnia per ipsum
fiabant.

Et sine eo ne unicum qui-
dem fiebat eorum quæ facta
sunt in eo.

Ver. 4. Hic ipse Vita
erat, & illa vita erat illa
Lux hominum.

Ver. 5. Et Lux illa in
tenebris lucet, & tenebræ il-
lam non comprehenderunt.

Ver. 6. Erat homo mis-
sus à Deo cui nomen erat
Joannes.

Ver. 7. Hic venit in
testimonium, ut testaretur
de illa Luce, ut omnes cre-
derent per eum.

Ver. 8. Non erat is ea
Lux, sed (erat) ut testave-
tur de ea Luce.

Ver. 9. Erat illa Lux,
illa vera, quæ illuminat
omnem hominem veniens in
mundum.

Ver. 10. In mundo erat,
& mundus per eam fiebat,
& mundus eum non cognos-
cebat.

Ver. 11. Ad sua pro-
pria veniebat, & ejus pro-
prium cum non recipiebant.

Ver. 12. Quotquot au-
tem eum recipiebant, dedit
ipsis potestatem liberos Dei
fieri, credentibus in nomen
ejus.

Ver. 13. Qui non ex san-
guinibus, neque ex volun-
tate, carnis, nec ex volun-
tate viri, sed ex Deo sunt
generati.

Ver. 14. Et Logos ille
caro erat, & habitavit in
nobis, & contemplati su-
mus gloriam ejus, gloriam
tanquam Unigeniti à Patre,
contemplati sumus (**)
plenum gratia & veritate.

Ver. 15. Joannes testa-
tur de eo, & clamavit, di-
cens: Hic est de quo dice-
bam, qui post me venit, an-
te me factus est, quia prior
me erat.

Ver. 16. Quoniam ex
ejus plenitudine nos omnes
accepimus, & gratiam per
gratia.

Ver. 17. Quoniam Lex
per Moysen data est, Gratia
autem ista & Veritas per
Jesum Christum facta est.

Ver. 18. Deum nemo
vidit unquam; Unigenitus
ille Filius, qui erat in sinu
Patris, ille enarravit.

w tej książce poszczególne wersety są na s. 536-544

<https://books.google.pl/books?id=1hFiAAAacAAJ>

1768

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

T. Becket and P. A. De Hondt, Londyn

Edward Harwood

i sam był boską osobą
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.

Ταύτην μόνην ἔβρισκαν Φιλοσοφίαν ασφαλή τε καὶ συμφέρον.
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.

1 BEFORE the origin
of this world existed
the LOGOS—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 af-
fumed 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 enveloped *.

6 To usher this divine per-
sonage into the world, and to
prepare men for his reception,
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 dif-
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

* 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, Οὗ τῆς ἐκείνου ΛΟΓΟΣ. Philo apud Euseb. Prep. vii. 13." In
his book of *Husbandry*, he also calls REASON God's first born son, πρῶ-
τογενὲς υἱοῦ, p. 152."

* Alluding to that pure and perfect Dispensation of Religion which
he introduced among mankind,

the

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 NEWBERRY,
 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, whose

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 *father's will*, nor of man's will, but of God.

14. And THE ORACLE became flesh, and sojourned among us (and we witnessed

behold 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*

speak: who, coming after me, hath been before me; for he was my PRINCE).

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

17. Grace surpassing 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 THE 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 *the*, or emphatic article *the*, 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 *θεος*, "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 *θεος*, *θεος*, "THE ORACLE OF THE DEITY," Rev. xix. 13.

3. I have rendered *θεος*, "THE DEITY," meaning THE SUPREME GOD, John x. 29: in which sense the article *the*, when used absolutely, or unconnected, is uniformly understood by the most truly philosophical writers, the Evangelists. When used relatively, or in regimen, it may denote an inferior god; as, *θεος* *της* *αιωνος* *της* *αυτης*, "the god of this age," means the devil, 2 Cor. iv. 4.—godhead simply, denoting power, Rom. i. 20; whence THE DEITY is styled *θεο* *παντοκράτωρ*, *θεο* *παντοκράτωρ*, *θεο* *παντοκράτωρ*. The term *θεος*, without the articles, is used by the Evangelist either elliptically, for *θεος*; or *πατήρ*, "GOD THE FATHER," as in ver.

18, or absolutely, as contrasted with man. *Θεος* *ουτος* *εστιν* *αληθινος*, "voice of a God, and not of a

Man,"

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1805

HEBRAJSKI

ארבעה אבני הגיליונים מהתורה החדשה

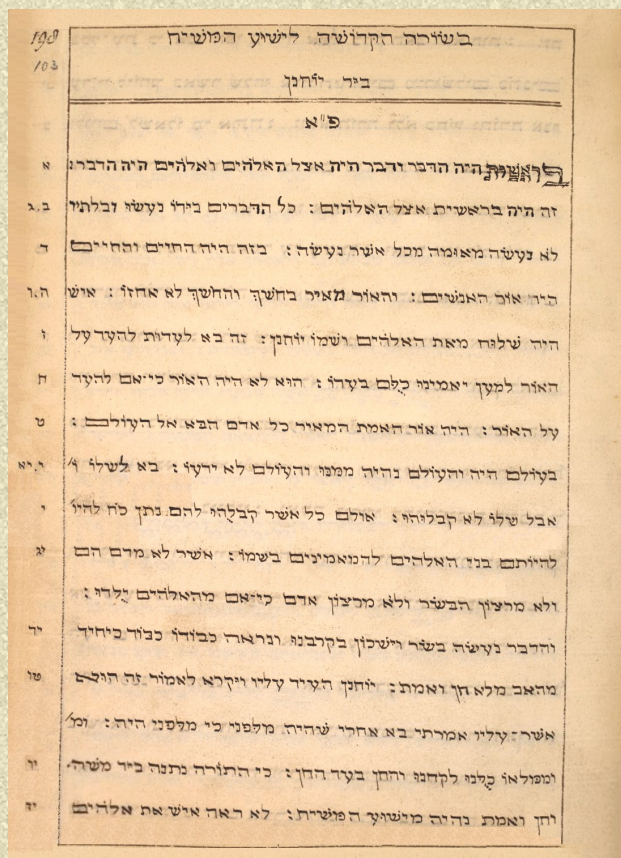
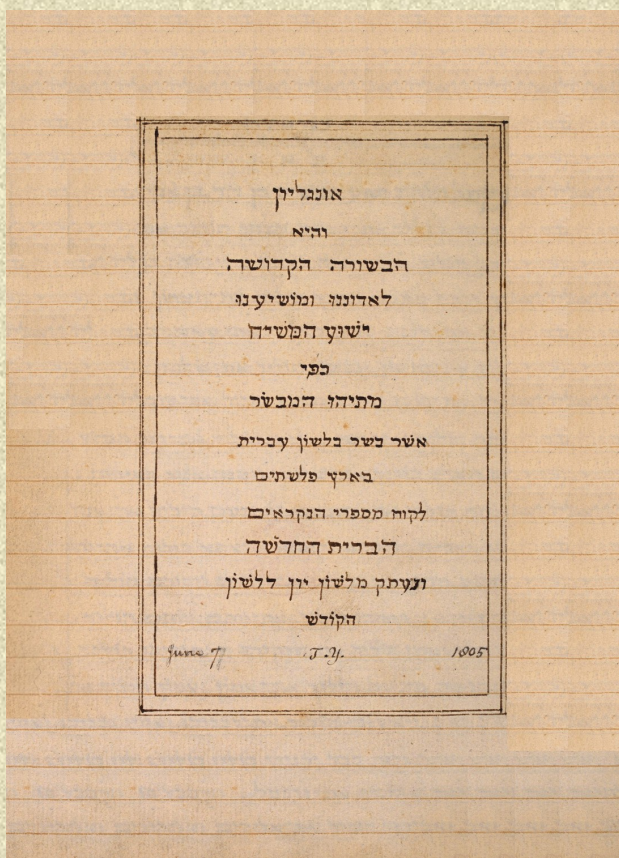
Quatuor Evangelia Novi Testamenti Ex Latino in Hebraicum fermonem verfa
(4 Ewangelie, w British Museum Library jest to MSS 11659)

Londyn

Thomas Yeates

i bogiem był Słowo

ואלהים היה הדבר



1807

*An Exposition of the Historical Writings of the New Testament,
With Reflections Subjoined to Each Section (w 3 tomach)*

Longman Hurst, Rees and Orme, Paternoster Row, Londyn

Timothy Kenrick

i Słowo był bogiem
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

15

1808

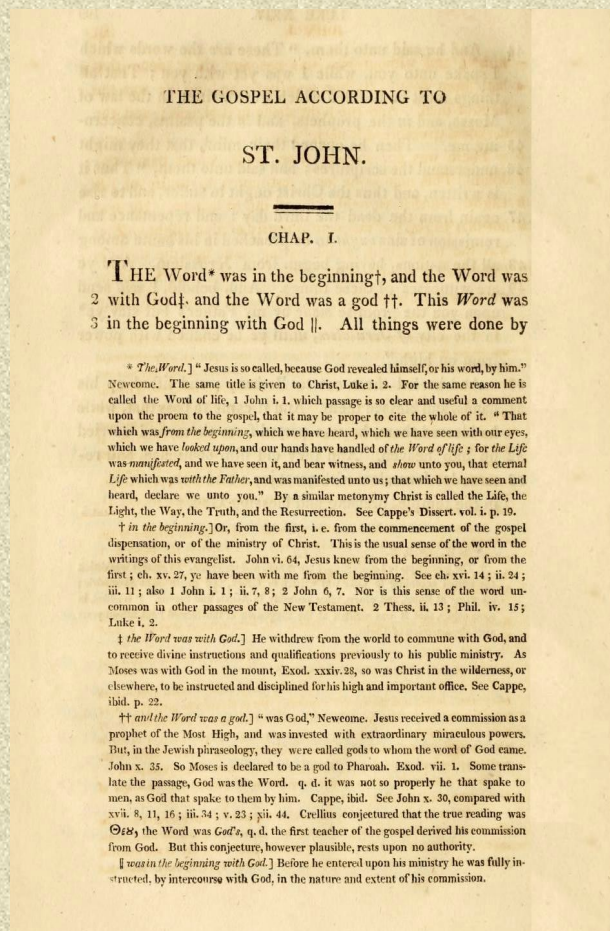
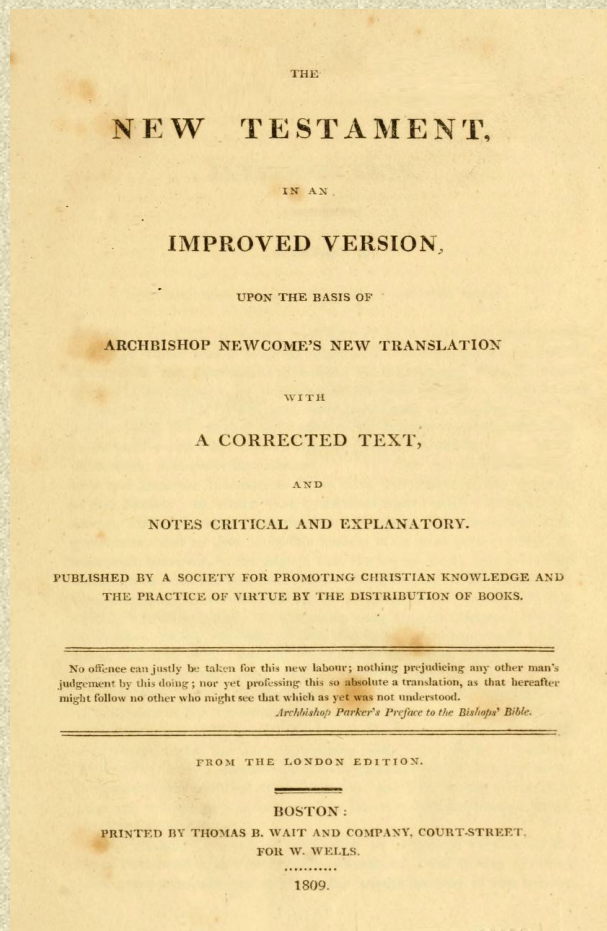
*The New Testament, in An Improved Version,
Upon the Basis of Archbishop Newcome's New Translation:
With a Corrected Text, and Notes Critical and Explanatory*

Richard Taylor and Co., Londyn

Thomas Belsham



i Słowo był bogiem
and the Word was a god



<https://archive.org/details/newtestamentinim00newc>

1810

Additional Essays on the Language of Scripture (Vol. 2)

Bath: Richard Cruttwell

John Simpson

and the Word was a god

ADDITIONAL
ESSAYS
ON THE
LANGUAGE
OF
SCRIPTURE.

BY
JOHN SIMPSON.

PRINTED BY
RICHARD CRUTTWELL, ST. JAMES'S-STREET, BATH;
AND SOLD BY
T. EGERTON, WHITEHALL, LONDON.
1810.

44 TRANSLATION AND PARAPHRASE

A TRANSLATION AND PARAPHRASE OF
JOHN I. 1 to 18.

TRANSLATION.	PARAPHRASE.
Ver. 1. In the beginning was the Word ;	From the commencement of his public life Jesus was a teacher of righteousness, and a publisher of glad tidings.
and the Word was with God,	To this preacher the Most High imparted extraordinary wisdom and power, and the privilege of speaking and acting in his name.
and the Word was a god.	As it was on account of similar divine communications, that the Supreme Being himself called Moses a god ; that Jewish writ- ters called those men gods, to whom the word of God came ; that Christ himself countenanced this meaning of the term ; and that Isaiah predicted the Mes- siah by the names Jehovah and God ; so, in the same sense, Jesus was a god.
2. This " Word" was in the beginning with God.	This teacher was, from the begin- ning of his ministry, aided in a much greater degree than any other prophet by the Divine Spi- rit, in order to qualify him for his superior office.

1813

HEBRAJSKI

ברית חדשה על פי משיח

Brit Chadasha al pi Mesziach (Nowe Przymierze według Mesjasza)

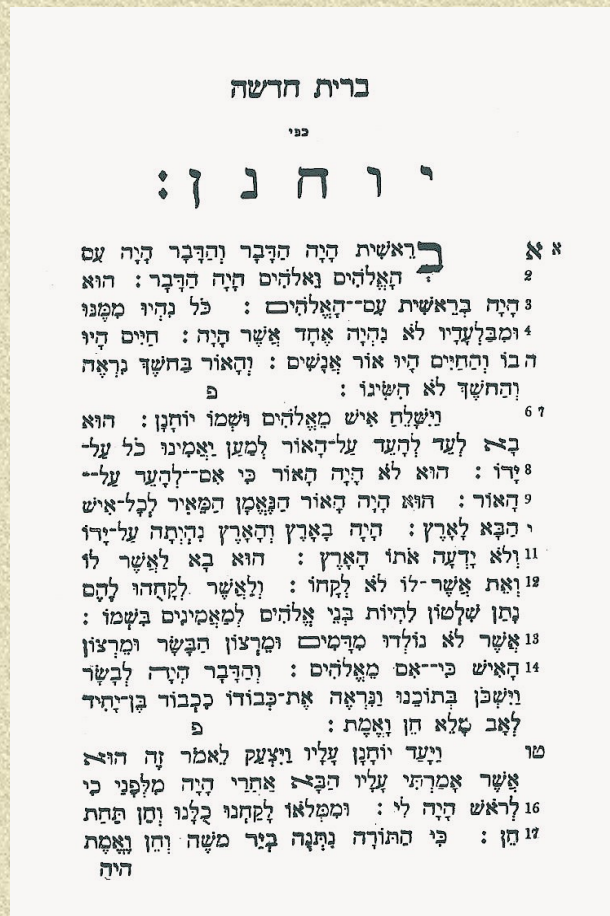
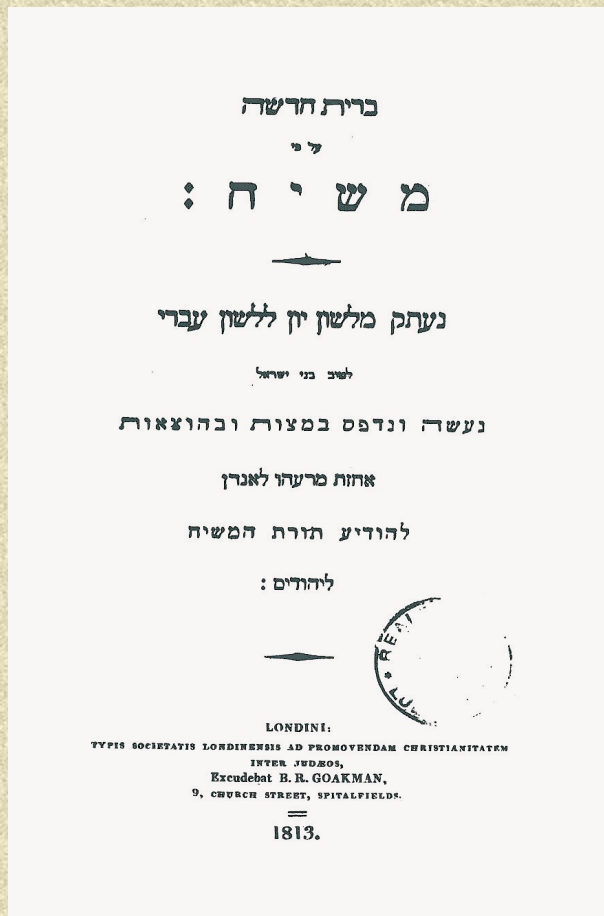
B. R. Godkman, Londyn

Thomas Fry – William B. Collyer



i bogiem był Słowo

ואלהים היה הדבר



1823

*The New Testament**being the English Only of the Greek and English Testament*

William Fry, Filadelfia, USA

Abner Kneeland

i Słowo był bogiem
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:

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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 preface 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 *son of 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 *γινετο* will not admit. *Γινεσθαι* 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. 36. It has the latter sense, Matt. v. 18; vi. 8; xxi. 42; xxvi. 5. 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 ἔγιγεντο.* 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 *γινετο* never bears that sense. In the present version *πεποίηκεν*, enlightened, is understood after *γινετο*, as best connecting with the preceding verse. So ver. 6, a man was sent from God, *γινετο ἀριστάγωγος*. And Matt. xxiii. 15, *πρόσβαλος* is understood after *γινεταί*. 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. 50. The reader will judge which of these interpretations is to be preferred. See Improved Version, and the notes there.

Original from
HARVARD UNIVERSITY

1828

NIEMIECKI

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

C. F. Winter, Heidelberg

Heinrich Eberhard Gottlob Paulus

i bogiem był Duch mówiący
und ein Gott war jener Sprechergeist

Das
L e b e n J e s u,
als Grundlage
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Die wortgetreue, erklärende, synoptische
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Von
Dr. Heinrich Eberh. Gottlob Paulus.
Der Text=Uebersetzung erste Abtheilung.

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

Heidelberg,
b e y E. 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 gewordenes 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-Zeuge). 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 gewordenes ohne durch dasselbe ward Da. 3). Und (doch) hat die Welt Ihn (das wahre Licht, da es jetzt als ein Er, als eine Person auftrat) nicht tief-erkannt. 11] In das Eigene (das Ihm, dem Messias, im Allgemeinen längst zugeeignete Volk, das Ihm jetzt sogleich 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 Wärfungen für ihr vollendes und dem- kendes Wesen) erzeugt (neue Geistesgeborene) wurden. 14] Und (dies zu

1831

HEBRAJSKI

ספר הברית החדשה

על פי אדננו ומושיענו

Sefer Ha-Brit Ha-Chadasza al pi Adonenu we-Moszianu
(Księga Nowego Przymierza według naszego
Pana i Zbawiciela Jezusa Mesjasza)

Samuel Bagster, Londyn

William Greenfield

i bogiem był Słowo

ואלהים היה הדבר

ספר

הברית החדשה

ל

אדננו ומושיענו

ישוע המשיח

בלנד

הספר נעשה לראשונה בלונדון בשנת 1831 על ידי
 סמואל באגסטר וויליאם גריןפילד

הברית החדשה על פי אדננו

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 40 ואלהים היה הדבר והדבר היה איתו והאֵל היה

1838

Die Evangelische Geschichte, kritisch und philosophisch bearbeitet (Vol. 2)

Leipzig, Germany: Breitkopf und Härtel

Christian Hermann Weiße

and a god was the Word
und ein Gott war der Wort

Die
evangelische Geschichte

kritisch und philosophisch bearbeitet

von

Ch. Hermann Weiße,
Doctor der Theologie und Philosophie.

Zweiter Band.

*Enervis fidei confessio est, in Christum
sine teste et argumento non credere.
Faust. Manich.*

Leipzig.

Druck und Verlag von Breitkopf und Härtel.

1838.



Sechstes Buch.

Evangelische Erzählungen und Reden nach Johannes.

1. „Am Anfang war das Wort, und das Wort war bei Gott, und ein Gott war das Wort. Dieses war im Anfang bei Gott, Alles entstand durch dasselbe, und ohne es entstand auch nicht Ein Ding von denen, die entstanden sind. In ihm war Leben, und das Leben war das Licht der Menschen. Und das Licht scheint im Dunkel, und das Dunkel nahm es nicht auf. — Es war ein Mann, abgesandt von Gott, sein Name Johannes. Dieser kam zum Zeugniß, zu zeugen von dem Licht, damit Alle durch ihn gläubig würden. Nicht er selbst war das Licht, sondern er sollte zeugen von dem Licht. Es sollte das Licht, das wahrhaftige, das jeden Menschen erleuchtet, in die Welt kommen. In der Welt war es, und die Welt entstand durch dasselbe, und die Welt kannte es nicht. In das, was sein eigen ist, kam es, und die Seinen nahmen es nicht auf. So viele aber es aufnahmen, diesen gab es die Fähigkeit, Kinder Gottes zu werden, denen, die an Seinen Namen glauben. Solche sind nicht aus Blut, noch aus Fleisches Gelüft, noch aus eines Mannes Gelüft, sondern aus Gott erzeugt. — Und das Wort ward Fleisch und wohnte unter uns, — wir schauten seinen Glanz, den Glanz wie eines Eingeborenen vom Vater, — voll von Gnade und Wahrheit. Johannes zeugt von ihm; er rief aus: Dieser ist es, von dem ich sagte, der nach mir kommt, ist größer als ich, denn er war vor mir! Aus seiner Fülle haben wir alle empfangen, und zwar Gnade auf Gnade. Das Gesetz nämlich ward durch Moses gegeben, die Gnade aber und die Wahrheit ward durch Jesus Christus. Gott

22

1864

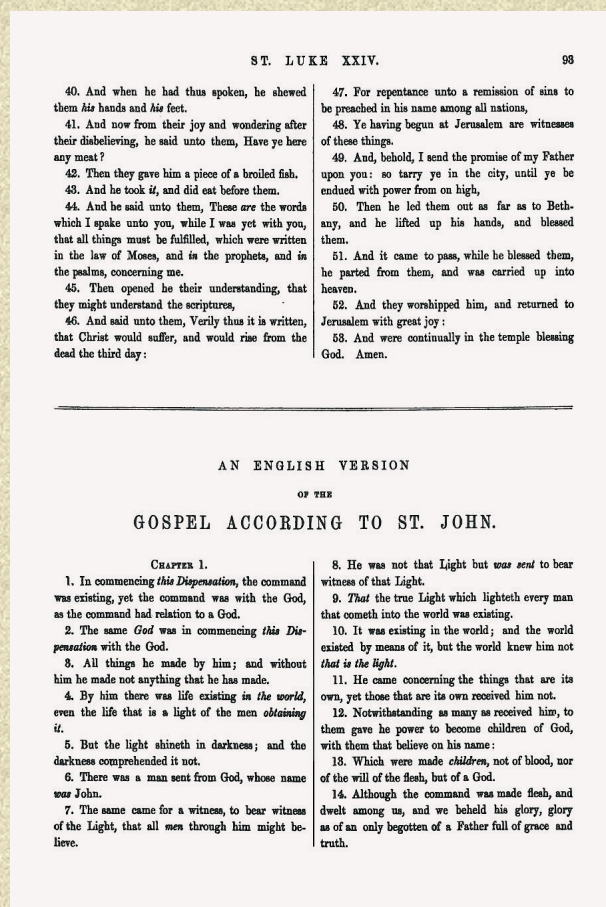
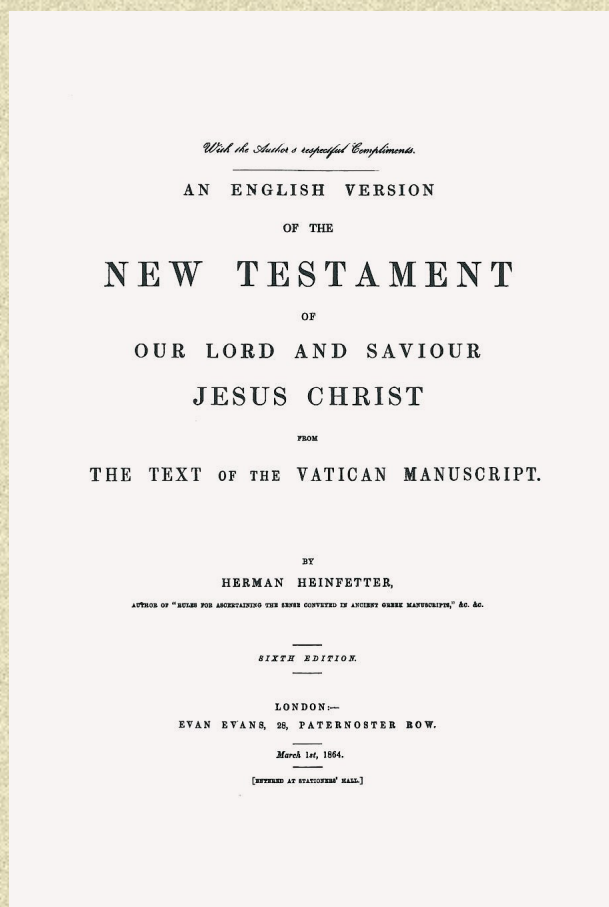
A Literal Translation of the New Testament (wyd. 6)

Evan Evans, Londyn

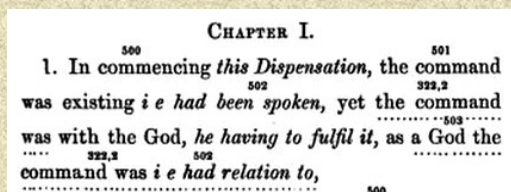
Herman Heinfetter (=Frederick Parker)

jako nakaz miał pokrewieństwo z bogiem

as the command had relation to a God



wyd. z 1849 i 1853 roku:



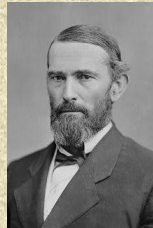
jako bóg był nakaz tj. miał pokrewieństwo

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1864

The Emphatic Diaglott

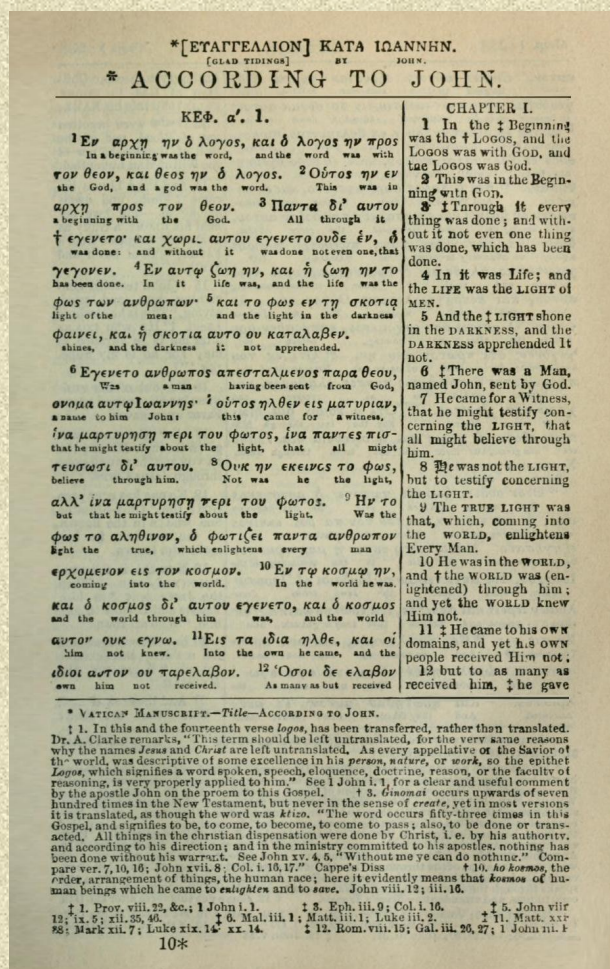
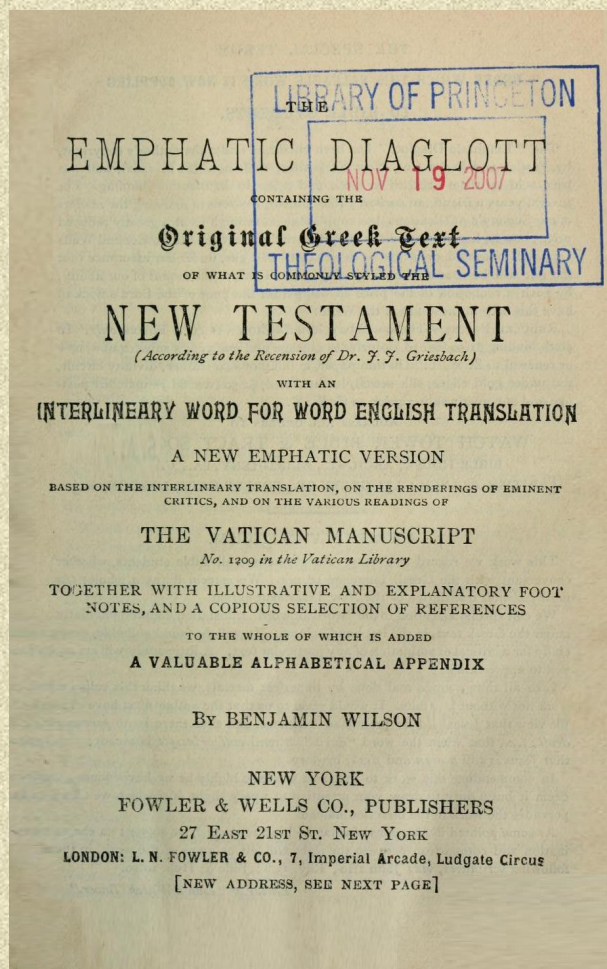
Fowler & Wells Co. Publishers, Nowy Jork

Benjamin Wilson**sekcja literalna:**

i bogiem było słowo
and a god was the word

sekcja przekładu:

i SŁOWO było Bogiem
and the LOGOS was God



24a

1872

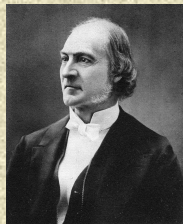
FRANCUSKI

Le Nouveau Testament de Notre Seigneur Jésus-Christ

Genève: A. Cherbuliez et Cie, Libraires-Éditeurs

Paris: Librairie Sandoz & Fischbacher

Hugues Oltramare



i Słowo był bogiem
et la Parole était dieu

LE
NOUVEAU TESTAMENT

DE
NOTRE SEIGNEUR
JÉSUS-CHRIST

VERSION NOUVELLE
PAR
HUGUES OLTAMARE
PASTEUR ET PROFESSEUR DE THÉOLOGIE À L'ACADÉMIE DE GENÈVE

GENÈVE
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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-
10 table Lumière, qui éclaire tout homme, était entrée dans le
11 monde; elle était dans le monde, et le monde a été fait par elle,
12 mais le monde ne l'a point connue. Elle est venue chez les siens,
13 et les siens ne l'ont point reçue; mais à tous ceux qui l'ont
14 reçue, à tous ceux qui croient en son nom, elle a donné la pré-
15 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
16 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-
17 rité, et nous avons contemplé sa gloire, une gloire comme celle
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
plus grand que moi. » C'est de sa plénitude que nous avons tous
reçu grâce sur grâce; car la Loi a été donnée par Moïse; mais

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

24b

1908

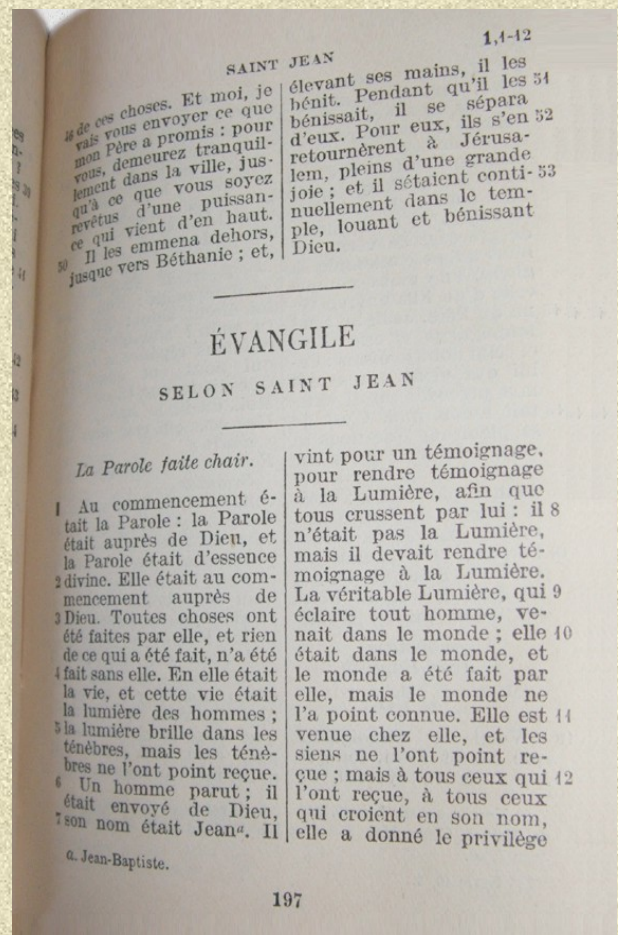
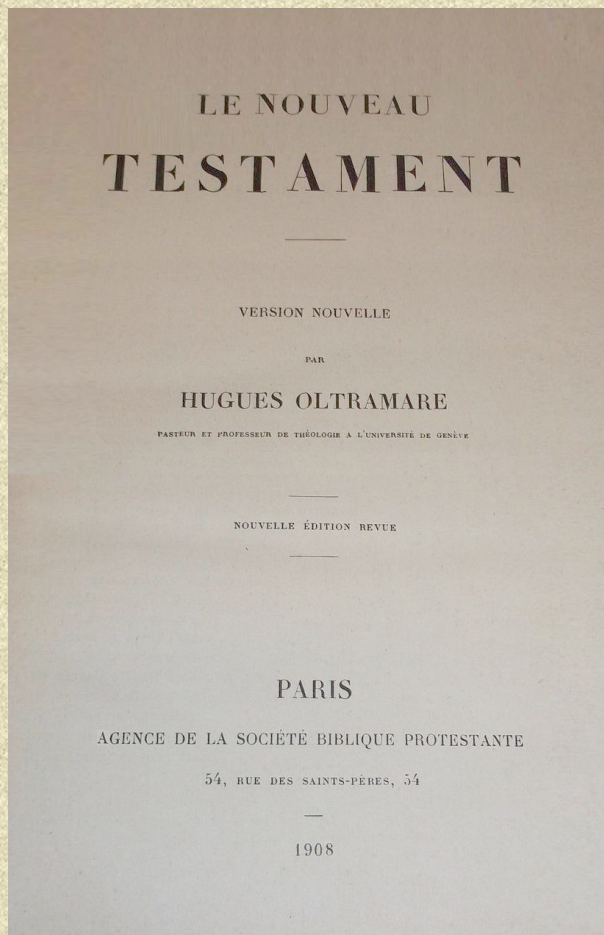
FRANCUSKI

Le Nouveau Testament

Agence de la Société Biblique Protestante, Paryż

Hugues Oltramare

i Słowo był boskiej natury
et la Parole était d'essence divine



1877

HEBRAJSKI

ספרי הברית החדשה

Sifre HaBrit HaChadasza (Pisma Nowego Przymierza) (wyd. 1)

Ackermann, Lipsk

Franz J. Delitzsch



i bogiem był Słowo
ואלהים היה הדבר

ספרי

ה ב ר י ת ה ח ד ש ה

נעתקים מלשון יוון ללשון עברית

בחדשדלות ובהשגחת

החכם פראפעסאר פראנץ דעליטש

בשנת זכרתי משפטיך לפ"ק

1877.

תפשוּרַת תּקדוּשַׁת עֲלִיפִי
יוֹחָנָן

א בראשית היה הדבר והדבר היה את האלהים
2 ואלהים היה הדבר: הוא היה בראשית את
3 האלהים: הפל הדבר על-ידו ולא נהיה בלעדיו
4 גס-אחר אשר נהיה: בו החיים והחיים היו לאור
5 בני האדם: והאור הופיע בחשך והחשך לא
6 השגיג: ויהי איש שליח מאת אלהים ושמו
7 יוחנן: הוא בא לעדות להעיד על-האור למען יאמינו
8 כָּס על-ידו: הוא לא-היה האור אף למען יעיד
9 על-האור: האור האמיתי המאיר לכל-אדם היה לבוא
10 לעולם: ויהי בעולם ועל-ידו נהיה העולם והעולם
11 לא ידעו: הוא בא אל-אשר לו ואשר-לו הם לא
12 קבלוהו: וכל אשר אספיהו נתן-לו למן לתיבות
13 בנים לאלהים למאמינים בשמו: אשר לא מקדים
ולא מחמדת הבשר אף לא-מתאנות גבר פי אסר
14 מאלהים נולדו: והדבר היה לבשר וישפן בחוכמו
ונחזה כבודו ככבוד פן נחיר לאביו רב-חסד ואמת:
15 ויוחנן מעיד עליו וימקרא לאמר הנה זה הוא אשר
אמרתי עליו הפא אחרי הנה לפני פי-קדם לר
16 הנה: ומפלוזאי לקחונו כגנו חסד על-חסד: פי
17 הנה נהנה בירמשה והחסד והאמת באו על-ידו
ישוע

26

1879

FRANCUSKI

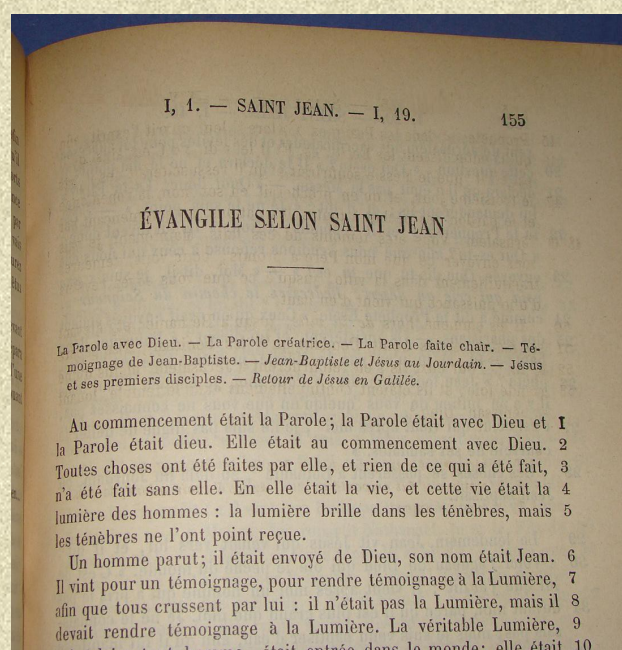
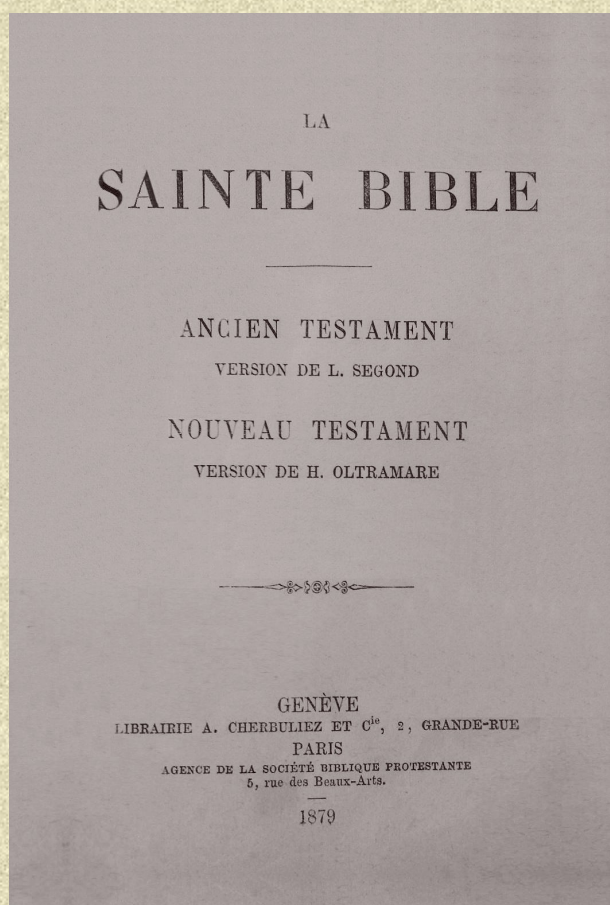
La Sainte Bible

Les Sociétés Bibliques, Genewa-Paryż

Louis Segond – Hugues Oltramare



i Słowo był bogiem
et la Parole était dieu



1885

HEBRAJSKI**HaBrit HaChadaszah** הברית החדשה

Edinburgh

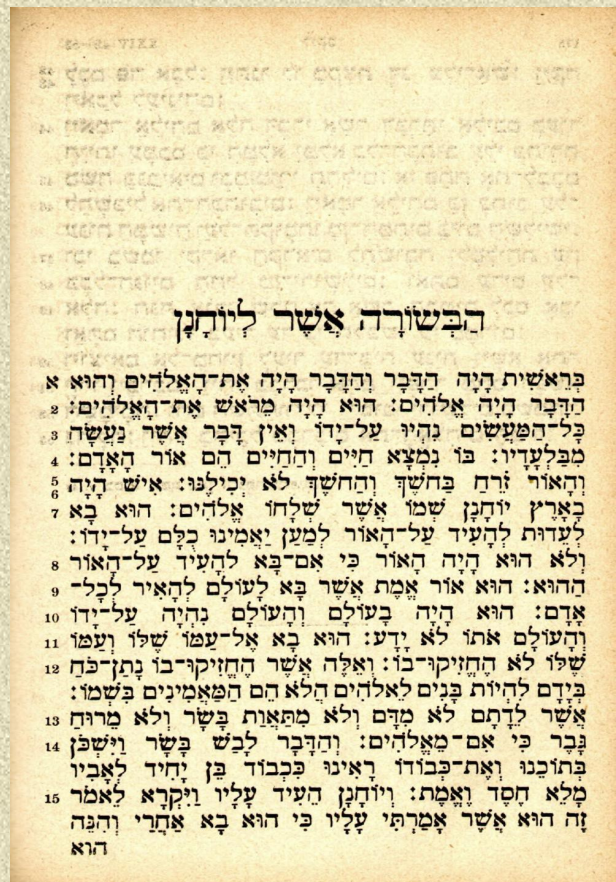
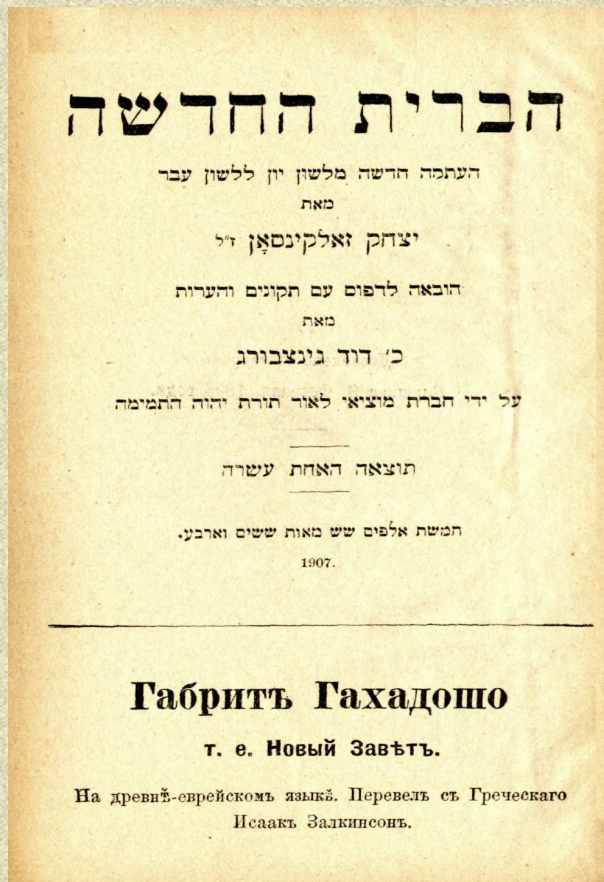
Isaac E. Salkinson – Christian D. Ginsburg

I. E. Salkinson



C. D. Ginsburg

on, Słowo, był bogiem
והוא הדבר היה אלהים



wyd. z 1907 r.

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

1891

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

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

Leicester Ambrose Sawyer

i słowo był bogiem
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

NIEMIECKI

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

O. R. Reisländ, Lipsk

Anathon August Fredrik Aall

i boską istotą był 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. Reisländ.

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. 113
- 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. 117
- Vers 11. Er kam in sein Eigentum, und die Seinen nahmen ihn nicht auf. 117
- 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. 117
- 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. 122
- Vers 18. Die Gottheit hat niemand jemals gesehen, der göttliche Eingeborne, der an des Vaters Busen ist, der hat von ihr Kunde gebracht. 123

w tej książce poszczególne wersety są na s. 110-123

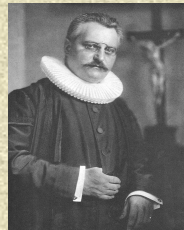
<https://archive.org/details/derlogosgeschic03aallgoog>

1897

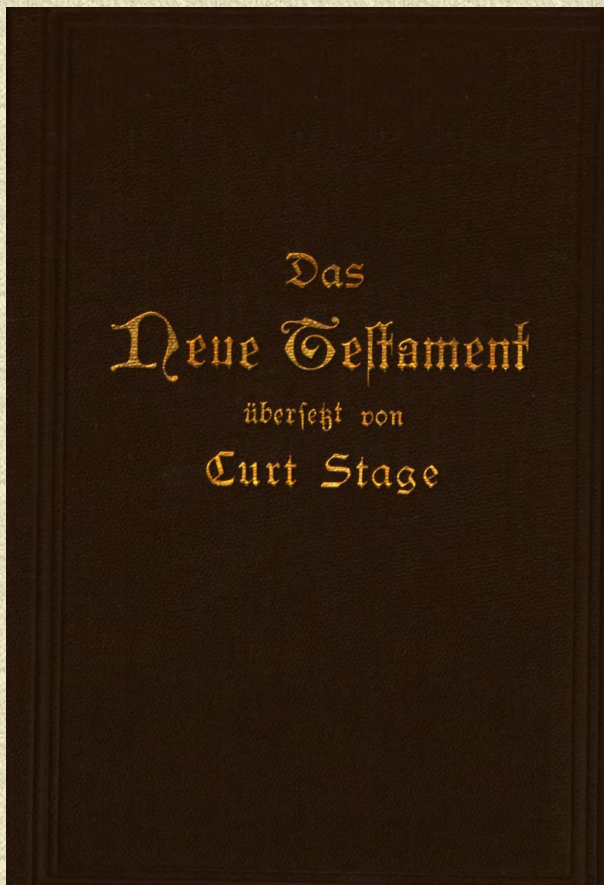
NIEMIECKI

*Das Neue Testament
übersetzt in die Sprache der Gegenwart*

Phillip Reclam jun., Lipsk

Curt Stage

i S ł o w o było samą boską istotą
und das Wort war selbst göttlichen Wesens



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 Fleischestrieb, 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 (t. 2)*
Clarendon Press, Oxford
George W. Horner

i bogiem (rodz[ajnik] nieokr[ęslony]) był Słowo
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 πιαχι 1^o] A D₁ 2^o: πιαχι, B &c. πιαχι 2^o] A &c.: ABCD₁ π., B C₁ D₂*? Δ₁*? οὐνοῦ†] εὐνοῦ†, B: Gr. L δ θεός. Δ₁ EFG₂ I KMN OI SV
² επαχχη] παχ., F₁*. ³ εωδ] pref. οτορ, F₁* Q. ⁴ επεελι] cf. Gr. N* D &c. ⁵ εεν] om. D₁*: prefix εδολ, J₁ V Hunt 18. ⁶ εεν to end] om. G₂. ⁷ εταχ.] επαχ., Γ^o N^o S. ⁸ εωπι 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. ABCL &c. πετ] ACEHJS* Hunt 18: πε ετ, D₁ &c.: πε ετ, B. οτορ πωνη] οτορ πεπωνη, O. πε 2^o] πε, B^o O. ¹⁰ επρωω] om. π, M^o: Gr. B* om. τών ἀνθρ. πε] om. B. ¹¹ οτορ 1^o] om. F₁* G₂. ¹² πιαχι 1^o] πιαχι, M^o. οτορ επεπιχιαχι] om. B homeot.; X over erased letter, A^o. ¹³ ταχο] ABCD₁* E₁ FHJPQM^o Hunt 18: ετωχο could apprehend, Γ^o D₁* Δ₁ E₂ G₂ KNO S. P has gloss ¹⁴ شى القدرة خ 'it (i. e. ε kh) is called the sign of potentiality.' ¹⁵ εχωωπι] over erasure, A^o. ¹⁶ ε (om. H) ετοροπε] -ωροπε, A F₁*: ετοροπε, B. φ†] Gr. D* κυριον. πε] om. B*.

1901

The Testament of Jesus

(harmonia 4 Ewangelii rozszerzona cytatami ze ST)

C. W. Hillyear, Watford

Edward Vaughan Kenealy

a Słowo było bogiem i Słowo było świętym Duchem Bożym
and the Word was a God, and the Word was the sacred Spirit of God

THE
TESTAMENT
OF
JESUS.

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-XI.

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, s. 13-25)

J. Ricker'sche Verlagsbuchhandlung (Alfred Töpelmann), Giessen

Antonius Nicholas Jannaris

A wypowiedź powstała dla Boga i była bogiem.
 Now 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 ὁ αὐτὸς ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. ὅλα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

⁶ Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ· ὄνομα αὐτῷ Ἰωάννης. τοῦτος ἦλθεν εἰς μαρτυρίαν (ἵνα μαρτυρήσῃ περὶ τοῦ φωτός), ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ὁ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. καὶ εἰς τὰ ἴδια ἦλθε καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. καὶ οἱ ἴδιοι αὐτὸν ἐδωκεν εἰς τὸ ὄνομα αὐτοῦ. οἱ οὐκ ἔβλεπον αὐτὸν ἐκ θεοῦ γενέσθαι, οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνθρώπου, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν καὶ ἐθαύμασα τὴν δόξαν αὐτοῦ.

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

⁶ There appeared a man sent from God: his name was John. ⁷ The same came for declaration (to declare *things* concerning the Light), so that all may become believers through him. ⁸ He was not the Light, but was *per* 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 misinterpretation in the New Testament, especially in St John.

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

s. 24, 25

1905

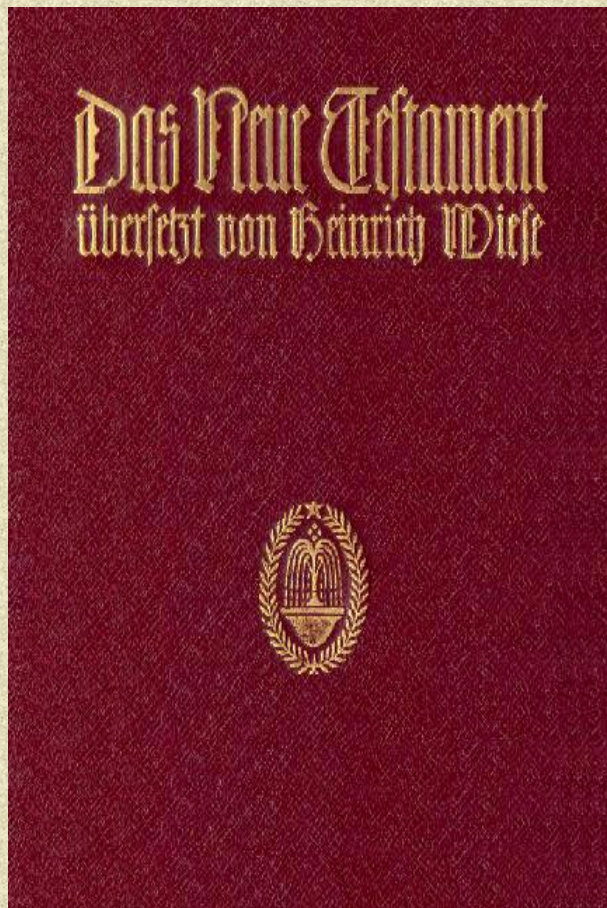
NIEMIECKI

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

Martin Warneck, Berlin

Heinrich Wiese

i boską istotą było Słowo
und göttlichen Wesens war das Wort



Nach Johannes.

Im Anfang war das Wort, und das Wort **1** 1 3 1,1 2. 17,5
war bei Gott, und göttlichen Wesens war das 21 19,13
Wort. Derart war es am Anfang bei Gott. **2** 21 19,13
Alles ist durch dasselbe geworden, und ohne das: **3** 21 19,13
selbe ist auch nicht eines geworden, das geworden 21 19,13
ist. In ihm war Leben, und das Leben war das **4** 21 19,13
Licht der Menschen. Und das Licht scheint in der **5** 21 19,13
Finsternis; und die Finsternis hat es nicht über- 21 19,13
wältigt. 21 19,13
Es trat ein Mensch auf, gesandt von Gott, mit **6** 21 19,13
Namen Johannes. Dieser kam zum Zeugnis: um **7** 21 19,13
zu zeugen von dem Licht, damit alle durch ihn zum 21 19,13
Glauben kämen. Nicht war jener das Licht; sondern **8** 21 19,13
Zeugnis sollte er ablegen von dem Licht. Es war das **9** 21 19,13
wahrhaftige Licht, das jedweden Menschen erleuchtet, 21 19,13
im Begriff zu kommen in die Welt. In der Welt **10** 21 19,13
war es, und die Welt ist durch ihn geworden; und 21 19,13
die Welt hat ihn nicht erkannt. In sein Eigen- **11** 21 19,13
tum kam er; und die Seinen nahmen ihn nicht 21 19,13
an. Wie viele ihn aber annahmen, denen gab er **12** 21 19,13
Vollmacht, Gottes Kinder zu werden, da sie ja 21 19,13
glauben an seinen Namen; sie, die nicht aus Ge- **13** 21 19,13

Nach Joh.: nach der Bezeugung des J. 1 J. Anf.: seit
Ewigkeit d. 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. bei G.: in der Gemeinschaft mit Gott
3 durch d.: durch Vermittlung des. 5 überwältigt: All
aufgenommen 10 es: All er 12 All den Namen des,
der nicht .. gezeugt ist (13).

1908

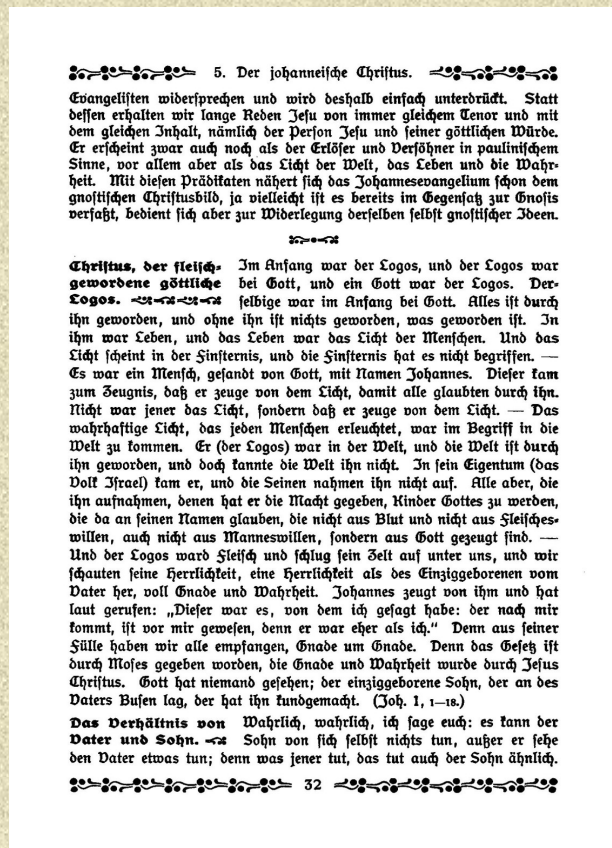
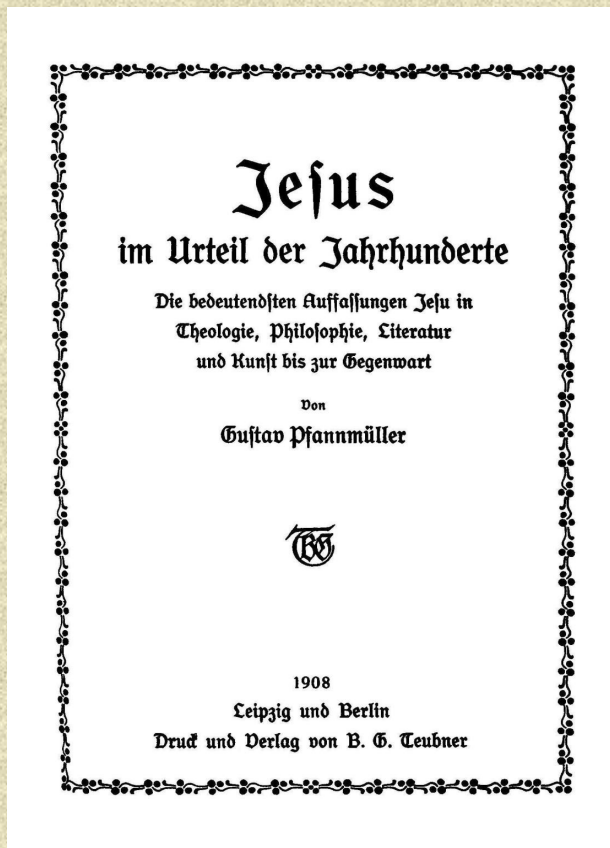
NIEMIECKI

*Jesus im Urteil der Jahrhunderte.
Die bedeutendsten Auffassungen Jesu in
Theologie, Philosophie, Literatur und Kunst bis zur Gegenwart*

B. G. Teubner, Lipsk-Berlin

Gustav Pfannmüller

i bogiem był Logos
und ein Gott war der Logos



1908

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

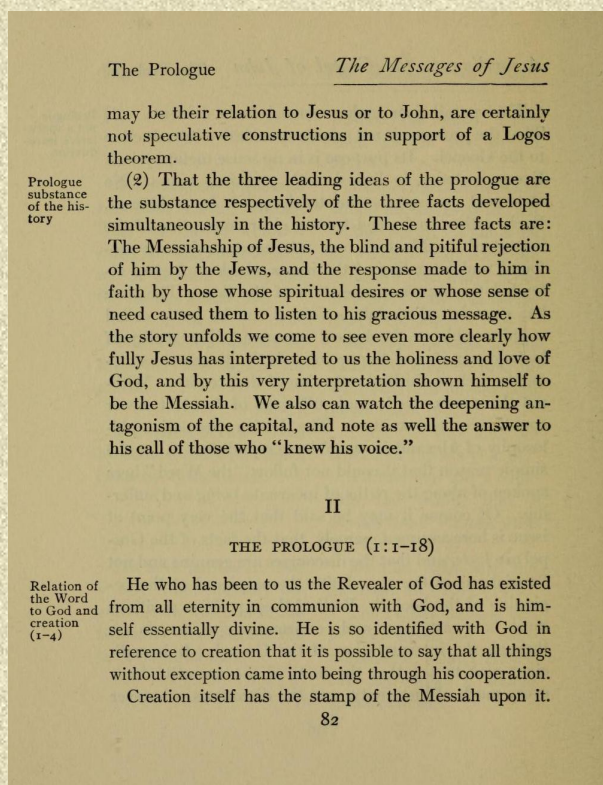
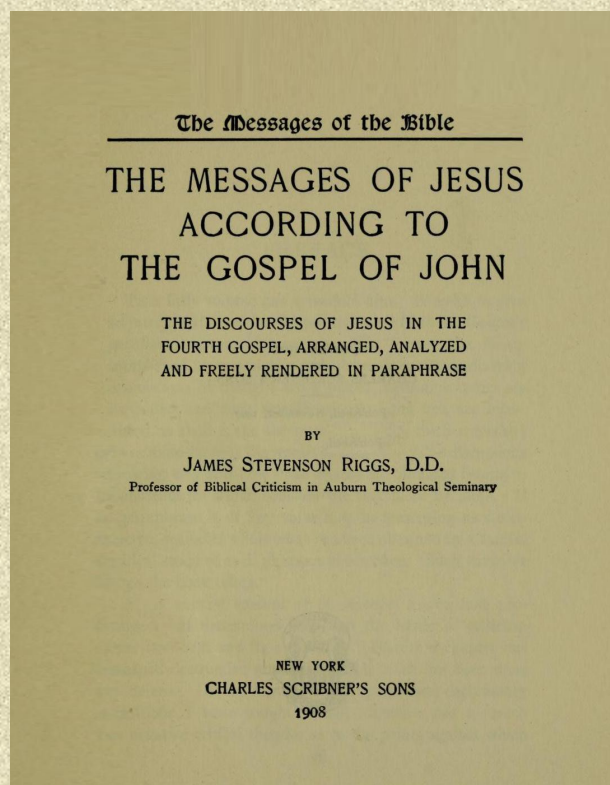
*The Messages of Jesus according to the Gospel of John;
the discourses of Jesus in the Fourth Gospel,
Arranged, Analyzed and Freely Rendered in Paraphrase*

t. 10, Charles Scribner's Sons, New York

James Stevenson Riggs

Ten, który był dla nas Objawicielem Boga,
istniał od całej wieczności w łączności z Bogiem
i sam jest zasadniczo boski.

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



37

1908

NIEMIECKI

Die Schriften des Neuen Testaments
neu übersetzt und für die Gegenwart erklärt von Otto Baumgarten (t. 2)
red. Johannes Weiß, Vandenhoeck & Ruprecht, Göttingen

Wilhelm Heitmüller

(tłumacz Ew. Jana w tym dziele)



i bogiem (co do rodzaju) był Logos
und Gott (von Art) war der Logos

Die Schriften des Neuen Testaments

neu übersetzt und für die Gegenwart erklärt

VON

Otto Baumgarten, Wilhelm Bouffet, 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
erkennt und versteht, daß jedes Wort, das wir
gemein aufstellen und im Leben auf uns an-
wenden, nach gewissen Umständen, nach Zeit und
Ortsverhältnissen einen eigenen Gehalt hat, unmit-
telbar in die Welt hineingeht.

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.

Joseph 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 vorhanden und die Voraussetzung für das Verständnis derartiger Lehren gegeben. Das gilt vor allem von den Kreisen des hellenistischen Judentums, denen gerade unser Evangelium nahe steht.

Der Evangelist wußte sehr wohl, was er tat, wenn er an diese Logos-Vorstellung anknüpfte. Er konnte nicht nur auf Verständnis, sondern auch auf Intellektuelle hoffen, wenn er mit dem Logos begann. Es war ein hochbedeutsamer 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 rästelten, dem sie allerlei Namen beileigten, unter ihnen den umfassensten und vielseitigsten „Logos“ — dieser hat sich nur uns Christen ganz klar und überzeugend erschlossen, wir kennen ihn aus bezeugender 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;
⁵Und 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 wuchtig, schlicht und majestätisch, deutlich und doch voll Rätsel. Als eine Quelle geheimnisvoller Kräfte erscheinen diese Worte dem schlichten Leser, und in den Kreisen des Aberglaubens und der Magie, die dem Glauben sich angeschlossen, ist dieser Dreisatz 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., und ihre Seele mußte sich spannen: welche Offenbarung werden wir hören? Gebildete unter den griechischen Lesern mußten sich erinnern an den Anfang eines vielgerühmten Buches, das auf dem Boden Kleinasiens entstanden war, des Buches Heraklits des Dunklen; das begann auch mit dem Hinweis, daß der Logos ewig war, daß alles nach seinem Gesetze 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 Weltens 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 ideothym überlegen. Er ist ewig: allem Wechsel, allem Un-
1b) fähigen, allem Zufälligen entzogen. Aber noch mehr. Nur von einem noch gilt, daß er von Anfang war, von — Gott. Mit ihm lebte der Logos in Gemeinschaft, wie wir nachher V.18 hören, in engster, innigster Vertraulichkeit. Gemeinschaft mit Gott kann natürlich nur von einem persönlichen Wesen ausgelegt werden. Also ist dieser Logos nicht bloß als Kraft oder Eigenschaft Gottes zu be-

<https://archive.org/details/09660486.1409.emory.edu>

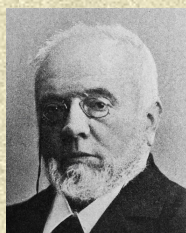
1908

NIEMIECKI

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

Tübingen: J. C. B. Mohr

Heinrich Julius Holtzmann



i boską istotą był 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. SCHMIDEL 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

Evgl. 231; nach Kr I 398 dagegen die Zeitform der geschichtlichen Erzählung der Logos. Da übrigens an betonter Stelle nicht $\acute{\epsilon}\lambda\acute{o}\gamma\omicron\varsigma$, sondern $\acute{\epsilon}\nu\ \acute{\alpha}\rho\chi\eta$ steht (wie später auch $\pi\rho\acute{\omicron}\varsigma\ \tau\acute{\omicron}\nu\ \theta\epsilon\acute{\omicron}\nu$ und $\theta\epsilon\acute{\omicron}\varsigma$), 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“ (Hxk, 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 $\acute{\lambda}\acute{o}\gamma\omicron\varsigma\ \acute{\epsilon}\nu\sigma\alpha\rho\kappa\omicron\varsigma$ auf einem bestimmten Punkte des Schauplatzes irdischer Geschichte. Dazu eben bildet das weiter ausgreifende Verhältnis des $\acute{\lambda}\acute{o}\gamma\omicron\varsigma\ \acute{\alpha}\nu\alpha\rho\kappa\omicron\varsigma$ 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 $\pi\rho\acute{\omicron}\varsigma$ (wie I Joh 1:2, vgl. Mc 9:19 $\pi\rho\acute{\omicron}\varsigma\ \acute{\omicron}\mu\acute{\alpha}\varsigma$) geht über das, nur räumliches Beisammensein aussagende, sonst parallele $\pi\alpha\rho\acute{\alpha}\ \tau\acute{\omicron}\nu\ \pi\alpha\tau\rho\acute{\iota}$ 8:28 17:2 (J Sir 1:1 $\pi\alpha\rho\acute{\alpha}\ \kappa\upsilon\rho\acute{\iota}\omicron\upsilon\ \kappa\alpha\iota\ \mu\epsilon\tau'\ \alpha\upsilon\tau\omicron\upsilon$, Prv 8:27 $\sigma\upsilon\nu\pi\alpha\rho\acute{\iota}\mu\eta\nu\ \alpha\upsilon\tau\omicron\upsilon$ 8:30 $\acute{\eta}\mu\iota\nu\ \pi\alpha\rho'\ \alpha\upsilon\tau\omicron\upsilon$, Sap 9:4 $\pi\acute{\alpha}\rho\epsilon\delta\rho\omicron\varsigma$) hinaus (so Ws geg. CALM) und ist Voraussetzung für $\pi\alpha\rho\acute{\alpha}\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$ 6:46. Es will also nicht den Logos als „nur eine Relation in der Gottheit selbst“ charakterisieren (Kr I 388 393 f. 395 432). 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 $\theta\epsilon\acute{\omicron}\varsigma$, wiewohl Prädikat, nachdrücklich, wie 4:24, voran: und gerade göttlichen Wesens selbst war der Logos. Wäre $\theta\epsilon\acute{\omicron}\varsigma$ 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 $\sigma\upsilon\tau\omicron\varsigma$ zurückgreift, im natürlichen Fortschritt seiner Gedanken eigentlich gehemmt war. Aus dem ersten Satz aber findet $\acute{\epsilon}\nu\ \acute{\alpha}\rho\chi\eta$ Aufnahme, und wird auf solche Weise der ganze Inhalt von 1 zusammengefasst in 2 (solchegestalt, 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 ($\pi\acute{\alpha}\nu\tau\alpha$, dagegen $\tau\acute{\alpha}\ \pi\acute{\alpha}\nu\tau\alpha$ in den Sachparallelen I Kor 8:6 Kol 1:16 das Universum) erklärbar erscheint: der schlechthin überweltliche Gott wirkt durch die Mittelursache des Logos, der damit als Offenbarungsorgan und Schöpfungsprinzip gekennzeichnet ist. Entsprechend dem hebr. Parallelismus anti-

Hand-Commentar z. N. T. IV. 3. Aufl.

3

<https://archive.org/details/p4handcommentarz04holt>

1909

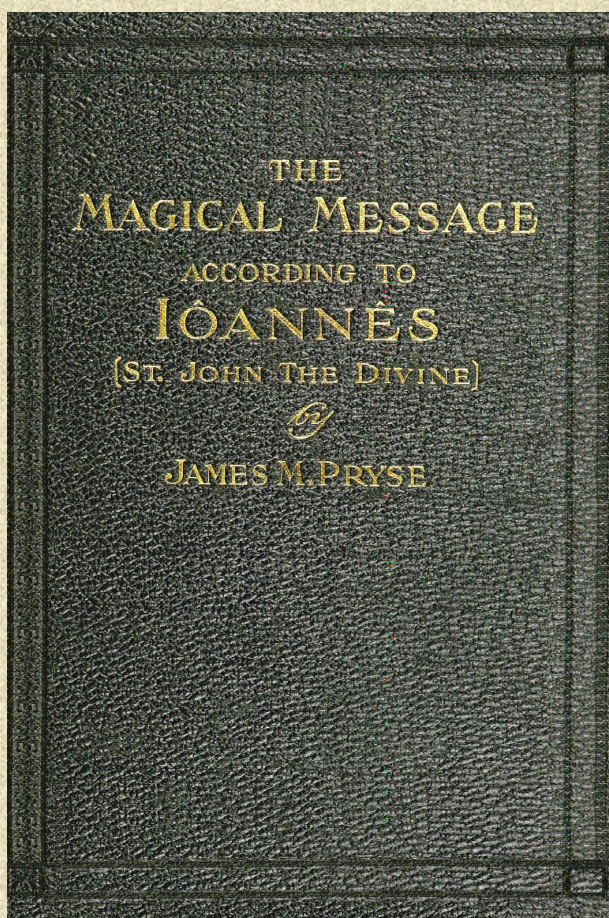
*The Magical Message according to Iōannēs (To kata Iōannon Euangelion);
commonly called the Gospel according to [St.] John*

The Theosophical Publishing Company of New York, New York

James M. Pryse



i Myśl była bogiem
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 (*arché*), 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 (*arché*) 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.

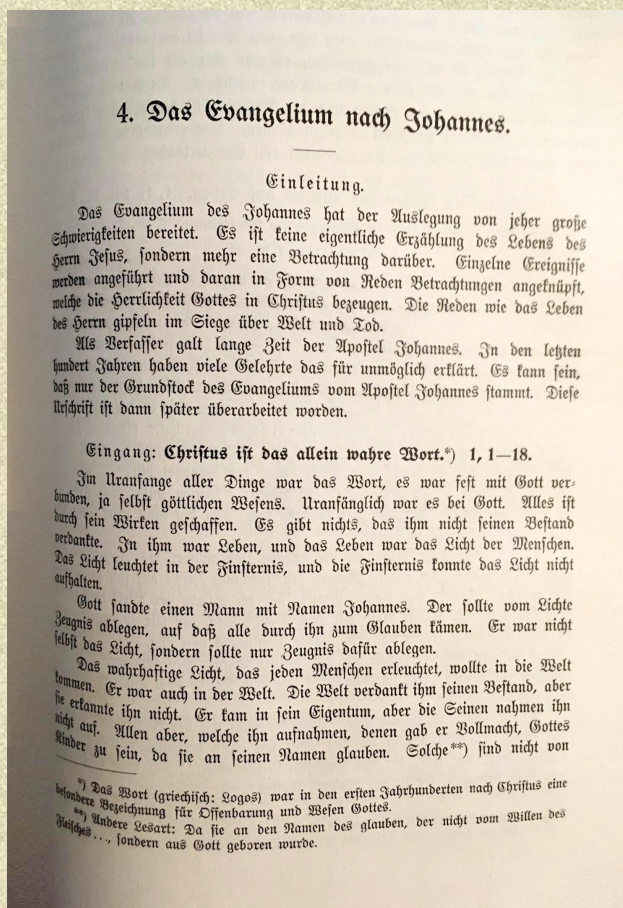
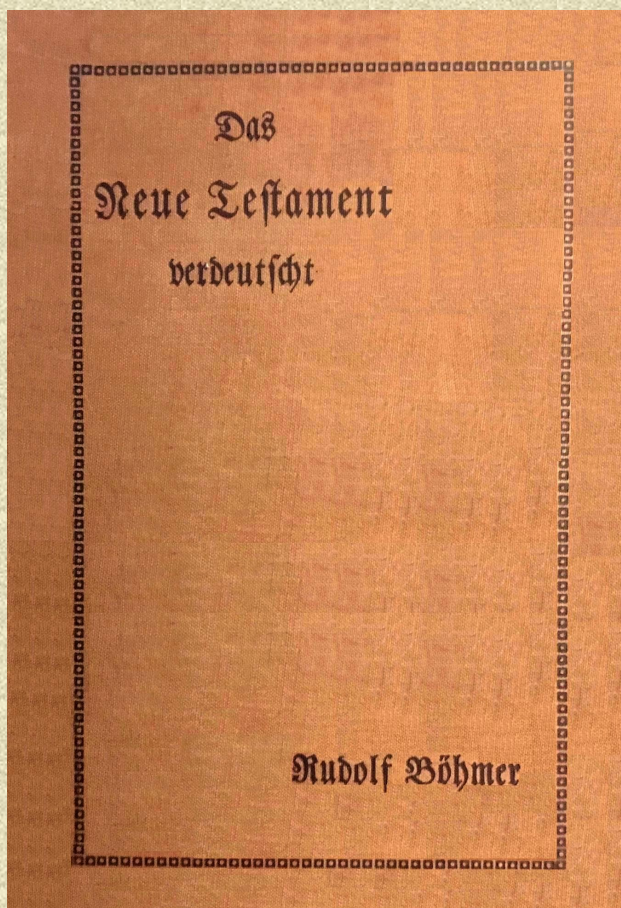
1910

NIEMIECKI*Das Neue Testament*

Max Kielmann, Stuttgart

Eduard Rudolf Böhmer

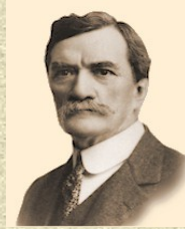
on był mocno związany z Bogiem, sam będąc boską istotą
 es war fest mit Gott verbunden, ja selbst göttlichen Wesens



1913

The New Testament: A New Translation

Hodder and Stoughton, Nowy Jork

James Moffatt

Logos był boski
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:
7 he entered the world—the world which existed through him—yet the world did not recognize him;
8 he came to what was his own, yet his own folk did not welcome him.
9 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 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 we have all been receiving grace after grace from his fulness; while the Law was given through Moses, grace and reality are ours through Jesus Christ. Nobody has ever 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 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*, *monogenēs* (see ver. 14) requires some such periphrasis in order to bring out its full meaning here.

1913

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

Adolf Klein, Lipsk

Julius Böhmer??

i Objawiony-Pośrednik miał w sobie Boskie właściwości
und der Offenbarer-Mittler hatte Gottes Art an sich

Jedermanns-Bibel

Das Neue Testament

Vorwort	verdeutsch	1
Die vier Evangelien	und	1
Das Matthäusevangelium	verdeutlicht	3
Das Markusevangelium	für	177
Das Lukasevangelium	Jedermann	278
Das Johannesevangelium		448
Die Apostelgeschichte		571
Der Römerbrief		720
Der erste Korintherbrief		720
Der zweite Korintherbrief		791
Der Galaterbrief		897
Der Epheserbrief		924
Der Philipperbrief		947
Der Kolosserbrief		965
Der erste Thessalonikerbrief		980
Der zweite Thessalonikerbrief		995
Der erste Timotheusbrief		1004
Der zweite Timotheusbrief		1023
Der Hebräerbrief		1084
Die Offenbarung		1041

Leipzig S 3

Verlag von Adolf Klein

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;³⁾ 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 war¹⁾ wirklich an dem, daß das rechte Licht, das jeden Menschen erleuchten muß, unterwegs in die Welt²⁾ war.

¹⁰ ^{a)} 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.

1913

RETOROMAŃSKI (ROMANSZ)*Das Neue Testament:**erste rätoromanische übersetzung von Jakob Bifrun, 1560**Neudruck, Mit Einem Vorwort, Einer Formenlehre**und Einem Wörterverzeichnis Versehen von Theodor Gartner*

Vertreter für den Buchhandel, Max Neimeyer, Halle

Theodor Gartner (wydawca)

& bogiem był słowo
& dieu era aque uierf

GESELLSCHAFT FÜR ROMANISCHE LITERATUR
BAND 32

DAS NEUE TESTAMENT

ERSTE RÄTOROMANISCHE ÜBERSETZUNG

VON

JAKOB BIFRUN

1560

NEUDRUCK, MIT EINEM VORWORT, EINER FORMENLEHRE
UND EINEM WÖRTERVERZEICHNIS VERSEHEN

VON

THEODOR GARTNER

VERTRETER FÜR DEN BUCHHANDEL:
MAX NEIMEYER, HALLE a. S.

[305]

L'EVANGELI

leguond Ioannem.

Cap. I.

I L'g principi era l'g uierf, & l'g uierf era tiers Dieu, & dieu era aque uierf. 2. Aque era ilg principi tiers Dieu. 3. Tuottes chiofes sun fattas très el, & sainza el nun es fat ünguotta, aque chi es fat. 4. In el era la uitta, & la uitta era la liüfth della lieud. 5. & la liüfth liüfcha in la fchiürezza, & la fchiürezza nun l'ho pigliëda. 6. Er era ün hum tramis da Dieu, quel hauaiua num Iohannes: 7. aquaist uen par testimuniaunza, par che dès pardüta de la liüfth, & par che tuots craieffen très el. 8. El nun era aquella liüfth, mu el era tramis, par dêr pardüta a la liüfth. 9. Aquella era la uaira liüfth, la quela chi igliümna fcodün hum chi uain ilg muond. 10. El era ilg muond, & l'g muond es fat très el, & l'g muond nun l'g ho cunfchieu. 11. El es gnieu ilg fieu, & l's fes nulg haun arfschieu. 12. Mu tauns chi l'g haun arfschieu. Ad aquels hol do che poffen duanter filgs da Dieu, ad aquels chi erieffen in fieu nun. 13. Quel

Nie znalazłem w Internecie całej strony

UWAGA: Jachiam Tütschett Bifrun w wydaniu z 1560 roku użył „dieu” & „dieu”

Lg principi era l'g uierf, &
l'g uierf era tiers dieu, & di-
eu era aque uierf. Aque era

https://books.google.pl/books?redir_esc=y&hl=pl&id=1i_2xgEACAAJ (ograniczony podgląd)

45

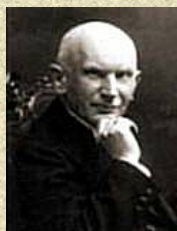
1920

NIEMIECKI

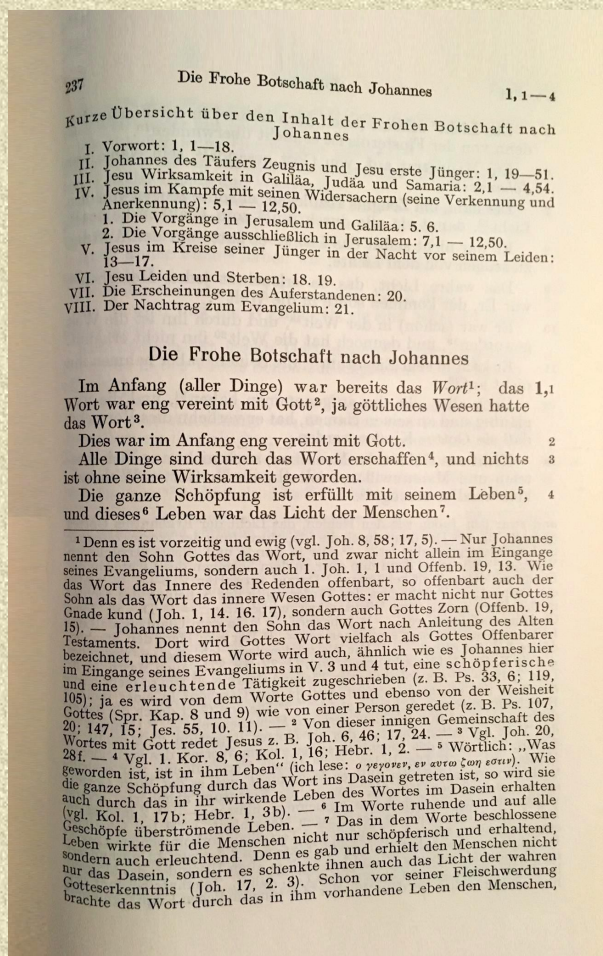
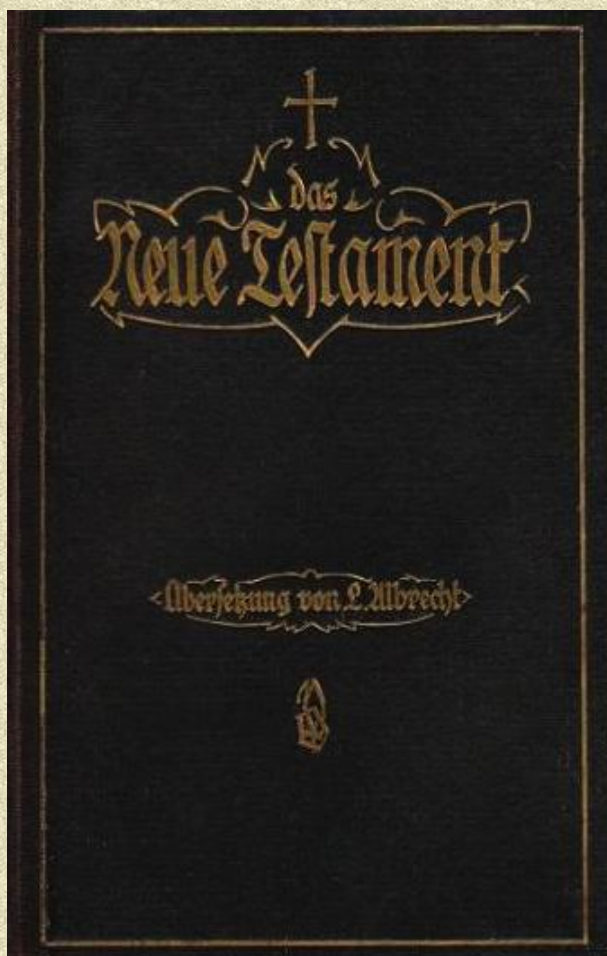
Das Neue Testament in die Sprache der Gegenwart (wyd. 1)

Evangelischen Buchhandlung, Gotha-Thüringen

Ludwig Albrecht



tak, boską naturę miało Słowo
ja göttliches Wesen hatte das Wort



wyd. 7 (1953)

1922

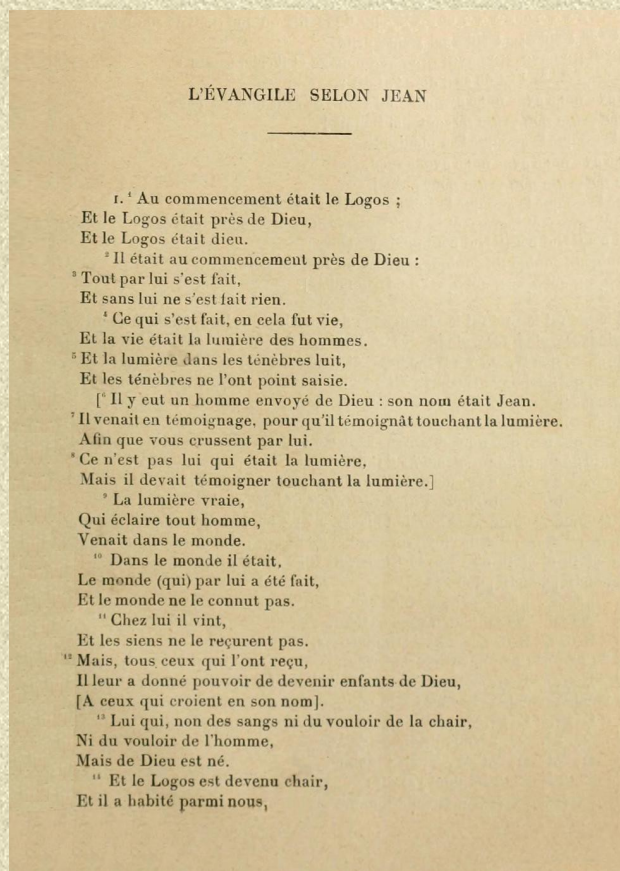
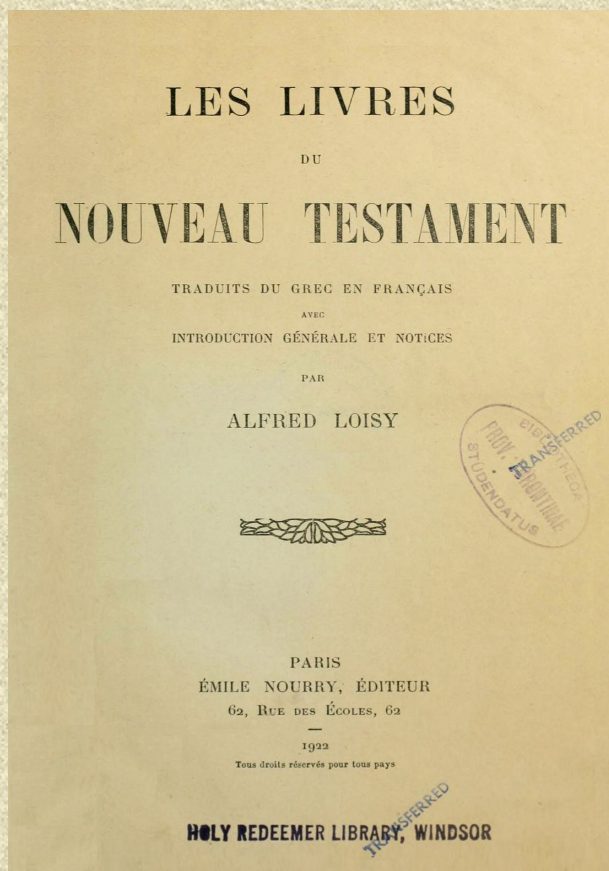
FRANCUSKI

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

Émile Nourry, Paryż

Alfred F. Loisy

i Logos był bogiem
Et le Logos était dieu



1923

The New Testament: An American Translation

The University of Chicago Press, Chicago

Edgar J. Goodspeed

i Słowo był boski
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

173

1:1-19

Original from
UNIVERSITY OF MICHIGAN

48

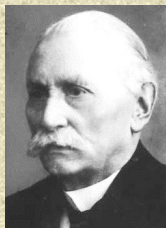
1923

NIEMIECKI

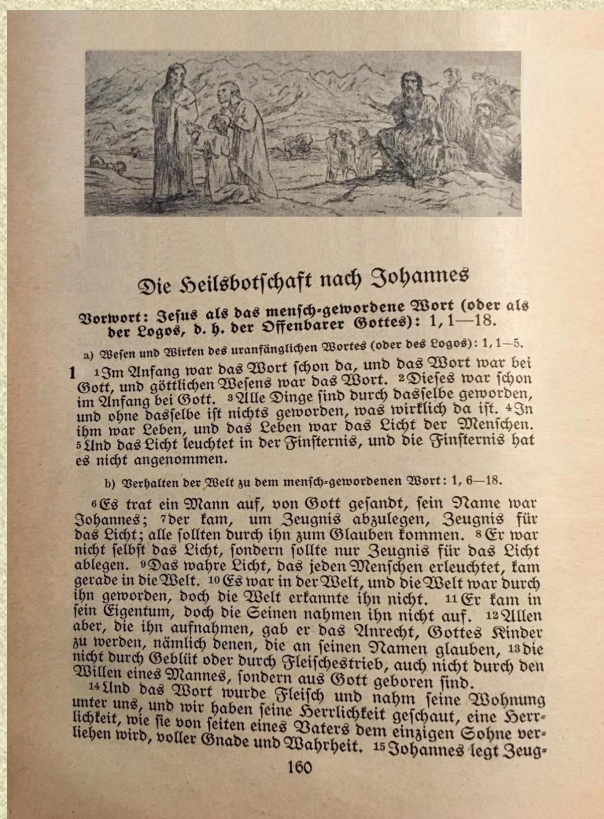
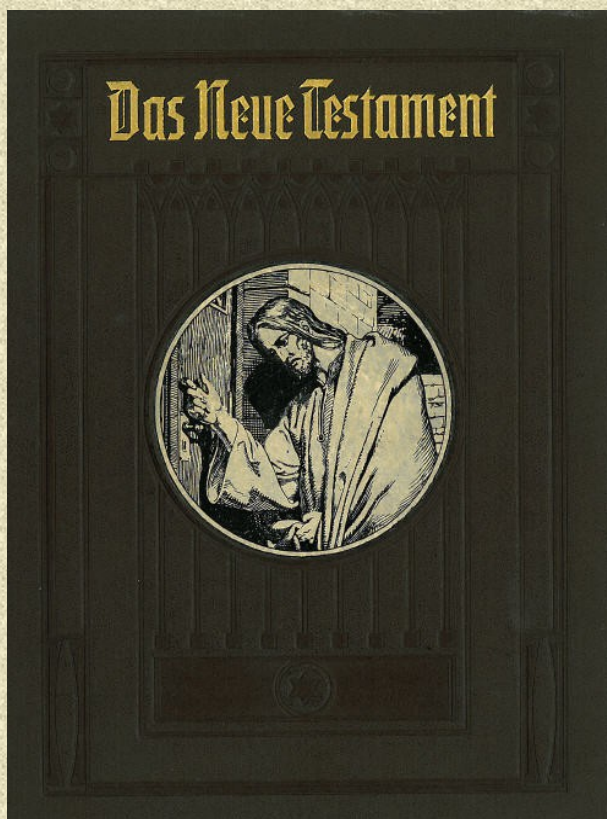
Das Neue Testament (wyd. 2)

C. Appenhans & Comp., Braunschweig

Hermann Menge



i boską istotą było Słowo
und göttlichen Wesens war das Wort



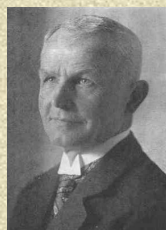
wyd. 12 (1951): und Gott (= göttlichen Wesens) war das Wort

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

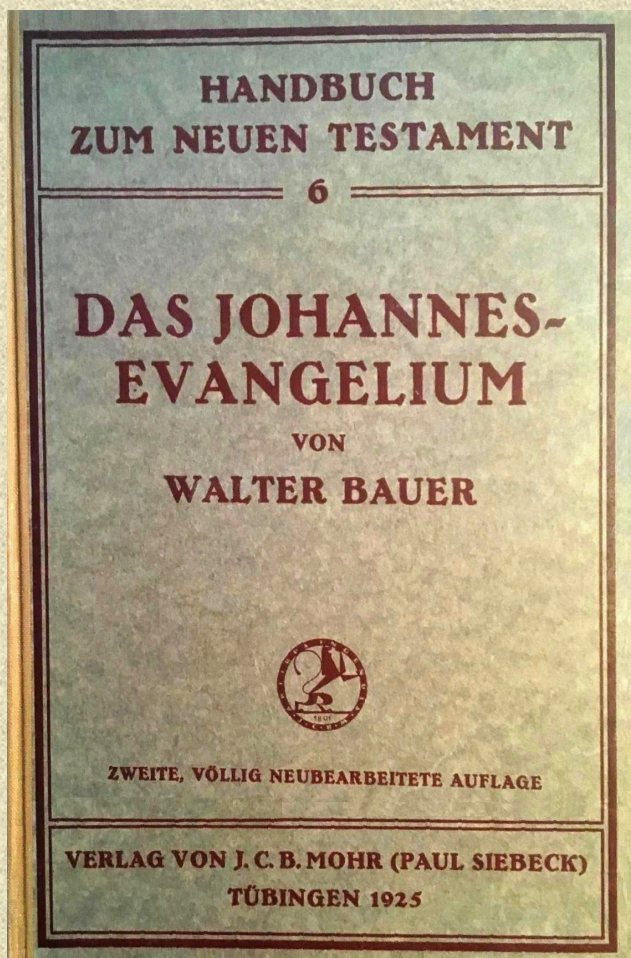
1925

NIEMIECKI*Handbuch zum Neuen Testament.**Band 6: Das Johannesevangelium (wyd. 2)*

J. C. B. Mohr, Tübingen

Walter Bauer

i bogiem (co do rodzaju) był Logos
und Gott (von Art) war der Logos



Jo 1:1]

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

„⁶ θεός“ dem Vater gleichgesetzt worden“ (Lehrbuch der Dogmengeschichte ⁴ 1909 I p. 206–209). Schon Philo Somn. I 229 f. p. 656 bemerkt zu Gen 81:13 („⁶ θεός ὁ ὁρθεῖς σοι ἐν τόπῳ θεοῦ“): ὁ μὲν ἀληθεὶς θεός εἰς ἐστίν, οἱ δ' ἐν καταχρήσει λεγόμενοι πλείους· ἐκὼ καὶ ὁ ἱερός λόγος ἐν τῇ παρόντι τὴν μὲν ἀληθείᾳ διὰ τοῦ ἁθροῦ μεμύνηκεν εἰπὼν· „ἐγὼ εἰμι ὁ θεός“, τὸν δ' ἐν καταχρήσει χωρὶς ἁθροῦ φάσκον· „ὁ ὁρθεῖς σοι ἐν τόπῳ“, οὗ τοῦ θεοῦ, ἀλλ' αὐτὸ μόνον „θεοῦ“. καλεῖ δὲ θεὸν τὸν προσβύτατον αὐτοῦ νυνὶ λόγον. Deshalb kann der Logos δευτερός θεός heißen (Philo Leg. alleg. II 86 p. 82 und bei Euseb Praep. ev. VII 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. 157:3 159:3 349), wird der Logos als Mittler der Schöpfung gekennzeichnet. Denn eine solche Zwischenstellung bringt das ἐκὼ hier und 10 zum Ausdruck wie I Cor 8:6 Col 1:16 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 FVKMüller]: denn alles ist, und alles, was wurde und sein wird, besteht durch seine Kraft). Ueber die Weisheit als Gottes Helferin und Werkzeug bei der Schöpfung vgl. Prov 8:30 Sap Sal 7:12. Ganz entsprechend sagt Aelius Aristides, Oratio in Minerv. ed. Keil or. XXXVII 5: οὗ γὰρ ἐν ἑλλείας ὁ θεός ἕκαστα ἐπέλεν, εἰ μὴ πάρεδρόν τε καὶ συμβούλον τῶν Ἀθηνῶν παρεκθίστατο und erscheint in hellenistischen Liedern Isis als Ordnerin des Weltalls (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 Welterschöpfung 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 Manichäern betätigt er sich als Welterschöpfer und Ordner (Reitzenstein Erlösungsmysterium 36). Bei den Mandäern ist diese Funktion dem Hibil-Ziwa übertragen 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 Rhea zugleich 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 Uebergang zum Logos. So heißt es in der heidnischen Nassenerpredigt (Hippolyt Elench. V 7²⁹ Wendl. = Reitzenstein Poinandres p. 85): Ἑρμῆς ἐστὶ λόγος ὃς ἐρμηνεύς ἐν καὶ δημιουργὸς τῶν γεγονότων ὅμοῦ καὶ γινόμενων καὶ ἐσομένων. Vgl. Porphyrius b. Euseb., Praep. ev. III 11:42 τοῦ δὲ λόγου τοῦ πάντων ποιητικοῦ τε καὶ ἐρμηνευτικοῦ ὁ Ἑρμῆς παραστατικῶς. In der Hermetischen Literatur ist keine einheitliche Anschauung durchgebildet. Aber auch in ihr

1925

The Gospel of John
A Handbook for Christian Leaders
 The Macmillan Company, New York
Benjamin W. Robinson

i Słowo był boski
 and the Word was divine

The Gospel of John

A Handbook for Christian Leaders

BY

BENJAMIN W. ROBINSON

PROFESSOR OF NEW TESTAMENT INTERPRETATION
 CHICAGO THEOLOGICAL SEMINARY

New York

THE MACMILLAN COMPANY

CHAPTER IV

THE PROLOGUE

JOHN I, 1-18

1. In the beginning was the Word, and the Word was with God, and the Word was divine. 2. The Word existed in the beginning with God. 3. All things came into being through the Word, and nothing came to pass apart from him. 4. In him was life; and that life was the light of men. 5. The light is shining in the darkness, and the darkness has never overcome it.

6. There came a man, sent from God, whose name was John. 7. He came as a witness, to bear witness to the light, in order that every one might believe.

8. He was not the light, but came to bear witness to the light. 9. The real light which enlightens every man was coming into the world. 10. He was in the world, and though the world came into being through him, the world did not recognize him. 11. He came into his own world and his own kin did not give him a welcome. 12. But to all who did receive him and believe in him he gave the right to become children of God, 13. who owe their new birth not to nature or to human or physical impulse, but to God.

14. The Word was embodied in a human life, and lived among us. And we saw the beauty and power of his life, the heritage of an only son from his father, full of appeal and conviction. 15. (John testified concerning him; John is the one who said: The Coming One, though he comes after me, is yet before me, for he was ever first.) 16. For out of his abundance we have all received, bless-

51

1926

NIEMIECKI

Das Neue Testament

nach dem Stuttgarter griechischen Text (Zweiter Band)

Alfred Töpelmann, Gießen

Oskar Holtzmann

i bogiem był Zamiar
und ein Gott war der Gedanke



960

Johannes 1:

V. Das Evangelium des Johannes.

Kurze *Ausgabe; vgl. die Überschriften der synoptischen Evangelien.

1 Einführung Joh 11–16: Im Anfang war der Gedanke, und der Gedanke
2 war bei Gott, und ein Gott war der Gedanke. Der war im Anfang bei
3 Gott. Alles ist durch ihn geworden, und ohne ihn ist auch nicht eins ge-
4 worden, das geworden ist. In ihm war Leben, und das Leben war das
5 Licht der Menschen. Und das Licht scheint in der Finsternis, und die
6 Finsternis hat es nicht festgehalten. Es war ein von Gott gesandter Mann,
7 der hieß Johannes; der kam zum Zeugnis, um vom Lichte zu zeugen, da-
8 mit alle durch ihn gläubig würden. Er war nicht das Licht, aber er sollte
9 vom Lichte zeugen. Das wahrhaftige Licht, das jeden Menschen erhell-
10 kam in die Welt; es war in der Welt, und die Welt ist durch es geworden;
11 aber die Welt erkannte ihn nicht. Er kam in sein Eigentum, und die
12 Seinigen nahmen ihn nicht auf. Alle, die ihn aufnahmen, denen gab er
13 die Möglichkeit, Gottes Kinder zu werden, denen, die an seinen Namen
14 glauben, die nicht aus Blut und nicht aus Fleischeswillen und nicht aus
15 Manneswillen, sondern aus Gott gezeugt wurden. Und der Gedanke ward
16 Fleisch und wohnte unter uns, und wir schauten seine Herrlichkeit, eine
17 Herrlichkeit, wie ein einziger Sohn sie vom Vater erhalten mag, voll Gnade
18 und Wahrheit. Johannes gibt Zeugnis von ihm, ruft und spricht: Der war
19 es, von dem ich sagte: der nach mir kommt, ist vor mir gewesen; denn er
20 war früher als ich. Denn aus seiner Fülle haben wir alle empfangen, und
21 zwar Gnade aus Gnade. Denn das Gesetz ward durch Moses gegeben, die
22 Gnade und die Wahrheit sind durch Jesus Christus gekommen. Gott hat
23 niemand je gesehen; der einzigartige Gott, der am Busen des Vaters ist,
24 der hat es bekundet.

1 1 ἐν ἀρχῇ: bewußte Gleichbildung mit Gen 1. Das Johannesevangelium will die
2 heilige Schrift AT, die bei seiner Niederschrift schon in Sicht ist, eröffnen, wie die
3 Genesis das AT. Das Christentum wurzelt wie das Judentum in der Vorgeschichte
4 der Schöpfung. Zum Vorwurf der Neuheit des Christentums vgl. Theophilus
5 ad Autolyc. 31: οὐ μόνον προσεστώτος καὶ νεωτερικῶς εἶναι τὰς παρ' ἡμῶν
6 γραφάς. ὁ λόγος, ὅς ἐστιν ὁ θεὸς, οὐκ ἔστιν ἀπὸ τοῦ κόσμου, ἀλλὰ ὁ
7 κόσμος ἐκ αὐτοῦ ἐγένετο. ὁ λόγος, ὅς ἐστιν ὁ θεὸς, οὐκ ἔστιν ἀπὸ τοῦ
8 κόσμου, ἀλλὰ ὁ κόσμος ἐκ αὐτοῦ ἐγένετο. ὁ λόγος, ὅς ἐστιν ὁ θεὸς, οὐκ
9 ἔστιν ἀπὸ τοῦ κόσμου, ἀλλὰ ὁ κόσμος ἐκ αὐτοῦ ἐγένετο. ὁ λόγος, ὅς
10 ἐστιν ὁ θεὸς, οὐκ ἔστιν ἀπὸ τοῦ κόσμου, ἀλλὰ ὁ κόσμος ἐκ αὐτοῦ ἐγένετο.
11 Und später: „Die meisten leben, als ob sie auf eigenen Raten angewiesen wären, da doch der
12 Logos Gemeingut ist.“ Von Stoikern feiert Kleanthes von Assos im Hymnus auf Zeus,
13 der Apollon wahrscheinlich angeführt ist, diesen Gott als Begründer (ἀρχηγός) der Natur,
14 der mit ewiglebendem Blut den κοινὸς λόγος lenkte, ὅς ἐστιν πάντων σοφία (Stob. Ecl.
15 130 D. 7 f.). Kleanthes' Schüler, Chrysippus von Soli (280–206 v. Chr.), sagt, das Ver-
16 hältnis, die εἰσαγωγή, sei ὁ τοῦ κόσμου λόγος oder λόγος τῶν ἐν τῷ κόσμῳ προνοίᾳ
17 διοικουμένων oder λόγος καθ' ὃν τὰ μὲν γεγονότα γέγονεν, τὰ δὲ γιγνόμενα γίνεσθαι,
18 τὰ δὲ γενησόμενα γενήσεται (Stob. Ecl. I 180; Plut. plac. I 28). Wie der Same die 45

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52

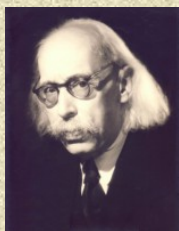
1929

FRANCUSKI

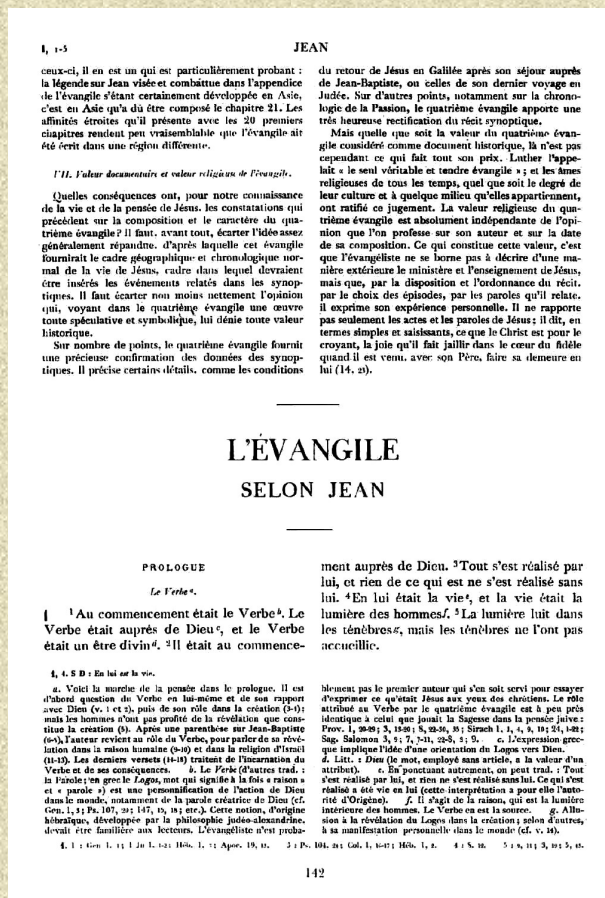
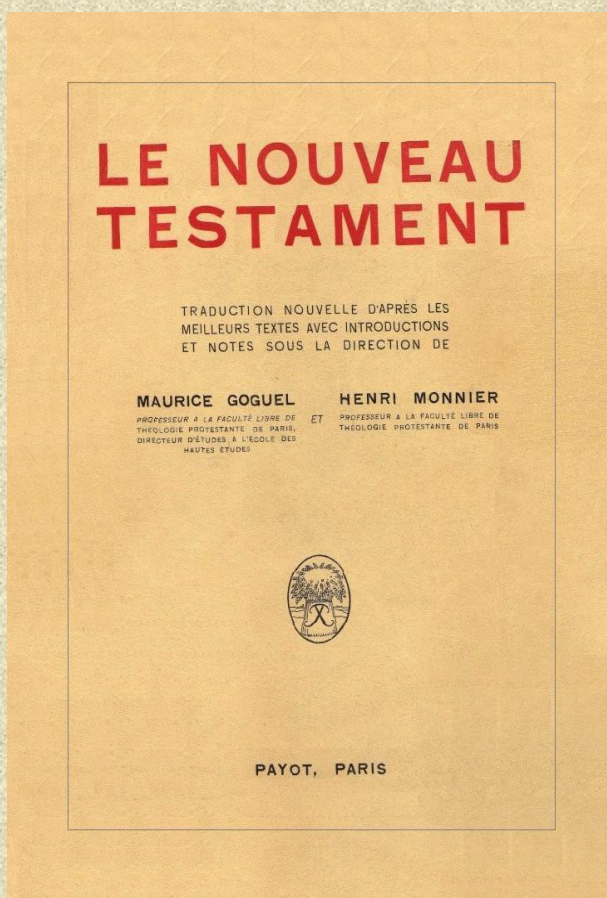
Le Nouveau Testament: traduction nouvelle

Payot, Paryż

Henri Monnier (ST) – Maurice Goguel (NT)



i Słowo było bytem boskim
et le Verbe était un être divin



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53

1933

NIEMIECKI

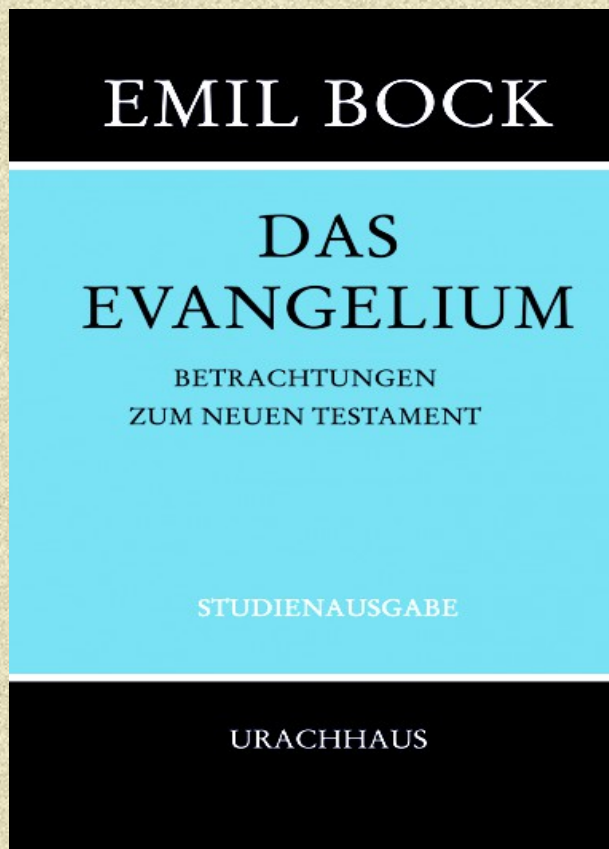
Das Neue Testament: Übersetzung in der Originalfassung

Urachhaus, Giessen

Emil Bock



i boskim bytem było Słowo
und ein göttliches Wesen war das Wort



DAS JOHANNESVANGELIUM

Prolog

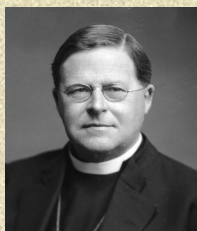
- 1 Im Urbeginne war das Wort,
und das Wort war bei Gott,
und ein göttliches Wesen war das Wort.
- 2 Dieses war im Urbeginne bei Gott.
- 3 Durch es sind alle Dinge geworden,
und nichts von allem Entstandenen ist anders als durch
das Wort geworden.
- 4 In ihm war das Leben,
und das Leben war das Licht 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,
- 11 aber die Ich-Menschen nahmen es nicht auf.

1933

Readings in St John's Gospel

Macmillan & Co., Londyn

William Temple



i Słowo był boski
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



55

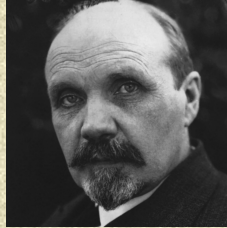
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NIEMIECKI

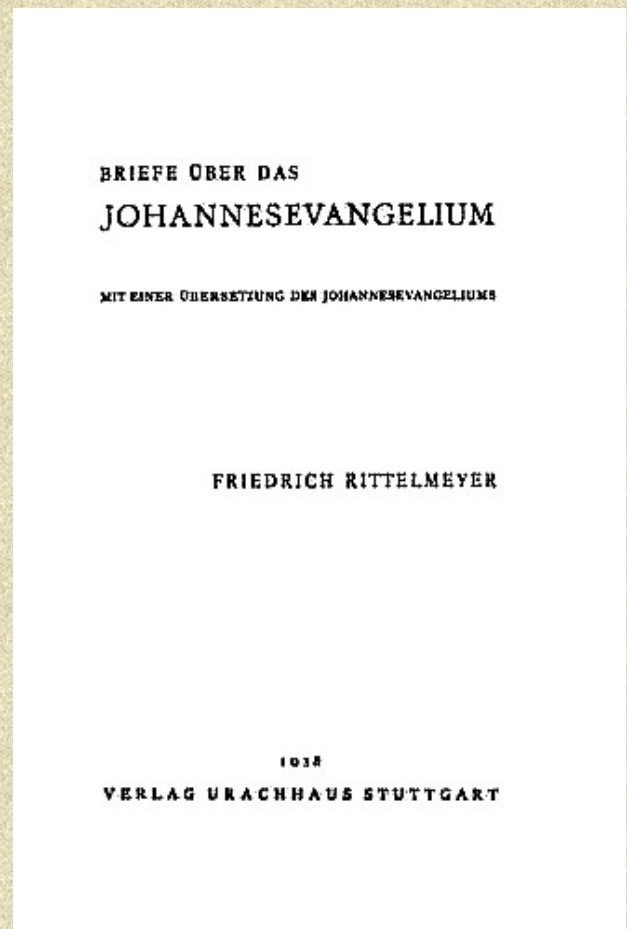
Briefe über das Johannesevangelium

Verlag Urachhaus, Stuttgart

Friedrich Rittelmeyer



i bogiem było Slowo
und selbst ein Gott war das Wort



1939

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

tłum. Frederick Clifton Grant
Charles Scribner's Sons, New York

Martin Dibelius



i boskiej natury było wieczne Słowo
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]

57

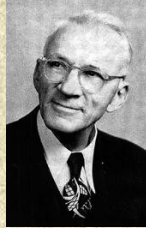
1943

The New Testament.

The Gospels: A Translation, Harmony and Annotations

John S. Swift, St. Louis—Chicago—New York—Cincinnati

Ervin Edward Stringfellow



i Słowo było Boskie
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

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

H. Aschehoug & Co., Oslo

Johan Lyder Brun

i Słowo było boskiego rodzaju
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

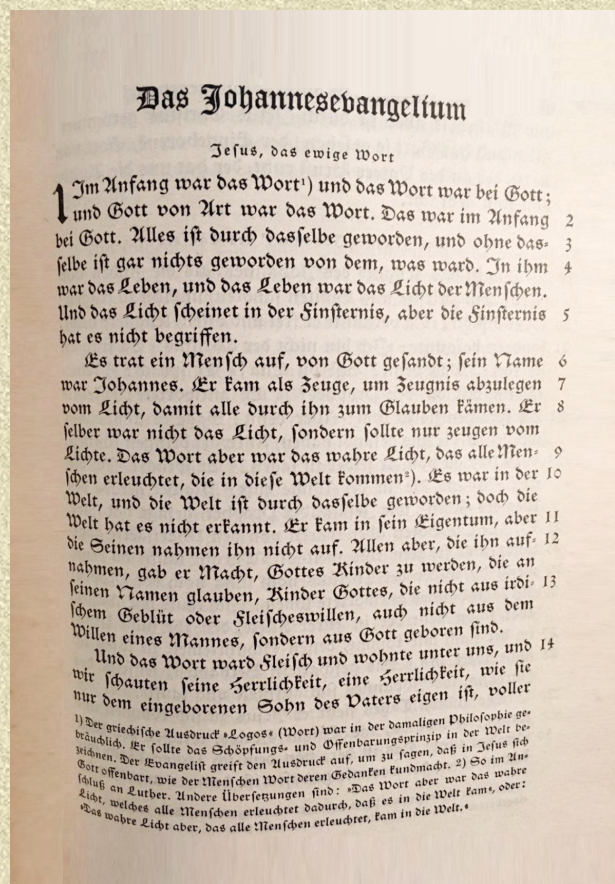
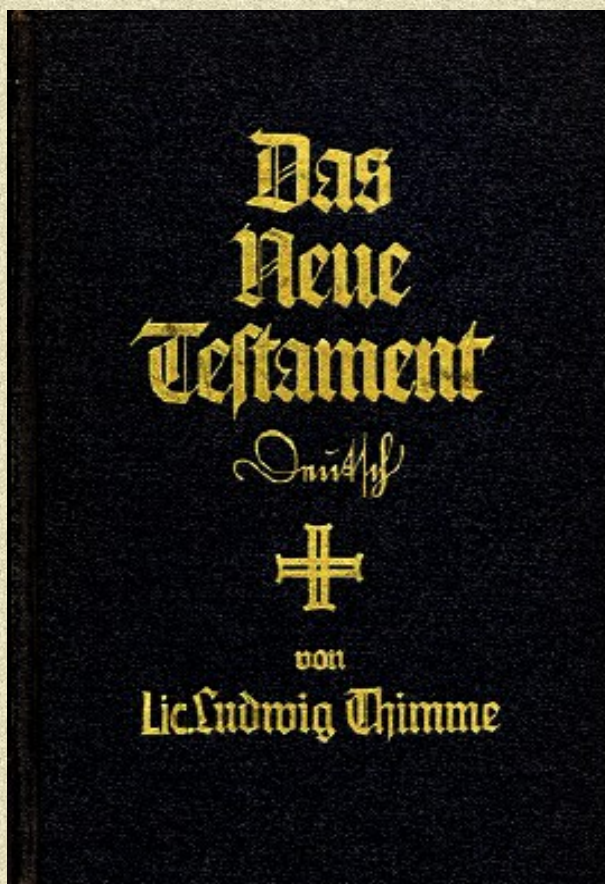
1946

NIEMIECKI*Das Neue Testament für die bibellesende Gemeinde* (wyd. 1)

Privilegierte Württembergische Bibelanstalt, Stuttgart

Ludwig Thimme

i bogiem co do rodzaju było Słowo
und Gott von Art war das Wort



60

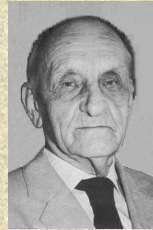
1947

HOLENDERSKI

De vier Evangeliën: uit de Griekse tekst vertaald

Christengemeenschap, Amsterdam

Heinrich A. P. J. Ogilvie



i boskim bytem był Słowo
en een goddelijk wezen was het Woord

HET NIEUWE TESTAMENT

HET NIEUWE TESTAMENT

uit de Griekse tekst vertaald door

H. A. P. J. OGILVIE

geestelijke in de Christengemeenschap

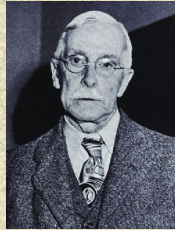
BOEKERIJ VAN DE CHRISTENGEMEENSCHAP

NT (1968):
em goddelijk was het Woordwezen

1947

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

Hodder and Stoughton, Londyn

Charles C. Torrey

i Słowo był bogiem
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

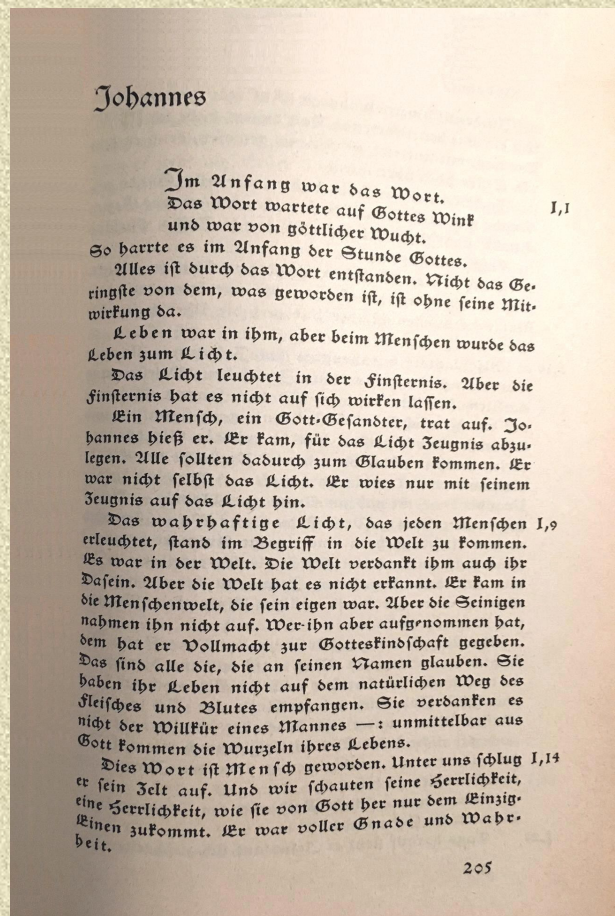
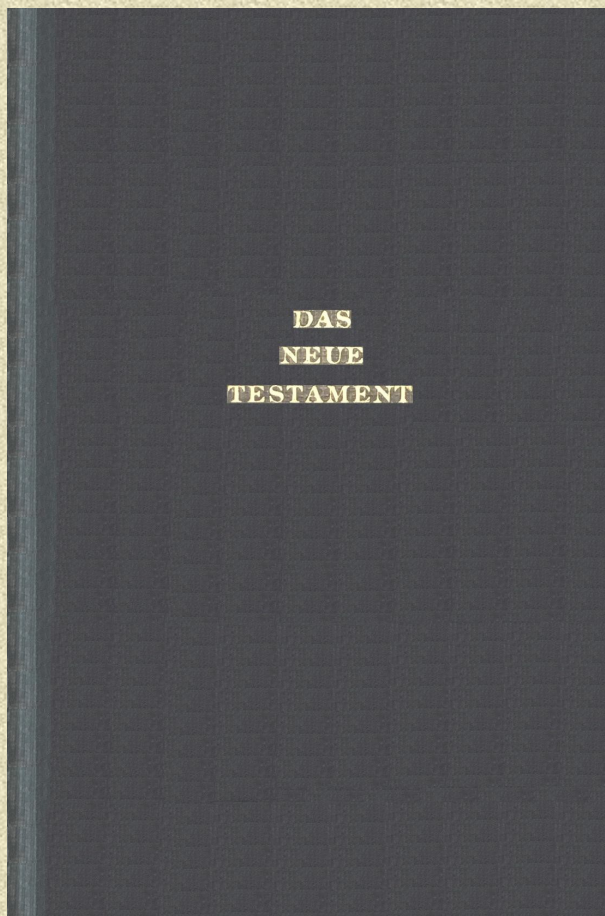
1949

NIEMIECKI*Das Neue Testament in der Sprache von heute*

Eugen Salzer Verlag, Heilbronn - Stuttgart

Friedrich Pfäfflin

i miał boską rangę
und war von göttlicher Wucht



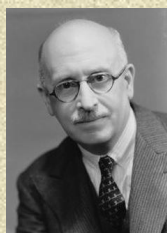
1949

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

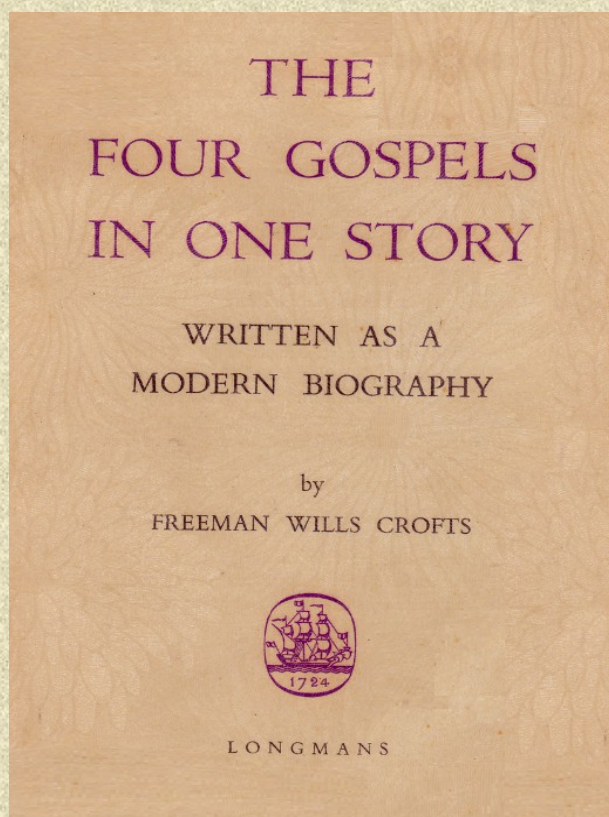
With difficult passages clarified and Explanatory Notes

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

Freeman Wills Crofts



Kreatywny Umysł był boski
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
their experiences broadcast, astounding everyone who heard
85 them. Then they went back to their homes, glorifying and
86 praising God that all they had been told had come true. But
Mary treasured up their story in her heart, pondering deeply
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-
ginning; the Energising Mind was in communion with God;
the Energising Mind was divine. He was with God from all
89 eternity. Everything was brought into existence through him,
90 and apart from him no single entity came into being. He was
91† 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

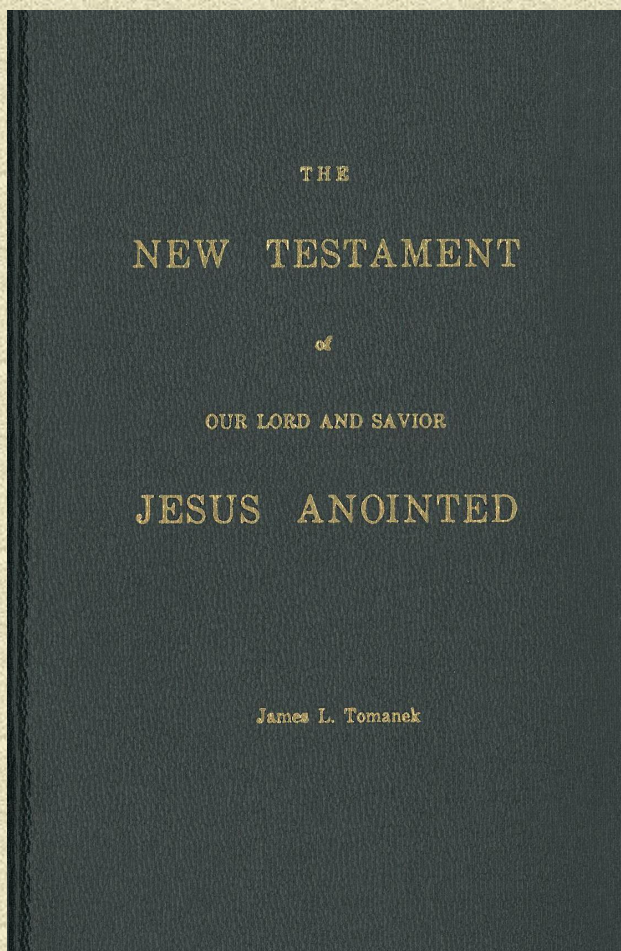
1958

The New Testament of our Lord and Savior Jesus Anointed

Arrowhead Press, Pocatello, USA

James L. Tomanek

i Słowo było bogiem
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."

1958

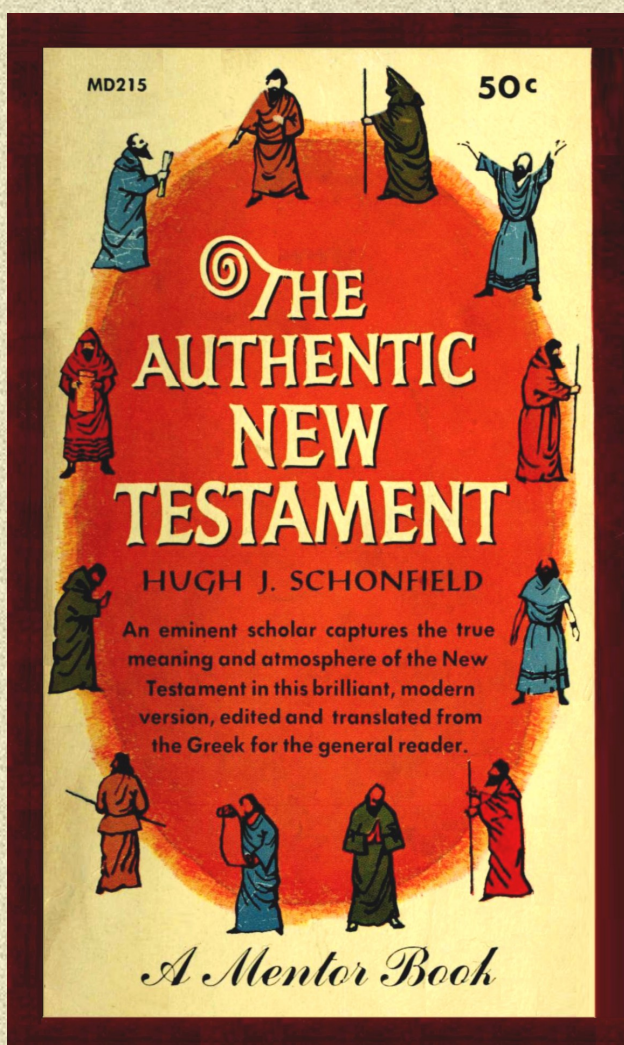
The Authentic New Testament

The New American Library, New York, USA

Hugh J. Schonfield

więc Słowo było boskie

So the Word was divine



THE GOOD NEWS OF JESUS CHRIST

*John's Version*PROLOGUE¹

In the beginning was the Word.²
And the Word was with God.
 So the Word was divine.
He was in the beginning with God.
 By him everything had being.
And without him nothing had being.³
 What had being by him was Life.
And Life was the Light of men.
 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.
 He was in the world, [and the world had being by him.]
But the world did not recognize him.
 He came to his own domains.
And his own did not receive him.

On those who did receive him, those who believed in him,⁴ he conferred the privilege of becoming children of God, who owed their being not to race, nor physical intention, nor to human design, but to God.

The Word took bodily form and dwelt with us.
And we beheld his glory.
 Glory as of the Father's Only-begotten.
Full of loving-kindness and truth.

¹ The Prologue consists of a hymn interspersed with brief remarks. The hymn is antiphonal, the alternate lines being chanted as a response. Our book was published in Asia Minor early in the second century, and this hymn could well be the one mentioned by Pliny the Younger, when as Governor of Bithynia (c. A.D. 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'. See also *Acts of John*, 94-6.

² The *Logos*, the expressed concept, here personified.

³ Cp. Prov. viii. 22-31.

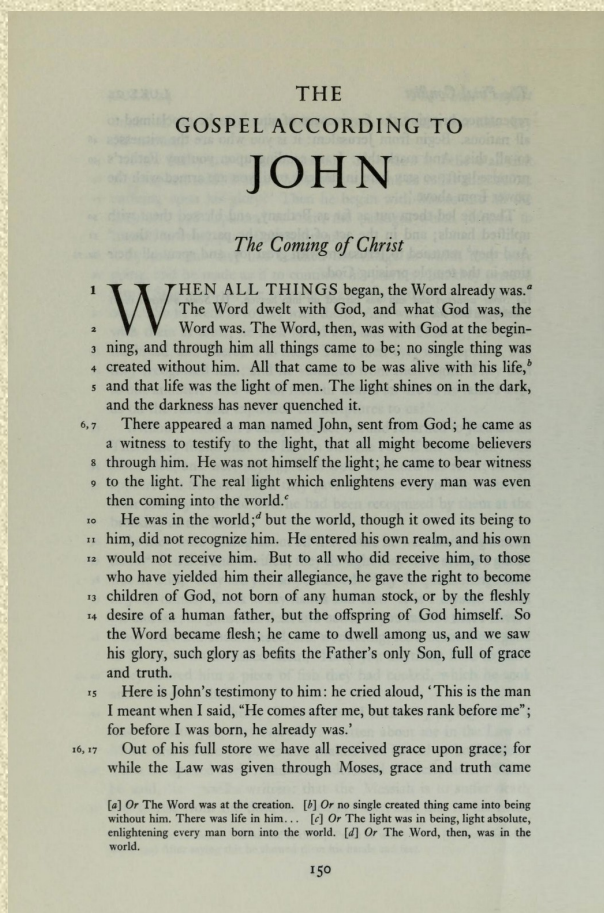
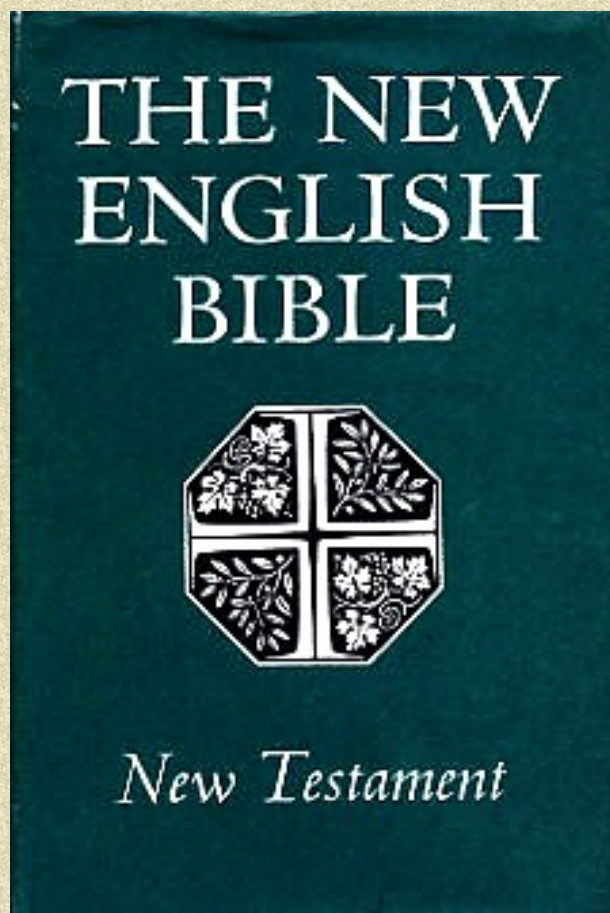
⁴ Cp. Jn. xii. 36, below p. 414.

1961

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



i jaki był Bóg, taki był Słowo
and what God was, the Word was



67

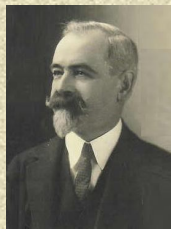
1962

FRANCUSKI

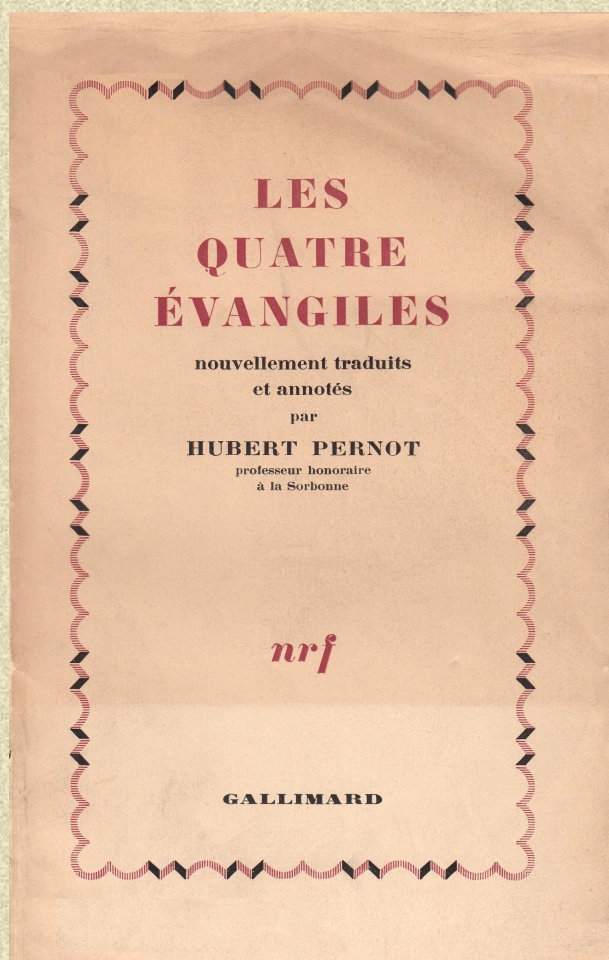
Les quatre Évangiles, nouvellement traduits et annotés

Gallimard, Presses universitaires de France

Hubert Pernot



i Logos był bogiem
et le Logos était dieu



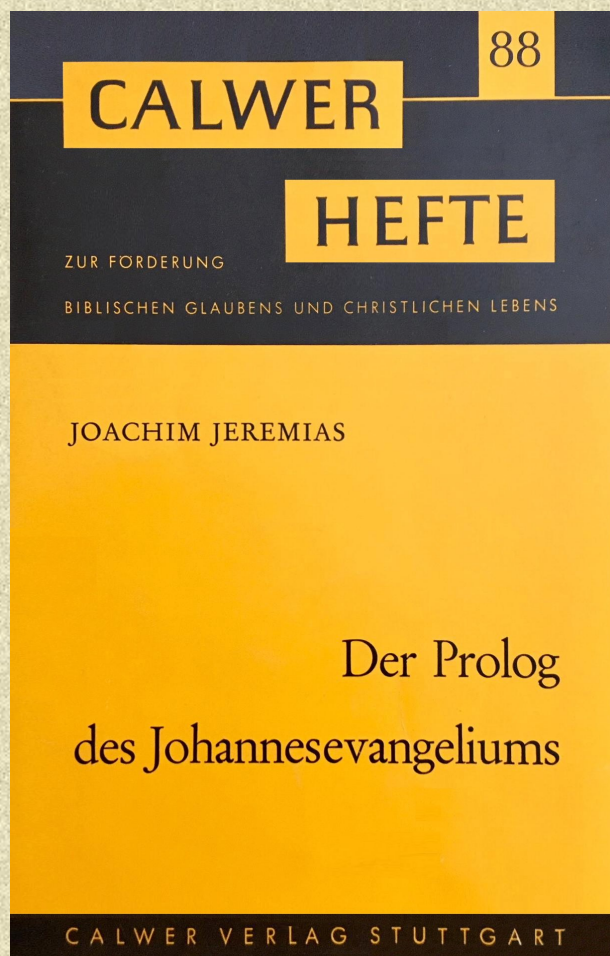
1967

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

Calwer Verlag, Stuttgart

Joachim Jeremias

i boskiego rodzaju był 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.“⁸

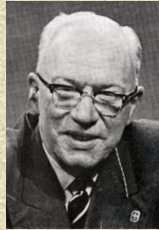
Was ist der Sinn dieser seltsamen christologischen Aussage von der Schöpfungsmittlung, die zuerst bei Paulus in einer

⁸ 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.

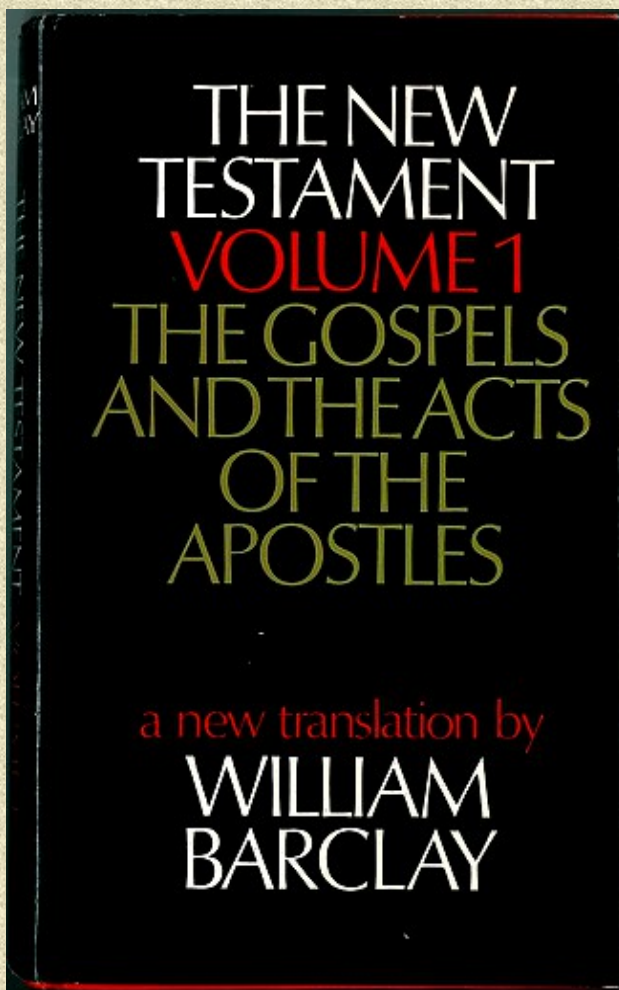
1968

The New Testament: A New Translation

Collins St James's Place, Londyn

William Barclay

i natura Słowa była taka sama jak natura Boga
 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."'

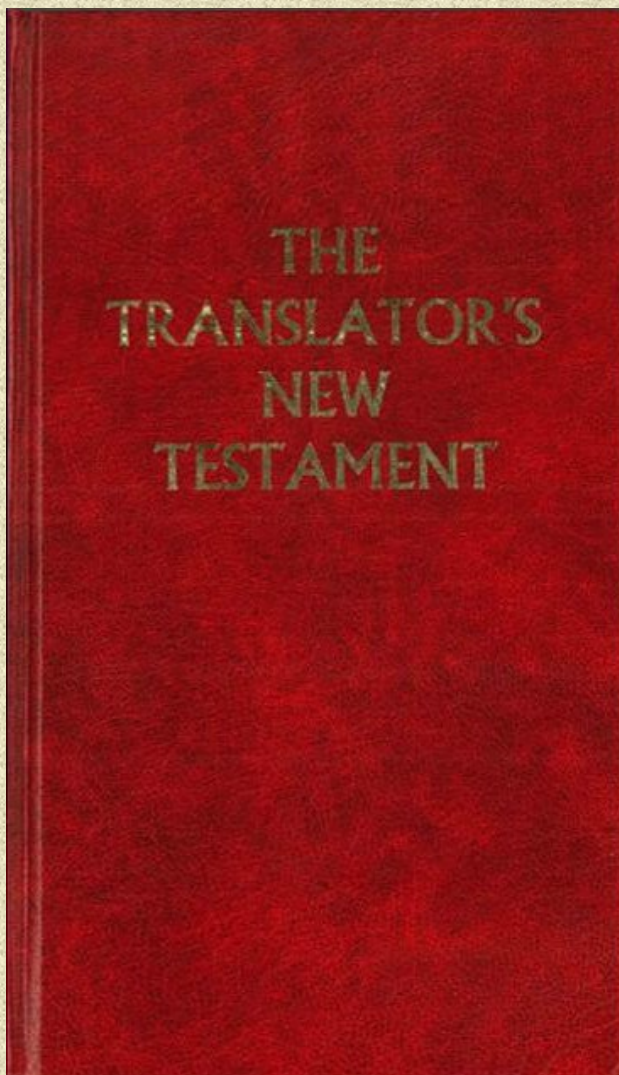
1973

The Translator's New Testament

B&FBS, Londyn

William D. McHardy

i Słowo był u Boga i przejął jego naturę
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

11

BTT

1976

HEBRAJSKI*The Modern Hebrew New Testament* (wyd. 1)

The Bible Society in Israel

(rewizje: 1995; 2010)

Joseph Atzmon – Yohanan Elihai

i bogiem był Słowo

ואלהים היה הדבר

The Modern Hebrew New Testament

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The Bible Society in Israel
www.biblesocietyinIsrael.com

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 שיעל-פיו יאמינו הכל. ⁸ הוא לא היה האור; הוא בא להעיד על האור. ⁹ האור האמת, המאיר לכל אדם, בא אל העולם. ¹⁰ בעולם היה ועל-ידי נהיה העולם, והעולם לא הכירו. 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 בו יחיד מלפני אביו, מלא חסד ואמת. ¹⁵ יוחנן העיד עליו וקרא באמרו: "זה הוא שאמרתי עליו, 'הבא אחרי הוא כבר לפני, כי קדם לי ה'". 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.

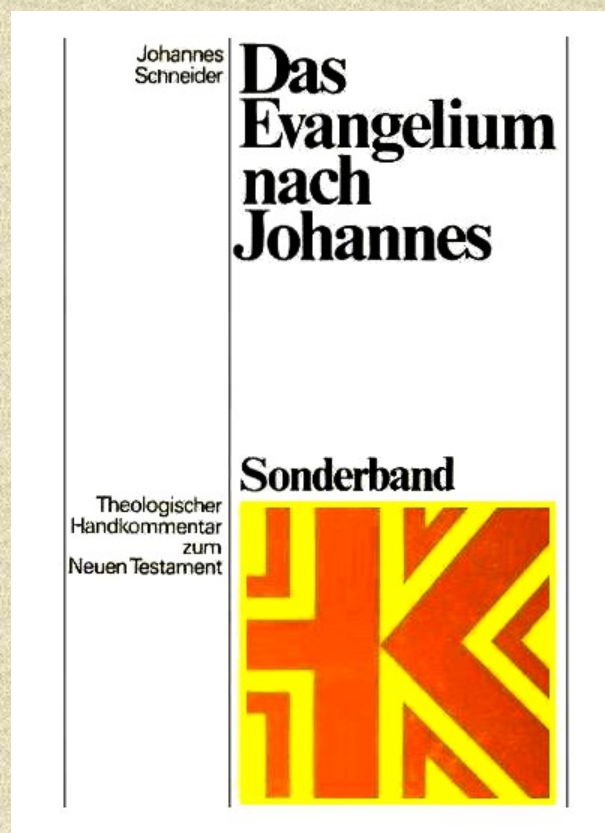
1978

NIEMIECKI

Das Evangelium nach Johannes
Evangelische Verlagsanstalt, Berlin
Johannes Schneider



i boskiego rodzaju był Logos
und göttlicher Art war der Logos

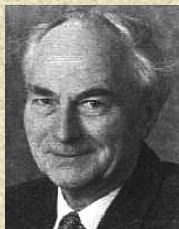


73

1979

NIEMIECKI

Das Evangelium nach Johannes
Gütersloher Verlagshaus, Würzburg
Jürgen Becker



i bogiem był 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 Johannes.
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.

wyd. z 2001

74a

1980

NIEMIECKI

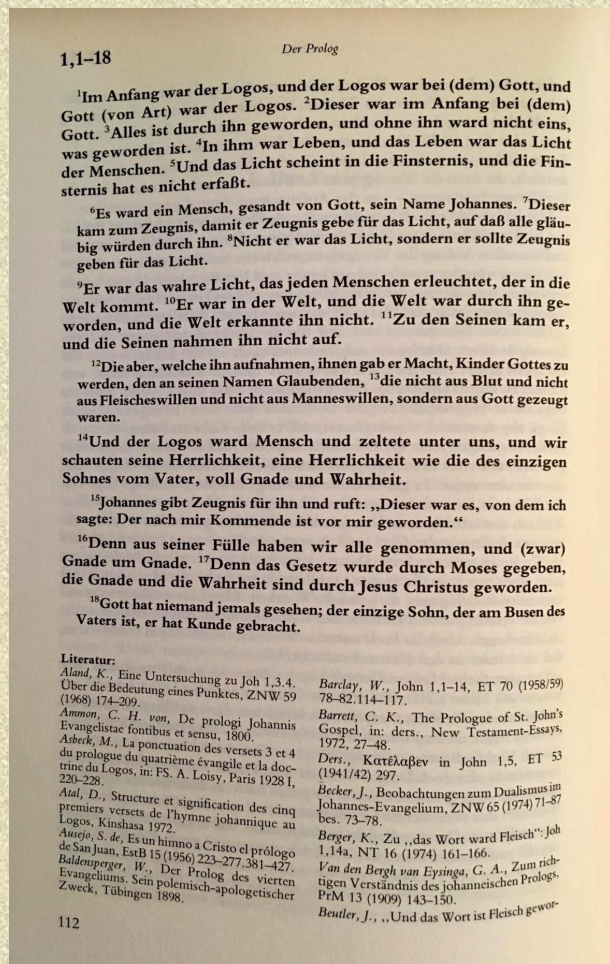
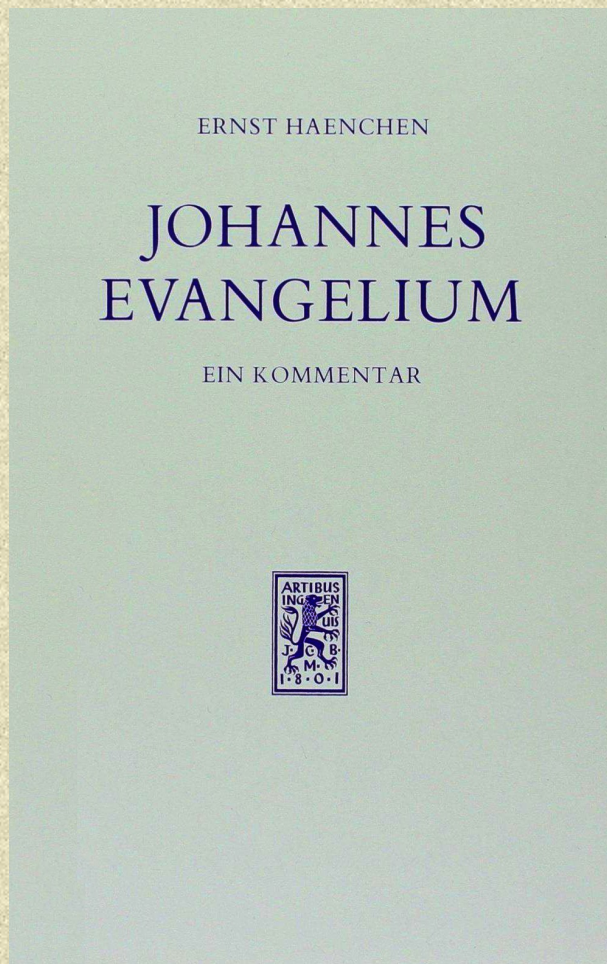
Das Johannesevangelium. Ein Kommentar

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

Ernst Haenchen



i bogiem (co do rodzaju) był Logos
und Gott (von Art) war der Logos



74b

1984

WERSJA ANGIELSKA

A Commentary on the Gospel of John.

John 1: Chapters 1-6

tl. Robert W. Funck

Fortress Press, Philadelphia, USA

Ernst Haenchen



i boski [kategorii boskiej] był Logos
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

John 1:1-18

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.

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 logos 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 logos is "God," but only that the logos 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 παρά with the accusative were originally used only in response to the question "whither?" In Koine they are also used frequently for ἐν and παρά 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 Excurus on the pre-Johannine Logos-hymn. 4 John, 32f. [16].

2 De Sonn. 1.229f.

3 Origen, Com. in Joh. 2.2.13-15.

109

75

1980

NIEMIECKI

Das Neue Testament

Bibelheim Bethanien, Karlsbad - Langensteinbach, Baden

Adolf Pfleiderer



i bogiem co do rodzaju było Słowo
und Gott von Art war das Wort

Navigation

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- Datenbanken
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- Pläne
- Präsentationen
- Vorträge auf MP3
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- Gedanken & Lieder
- Bibelfreizeiten
- Termine
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- Impressum

Joh 1:1 – Bibelwissen

www.bibelwissen.ch/wiki/Joh_1:1

Onet Poczta – najle... The Book of Yahwe... The whole Scriptur...

Seite Diskussion Lesen Quelltext anzeigen Versionsgeschichte

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 Gott!.

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

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

1982

NIEMIECKI

Die Bibel in heutigem Deutsch:
Die Gute Nachricht des Alten und Neuen Testaments
ohne die Spätschriften des Alten Testaments (wyd. 2)
 Deutsche Bibelgesellschaft, Stuttgart

?

Słowo było u Boga i we wszystkim było jak Bóg
 Das Wort war bei Gott, und in allem Gott gleich



JOHANNES		101
DIE GUTE NACHRICHT NACH JOHANNES		
Inhaltsübersicht		
Jesus und der Täufer Johannes	Kap 1	
Jesus öffentliche Wirksamkeit	2-12	
Abschiedsreden an die Jünger	13-17	
Jesus 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« ist. Er war bei Gott und in allem Gott gleich.		
2 Von Anfang an war er bei Gott.		
3 Durch ihn wurde alles geschaffen; nichts ist entstanden ohne ihn.		
In allem Geschaffenen war er das Leben, und für die Menschen war er das Licht.		
4 Das Licht strahlt in der Finsternis, und die Finsternis hat es nicht auslöschen können.		
5 Ein Mann wurde von Gott gesandt, er hieß Johannes. 7 Er sollte die Menschen auf das Licht hinweisen, damit alle es erkennen und annehmen. 8 Er selbst war nicht das Licht; er sollte nur auf das Licht hinweisen.		
9 Das 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.		
10 Er kam in sein eigenes Land, doch sein eigenes Volk wies ihn ab.		
11 Manche aber nahmen ihn auf und schenken ihm ihr Vertrauen. Ihnen gab er das Recht, Kinder Gottes zu werden.		
12 Das wurden sie nicht durch natürliche Geburt oder weil Menschen es so wollten, sondern weil Gott ihnen ein neues Leben gab.		
13 Er, »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.		
14 Johannes 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.«		
15 Aus seinem Reichtum hat er uns beschenkt; er hat uns alle mit Güte überschüttet.		
16 Durch Mose gab Gott uns das Gesetz*, in Jesus Christus aber ist uns seine ganze Güte und Treue begegnet. 17 Kein Mensch hat Gott jemals gesehen. Nur der einzige Sohn, 18 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)		
19 Johannes machte seine Zeugenaussage, als die führenden Männer* aus Jerusalem Priester und Leviten* zu ihm schickten, die ihn fragten: »Wer bist du?« 20 Johannes wich der Antwort nicht aus, sondern bezeugte mit aller Deutlichkeit: »Ich bin nicht der versprochene Retter*.		
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.		

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

wyd. 1 (1967):

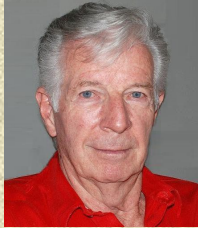
Jaki Bóg był, taki był również Słowo
 Was Gott war, das war das Wort auch

1984

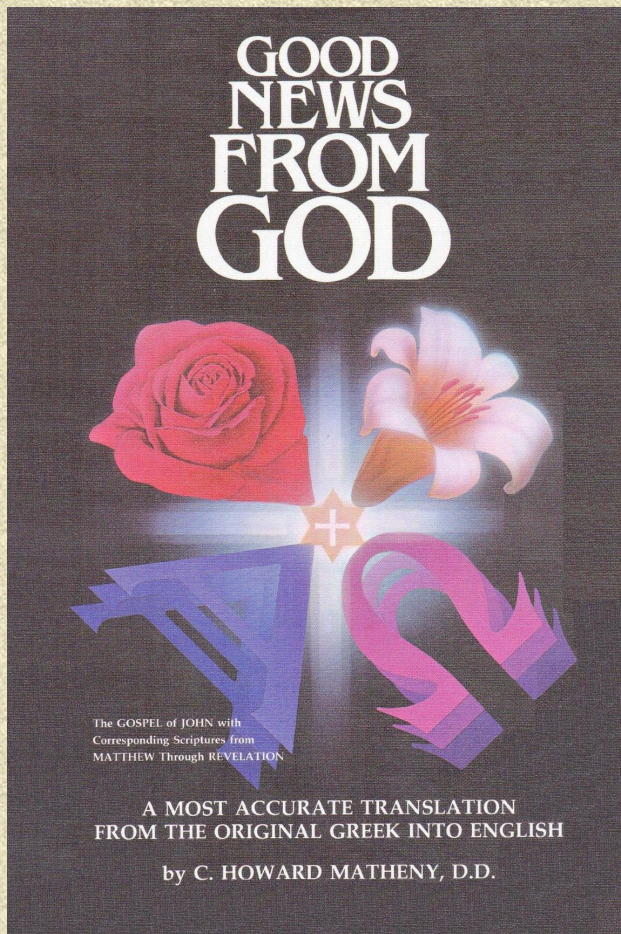
***Good News from God: A Translation of John
with Corresponding Scriptures from Matthew through Revelation***

publikacja wydana przez tłumacza, Columbia, USA

C. Howard Matheny



i Słowo był Bogiem (taki sam charakter jak Bóg)
and the Word was God (the same character as God)



Chapter 1

1. In (the¹) beginning was the Word,² and the Word was continually with³ the (only) God, and the Word was God (the same character as God).

2. This (Word, the Christ) was in (the) beginning (origin) with the only God.

3. All things⁴ came into existence through⁵ Him, and

¹ There is no Greek article "the" with beginning. Without the Greek article the time could be considered indefinite and could mean at any point of time you begin even before time began or creation started the Word was already existing timelessly with God. The imperfect state of the verb "was" (*ἦν*) describes this continuous existence. The beginning can be definite even without the article as there is only one beginning.

² In continuous existence was the "Word" (*λόγος*), the Thought, the Whole Revelation, the Complete Expression.

³ The preposition "with" (*πρὸς*) describes the "Word" (*λόγος*) the Christ as being continually with God, in the presence of God, face to face with God, in communion with God, in living relationship and in intimate fellowship with God.

⁴ "All things" (*πάντα*) includes all creation, unlimited, universally and all that exists.

⁵ In an absolute sense all things came into existence "by" (*ὑπό*) God the direct agent. This describes all things under

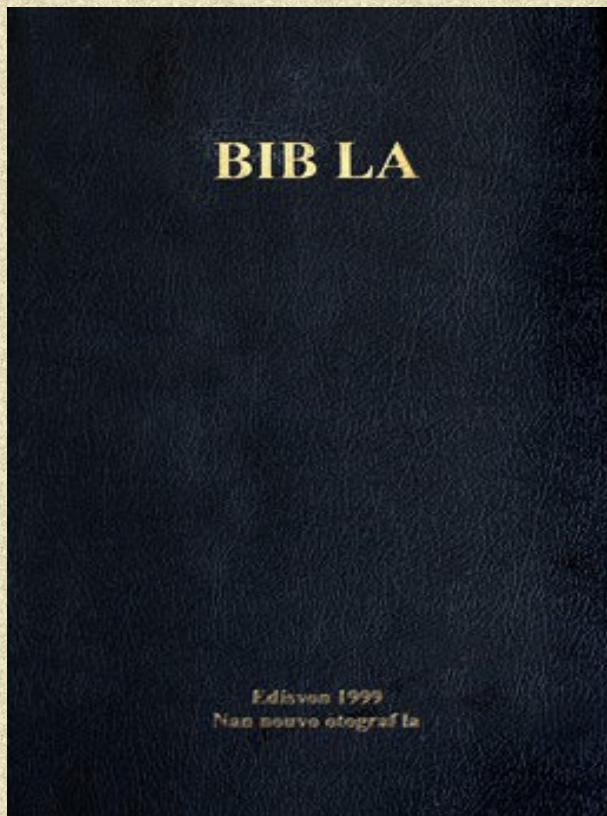
1985

KREOLSKI (HAITI)

Bib la: paròl Bondié an ayisyin (wyd. 1)
Société Biblique Haitienne, Port au Prince

?

I jaki był Bóg, taki również był Słowo
Sa Bondye te ye, se sa Pawòl la te ye tou



wyd. 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 temwen tout bagay sa yo. ⁴⁹Mwen menm, mapral voye ban nou sa Papa m' te pwomèt la. Nou menm, rete lavil Jerizalèm jouk pòuvwa 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 konmansman. 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 temwen 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 temwen 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 pòuvwa 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 pòuvwa li, se te pòuvwa Bondye Papa a te bay sèl Pitit li a. ¹⁵¶ Se li menm Jan Batis

1987

NIEMIECKI*Das Evangelium nach Johannes*

Vandenhoeck & Ruprecht, Getynga - Zurych

Siegfried Schulz

i bogiem (lub: bogiem co do rodzaju) było Słowo
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

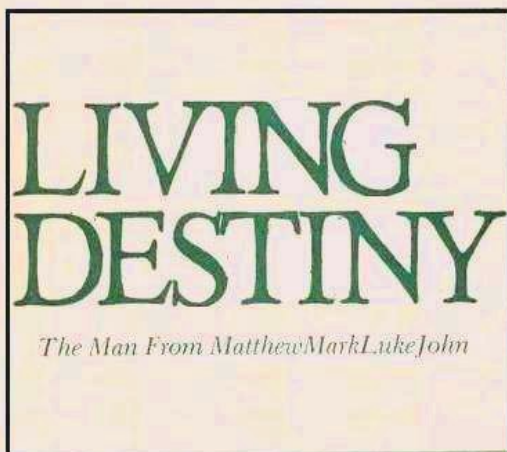
1987

Living Destiny. The Man From Matthew Mark Luke John

Proguides Publishers, Knoxville, TN, USA

Marley Cole

Sam Słowo jest bogiem, kimś Potężnym.
 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.

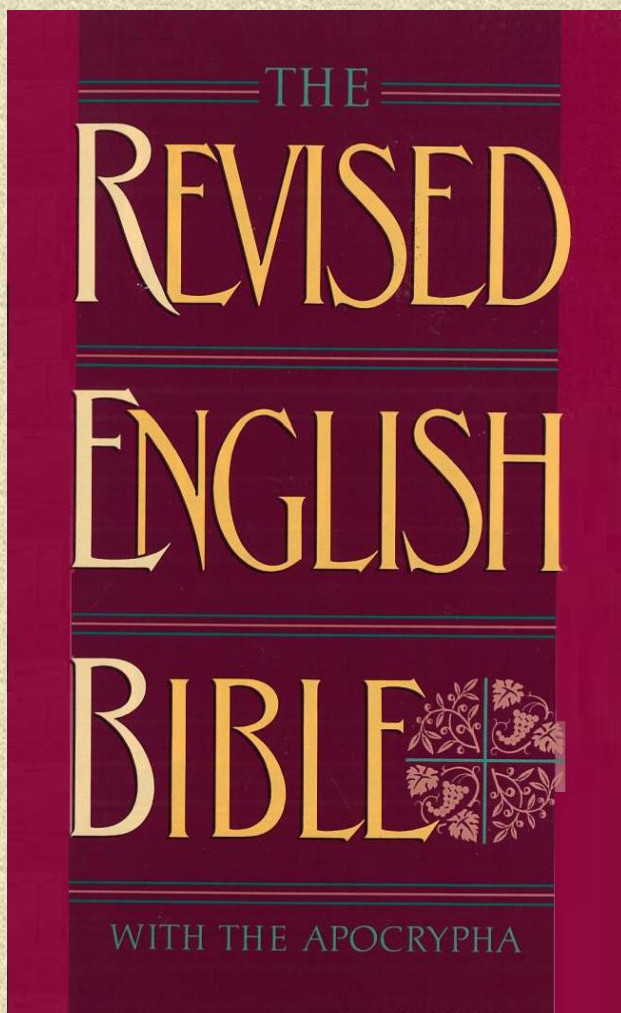
THIS IS AN ACCOUNT of how it came about.

1989

The Revised English Version New Testament
Oxford University Press, Cambridge University Press

M. Jack Suggs
Katherine Doob Sakenfield
James R. Mueller

i jaki był Bóg, taki był Słowo
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.

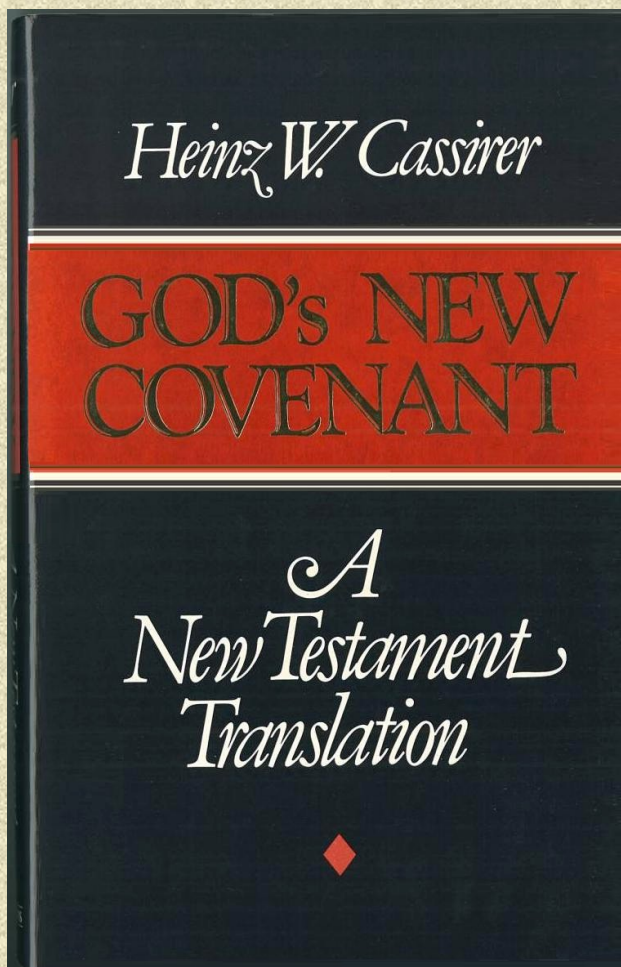
1989

God's New Covenant: A New Testament Translations

William B. Eerdmans Publishing, Grand Rapids, USA

Heinz W. Cassirer

i Słowo był taki sam jak Bóg
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

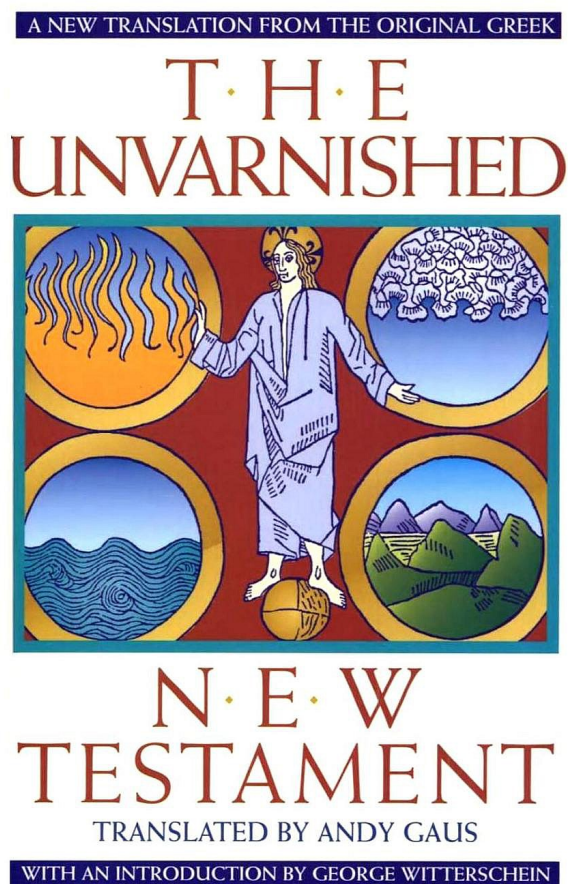
1991

The Unvarnished New Testament
(Nieupiększony Nowy Testament)

Phanes Press, Grand Rapids, USA

Andy Gaus

i jaki był Bóg, takie było Słowo
 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."

171

1991

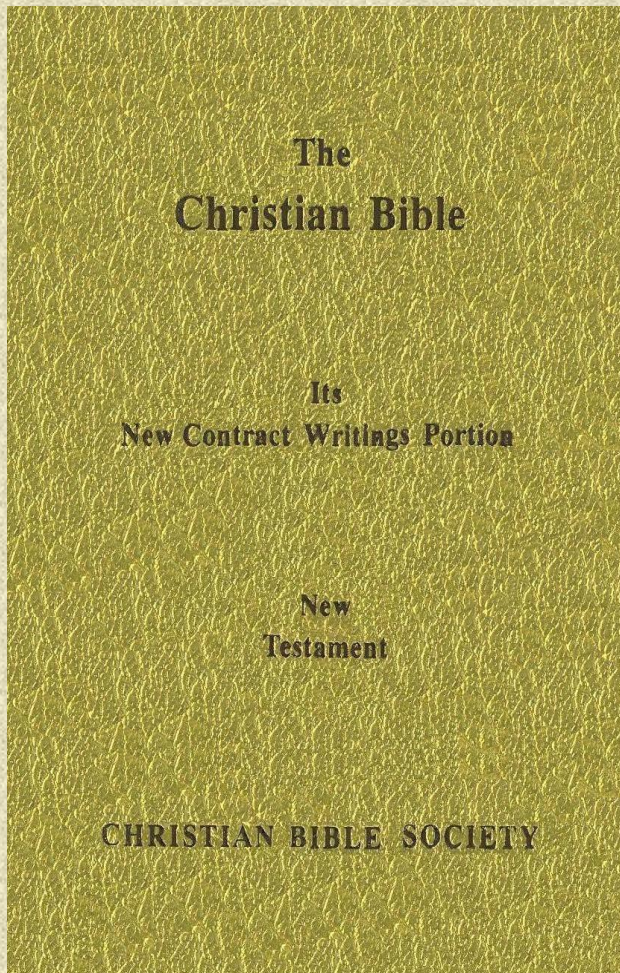
***The Christian Bible: Its New Contract Writings Portion.
A Literal, Accurate, Plain English New Testament***

Christian Bible Society (wyd. 2, 1995)

zespół tłumaczy

Lynne Alberts[?]

i Słowo reprezentował Boga
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.” ²² “Are you the Prophet?” [Deu. 18:15, 18]. Then he responded, “No.” ²³ 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?” ²⁴ 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

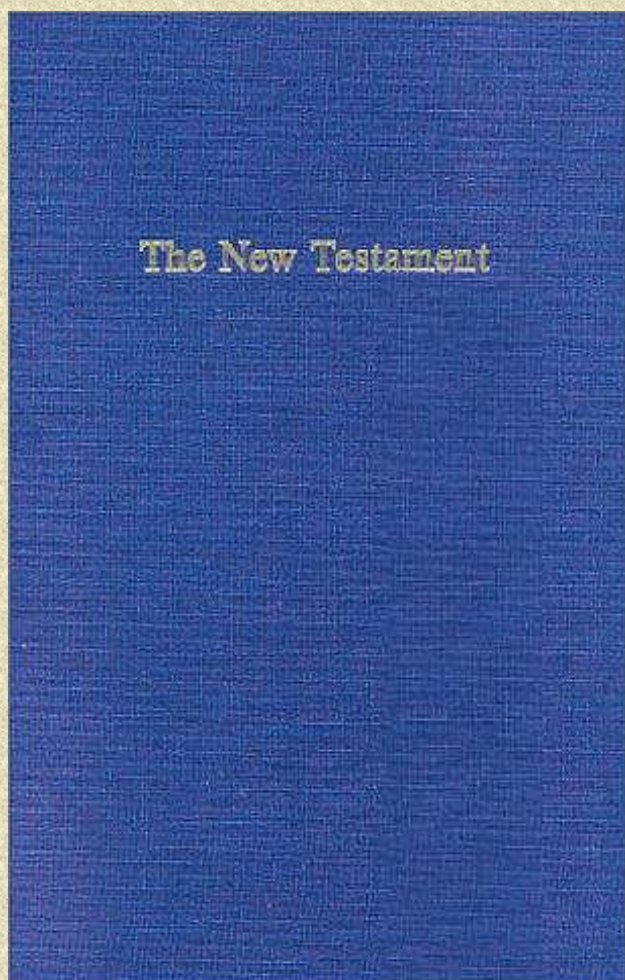
The New Testament

Floris Books, Edinburgh

(wznowienie, 2017)

Jon Madsen

i Słowo był Istotą boską
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

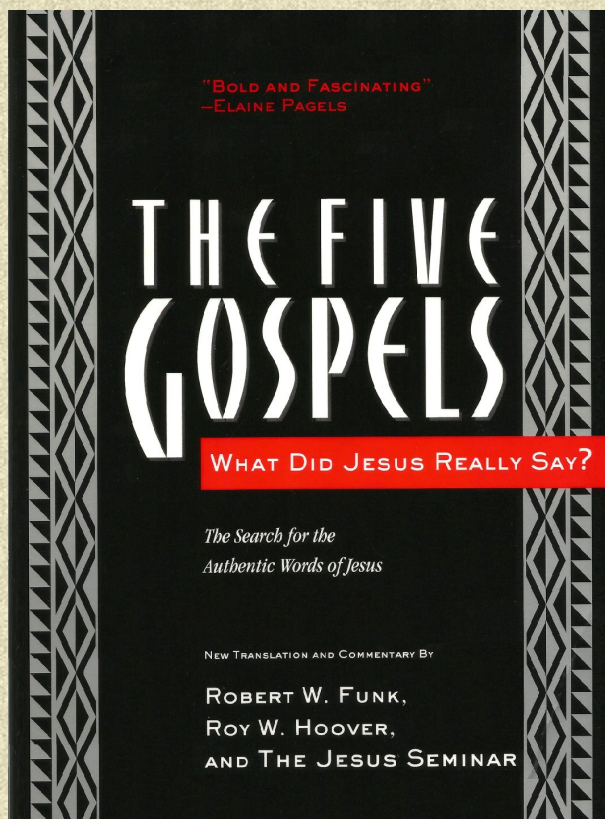
*The Five Gospels. The Search for the Authentic Words of Jesus:
New Translation and Commentary*

HarperSanFrancisco, Nowy Jork

Robert W. Funk – Roy W. Hoover and the Jesus Seminar



Boskie słowo i mądrość były tam u Boga
i były takie, jaki był Bóg
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.

<https://pl.scribd.com/document/260445525/Robert-W-Funk-The-Five-Gospels-What-Did-Jesus-Really-Say-the-Search-for-the-Authentic-Words-of-Jesus-HarperOne-1996>

1994

Ewangelia Jana:
przekład filologiczny z języka greckiego
 Sławomir Łuczkiewicz, Warszawa
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.

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 m **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 wtwardziliby 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 oświeca 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 rozeznał 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 wyby- cia na zewnątrz 1028 A *niewiadomi* potomkowie Ap n *niewiadomego* boga G stać się 584 ao if md-dp, tym wtwardzającym jako do rzeczywistości 2277 Dp pt pr ac do tego wiadomego imienia A jego,^{1,13} którzy 2061 Np m nie z krwio- wych 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

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

Konkordanter Verlag Pforzheim, Birkenfeld

?

i podobne do Boga było Słowo
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. ² 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. ³ Das Licht erscheint in der Finsternis, doch die Finsternis hat es nicht erfaßt.
- ⁴ Da trat ein Mann auf, von Gott geschickt, sein Name war Johannes. ⁵ Dieser kam zum Zeugnis, um von dem Licht zu zeugen, damit alle durch dasselbe glaubten; er war nicht selbst das Licht, sondern er kam, um von dem Licht zu zeugen: Es war das wahrhafte Licht, das, in die Welt kommend, jeden Menschen erleuchtet.
- ⁶ Er war in der Welt, und die Welt wurde durch ihn erschaffen, doch die Welt hat ihn nicht erkannt. Er kam 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, die nicht aus Geblüt, noch aus dem Willen des Fleisches, noch aus dem Willen eines Mannes, sondern aus Gott gezeugt wurden.
- ⁷ Das Wort wurde Fleisch und zeltete unter uns, und wir schauten Seine Herrlichkeit – wie die Herrlichkeit des Einzigezeugten vom Vater – voller Gnade und Wahrheit.
- ⁸ Johannes zeugte von ihm und hat laut ausgerufen: «Dieser war es, von dem ich sagte: Er, der nach mir kommt, ist vor mir geworden; denn Er war eher als ich.» ⁹ Aus Seiner Vervollständigung haben wir alle erhalten, und zwar Gnade um Gnade. ¹⁰ Denn das Gesetz wurde durch Mose gegeben, Gnade und Wahrheit sind jedoch durch Jesus Christus geworden. Niemand hat Gott jemals gesehen; der einzigezeugte Gott, der jetzt in dem Busen des Vaters ist, derselbe hat ihn geschildert.
- ¹¹ 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?» ¹² Da bekannte er es und leugnete nicht. Und er bekannte: «Ich bin nicht der Christus!» ¹³ Sie fragten ihn nochmals: «Was nun? Bist du Elia?» ^{Ma49} Er entgegnete: «Ich bin es nicht.» ¹⁴ «Bist du der Prophet?» ¹⁵ Er antwortete: «Nein.» ¹⁶ Nun fragten sie ihn: «Wer bist du denn, damit wir denen Antwort geben, die uns gesandt haben. Was sagst du von dir selbst?» ¹⁷ Er entgegnete: «Ich bin die Stimme eines Rufers: In der Wildnis macht den Weg des Herrn gerade! – so wie es der Prophet Jesaja gesagt hat.» ^{Je403}
- ¹⁸ Die Abgesandten, die von den Pharisiern waren, fragten ihn weiter. ¹⁹ Sie sagten zu ihm: «Warum taufst du nun, wenn du nicht der Chri-

1999

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

Insight Press, Bristol, England

Vivian Capel

sekcja literalna:

i [Marszałek] [Słowo] był bogiem
and the [Marshal] [Word] was a god

sekcja literacka:

mocny duch, Marszałek
a mighty spirit, the Marshal

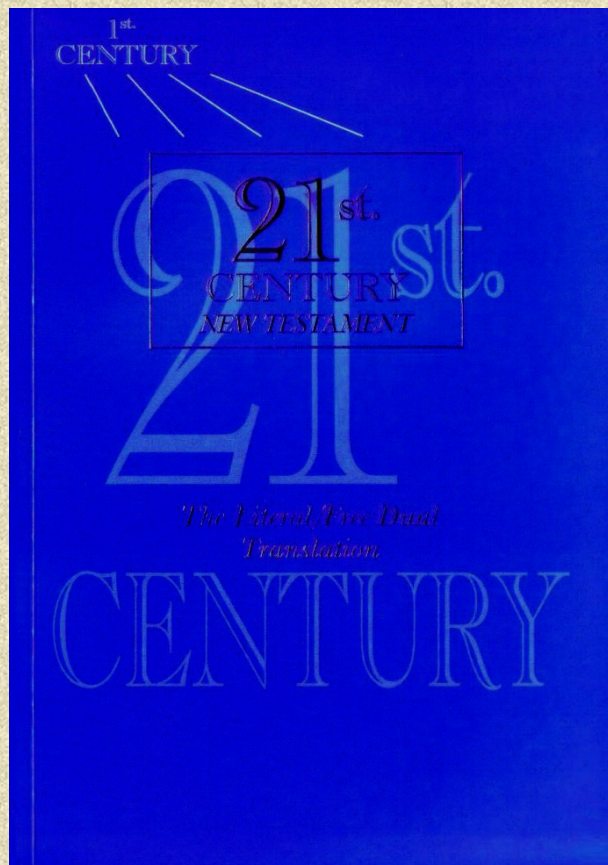
John 1

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

Słowo również był bogiem
the Word also was a god

PRELIMINARY EDITION₆

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 jpb488@parkinsonjpb.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, overcome. 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^{66,73} B¹ L and most. But B¹ C* read (this was he that said). N* 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 N* L C*. p⁷³ 33 cop⁸⁶ read the only begotten god. 892 Ψ and most lesser Greek mss., it vg sy¹ arm read the only begotten Son.

¹⁷ Is 40:3.

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

¹⁹ So p^{66,73} B¹ N* L 892⁸⁶ cop⁸⁶ (it) vg. But (N⁷) T¹⁰⁰ 083

cop⁸⁶ sy¹ go arm read Bethabara (or, Beth-Azabab).

²⁰ Or, beareth the sin.

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

91

2000

FRANCUSKI

Jean. Évangile: Traduit du grec, préfacé et annoté

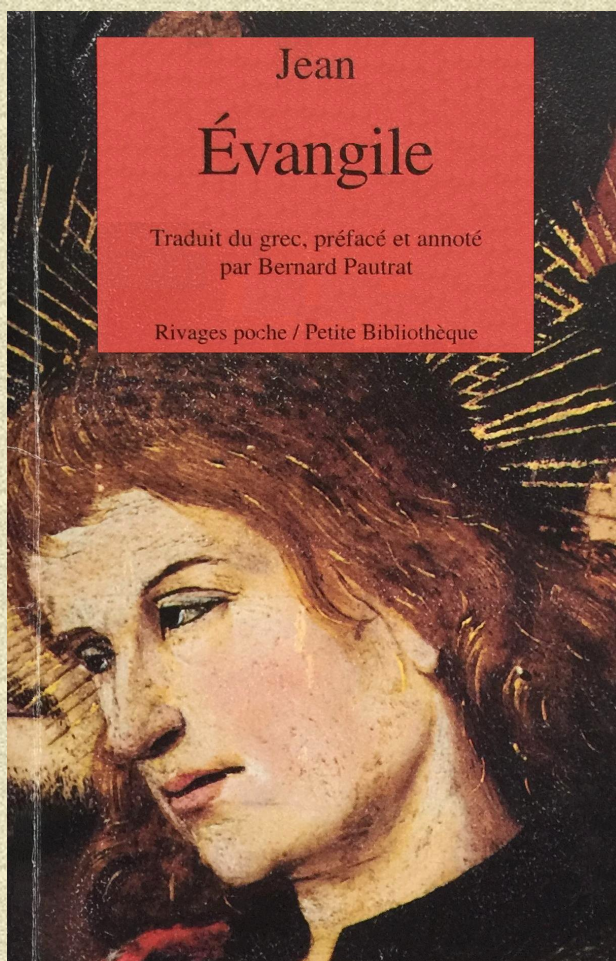
Rivages poche

Bernard Pautrat



i słowo był bogiem
et la parole était dieu

UWAGA: *du dieu*=Bóg / *dieu*=bóg lub boski



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
 Writers Club Press, Lincoln, USA
Walter J. Schenck jr.



i Logos był istotą boską
 and the Logos was a divine being

Jesus of the Four Gospels

Walter J. Schenck

Chapter One

Formulation of Events

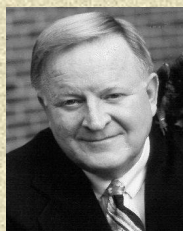
Many, my friend Theophilus, who dearly loves God, have undertaken to establish a correct declaration of the events that have occurred and are believed in among us. Those who delivered them to us, from the beginning, were the eye witnesses and teachers of the message. It now seems good for me to do the 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 (gł. wyd.)



wersja z 1-05-2019:

i Słowo był kimś potężnym (gr. *theos* lub *podobny do boga*)
 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 "Chapter 1". The text of the chapter is displayed in a standard font, with some words highlighted in blue. The browser's taskbar at the bottom shows the "Start" button and several open applications.

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!*'

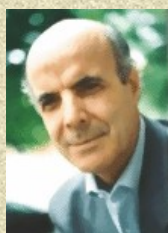
¹⁶ So, we have received loving-kindness after loving-kindness from his great wealth. ¹⁷ For though Moses gave us [the Law](#), loving-kindness and truth come to us through Jesus the [Anointed One](#). ¹⁸ And though no one has ever seen God, this 'only generated god' (the one in the favored position of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

<http://www.2001translation.com/>

2001

WŁOSKI

*Nel principio era il Logos:
La luce del pensare che spiega il Creato (Vol. 1)*
LiberaConoscenza, San Galgano

Pietro Archiati

i bogiem był Slowo
e un dio era la Parola

Pietro Archiati

NEL PRINCIPIO ERA IL LOGOS
LA LUCE DEL PENSARE CHE SPIEGA IL CREATO

Volume 1

del commento al Vangelo di Giovanni
(dal Capitolo 1,1 al Capitolo 4,23)

Atti del seminario di San Galgano
(dal 25 agosto al 1 settembre 2001)



Per chi desidera meditare in italiano sul Prologo, ho fatto un tentativo di traduzione, il più fedele possibile (nulla di definitivo o perfetto) che può servire da spunto per traduzioni individualizzate.

In principio era la Parola (il Verbo)
e la Parola era presso Dio
e un dio era la Parola.
Questa era nel primordio presso Dio.
Tutto è stato generato per mezzo di essa
e al di fuori di essa nulla è stato fatto
di ciò che esiste.
In essa era la vita
e la vita era la luce degli uomini.
E la luce rifulge nelle tenebre
ma la tenebra non l'ha compresa.
Venne all'esistenza un Uomo
inviato da Dio col suo nome Giovanni.
Questi venne per la testimonianza,
affinché rendesse testimonianza della luce,
e affinché per mezzo di lui tutti potessero credere.
Non era lui la luce
bensì affinché testimoniassse della luce.
La luce vera
che illumina ogni uomo
stava venendo nel mondo.
Essa era nel mondo
e il mondo fu fatto per mezzo suo
ma il mondo non la riconobbe.
Essa entrava negli uomini singoli
ma gli individui non l'accossero in sé.
A coloro che l'accossero
diede la forza di diventare
figli di Dio.

2002

The Holy New Covenant: Galilee Translation Project

html / PDF

Thomas L. Hackett

i Słowo jest esencją Boga
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 ΙΩΑΝΝΗΝ*The Coptic Gospel of John 1:1-14*

html

Lance Jenott

i Słowo był bogiem
and the Word was a God

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

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...

ΚΑΤΑ ΙΩΑΝΝΗΝ

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 3N TE3OYEITE NEQWOOΠ N6ΠWAXE, AYG ΠWAXE NEQWOOΠ NNA3PM ΠNOYTE. AYG NEYNOYTE ΠE ΠWAXE
In the beginning existed the Word, and the Word existed with God, and the Word was a God.

1:2 ΠAI 3N TE3OYEITE NEQWOOΠ 3ATM ΠNOYTE.
In the beginning this one existed with God.

1:3 NKA NIM AYWΓΠE 3BOλ 3ITOOT. AYG AXNT. MΠE λAAY WΓΠE. ΠENTAQWΓΠE
Everything came into being through him, and without him nothing came into being. That which came into being

1:4 3PAI N3HT. ΠE ΠGON3. AYG ΠGON3 ΠE ΠOYOEIN NNPGOMC.
within him was Life, and Life was the light of mankind.

1:5 AYG ΠOYOEIN 3PPOYOEIN 3M ΠKAKC. AYG MΠE ΠKAKC TA3OY.
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

97

2003

NIEMIECKI

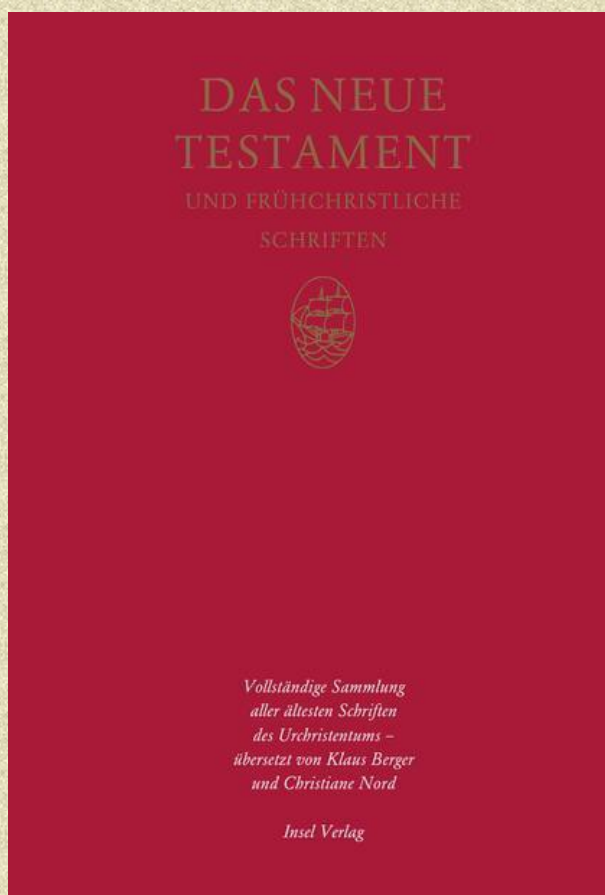
Das Neue Testament und frühchristliche Schriften (wyd. 1)

Insel Verlag, Leipzig

Klaus Berger – Christiane Nord



Początkowo już było Słowo, blisko Boga i boskiego rodzaju.
Zuerst war das Wort da, Gott nahe und von Gottes Art.



2003

NIEMIECKI*Das vollkommene Evangelium nach Johannes* (wyd. 1)

Christlich Essenische Kirche, Erfurt

Franz Eberhard Eckard Strohm

i Chrystus był bogiem
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: Essener*

2004

AFRYKANERSKI

*Woord en Getuienis: Torah, Vroeëre, Profete Latere,
Profete Ketuviem, Kleinere Profete, Na-Messiaanse Skrifte*
’n Publikasie van Elim Bedieninge Vishoek, Maart

John Wahl

i potężny był słowo
en magtig was die woord

WOORD EN GETUIENIS

Bet-Gasdah (Betsda) Kefa (Petrus)
Bar-Abba (Barabbas) Ganan (Annas)
Elázar (Lasarus) Taóma (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 oorveldig 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 onskryf 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 YeshaYahu, die profeet, gesê het. 24 En die wat gestuur was, was uit die Perushiem. 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. YeshaYahu 40:3

100a

KATOLICKI

2004

HISZPAŃSKI

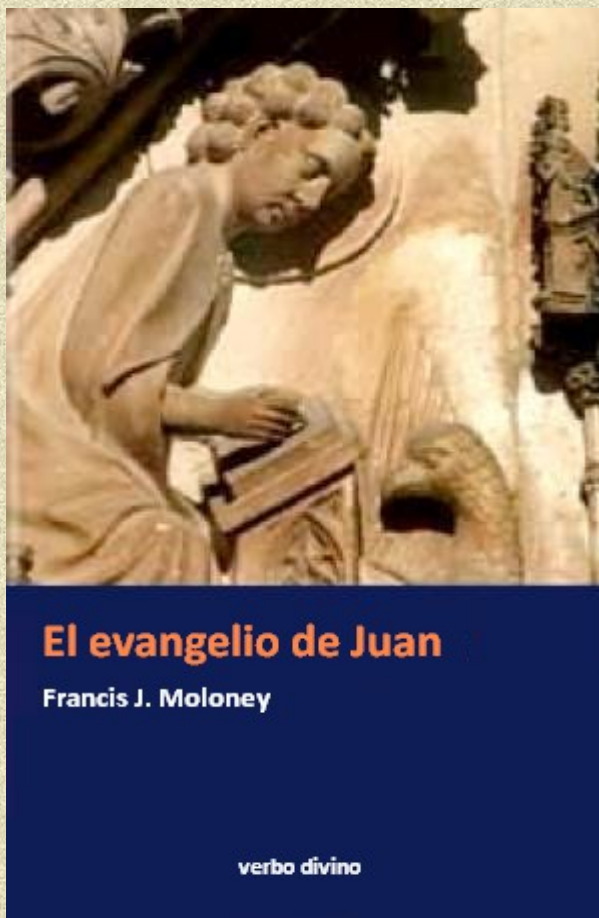
El Evangelio de Juan

tlum. José Pérez Escobar, editorial verbo divino, Estella /Navarra/

Francis J. Moloney



i jaki był Bóg, taki również był Słowo
en y loque Dios era tambien lo era la Palabra



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 él 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 él y proclamó, Este es aquel de quien yo dije El que viene detrás de mí está 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 clímax 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 quiasma, es decir, los mismos temas se repiten en torno a una afirmación central p ej., A-B-C-B'-A'

<https://pl.scribd.com/doc/165519334/Moloney-Francis-j-El-Evangelio-de-Juan>

100b

KATOLICKI

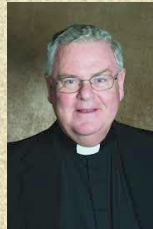
2013

WERSJA ANGIELSKA

The Gospel of John (Sacra Pagina)

The Liturgical Press, Collegeville MN, USA

wyd. **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.

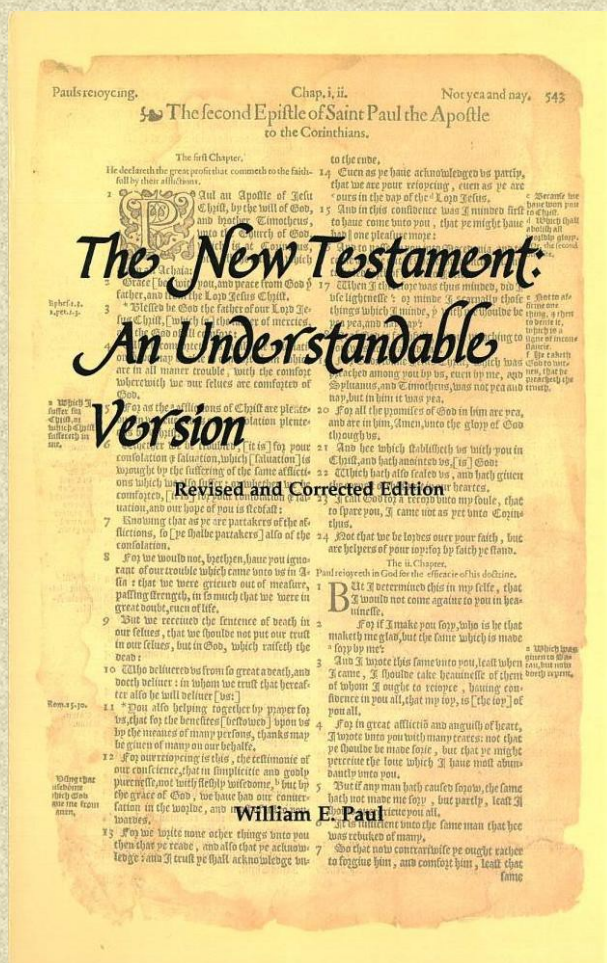
2005

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

Impact Publications, Seattle, USA

William E. Paul

**i Slowo był [taki, jaki] Bóg [był]
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 [was 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.

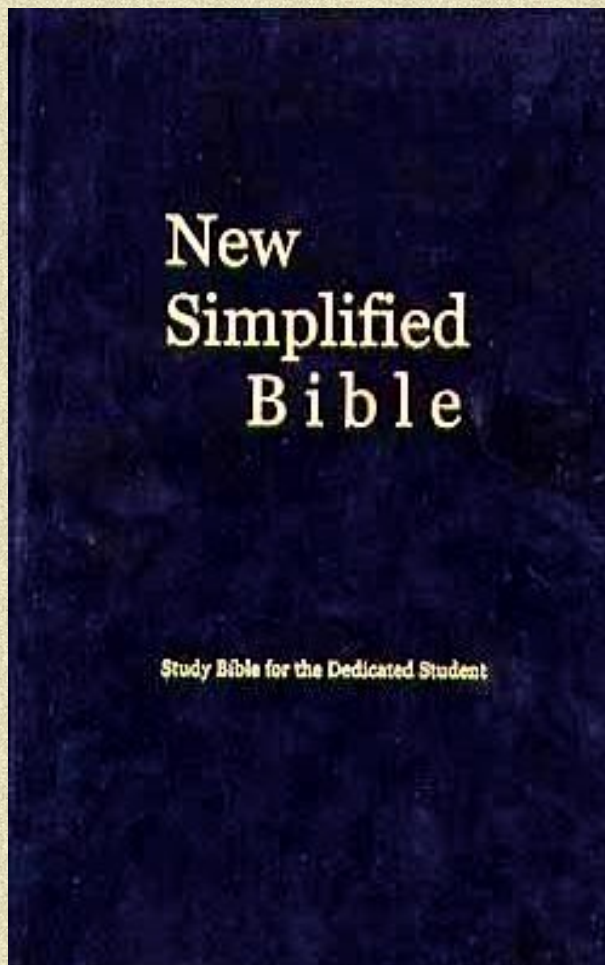
2005

The New Simplified Bible

Cañon City, CO, USA

James Madsen

a Słowo był niczym Bóg (podobny do Boga)
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

2005

HEBRAJSKI

HaBrit HaChadaszah (wyd. 4)

rewizja i uwspółcześnienie przekładu Salkinsona-Ginsburga

Aaron Zelig Gabe

i Słowo był bogiem
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 הברת מוציאי לאור תורת יהודה התמימה

והושלם כפי הנוסח המקובל

מאת

ד.ר. אהרן זעליג גאבע

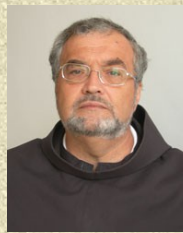
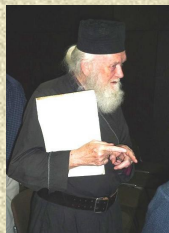
SUN 9TH JAN, 2005
<http://www.bibles.org.uk/>הבשורה המזכה על-פי
יוחנן

א בראשית היה הדבר והדבר היה אתי-האלהים והוא הדבר היה
אלהים: הוא היה מראש אתי-האלהים: כל-המעשים נהיו על-ידו
ואין דבר אשר נעשה מבלי-דיו: בו נמצא חיים ורחמים הם אור
האדם: והאור נרח בחשך והחשך לא יכולנו: איש היה בארץ
יוחנן שמו אשר שלחו אלהים: הוא בא לעדות להעיד על-האור
למען יאמינו כלם על-ידו: ולא היה האור כי אס-בא
להעיד על-האור ההוא: הוא אור אמת אשר בא לעולם להאיר
כל-אדם: הוא היה בעולם והעולם נהיה על-ידו והעולם אתו לא
רע: הוא בא אל-עמו שלו ועמו שלו לא תחזיקו בו: ואלה אשר
תחזיקו בו נתן-לם בידם להיות בנים לאלהים הלא הם המאמינים
בשמו: אשר לדתם לא מדם ולא מתאות בשר ולא מרוח גבר כי
אס-מאלהים: והדבר לבש בשר וישבן בתיכנו ואת-קבורו ראינו
כבוד בן יחיד לאביו מלא חסד ואמת: ויוחנן העיד עליו ויקרא
לאמר זה הוא אשר אמרתי עליו כי הוא בא אחרי ונהיה הוא
לפני כי ראשו-לי היה: כי ממלאו נשאנו כלנו חסד על-חסד:
כי התורה נתונה ביד-משה וחסד ואמת ממקור ישוע המשיח
יצאו: את האלהים לא-דראה אדם מעולם והבן היחיד בחיק האב
הוא הגיד תכונתו: ואת עדות יוחנן בשלח היהודים כהנים ולוים
מירושלים לשאל אתו מי הוא: והוא הודה ולא כחד כי הגיד
לאמר אנכי אינני המשיח: וישאלו אתו מי אפוא אתה האתה
אליהו ויאמר אינני אליהו 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, ויהיה כאשר

2005

HEBRAJSKI

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



i bogiem był ten/ów Słowo
וְאֱלֹהִים הָיָה הוּא הַדָּבָר

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

John01

file:///C:/Documents and Settings/Grzegorz/Moje dokumenty/Pobrane/John/John01.htm 170% Szukaj

Onet Poczta – najle...

[לבשורה על-פי לוקס](#)

הבשורה על-פי יוחנן

פרק א

הדבר

1 בראשית הָיָה הַדָּבָר, וְהוּא הַדָּבָר הָיָה אֶצֶל הָאֱלֹהִים, וְאֱלֹהִים הָיָה הוּא הַדָּבָר.	1 בראשית אֵיתוּהִי הָיָה מִלְתָּא. וְהוּ מִלְתָּא אֵיתוּהִי הָיָה לִוְתָּא אֱלֹהָא. וְאֱלֹהָא אֵיתוּהִי הָיָה הוּ מִלְתָּא.
2 הָלָה הָיָה בְּרָאשִׁית אֶצֶל הָאֱלֹהִים.	2 הָנָא אֵיתוּהִי הָיָה בְּרָאשִׁית לִוְתָּא אֱלֹהָא.
3 הַכֹּל עַל-גִּידוּ נְהִיָּה, וּבִלְעָדִיו אִף לֹא אֶחָד נְהִיָּה אֲשֶׁר נְהִיָּה.	3 כֹּל בְּאִידָה הָיָה. וּבִלְעָדוּהִי אֶפְלָא חָדָא הָיָה מִדָּם דְּהָיָה.
4 בּוּ הָיָה חַיִּים, וְחַיִּים הָיָה אֹר בְּנֵי הָאָדָם.	4 בְּהָ חַיָּא הָיָה. וְחַיָּא אֵיתוּהוּן נִוְהָרָא. דְּבִנְיָנָא.
5 וְהוּא הָאֹר בַּחֲשָׁד מְאִיר, וְחַשְׁדָּה לֹא חֲשִׁיגוּ.	5 וְהוּ נִוְהָרָא בַּחֲשֻׁקָא מְנַהֵר. וְחֲשֻׁקָא לֹא אֲדַרְכָּה.
6 הָיָה אִישׁ שֶׁנִּשְׁלַח מֵאֵת הָאֱלֹהִים, יוֹחֲנָן שְׁמוֹ.	6 הָיָה בְּרִנְשָׁא. דְּאֲשַׁתְּדָר מִן אֱלֹהָא. שְׁמָה יוֹחֲנָן.

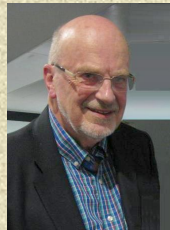
Start John01 - Mozilla Firefox PL 20:49

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

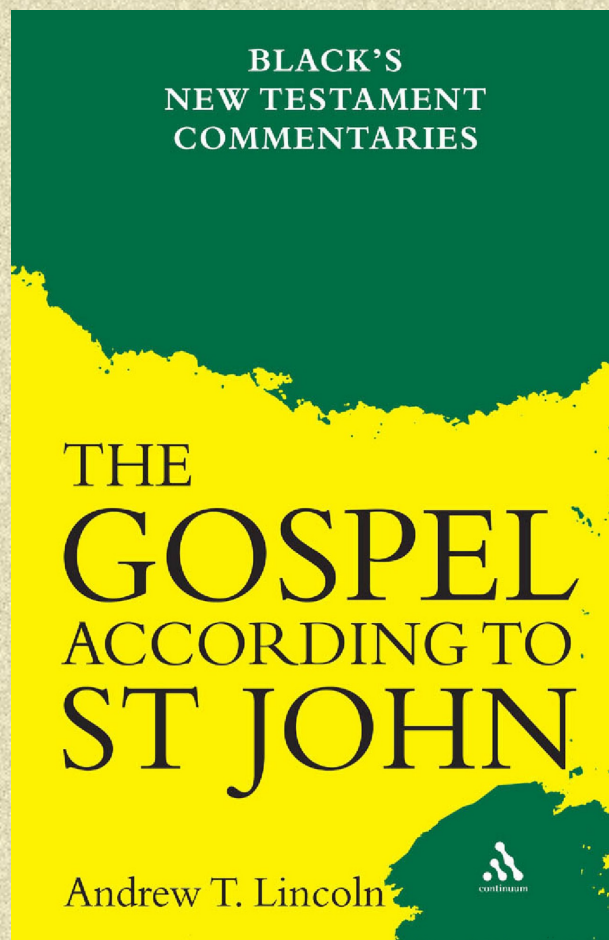
2005

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

Hendrickson Publishers & Continuum, London - New York

Andrew T. Lincoln

i taki, jaki Bóg był, Słowo był
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

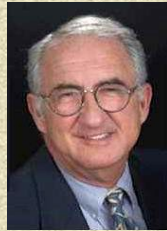
¹ The earliest manuscripts contain no punctuation. There is a division, however, among some other manuscripts over where the sentences should be punctuated. The major alternative would provide the translation 'and without him not one thing came into being. What has come into being in him was life ...' 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



i Słowo był {potężny}
and the Word was a {mighty one}

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

2005

The Compact Fully Translated Bible (vol. 2)

(Amosa-Objawienie)

AuthorHouse, IN: Bloomington, USA

William R. Harwood

i Logos był bogiem
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 kinks 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, stating, "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 Iesus 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 Iesus' mother was present.
 (2.2) Iesus and his students had also been invited to the wedding.
 (2.3) When the wine ran out, Iesus' mother told him, "They're out of wine."
 (2.4) And Iesus 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 Ioudaian purification rituals, each with a capacity of two or three *metretes* (80 to 120 liters).
 (2.7) Iesus 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) Iesus 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 Ioudaia 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 Iesus had spoken.
 (3.1) There was a human of the Pharisees, whose name was Nikodemos, an archon of the Ioudaia.
 (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) Iesus 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) Iesus 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) Iesus 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, Iben Adam
 (3.13b) who is in the sky.
 (3.14) Just as Moses elevated the snake in the desert, so Iben 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 practices 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, Iesus and his students went into the land of Ioudaia, and he stayed there with them and immersed.

2006

The Holy New Covenant
(New Testament)
Victory Version Translation
 (w przygotowaniu)
Clifford R. Besson (wyd.)



i istotą wyższą było to Wyrażenie
 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 Ex-

pression. 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

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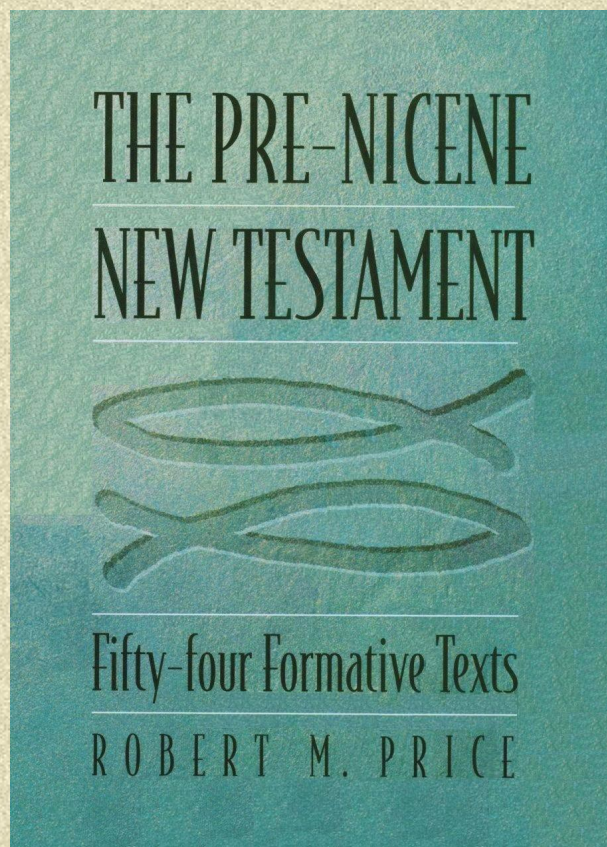
2006

The Pre-Nicene New Testament: Fifty-four Formative Texts (wyd. 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 constant 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,

2006

Coptic Gospel of John 1:1-18
with Interlinear and English Translation
 (pdf)
 USA

Solomon Landers

przekład interlinearny:

i był bogiem jest Słowo
 and was a god is the Word

przekład docelowy:

i Słowo był istotą boską
 and the Word was a divine being

Coptic Gospel of John 1:1-18
with Interlinear and English Translation

1. 2N TE2OYET
 In the beginning

NE4WOP N6I PWA3E
 he was existing, namely the Word

AYW PWA3E NE4WOP
 and the Word he was existing

NNA2PM PNOYT
 in the presence of the God

AYW NEYNOYT PE PWA3E.
 and was a god is the Word

2. PAI 2N TE2OYET NE4WOP 2ATM PNOYT.
 This one in the beginning he was existing with the God

3. NTAPTH4 [NKA NIM] WWP [AYWP]
 Did everything come into being

EBOL 2I TOOT4 AYW AXNT4 MPE AAAY WWP.
 forth through him and without him did not anything come into being.

PEHTA4WWP
 That which came into being

4. 2PAI N2HT4 PE PWN2.
 in him was the life.

A Contemporary English Translation of the Coptic Text

The Gospel of John, Chapter One

1 In the beginning the Word existed. The Word existed in the presence of God, and the Word was a divine being. 2 This one existed in the beginning with God. 3 All things came into existence through him; without him nothing that exists came to be. What came to be 4 through him was life, the life that is the light of mankind. 5 The light shines in the darkness, and the darkness cannot overtake it.

6 There came a man who was sent out by God, his name was John. 7 This one came to bear witness, to bear witness about the light, so that everyone may actively believe through him. 8 He was not the light, but his purpose was to bear witness about the light.

9 The real light which gives light to everyone was about to come into the world. 10 He was in the world, the world which came into existence through him, but the world did not know him.

11 He came to those who were his own, yet those who were his own did not receive him. 12 But he gave authority to become children of God to those who did receive him, to those actively believing in his name. 13 The origin of these was not flesh and blood, nor human will; they were begotten from God.

14 He was made flesh and lived with us. We saw his dignity, the dignity possessed by a Father's only son; he was filled with divine loving-kindness and truth. 15 John bore witness about him, calling out and declaring, "This was the one concerning whom I said, 'He who comes behind me has come to be ahead of me, because he existed prior to me.'" 16 From his fullness we all received life and divine loving-kindness upon divine loving-kindness. 17 The Law was given through Moses, but the divine loving-kindness and the truth came to be through Jesus, the Christ. 18 No one has ever seen God at any time. The divine being, the only Son who is in the bosom of his father, is the one who has revealed him.

Notes:

Verse 1: Literally, "and the Word was a god." Alternatively, "and the Word was divine."

*The Coptic text is based on the texts of George W. Horner and J. Warren Wells. The text of J. Warren Wells is copyright, and used by permission of the author (9/11/06).

*The Interlinear Translation and the Contemporary English translation are copyright 2006 by Solomon Landers.

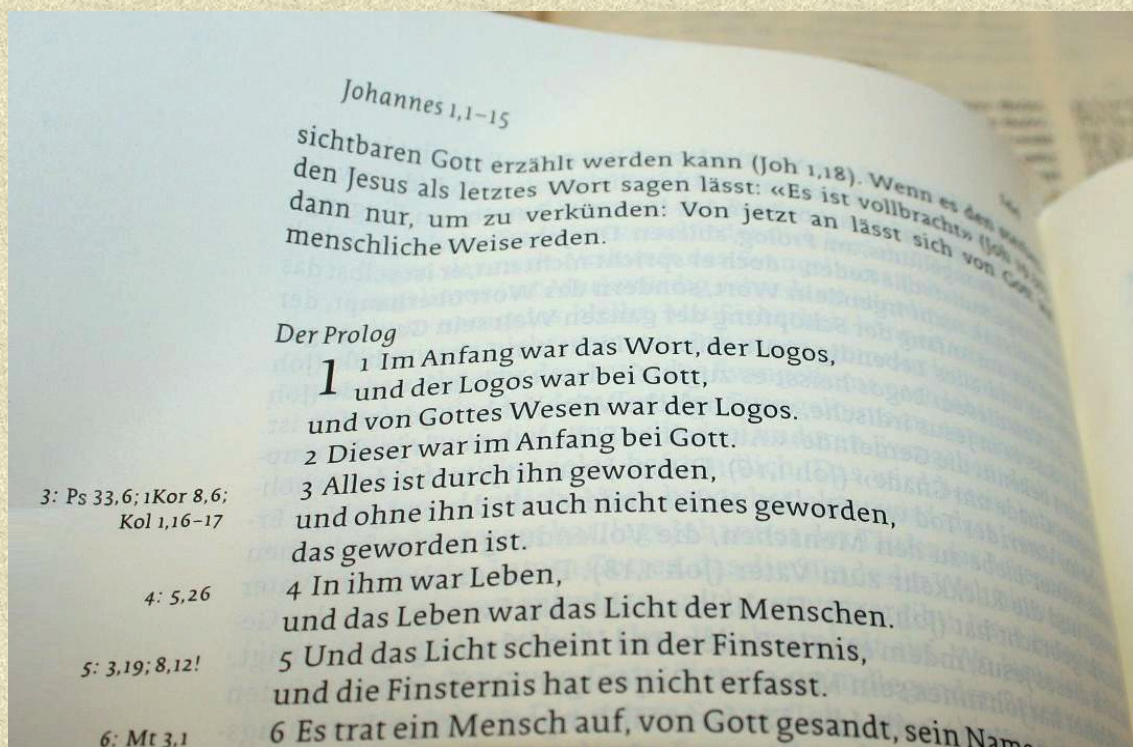
<https://pl.scribd.com/document/14998217/A-Contemporary-Translation-of-Coptic-John-1-1-18>

2007

NIEMIECKI*Zürcher Bibel* (wyd. zrew.)

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

i boskiej natury był Logos
 und von Gottes Wesen war der Logos



wersja elektroniczna:

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

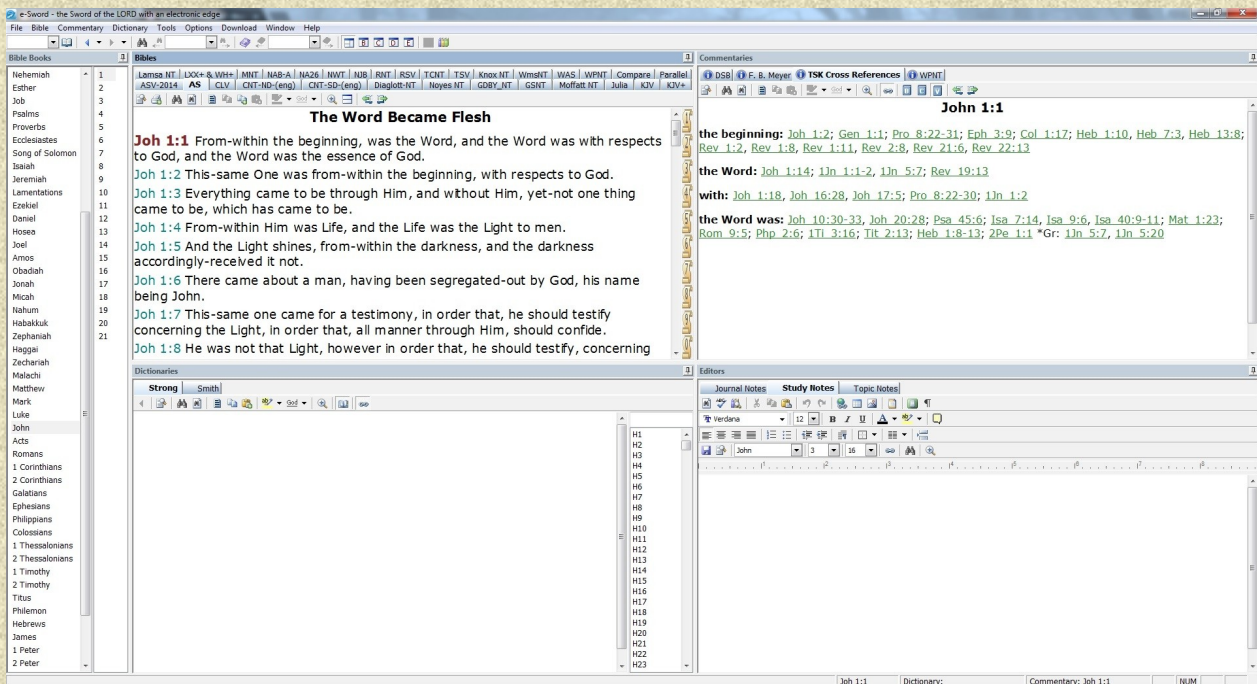
2007

Awful Scroll: The Straight New Testament

html / e-sword

Emery Szasz

i Słowo był esencją Boga
and the Word was the essence of God



113

2007

PORTUGALSKI

Bíblia Aberta

html (przekład nieukończony)

zespół kilku tłumaczy

i Słowo był w jakości Boga
e a Palavra era da qualidade de Deus

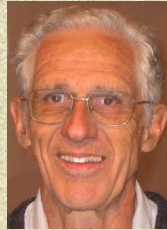


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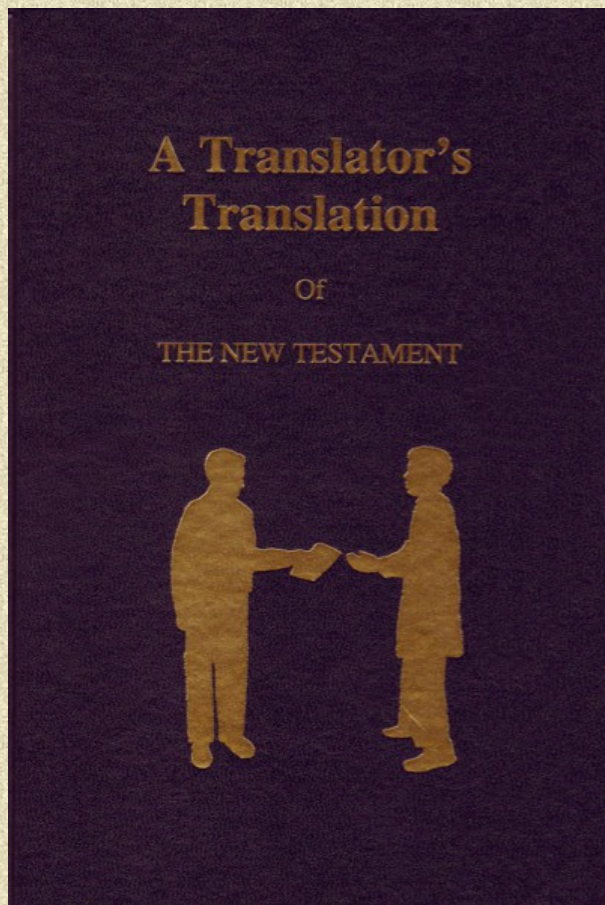
2008

A Translator's Translation of the New Testament

Cummins Works, Ann Arbor, Michigan, USA

Ellis W. Deibler, Jr.

i miał on naturę Bożą
and he has God's nature



170

**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.

115

2008

NIEMIECKI

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

Vandenhoeck & Ruprecht, Göttingen

Folker Siegert



i boski był Logos
und göttlich war der Logos

Folker Siegert

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

Wiederherstellung und Kommentar

Vandenhoeck & Ruprecht

§ 1-2: Prolog

183

Der Text ist übersetzt nach *NT Graece* ed. Aland, 27. Auflage. Gelegentliche Anmerkungen beziehen sich auf eine davon abweichende Variantenwahl. Auch dienen sie zur Auscheidung 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.

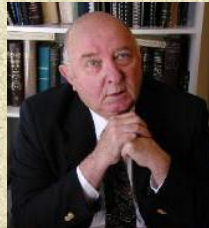
Dass dieser Prolog eine Formulierung des Seniors ist, dem wir den Erstentwurf dieses Evangeliums – das Joh I – zu danken haben, wurde in der Einleitung (9.2) erwiesen, unbeschadet eventueller vorjohanneischer Überlieferungen, die eingeflossen sein dürften insbes. in V. 6f. Als Leser der Synoptiker kann 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.

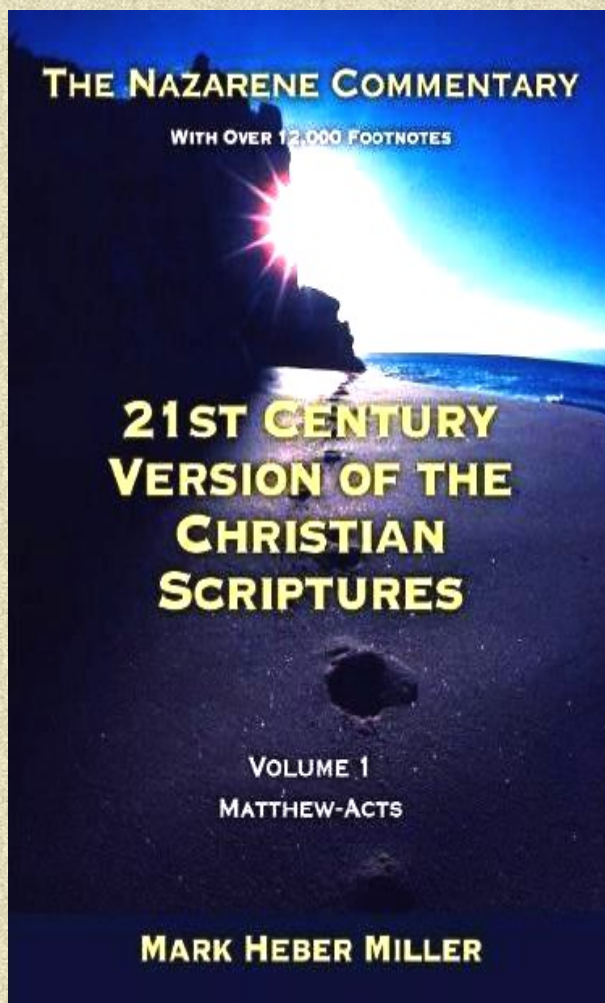
2010

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

Xlibris Corporation, Bloomington, Australia

Mark H. Miller

i Słowo był podobny do boga
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; GDSF: 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

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2010

Hebrew-Greek Colored Interlinear New Testament PDF

Lanny Mebust (Benjamin benQehath)

w'Elohim hajah ha-dabar [=i bogiem był Słowo]
w'Elohim hayah ha-dabar

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, Salkinson-Ginsburg Hebrew New Testament, HalleluYah English-Hebrew Parallel Edition Interlinear Scripture Analyzer, Tyndale Bible [Covendale, Rogers], Geneva Bible, NASB, NRSV, NKJV, Lamsa, New Jerusalem Bible, Peshitta Aramaic-English Interlinear NT)

edited and translated by Lanny Mebust (Benjamin benQehath)

Sefer Yahuchanan (John) Chapter 1

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

שְׁפָרָה לְפָנֶיךָ אֱלֹהִים יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ John1:1
אֱלֹהִים יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

אֱלֹהִים יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
וְהָיָה הָאֱלֹהִים יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

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

John1:1 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.

שְׁפָרָה לְפָנֶיךָ אֱלֹהִים יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
בְּהוּא הָיָה בְּרֵאשִׁית אֶת הָאֱלֹהִים יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

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

John1:2 He was in the beginning with the Elohim.

<2> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

2 houtos ēn en archē pros ton theon.

שְׁפָרָה לְפָנֶיךָ אֱלֹהִים יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
אֶת כָּל הַיְּהוּדִים וְהַנְּזִירִים וְהַמְּבַלְעִיּוֹת לֹא נָהָה כָּל-אִשָּׁר נָהָה:

3. hahol nih'yah 'al-yado umibet'adayu lo' nih'yah hal-'asher nih'yah.

John1:3 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. ὁ γέγονεν

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

שְׁפָרָה לְפָנֶיךָ אֱלֹהִים יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
דָּבָר הָיָה מִיָּמִים קַדְמִיִּים אִרְ לְבָנֵי הָאָדָם:

4. ho hayu chaylym w'hachaylym hayu 'or lib'ney ha'adam.

John1:4 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;

שְׁפָרָה לְפָנֶיךָ אֱלֹהִים יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
הַנְּהָאִיר הָאִיר בַּחֲשֶׁךְ וְהַחֲשֶׁךְ לֹא הִשְׁיגוֹ:

5. w'ha'or he'lyr bachshe'ls w'hachshe'ls lo' hislygo.

2011

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

El Candelero de Luz, Inc., Portoryko

José A. Álvarez Rivera (gł. wyd.)

i [ten, który jest] Słowem, był potężny
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 El 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 alumbra 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 Inmisor

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 Moisés, 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,* 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 Yerushaláyim unos sacerdotes y lewitas 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 surge 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

HISZPAŃSKI*Las Sagradas Escrituras**Versión Reina Valera Restaurada*

Editorial Hebraica, Isabela, Portoryko

zrew. **Yosef Aharoni (?)**

i Słowo był potężny
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 dio.

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 pecado 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 cumplieren 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 resplandeció; mas las tinieblas no la comprendieron.

6 Fue un hombre enviado del Poderoso, el cual se

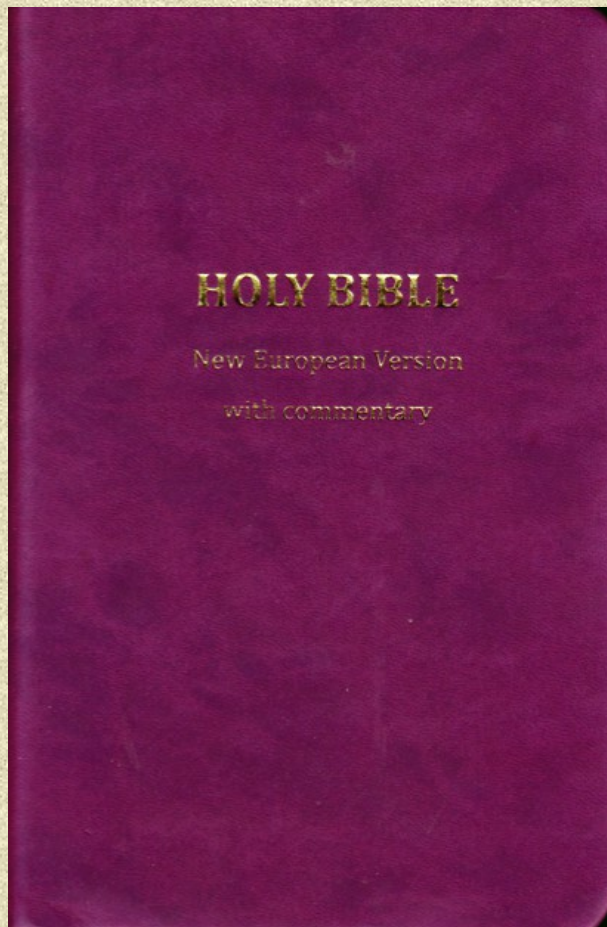
2011

The Holy Bible: New European Version With commentary

Carelinks Publishing, Menai Central, NSW, Australia - South Croydon,
Surrey, England - Sumner WA, USA

Duncan Heaster

i słowo było Boskie
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. ²This existed, in the beginning, with God. ³All things created came into existence on account of it; and without it nothing created came into existence. ⁴In it was life, and that life was the light of men. ⁵This 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*** (parafraza)
Peacemakers' Press, Gainesville, USA
Robert Roberg

W radzie był logos, a logos był obok zwierzchniego Elohim i elohim był logos.

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 podał też następujący dynamicznie ekwiwalentny przekład:

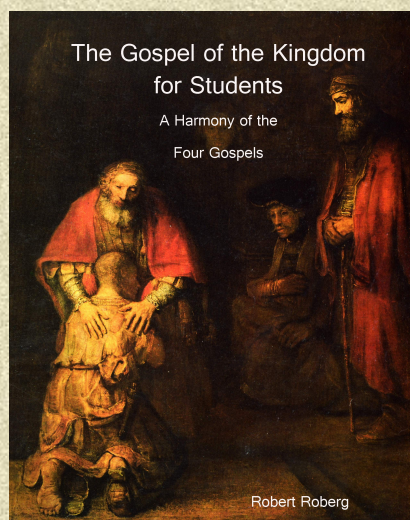
W radzie była Mądrość, architekt/ambasador/mediator/logos/anioł Mądrości.
To było u zwierzchniego Elohim – El Szaddaj i anioł Mądrości był pierwszym stworzonym elohim przez El Szaddaj – Architektem.

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

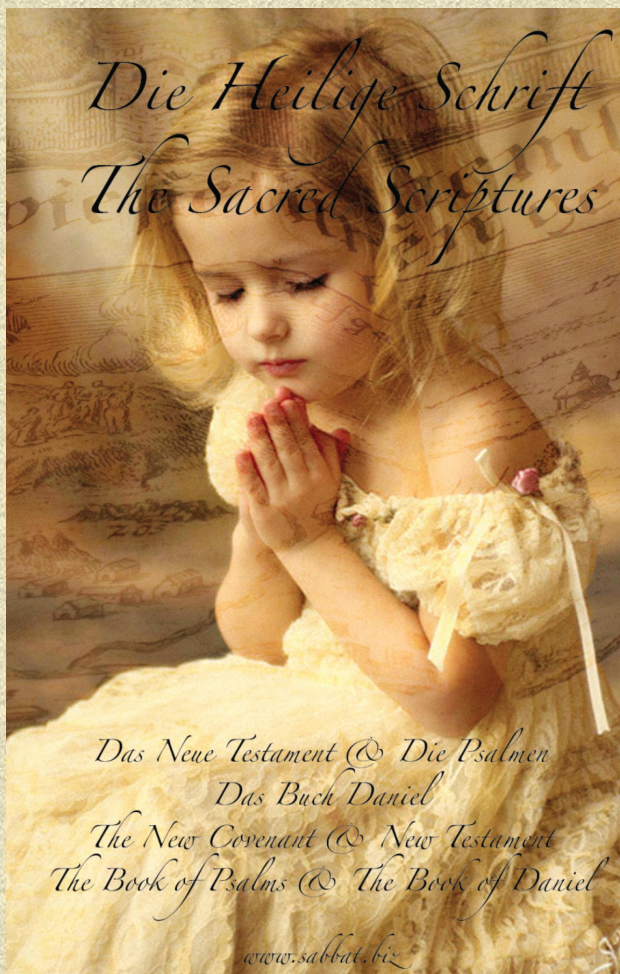
Peacemaker's Press
Gainesville FL

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

2011

NIEMIECKO-ANGIELSKI**Die Heilige Schrift:****Das Neue Testament & Die Psalmen, Das Buch Daniel****The Sacred Scriptures**

Traunreut: Ebozon Publishing

Johannes Biermanskiniemiecki: I SŁOWO BYŁ BOSKIangielski: i Słowo był Elohim ^{KJV+EL}**UND DAS WORT WAR GÖTTLICH****and the Word was Elohim ^{KJV+EL}**

481

DAS EVANGELIUM NACH JOHANNES
THE EVANGEL ACCORDING TO JOHN

Kapitel 1

Das Wort ward Fleisch.

Joh 1,1 griechische Übersetzung /
Ursprungstext = **IM ANFANG WAR DAS
WORT, UND DAS WORT WAR BEI MIT
JAHWEH, UND DAS WORT** WAR
GÖTTLICH** (auch: - C. C. Torrey).

Auch: "... **DAS WORT** WAR
GÖTTLICHEN WESENS.**" - **ÜBER-
SETZUNGEN** Wiese, Curt Stage:
HERMANN MENGE = *Im Anfang
war das Wort, und das Wort war
hingewandt zu JAHWEH (Gott), und
GÖTTLICHEN WESENS war das
Wort**.* (f)

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 Willensvollstrecker
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 = **In the beginning was
the Word, and the Word was with
YAHWEH, and the Word was Elohim**
(= is not right; Yahshua isn't Elohim, he is
our Master / Rabbi - look Nicäa 325 = and
the word was divine nature).

1. Mose 1,1; 1. Joh 1,1,2; Kap 17,5;
Offb 19,13

Joh 1,2 VOR 1866 = **DASSELBIGE
WAR IM ANFANG MIT JAHWEH**
(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'S
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 ward 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

Joh 1,7 **Dieser kam zum Zeugnis,
daß er von dem Licht zeugte, auf
daß sie alle durch ihn glaubten.**
KJV + EL = **The same came for a
witness, to bear witness of the Light,
that all men through him might believe.**
Apg 19,4

Joh 1,8 **Er war nicht das Licht,
sondern daß er zeugte von dem Licht.**

wyd. z 2015
NIEMIECKO-ANGIELSKI

The Sacred Scriptures

(w 3 tomach)

Ebozon Publishing, Traunreut

Johannes Biermanski

niemiecki: i Słowo było boski

angielski: i słowo było BOSKIEJ NATURY KJV+EL+MENGE

und das Wort war göttlich

and the word was DIVINE NATUR KJV+EL+MENGE



**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 natur).

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>

123

2012

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

wersja z 18-08-2018:

Słowo [JAH] jest Elohim [potężny, w nadzorowaniu wszystkiego]
[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** [YHVH]. [YAH's] **Word is Elohim** [mighty, in charge of everything]. [This book is the story of that Elohim's incarnation on planet earth].

1 **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 **Ton Theon**, and the logos was theos. **Hebrew**: In the beginning was the Ma'amar and the Ma'amar was beside **The Eloah** and the ma'amar was **Elohim** (superlative). ("The Word" (**Yahshua**) is theos (**Elohim**), not "Ho" Theos (the Eloah, whose name is **YHVH**).) "Word" here means: thoughts, logic, plans, reasoning, motives, intent. "**YHWH**" means: The One Father Eloah, the Most High **Elohim**. "**Elohim**" here means something or someone supreme but beneath **YHWH**. **Elohim** does NOT mean that **Yahshuah** ("Jesus") is **YHWH**. **YHVH** is the Creator of many "**Elohim**", all inferior to Him. Deut.10:17 **YHWH** your Eloah is Eloah of **Elohim**. The indefinite article "a" is not in the text (Greek has no indefinite article).

Start John 1 - Mozilla Firefox PL 13:31

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

2012

The Scriptures NET

przekład hebr.-ang.

html

Mikhael Yereq

Z początku on był istotą mówiącą,
a on, istota mówiąca, on był u haElohim,
i Elohim on był, ta istota mówiąca.

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



2012

The Scriptures for the Whole House of Israel

html

Columbia, South Carolina, USA

Stephen Zimmerman?

i Wyrażenie było *elohim*
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

126a

2012

NORWESKI

Pakten — Guds Ord.

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

Jordly

Arne Jordly



i Słowo stał się bogiem
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 begær, eller av menns begær, men av Gud.

http://janchristensen.net/det_storste_mennesket.pdf

126b

2015

WERSJA ANGIELSKA

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

Jordly

Arne Jordly



i Słowo stał się bogiem
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.

<http://gudsogkristikirke.com/engelsk/00/index.html>

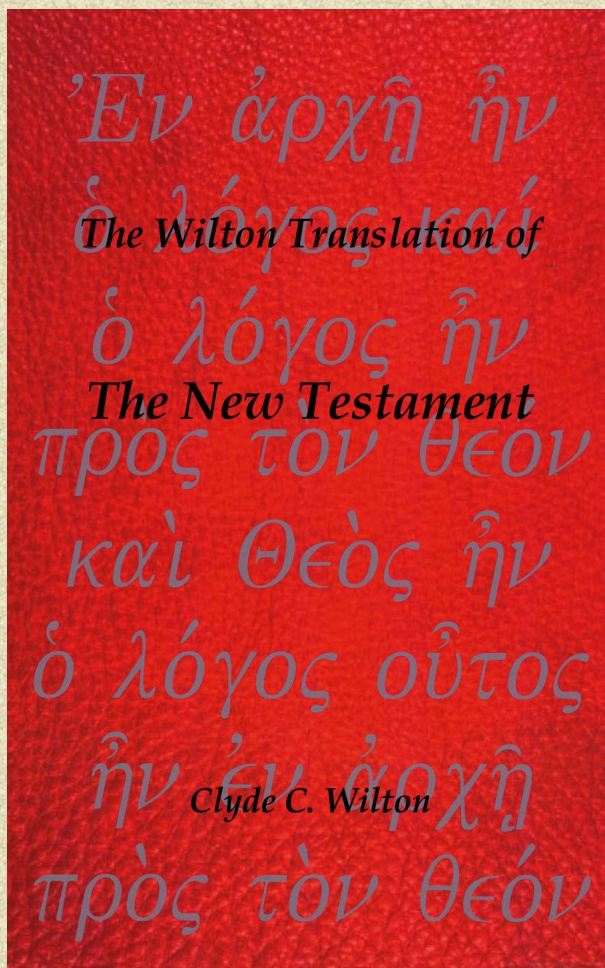
127

2012

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



i Słowo był boski
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.

<https://books.google.pl/books?id=-8dWtvbXL40C>

2012

HEBRAJSKI

ספר הבשורה הקדושה על פי יוחנן

Ewangelia według Jana, rewizja przekładu Delitzscha

Trinitarian Bible Society, London

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



i Słowo był bogiem

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 ומבליעדיו 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 יאמינו
7 כלם על-ידו: הוא לא-היה האור כי אם-בא להעיד על-
8 האור: זה הוא האור האמיתי 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 היתה: 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

Axis Mundi Books, Alresford, Hants, Wielka Brytania

Stephen Pope

i Logos był Boski
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

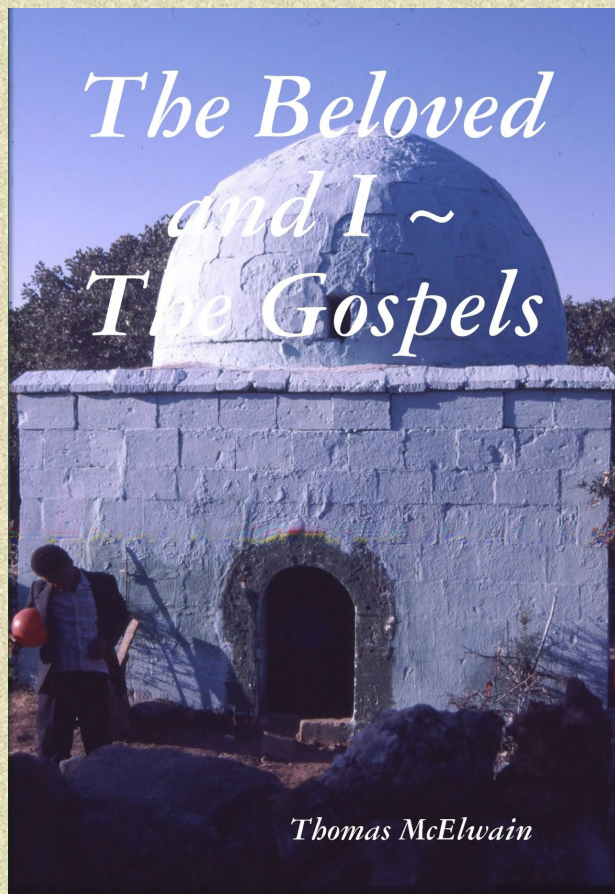
The Divine light is the true radiance, which illuminates every human being coming into the Cosmos.

2012

*The Beloved and I. New Jubilees Version of Sacred Scripture
in Verse With Verse Commentaries: The Gospels*
Adams & McElwain Publishers, Kuopio, Finlandia
Thomas G. McElwain



Słowo był wzniosły
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*

[https://archive.org/stream/TheBelovedAndIVolume1to10ByThomasMcElwain/TheBelovedandIVolume7GospelsTranslatedByThomasMcElwain\(2012\)](https://archive.org/stream/TheBelovedAndIVolume1to10ByThomasMcElwain/TheBelovedandIVolume7GospelsTranslatedByThomasMcElwain(2012))
<https://books.google.pl/books?id=d-lHDwAAQBAJ> (2014)

131

KATOLICKI

2013

HISZPAŃSKI

Evangelio y cartas de Juan: Génesis de los textos juánicos

Ediciones Mensajero, S.A., Bilbao, Hiszpania

Senén Vidal



Słowo był boski
la Palabra era divina

SENÉN VIDAL

Evangelio y cartas de Juan

Génesis de los textos juánicos

Mensajero
EDITORIAL RESURTA

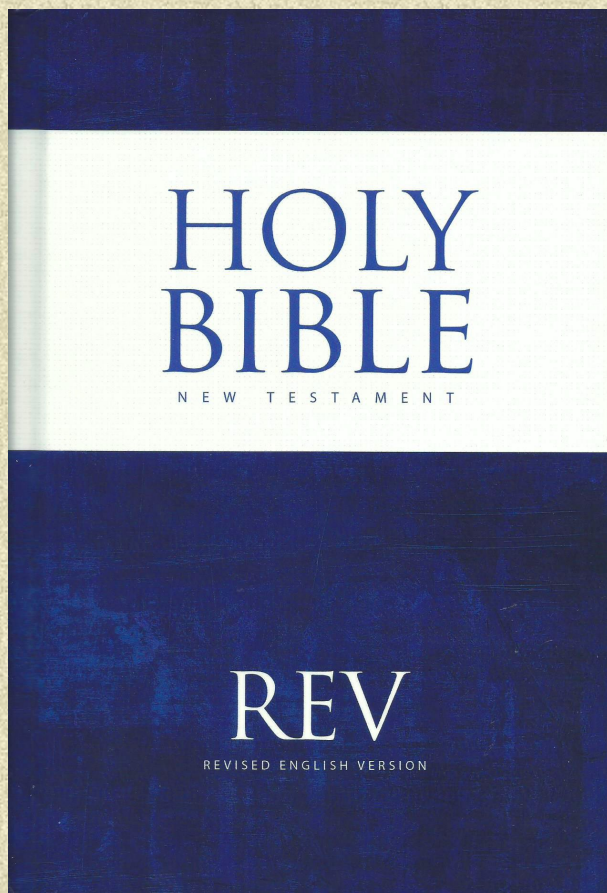
2013

The Revised English Version New Testament

Spirit & Truth Fellowship International, Inc., IN: Martinsville, USA

John W. Schoenheit

i jaki był Bóg, taki był słowo
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.'"

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,^c 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

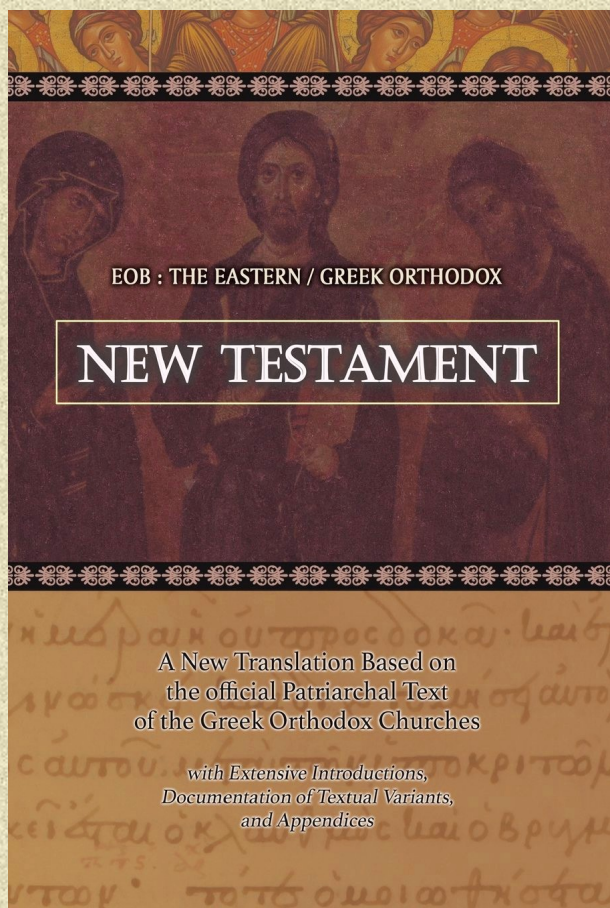
***EOB: The Eastern / Greek Orthodox New Testament:
Based on the Patriarchal Text of 1904 with extensive variants***

wyd. Laurent Cleenewerck

archbp. Vsevolod Scopelos



i Słowo był {taki, jaki} Bóg {był}
and the Word was {what} God {was}



ACCORDING TO JOHN - KATA IQANNHN

(ACCORDING TO) JOHN
(KATA IQANNHN)

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" (*katalabēn*) 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 ἰσχύσαι—*or* "right/privilege"

^h A few manuscripts and ancient writers read "he" instead of "they" in reference to the incarnate Logos.

https://azbyka.ru/otechnik/assets/uploads/books/18204/Eastern_Orthodox_Bible-New_Testament.pdf

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2013

The Scriptures of Yahweh
html

John Sherman?

Słowo był jednym z bogów.
The Word was one of the gods.

wersja z 17-03-2019



<http://yahchanan.com/Love/Yahchanan.php>

2013

RUMUŃSKI*Scripturile Calea Creștină* (wyd. 1)

PDF

tlumacz anonimowy

i bogiem był Słowo
și un Dumnezeu era Cuvântul

SCRIPTURILE CREȘTINE

— PSALMI 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.CaleaCrestina.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 cămii, 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? Și a răspuns: nu!

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.

2013

FRANCUSKI

Évangile de Jean: Texte grec, traduction et notes

PDF

Didier Fontaine



i bogiem był 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.

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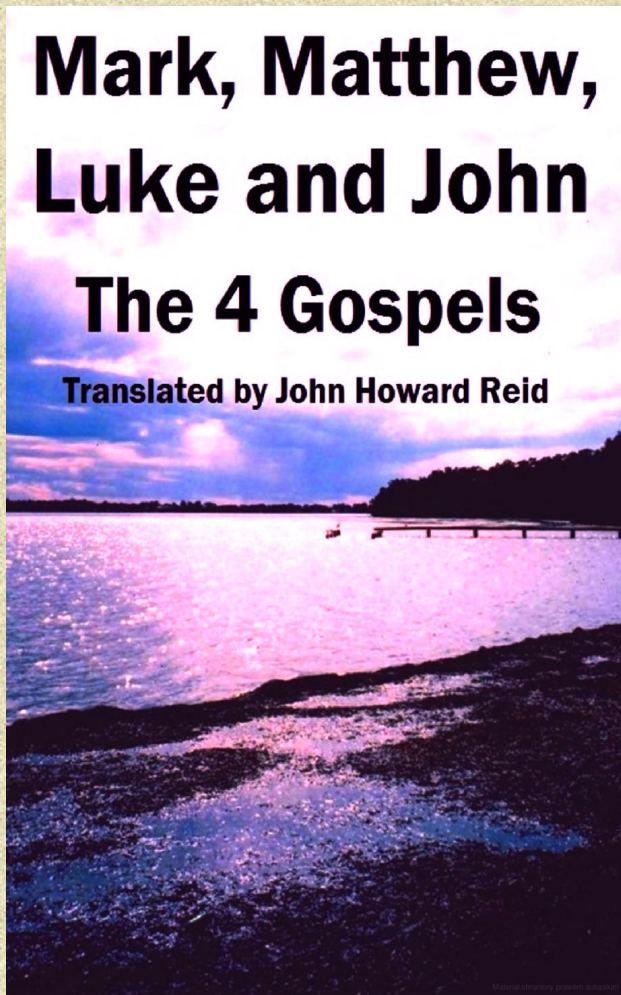
2014

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

Ponadto Mądrość była boska.
Yet Wisdom was divine.



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.”

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<https://books.google.pl/books?id=54OLBgAAQBAJ>

2014

KHOSA*Izibhalo eziphuhlisa imvelaphi yobuhebhere* (cala Biblia)

Elim Ministries

John Wahl

i Słowo był potężny
laye iLizwi linamandla

IZIBHALO

EZIPHUHLISA IMVELAPHI YOBUEBHERE

ULUKA

zona, uhleli. ^{24:24} Basuka nabathile ababenathi, baya engcwabeni, 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 ubengameliwe 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, ekungqengqeni kwakhe ngasesithebini ndawonye nabo, wasithabatha isonka, wasikelela, waqhekeza, wabanika. ^{24:31} Avulwa ke amehlo abo, bamazi; wathi shwaka yena kubo. ^{24:32} Batshono ukuthi, Intliziyo yethu ibingavuthi na ngaphakathi kwethu, xa ebethetha nathi endleleni, naxa ebesithilela izibhalo? ^{24:33} Besuka kwangelo lixa, babuyela eYerusalem, babafumana abalishumi elinamnye, beqekene ndawonye nabo babenabo, ^{24:34} besithi, INkosi inene ivukile, yabonakala kuSimon. ^{24:35} Baye nabo bezichankisa 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} Khangelani 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, ngexxa yovuyo, bemangaliswe, 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 kwiThora kaMoshe, nasebaprofeti, 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 kwakukho ubomi, baye ubomi obo bulukhanyiselo lwabantu. ^{1:5} Ukhanyiso ke olo lwabonakala ebumnyameni, basuka ubumnyama abalujika. ^{1:6} Kwakho mntu uthunywileyo evela kuElohim, ugama linguYorhanan. ^{1:7} Lowo weza kuba lingqina, ukuze angqine ngalo ukhanyiso, ukuze bonke bakholve ngaye. ^{1:8} Yena lowo ubengelulo ukhanyiso; weza kungqina ngalo ukhanyiso. ^{1:9} Waye ke yena elukhanyiso oluyinyaniso, olubakhanyiselayo abantu bonke, esiza ehlabathini. ^{1:10} Ube esehlabathini 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 bakholvayo kwigama lakhe; ^{1:13} abangazalwanga ngagazi, nangakuthanda kwanyama, nangakuthanda kwandoda; bazalwa nguElohim. ^{1:14} ULizwi waba yinyama, wahlala phakathi kwethu, sabubona ubuqaqawuli bakhe, ubuqaqawuli kanye bowokuphela kwamzelelo uYise, ezele lubabalo nayinyaniso. ^{1:15} Uthi

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2014

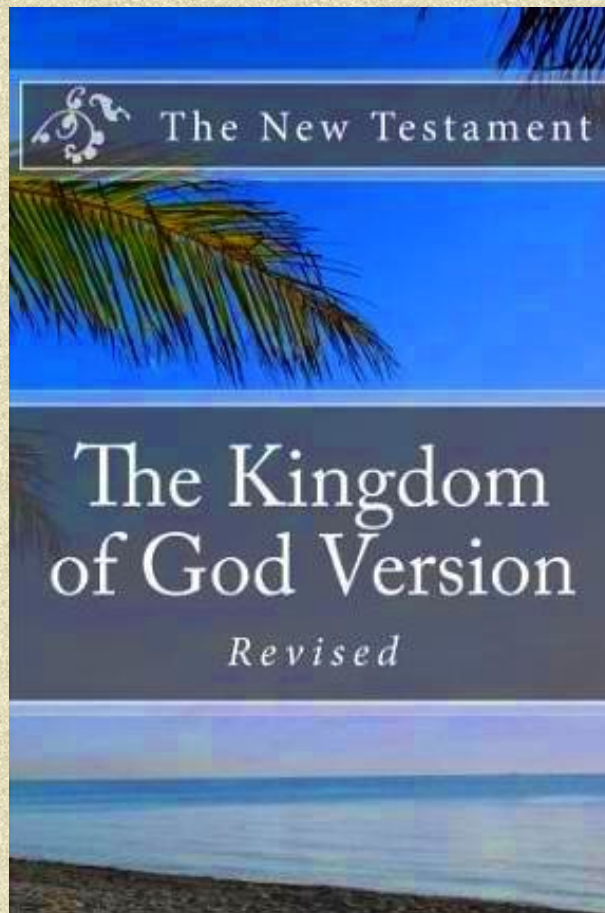
The New Testament: The Kingdom of God Version (wyd. 2, zrew.)

CreateSpace Independent Publishing Platform

Raymond C. Faircloth



i jaki był Bóg, takie było orędzie
and what God was, the message was



2014

NT Greek Translation: An inter-verse commentary (wyd. 3)

PDF

Tara Stockdale

również „specyficznym bogiem” (=JCg) był Słowo
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. 2014John 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/nessness/{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/nessness 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” Strong’s™ = 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)” (Strong’s™ = 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” Strong’s™ = 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 “aggelos” 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 splinter 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 where 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 2015 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 innumerate 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/nessness/{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/nessness 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

i Logos miał boską naturę
 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 ^{relating to God} 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 ^{all people as a group} mankind. **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, ^{to talk and answer questions} 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

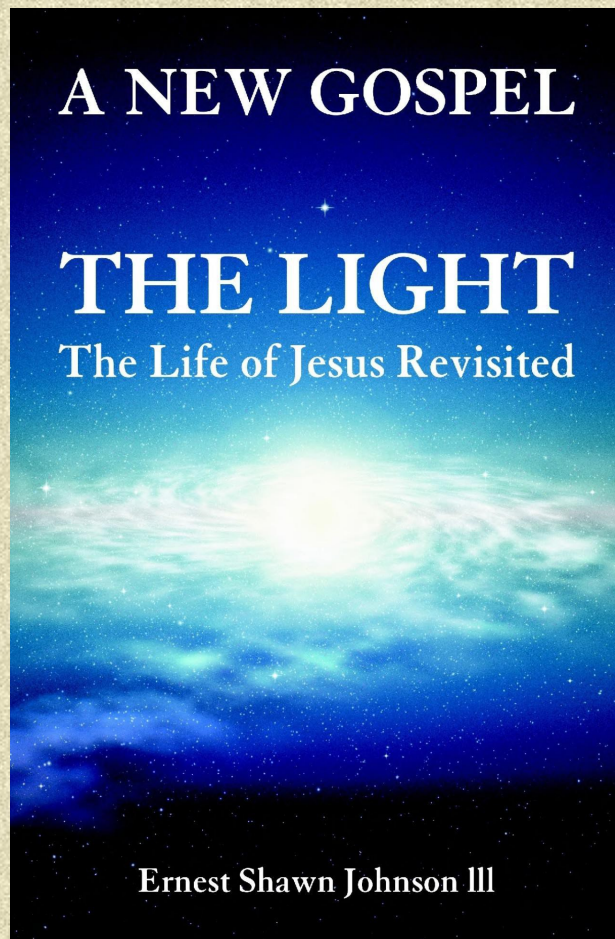
2015

*The Light.**The Life of Jesus Revisited: A New Gospel*

Lulu Publishing Service, Australia

Ernest S. Johnson III

i słowo był boski
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

HISZPAŃSKI

Biblia del Hebreo al Español: Brit Hajadash-N.T. (Volume 2)

Panama

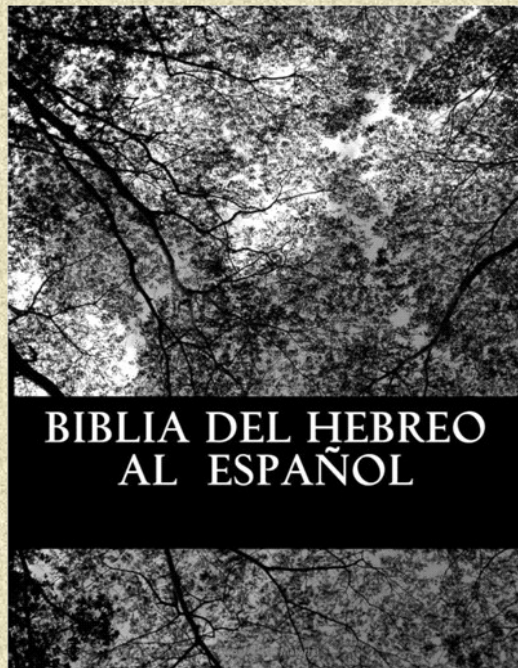
Yojanan ben Peretz



i memra była potężna
y la memrah era poderosa

**Las Buenas Noticias (besarot) de Yehshúa Ha Mashiaj
Según Reportadas por Yojanan – 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

2015

RUMUŃSKI

*Noul Testament înainte de corecțiile gnostico-catolice:**Evangelhia după Ioan*

Florești – Cluj, România

Ionică Takacs (rewizor)

i jak Bóg był Słowo
și ca Dumnezeu era Cuvântul

**Noul Testament
înainte de corecțiile gnostico-catolice**

PROIECTUL VERSIUNEA „BIBLIA ANTICĂ”

Proiectul “Biblia Antică Ante-Niceeană” –
Biblia antică înainte de Conciliul de la Niceea, 325

Cărțile Vechiului și Noului Legământ înainte
de intervențiile scribale de modificare

Acest text este o recenzie, nu o nouă traducere

Recenzie

Ionică Takacs

Evangelhia După Ioan

2015, Florești – Cluj, România

Evangelhia redactată după apostolul Ioan

Capitolul I

1. La început era Cuvântul, și Cuvântul era cu Dumnezeu și ca Dumnezeu era Cuvântul.
(Trimiteri: Proverbe 30:4, Ioan 14:7-11, Evrei 1:1-3)
2. El era la început cu Dumnezeu.
3. Toate prin el au apărut, și fără el n-a apărut nici măcar un lucru din ceea ce a apărut.
(Trimiteri: Genesa 1:26, Proverbe 8:22-30)
4. În el era viața și viața era lumina oamenilor.
5. Lumina luminează în întuneric și întunericul n-a biruit-o.
6. Era un bărbat trimis de la Dumnezeu; numele lui era Ioan.
7. El a venit ca martor, ca să mărturisească despre lumină, pentru ca toți să creadă prin el.
8. N-a fost el lumina, ci acela care să depună mărturie despre lumină.
9. Adevărata lumină este acela care, venind în lume, luminează pe orice om.
10. El era în lume și lumea a fost făcută prin el, dar lumea nu l-a cunoscut.
11. A venit la ai săi și ai săi nu l-au primit.
12. Dar tuturor celor ce l-au primit, adică celor ce cred în numele lui, le-a dat dreptul să fie copii ai lui Dumnezeu.
13. care au fost născuți nu din sânge, nici din voia cărnii lor, nici din voia vreunui om, ci din Dumnezeu.
14. Și Cuvântul a devenit carne și a locuit printre noi și noi am privit slava lui, slava ca a unui singur născut al unui tata, plin de har și de adevăr.
15. Ioan a mărturisit despre el și a strigat, zicând: “El era acela despre care ziceam eu: Cel care vine după mine este înaintea mea, pentru ca era înaintea de mine.”
16. Fiindcă noi toți am primit din plinătatea lui și har peste har;
17. căci Legea a fost data prin Moise, dar harul și adevărul au venit prin Isus Christos.
18. Dumnezeu de nici unul n-a fost văzut vreodată. Singurul născut Fiul, care este la sânul Tatălui, acela l-a făcut cunoscut.
19. Și aceasta este mărturia lui Ioan, când iudeii au trimis din Ierusalim pe niște preoți și leviti să-l întrebe: “Tu cine ești?”
20. El a recunoscut și n-a tăgăduit, și a mărturisit: “Eu nu sunt Unsul (Christosul).”
21. Și ei l-au întrebat: “Dar cine ești? Ești Ilie?” Și el a zis: “Nu sunt.” “Ești prorocul?” Și el a răspuns: “Nu.”
22. Atunci i-au zis: “Cine ești tu? Ca să dăm răspuns celor care ne-au trimis. Ce zici tu despre tine însuți?”
23. “Eu”, a zis el, “sunt glasul celui ce strigă în pustie: “Neteziți calea înaintea lui Iehova” cum a zis prorocul Isaia.” (Trimiteri: Isaia 40:3)
24. Trimisii erau din partea fariseilor.
25. Ei l-au întrebat și i-au zis: “Atunci de ce botezi, dacă nu ești Unsul, nici Ilie, nici prorocul?”
26. Și răspunzând, Ioan le-a zis: “Eu botez cu apa; dar în mijlocul vostru stă unul, pe care voi nu-l cunoașteți.
27. El este acela care vine după mine; eu nu sunt vrednic să-l dezleg cureaua sandalelor.”
28. Acestea s-au petrecut în Betania, dincolo de Iordan, unde boteza Ioan.
29. A doua zi, a văzut pe Isus venind la el și a zis: “Iată mielul lui Dumnezeu, care ridică

2016

Book of The Covenant:
An Integrated Translation & Transliteration
of the Hebraic Scriptures (wyd. 5)

Gimel Uriyah

Gimel Uriyah

a Słowo był u *ELOHIM*
 i Słowo był *Elohim*.
 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" (Jn 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, 88:6, 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.

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2016

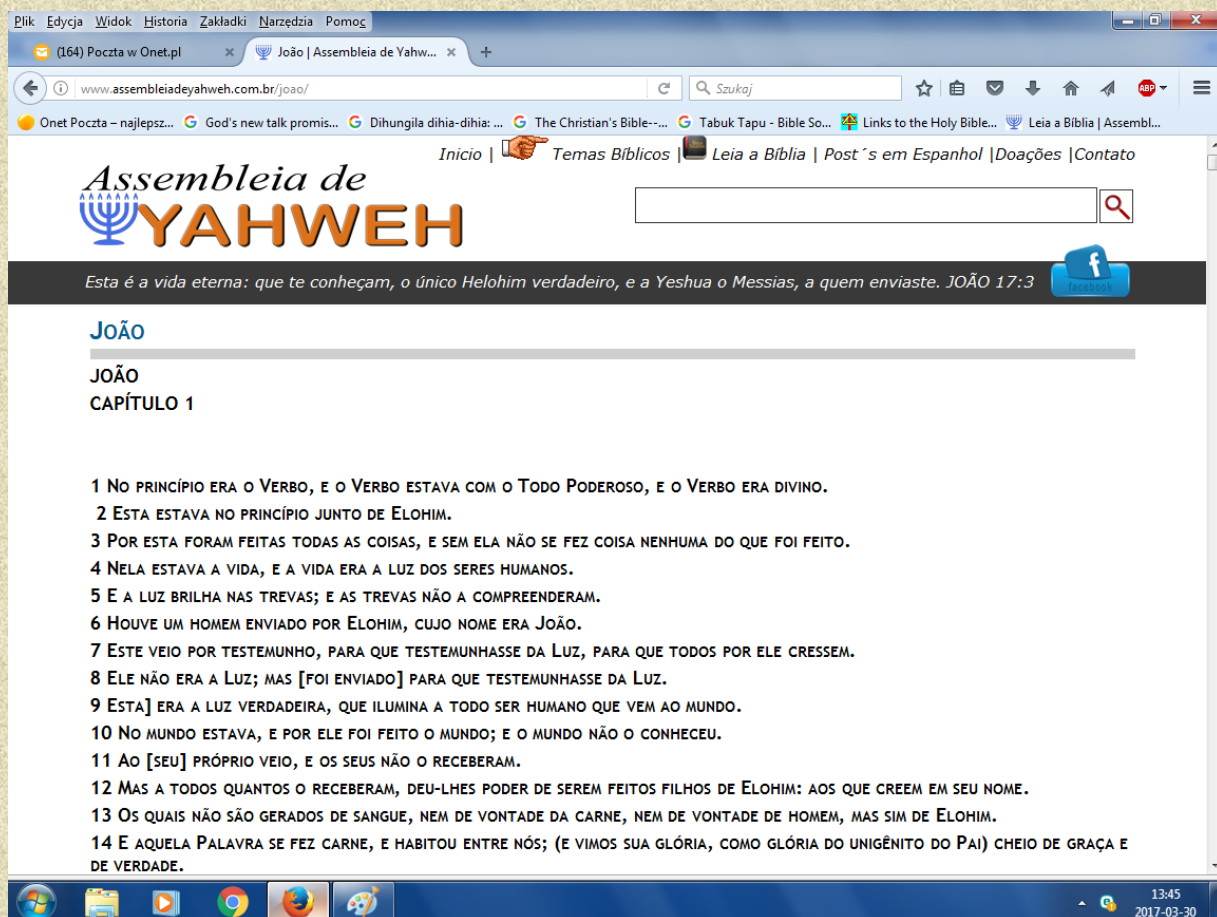
PORTUGALSKI

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Diego Santos – Mario Sérgio – Marco Teles

i Słowo był boski
e o Verbo era divino



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2016

A Non-Ecclesiastical New Testament
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of Greek writings dating
from the First and Second Centuries of the Common Era
 PDF
 Frank Daniels

I “Bogiem” było orędzie
 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
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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 Zebediah, 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 Zebediah – 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 Zebediah – 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 Zebediah.

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)

2016²**PORTUGALSKI***Bíblia Israelita*

Comunidade Judaica Familia Israelita, Brazilia

Eliyahu Pinho (gl. koordynator)

i słowo był boski
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.

2016

HISZPAŃSKI*Nuevo Testamento Reina Valera 1960 Con Modificaciones*

PDF, Argentyna

Leonardo F. Betetto

i Słowo był elohim
y el Verbo era un Elohim

pies, que yo mismo soy; palpad, y ved; porque un espíritu no tiene carne ni huesos, como veis que yo tengo. 40 Y diciendo esto, les mostró las manos y los pies. 41 Y como todavía ellos, de gozo, no lo creían, y estaban maravillados, les dijo: ¿Tenéis aquí algo de comer? 42 Entonces le dieron parte de un pez asado, y un panal de miel. 43 Y él lo tomó, y comió delante de ellos.

44 Y les dijo: Estas son las palabras que os hablé, estando aún con vosotros: que era necesario que se cumpliese todo lo que está escrito de mí en la ley de Moisés, en los profetas y en los salmos. 45 Entonces les abrió el entendimiento, para que comprendiesen las Escrituras; 46 y les dijo: Así está escrito, y así fue necesario que el Cristo padeciese, y resucitase de los muertos al tercer día; 47 y que se predicase en su nombre el arrepentimiento y el perdón de pecados en todas las naciones, comenzando desde Jerusalén. 48 Y vosotros sois testigos de estas cosas. 49 He aquí, yo enviaré la promesa de mi Padre sobre vosotros; pero quedaos vosotros en la ciudad de Jerusalén, hasta que seáis investidos de poder desde lo alto.

La ascensión
(Mr. 16.19-20)

50 Y los sacó fuera hasta Betania, y alzando sus manos, los bendijo. 51 Y aconteció que bendiciéndolos, se separó de ellos, y fue llevado arriba al cielo. 52 Ellos, después de haberle adorado, volvieron a Jerusalén con gran gozo; 53 y estaban siempre en el templo, alabando y bendiciendo a Elohim. Amén.

El Evangelio Según

JUAN

El Verbo hecho carne

JUAN 1

1 En el principio era el Verbo, y el Verbo era con el Elohim, y el Verbo era un Elohim. 2 Este era en el principio con el Elohim. 3 Todas las cosas por él fueron hechas, y sin él nada de lo que ha sido hecho, fue hecho. 4 En él estaba la vida, y la vida era la luz de los hombres. 5 La luz en las tinieblas resplandece, y las tinieblas no prevalecieron contra ella.

6 Hubo un hombre enviado de Elohim, el cual se llamaba Juan. 7 Este vino por testimonio, para que diese testimonio de la luz, a fin de que todos creyesen por él. 8 No era él la luz, sino para que diese testimonio de la luz.

9 Aquella luz verdadera, que alumbra a todo hombre, venía a este mundo. 10 En el mundo estaba, y el mundo por él fue hecho; pero el mundo no le conoció. 11 A lo suyo vino, y los suyos no le recibieron. 12 Mas a todos los que le recibieron, a los que creen en su nombre, les dio potestad de ser hechos hijos de Elohim; 13 los cuales no son engendrados de sangre, ni de voluntad de carne, ni de voluntad de varón, sino de Elohim.

14 Y aquel Verbo fue hecho carne, y habitó entre nosotros (y vimos su gloria, gloria como del unigénito del Padre), lleno de gracia y de verdad. 15 Juan dio testimonio de él, y clamó diciendo: Este es de quien yo decía: El que viene después de mí, es antes de mí; porque era primero que yo. 16 Porque de su plenitud tomamos todos, y gracia sobre gracia. 17 Pues la ley por medio de Moisés fue dada, pero la gracia y la verdad vinieron por medio de Jesucristo. 18 A Elohim nadie le vio jamás; el unigénito Hijo, que está en el seno del Padre, él le ha dado a conocer.

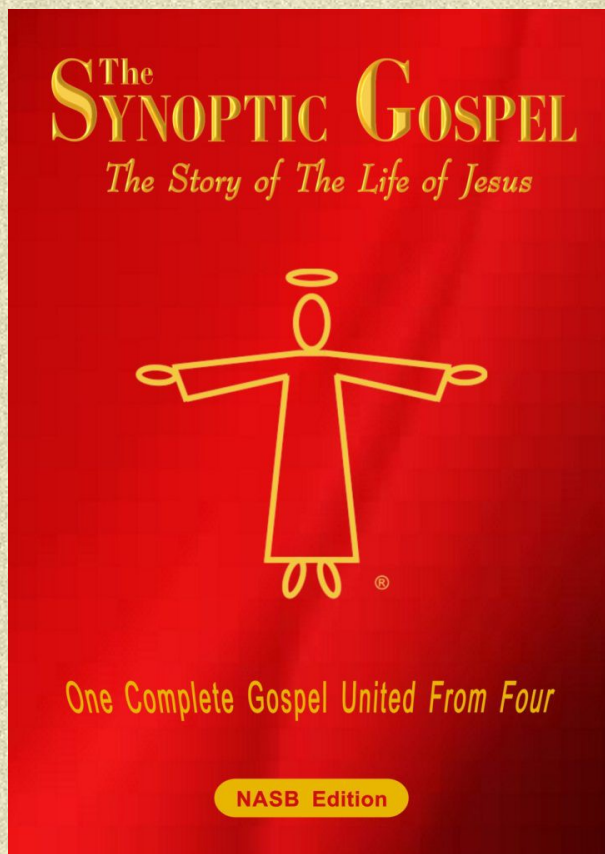
150

2017

The Synoptic Gospel: The Story of The Life of Jesus
harmonia 4 Ewangelii
Smart Publishing Ltd., Surrey, British Columbia, Kanada
Daniel John



i Słowo był *Boski*
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

Yale University Press, New Haven - London

David Bentley Hart



i Logos był bogiem
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>

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2018²

HEBRAJSKI

Habrit Hakhadasha/Haderekh (HHH)

(nie mylić z hebrajskim przekładem הדָּרֶךְ *Haderek*, 1979)

html

Biblica – International Bible Society, USA

?

i bogiem był Słowo
וְאֱלֹהִים הָיָה הַדָּבָר

The screenshot shows a web browser window with the URL <https://www.biblica.com/bible/hhh/1/הבשורה-על-פי-יוחנן/>. The page displays the HHH Bible interface for the Habrit Hakhadasha/Haderekh translation. The main text is in Hebrew, showing the beginning of John 1:1. The text is numbered 1 through 14, corresponding to the verses. The interface includes a search bar, a navigation menu, and a footer with the Start button and system information.

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 ידיו, 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.

<https://www.biblica.com/bible/hhh/1/הבשורה-על-פי-יוחנן/>

2018

HISZPAŃSKI

La Sagrada Escritura: Versión del Nombre Divino

Escrituras Griegas Cristianas

przekład nieukończony, Meksyk

PDF

Jimmy Peraza

i bogiem był Słowo
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 gold-to-brown gradient. Overlaid on this strip is a grid of colored squares: a red square at the top, followed by a light blue square, a medium blue square, and a light blue square. Below these is a larger gold-to-brown gradient rectangle. In the top right corner of the red square, the year '2018' is printed in white. In the center of the grey area, 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, outlined font. Below the title, the subtitle 'VERSION 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 small, black, sans-serif font. Below the name, the text 'La Luz de la Verdad' is written in a slightly larger, black, sans-serif font. Below that is the website address 'www.conocimientopreciso.blogspot.com.mx' in a black, sans-serif font. At the very bottom right, the date '01/01/2018' is written in a black, sans-serif font. In the bottom right corner, there is a small logo consisting of a red square and a white square.

[illegible]

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2018

HISZPAŃSKI

Sagrada Escritura: Kitbé - HaKodesh - Ha Torah Ha יְהוָה

PDF

Kajal Yisraelita de Yahshua Shiló

Yhemaelh Zeev



i Davar była potężna (niepewne tłumaczenie)
y la Davar era poderosa

"KAJAL YISRAELITA DE YAHSHUA SHILÓ"
יִשְׂרָאֵל מְשֻׁלֵּט בְּנֵשׁוּת

SAGRADA ESCRITURA

KITBÉ
HAKODESH
HA TORAH
HA
יְהוָה

"KAJAL YISRAELITA DE YAHSHUA SHILÓ"
יִשְׂרָאֵל מְשֻׁלֵּט בְּנֵשׁוּת

YONAHAN

1 1. Bereshit [En el principio] era la Davar, y la Davar estaba con Ha-Elohe YAHWEH/יְהוָה y la Davar era poderosa. 2. el era en el principio con HaElohe YAHWEH/יְהוָה. 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/יְהוָה, 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. Aquél era la Or de emet, que alumbró 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/יְהוָה. 13. Que no nacieron de dahm/sangre, ni de la voluntad de la carne, ni de la voluntad del hombre, sino de Elohe YAHWEH/יְהוָה. 14. La Davar [Torah] fue hecha carne, y habitó entre nosotros, y vimos su tifereth, la tifereth como del unigenito de Avinu, lleno de favor innerecido y de emet. 15. Yonahan dio testimonio de él y clamó, diciendo, Este 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

innerecido sobre favor innerecido. 17. Porque la Torah fue dada por medio de Moshé; su favor innerecido y emet vinieron por medio de YAHSHUA/יְהֵשׁוּעַ HaMashiaj. 18. Ningun hombre ha visto nunca a Avi; el Hijo Unigenito, que estaba en el seno del AVRAHAM, lo ha declarado. 19. Este es el testimonio de Yonahan, cuando los Yehudim enviaron kohanim/sacerdotes y Levim 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 envían. ¿Qué dices de ti mismo 23. Yonahan dijo, Yo soy la voz del que clama en el midbar, Enderezad el derecho de YAHWEH/יְהוָה 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/יְהוָה que quita la transgresión del olam hazeh. 30. Este

1910

wyd. z 31 stycznia 2019:

1:1 En el principio existía el Portador de la Davar (**Palabra**), y el Portador de la Davar estaba con **Yahweh** Elohé, y el Portador de la Davar (**Palabra**) era Poderoso.

<https://caminoayahweh.org/descargas/Kitbé HaKodesh Impresa Restaurada 5994 .pdf>

2018

***The Hebrew Names 'Plus' Version
of the B'rit Chadashah (the "New" Testament)***

html (ostatnie wznowienie: 15 Jan 2018)

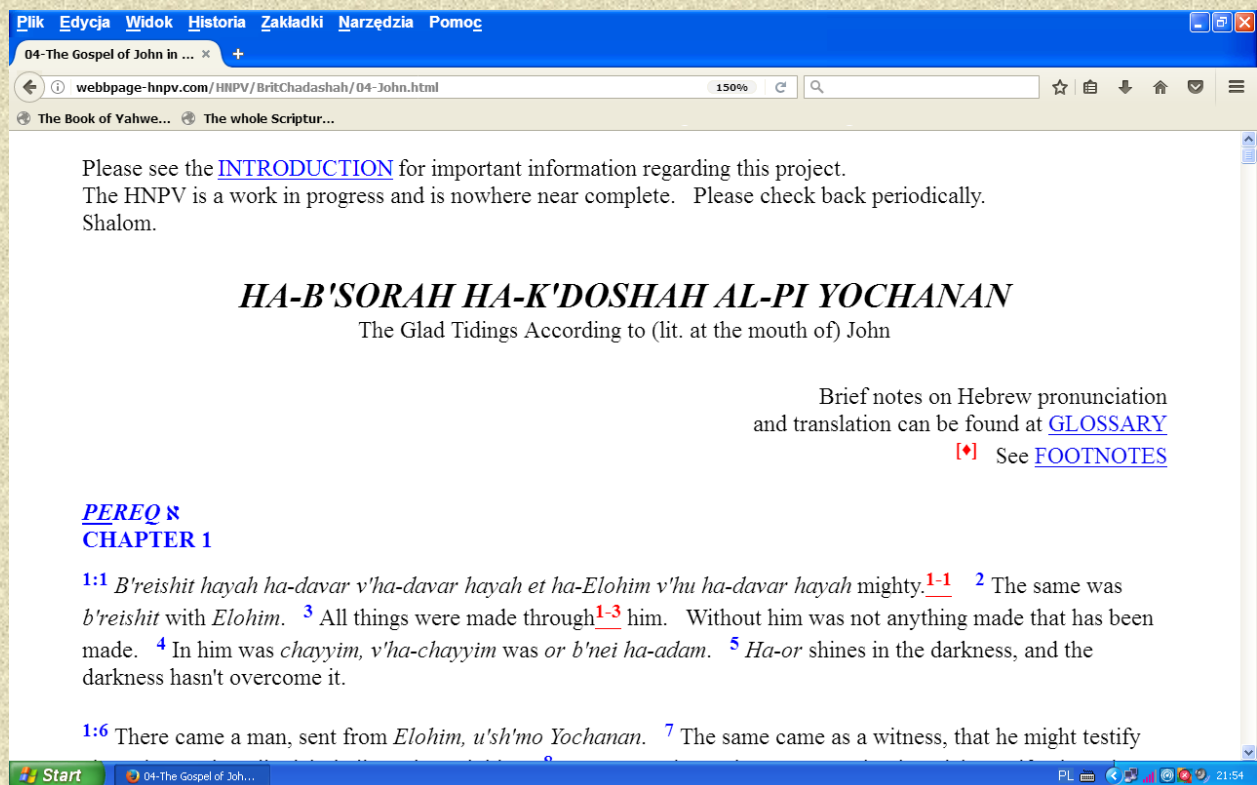
rewizja *The World Messianic Bible*

?

v'hu ha-davar hayah potężny

i_on słowo był

v'hu ha-davar hayah mighty



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2018
Clarified King James Bible
html
(wyd. 1: 2009)
Hall V. Worthington



wersja 1.15.7 July 26, 2019

i Słowo był bogiem
and the Word was god

PLIK Edycja Widok Historia Zakładki Narzędzia Pomoc

Clarified King James B... x +

www.hallvworthington.com/getverses.php?search=John 1;&version=160; Szukaj

Onet Poczta – najle...

Clarified King James Bible (all green text and note superscripts are clickable) [Go to Bible Index Page](#)

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.]

Start Clarified King James B... PL 22:27

<http://www.hallvworthington.com/getverses.php?search=John 1;&version=160>

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2018

FRANCUSKI

La Bible Darby Clarifiée

html

Hall V. Worthington



wersja 1.15.7 July 26, 2019

i Słowo był bogiem
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

Onet Poczta – najle... The Book of Yahwe... The whole Scriptur...

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;>

158

2018
HISZPAŃSKI
La Biblia Moderna en Español
html
Hall V. Worthington



wersja 1.15.7 July 26, 2019

i Słowo był bogiem
y el Verbo era dios

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

La Biblia Moderna en ... x +

https://www.hallvworthington.com/getverses.php?search=John 1;&version=151; Szukaj

Onet Poczta - najle... The Book of Yahwe... The whole Scriptur...

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. Hacéis bien en estar atentos a ella, como a una antorcha que alumbraba 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.]

Start La Biblia Moderna en ... PL 17:25

<https://www.hallvworthington.com/getverses.php?search=John%201;&version=151;>

2018

*The Gospels of Jesus:
The Devotional Translations*
Actual Truth Publishing, USA
tlumacz anonimowy

i Mądrość była Boża
and Wisdom was of God

The Gospels of Jesus



The Devotional Translations

Gospel of John Chapter One

- 1:1 In the beginning there was Wisdom,^A and Wisdom was with God, and Wisdom was of God.
 1:2 It was with God in the beginning.
 1:3 All things were created through it; and nothing was created without it.
 1:4 In it was life, and this life provided light for all persons.
 1:5 This light shines in the darkness, yet the darkness cannot possess it.
 1:6 There was a person sent from God whose name was John.
 1:7 He appeared to witness and testify about this light, so that all might believe through him.
 1:8 He was not the light itself; but he came to testify about the light.
 1:9 The actual light that appears in the world enlightens every person.
 1:10 It was in the physical universe, and though the physical universe was made from it, the physical universe did not know it.
 1:11 It appeared on its own, but on its own it was not accepted.
 1:12 But among those who accepted it, those who trusted in His Name were given the right to become children of God—
 1:13 children born not of the physical family, nor of the desires of the physical body, but born from the Creator.^B
 1:14 Wisdom appeared within a physical body and dwelled among us. We saw its magnificence – the magnificence of the Confidential^C Representative sent by the Creator – full of loving mercy and truth.
 1:15 John testified concerning him. He cried out, saying, “This is the one I spoke about when I said, ‘A man with more authority comes after me because he has surpassed me.’”
 1:16 From his fullness we have received, indeed mercy upon mercy.
 1:17 For instruction came from Moses; loving mercy and truth

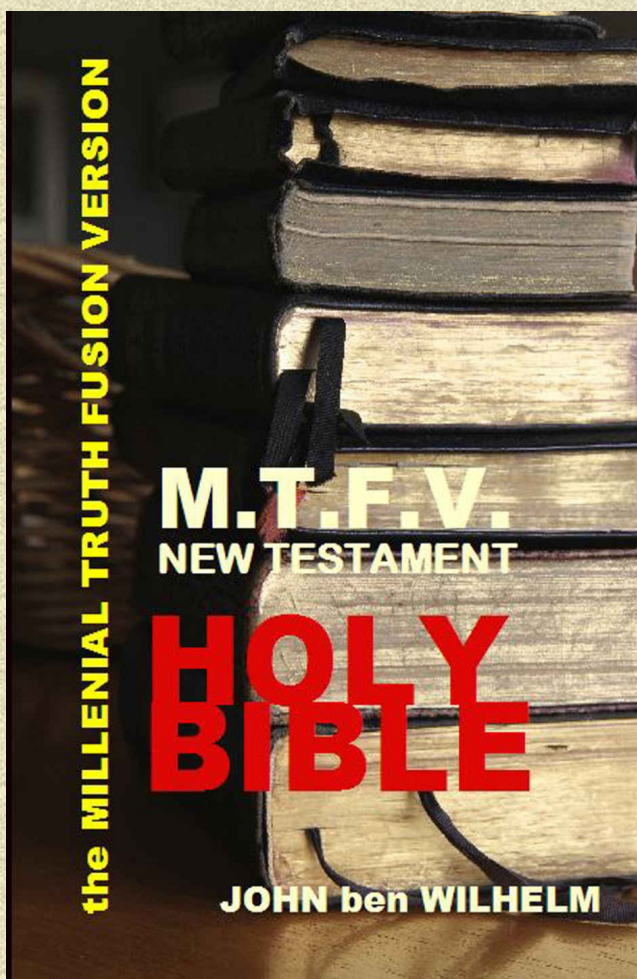
2018

The Millenial Truth Fusion Version of the Holy Bible.
New Testament Christian Greek Scriptures:
An entirely new Bible version, for the millennium and beyond,
re-visiting ancient and lost meanings

publikacja autora, USA

John ben Wilhelm

i on sam był bogiem
 and he himself was a god

**The BOOK OF JOHN**

The last of four books designated "Gospels". The book of John is attributed to one of the twelve apostles of Jesus Christ. He was a son of Zebedee and the fleshly brother of James a fellow apostle. John is referred to as the one Christ loved at John 21:7 thereby inferring a special relationship with Christ which is not mentioned in connection with the other apostles. While John never refers to himself directly probably out of his earnest humility, the book itself, especially its concluding words leave little mystery who the writer was. John's writings are particularly interesting in that they occurred after the Apostolic church was well established and after the city of Jerusalem had been destroyed in 70CE.

While the other three gospels portray Jesus as the King, the Servant, and the Son of Man, John portrays Jesus as the Son of God. John states his theme more clearly than any of the other gospel writers. The purpose of this gospel, which contains first-hand knowledge John himself experienced or was personally aware of, as stated by John himself, is so that readers might "believe that Jesus is the Christ, (anointed or Messiah), the Son of God," so that they may have life in His name (John 20:31). In this book John makes a direct link between the nature of God and the nature of the Logos, Jesus Christ.

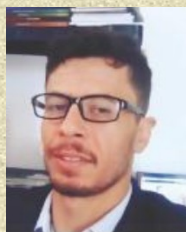
JOHN 1:1 IN THE beginning (before our time), was the Logos (Christ), and the Logos was with GOD, and he himself was a god. (Isa. 9:6.) 2 He was there with GOD in the beginning. 3 And with this Logos, GOD created all things. Nothing was made without the Logos. Everything that was created 4 received its life from him, and his life gave light to everyone. 5 And that Light shines on in the darkness, for the darkness has never overpowered it (put it out.)

6 There came a man sent from God, whose name was John. (Mal. 3:1.) 7 who came to tell about the light and to lead people to have faith. 8 John wasn't that light. He came only to tell about the light. 9 The true light was still coming into the world. This is the one who comes to enlighten all people. 10 He came into the world, (the system of things on earth) and though the world was made through Him, the world did not recognize Him 11 He came to that which belonged to Him (to His own—His domain, creation, things, world), yet they who were his own did not accept him and did not welcome Him. 12 Some, however, did accept him and placed their faith in him; so, he gave them the

2019

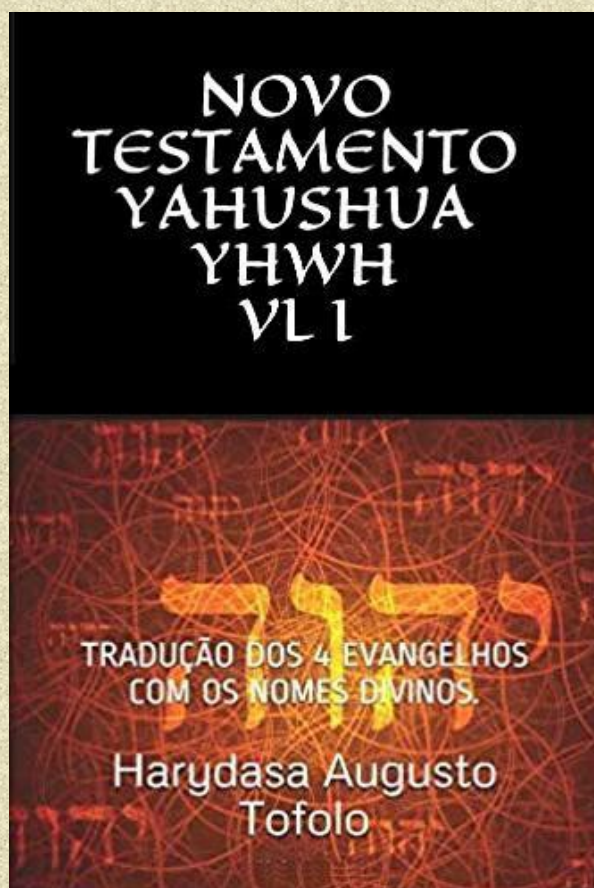
PORTUGALSKI

Novo Testamento Yahushua YHWH:
Versão com a restauração dos nomes Divinos
 publikacja autora, Brazylia
Harydasa Augusto Tófolo



wersja z 4-04-2019

i Słowo był elohim
 e o Verbo era um Elohim

**יהוה YHWH**

24:46 e disse-lhes: Assim está escrito, e assim convinha que o Messias sofresse e ressurgisse dentre os mortos ao terceiro dia.

24:47 E que o arrependimento e a remissão de pecados sejam pregados em seu nome entre todas as nações, começando em Jerusalém.

24:48 E vós sois testemunhas destas coisas.

24:49 E eis que eu envio a promessa de meu Pai a vós, mas permaneçais na cidade de Jerusalém até que sejais revestidos de poder do alto.

24:50 E levou-os a Betânia, e ele levantou as mãos e abençoou-os.

24:51 E aconteceu que, abençoando-os ele, apartou-se deles e foi elevado ao céu.

24:52 E, adorando-o, voltaram a Jerusalém com grande alegria.

יהושע YAHUSHUA

24:53 E estavam continuamente no templo, louvando e abençoando a YHWH.

João 1

1: 1 No princípio era o Verbo, e o Verbo estava com YHWH, e o Verbo era um Elohim.²²

1: 2 O mesmo aconteceu no começo com YHWH.

1: 3 Todas as coisas foram feitas por ele; e sem ele nada do que foi feito foi feito.

1: 4 Nele estava a vida; e a vida era a luz dos homens.

1: 5 E a luz brilha nas trevas; e as trevas não o compreenderam.

1: 6 Houve um homem enviado de YHWH, cujo nome era João.

²² "Um Elohim" de acordo com a antiga versão copta. Aqui também pode ser traduzido como "No princípio era o Verbo, e o Verbo estava com YHWH, e o Verbo era Elohim".

2019

The Literal Idiomatic Translation of the New Testament
html

Hal Dekker

wersja z 9-08-2019

i (kai) **bożiem** (theos) **był** (en) **ten** (ho) **Słowo** (logos)
and (kai) **[a] god** (theos) **was being** (ēn) **the** (ho) **Word** (logos)

Literal Idiomatic Translation

Home Translation Page

JOHN
[Jesus the Word of God, the Messenger]
Chapter 1

1:1a In (en) [a] beginning (archē) there was being (ēn) **the** (ho) **Word** (logos);

1:1b and (kai) **the** (ho) **Word** (logos) was being (ēn) toward (pros) **the** (ton) **God** (theon);
(For "of the things toward the God" see Rom. 15:7)

1:1c and (kai) **[a] god**²³¹⁶ (theos) was being (ēn) **the** (ho) **Word** (logos).

(The nominative case words which are the subject of the verse are in **green**. Please note that "God" in 1:1b and "a god" in 1:1c are not identical in case. *Theon* in 1:1b is not in the **nominative case**, the case of the subject, and therefore cannot be the subject. Therefore "God" and "a god" cannot be referencing the one and the same entity.
(For verification of the **Word** being **a god**, see Psalm 45:6-7, Heb. 1:8-9.)

1:2 **This one** (houtos), In (en) [a] beginning (archē), was being (ēn) toward (pros) **the** (ton) **God** (theon).

http://www.believershomepage.com/zjohn_01.html

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2019

PORTUGALSKI

Nossa Tradução das Sagradas Escrituras:

O Novo Testamento (wyd. 2)

Divulgadora União Fraterna, Rio de Janeiro, Brazilia

Eduardo Silva Oliveira



wersja z 1-06-2019

i Słowo był boski
e o Verbo era divino

NOSSA TRADUÇÃO DAS SAGRADAS ESCRITURAS

O Novo Testamento

2ª Edição
2019

*"Porque nele a justiça de Deus se revela da fé para a fé, conforme está escrito:
O justo viverá da fé." Paulo (Romanos 1:17)*

*"Assim também a fé, se não tiver obras, está morta em seu isolamento."
Tiago (Tiago 2:17)*

JOÃO 1

Nossa Tradução das Sagradas Escrituras: O Novo Testamento

EVANGELHO SEGUNDO JOÃO

1 Prólogo — ¹No início era o Verbo e o Verbo estava com Deus e o Verbo era divino. ²No princípio, ele estava com Deus. ³Tudo foi feito por meio dele e sem ele nada foi feito. ⁴O que foi feito nele era a vida, e a vida era a luz dos homens; e a luz brilha nas trevas, mas as trevas não a apreenderam. ⁵Houve um homem enviado por Deus. Seu nome era João. ⁶Este veio como testemunha, para dar testemunho da luz, a fim de que todos cressem por meio dele. ⁷Ele não era a luz, mas veio para dar testemunho da luz. ⁸O Verbo era a luz verdadeira que ilumina todo homem; ele vinha ao mundo. ⁹Ele estava no mundo e o mundo foi feito por meio dele, mas o mundo não o reconheceu. ¹⁰Veio para o que era seu e os seus não o receberam. ¹¹Mas a todos que o receberam deu o poder de se tornarem filhos de Deus: aos que creem em seu nome, ¹²ele, que não foi gerado nem do sangue, nem de uma vontade da carne, nem de uma vontade do homem, mas de Deus. ¹³E o Verbo se fez carne, e habitou entre nós; e nós vimos a sua glória, glória que ele tem junto ao Pai como Filho único, cheio de graça e de verdade. ¹⁴João dá testemunho dele e clama: "Este é aquele de quem eu disse: o que vem depois de mim passou adiante de mim, porque existia antes de mim". ¹⁵Pois de sua plenitude todos nós recebemos graça por graça. ¹⁶Porque a Lei foi dada por meio de Moisés; a graça e a verdade vieram por Jesus Cristo. ¹⁷Ninguém jamais viu a Deus: o Filho único, que está voltado para o seio do Pai, este o deu a conhecer.

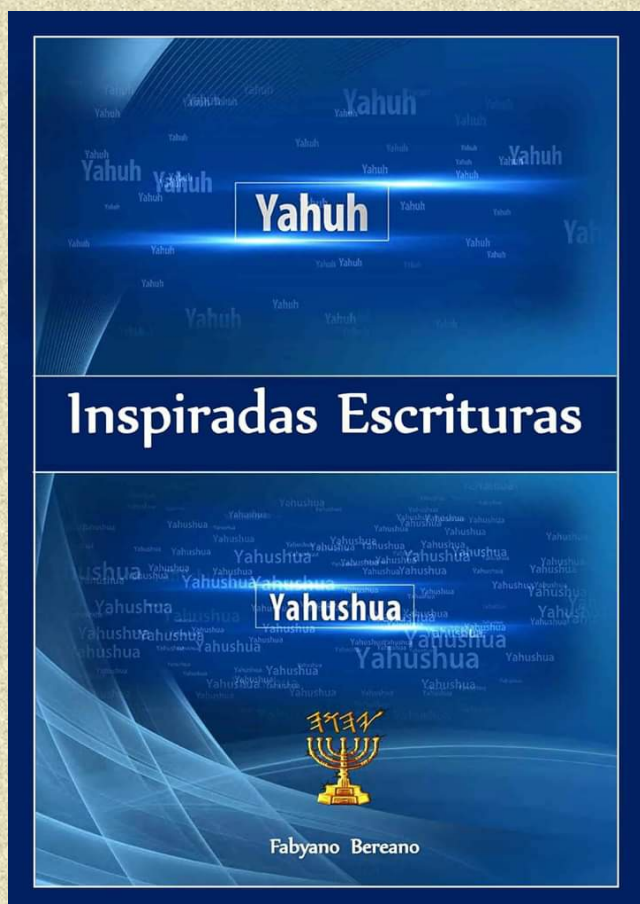
O testemunho de João — ¹⁸Este foi o testemunho de João, quando os judeus enviaram de Jerusalém sacerdotes e levitas para o interrogarem: "Quem és tu?" ¹⁹Ele confessou e não negou; confessou: "Eu não sou o Cristo". ²⁰Perguntaram-lhe: "Quem és, então? És tu Elias?" Ele disse: "Não o sou". — "É o profeta?" Ele respondeu: "Não". ²¹Disseram-lhe, então: "Quem és, para darmos uma resposta aos que nos enviaram? O que dizes de ti mesmo?" ²²Disse ele: "Eu sou uma voz que clama no deserto: Endireitai o caminho do Senhor *Iahweh*, como disse o profeta Isaías". ²³Alguns dos enviados eram fariseus. ²⁴Perguntaram-lhe ainda: "E por que batiza, se não és o Cristo, nem Elias, nem o profeta?" ²⁵João lhes respondeu: "Eu batizo com água. No meio de vocês, está alguém que não conhecem, ²⁶aquele que vem depois de mim, do qual não sou digno de desatar a correia da sandália". ²⁷Isso se passava em Betânia, do outro lado do Jordão, onde João batizava. ²⁸No dia seguinte, ele vê Jesus aproximar-se dele e diz: "Eis o Cordeiro de Deus, que tira o pecado do mundo." ²⁹Dele é que eu disse: Depois de mim, vem um homem que passou adiante de mim, porque existia antes de mim.

Os primeiros discípulos — ³⁰No dia seguinte, João se achava lá de novo, com dois de seus discípulos. ³¹Ao ver Jesus que passava, disse: "Eis o Cordeiro de Deus". ³²Os dois

W PRZYGOTOWANIU
PORTUGALSKI
Inspiradas Escrituras
Fabyano C. Bereano



i Słowo było Boskie
e o Palavra era Divina



YAHUCHANAN I

- 1 No principio era a Palavra, e a Palavra estava com Elohim, e a Palavra era Divina.
- 2 Esta estava no principio com Elohim.
- 3 Por esta foram feitas todas as coisas, e sem ela não se fez coisa nenhuma do que foi feito.
- 4 Nela estava a vida, e a vida era a luz dos homens;
- 5 a luz resplandece nas trevas, e as trevas não prevaleceram contra ela.
- 6 Houve um homem enviado de Elohim, cujo nome era Yahuchanan.
- 7 Este veio como testemunha, a fim de dar testemunho da luz, para que todos cressem por meio dele.
- 8 Ele não era a luz, mas veio para dar testemunho da luz.
- 9 Pois a verdadeira luz, que alumia a todo homem, estava chegando ao mundo.
- 10 Estava ele no mundo, e o mundo foi feito por intermédio dele, e o mundo não o conheceu.
- 11 Veio para o que era seu, e os seus não o receberam.
- 12 Mas, a todos quantos o receberam, aos que crêem no seu nome, deu-lhes o poder de se tornarem filhos de Elohim;
- 13 os quais não nasceram do sangue, nem da vontade da carne, nem da vontade do varão, mas de Elohim.
- 14 E a Palavra se fez carne, e habitou entre nós, cheio do favor imerecido e de verdade; e vimos a sua glória, como a glória do unigênito do Pai.
- 15 Yahuchanan deu testemunho dele, e clamou, dizendo: Este é aquele de quem eu disse: O que vem depois de mim, passou adiante de mim; porque antes de mim ele já existia.
- 16 Pois todos nós recebemos da sua plenitude, dádiva sobre dádiva.
- 17 Porque a lei foi dada por meio de Moshé; o favor imerecido e a verdade vieram por Yahushua HaMashiach.
- 18 Ninguém jamais viu a Elohim. O Elohim

unigênito, que está no seio do Pai, esse o deu a conhecer.

19 E este foi o testemunho de Yahuchanan, quando os yahudim lhe enviaram de Yahushalayim sacerdotes e levitas para que lhe perguntassem: Quem és tu?

20 Ele, pois, confessou e não negou; sim, confessou: Eu não sou o Mashiach.

21 Ao que lhe perguntaram: Pois que? És tu Elyahu? Respondeu ele: Não sou. És tu o profeta? E respondeu: Não.

22 Disseram-lhe, pois: Quem és? para podermos dar resposta aos que nos enviaram; que dizes de ti mesmo?

23 Respondeu ele: Eu sou a voz do que clama no deserto: Endireitai o caminho de YAHUH, como disse o profeta Yesha'yahu.

24 E os que tinham sido enviados eram dos fariseus.

25 Então lhe perguntaram: Por que batizas, pois, se tu não és o Mashiach, nem Elyahu, nem o profeta?

26 Respondeu-lhes Yahuchanan: Eu batizo em água; no meio de vós está um a quem vós não conheceis.

27 aquele que vem depois de mim, de quem eu não sou digno de desatar a correia da alparca.

28 Estas coisas aconteceram em Betânia, além do Yarden, onde Yahuchanan estava batizando.

29 No dia seguinte Yahuchanan viu a YAHUSHUA, que vinha para ele, e disse: Eis o Cordeiro de Elohim, que tira o pecado do mundo.

30 este é aquele de quem eu disse: Depois de mim vem um varão que passou adiante de mim, porque antes de mim ele já existia.

31 Eu não o conhecia; mas, para que ele fosse manifestado a Yisra'el, é que vim batizando em água.

32 E Yahuchanan deu testemunho, dizendo: Vi o Ruach descer do céu como pomba, e repousar sobre ele.

33 Eu não o conhecia; mas o que me enviou a batizar em água, esse me disse: Aquele sobre quem vires descer o Ruach, e sobre

W PRZYGOTOWANIU
PORTUGALSKI
A Palavra de Y.H.W.H:
Esclarecendo algumas passagens das Escrituras
Gutenberg Chaves



i Słowo był elohim
e o Verbo era (um) Elohim

A PALAVRA DE Y.H.W.H



Esclarecendo algumas passagens das Escrituras

2019
Gutenberg Chaves

YOCHANAN

- ¹- No princípio era o Verbo, e o Verbo estava com Elohim, e o Verbo era (um) Elohim.
² Ele estava no princípio com Elohim.
³ Todas as coisas vieram à existência por meio dele, e sem Ele, nada do que foi feito veio a existir.
⁴ Nele estava a vida, e a vida era a luz dos homens.
⁵ E a luz resplandece nas trevas, e as trevas não a compreenderam.
⁶ Houve um homem enviado de Elohim, cujo nome era Yochanan.
⁷ Este veio para testemunho, para que testificasse da luz, para que todos cressem por ele.
⁸ Não era ele a luz, mas para que testificasse da luz.
⁹ Ali estava a luz verdadeira, que ilumina a todo o homem que vem ao mundo.
¹⁰ Ele estava no mundo, e o mundo foi feito por meio dele, no entanto, o mundo não o conheceu.

1:1- "...e o verbo era Elohim." Muitos se confundem com este texto e tentam explicá-lo sem levar em consideração outros textos que falam da diferença de natureza e autoridade entre Elohim o Pai e o Filho de Elohim. Em primeiro lugar Yehoshua foi o princípio da Criação de Elohim Apc 3:14. Então Ele que é o verbo, meio pelo qual Y.H.W.H falou desde o princípio, estava com Elohim desde o princípio de todas as coisas. Este verbo foi também Elohim, mas não o Eterno Y.H.W.H, porém, como aquele que executa as ordens do Pai. Quando Moshéh tinha receio de ir à farã, Elohim lhe disse que seu irmão Aharon viria ao teu encontro. "E ele falará por ti ao povo; e acoberteá que ele te será por boca, e tu lhe serás por Elohim." (Ex. 4:15). E o verbo era Elohim não se aplica que o verbo seja "O" Elohim como sendo o próprio Elohim, mas se aplica em o verbo representar Elohim. Verso 18.

- ¹¹ Veio para a Sua nação, mas o Seu povo não O recebeu.
¹² Mas, a todos quantos O receberam, deu-lhes o poder de serem feitos filhos de Elohim, aos que crêem no Seu Nome;
¹³ Os quais não nasceram do sangue, nem da vontade do homem, mas de Elohim.
¹⁴ E o Verbo se tornou um ser humano, e habitou entre nós, e vimos a glória do unigênito do Pai, cheio de graça e de verdade.
¹⁵ Yechonan testificou dele, e clamou, dizendo: Este era aquele de quem eu dizia: O que vem após mim é antes de mim, porque foi primeiro do que eu.
¹⁶ E todos nós recebemos também da Sua plenitude, e graça sobre graça.
¹⁷ Porque a lei foi dada por Moshéh; a graça e a verdade vieram por Yehoshua Mashiach.
¹⁸ Elohim nunca foi visto por alguém. No entanto, o Seu Filho único, que é idêntico a Elohim e está ao lado do Pai, esse O revelou.
¹⁹ E este é o testemunho de Yochonan, quando os yehudim mandaram de Yerushalayim sacerdotes e levitas para que lhe perguntassem: Quem és Tu?

1:13- Aqui encontramos uma aplicação do texto dizendo que na verdade não chamados filhos de Elohim aqueles que aceitaram Yehoshua sendo o Mashiach. Embora a Sua nação sendo da descendência de Avraham segundo a carne, mas para serem considerados "filhos de Elohim", deveriam eles crer em Yehoshua para obterem a vida eterna. (Yochanan 3:36). Ai neste sentido então, eles se tornariam não só descendentes de Avraham, mas também seriam chamados filhos de Elohim por meio de Yehoshua, o Representante de Elohim.

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2019²

FRANCUSKI

Yehshouah le Messie d'Israel: Harmonie des Evangiles

Amazon Media EU S.à r.l.

Alain Colinet

i Słowo był elohim
et la Parole était un Elohim

YEHSHOUAH LE MESSIE D'ISRAEL

ALAIN COLINET

Harmonie des Evangiles

La Parole faite chair

(Yohanan 1 : 1 à 18)

Au commencement était la Parole, et la Parole était avec Elohim, et la Parole était un Elohim.

Elle était au commencement avec Elohim.

Toutes choses ont été faites par elle, et rien de ce qui a été fait n'a été fait sans elle.

En elle était la vie, et la vie était la lumière des hommes. La lumière luit dans les ténèbres, et les ténèbres ne l'ont point reçue.

Il y eut un homme envoyé d'Elohim : son nom était Yohanan. Il vint pour servir de témoin, pour rendre témoignage à la lumière, afin que tous crussent par lui. Il n'était pas la lumière, mais il parut pour rendre témoignage à la lumière.

Cette lumière était la véritable lumière, qui, en venant dans le monde, éclaire tout homme. Elle était dans le monde, et le monde a été fait par elle, et le monde ne l'a point connue. Elle est venue chez les siens, et les siens ne l'ont point reçue. Mais à tous ceux qui l'ont reçue, à ceux qui croient en son nom, elle a donné le pouvoir de devenir enfants d'Elohim, lesquels sont nés, non du sang, ni de la volonté de la chair, ni de la volonté de l'homme, mais d'Elohim.

Et la Parole a été faite chair, et elle a habité parmi nous, pleine de grâce et de vérité ; et nous avons contemplé sa gloire, une gloire comme la gloire du Fils unique venu du Père.

Yohanan lui a rendu témoignage, et s'est écrié : C'est celui dont j'ai dit : Celui qui vient après moi m'a précédé, car il était avant moi.

Et nous avons tous reçu de sa plénitude, et grâce pour grâce ; car la Torah a été donnée par Moshe, la grâce et la vérité sont venues par Yehshouah le Mashyah.

Personne n'a jamais vu Elohim ; le Fils unique, qui est dans le sein du Père, est celui qui l'a fait connaître.

2019

PORTUGALSKI

O Novo Pacto. Tradução exata, literal e fiel aos papiros e códices mais antigos

Clube de Autores, São Carlos, Brazilia

Ronaldo Piloto



versja z 28-08-2019:

i 'elohym był Słowo
e um 'Elohym era a Palavra

O NOVO PACTO

EVANGELHO DE ACORDO COM
YWHHANAN¹

[110 EC]

1 Em *um* princípio existia a Palavra² e a Palavra estava com o 'Elohym e *um* 'Elohym era a Palavra.³

2 Esse estava em *um* princípio com o 'Elohym.

3 Todas *as coisas* por intermédio dele vieram à própria existência e à parte dele nenhuma *coisa*⁴ que tem vindo à

1Inscrição: *eu-ag-gé-li-on ka-tà i-o-d(n)-nen*, P66 (200 EC), P75 (III); Vaticanus (IV) e Sinaítico (IV/VI) alterados por um segundo copista: *ka-tà i-o-d(n)-nen* = "De Acordo Com Ywhhanan"; Vaticanus (IV) e Sinaítico (IV/VI) originalmente: sem título.

²"Palavra", gr. *ló-gos* = não uma Palavra que somente diz coisas, mas acima de tudo que faz coisas.

³"E [um] 'Elohym era a Palavra", gr. *kai the-ós én ho ló-gos* = Ywhhanan está afirmando que "a Palavra" tinha uma Natureza específica de "'Elohym". (Confere na *Introdução*, tópico *Gramática Do Artigo Um No Grego*, seção b) Nesses casos, é possível até traduzir com o artigo "um" subentendido, exatamente igual ao grego, embora isso soe um pouco truncado na língua brasileira. a) Se tivesse escrito *kai ho ló-gos én the-ós* ("e a Palavra era [um] 'Elohym") = seria obrigatório o artigo "um" expresso na tradução, do contrário, ficaria sem especificação o tipo de " 'elohym" que a Natureza da "Palavra" era. b) Se tivesse escrito *kai ho the-ós én ho ló-gos* ("e o 'Elohym era a Palavra") = a Natureza da "Palavra" seria igual à Natureza do Pai, mas ainda separada dele. Teríamos dois Seres com duas Naturezas equivalentes, portanto, dois " 'Elohym" do mesmo nível. c) Se tivesse escrito *kai ho ló-gos én ho the-ós* ("e a Palavra era o 'Elohym") = a "Palavra" e o Pai não somente possuiriam uma única Natureza como também seriam a mesma Pessoa, tornando impossível a declaração anterior de que "a Palavra estava com o 'Elohym", a não ser que Ywhhanan imaginasse o Pai olhando para seu reflexo, como em um espelho.

⁴"Nenhuma [coisa]", P66 (200 EC), Sinaítico (IV/VI); P75 (III), Vaticanus

2019

An Invitation to Reading in English – N.T.
[The New Covenant in Yeshua the Mashiah]
 PDF
 (wyd. 1: 2008)
Oun Jon Kwon

wersja 8.8.0 7-09-2019:

I taki, jaki Bóg był, Słowo był
 And as what God was, 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 to Yohan^a

Part I. John Ch. 1 – Ch. 12

(Jn 1)

Prologue (1:1-18)^a**1:1-3****Opening words^a**

^{1:1} In beginning^a was^d the **Word**^a [of Elohim];
 yes, the Word was toward^a Elohim^a.

^{1:1c} And as what God was, the Word was,^b
^{1:2} **this**^a very Word was
 in beginning toward Elohim.

^{1:3} Through it all^f came into existence^h [Psa 33:6]
 and **without it**ⁱ nothing was made
 that which has come to be.

^a [Gospel] [absent 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 as in the title, signifying here editorship rather than authorship.]^c Yohan [John – most; [This name does not appear in G-Jn. He is not Yeshua’s disciple/apostle in the Synoptics.]

[Cf. this Hebrew name is same as Yohanan the immerseer [John the baptizer]; ‘x: John the Baptist’].

^d 1:1-18 ‘Prologue’ [For the Purpose of the Gospel see Jn 20:30-31.]^e 1:1-3 ‘Opening Words’ [(of the prologue) about the Word of Elohim as in God’s creation work of Gen 1:1, 3. [The idea is developing in sequence 1:1a-b → 1:1c-2 → 1:3.] [1:1a-b = ‘When Elohim began the creation work, the Word was with Elohim’; not that the Word existed (at the start or at a certain time period).]^f 1:1, 2 In beginning [(en archē = Gen 1:1 LXX = of the Creation in Genesis) [i.e. ‘When Elohim began the creation work, God with His Word don’t have the beginning’] [Not of the new creation in Yeshua – Col 1:15-17]; ‘x: in the beginning – most;]^g 1:1 was – [Gk. *ēn* > *ēimi* – a stativ copular verb. It does not mean ‘to exist’.]^h 1:1 the Word [no logos; // 1Jn 1:1; 5:7b v.1]; [It is ‘word of utterance’, not ‘message’ or ‘speech’, nor Greek philosophical notion of reason’s ‘intellect’] [Here it is the very word of Elohim expressing His will & thoughts in His creation. (Hence, it is capitalized).] [– ‘the Word of Elohim’ (used as a title in Rev 19:13 for the risen Yeshua Mashiah);[– ‘the Word of the Life’ (1Jn 1:1) → ‘bread out of the heaven’ Jn 6:33 = ‘bread of the Life’ Jn 6:35, 48 = figurative ‘flesh’ of Yeshua Jn 6:51, 53]; [– the word of YHWH Psa 33:6 (= *hama* – the saying of YHWH Isa 55:11, 1Pe 1:25)] [– H1697 *dahar* (manra in Aramaic)] [Cf. Heb. *hokma* ‘wisdom’ as a personified agent Pro 3:19, 8:22] [Not a ‘Person’ – the Second Person of Trinity, ‘God the Son’, nor ‘eternal Son of God’, ‘Cosmic Christ’, or ‘Jesus’ preexistent before his virgin birth of church myth, nor archangel Michael.]ⁱ 1:1, 2 toward [Elohim] [as with, [does not mean that the Word shared the nature and being of God, but expresses the relationship of an individual with its own characteristics – e.g. Gal 2:5 the truth – with you] [prox + acc. (BDAG p. 874 (0), e.g. 1Jn 1:2 (the life with the Father); Heb 2:17; (things pertaining to Elohim); Mt 13:56 (sisters with us)] [similar usage as in ‘with Him are wisdom and might – strength and sound wisdom’ Job 12:13, 16]; [Cf. *mesh* *himim* (Elohim) with us – Mt 1:23]] [Cf. *para* (‘from beside’ v. 6); *sun* (‘along with’ Jn 12:2)]^j 1:1b Elohim [Gk. *ho theos* ‘the God’, not ‘God’] [i.e. YHWH Elohim Exo 31:5]; ‘x: 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] [Yeshua addresses him as ‘Father’] [not Godhead or Trinity God]^k 1:1c as what God was, the Word was [about the role, not identity or nature, of the Word in God’s creation work] [unintentional *theos* (as in 1:18, 10:33; 1Jn 4:12; 2Jn 9); not ‘the God’ (Elohim v. 1b), but ‘God’ (Elohim)]^l > the Word was God – most; ‘x: the Logos was divine – Moffatt; the Word was as God – ARJ; as what God is, the Word was – ARJ; what God was, the Word was – NEB, REB; ‘x: the Word was a god – NWT;^m 1:2 this [the Word is the God’s Word, not a person]; ‘x: he – most; the same – KJV; this one – NWT;ⁿ 1:3 all [Gk. *panta* (Cf. v. 9 *kosmos* S288 – created world 1:10, 3:16)]^o 1:3 came into existence [i.e. created – Gen 1:1, 3, Psa 33:6, 9; 147:15, 18; Isa 44:24b; 55:11; Jer 10:12; 2Pe 3:5; Heb 11:3]^p 1:3 without it ‘x: without him – KJV, NIV, ESV; ‘x: apart from him – NWT, NET, (– ~ Him – NASB, HCSB);

W PRZYGOTOWANIU
Ewangelia według Jochanana
 – *przekład literalny i dynamiczny*
 Grzegorz Kaszyński

sekcja literalnego przekładu:
 i bogiem był Logos

sekcja dynamicznego przekładu:
 i Logos był istotą boską

EWANGELIA WEDŁUG
JOCHANANA

wersja z 5-11-2019

przekład literalny

1

Kol 1:15
 Jn 8:38
 Hbr 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.

3 Wszystko pojawiło się^{di} poprzez niego,
 a bez niego nie pojawiła się ani jedna rzecz.
 Tym, co pojawiło się⁴ przez niego, było życie,
 i to życie było światłem ludzi.
 5 A światło świeci w ciemności
 i ciemność go nie zdominowała.

12:35

6 Pojawił się człowiek wysłany od Boga:
 miał na imię Jochanan.
 7 Ten przyszedł na świadectwo,
 żeby świadczyć o świetle,
 żeby wszyscy uwierzyli^{di} poprzez niego.
 8 Nie był on tym światłem,
 lecz miał świadczyć o świetle.

przekład dynamiczny

1

1 Na początku istniał Logos,
 a Logos przebywał w towarzystwie^{*} samego Boga
 i Logos był istotą boską^{*}.
 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 zdławiła.
 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.

1:1b lub „Agnął
 do Boga”. Taki
 przekład nawiązuje
 do „jednorodzonego
 boga” (część mas.
 „jednorodzony
 Syn”), co wskazu-
 je, że Jochanan
 nie uważał Logosa
 za Boga (20:31).
 Błądny jest wnio-
 sek, że przekład
 „bogiem” sugeruje
 politeizm, gdyż
 w Biblii słowo to
 jest odnożone
 do pojętych
 stworzeń duchi-
 wych (aniołów,
 diabłów) i ludzi
 dzierżących wła-
 dzę (Mojszeza, sę-
 dziów w Izraelu).

1:1 Gr. θεός. Informacja, że „Logos był u Boga (τὸν θεόν)” i fakt, że θεός (w mianowniku) występuje przed czasownikiem jako orzecznik rzeczownikowy i nie poprzedza go rodzajnik określony ó stanowią *lingwistyczne* przesłanki przeciw tradycyjnemu tłumaczeniu „Słowo było Bogiem”. Koptyjskie rkp, które pojawiły się z końcem II i na początku III w. zawierają w 1:1c rodzajnik *nieokreślony* przed słowem „bóg” (dialekt saidzi: Y przed NOYTC, dialekt bohairycki: OY przed NOYT). A zatem starożytni Koptowie rozumieli, że tekst grecki należy tłumaczyć „i bogiem było Słowo”. Zadziewające jest to, że tłumacze wierzący w doktrynę o Trójcy przeoczą, iż tradycyjny przekład w istocie wyraża heretycki pogląd głoszony przez biskupa Sabeliusza!

bogiem — **POLSKIE**: Łuczkiwicz (*jakis niewiadomy bóg*)¹⁹⁹⁴, PMS¹⁹⁹⁷ • **ANGIELSKIE**: Hall (*A God*)¹⁸⁰⁰, Kennrick (*[a] God*)¹⁸⁰⁷, Belsham (*a god*)¹⁸⁰⁸, Simpson (*a god*)¹⁸¹⁰, 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*)¹⁹²², Tomanek (*a God*)¹⁹³⁸, Cole (*a God*)¹⁹⁸⁷, Capel (*a god*)¹⁹⁹⁹, Parkinson (*a god*)²⁰⁰⁰, Harwood (*a god*)²⁰⁰², Price (*a God*)²⁰⁰⁶, Roberg (*an elohim*)²⁰¹¹, Zimmerman[?] (*elohim*)²⁰¹², Yereq (*Elohim* /skonstruowane z *haElohim*)²⁰¹², Uriyah (*Elohim* /skonstruowane z *ELOHIM*)²⁰¹⁶, Hart (*god*)²⁰¹⁷, Worthington (*god*)²⁰¹⁸, Wilhelm (*a god*)²⁰¹⁸, Dekker (*[a] god*)²⁰¹⁹ • **FRANCUSKIE** (*dieu*): Oltramare¹⁸⁷², Loisy¹⁹²², Pernot¹⁹⁴², Pautrat²⁰⁰⁰, Fontaine²⁰¹³, Worthington²⁰¹⁸, Colinet (*um Elohim*)²⁰¹⁹ • **HEBRAJSKIE** (אֱלֹהִים): Peters (Petm)¹³⁸¹, Hutter¹³⁹⁹, Jerosolimitano (*[katolicki]*)¹⁴¹⁵, Jona (*[katolicki]*)¹⁶⁶⁸, Yeates¹⁸⁰⁵, Fry – Collyer¹⁸¹³, Greenfield¹⁸³¹, Delitzsch¹⁸⁷⁷, Salkinson – Ginsburg¹⁸⁸⁵, Atzmon – Elihai¹⁹¹⁶, Barclay – Pazzini (*[katolicki]*)²⁰⁰⁵, Gabe²⁰⁰⁵, Lodder – Rowland – Rijken²⁰¹², Habrit Hakhadasha/Haderekh (*HHH*)²⁰¹⁸ • **HISZPAŃSKIE**: Betetto (*un Elohim*)²⁰¹⁶, Peraza (*un dios*)²⁰¹⁸, Worthington (*dios*)²⁰¹⁸ • **HOLENDERSKIE** (*een God*): Kuyper¹⁶⁸², Langedult¹⁶⁸⁷, Rooleeuw¹⁶⁹⁴ • **NIEMIECKIE** (*ein Gott*): Krell¹⁶³⁰, Felbinger¹⁶⁶⁰, Paulus¹⁸²⁸, Weiße¹⁸³⁸, Pfannmüller¹⁹⁰⁸, O. Holtzmann¹⁹²⁶, Rittelmeyer¹⁹³⁸, Becker¹⁹⁷⁹, Schulz¹⁹⁸⁷, Strohm²⁰⁰³ • **NORWESKIE**: Jordly (*gud*)²⁰⁰⁷ • **POR-TUGALSKIE**: Piloto (*um 'Elohim*)²⁰¹⁹, Tófolo (*um Elohim*)²⁰¹⁹, Chaves (*[um] Elohim*)²⁰¹⁹ • **RETOROMAŃSKI (ROMANSZ)** (*dieu*): Gartner¹⁹¹³ • **RUMUNSKIE**: Scripturale Calea Creştină (*un Dumnezeu*)²⁰¹² • **WŁOSKIE**: Archiati (*un dio*)²⁰⁰¹.

istotą boską — **ANGIELSKIE** (*a divine being*): Madsen¹⁹⁹², Schenck jr.²⁰⁰¹, Landers²⁰⁰⁶ • **NIEMIECKIE** (*göttlichen Wesens*): Aall (*ein Gottwesen*)¹⁸⁹⁶, Stage¹⁸⁹⁷, Wiese¹⁹⁰⁵, H. J. Holtzman¹⁹⁰⁸, Böhmert¹⁹¹⁰, Menge¹⁹²³.