

Grzegorz Kaszyński
grzekasz@vp.pl

20 września 2020

JANA 1:1c

**191 przekładow
nieoddających
theos ēn ho logos
jako
„Bogiem był Słowo”**

**ΕΝ ΑΡΧΗ ΉΝ Ο ΛΟΓΟΣ
ΚΑΙ Ο ΛΟΓΟΣ ΉΝ ΠΡΟΣ ΤΟΝ ΘΝ
ΚΑΙ Θ΢ ΉΝ Ο ΛΟΓΟΣ**

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

PODZIĘKOWANIA

- **Bruno Borba** (Brazylia) - za przesłanie mi skanów Jn 1:1
- z portugalskich przekładów: Bereano, Chaves, Kerr, Lima, Luiz, E. S. Oliveira, R. Oliveira, Piloto, Sanders, Tófolo, Tolissano, angielski Coory, George, bułgarski ESV, francuski Colinet, hiszpański *El Libro de Yeshua / Jesús, NT-Interlineal*, Ramos, Vidal. On również poinformował mnie o przekładach: Abdullah, Bíblia Aberta, Bíblia Exacta.
- **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*.
- **Heinz Schmitz** (USA) - za przesłanie mi skanów Jn 1:1
- z angielskich przekładów: Berkeley, 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.
- **Natan Iwosa** (Anglia) - za przesłanie mi skanu Jn 1:1
- z angielskiego przekładu Stringfellowa.

UWAGA: Niniejsze opracowanie pomija 3 poniższe kontrowersyjne przekłady (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
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 (zob. „Przedmowę” w wyd. z 1980 roku, s. 15, § 2, 3)

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

Leonardo F. Betetto

Nuevo Testamento Reina Valera 1960 Con Modificaciones
PDF, Argentyna, 2016

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

i Słowo był eloheim

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

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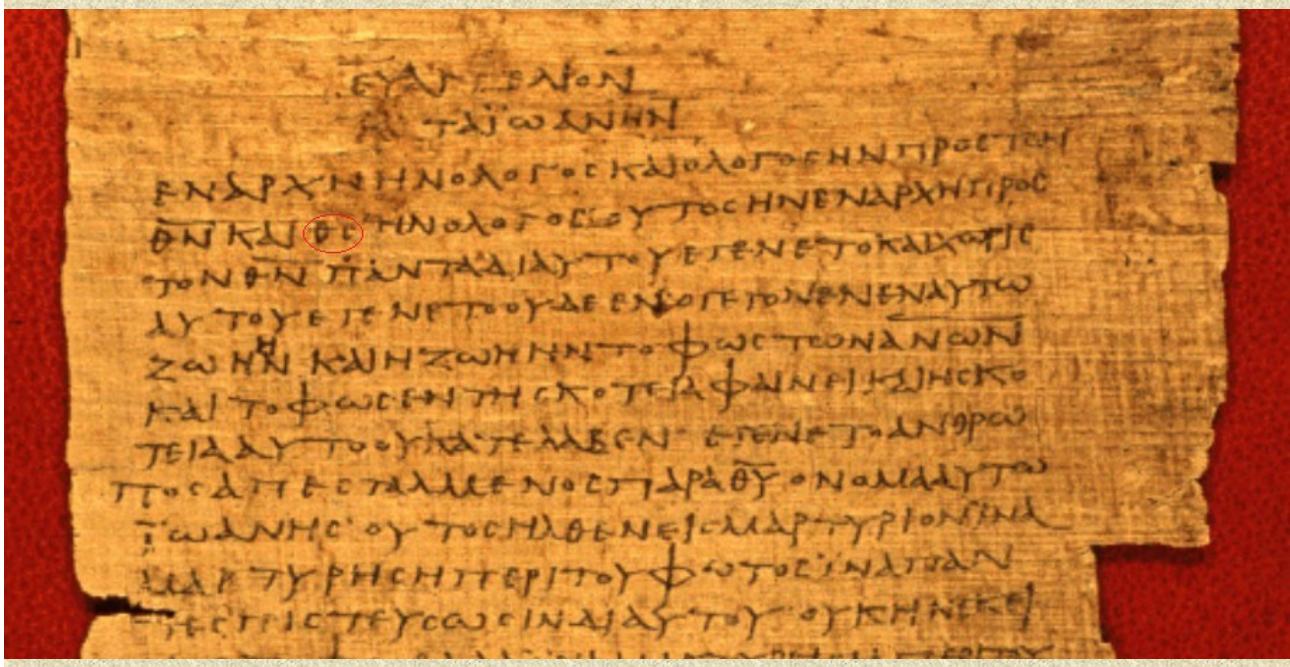
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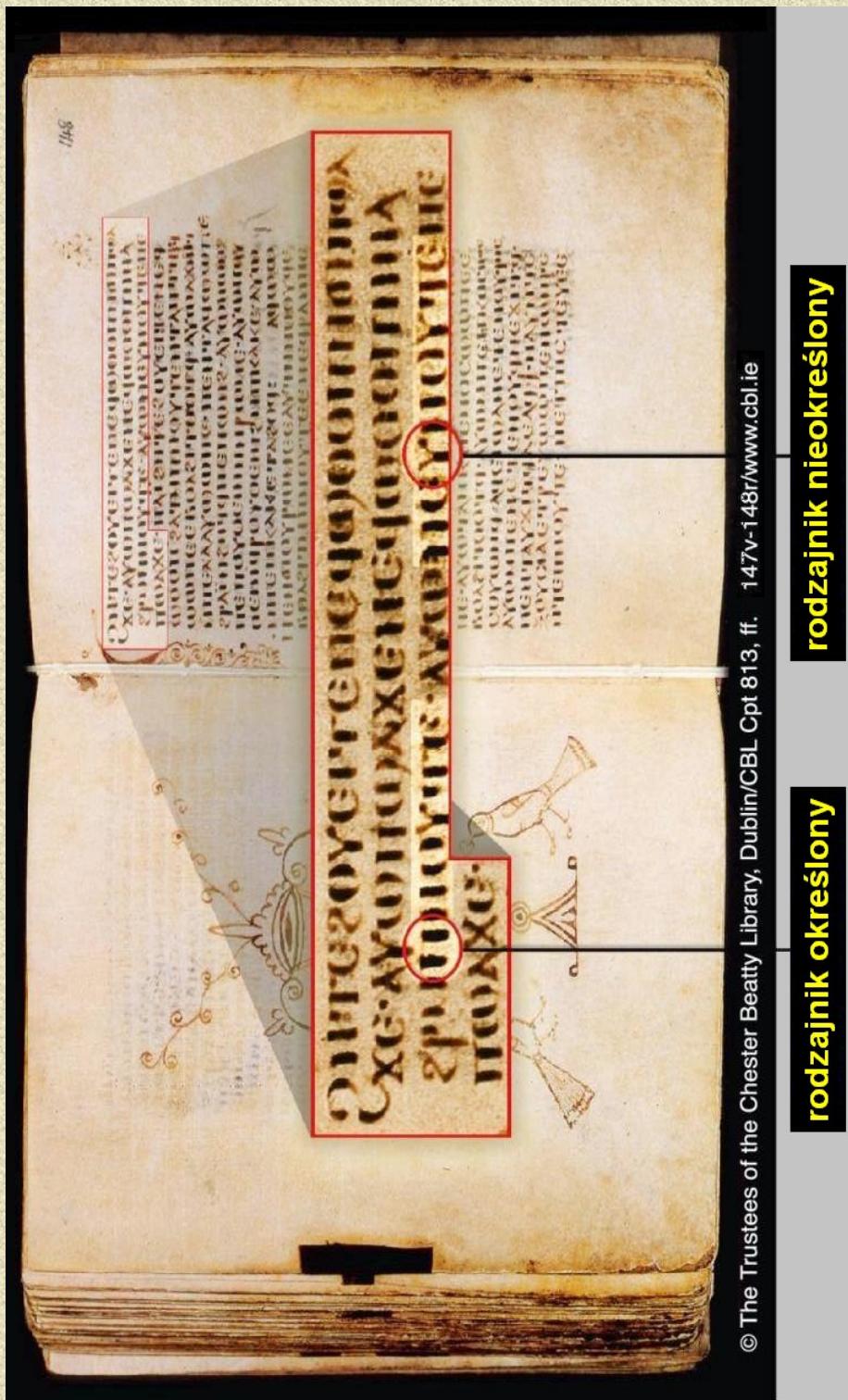
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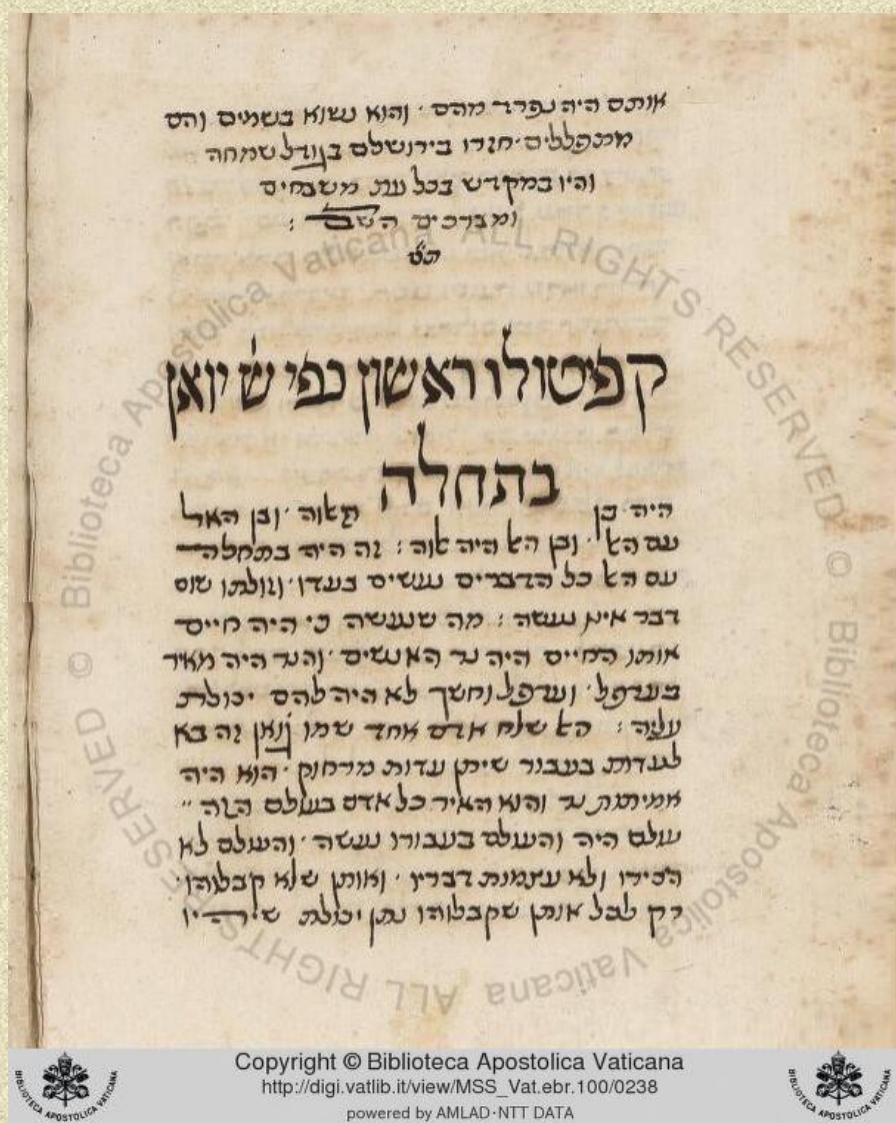
1480?-1500?

HEBRAJSKI

bez strony tytułowej
 MSS Vat.ebr.100, Watykan
 (4 Ewangelie)

?

i syn Boży był bogiem
ובן האל היה אלה



1581

HEBRAJSKI**בשורת הקרואות שנה בשנה וכו בשבחות ובחני***= 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 בשבחות ובחני**תקראותם עבריות עשוויות ביד
פרידריךוס פטריא**E V A N G E L I A A N N I-
V E R S A R I A , Q V A E D O M I-
c i s d i e b u s & i n S a n c t o r u m f e s t i s l e-
g u n t u r , H e b r a i c è c o n u e r f a**

P E R

M. F R I D E R I C V M P E T R I :*Nunc emendatoria quam antea.***A N T V E R P I A E ,**
Ex officina Christophori Plantini,
Architypographi Regij.

M. D. LXXXI.

9 ANNIVERSARIA.
FERIA III. NATIVITATIS
Christi, Euangeliu Iohannis 1.

בראשית היה האמן והיילאמדר אצל תְּהָלָהִים וַיְהִי
אלְהָלָהִים קָאָפֶר : חֹוֹבָרָא שֵׁתָה אֶצְלַתְּהָלָהִים :
מֶלֶךְ בְּרוּתָה וּבְלוּדָה לְאֶתְּהָה מֶלֶךְ-הַנְּתִיחָה : וַיְהִי
תְּמִימָסְבָּקָרְבָּו וְתְּחִתְיִיסְתָּפְתָה אֶזְרָאֵלָם וְאֶזְרָאֵלָהָו
אֶלְתְּחַשְּׁךְ וְלֹא ?לְגַחַזְתְּחַשְּׁךְ : וַיְהִי אִישׁ שְׁלֹוחַ מַעַט
תְּהָלָהִים אֲשֶׁר שָׁמוּ יְוָתְּנָן : חֹוֹבָרָא לְעִזּוֹתְתְּהָלָהִים
עַל-תְּחָאָר לְפָעָן וְאֶתְּנָנוּתְפָלְבִּירָו : לְאֶתְּהָה נְהָוָא
תְּהָאָרְבָּאָס-לְהָעָר עַל-תְּחָאָרְבָּאָס : אֶזְרָאֵךְ לְפָאָר
אֶת-כְּלַתְּהָרָם בָּאֶל-הַעוֹלָם : וַיְהִי בְּעוֹלָם וּמְעוֹלָם
תְּמַחְבְּנָיו וְלֹא יָרַע תְּמַעָּלָם : וַיְבָא אֶל-סְגָלָתוֹ וְלֹא
לְקַחְתָּו אֱנֶשְׂיו : וְלֹכֶל אֲשֶׁר לְקַחְתָּו נָטוֹ לְהַמְּסִבְתָּה
לְהַיּוֹת בְּנֵי אֶלְהָהִים לְפָאָתְנָם בְּשֶׁמוֹ אֲשֶׁר לֹא מְנֻטִּים
וְלֹא מְחַפֵּץ חֲבָטָר וְלֹא מְחַפֵּץ הָאִישׁ כִּי אַסְטָמָס-
תְּהָלָהִים נֹלְדוּ : וַיְהִי אֶתְּהָה בְּשָׁר וַיְשַׁכֵּן בְּנוּגְנָרָא
אֶת-כְּבוֹדְךָ בְּבוֹדְכָהָיו וְהָאָב סְלָאָתְךָ וְאַסְטָמָתָךָ

A 5 DOMI-

1599

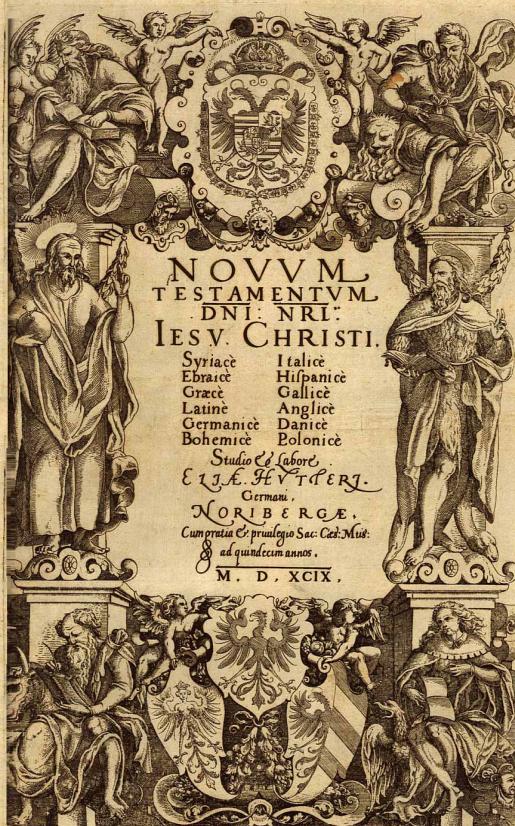
HEBRAJSKI

*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



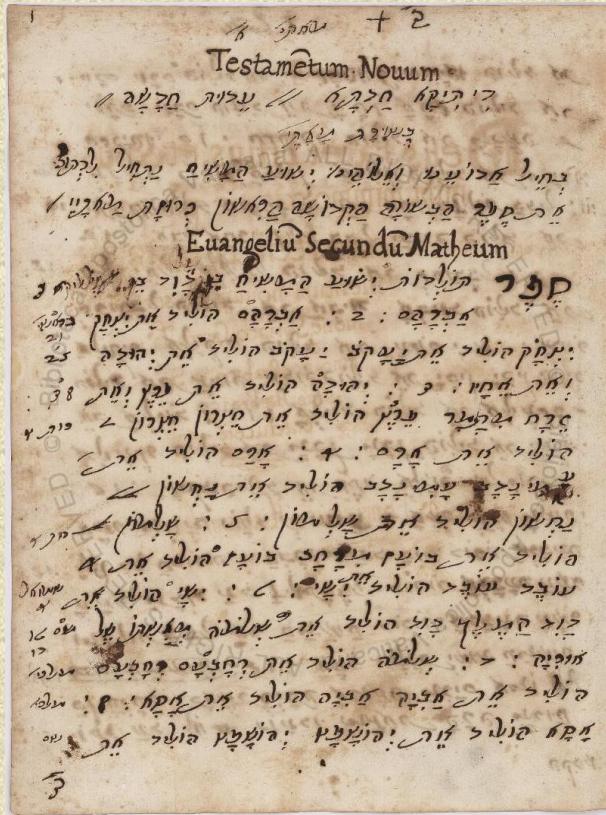
1615

HEBRAJSKI

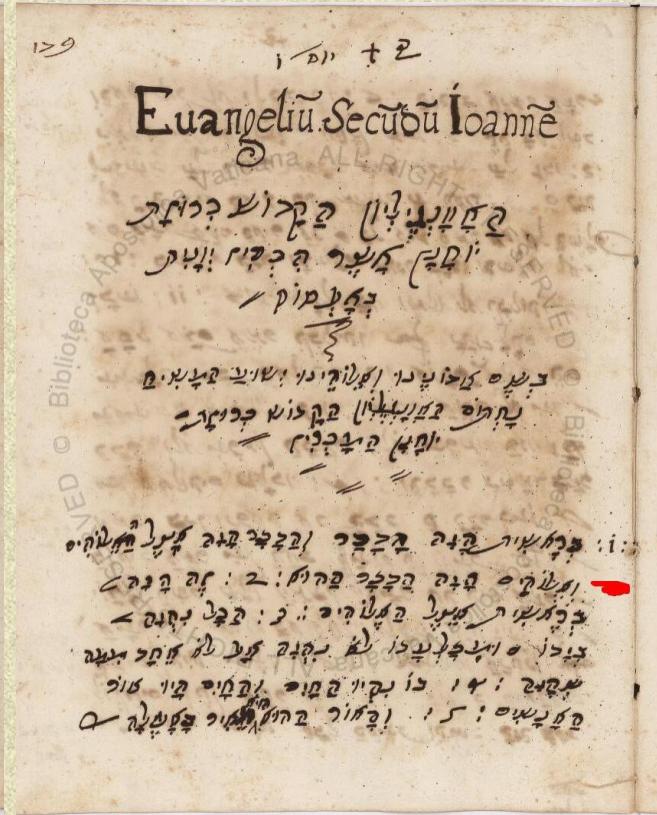
Testame[n]tum Nouum
 MSS Neofiti 32, Watykan
 (4 Ewangelie)

Domenico Jerosomilitano (Dominicus Hierosomitanus)

i bogiem był ten Słowo
וְאֶלְ�הִים הָיָה הַדְבֵּר הַהָּוּא



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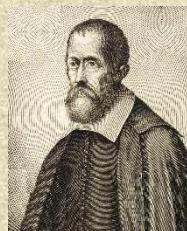
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1630

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 versetzen.*

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 versetzen.*

*2 Timoth: I. 9, 10.
Die gnade (Gottes) ist vns gegeben in Christo
Jesu vor ewigen zeiten / jetzt aber offenbarer
durch die erscheinung vnsers Heilandes Je-
su Christi: welcher zwar den tod abgeschafft
hat / das leben aber vnd unverwestigkeit ans
leicht gebracht durch das Evangelium.*



*Gedruckt im Jahr Christi
1 6 3 0.*

Cap. I.

322

*a G. nach
Johanne.* **Das Evangelium** wie es
von Johanne beschrie-
ben ist.

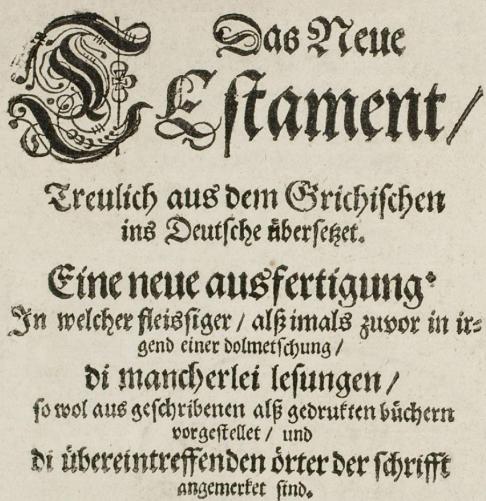
*b Apoc: 19.
13.* **M** anfang war *b* die Rede/ *1*
vnd die Rede war bey Gott/
*c Drto: 33.
36.* *vnd c* die Rede war ein Gott.
Diese war im anfang bey 2
Gott. Alle dinge geschahen 3
durch sie/ vnd ohne sie geschach nicht ein ei-
nig ding/ welches geschehen ist. 4 In ihr 4
war ein leben/ vnd das leben war das lechte
*e Dr: 3.19.
9. 5:
12. 46.* *der menschen: Vnd e das leicht scheint in 5*
der finsternis/ vnd die finsternis begrieff es
nicht. 6 Es war ein mensch/ gesandt von 6
*F Mat: 3.1.
Mar: 1. 4.
Luc: 3. 3.
Act: 3. 24.* *Gott/g des name war Johanes. Dieser kam 7*
zum zeugniß/das er zeugte vondem lechte/
*g G. ihm
Ivvat ein
name.* *auff das alle durch ihn glaubeten. Dersel- 8*
bige war nicht das leichte/ sondern das er
*h Dr: 8. 12.
9. 5:
12. 46.* *zeugte von dem leichte. h Die Rede war 9*
*i G. allen
menschen.* *das warhaftige leicht/ welches erleuchtet 10*
alle menschen/ da es in die welt kam. Siero
fie/ vnd die welt ward durch
*k G. die ei-
gene.
l G. eige-
nen.
m G. ihnen.
n G. ge-
blüten.* *sie nicht. Sie kam 11*
in k das ihyre/ vnd die l ihyren 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 gebüte/ noch aus des fleisches
willen/

1660

NIEMIECKI

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

i Mowa byla bogiem
und di Rede war ein Gott



Amsterdam /

Gedruckt bei Christoff Cunraden buchdruckern / im jahr
1660,

nach Joanne. Kap. I. 247

Das Evangelion nach Joanne.**Das I. Kapitel.**

- 1 *M* anfang war di Rede / und di Rede v. 1. Mar. 1/1.
2 *d*e war bei Gott / und di Rede war Lut. 1/2.
3 *F* ein Gott. Dasselbe war im anfang Dr. 1/1/27.
4 *d* bei Gott. Alle dinge geschahen u. 16/4.
5 *d*urch si und ohne si geschah nicht Ap. gesd. 1/1.
6 *e*in einig ding, * welches geschah ist. In ihr 2/1/22.
7 *w*ar ein leben / und das leben war das licht der 1. Joan. 1/1.
8 *m*enschen. Und das licht scheint in der finsternis Offenb. 19/13.
9 *n*ach / und di finsterniss begreiff es nicht. Es v. 2. Joan. 3/1.
10 *a*kam ein mensch / gesandt von Gott / dessen 11. 12. 13.
11 *n*ame war Joannes. Dieser kam zum zeugniß 31. 32. 33. 34.
12 *d*ass er zeugte vom dem lichte / auf daß alle durch Heb. 2/3.
13 *s*ieh glaubeten. Derselbige war nicht das licht 1. 6/ 38. 62.
14 *s*ondern daß er zeugte von dem lichte. Di Rede u. 8/ 26. 28.
15 *w*ar das wahrhaftige licht / welches erleuchtet 38. 40.
16 *f*ür alle menschen / g da es in der welt kam". Si 1. Kor. 1/16. 17.
17 *w*ar in der welt / und di welt ward durch si und Heb. 1/2.
18 *d*ie welt erkante si nicht. Si kam unter h iere ei 2. Kor. 5/17. 2c.
19 *g*eine völker, und di eigenen namen si nicht an. v. 4. Dr. 5/26.
20 *s*o viel si aber annamen / selbigen gab si macht u. 8/ 12.
21 *G*ottes kinder zu werden / denen da glauben an 1. 12. 1/46.
22 *i*hren namen. Welche nicht aus gebüten / noch 1. Joan. 5/ 11.
23 *a*us dem willen des fleisches / noch aus dem Dr. 3/ 19.
24 *w*illen eines mannes / sondern aus Gott gezeuget 2. 6. Mat. 3/1.
25 *s*ind. Und di Rede i ward fleisch und si woh Mar. 1/ 2. 17.
26 *l*uft. 3/ 3. 2. *D* illi nere u. 7/27.

Ap. gesd. 1/ 24. v. 9. Dr. 3/ 19. u. 8/ 12. u. 9/ 5. u. 12/ 46.
f. G. allen menschen / g. Od. der in di welt kommt. v. 10. 2. Kor. 5/ 1.
17. 18. 19. 2c. 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. Od. kam 1. Joan. 1/ 2. 3. v. 14. Filip. 2/ 5. 6. 7. 8. 9. 2c. Mat. 17/ 1.
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 הגלויים מהתורה החדשה**

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

Romae: S. C. Prop. Fidei

Giovanni Battista Jona (Ioanne Baptista Iona)

i bogiem był słowo

וְאֱלֹהִים דָּבָר

1682

HOLENDERSKI

*Verklaaring Over de Leer, het Leeven, Daaden
en Lijden onzes Zaalgmaakers.
Door den Apostel Johannes Geschreeveu.*

Gedruckt 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 Zaalgmaakers.
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*.
van den Apostel eigentlijc verstaan en verhaart. Toch dan haerdaerlijk han verstaan / dat zoi wel de Verleijders als Johannes, han een geschriftlike schryping spreken / die zj aan Christus, en Johannes ocl aan Jesu toetschrijft. Tulus dat onze meening / uit de staat des geschildis / blaachtlijk word bevestigt.
Ten andern / alstmen de zin van de spreuk, in 't begin, uit de H. Schrift zal opzoeken / zullenke bevinde / dat de Schijvers des Nieuwen Verbonds/ en inzonderheit Johannes, alsze op Christus, of op dingen des Nieuwen Verbondsgepast word, die althij van 't begin des Nieuwen Verbonds verstaan. Tier Mark. 1. 1. Luk. 1. 1. Joh. 6. 64. xv. 4. Hebr. 1. 10 vergel. met hap. 2. 5. 1 Joh. 1. 1. 11. 7/13/14/24. II. 1. 1. 2 Joh. 6. Waar in aan te merken is / dat de Schijver aan de Hebrei, in de gemelde plaatsen / de schijving des Werelgh, in 't begin / aan Christus toetschijvende / die uijtduijshelijs van de nieuwe Werelgh verhaant (geschijf daar geroote hebben) 't welsch den wisschach van dit geschildis / blaachtlijk voorzons geschild. En daer komt noch hi / dat onze zelven Apostel, in 't begin van zijn eerste brief / mee dese zelfde woorden / van de tijd der herschijving verhaart. Al het welsch dan blaachtlijk leert / dat dese manier van spreken / die den Apostel hier gehyscht / aan de hemig van die oude dwaelingen hante: dwaelheit van ons hier / en over 1 Tim. 1. 4. ook in den Inhoud des boekhs / sooo blaachtlijk aangevozen zinde/ de duynsterheid van die gehele plaats / ganschelijc han doen verdijnmen. Ofmen dat van naam *ho Logos*, het Woord, of de Redden vertaalt / dat sal gien waarschijndijs maaken. Wat nu dit begin is / zullenwe over het begin van het dardie herschijlaaren.

Ea het woord was een God. Alstmen zeijt het was God, dat betrekken de woorden niet. Geijnd dese zelde woorden/Act. 28. 6 wolt vertaale zinneen God was, en hier Kap. 9. 39 tot on oredeel. Dus moet Mat 27.54 och overset warden: *Van een God.* Endt schijnt Johannes op de Verleijders zijn oog te hebben / dwaelheden dreeuen / dat *Logos* het woord een God was, van den Oppersten God voortgebacht / 't welsch hij toestaat / maar in een heel ander sin als wij. Dytaltemen met de Arianien siet / dat Christus het eerste Goddelijk Wezen is / dat God heeft voortgebacht / voor alle eeuwen en tijds/ en dat dit in Maria is gezonden / om in Jesu, als zim stel te wonen / zooy moet dat Goddelijk Wezen gewisselen / of zim Goddelijk verstand gehouden hebben / in Marias lichaam / en alijnd daer naa / of hij moest dat geschild verlossen hebben gehab. Heeft hij 't verlossen gehab / zooy lang als hij noch ongehoren / en een kind was / zooy bedenkt eens / hoe gerijmd dat het is / dat een Goddelijk wezen / dat bijnaa van alle eeuwigheid heeft geweest / en de aller-opperste naa God / door welk God de geschildte Natuur heeft gemaalt / vooy centige jaaren / in gehel bestand en macht quijt raadt. Maar sooye zeggen dat hij zijn verstand heeft behouden / en zijn macht / zooy gijn die ongerijmcheden / haer noch licachter reggen.

Ders 2. Deceze was in 't begin bij God. Allmensehnen behennen / dat Christus, ten opzicht van zijn menschelijcche Nature / niet bij God heeft gevoest / voor dat hij geboren was. Daarom / aangezien de Christenen wachten /

A 3

HOLENDERSKI

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 sijn leeven Medicynedocor binnen Haarlem.



t A M S T E L D A M ,

By ISAAK PIETERSZ. Boekverkooper in de
Ree-straat, c 15 loc LXXXVII.

1. Hooftdeel.

Evangelium Johannis.

205

een stoom van geroep genoemt / onder lied 2:1 / ipt wille ooh dat han afgenomen hadden / dat soet heel een rede te horen gaf dat creep / 't wille niet ooo maar en verstaanlyk is / so vere ooh het ampe Christus wistelik bouden dat van Johannes / in die sin werden ook de Engelten by d' heilige Geest d' harten vullen met een groote aard en menschen dijnsmaal verhoedigen / Christus wert dan het Woort Gods noemt / op een tijfsterfende twijf / als allereerst de vulte / Gods ons verhaelde te horen / en in de sin were hoogen bidden / zeggen dat hier te weten / cap. 1:13, 14. Prophetic. Act. 4:21 &c. Hoogtegeest Hier. 7:26. &c. genoemt. En sou hebben 't ooch onder de uden genomen Offences / Clemens Alexandrinicus / Clemontinus / Paulius / Gregorius Nazianzen / Chrysostomus / etc. etc. sou tevens de Ecclesiastisch Chrysostomus / etc. sou Adversarien genomen / die hiervoor / etc. sou het. Doch die sou zijnne / som 1000 latere Rake geijst hij wel geschreven / dat Woort, overgetrot woorden / alsoo een rede my welse woorden verstaanlyk / eerl' genoemd want te kerme geest / en niet en niet / soet veroerder betwesien d' Graelingen / en viermanfull van Utrecht / etc. Reeds / 't een maar men wilde / dat Christus het Woort genoemt hiede / om dan hem alled gemaect is / waare van onder hiebed / gelijk in de kerckengang / want het niet substanuele woort / dat is best / dat is allemen dat niet voldoende / want d' Woort gemaecte op / en daer enige sinfelinge op / en maaken.

Ende de Rede was by God. Als tegentoontdig / in tegenstelling tot de menschen tegenwoording te sijn / niet allere won / sou vel God sou mocht / en niet / dat hi de stelt / dat er niet de menschen / nemelik dat hi de stelt / dat er niet de menschen de heilige Geest genoemt / En soet dat alsoo hier op het begin des Evangeliums geijst / dat Johannes de Wooper begon te preken / sou dat Johannes / of schon hi in dat hand aantwoude sijn ampt / want hem was / noch tamme aant / eer noch hogter was hi God / Daer hi sin van te spreken / dat hi de stelt / dat hi / soot hi cratig leben in God grefen gehadte / en niet by God noch daar woos behelte / en niet by God noch mane daar woos behelte / dat hi ooit heel dingen niet gemaekte doet hem / maar doet de Menschen gemaekte / gemaekte tot her Evangelium / en dat hi die menschen houdt niet dat hem / soude bren niet vermoosten / enne cap. 11: 1. 2. 3. te weld ooch woonwaar op de oude Schrijfing sou wel niet en paft N. B. dat gemaekt is (hormel an den dat gemaekt is aan 't volgende berg voegen) dat han full en maaching / en dat hi ooit heel dingen preget hadden werden niet gemaakte te sijn / Dat men segge / gelijkt enige doorn die dit sien / dat de eerste segge hier van uitgenomen / dat er eerst niet segge / die is ooi van God gemaakte / gelijkt de doorn / dat souder dat gaat oock niet / want die was / dat was niet / Endeelik hiede het woort / enne / diffinitie hoog veranderen en hermakeen getrouw / se Matth. cap. 4:3. en 5:16. Luc. 4:3. Joh. 1:20. Rom. 1:17. Cor. 1:18. en 10:1. en een menschen bevesten. En sou neceren de LXX. Chrestos sou het woort / voeg veranderen en verbeeteren blimmaal / se op Deut. 32: 6, 15. 1 Sam. 12: 6. 15. 17. en 10:2. of souk houw God vol te houwen die God / se op 1 Cor. 4:3. en 4:4. en 4:5. 6. Malach. 1:10. 8. 9.

4. In hem was het leeven / Andere leeven hing hier 3. en 4. berg / Sonder het felve is geen ding dat niet gemaekte / dat min niet gemaekte is was het creve / etc. i. g. dat min niet / my / dat min blint hievan dat dan het / dan de schryfing houdt gijpelen / doch niet fullen de geniente blintse polgen / als mede wel synde. Woog het leeven hant verstaan hier rengte / de eerste meeninge volgt / dat het ryptijds leeven / waare doog de menschen ten tijde gekomen / dat het ryptijds leeven / enkele meer / ten t. om dat het leeven het tijde der menschen genoemt wet / dat han het typtijds niet wel ges. CC 3

1694

HOLENDERSKI

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

i Slwo bylo bogiem
en het Woord was een God

HET
NIEUWE
TESTAMENT
*Van Onze Heer
JESUS CHRISTUS,*
Uit het Grieksch Vertaald,
Door
REYNIER ROOLEEUW, M. D.



T'AMSTERDAM,

By JAN RIEUWERTSZ, S-ads-drukker en
Boekverkoper in de Beurs-straat, in 't Marter-
laars Bock. 1694.

Cap. xxviii. Van Lukas. Sol. 163.
48 En nu zijt getuigen van deze dingen. 49 En zie / ik zende mijns Vaders belofte op u- 49.
lieden af; maar gy zet u neder in de stad Jerusalen / tot dat gy met kracht uit de hoogte zult aangedaan zijn. 50 En hy leide hen uit / buiten tot aan Bethania / en 50.
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 scheide / en in den Hemel opgevoerd wied. 4. en
52 En als ze hem aangebeden hadden / keerden ze ziel.
weder na Jerusalen met grote blijdschap. 53. En ze waren alle tijd in den Tempel / lobende / Act. 1.12.
en dankende God. Amen. 54. Marc. 16. 19. Act. 1. 9.

**Het EVANGELY van
JOANNES.**

Het Eerste Capittel.
1 In het begin was het Woord / en het 1. 2. Apoc.
Woord was hy God en het Woord was 1 Joh. 1.
een God. 19. 13.
2 Dit was in het begin hy God. 1. 2. onder
3 Alle dingen zijn door het zelue ge- 33. 39.
wenden: en zonder het zelue is ook niet een ding ge- 33. 39.
worden / dat geworden is. 39.
4 In het zelue was het leven / en het leven was het Efes. 3. 9.
lige der menschen. Colof. 1.
5 En het lige schijnt in duisternis / en de duisternis 17. Hebr.
heeft het zelue niet aangenomen. 1. 2. onder
6 Daar was een mensch van God afgesonden/ wiens 5. 26. en
naam was Joannes. 8. 12. en
7 Dese kwam tot gelungenis / om dan het lige te ge- 9. 5. en
tuigen / op dat ze alle dooz hem geloven zouden. 12. 46.
8 Hy was het lige niet / maar op dat hy van het lige 1 Joh. 5.
gelungen zoude. 11.
9 Dat was het ware lige / 't welk alle mensche ver- 12. 46.
lige / homende 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. 19.
11 Hy kwam tot de zyne / en de zyne hebben hem Matt. 3.
niet aangenomen. 1. Marc.
12 Maer zo vele hem aangenomen hebben / dien 1. 2. enz.
heeft hy magt gegeven Gods kinderen te woorden / den Luc. 3. 3.
genen die in zyne naam geloven: 1. 2. enz.
13 Die niet uit bloed / nog uit de wil des vleeschs/ Act. 13.
14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. nog 24.
15. 16. 17. 18. 19. 20. 21. 22. 23. 24. nog 24.
16. 17. 18. 19. 20. 21. 22. 23. 24. nog 24.
17. 18. 19. 20. 21. 22. 23. 24. nog 24.
18. 19. 20. 21. 22. 23. 24. nog 24.

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 Artemoniu[m]

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 commata, & alia multa dicta Scripturæ S. illustrantur; & non pauca antiquorum Ecclesiasticorum ac Hæreticorum loca ventilantur ac emendantur.

Per
L. M. Artemoniu[m].

PARS PRIOR.

Discite igitur, quoniam Iesus 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 Evangelii S. Joannis ex supra dictis concinnata.
Andreas Osiander in explicatione ejus exordii Lælio Socino faciem 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
fiebant.*

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

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

Ver. 5. *Et Lux illa in
tenebris lucet, & tenebra il-
lam non comprehendetur.*

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

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 testare-
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 siebat,
& mundus eum non cognos-
cebat.*

Ver. 11. *Ad sua pro-
pria veniebat, & ejus pro-
prii 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. *Ei Logos ille
caro erat, & habitavit in
nobis, & contemplati fu-
mus gloriam ejus, gloriam
tanquam Unigeniti à Patre,
contemplati sumus (**) plenum gratia & veritate.*

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

Ver. 16. *Quoniam ex
ejus plenitudine nos omnes
aceperimus, & gratiam pro
gratia.*

Ver. 17. *Quoniam Lex
per Mojen data est, Gratia
autem ista & Veritas per
Iesum Christum facta est.*

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

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

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

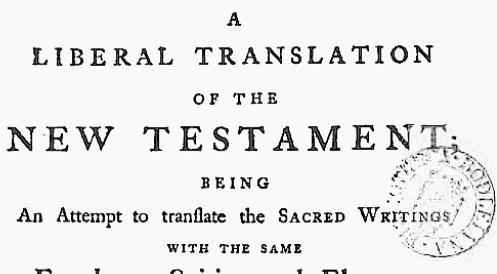
1768

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



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.

*Taύτην φαῦται ἐγράψακεν Φίλοσοφοί τις καὶ συμφόροι.
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 HOND'T, 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 J. O. H. N.

CHAP. I.

1 BEFORE the origin of this world existed the LOGOS⁷—who was then with the Supreme God—and was himself divine person.

2 He existed with the Supreme Being, before the foundation of the earth was laid:

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

4 This exalted spirit assumed human life—and from his incarnation the most pure and sacred emanations of light were derived to illuminate mankind:

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

conquered and dispelled that gloomy darkness, in which it was enveloped⁸.

6 To usher this divine personage into the world, and to prepare men for his reception, God previously commissioned and sent John the Baptist.

7 This prophet came to give public notice that a glorious light would shortly appear—to excite all the Jews to credit and receive this great messenger of God.

8 John himself openly disavowed all pretensions to this exalted character—declaring, that he was only appointed of God to give public information of this illustrious personage.

9 That divine person was

⁷ 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, οὗτον εἶναι ΛΟΓΟΤΑΤΟΝ. *Philo apud Euseb. Prep. vii. 13.*” In his book of *Habkhandy*, he also calls REASON God’s first born son, *τρίτον Θεόν μέθον*, p. 152.

⁸ 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.

PRODSE ET DELECTARE

E PLURIBUS UNUM.



By SYLVANUS URBAN, Gent.

LONDON, Printed by NICHOLS and SON,
 at Cicer'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 *Vulgata* wanting the definite article *is* 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. God no one hath ever seen: that Son, the only genuine, reclining on his Father's bosom, himself expounded.

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

1. I have rendered *αρχην*, corresponding to פָּרָאַתְּ, Gen. i. 1, "at first," or "originally," because the definite *την*, or emphatic article *την*, 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 *אֱלֹהִים* "THE ORACLE," corresponding to the Hebrew אֱלֹהִים, *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 Iahoh*, "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 *אֱלֹהִים־תְּהִלָּה*, "THE ORACLE OF THE DEITY," Rev. xix. 13.

3. I have rendered *אֱלֹהִים* "THE DEITY," meaning THE SUPREME GOD, John x. 29: in which sense the articled term, when used absolutely, or unconnected, is uniformly understood by these most truly philosophical writers, the Evangelists. When used relatively, or in regimen, it may denote an inferior god; as, *אֱלֹהִים־תְּהִלָּה*, "the god of this age," means the devil, 2 Cor. iv. 4.—godhead simply, denoting power, Rom. i. 20; whence THE DEITY is styled *אֱלֹהִים*, *אֱלֹהִים*, *אֱלֹהִים*, *אֱלֹהִים*.

4. The term *Θεός*, without the articles, is used by the Evangelist either elliptically, for *Θεός Ιάκωβος*, "GOD THE FATHER," as in ver. 18, or absolutely, as contrasted with man. *Θεός οὐκ εἰ Αἴθωρ*, "voice of a God, and not of a Man."

15. (*John* testifies concerning Him, and proclaimed, laying: *This is he of whom I speak: who, coming after me, had 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 us through Jesus Christ.

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<https://catalog.hathitrust.org/Record/006056643>

1805

HEBRAJSKI

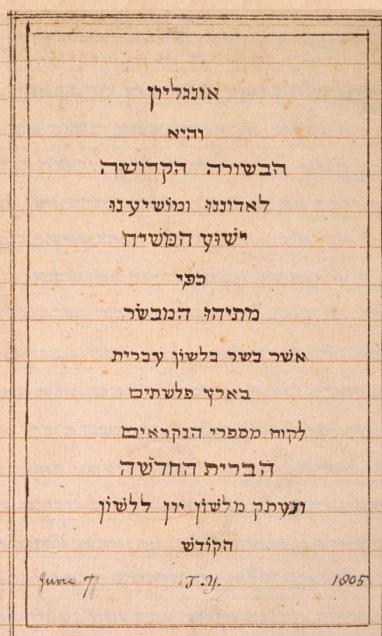
אַרְבָּעָה אֲבָנִי הַגִּלְיוֹנוֹם מִהַתּוֹרָה הַחֲדָשָׁה

*Quatuor Evangelia Novi Testamenti**Ex Latino in Hebraicum sermonem verfa*

(4 Ewangelie, w British Museum Library jest to MSS 11659)

Londyn

Thomas Yeates

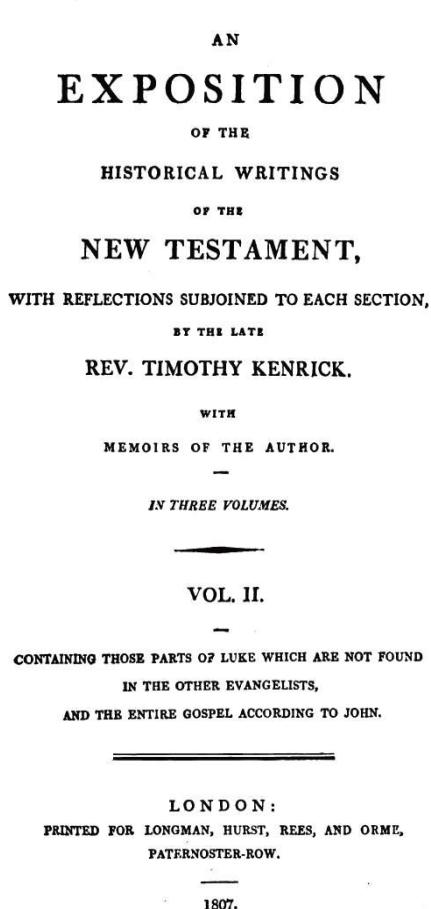
i bogiem był Słowo
וְאֱלֹהִים הִיה הָרָב

בשורה הקדושה לישע המושיד
103
ביר יוחנן
פ' א
ה' קראש היה הרב ירבך היה אללהים ואלהים היה הרב
זה היה בראשית אצל האלים: כל הברים ביר נושא ובלמי
לא נעשה מאומה מכל אשר עשה: זה היה היה חווים וחוויים
ביה אום האחים: והאור מאיר בחשך והחשך לא אחז: אור
היה שלחס מאות האלים ושם יוחנן: זה בא לעזרה להער על
על האור: היה אור האמת המאור כל אדם הבא אל העוז
בזולות היה והעוזל נהייה מפה והפעלים לא ידע: בא לשול א
אבל שלא לא קבלוה: אולם כל אשר קבלוה להם נתן זה להו
להיותם בני האלים להנאים בשם: אשר לא מרים הם
ולא מחקין הבשבר ולא מתקין ארט קויאט מהאלדים גורי
והרב נקש באשר ויטסן בקילבינה וגרודן כבוז ביזיר
מהאב מלאך ואמת: יוחנן העיר צליין וירא לא מומן זה
אשר: עליו אמרתי בא אחריו שהיה מלפני כי מלפני זה: ומי
ומילאו כלנו לקחנה והקן בעדר החן: כי התורה נתנה ביר משה
וזן זאמות נזהה מלפני הפלחים: לא ראה איש את אלדיים

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



208] John i. 1—14.

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

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

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

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

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

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

1808

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

Richard Taylor and Co., Londyn

Thomas Belsham



i Słowo był bogiem
and the Word was a god

THE
NEW TESTAMENT,

IMPROVED VERSION,

UPON THE BASIS OF

ARCHBISHOP NEWCOME'S NEW TRANSLATION

WITH

A CORRECTED TEXT,

AND

NOTES CRITICAL AND EXPLANATORY.

PUBLISHED BY A SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE AND
THE PRACTICE OF VIRTUE BY THE DISTRIBUTION OF BOOKS.

No offence can justly be taken for this new labour; nothing prejudicing any other man's judgement by this doing; nor yet professing this so absolute a translation, as that hereafter might follow no other who might see that which as yet was not understood.
Archbishop Parker's Preface to the Bishops' Bible.

FROM THE LONDON EDITION.

BOSTON :

PRINTED BY THOMAS B. WAIT AND COMPANY, COURT-STREET.
FOR W. WELLS.

.....
1809.

THE GOSPEL ACCORDING TO

ST. JOHN.

CHAP. I.

THE Word* was in the beginning†, and the Word was with God‡, and the Word was a god ||. This *Word* was in the beginning with God ||. All things were done by

* *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 proem 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 unto you, that eternal Life which was with the Father, and was manifested unto us; that which we have seen and heard, declare we unto 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.

† *in the beginning.*] Or, from the first, i.e. from the commencement of the gospel dispensation, or of the ministry of Christ. This is the usual sense of the word in the writings of this evangelist. John vi. 64, Jesus knew from the beginning, or from the first; ch. xv. 27, ye have been with me from the beginning. See ch. xvi. 14; ii. 24; iii. 11; also 1 John i. 1; ii. 7, 8; 2 John 6, 7. Nor is this sense of the word uncommon in other passages of the New Testament. 2 Thess. ii. 13; Phil. iv. 15; Luke i. 2.

‡ *and the Word was with God.*] He withdrew from the world to commune with God, and to receive divine instructions and qualifications previously to his public ministry. As Moses was with God in the mount, Exod. xxiv. 28, so was Christ in the wilderness, or elsewhere, to be instructed and disciplined for his high and important office. See Cappe, ibid. p. 22.

|| *and the Word was a god.*] "was God," Newcome. Jesus received a commission as a prophet of the Most High, and was invested with extraordinary miraculous powers. But, in the Jewish phraseology, they were called gods to whom the word of God came. John x. 35. So Moses is declared to be a god to Pharaoh. Exod. vii. 1. Some translate the passage, God was the Word. q.d. it was not so properly he that spake to men, as God that spake to them by him. Cappe, ibid. See John x. 30, compared with xvii. 8, 11, 16; iii. 34; v. 23; xii. 44. Credliss conjectured that the true reading was Θεός, the Word was God, q.d. the first teacher of the gospel derived his commission from God. But this conjecture, however plausible, rests upon no authority.

|| *was in the beginning with God.*] Before he entered upon his ministry he was fully instructed, by intercourse with God, in the nature and extent of his commission.

1810

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

Bath: Richard Cruttwell

John Simpson

i Słowo był bogiem
and the Word was a god

ADDITIONAL
 ESSAYS
 ON THE
 LANGUAGE
 OF
 SCRIPTURE.
 BY
 JOHN SIMPSON.

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 1810.

44 TRANSLATION AND PARAPHRASE

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

TRANSLATION.

Ver. 1. In the beginning
was the Word ;

and the Word was with
God,

and the Word was a god.

From the commencement of his
public life Jesus was a teacher of
righteousness, and a publisher
of glad tidings. To this preacher the Most High
imparted extraordinary wisdom
and power, and the privilege of
speaking and acting in his name.

2. This "Word" was in
the beginning with
God.

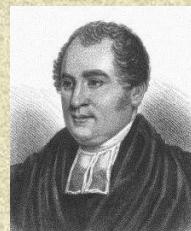
PARAPHRASE.

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 מישיח***= Brit Chadasza al pi Mesziach (Nowe Przymierze według Mesjasza)*

B. R. Godkman, Londyn

Thomas Fry – William B. Collyer

i bogiem był Słowo
וְאֱלֹהִים היה הדבר

ברית חדשה

ל'י

מ ש י ח :

געתק מלשון יון ללשון עברית

לעב מי ישאל

נעשה וננדפס במציאות ובஹואות

אהות מרעהו לאנדרן

להודייע תורה המשיח

ליהודים :



LONDINI:

TYPIS SOCIETATIS LONDINENSIS AD PROMOVENDAM CHRISTIANITATEM
INTER JUDÆOS,
Excudebat B. R. GOAKMAN,
9, CHURCH STREET, SPITALFIELDS.

1813.

ברית חדשה

כפוי

ירח נ :בראשית קנה מקבר ונמקבר קנה אם
2. הַתָּלָלִים וְאֶלְלִים תָּהַרְכֵר : הוּא3. קנה בראשית עס-הַתָּלָלִים : כל קנו מפני
4. ומבלערו לא גנעה אתחד אֲשֶׁר קנה : קוֹסִים דְּיוּ
ה בּוּ וְתִמְטִים קְרִוּ אוֹר אַנְגָּשִׁים : וְהַאֲרוֹר בְּחַשְׁךְ גְּרָאָה
והחשך לא דשינו :

פ

5. נישלה איש מְלֹאָלִים וְשָׁמָן : הוּא
בָּאֵ לְשָׁר לְהַשְׁעָר עַל-עַזְבָּאָזָר לְמִשְׁעָנָן בְּלַעַל-

6. רֹדוֹ : הוּא לא קנה פָּאֹור כי אִסְּלַמְשָׁר עַל-
7. פָּאֹור : הוּא קנה פָּאֹור סְגָּאָן תְּמִיר לְקָלָאַשׁ
י. כָּבָא לְאַרְצָן : קנה בְּאַרְצָן וְקָאָזָן גְּנַתְּתָה עַל-עַלְלָאָה
11. וְלָא דְּשָׁה אָתוּ קָאָרֶץ : הוּא בָּא לְאַשְׁר לוֹ
12. אֲשֶׁר לְזָהָר לְזָהָר : וְלָא שָׁר לְאַשְׁר לוֹ
13. נְכוֹן שְׁלָטוֹן לְקָרְוָת בְּנֵי אֶלְלִים לְמַאֲמִינָם בְּשָׁמָן :
14. אֲשֶׁר לא נְלִיזו מְדֻמְּסִים וּמְרִצְזִים תְּבַשְׂר וּפְרִצְזִים :
וְשָׁבָן בְּתוֹכֵנוּ וְגַרְאָה אַתְּ-קְבּוֹדוֹ קְבּוֹדוֹ גְּרִיטִיד
15. לְאַב טָלָא חָן וְאַמְּתָה :

פ

16. וְנִשְׁר וּזְקָנָן שְׁלִיו וְזַעַק לְאַמְּרָה זֶה הוּא
אֲשֶׁר אִמְּרָה עַלְיוֹ וְנִשְׁר אַחֲרֵי קְנָה מְלָפְנֵי כִּי
17. לְאַשְׁר קְנָה לֵי : וּמְפַלְּאָו לְקָחָנוּ גָּלוּ וְסַן מְתַת
18. חָן : כִּי סְתוּךָ גְּתָה בְּנֵר מְשָׁה וְחָן וְאַמְּתָה
חָן

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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:

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

WILLIAM FRY, PRINTER.

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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 made 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: who explains it of the creation of the visible material world by Christ, the agent and instrument of God. See his notes on ver. 1, and 10. But this is a sense which the word *τὸν λόγον* will not bear. It is used afterwards of several hundred times in the New Testament, but never in the sense of *creature*. It signifies in this gospel, (where it occurs fifty-three times,) to be, to come, to become, 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. 6. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 5, 8, and without ye can do nothing? Compare ver. 7, 10, 16; John xviii. 8; Col. ii. 16, 17. Cappe's Dissert. vol. ii. p. 19.

† *All things were made by him.* J. ὁ χρεως δι' αὐτοῦ γένεσις. 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 ver. 3, is inadmissible, as the word *γένεσις* never bears that sense. In the present version *παραπέμψις*, enlightened, is understood after *γένεσις*, as best connecting with the preceding verse. So ver. 6, a man was sent from God, *γένεσις παραπέμψις*. And Matt. xxiii. 15. *παραπέμψος* is understood after *γένεσις*. 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 *δια* 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.

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1828

NIEMIECKI*Das Leben Jesu, als Grundlage einer reinen Geschichte des Urchristentums.**De wortgetrue, 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
Leben Jesu,
als Grundlage
einer reinen Geschichte des Urchristentums.

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von
Dr. Heinrich Eberh. Gottlob Paulus.

Der Text-Uebersetzung erste Abtheilung.

Mit kön. Würtemb. gnädigstem Schutzbrief gegen Nachdruck und Nachdruckverkauf.

Heidelberg,
bey C. F. Winter.
1 8 2 8.

28

24. Joh. 1, 1 — 14.

Der Logos, ein Gott, ward eingeführt — 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 des Menschen 5] und dieses Licht (die Erleuchtung, wie wir wollen sollen) scheint in der Dunkelheit hin (unter vielen 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-Zeuhl). 7] Dieser kam zur Bewegung, so daß Er (seine Ueberzeugung) bezeugte wegen des Lichts, damit All überzeugungstreuen wären (für den wahren Erleuchter 20, 31) durch ihn (den Johannes). 8] Nicht war Zener das Licht (der Messias selbst Lk. 3, 15) sondern (es war) so daß er bezeugte wegen des Lichts (seine vielgültige Ueberzeugung).

9] Es war (bereits der Erleuchter und Aufläuter für das gute und gotteswürdige Wabre) 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 Vs. 3). Und (doch) hat die Welt Ihn (das wahre Licht, da es jetzt als ein Er, als eine Person auftrat) nicht tiefserkannt. 11] So das Eigene (das Ihm, dem Messias, im Allgemeinen längst zugeeignete Volk, das Ihm jetzt folglich 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 Mögllichkeit zu diesem Vorsprung zu gelangen.) Gottes Kinder zu werden, denen für seine Benennung (für die thätige Anerkennung, daß er der Messias ist) Ueberzeugungstreuen. 13] Welche (als Binder geistiger Art, als Geistes-Derwande der Gottheit) nicht aus Gebäut (fünflichen Erzeugungsmitteln) noch aus leiblichem Belieben (einer Geschlechtslust) noch aus Belieben eines Mannes (der an Kindesstatt annimmt), sondern aus Gott (aus gotteswürdigen und göttlichen kräftigen Wirkungen für ihr wollendes und denkendes Wesen) erzeugt (neue Geistiggeborene) wurden. 14] Und (dies zu

1831

HEBRAJSKI

ספר הברית החדשה
על פי אדנו ומושענו

= *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 ה'ך

ספר

הברית החדשה

ל'

אדנו ומושענו

ישוע המשיח

בלנדן

קיטס לבלן פטואיל גאנזפער זאכּ בענין ווילטס פטואיל גאנזפער גוּן:
 גאנזפער נאָפֿלְטַּן אַוְתְּלָאָ:

תבשורה צלוי יונתן

- שוחך געלי מטהוד: אלה קדו ביהת החבודה. 18
 שוך לילון אַלְמָרֶן גִּבְּרָה פֵּם יְתָהָן: גִּבְּרָה סְמִינָה. 19
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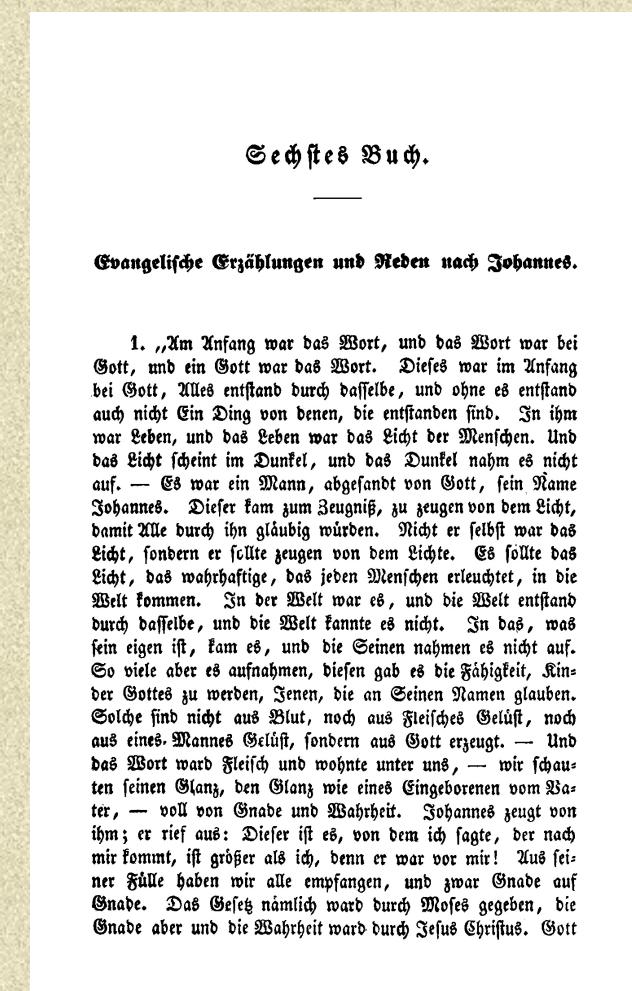
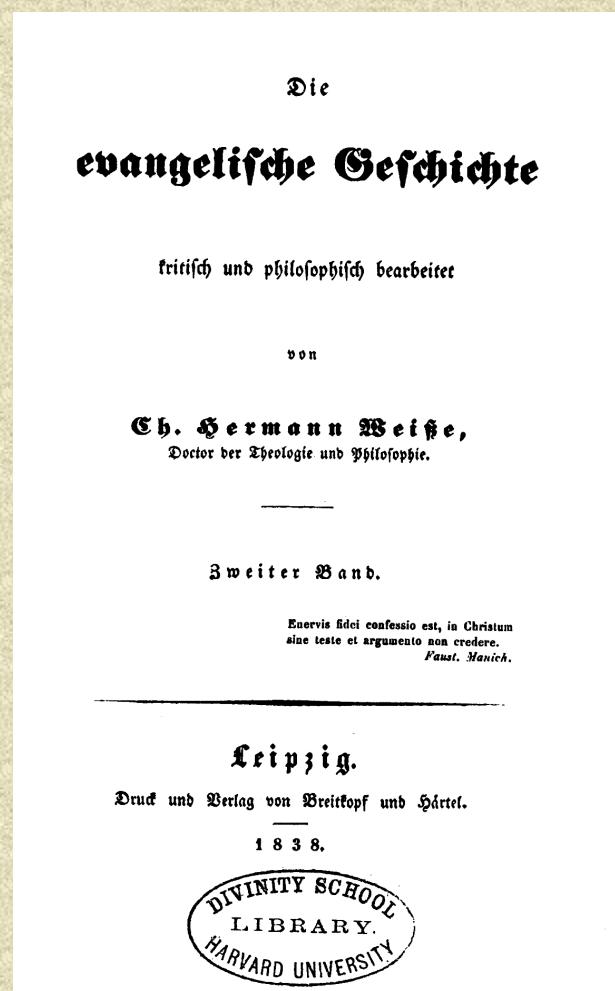
1838

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



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

With the Author's respectful Compliments.
 AN ENGLISH VERSION
 OF THE
 NEW TESTAMENT
 OF
 OUR LORD AND SAVIOUR
 JESUS CHRIST

FROM
 THE TEXT OF THE VATICAN MANUSCRIPT.

BY
 HERMAN HEINFETTER,
 AUTHOR OF "RULES FOR ASCERTAINING THE ERROR CONVENTED IN ANCIENT GREEK MANUSCRIPTS," &c. &c.
 SIXTH EDITION.
 LONDON:—
 EVAN EVANS, 28, PATERNOSTER ROW.
 March 1st, 1864.
 [PRINTED AT STATIONERS' HALL.]

ST. LUKE XXIV.

98

40. And when he had thus spoken, he shewed them *his* hands and *his* feet.
 41. And from their joy and wondering after their disbelieving, he said unto them, Have ye here any meat?
 42. Then they gave him a piece of a broiled fish.
 43. And he took *it*, and did eat before them.
 44. And he said unto them, These are the words which I speak unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.
 45. Then opened he their understanding, that they might understand the scriptures,
 46. And said unto them, Verily thus it is written, that Christ would suffer, and would rise from the dead the third day:
 47. For repentance unto a remission of sins to be preached in his name among all nations,
 48. Ye having begun at Jerusalem are witnesses of these things.
 49. And, behold, I send the promise of my Father upon you: tarry ye in the city, until ye be endued with power from on high,
 50. Then he led them out as far as to Bethany, and he lifted up his hands, and blessed them.
 51. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.
 52. And they worshipped him, and returned to Jerusalem with great joy;
 53. And were continually in the temple blessing God. Amen.

AN ENGLISH VERSION

OF THE

GOSPEL ACCORDING TO ST. JOHN.

CHAPTER I.

1. In commencing *this Dispensation*, the command was existing, yet the command was with the God, as the command had relation to a God.
 2. The same God was in commencing *this Dispensation* with the God.
 3. All things he made by him; and without him he made not anything that he has made.
 4. By him there was life existing in *the world*, even the life that is a light of the men obtaining it.
 5. But the light shineth in darkness; and the darkness comprehended it not.
 6. There was a man sent from God, whose name was John.
 7. The same came for a witness, to bear witness of the Light, that all *men* through him might believe.
 8. He was not that Light but was sent to bear witness of that Light.
 9. *That* the true Light which lighteth every man that cometh into the world was existing.
 10. It was existing in the world; and the world existed by means of it, but the world knew him not *that is the light*.
 11. He came concerning the things that are its own, yet those that are its own received him not.
 12. Notwithstanding as many as received him, to them gave he power to become children of God, with them that believe on his name:
 13. Which were made *children*, not of blood, nor of the will of the flesh, but of a God.
 14. Although the command was made flesh, and dwelt among us, and we beheld his glory, glory as of an only begotten of a Father full of grace and truth.

wyd. z 1849 i 1853 roku:

CHAPTER I.

500 501
 1. In commencing *this Dispensation*, the command
 was existing *i.e. had been spoken*, yet the command
 502 322,2
 322,2 502 503
 was with the God, *he having to fulfil it*, as a God the
 322,2 502 503
 command was *i.e. had relation to*, 500

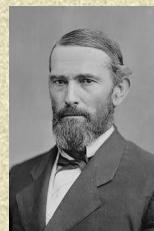
jako bóg był nakaz tj. miał pokrewieństwo
<http://books.google.pl/books?id=PYsEAAAQAAJ>

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

LIBRARY OF PRINCETON

EMPHATIC DIAGLOTT
CONTAINING THE
Original Greek Text
OF WHAT IS COMMONLY STYLED THE
THEOLOGICAL SEMINARY

NEW TESTAMENT
(According to the Recension of Dr. F. J. Griesbach)

WITH AN
INTERLINEAR WORD FOR WORD ENGLISH TRANSLATION

A NEW EMPHATIC VERSION

BASED ON THE INTERLINEAR TRANSLATION, ON THE RENDERINGS OF EMINENT CRITICS, AND ON THE VARIOUS READINGS OF

THE VATICAN MANUSCRIPT
No. 1209 in the Vatican Library

TOGETHER WITH ILLUSTRATIVE AND EXPLANATORY FOOT NOTES, AND A COPIOUS SELECTION OF REFERENCES
TO THE WHOLE OF WHICH IS ADDED

A VALUABLE ALPHABETICAL APPENDIX

BY BENJAMIN WILSON

NEW YORK
FOWLER & WELLS CO., PUBLISHERS
27 EAST 21ST ST. NEW YORK
LONDON: L. N. FOWLER & CO., 7, Imperial Arcade, Ludgate Circus
[NEW ADDRESS, SEE NEXT PAGE]

* [ΕΤΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΙΩΑΝΝΗΝ.
[GLAD TIDINGS] BY JOHN.

* ACCORDING TO JOHN.

CHAPTER I.

1 In the [†] Beginning was the [‡] Logos, and the Logos was with God, and the Logos was God.

2 This was in the Beginning with God.

3 [†] Through it every thing was done; and without it not even one thing was done, which has been done.

4 In it 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, named John, sent by God.

7 He came for a Witness, that he might testify concerning the Light, that all might believe through him.

8 He was not the Light, but to testify concerning the Light.

9 The TRUE LIGHT was that, which, coming into the WORLD, enlightens Every Man.

10 He was in the WORLD, and the WORLD was (enlightened) through him; and yet the WORLD knew Him not.

11 He came to his own domains, and yet his own people received Him not;

12 but to as many as received him, [†] he gave

* VATICAN MANUSCRIPT.—Title—ACCORDING TO JOHN.

[†] 1. In this and the fourteenth verse *loose*, has been transferred, rather than translated. Dr. A. Clarke remarks, "This term should be left untranslated, for the very same reasons why the names *Jesus* and *Christ* are left untranslated. As every appellative of the Savior of the world, was descriptive of some excellence in his person, nature, or work, so the epithet *Logos*, which is a word of Greek origin, and, like *Jesus*, is a name of fact, of reasoning, is very properly applied to him." See 1 John i. 1, for a clear and useful comment by the apostle John on the proem to this Gospel.

[‡] 3. *Ginosko* occurs upwards of seven hundred times in the New Testament; but never in the sense of *errata*; yet in most versions it is translated as though the word were *Atzo*. "The word occurs frequently in the New Testament, and signifies to be, to come, to become, to come to pass; also, to be done or transacted. All things in the christian dispensation were done by Christ, i.e. by his authority, and according to his directions; and in the ministry committed to his apostles, nothing has been done without his warrant. See John x. 35, "Whatsoever ye do, know ye do not in me." Compare ver. 10, 16; John xviii. 8. Col. i. 15, 17." — Pope's Diss.

[†] 10. *to know*, the order, arrangement of things, the human race; here it evidently means that *kosmos* of human beings which he came to *enlighten* and to *save*. John viii. 12; iii. 10.

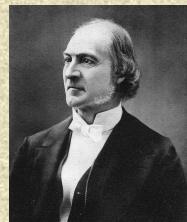
[†] 1. Prov. viii. 22, &c.; 1 John i. 1. [†] 3. Eph. iii. 9; Col. i. 16. [†] 5. John viii. 12; ix. 40; xii. 46. [†] 6. Mal. iii. 1; Matt. iii. 1; Luke iii. 2. [†] 11. Matt. xxv. 38; Mark xii. 7; Luke xix. 14; xx. 14. [†] 12. Rom. viii. 15; Gal. iii. 26, 27; 1 John iii. 1. F 10*

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 OLTRAMARE
PASTEUR ET PROFESSEUR DE THÉOLOGIE À L'ACADEMIE DE GENEVE

GENÈVE
A. CHERBULIEZ ET C^{IE}, LIBRAIRES-ÉDITEURS
2, GRAND'RUE
PARIS
LIBRAIRIE SANDOZ & FISCHBACHER
39, RUE DE SINK
1872
Tous droits réservés.

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.

I 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 ténèbres, 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 croissent par lui ; il n'était pas la Lumière, mais il devait rendre témoignage à la Lumière. La véritable Lumière, qui éclaire tout homme, était entrée dans le 10 monde; elle était dans le monde, et le monde a été fait par elle, 11 mais le monde ne l'a point connue. Elle est venue chez les siens, 12 et les siens ne l'ont point reçue; mais à tous ceux qui l'ont 13 reçue, à tous ceux qui croient en son nom, elle a donné la prière 14 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 15 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 vérité, et nous avons contemplé sa gloire, une gloire comme celle 16 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 17 reçu grâce sur grâce; car la Loi a été donnée par Moïse; mais

25b

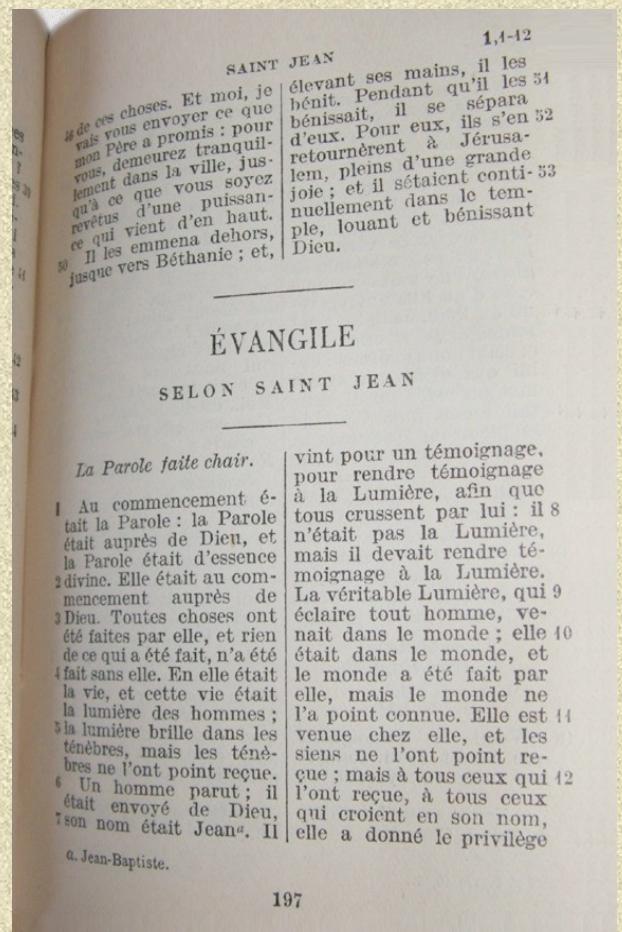
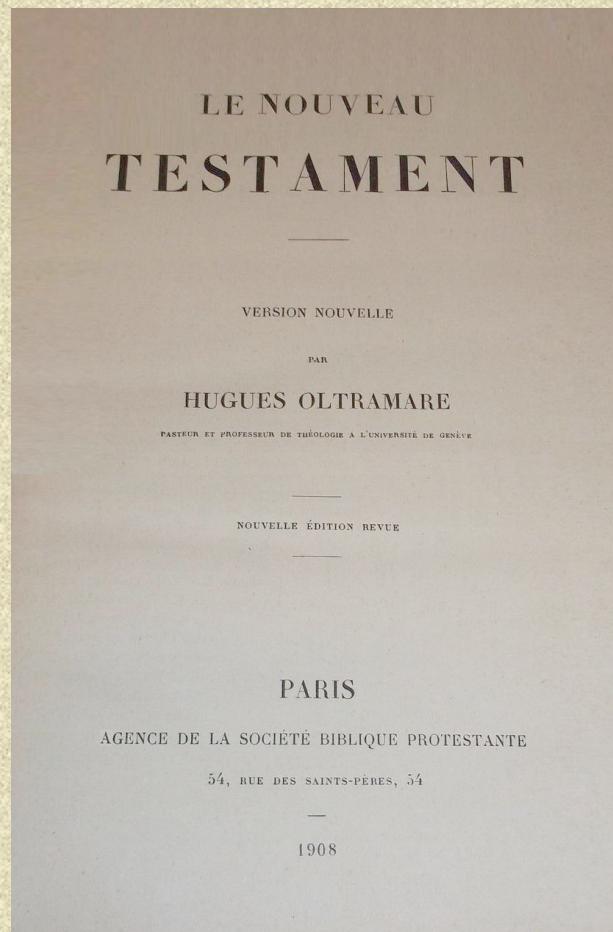
1908

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
וְאֱלֹהִים הָיָה הַדָּבָר

ספר

ה ב ר י ת ה ח ד ש ה

עתקים מלשון יון ללשון עברית

בחשתדרויות ובחשגחת

החכם פראפאולסאר פראנץ דעליטש

בשנת ז'נרטוי משפטיך נפ"ק

1877.

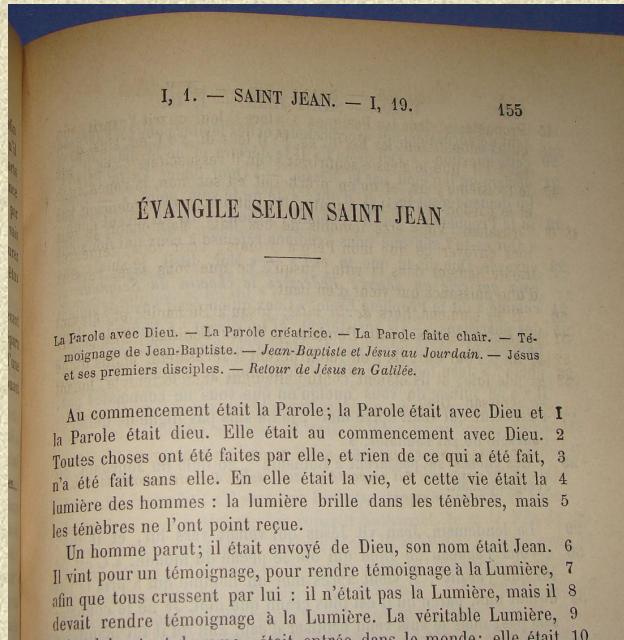
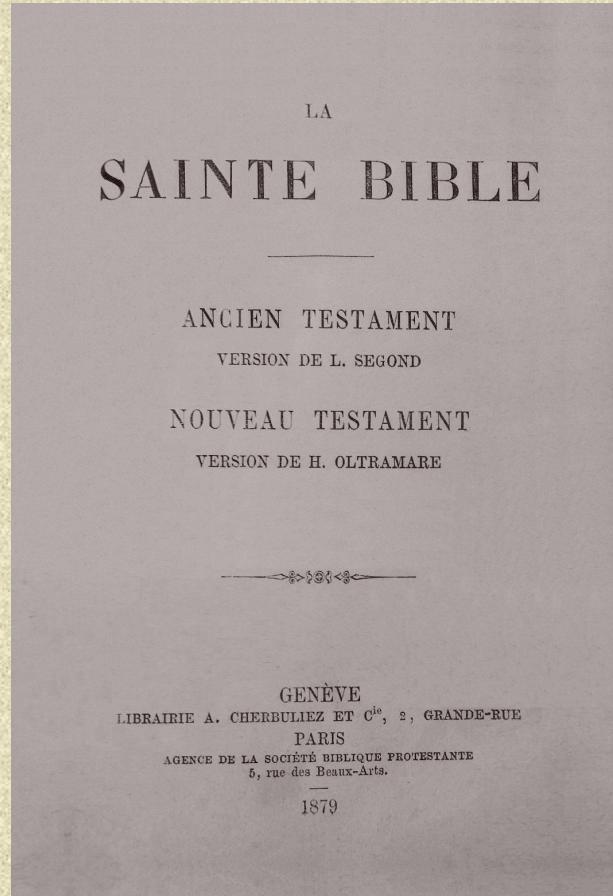
הבשורה הקדושה על-פי**יוחנן**

- 2 א בראשה היה תיבר ותיבר היה את האלים ואליהם היה תיבר: הוא היה בראשית הארץ אשר היה כל-ידיו ולא נתקה בלידתו
- 3 גם אחד אשר היה בוחנים ותוהמים היה קשור בברית
- 4 בבר הארץ: ותאור הופיע בחשך וחשך לא השיגו: והוא איש טלית באח אליהם ושמו רוחן: הוא בא לפורת לחץ עאר לבן אמרנו
- 5 רקס עלה-יזד: הוא לא היה מאור עלי-יזד והוא לא היה מאור לבן עלי-יזד
- 6 צל-יזד: הוא דאמיר הופיע לבל-ארם היה לבן עלי-יזד
- 7 טומט: עיתר בטומט עלה-יזד היה חלום טומט לא לא עיתר: הוא בא אל-אשר לו גאות-לו חם לא קפלותיו: וכל אשר אספה בו נז-צז למון לזרות
- 8 בנים לאלים כפנאים בטעמו: אוניר לא מרים ולא מוקנה הפשיר אך לא מתחנות גבר כי אם
- 9 פאלרים נולאי: ותיבר היה לבנה נישבע ברכבי נזחיה כבורי בכבוד בן דוד לאביו ברכיסר ואביה:
- 10 וויתן מעיד צליי ניקרא לאמר היה זה והוא אשר עפרתי עליו בא אמרי היה לפרי פיר-קלט לי
- 11 היה: וממלאו לסתנו בלבני חסר עלה-חסר: פיר ישוע
- 12 ותורה נתנה בירמsha ותחשך וראמה בא עלי-ידי ישוע

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**= הברית החדשה**

Edinburgh

Isaac E. Salkinson – Christian D. Ginsburg

I. E. Salkinson



C. D. Ginsburg

i on, Słowo, był bogiem
וְהוּא הָדָר הִיה אֱלֹהִים

הברית החדשה

העתקה הרישה מלשון יון ללשון עבר

מאת

יצחק זאלקינסן זי

הובאה לדפוס עם תקニות וחרוזות

מאת

דוד גינצבורג

על ידי חברת מוציאי לאור תורה יהודית התפימה

תוצאה האחת עשרה

תפשה אלףים שיש מאות ששים וארבעה.

1907.

Габрить Гахадошо

т. е. Новый Заветъ.

На древнѣй-еврейскомъ языке. Перевель съ Греческаго
Исаакъ Залкинсонъ.

בראשית היה הָדָר ותַּקְבֵּר היה אֱתֹה אֱלֹהִים והוא אֱלֹהִים:
הָדָר היה אלֹהִים: הוא היה מראש אֲתֹה אֱלֹהִים:²
כָּל-הַפְּעָשִׂים נָהִי עַל-יוֹם וְאַזְן דָּבָר אֲשֶׁר נָעַשָּׂה
מִפְּלָעָדוֹ: פָּוֹ נִמְצָא חַיִם וְחַיִם הַמְּאוֹרָה אֲדָם:⁴
וְהָאָדָם זָרָח בְּחַשֶּׁךׁ וְחַחֶךׁ לֹא יִכְלֹפְף: אִישׁ חַיָּה
בְּאַרְץ יוֹחָנֵן שָׁמוֹ אֲשֶׁר שָׁלַחוֹ אֱלֹהִים: הוא בָּא
לְעָדוֹת לְהָעֵד עַל-הָאָדָר לְמַעַן יִאמְרָנוּ כָּלָם עַל-יוֹם:
וְלֹא הוּא הָאָדָר בַּי אִסְּמָדָא לְהָעֵד עַל-הָאָדָר
הָהָא: הוּא אָדָר אֶתְמָת אֲשֶׁר בָּא לְעוֹלָם לְהָאֵיר לְכָל-⁹
אָדָם: הוּא חַיָּה בְּעוֹלָם וְהָעוֹלָם נָהִי עַל-יָדוֹ¹⁰
וְהָעוֹלָם אָתוֹ לֹא יַדַּע: הוּא בָּא אַל-עַטְמָוֹ שָׁלוֹ וְעַטְמָוֹ¹¹
שָׁלוֹ לֹא חַזְיקָרְבוֹ: וְאַלְאָחַזְקָרְבוֹ בְּתַנְבָּחָ¹²
בִּנְדָם לְחוֹזֵת בְּנֵים לְאֱלֹהִים הָלָא הַמְּתָמִינִים בְּשָׁמוֹ:
אֲשֶׁר לְדַתָּם לֹא מִדָּם וְלֹא מְפָאָות בְּשָׁר וְלֹא מְרוֹחָ¹³
גָּבָר בַּי אִסְּמָדָא אֱלֹהִים: וְהָדָר לְבָשָׁ בְּשָׁר וְיִשְׁבָּן¹⁴
בְּתוֹכָנוֹ וְאַתְּ-בָּבּוֹדוֹ רָאינוּ בְּכֻבּוֹ בָּן יְחִיד לְאַבָּיו¹⁵
זֶה הוּא אֲשֶׁר אִמְרָפִי עַלְיוֹ בַּי הוּא בָּא אֲתֹרִי וְהַבָּה
וְהָא

wyd. z 1907 r.

<https://archive.org/details/04-Section4-JewishHebrewnewTestament-HebrewHebraic-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 Entwickelung
der griechischen Philosophie und der christlichen Litteratur*
O. R. Reisland, Lipsk
Anathon August Fredrik Aall



i boską istotą był Logos
und ein Gottwesen war der Logos

DER LOGOS.

Geschichte seiner Entwickelung
in der
griechischen Philosophie und der christlichen
Litteratur.

I.
Geschichte der Logosidee
in der griechischen Philosophie
von
Anathon Aall
aus Christiania.



Leipzig,
O. R. Reisland.
1896.

Das Johannesevangelium.

Joh. 1, 1—18.

Vers 1. Im Anfang war der Logos, und der Logos war bei Gott, und ein Gottwesen war der Logos.	110
Vers 2. Es war dieser im Anfang bei Gott ^{5).}	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 zeugte über das Licht, damit alle durch ihn glaubten. Nicht war er das Licht, sondern (er kam), um vom Licht zu zeugen.	115
Vers 9. Es war das wahre Licht, welches jedem Menschen leuchtet, kommend in die Welt.	116
Vers 10. Er war in der Welt, und die Welt ist durch ihn geworden, und die Welt kannte ihn nicht.	
Vers 11. Er kam in sein Eigentum, und die Seinen nahmen ihn nicht auf.	
Vers 12. Wie viele ihn aber aufnahmen, denen gab er das Vermögen, Gottes Kinder zu werden, zumal sie an seinen Namen glauben.	117
Vers 13. Welche nicht aus Gebült, noch aus Fleisches-Willen, noch aus Mannes-Willen, sondern aus Gott geboren sind.	
Vers 14. Und der Logos wurde Fleisch und zeltete unter uns, und wir sahen seine Herrlichkeit, eine Herrlichkeit als des eingeborenen Sohnes vom Vater, voller Gnade und Wahrheit.	118
Vers 15. Johannes zeugt von ihm, ruft und spricht: Dieser war's, von welchem ich sagte: Der nach mir Komende ist vor mir schon dagewesen; denn er war eher denn ich.	121
Vers 16. Denn aus seiner Fülle haben wir alle genommen Gnade um Gnade.	122
Vers 17. Denn das Gesetz ist durch Moses gegeben, die Gnade und die Wahrheit durch Jesus Christus geworden.	
Vers 18. Die Gottheit hat niemand jemals gesehen, der göttliche Eingeborene, 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>

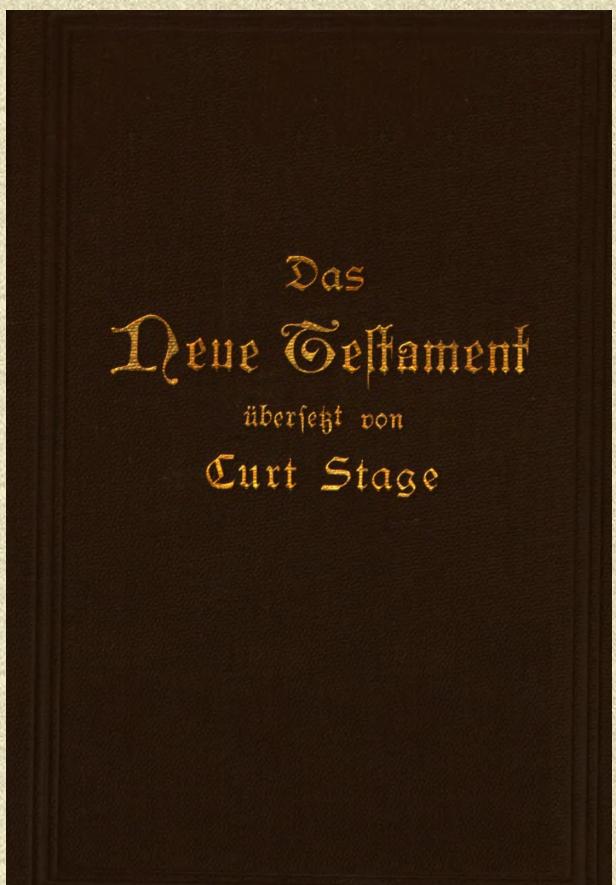
1897

NIEMIECKI*Das Neue Testament
übersetz in die Sprache der Gegenwart*

Phillip Reclam jun., Lipsk

Curt Stage

i Słowo 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 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 Vergebung 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 Meister-Namen glauben, die nicht aus menschlichem Gehüüt, nicht aus Fleischestrieß, nicht aus dem Willen eines Mannes, sondern aus Gott ihr Leben haben.

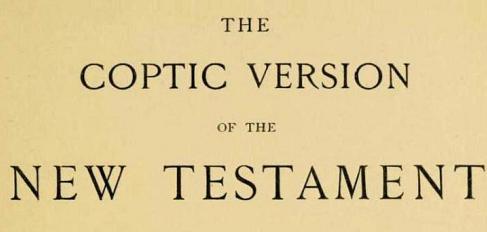
Und das Wort wurde Mensch und nahm seine Wohnung unter uns, und wir sahen seine himmlische Herrlichkeit, eine Herrlichkeit wie die eines einzigen Sohnes vom Vater, voll Gnade und Wahrheit. Johannes legt für ihn Zeugnis ab und ruft: „Dieser war es, von dem ich sagte: „Der nach mir kommt, ist vor mir schon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

^{*)} Das Wort, griechisch Λόγος, 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)*
Clerendon Press, Oxford
George W. Horner

i bogiem (rodz[ajnik] nieokr[eślony]) był Słowo
and God (indef. art.) was the Word



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.

L In (the) beginning was the Word, and the Word was (imperf.) with God, and God (indef. art.) was the Word: ¹this (one) [who?] was (imperf.) from beginning with God: ²all things became through him; and without him did not anything become of (lit. in) that which became: ³(the) life was that [which] is in him. And (the) life was (the) light of [the] men: ⁴and the light gave light in the darkness, and the darkness did not apprehend it (lit. him). ⁵There was (lit. became) a man sent from (lit. through) God, his name being John: ⁶this (one) came for a witness, that he

¹ ΠΙΚΑΣΙ 1^o] A D₁, 2^e: ΠΙΚΑΣΙ, B &c. ΠΙΚΑΣΙ 2^o] A &c.: ABCD₁,
Π., B C₁ D₂* Δ₁? οντοτή] εοντοτή, B: Gr. L δθέσ. KMN₁
² επαγχή] πλάφ. F₁*. ³ χωβ] pref. οντο, F₁* Q.
επελάι] cf. Gr. Ν* D &c. θεν] om. D₁*: prefix εθίολ,
J₁ V Hunt 18. θεν to end] om. G₂. επαγ.] επαγ., Γ₁*
Ν* S. ψωπι 3^o] om. A*. For connection of words cf. Gr. C³ &c.,
but obs. the division of verses in A, occurring in verse 4. ⁴ ιε] Hunt 18
ef. Gr. ABCD &c. ιετ] ΑCEHJS* Hunt 18: ιε ετ, D₁ &c.:
ιε ετ, B. οντογηνωτή] οντογηνωτή, O. ιε 2^o]
Πε, B* O. ηπιρωτή] om. ΗΙ, M*: Gr. B* om. τῶν ἀνθρ. Πε]
om. B. ⁵ οντο, 1^o] om. F₁* G₂. ΠΙΧΑΣΙ 1^o] ΠΙΧΑΣΙ, M*.
οντο, επεπιχάκι] om. B homeot.; Χ over erased letter. Αε.
Τλαγοφ] ABCD₁* E, FHJPQM Hunt 18: ψτλαγοφ could
apprehend, Γ₁ D₁, 2 Δ₁ E₂ G₂ K N O S. P has gloss ψ شَيْءٌ الْقَدْرُ
'it (i.e. ψ kh) is called the sign of potentiality.' ⁶ εψψωπι] ψ over erasure, A*. Ε(om. Η) εποτορηψ] -ωρηψ, A F₁: εοτ-
ορηψ, 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-HI.

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 οὐτος² Now the utterance was *made* unto God, and ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. ³ πάντα δι' αὐτοῦ was a god. This ²utterance was in the beginning ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἔν. ⁴ πᾶν ἐγένετο δι' αὐτοῦ was made unto God. ³ All things came into δι' γέγονεν +εν αὐτῷ Ζωὴ ἦν, καὶ ἡ Ζωὴ being through it and without it not a thing ἦν τοι φῶς τῶν ἀνθρώπων. ⁵ καὶ τὸ φῶς came into being. That which is come into being is the light of mankind. ⁶ And the light is shining in the darkness and the darkness hath not overtaken it.

⁶ Ἐγένετο διηθωπὸς ἀπεσταλμένος παρὰ Θεοῦ· δύομα αὐτῷ ἴωανην. ⁷ οὗτος ἦλθεν εἰς μαρτυρίην περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. Light) so that all may become believers οὐκ ἦν ἑκεῖνος τὸ φῶς, ἀλλ' ἡ μαρτυρίη through him. ⁸ He was not the Light, but was περὶ τοῦ φωτός ἡν. ⁹ τὸ φῶς τὸ δόληθινον, (came) to declare things concerning the Light. δι' φωτίζει πάντα ἐνθρωπον ἐρχόμενον εἰς ⁹ The True Light that illuminateth every man τὸν κόσμον, τούτον τῷ κόσμῳ ἦν, καὶ δι' κό- coming into the world ¹⁰was in the world, μως δι' αὐτοῦ ἐγένετο, καὶ δι' κόσμου αὐτούν οὐδὲ ἦργον. ¹¹ εἰς τὰ Ιudei καὶ οἱ Ιudei and the world came into being through him, οὐδὲ ἤγρα. ¹² εἰς τὰ Ιudei καὶ οἱ Ιudei and yet the world recognised him not. ¹³ He αὐτὸν οὐ παρέλαβον. ¹⁴ δοὺς δὲ ἔλαφον came into his own home and his own people αὐτὸν ἔλαφον αὐτοῖς ἔκουσαν τέκνα Θεοῦ received him not. ¹⁵ But as many as received γενέθαι τοῖς πιστεύουσιν εἰς τὸ δύομα αὐτοῦ· him, to them gave he authority to become ¹⁶οἱ οὐκ εἴ αιμάτων οὐδὲ ἐθελήματος ¹⁷his children for those which believe in κός οὐδὲ ἐθελήματος ἀνδρὸς ἀλλ' ἐκ Θεοῦ his name; ¹⁸which were born not through ἐγεννήθησαν. ¹⁹ καὶ ὁ λόγος ἡμέρῃ ἐγένετο bloodshed nor through the will of the flesh καὶ ἐσκίνυσεν ἐν ἡμῖν καὶ ἐθεασάμεθα τὴν nor through the will of man, but from God. οὐδέποτε αὐτοῦ. ²⁰And the mandate became flesh and lodged in us, and ²¹we 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

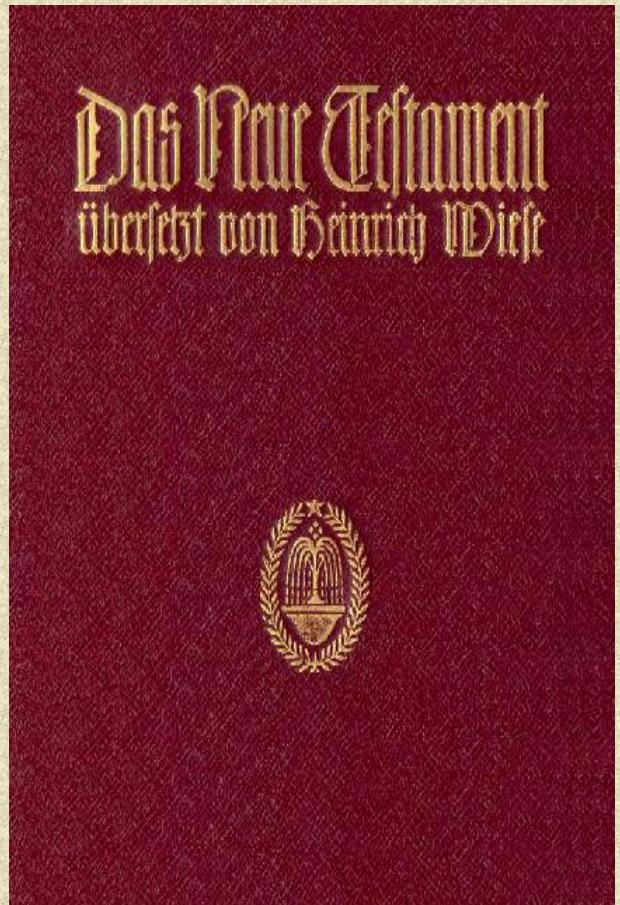
1905

NIEMIECKI

**Das Neue Testament unsers Herrn und Heilandes Jesus Christus,
überseht 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
war bei Gott, und göttlichen Wesens war das 17,5
Wort. Derart war es am Anfang bei Gott. 2
Alles ist durch dasselbe geworden, und ohne dass- 3
selbe ist auch nicht eines geworden, das geworden
ist. In ihm war Leben, und das Leben war das 4
Licht der Menschen. Und das Licht scheint in der 5
Finsternis; und die Finsternis hat es nicht über-
wältigt. 57 – 80.
Es trat ein Mensch auf, gesandt von Gott, mit 6
Namen Johannes. Dieser kam zum Zeugniß: um 7
zu zeugen von dem Licht, damit alle durch ihn zum
Glauben kämen. Nicht war jener das Licht; sondern 8
Zeugniß sollte er ablegen von dem Licht. Es war das 9
wahrhaftige Licht, das jedweden Menschen erleuchtet,
im Begriff zu kommen in die Welt. In der Welt 10 3–5
war es, und die Welt ist durch ihn geworden; und
die Welt hat ihn nicht erkannt. In sein Eigen- 11
tum kam er; und die Seinen nahmen ihn nicht
an. Wie viele ihn aber annahmen, denen gab er 12 6 3,26
Vollmacht, Gottes Kinder zu werden, da sie ja
glaubten an seinen Namen; sie, die nicht aus Ge- 13 8,5,6
der nicht.. gezeugt ist (13). 14

209

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

Jesus

im Urteil der Jahrhunderte

Die bedeutendsten Auffassungen Jesu in
Theologie, Philosophie, Literatur
und Kunst bis zur Gegenwart

Von
Gustav Pfannmüller



1908
Leipzig und Berlin
Druck und Verlag von B. G. Teubner

5. Der johanneische Christus.

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

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

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

32

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.

The Messages of the Bible

**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

BY

JAMES STEVENSON RIGGS, D.D.

Professor of Biblical Criticism in Auburn Theological Seminary

NEW YORK
CHARLES SCRIBNER'S SONS
1908

The Prologue***The Messages of Jesus***

may be their relation to Jesus or to John, are certainly not speculative constructions in support of a Logos theorem.

Prologue substance of the history

(2) That the three leading ideas of the prologue are the substance respectively of the three facts developed simultaneously in the history. These three facts are: The Messiahship of Jesus, the blind and pitiful rejection of him by the Jews, and the response made to him in faith by those whose spiritual desires or whose sense of need caused them to listen to his gracious message. As the story unfolds we come to see even more clearly how fully Jesus has interpreted to us the holiness and love of God, and by this very interpretation shown himself to be the Messiah. We also can watch the deepening antagonism of the capital, and note as well the answer to his call of those who "knew his voice."

II**THE PROLOGUE (1:1-18)**

Relation of the Word to God and creation (1-4)

He who has been to us the Revealer of God has existed from all eternity in communion with God, and is himself essentially divine. He is so identified with God in reference to creation that it is possible to say that all things without exception came into being through his cooperation.

Creation itself has the stamp of the Messiah upon it.

82

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

(thłumacz 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 Boussel, Hermann Gundel, Wilhelm Heitmüller, Georg Hollmann,
Adolf Jülicher, Rudolf Knopf, Franz Kocher, Wilhelm Luetken, Johannes Weiß.

Herausgegeben von Johannes Weiß.

Motto:

Ich bin übersetzt, daß die Bibel immer schöner wird, je mehr man sie versteht, d. h. je mehr man sie studiert. Ich bin übersetzt, daß die Bibel immer allgemein aufzufassen und im besondern auf uns anzuwenden, nach gewissen Umständen, nach Zeit- und Ortsverhältnissen, nach geistiger Erziehung, unmittelbar individuellen Bedürfnis gebaut ist.

Goethe, Magizine 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.

Sophie in Kreisen, von denen wir durch die sogenannten „hellenistischen“ Schriften Kunde haben, eine Logos-Gründung, die weit mehr religiösen Charakter hatte als die phönizische. 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 Begriff und Spekulation selbst fehlten, waren die Grundlagen dazu vorhanden und die Voraussetzung für das Verständniß derartiger Lehren gegeben. Das gilt vor allem von den Kreisen des hellenistischen Judentums, denen gerade der 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 Interesse hoffen, wenn er mit dem Logos begann. Es war ein hochbedeutender Schritt, denn 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, die Bote und Vermittler Gottes, den Juden und Griechen unterrichtet und gebraucht, über dessen Werken sie grübelten, dem sie allerlei Dinge zugeschrieben, unter ihnen den umfassendsten und wertvollsten „Logos“ – dieser lag nur am Christen gung klar und überzeugend erschien, wie kennen ihn aus bestehender Erfahrung: es ist unter Herr Jesu Christus.

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

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

2 Der war im Anfang bei Gott.

Alles ward durch ihn,

Und ohne ihn ward nichts [was geworden ist].

3 In ihm war Leben,

In dem Leben war das Licht der Menschen;

Und das Licht schenkt in der Finsternis,

Und – die Finsternis hat es nicht ergreifen.

a) **Der Logos und Gott**, V.1. Unvergleichlich eindrucksvoll ist der Eingang des Evangeliums: ein Attribut von drei Sätzen, kurz und wuchtig, fiktiv und metaphysisch, durchdringend und doch voll Rätsel. Als eine Quelle gekennzeichnet, oder: Metapher für die unbekannte, höchst heilige Eifer, sind, wie es scheint, das Abstraktheit und der Magie, die dem Bildwerk hier unentbehrlich ist, dieser Dreititel ja und je als höchstes Gnadenwort vermerkt. „Im Anfang war der Logos.“

„3. Anfang“ unwillkürlich dachten die Leser an den Anfang des heiligen Offenbarungs-Buches des A. T.'s und ihre Seele mußte sich spannen: welche Offenbarung werden wir hören? Geschilderte unter den griechischen Lehrern mühten sich erinnern an den Anfang eines vielgerühmten Buches, das auf dem Boden Kleinasiens entstanden war, des Budes Heraclitus des Dunklen; das begann auch mit dem Hinweis, daß der Logos ewig war, daß alles nach seinen Gelehrten geschehe – und die Menschen daß der Logos sein Verständnis für ihn hätten: – welche philosophischen Erkenntnisse wird dies Buch bringen? Ehe die Berge und die Erde und die Welt geschaffen worden, ehe der große Prozeß des Werdens begann, von dem wir nachher hören, war der Logos. Er war: von ihm gilt nicht, was von allem unter der Sonne gilt – außer Gott, das Werden und Gewordensein. Er ist allem Gewordenen gleichzeitig überlegen. Er ist ewig: allem Wechsel, allen Um-

1b ständigen Veränderungen entzogen. Aber noch mehr: nur von einem kann gelt, daß er von Anfang an war: Gott. Mit ihm leben der Logos in Gemeinschaft, wie wir nachher D.19 hören, in engster, tiefster Vertrautheit. Gemeinschaft mit Gott kann natürlich nur von einem persönlichen Wesen ausgehen. Allo 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. Möhr

Heinrich Julius Holtzmann

i boską istotą był Logos
und göttlichen Wesens war der Logos

HAND-COMMENTAR
ZUM
NEUEN TESTAMENT

BEARBEITET VON

PRIVATDOZOENT LIC. W. BAUER IN MARBURG,
PROFESSOR D. H. J. HOLTZMANN IN BADEN-BADEN,
† GEH. KIRCHENRAT PROFESSOR D. R. A. LIPSIUS IN JENA,
PROFESSOR D. P. W. SCHMIEDEL IN ZÜRICH,
PROFESSOR D. H. von SODEN IN BERLIN,
PRIVATDOZOENT 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

38

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 Gott hin. 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 λόγου οὐσίας auf einem bestimmten Punkte des Schauspiels irdischer Geschichte. Dazu eben bildet das weiter ausgreifende Verhältnis des λόγου οὐσίας zu Welt und Menschheit überhaupt nur ein wesentlich analog verlaufendes Vorspiel. Eine erste Frage betrifft hier die Beziehung des Logos zu denjenigen Subjekten, welchen sonst Vorweltlichkeit, bzw. Ewigkeit, allein zukommen 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 πρός (wie I Joh 1:2, vgl. Mc 9:19 πρός ὑμᾶς) geht über das, nur räumliches Beisammensein aussagende, sonst parallel πρός τῷ πάτερι 8:17's (J Sir 1:1 πάρα κυρίῳ καὶ μετ' αὐτῷ, Prv 8:27 συνπαρέμην αὐτῷ 8:20 γῆτοι παρ' αὐτῷ, Sap 9:4 παρέδερος) hinaus (so Ws geg. CALM) und ist Voraussetzung für παρά τῷ Θεῷ 6:4. Es will also nicht den Logos als "nur eine Relation in der Gottheit selbst" charakterisieren (Kr I 388 393 f. 395 492). Von der Aussage über die intime Beziehung des Logos zu Gott geht der dritte der in ruhigem Fortschritt sich aneinander reihenden Sätze zu dem wichtigsten und abschließenden Moment über, nämlich zu dem ursprünglichen Wesen des Logos, und weil darauf der Ton liegt, steht θεός, wiewohl Prädikat, nachdrücklich, wie 4:24, voran: *und gerade göttlichen Wesens selbst war der Logos*. Wäre θεός artikuliert, so würde teils Versuchung bestehen, es als Subjekt zu fassen, teils würde, bei prädiktiver 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 οὐσία zurückgreift, im natürlichen Fortschritt seiner Sapientia, der ganzen Inhalt von 1 zusammengedrängt in 2 (solchergestalt, als selbst Gottwesen, war der Logos im Anfang zu Gott hin), damit zugleich aber ein Übergang für die weitere Entwicklung gewonnen. Dies 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 (τάχα, dagegen τάχιστα in den Sachparallelen I Kor 8:6 Kol 1:16 das Universum) erklärbare 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

1909

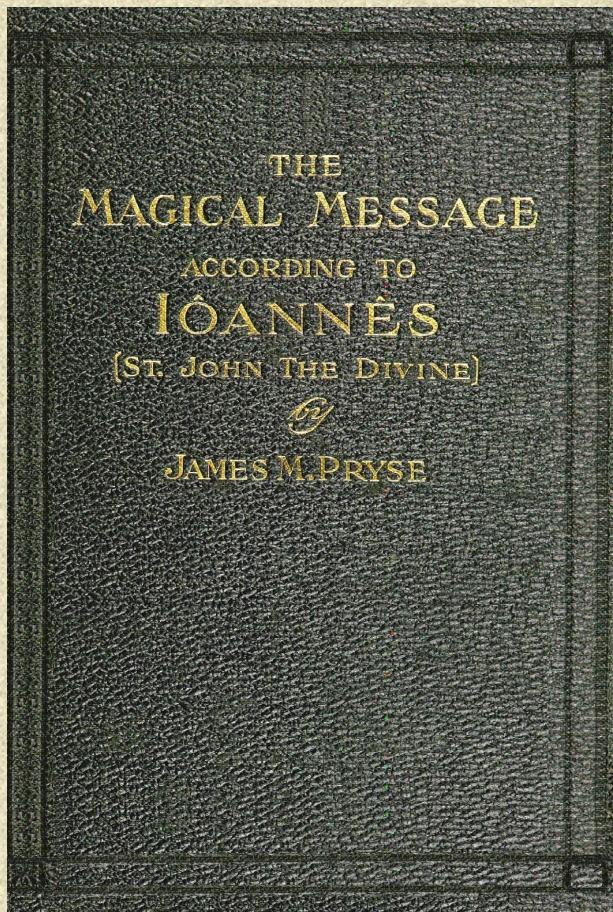
*The Magical Message according to Iōannēs (To kata Iōannon Euangelion);
commonly called the Gospel according to [St.] John*

The Theosophical Publishing Company of New York, New York

James M. Pryse



i Myśl była bogiem
and the Thought was a God



72

THE MAGICAL MESSAGE

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 (*archē*), 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 (*archē*) are the two aspects of the One.

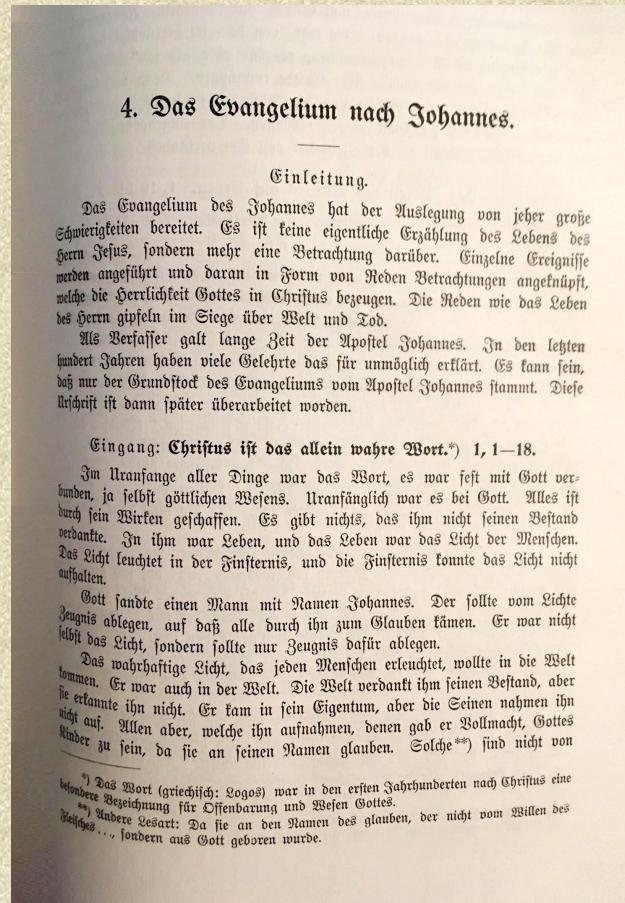
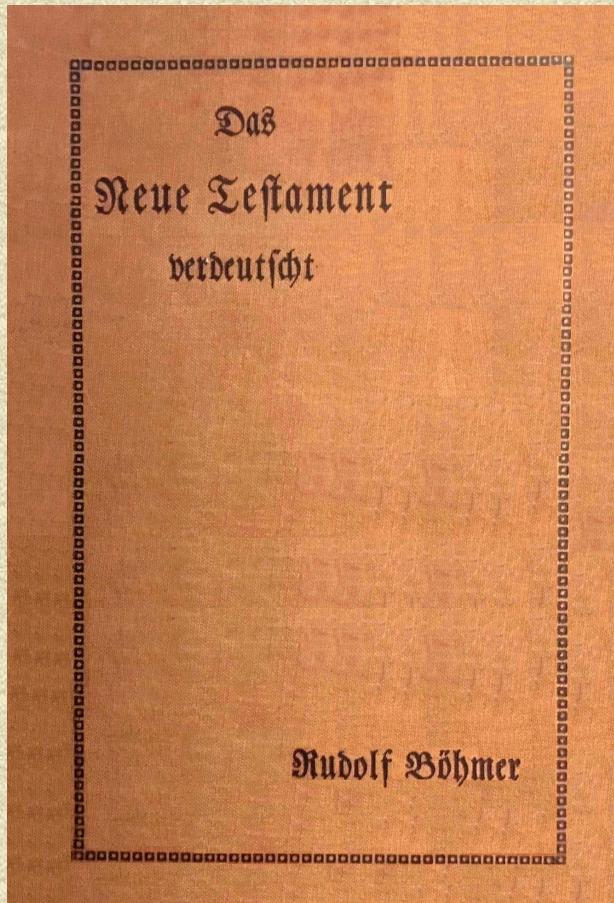
¹ Gr. *ho theos*, probably from the older form *Zeus* — the Father of the Gods and of men; but still not Absolute Deity, the Unmanifested, the incognizable “Only One.” “The God” is a collective term for all in the purely spiritual worlds.

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 Judaeus, 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



Eingang: Christus ist das allein wahre Wort.^{)} 1,1–18.*

Im Urranze aller Dinge war das Wort, es war fest mit Gott verbunden, ja selbst göttlichen Wesens. Urraniglich war es bei Gott. Alles ist durch sein Wirken geschaffen. Es gibt nichts, das ihm nicht seinen Bestand verankert. In ihm war Leben, und das Leben war das Licht der Menschen. Das Licht leuchtet in der Finsternis, und die Finsternis konnte das Licht nicht aufhalten.

Gott sandte einen Mann mit Namen Johannes. Der sollte vom Lichte Zeugnis ablegen, auf daß alle durch ihn zum Glauben kämen. Er war nicht selbst das Licht, sondern sollte nur Zeugnis dafür ablegen.

Das wahrhaftige Licht, das jeden Menschen erleuchtet, wollte in die Welt kommen. Er war auch in der Welt. Die Welt verdankt ihm seinen Bestand, aber sie erkannte ihn nicht. Er kam in sein Eigentum, aber die Seinen nahmen ihn nicht auf. Allen aber, welche ihn aufnahmen, denen gab er Vollmacht, Gottes Kinder zu sein, da sie an seinen Namen glauben. Solche^{**) sind nicht von}

^{*)} Das Wort (griechisch: Logos) war in den ersten Jahrhunderten nach Christus eine besondere Bezeichnung für Offenbarung und Wesen Gottes.

^{**)} Andere Lesart: Da sie an den Namen des glauben, der nicht vom Willen des Heiligen... sondern aus Gott geboren wurde.

1911

*The Coptic Version of the New Testament
in the Southern Dialect
otherwise called Sahidic and Thebaic (t. 3)*

Clerendon Press, Oxford

George W. Horner

i bogiem był słowo
and [a] God was the word

THE
COPTIC VERSION
OF THE
NEW TESTAMENT
IN THE SOUTHERN DIALECT
OTHERWISE CALLED
SAHIDIC AND THEBAIC

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

by G.W. Horner

VOLUME III

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

OXFORD
AT THE CLARENDON PRESS
M CM XI

403713
10.6.42

GOSPEL ACCORDING TO JOHN

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

πενταγγυωνε that which became] om Bo (e₁) πεντ. ὅραι πέντε that which became in him] thus joined 1^{ep} & c 109 13¹ 28¹ 48¹, Avid C*D G*vid LO*vid al, OL (abefffqvid) Fu, Syr g(2)e Arm ed, Naass h Perat h Valent ir Heracl Thdrt clem Clem Or Eus Cyr Hil .. o γεγονεν. ει avro thus C³ &c, OL (e) Vg ed Bo Syr (gj) Arm Eth, Ign int Dial Did Ephr Chr Epiph Thdrt Thdor Nonn Thphl .. without punctuation ΣΒΔ al

⁴ επ. ίη. in him] (c?) &c 109 13¹ 28¹ 48¹.. by him Arm ne is 10^o] e &c 109 13¹ 28¹ 48¹, ND, OL (abefffq), (Syr e) Eth, Valent ir Naass h Perat h Hil Aug .. ην AB &c, OL (g) Vg Br Syr (gj) Arm, Or Eus Chr Cyr Nonn Thdrt ασω and] 1^{ep} & c 13¹ 28¹, Arm .. but Eth ηε is 20^o] e &c 109 28¹ 48¹, Syr (e) Eth .. ην Η &c, OL (b) Arm ήηη. of the men] 1^{ep} & c 109 13¹(48¹) .. om B* .. of men Arm .. ασω and 10^o] (c) &c 109 13¹ 28¹ 48¹ .. om Bo (F₁*e₂) .. but Eth εγβ(ηβ) 108 .. ψερ 48¹). is enlightening] (c) &c 109, ΗΑΒ &c, Arm ed.. ήηηεηβ was enl. 1^{ep}, Syr (e) Arm ήηη. the d.] 1^{ep} & c 109 48¹.. om η the 13¹ τασηι app. it (masculine)] (c) &c 109 13¹ 28¹ 48¹, Bo .. avro ΗΑΒ &c, Syr (gc) .. avrov H 13 al 4, OL (e) Thdrt clem .. could not app. it Bo (ΓΓΔΙ₂ΔΙΕ₂ΚΝΟΣΥ) .. findeth it not Eth

⁶ αγγ. lit. he became] c &c 1^{ep} 41 100.. prof and Eth ει. ει. ει. from] (c) &c 41, παρα ΗΑΒ &c, a OL Syr (gc) Arm ήηηεηε God] c &c 41 .. κυριου D* (d abs.) εη. ηε his-being] 41 &c..

B 2

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.

TATE 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 might believe by means of him. He was not the Light; it was to bear testimony to the Light, which enlightens every man, was coming then into the world:

10 he entered the world—the world which existed through him—yet the world did not recognize him;

11 he came to what was his own, yet his own folk did not welcome him.

12 On those who have accepted him, however, he has conferred the right of being children of God, that is, on those who believe in his Name, 13 who owe this birth of theirs to

God, not to human blood, nor to any impulse of the flesh or of man. So the Logos became flesh and tarried among us; we have seen his glory—glory such as an only son enjoys from his father—seen it to be full of grace and reality. (John testified to him with the cry, 15 'This was he of whom I said, my successor has taken precedence of me, for he preceded me.') For 16 we have all been receiving grace after grace from his fulness; while 17 the Law was given through Moses, grace and reality are ours through Jesus Christ. Nobody has ever 18 seen God, but God has been unfolded by the divine One, the only Son,* who lies upon the Father's breast.

Now here is John's testimony. 19 When the Jews of Jerusalem despatched priests and Levites to ask him, "Who are you?" he 20 frankly confessed, "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 *θεός* ('the divine one') is probably more original than the variant reading *νήστος, πανεπιστήμης* (see ver. 14) requires some such periphrasis in order to bring out its full meaning here.

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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	Seite
verdeutscht	V
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und die Apokalypse	1
verdeutlicht	3
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Leipzig S 3	1023
Der zweite Timotheusbrief	1023
Verlag von Adolf Klein	1084
Der Apolloniusbrief	1041

1930

Borwot. Der Logos 1,1–18.
 1. Der Logos und die Welt 1,1–10.
 1) Im Anfang aller Dinge war der Offenbarer-Mittler, und der Offenbarer-Mittler stand in innigstem Verhältnis zu Gott, und der Offenbarer-Mittler hatte Gottes Art an sich.
 2) Er stand also¹⁾ schon im Anfang aller Dinge im innigsten Verhältnis zu Gott.
 3) Das All wurde durch ihn: ohne ihn wurde überhaupt nichts von dem, was geworden ist.
 4) In ihm war das Leben, und dies Leben war das Licht der Menschen.
 5) Und das Licht scheint in der Finsternis²⁾ und die Finsternis³⁾ begriff es nicht.
 6) Es war einmal ein Mensch, den hatte Gott gesandt: er hieß Johannes.
 7) Der trat auf, Zeugnis zu geben, Zeugnis von dem Licht;⁴⁾ durch ihn sollten alle zu seiner Anerkennung gelangen.
 8) Er selber war nicht das Licht, nein er sollte nur Zeugnis geben von dem Licht.
 9) Es war⁵⁾ wirklich an dem, daß das rechte Licht, das jeden Menschen erleuchten muß, unterwegs in die Welt⁶⁾ war.
 10) Er⁷⁾ war in der Welt, seitdem die Welt durch ihn wurde.
 11) Und doch erkannte ihn die Welt nicht.
 12) 2. Der Logos und die Seinen 1,11–18.
 11) Nun kam er in das Seine, aber die Seinen nahmen ihn nicht auf.⁸⁾
 12)) (noch einmal gesagt); ⁹⁾ Welt. ¹⁰⁾ vgl. 4, 5. ¹¹⁾ (noch einmal gesagt, wie 5). ¹²⁾ Finsternis. ¹³⁾ Anders gesagt: ¹⁴⁾ der Offenbarer-Mittler. ¹⁵⁾ machten ihn sich nicht zu eigen.

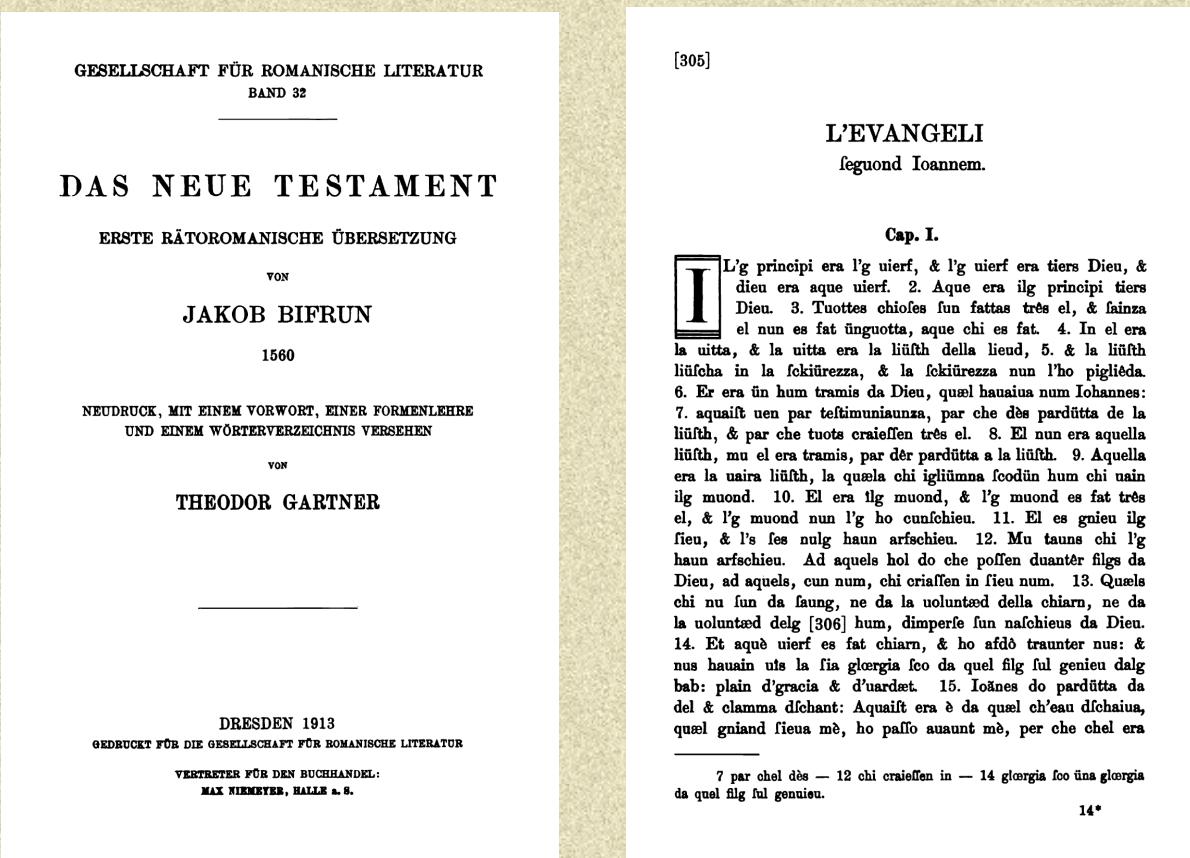
1913

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



[305]

L'EVANGELI

feguond Ioannem.

Cap. I.

Il'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 chioles fun fattas très el, & fainza el nun es fat tinguotta, aque chi es fat. 4. In el era la uitta, & la uitta era la liüth della lieud, 5. & la liüth liüfcha in la fokifrezza, & la fokifrezza nun l'ho piglieda. 6. Er era ūn hum tramis da Dieu, quel hauaua num Iohannes: 7. aquaift uen par testimuniaanza, par che dès pardüttia de la liüth, & par che tuots craiesien très el. 8. El nun era aquella liüth, mu el era tramis, par der pardüttia a la liüth. 9. Aquella era la uaira liüth, la quale chi igliümna scodün hum chi uain iig muond. 10. El era tlg muond, & l'g muond es fat très el, & l'g muond nun l'g ho cunschieu. 11. El es gnieu ilg sieu, & l's ses nulg haun arfschieu. 12. Mu tauns chi l'g haun arfschieu. Ad aquels hol do che possen duantér filgs da Dieu, ad aquels, cun num, chi criassen in sieu num. 13. Quels chi nu sun da saung, ne da la uoluntad della chiarn, ne da la uoluntad delg [306] hum, dimperla fun naſchiesu da Dieu. 14. Et aquè uierf es fat chiarn, & ho afđđ traunter nus: & nun hauaua uis la fin glorgia feo da quel filg ful genieu dalg bab: plain d'gracia & d'uardet. 15. Ioănes do pardüttia da del & clamma díchiant: Aquait era è da quel ch'eau díchauis, quel gniand sieua mè, ho passo auuant mè, per che chel era

7 par chel dès — 12 chi craiesien in — 14 glorgia feo ūna glorgia da quel filg ful genieu.

14*

W wydaniu z 1560 roku Jachiam Tütschett Bifrun użył „dieu” & „dieu”

L'g principi era Pg uierf, &
 Pg uierf era tiers dieu, & di-
 eu era aque uierf. Aque era

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

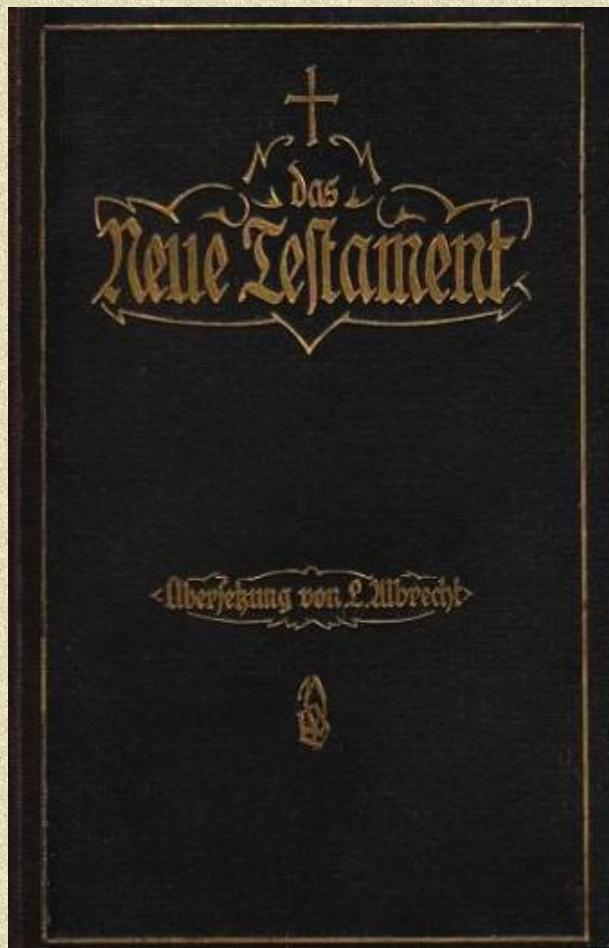
1920

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



237

Die Frohe Botschaft nach Johannes 1, 1—4

Kurze Übersicht über den Inhalt der Frohen Botschaft nach Johannes

I. Vorwort: 1, 1—18.
 II. Johannes des Täufers Zeugnis und Jesu erste Jünger: 1, 19—51.
 III. Jesu Wirksamkeit in Galiläa, Judäa und Samaria: 2, 1 — 4,54.
 IV. Jesus im Kampfe mit seinen Widersachern (seine Verkennung und Anerkennung): 5,1 — 12,50.
 I. Die Vorgänge in Jerusalem und Galiläa: 5, 6.
 2. Die Vorgänge ausschließlich in Jerusalem: 7,1 — 12,50.
 V. Jesus im Kreise seiner Jünger in der Nacht vor seinem Leiden: 13—17.
 VI. Jesu Leiden und Sterben: 18, 19.
 VII. Die Erscheinungen des Auferstandenen: 20.
 VIII. Der Nachtrag zum Evangelium: 21.

Die Frohe Botschaft nach Johannes

Im Anfang (aller Dinge) war bereits das *Wort*¹; das 1,¹ Wort war eng vereint mit Gott², ja göttliches Wesen hatte das Wort³.
 Dies war im Anfang eng vereint mit Gott.²
 Alle Dinge sind durch das Wort erschaffen⁴, und nichts³ ist ohne seine Wirksamkeit geworden.
 Die ganze Schöpfung ist erfüllt mit seinem Leben⁵,⁴ und dieses⁶ Leben war das Licht der Menschen⁷.

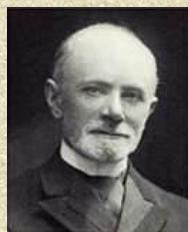
¹ Denn es ist vorzeitig und ewig (vgl. Joh. 8, 58; 17, 5). — Nur Johannes nennt den Sohn Gottes das Wort, und zwar nicht allein im Eingange seines Evangeliums, sondern auch 1. Joh. 1, 1 und Offenb. 19, 13. Wie das Wort das Innere des Redenden offenbart, so offenbart auch der Sohn als das Wort das innere Wesen Gottes; er macht nicht nur Gottes Gnade kund (Joh. 1, 14, 16, 17), sondern auch Gottes Zorn (Offenb. 19, 15). — Johannes nennt den Sohn das Wort nach Anleitung des Alten Testaments. Dort wird Gottes Wort vielfach als Gottes Offenbarer bezeichnet, und dieses Wort wird auch ähnlich wie es Johannes hier im Eingange seines Evangeliums in V. 3 und 4 tut, eine schöpferisch^a und eine erleuchtende Tätigkeit zugeschrieben (z. B. Ps. 33, 6; 119, 105); ja es wird von dem Worte Gottes und ebenso von der Weisheit Gottes (Spr. Kap. 8 und 9) wie von einer Person geredet (z. B. Ps. 107, 20; 147, 15; Jes. 55, 10, 11). — ^b Von dieser imminger Gemeinschaft des Wortes mit Gott redet Jesus z. B. Joh. 6, 46; 17, 24. — ^c Vgl. Joh. 20, 28f. — ^d Vgl. 1. Kor. 8, 6; Kol. 1, 16; Hebr. 1, 2. — ^e Wörtlich: „Was geworden ist, ist in ihm Leben“ (ich lese: „o γέγονεν, εν αυτῳ ζων εστιν“). Wie die ganze Schöpfung durch das Wort ins Dasein getreten ist, so wird sie auch durch das in ihr wirkende Leben des Wortes im Dasein erhalten (vgl. Kol. 1, 17b; Hebr. 1, 3b). — ^f Im Worte ruhende und auf alle Geschöpfe überströmende Leben. — ^g Das in dem Worte beschlossene Leben wirkte für die Menschen nicht nur schöpferisch und erhaltend, sondern auch erleuchtend. Denn es gab und erhielt den Menschen nicht nur das Dasein, sondern es schenkte ihnen auch das Licht der wahren Gotteserkenntnis (Joh. 17, 2, 3). Schon vor seiner Fleischwerdung brachte das Wort durch das in ihm vorhandene Leben den Menschen,

wyd. 7 (1953)

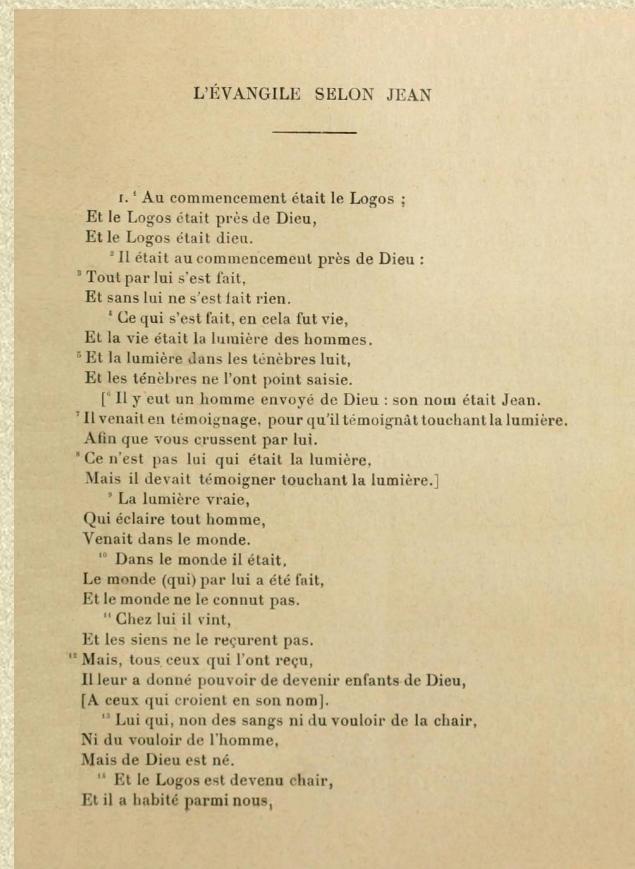
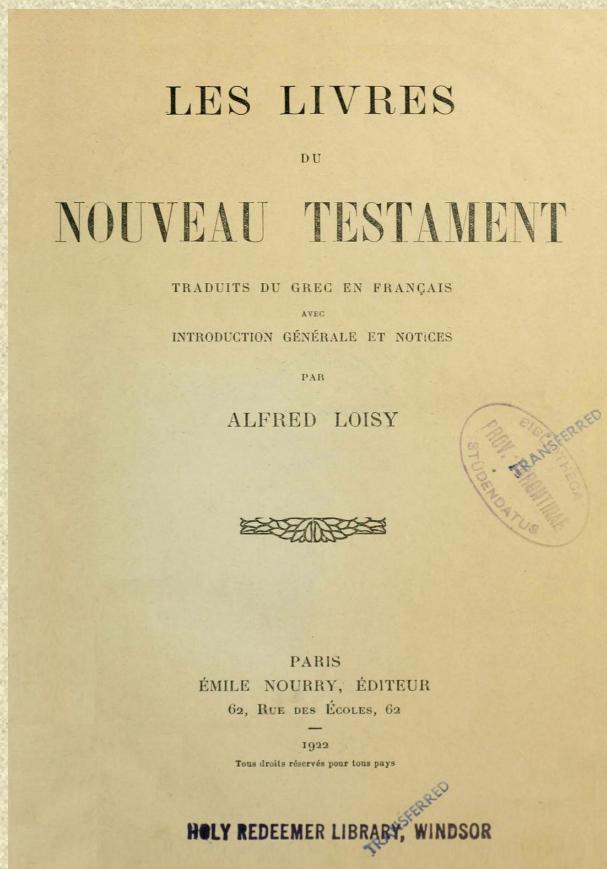
1922

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 boskie
 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. Every-thing came into existence through him, and apart from him nothing came to be. It was by him that life came into existence, and that life was the light of mankind. The light is still shining in the darkness, for the darkness has never put it out.

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

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

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

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

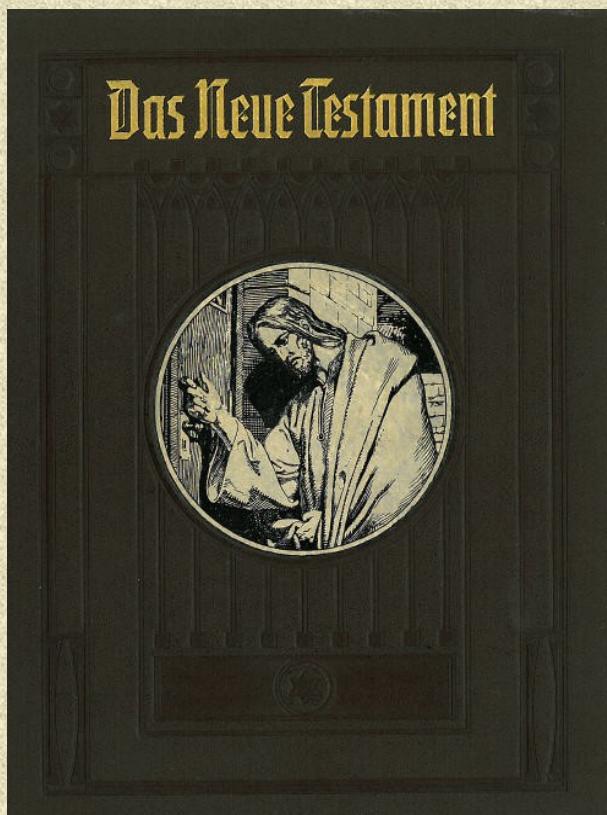
Now this is the testimony that John gave when the Jews sent priests and Levites to him from Jerusalem to ask him who

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1923
NIEMIECKI
Das Neue Testament (wyd. 2)
C. Appenhans & Comp., Braunschweig
Hermann Menge



i boską istotą było Słowo
und göttlichen Wesens war das Wort



Die Heilsbotschaft nach Johannes

Vorwort: Jesus als das mensch-gewordene Wort (oder als der Logos, d. h. der Offenbarer Gottes): 1, 1—18.

a) Wesen und Wirken des uranfänglichen Wortes (oder des Logos): 1, 1—5.
1 ^{a)} Im Anfang war das Wort schon da, und das Wort war bei Gott, und göttlichen Wesens war das Wort. ^{b)} Dieses war schon im Anfang bei Gott. ^{c)} Alle Dinge sind durch dasselbe geworden, und ohne dasselbe ist nichts geworden, was wirklich da ist. ^{d)} In ihm war Leben, und das Leben war das Licht der Menschen. ^{e)} Und das Licht leuchtet in der Finsternis, und die Finsternis hat es nicht angenommen.

b) Verhalten der Welt zu dem mensch-gewordenen Wort: 1, 6—18.

^{f)} Es trat ein Mann auf, von Gott gesandt, sein Name war Johannes; ^{g)} der kam, um Zeugnis abzulegen, Zeugnis für das Licht; alle sollten durch ihn zum Glauben kommen. ^{h)} Er war nicht selbst das Licht, sondern sollte nur Zeugnis für das Licht ablegen. ⁱ⁾ Das wahre Licht, das jeden Menschen erleuchtet, kam gerade in die Welt. ^{j)} Es war in der Welt, und die Welt war durch ihn geworden, doch die Welt erkannte ihn nicht. ^{k)} Er kam in sein Eigentum, doch die Seinen nahmen ihn nicht auf. ^{l)} Allen aber, die ihn aufnahmen, gab er das Anrecht, Gottes Kinder zu werden, nämlich denen, die an seinen Namen glauben, ^{m)} die nicht durch Geschlecht oder durch Fleischestrieb, auch nicht durch den Willen eines Mannes, sondern aus Gott geboren sind.

ⁿ⁾ Und das Wort wurde Fleisch und nahm seine Wohnung unter uns, und wir haben seine Herrlichkeit geschaut, eine Herrlichkeit, wie sie von seiten eines Vaters dem einzigen Sohne verliehen wird, voller Gnade und Wahrheit. ^{o)} Johannes legt Zeug-

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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/>

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1925

NIEMIECKI

Handbuch zum Neuen Testament.

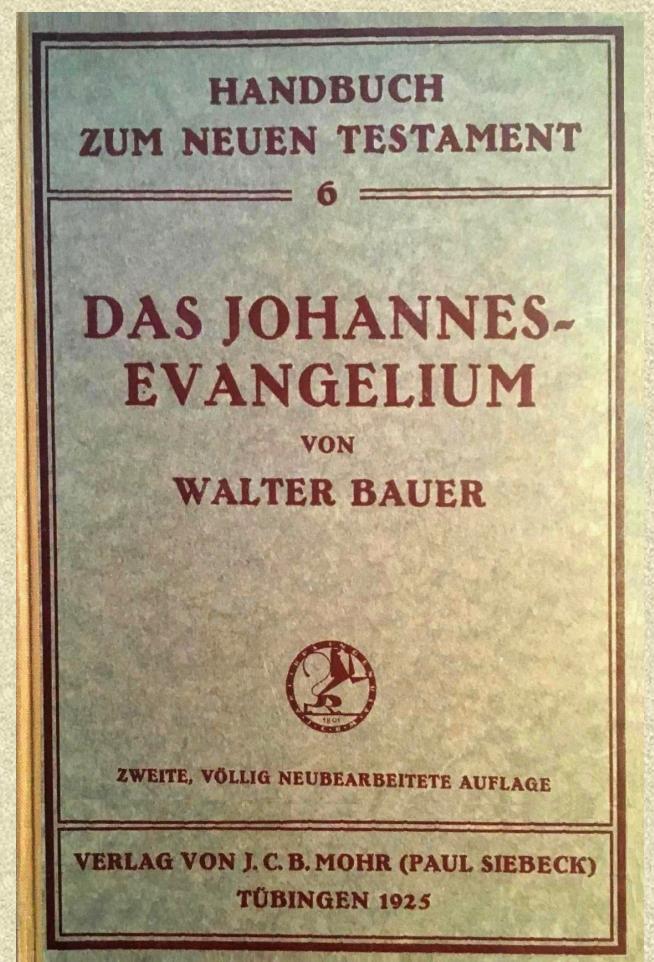
Band 6: Das Johannevangelium (wyd. 2)

J. C. B. Möhr, 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 [was geworden ist]. In ihm war Leben, und dieses Leben war das „*λόγος*“ dem Vater gleichgesetzt worden“ (Lehrbuch der Dogmengeschichte 1909 I, 206—209). Schon Philo Somm. I 229 f. p. 655 bemerkt zu Gen 31:13 „*καὶ θεὸς ὁ ἀρθεῖς αὐτὸν τῷ πατρὶ θεοῦ*“: *οὐ πάντας θεοὺς εἰς ἡστήσῃς, οὐδὲν διάφορον θεόν*; *οὐ πάντας λόγους ἐν τῷ πατρῷ τούτῳ μὲν λόγους οὐδὲ τούτῳ ἀρθρου μεριμνονεν εἰπών.* „*λόγος εἴη οὐδὲ θεός,* τούτῳ δὲν εἰναι λόγος, οὐδὲν διάφορον θεόν, οὐδὲν διάφορον λόγον.“ *καὶ οὐδὲν τὸν πρεσβύτερον αὐτοῦ νυνὶ λόγον.* Deshalb kann der Logos *δέσποτος θεός* heißen (Philo Leg. alleg. II 86 p. 82 und bei Euseb. Praep. ev. VII 151). Etwas abschwächend Somm. II 188 f. p. 683 f. 2 konzentriert den Inhalt des ersten Verses. Während das *οὐτος* an den letzten Teil jenes dreigliedrigen Aussage anknüpft, gibt deren Mittelstück die Hauptsache her, und der Anfangssatz steuert das *ἐν ἀρχῇ* bei. 3 geht von dem Wann? Wo? Wie? über auf die Bedeutung des Logos für die Welt. In der Jo so zugesagten Art, einen Gedanken positiv und negativ ausdrücken (s. Norden Agnoston Theos 1913, S. 157 s 159; 349), wird der Logos als Mittler der Schöpfung gekennzeichnet. Denn eine solche Zwischenstellung bringt das *οὐτος* hier und *τούτῳ* zum Ausdruck wie I Cor 8: Col 1:16 Hebr 1:2. Aber anders als an diesen Stellen heißt es nicht *τόπος πάντων* = das Universum, sondern *πάντα* = alle Dinge ohne Ausnahme (vgl. aus dem Evangelium Manis [Handschriftenreste II, M. 17 Rückseite p. 26 FW Müller]: *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 Aelian Aristides, Oratio in Minerv. ed. Keil or. XXXVII 5: *οὐ γάρ ἂν ἄλλος ὁ Ζεὺς ἔχεται διελεύνειν, εἰ μὴ πάρεστρον τε καὶ σύμβολον τῆς Ἀντηγράν παρεξάθετο* und erscheint in hellenistischen Liedern Isis als Ordnerin des Weltalls (Reitzenstein Zwei religiösen Fragen p. 106). In der zoroastrischen Religion wird Vohu Mano (s. o. S. 8) als Kind des Mazda gefeiert, das er bei der Weltschöpfung zu Rate gezogen hat (Krebs, D. Logos als Heiland 28). Doch auch eine männliche Gottheit kann den obersten Gott bei der Weltschöpfung unterstützen oder sie ihm abnehmen. Mithras 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 Weltschöpfer 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 Rē zugleich Weltschöpfer (Bousset Kyrios Christos² 312). In der „Straßburger Kosmogonie“ will Zeus die Materie zum Kosmos umgestalten und setzt zu diesem Zweck einen zweiten Gott, Hermes, aus sich heraus (Reitzenstein Zwei Fragen p. 52 f.). Von Hermes finden wir leicht den Übergang zum Logos. So heißt es in der heidnischen Naassenerpredigt (Hippoly. Elench. V 7 w. Wendl. = Reitzenstein Poimandres p. 88): *Ἐρμῆς ἐστι λόγος οὗτος ἐργαζόμενος ὃν καὶ Ἐπιμητήρας τῶν γενοντόν ὅμοι καὶ γνωμένον καὶ ἐργάζεσθαι.* 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.

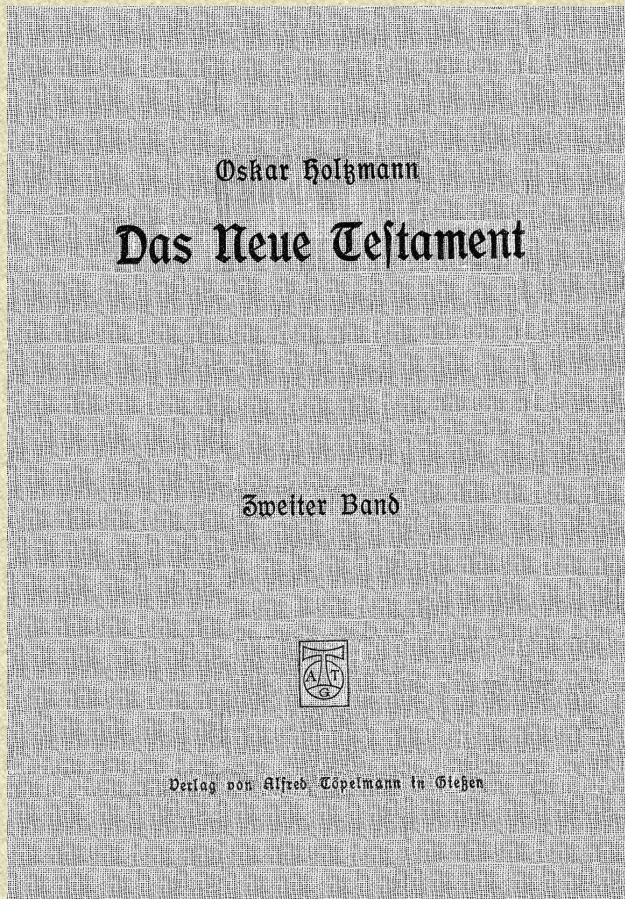
6. There came a man, sent from God, whose name was John. 7. He came as a witness, to bear witness to the light, in order that every one might believe.

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-

1926
NIEMIECKI
Das Neue Testament
nach dem Stuttgarter griechischen Text (Zwiter Band)
 Alfred Töpelmann, Gießen
 Oskar Holtzmann

i bogiem był Zamiar
 und ein Gott war der Gedanke



960

Johannes 1:

V. Das Evangelium des Johannes.

Kurz *Ἰωάννης*; vgl. die Überschriften der synoptischen Evangelien.

1 **Einführung Joh 1:1–18:** Im Anfang war der Gedanke, und der Gedanke war bei Gott, und ein Gott war der Gedanke. Der war im Anfang bei Gott. Alles ist durch ihn geworden, und ohne ihn ist auch nicht eins ges worden, das geworden ist. In ihm war Leben, und das Leben war das Licht der Menschen. Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht festgehalten. Es war ein von Gott gesandter Mann, 7 der hieß Johannes; der kam zum Zeugnis, um vom Lichte zu zeugen, dass mit alle durch ihn gläubig würden. Er war nicht das Licht, aber er sollte 10 vom Lichte zeugen. Das wahrhaftige Licht, das jeden Menschen erhellt, 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 Seinen nahmen ihn nicht auf. Alle, die ihn aufnahmen, denen gab er die Möglichkeit, Gottes Kinder zu werden, denen, die an seinem Namen 15 glauben, die nicht aus Blut und nicht aus Fleischewillen und nicht aus Männewillen, sondern aus Gott gezeugt wurden. Und der Gedanke wird Fleisch und wohnt unter uns, und wir schauten seine Herrlichkeit, eine Herrlichkeit, wie ein einziger Sohn sie vom Vater erhalten mag, voll Gnade 19 und Wahrheit. Johannes gibt Zeugnis von ihm, ruft und spricht: Der war es, von dem ich sage: der nach mir kommt, ist vor mir gewesen; denn er war früher als ich. Denn aus seiner Fülle haben wir alle empfangen, und zwar Gnade aus Gnade. Denn das Gesetz ward durch Moses gegeben, die Gnade und die Wahrheit sind durch Jesus Christus gekommen. Gott hat niemand je gesehen; der einzigartige Gott, der am Busen des Vaters ist, 25 der hat es bekannt.

1 **ἐν ἀρχῇ:** bewusste Gleichbildung mit Gen 1:1. Das Johannesevangelium will die heilige Schrift NT, die bei seiner Niederdrift schon in Sicht ist, eröffnen, wie die Genesis das AT. Das Christentum wurzelt wie das Judentum in der Vorgeschichte der Schöpfung. Zum Vorwurf der Neuheit des Christentums vgl. Theophilus ad Autolyc. 3:1: οὐδέποτε προσέρπους καὶ ωντερικάς εἶναι τὰς παρ' ἡμῖν γραπάς. ὁ λόγος, ohne Genitiv oder adjektivisches Attribut, dem Leser bekannte metaphysische Größe durch die Vollständigkeit der iotischen Gedankenwelt: die in der Welt erkennbare Vernunft, Ordnung, der in der Welt erkennbare, alles einzelne aus sich herbringende Gedanke. So vielleicht Iōn Heraclitus von Ephesus c. 500 v. Chr. vgl. Seg. Math. 7132: „Die Menschen fühlen die Vernunft, die sie nicht verstehen, und sie kann nicht das Logos erkennt.“ Und später: „Die meisten leben, als ob jemals einiges Raum angenommen wäre, da doch der Logos Gemeingut ist.“ Von Stoikern feiert Kleanthos von Assos im Hymnus auf Zeus, der Ap. 17:26 wahrscheinlich anführt ist, dieser Gott als Begründer (ἀρχός) der Natur, 40 der mit ewiglebendem Blitzen koc̄oī λόγος Ienkē, δε διά πάντων ποτέ (Stob. Ehl. I 30 D. 7 f.). Kleanthos' Schüler, Chrysippus von Soli (280–206 v. Chr.), sagt, das Verhängnis, die Elmarneύν, sei ὁ τοῦ κόσμου λόγος oder λόγος τῶν ἐν τῷ κόσμῳ προνοία διοικουμένων oder λόγος καθ' ὃν τὰ μὲν γεννόντα γένονται, τὰ δὲ γεννόντα γίνεται, τὰ δὲ γεννόμενα τενίσεται (Stob. Ehl. I 180; Plut. plac. I 28). Wie der Same die 45

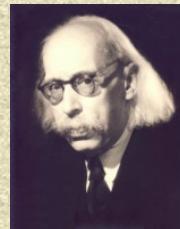
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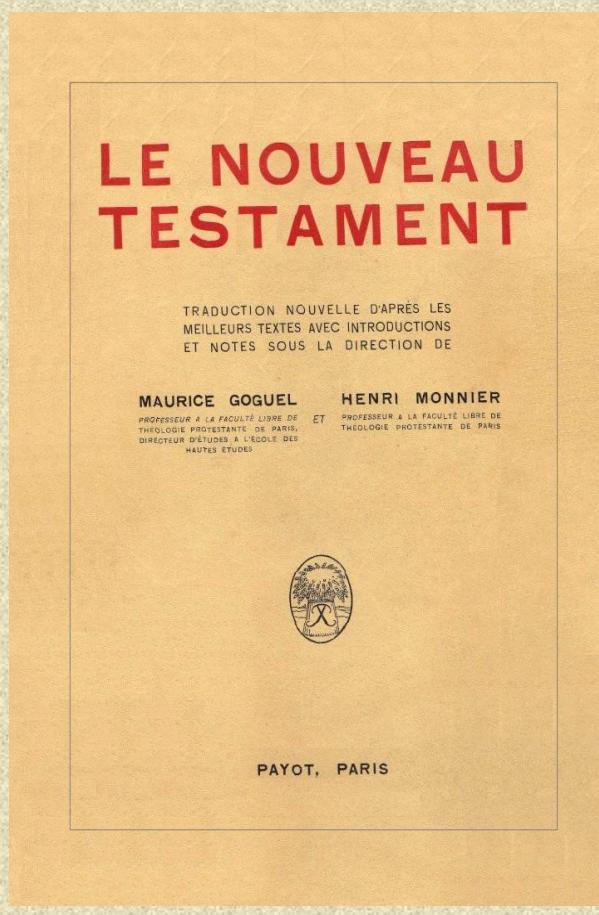
Le Nouveau Testament: traduction nouvelle

Payot, Paryż

Henri Monnier (ST) – Maurice Goguel (NT)



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



JEAN
I, 1-5
du retour de Jésus en Galilée après son séjour auprès de Jean-Baptiste, ou celles de son dernier voyage en Judée. Sur d'autres points, notamment sur la chronologie de la Passion, le quatrième évangile apporte une précision importante.

Mais quelle que soit la valeur du quatrième évangile considéré comme document historique, là n'est pas ce qui fait tout son prix. Luther l'appelait « le seul véritable et tendre évangile » ; et les âmes religieuses de tous les temps, quel que soit le degré de leur culture et à quelque milieu qu'elles appartiennent, ont ratifié ce jugement. La valeur religieuse du quatrième évangile est absolument indépendante de l'opinion des hommes sur la valeur historique des faits de sa composition. Ce qui constitue cette valeur, c'est que l'évangéliste ne se borne pas à décrire d'une manière extérieure le ministère et l'enseignement de Jésus, mais que, par la disposition et l'ordonnance du récit, par le choix des épisodes, par les paroles qu'il relate, il exprime son expérience personnelle. Il dit, en substance, les actes et les paroles de Jésus ; il dit, en substance, la joie qu'il fait jaillir dans le cœur du fidèle quand il est venu, avec son Père, faire sa demeure en lui (14, 2).

Sous cet angle de point de vue, le quatrième évangile fournit une précise confirmation des données des synoptiques. Il précise certains détails, comme les conditions

L'ÉVANGILE SELON JEAN

PROLOGUE

Le Verbe.

I Au commencement était le Verbe^a. Le Verbe était auprès de Dieu, et le Verbe était un être divin.^b Il était au commence-

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

^a I, 4. S D : En lui et la vie.
^b Voici la source de la pensée dans le prologue. Il est d'autant plus curieux que le Verbe en tant que tel n'a rien à faire avec Dieu (1, 1), mais il joue un rôle dans la création (3,1) mais les hommes n'ont pas profité de la révélation qui constitue la création.^c Après une沉思 sur Jean-Baptiste (4, 1-14), l'évangéliste passe au Verbe et à la révélation dans la raison humaine (6-9) et dans la religion d'Israël (10-13). Les derniers versets (14-18) traitent de l'incarnation du Verbe et de ses conséquences.^d Le Verbe (autrefois trad. : le Verbe de Dieu) est le Logos, mais qu'est-ce que le Verbe et « parole » est une personnification de l'action de Dieu dans le monde, notamment de la parole créatrice de Dieu (cf. Gen. 1, 3; Psa. 33, 9; 147, 16; Isaïe 55, 11). Comme le Verbe hébreu dénote également la parole des idées divinées, devant être familière aux lecteurs, l'évangéliste n'est proba-

blement pas le premier auteur qui s'en soit servi pour essayer d'exprimer ce qu'était Jésus aux yeux des chrétiens. Le rôle d'apôtre que Vitale attribue à l'évangile devrait être considéré comme identique à celui que jouait la Sagesse dans la pensée juive : Prov. 1, 20-21; 3, 18-20; 8, 22-36; 13; 18; 19, 1; 24, 1-20; 28, 1-12; 30, 1-12. L'expression de l'origine grecque qui implique l'idée d'une orientation du Logos vers Dieu.^e Litt. : *Dieu* (le mot, employé sans article, a le valeur d'un attribut).^f En prononçant ainsi l'attribut, on peut tout à fait réaliser que l'interprétation de l'évangile est celle d'un être divin. C'est à ce point que l'interprétation à pour elle l'autorité d'Origine.

^g Il s'agit de la raison qui est la lumière des hommes.

^h L'origine de l'expression est difficile à déterminer. Allusion à la révélation du Logos dans la création selon d'autres,

à sa manifestation personnelle dans le monde (cf. v. 1b).

ⁱ 1 : Gen. 1, 1; 1 Jn. 1, 1-2; Hebr. 1, 1-2; Apoc. 19, 10. 2 : Ps. 104, 21; Col. 1, 16-17; Hebr. 1, 2. 4 : 1 S. 16. 5 : 1 S. 13; 3, 12; 5, 16.

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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

EMIL BOCK

DAS EVANGELIUM

BETRACHTUNGEN
ZUM NEUEN TESTAMENT

STUDIENAUSGABE

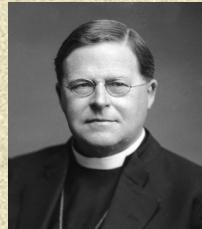
URACHHAUS

DAS JOHANNESEVANGELIUM

Prolog

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

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



1933

The Gospel of the Hellenists

Henry Holt and Company, New York, USA

Benjamin W. Bacon



I Logos był w boskiej naturze
 And the Logos was in nature divine

THE GOSPEL
 OF THE HELLENISTS

BY

BENJAMIN W. BACON, D.D., LITT.D. (OXON.)
 SOMETIME BUCKINGHAM PROFESSOR OF NEW TESTAMENT
 CRITICISM AND EXEGESIS IN YALE UNIVERSITY

EDITED BY

CARL H. KRAELING, PH.D.
 ASSISTANT PROFESSOR OF NEW TESTAMENT
 CRITICISM IN YALE UNIVERSITY



NEW YORK
 HENRY HOLT AND COMPANY
 1933

PROLOGUE

A HYMN IN THREE STROPHES. 1:1-18

FIRST STROPHE

The Logos and God

- 1:1 In the beginning was the Logos.¹
 And the Logos was inherent in God.
 And the Logos was in nature divine.
- 2 The same was in the beginning with God.
 3 All things came to being through him;
 Without him nothing received existence.
- 4 Through him the creation was infused with life,
 And the life was the guiding-light of men.
- 5 The light shineth in the darkness;
 But the darkness overcame it not.
- 6 There came a man, sent from God, whose name was R
 7 John. The same came for witness, that he might bear
 witness of the Light, that all might believe through
 8 him. He was not the Light, but came that he might
 bear witness of the Light.

¹ [Professor Bacon's original typescript rendered this verse, "In the beginning was Thought. Thought belonged to God. Thought was in nature divine." This rendering he subsequently changed, his pen and ink corrections giving the following translation: "In the beginning was Soul. Soul was inherent in God. Soul was in nature divine." (For his interpretation of the word "Soul" as used in this connection see below p. 321 and p. 347.) Random notes indicate that he had also contemplated the possibility of interpreting Logos as "the principle of order," associating Christ so conceived with the thought of Rev. 3: 14. In view of Professor Bacon's own uncertainty and the limitations which translation places upon interpretation, it has seemed wise to use the untranslatable 'Logos' in the text.]

57

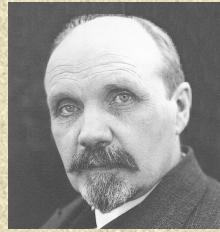
1938

NIEMIECKI

Briefe über das Johannesevangelium

Verlag Urachhaus, Stuttgart

Friedrich Rittelmeyer



i bogiem było Słowo
und selbst ein Gott war das Wort



1939

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

lum. 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;

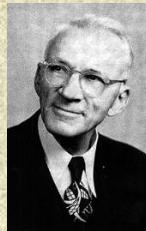
the only-begotten Son,
who was in the Father's bosom,
he has made him known. —*John 1:1-3, 14, 16-18.*

[6]

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

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

I. THE PERIOD OF PREPARATION: THIRTY THREE YEARS OF PRIVATE LIFE

From the Birth of Jesus Until the Beginning of John the Baptist's Ministry.
(December 25, 7 B.C. to October, 27 A.D.)

I. Prologue² of the Fourth Gospel.¹

John 1:1-18.

1 In the beginning was the Word,³ and the Word was face to face with God, and the Word was Divine.⁴ 2 He was in the beginning face to face with God. 3 All things came into being through him; and apart from him nothing came into being. 4 That which has come into being was in his life. 5 Not only that, but the Word was God, and the Word was divine. 6 And the light shined in the darkness, and the darkness did not overcome it. 7 There arose a man sent from God; his name was John.⁵ 8 This man came for witnessing, that he might witness concerning the light, that all might believe through him. 9 John was not the light, but (he came) that he might witness concerning the light. 9 The genuine light, which gives light to every man, was coming into the world. 10 He was in the world, and the world came into being through him, and the world knew him not. 11 He came into his own home, and his own people did not receive him. 12 But as many as received him, he gave them the right to become the sons of God; even to them who believed on his name, 13 who were begotten, not of blood, nor of the will of the flesh, nor yet of the will of a man, but of God.⁶ 14 And the Word became flesh, and pitched his tent among us, and became one of us, only begotten from the Father, full of grace and truth. 15 John witnessed concerning him and said, "Behold the Lamb of God who was before me; he who comes after me (in time) has precedence over me, for (in reality) he was before me." 16 People all received from him fulness, even grace after 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-begotten, who is Divine, who is in the bosom of the Father - he it is that interpreted him.

Explanations:

1. **John the Apostle.** The Fourth Gospel is that according to John the apostle; son of Zebedee and Salome of Galilee (Mt. 27:56; Mt. 15:39); brother of James, cousin of Jesus; a fisherman (Mk. 1:19); partner of his father, brother James, and Simon Peter in the ministry of John the Baptist (Jn. 1:35-40); with John James designated by Jesus as Boanerges (Mk. 3:17); John the Evangelist (Rev. 1:1-11); one of the three specially appointed from the Father, full of grace and truth. 15 John witnessed concerning him and said, "Behold the Lamb of God who was before me; he who comes after me (in time) has precedence over me, for (in reality) he was before me." 16 John the apostle (Ac. 1:1-11); before the Sanhedrin (Ac. 4:1-22); with Peter received commission to Samaria (Ac. 6:1-6); with Paul to Ephesus (Ac. 19:1-10); exiled to Patmos (Rev. 1:9); author of Revelation (1:4). The Johns of the New Testament are: (1) John the apostle; (2) John the evangelist; (3) John (Jonah) the father of Simon Peter and Andrew (Mt. 16:1-12); (4) John the son of Zebedee; (5) John the Presbyter, the possible author of the Fourth Gospel and the three epistles, is not mentioned in the New Testament.

2. **The Prologue.** This introduction to the gospel has been designated "the Gospel in miniature." It contains four leading ideas, which are also contained in the book as a whole. These three ideas are: (1) The messiahship of Jesus. (2) The rejection of Jesus by the Jews. (3) The acceptance of Jesus by faith on the part of many. The purpose of the prologue is to meet the objections of Jewish thought that emphasized God's word as his power. (2) To answer the charge was Jesus preexistent, yet to refute the heretics who denied his incarnation. (4) To counteract the teaching that John the Baptist was the Messiah.

3. **The Word.** The primary meaning of "word" (*Logos*) is "the spoken word as expressive of thought." The secondary meaning is "principle which maintains order in the world." In Jesus' day the Jews used the term to denote the will of God manifested in personal action. In Philo the "Word" was the sum of all God's activities in the world.

60

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. ASCHEHOUG & CO.
(W. NYGAARD)

Evangeliet

etter Johannes

Ordet ble kjød

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

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

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

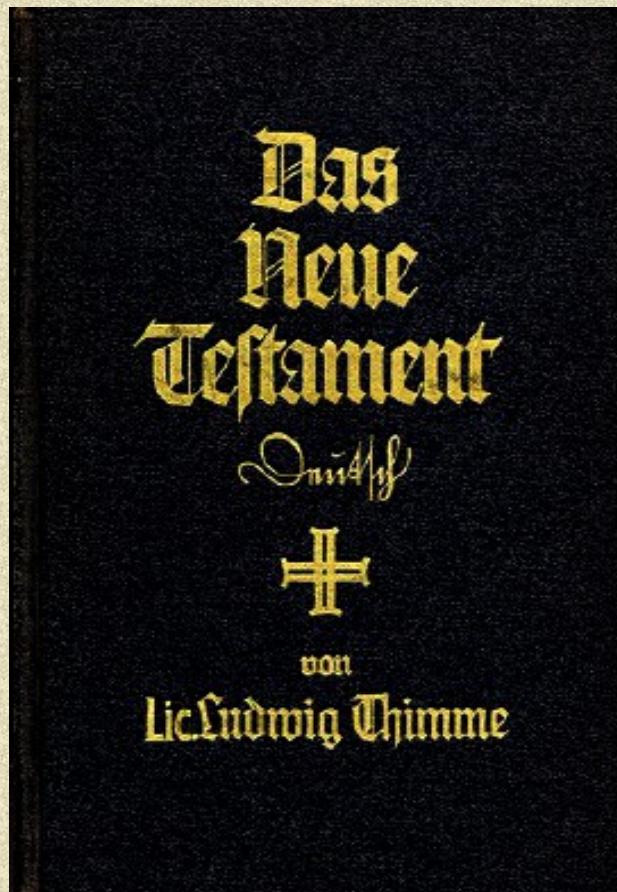
1946

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

**Das Johannesevangelium**

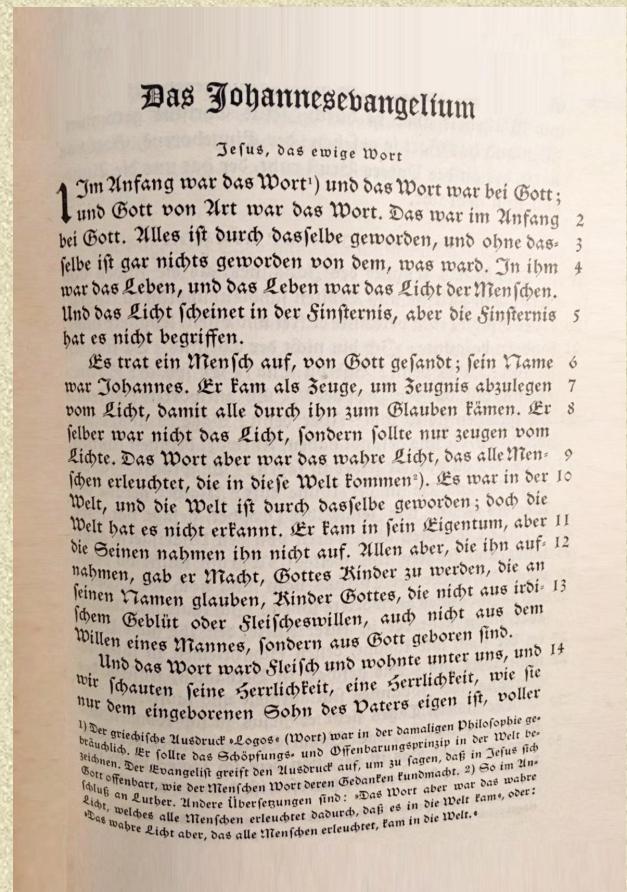
Jesus, das ewige Wort

Im Anfang war das Wort¹⁾ und das Wort war bei Gott; und Gott von Art war das Wort. Das war im Anfang bei Gott. Alles ist durch dasselbe geworden, und ohne das selbe ist gar nichts geworden von dem, was ward. In ihm war das Leben, und das Leben war das Licht der Menschen. Und das Licht scheint in der Finsternis, aber die Finsternis hat es nicht begriffen.

Es trat ein Mensch auf, von Gott gesandt; sein Name war Johannes. Er kam als Zeuge, um Zeugnis abzulegen vom Licht, damit alle durch ihn zum Glauben kämen. Er selber war nicht das Licht, sondern sollte nur zeugen vom Lichte. Das Wort aber war das wahre Licht, das alle Menschen erleuchtet, die in diese Welt kommen²⁾. Es war in der Welt, und die Welt ist durch dasselbe geworden; doch die Welt hat es nicht erkannt. Er kam in sein Eigentum, aber die Seinen nahmen ihn nicht auf. Allen aber, die ihn aufnahmen, gab er Macht, Gottes Kinder zu werden, die an seinen Namen glauben, Kinder Gottes, die nicht aus irgendeinem Geblüt oder Fleischeswillen, auch nicht aus dem Willen eines Mannes, sondern aus Gott geboren sind.

Und das Wort ward Fleisch und wohnte unter uns, und wir schauten seine Herrlichkeit, eine Herrlichkeit, wie sie nur dem eingeborenen Sohn des Vaters eigen ist, voller

¹⁾Der griechische Ausdruck »Logos« (Wort) war in der damaligen Philosophie gebräuchlich. Er sollte das Schöpfungs- und Offenbarungsprinzip in der Welt bezeichnen. Der Evangelist greift den Ausdruck auf, um zu sagen, dass in Jesus sich Gott offenbart, wie der Menschen Wort deren Gedanken kundmacht. ²⁾So im Anfang an Luther. Andere Übersetzungen find: »Das Wort aber war das wahre Licht, welches alle Menschen erleuchtet dadurch, dass es in die Welt kam«, oder: »Das wahre Licht aber, das alle Menschen erleuchtet, kam in die Welt.«



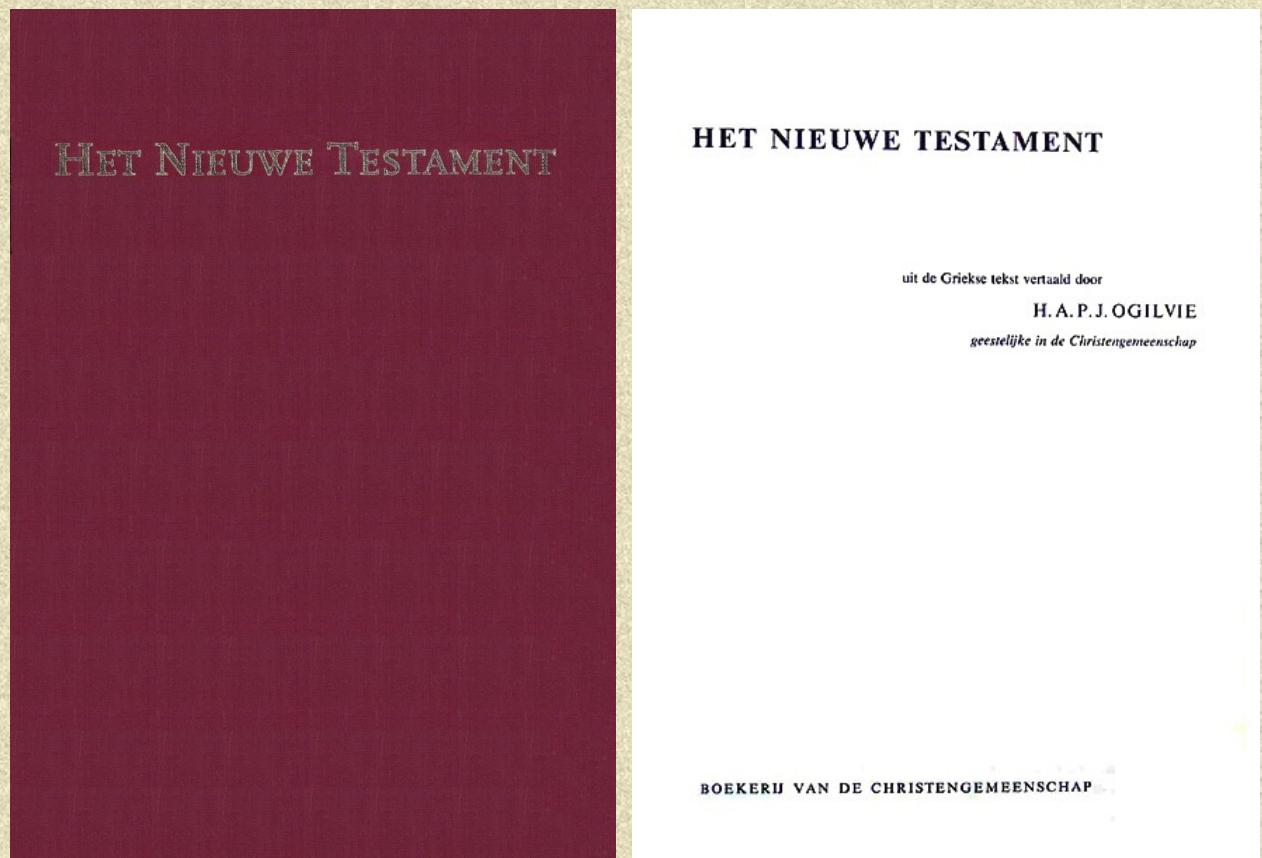
1947

HOLENDERSKI

De vier Evangelien: uit de Griekse tekst vertaald
Christengemeenschap, Amsterdam
Heinrich A. P. J. Ogilvie



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



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.

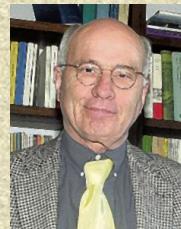
The Gospel of John

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
 10 light, which illuminates every man, was coming into the
 11 world. He was in the world, and the world was created
 12 through him; but the world knew him not. He came to his
 13* own, but his own received him not. To those who received
 him he gave power to become children of God; to those
 14* 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.
 15* The Word was made flesh and dwelt among us, and we
 beheld his glory; glory as of an only son, bestowed by a
 16* 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
 17* me, for he was before me; he of whose fulness we all have
 received, even grace succeeding grace; for the law was given

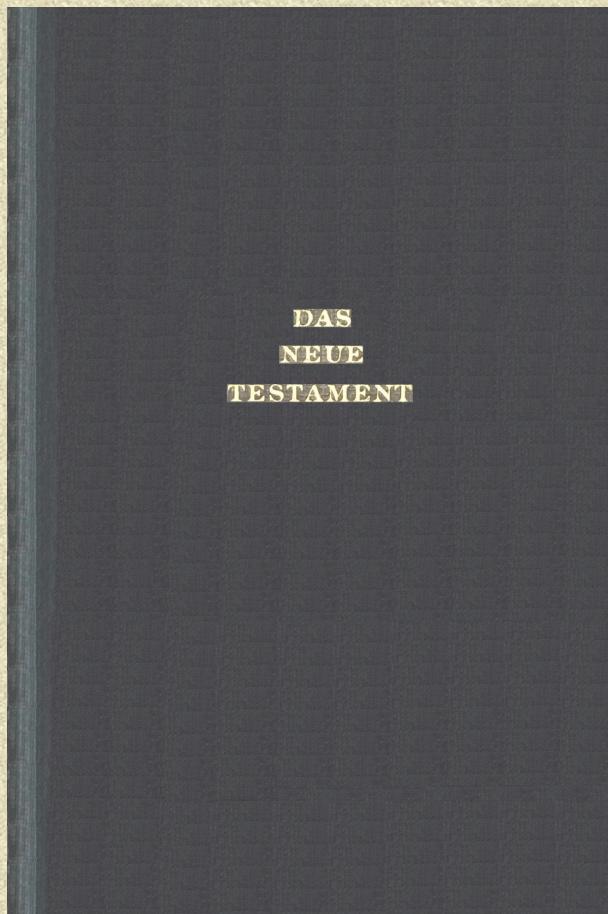
1949

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

**Johannes**

Im Anfang war das Wort.
Das Wort wartete auf Gottes Wink
und war von göttlicher Wucht.
So harrte es im Anfang der Stunde Gottes.

I,1
Alles ist durch das Wort entstanden. Nicht das Ge-
ringste von dem, was geworben ist, ist ohne seine Mit-
wirkung da.

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

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

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

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

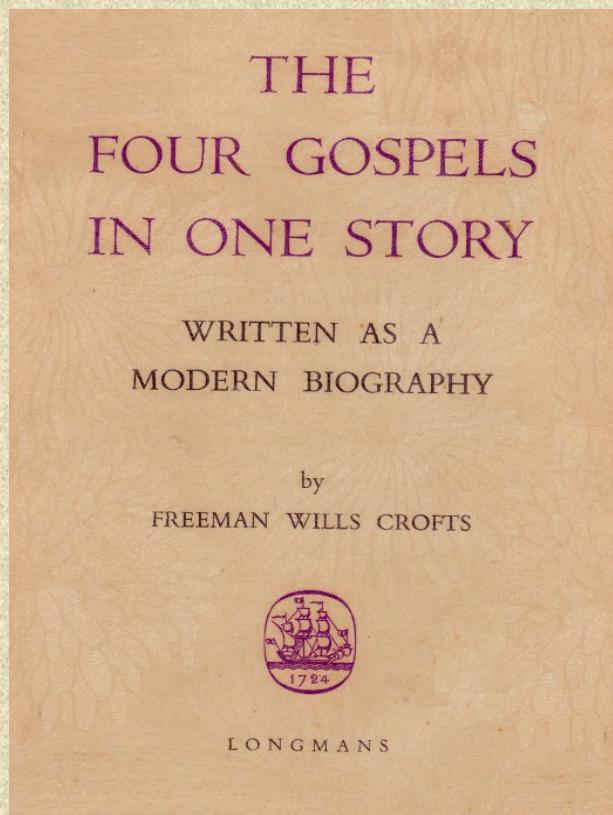
I,14
Dies Wort ist Mensch geworden. Unter uns schlug er sein Zelt auf. Und wir schauten seine Herrlichkeit,
eine Herrlichkeit, wie sie von Gott her nur dem Einzig-
Könen zukommt. Er war voller Gnade und Wahr-
heit.

1949

*The Four Gospels in One Story,
Written as a Modern Biography:
With difficult passages clarified and Explanatory Notes*
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
them. Then they went back to their homes, glorifying and
praising God that all they had been told had come true. But
85 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.”

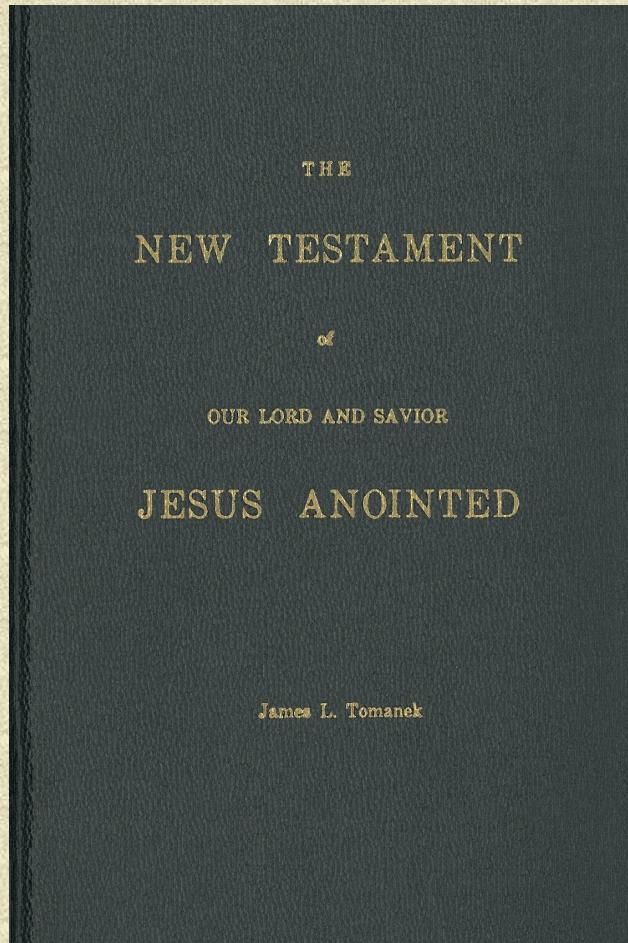
92† The genealogy is given by St. Matthew and St. Luke:
Jesus, who is called Christ, was the son, as was believed, of
Joseph, the husband of Mary.
Joseph was the son of Heli . . .

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 with God, and the Word was a God. In the beginning 2 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 him, who he is. He confessed and did not deny, confessed 20 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."

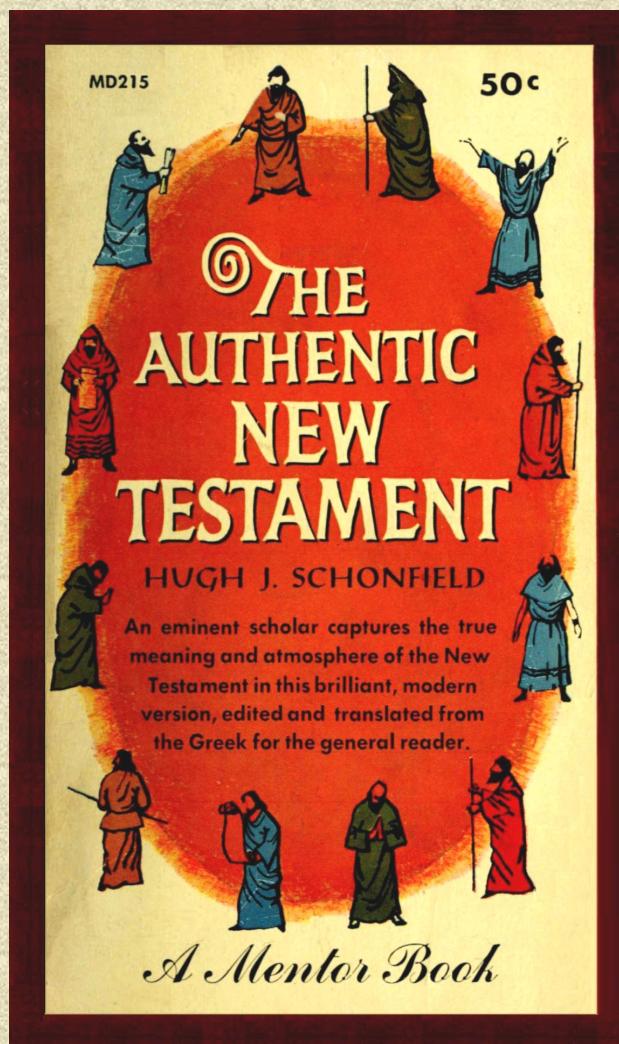
1958

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 illuminates 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.

1958

Reading the Gospel of John (wyd. 1)

Chicago - Philadelphia - Los Angeles: The Judson Press

James Percival Berkeley

i Słowo był Boski
 And the Word was Divine

READING THE GOSPEL OF JOHN

By JAMES P. BERKELEY



THE JUDSON PRESS

CHICAGO

PHILADELPHIA

LOS ANGELES

244

READING THE GOSPEL OF JOHN

I (1:1-5)

In the beginning was the Word,
 And the Word was with God,
 And the Word was Divine.

The same was in the beginning with God,
 All things through him became,
 And apart from him not one thing became which has become.

In him was Life,
 And the Life was the Light of men,
 And the Light shines in the Darkness,
 And the Darkness did not overcome it.

II (1:9-18)

The Light, the True Light,
 Which enlightens every man,
 Was coming into the World.

In the World he was,
 And the World through him became,
 And the World did not know him.

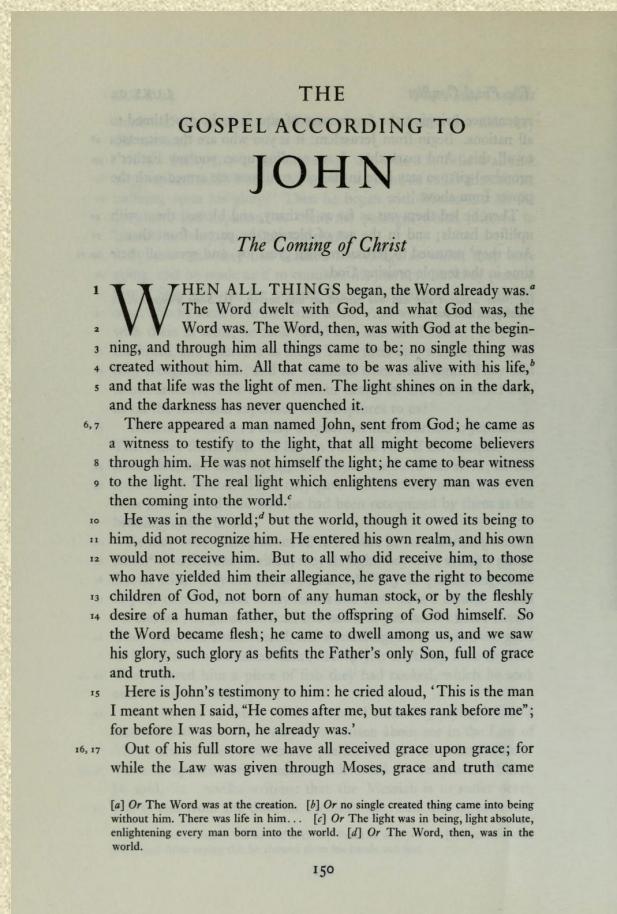
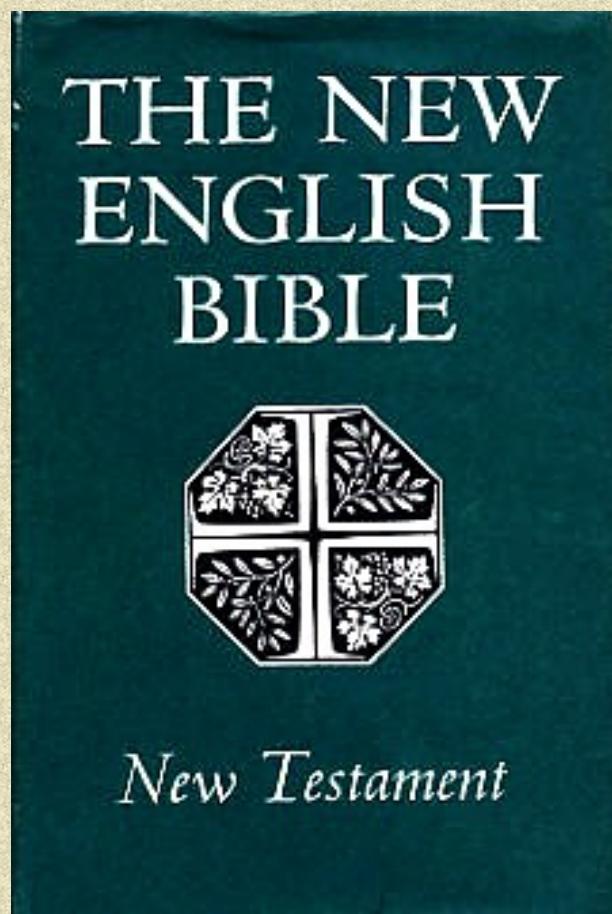
He came unto his own,
 And they who were his own did not receive him.

As many as received him,
 To them he gave sanction to become children of God,
 To those who believe on his name;
 Who,
 not of blood,
 not of the will of flesh,
 not of the will of man,
 But of God, were begotten.

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



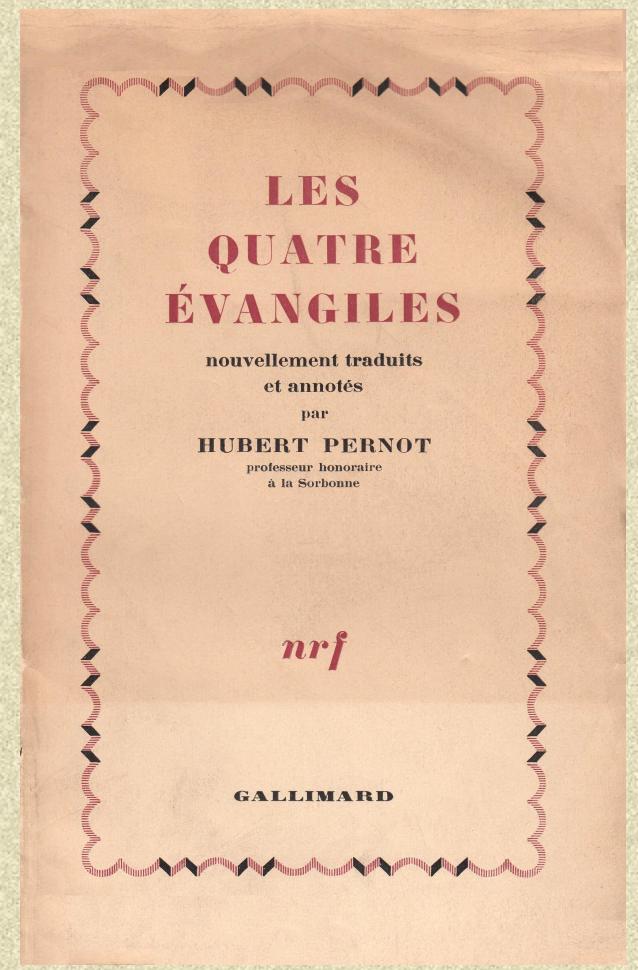
1962

FRANCUSKI*Les quatre Évangiles, nouvellement traduits et annotés*

Gallimard, Presses universitaires de France

Hubert Pernot

i Logos był bogiem
et le Logos était dieu



JÉSUS LUMIÈRE DU MONDE

13

suprême de Dieu, et le Logos était dieu. ³ Il était au commencement auprès de Dieu, ⁴ tout s'est fait par lui et sans lui pas une chose n'a été faite de ce qui est arrivé. ⁵ En lui étais la Vie, et la Vie était la Lumière des hommes. ⁶ Et la lumière éclaire dans les ténèbres, et les Ténèbres ne l'ont pas acceptée. ⁷ Il y eut un homme envoyé par Dieu; son nom était Jean; ⁸ il vint en témoignage, pour témoigner touchant la Lumière, afin que tous croissent

terme français, qui ne la recouvrirait pas, mais l'expliquerait tout au moins, le meilleur serait peut-être manifestation. Le Logos de Jn. est la manifestation de Dieu, et c'est pourquoi Jn. déclare à la fin du vt. 1 que le Logos est dieu. Comme l'auteur vient d'établir une distinction entre le Logos et Dieu, il est difficile de lui faire dire : « le Logos était Dieu ». Mieux vaut entendre que le Logos avait un caractère divin ; comp. Jn. x 35 ss.

On voit que, dès le début de son évangile, Jean, débissant les questions de généalogie et de naissance de Jésus, tentées avant lui par Mt. et par Lc., s'élève à des considérations générales. Il suit ici la tradition de Mc.; avec cette différence que Mc. est simple et que Jn. a un esprit plus complexe et plus mystique.

³. *Tout s'est fait par lui, b' zoro et non b' gôrû, c'est-à-dire par son intermédiaire.*

⁴. *En lui était la Vie.* lorsque Jn. parle de la vie, il n'agit toujours de la vie éternelle, c'est-à-dire du Salut, seul à un seul passage (vt 51), où, pour qu'on ne s'y trompe pas, il précise et dit à la vie de ce monde ». Le sens du vt. 4 est d'ailleurs éclairé par d'autres : v. 31, I Jn. i 4, 9. Cette phrase de Jn. nous paraît correspondre à Ic. ii 31-32, où il est dit que Jésus est le Salut et que ce Salut brille pour les hommes. A vnu ta Jn. réunit les deux idées de Vie et de Lumière qu'il a présentées ici séparément : « Celui qui me suit ne cheminera pas dans les ténèbres, mais sur la Lumière de la Vie ».

⁵. *Et les Ténèbres ne l'ont pas accepté.* Les Ténèbres représentent ici le paganism. On traduit aussi : ne l'ont pas saisie, pas comprise. Le verbe *acceptation* répond dans ces textes au gr. *meteō*, qui démontrait ici le sens que nous avons adopté ; comp. la fin du vt. 10. Jn. veut dire qu'en général la lumière brille dans les ténèbres, mais que pourtant les Ténèbres du paganism n'ont pas accepté la Lumière qu'était le Logos. — La pensée exprimée au vt. 5 s'interrompt pour reprendre au vt. 9. On aimerait transporter les vts. 6-8 immédiatement après le vt. 10, mais rien dans la tradition manuscrite ne justifie cette modification.

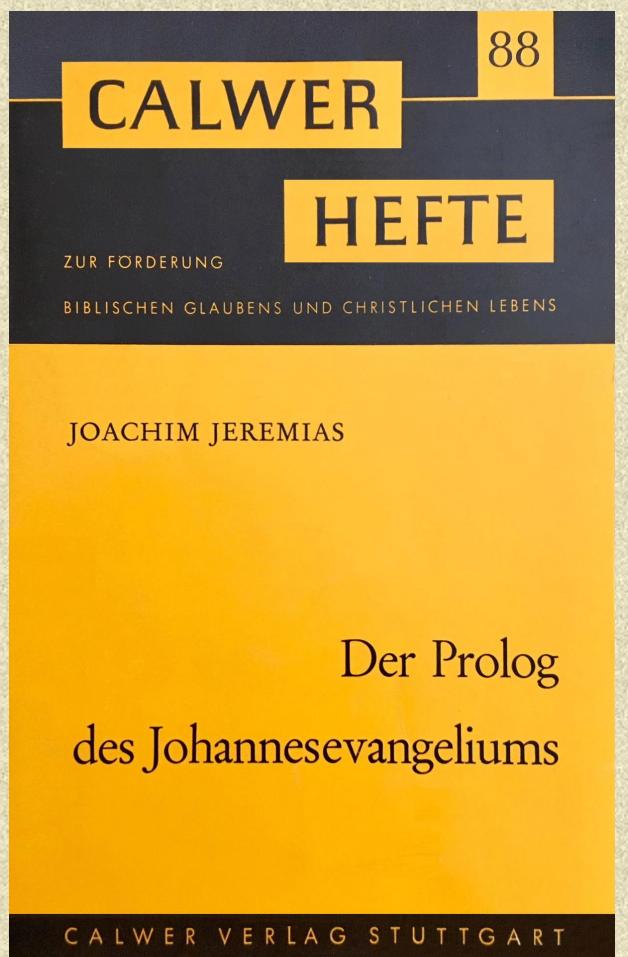
1967

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 Urangfang, 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 Schöpfungsmitler:

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

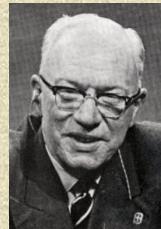
Was ist der Sinn dieser seltsamen christologischen Aussage von der Schöpfungsmittelung, die zuerst bei Paulus in einer

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

THE NEW
 TESTAMENT
VOLUME 1
 THE GOSPELS
 AND THE ACTS
 OF THE
 APOSTLES

a new translation by
**WILLIAM
 BARCLAY**

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."'

1968

*Wuppertaler Studienbibel. Das Evangelium des Johannes
1. Theil: Kapitel 1 bis 10*

R. Brockhaus Verlag Wuppertal
Werner de Boor



i bogiem [co do rodzaju] był Logos
und Gott [von Art] war der Logos

**Das Evangelium
des Johannes 1. Teil**
erklärt von Dr. Werner de Boor



Wuppertaler Studienbibel

Johannes 1, 1–5

33

DAS GEHEIMNIS DER PERSON JESU

Johannes 1, 1–5

1 Im Anfang war der Logos (das Wort), und der Logos war bei Gott,
2 und Gott [von Art] war der Logos. *Dieser war im Anfang bei Gott.
3 *Alles wurde durch ihn, und ohne ihn wurde auch nicht eines, was
4 geworden ist. *In ihm war Leben, und das Leben war das Licht
5 der Menschen. *Und das Licht scheint in der Finsternis, und die
Finsternis hat es nicht ergriffen.

Von dem Größten, was es in der Welt gibt, von dem einzig wirklich Großen und Wichtigsten soll berichtet werden, von Jesus Christus, von seinem Leben, Reden, Wirken, Leiden, Sterben und Auferstehen. Der an Jesus glaubenden Gemeinde³⁵ soll mit diesem Bericht die ganze „Herrlichkeit“ Jesu zur Stärkung, Klärung und Vertiefung ihres Glaubens gezeigt werden. Aber wie soll dieses Berichten „anfangen“?

Johannes übergeht alles, was Matthäus und Lukas von der Geburt und der Kindheit Jesu erzählen; es ist der Gemeinde schon bekannt³⁶. Und es ist in sich selbst noch nicht das Eigentliche und Entscheidende, was von dem Geheimnis der Person Jesu gesagt werden muß. Johannes möchte sofort am Anfang seiner Schrift gerade auf dieses Geheimnis den Blick seiner Leser lenken, damit sie alles, was er von Jesus berichtet, in der rechten Weise verstehen. Denn er will uns durch seine ganze Schrift hindurch zeigen, wie nicht die Gaben, Taten und Wirkungen Jesu das Wichtigste sind, sondern Jesus selbst in seiner Person, in seinem wunderbaren Sein. Darum sind die Gipelpunkte des Evangeliums, wie Johannes es uns bezeugt, die großen „Ich bin“-Worte Jesu. Jesus gibt nicht nur Wasser, Brot, Leben, Auferstehung, Jesus ist selber dieses alles und kann es uns nur darum wahrhaft „geben“, weil er es wesensmäßig ist. Darum kann Johannes das Geheimnis der Person Jesu nicht nur wie Markus in Kürze aussprechen. Er muß mehr davon sagen. Er fängt darum mit dem Anfang an; aber mit jenem Anfang, der im letzten Sinn „der Anfang“ ist, jener „Anfang“, mit dem deshalb auch die ganze Bibel beginnt: „Im Anfang schuf Gott Himmel und Erde“ (1 Mo 1, 1). Über diesen „Anfang“ geht Johannes bewußt und in Ablehnung aller „gnostischen“ Spekulationen³⁷ nicht hinaus. In die vorweltliche Ewigkeit Gottes sucht er nicht zu blicken. Aber das allerdings stellt er fest: An diesem Anfang „war“ Er bereits, den wir als Jesus Christus kennen und von dem

zu Vers 1:

Jo 17, 5, 8

1 Jo 1, 1, 2

Offb 19, 13

zu Vers 3:

1 Mo 1, 1

Ps 33, 6

1 Ko 8, 6

Kol 1, 16

Hbr 1, 2

zu Vers 4:

Jo 5, 26

8, 12

14, 6

1 Jo 1, 2

zu Vers 5:

Lk 1, 78 f

Jo 3, 19

9, 5

12, 35

1 Th 5, 4

1/2

³⁵ Vgl. Einleitung S. 29.

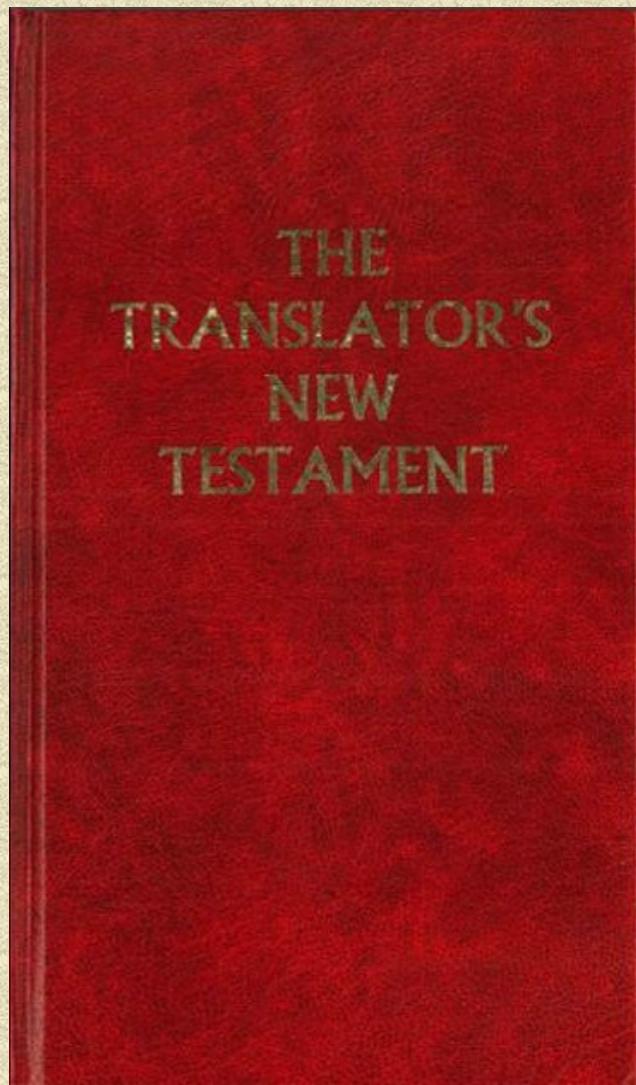
³⁶ Vgl. Einleitung S. 22.

³⁷ Vgl. Anmerkung Einleitung S. 26 Nr. 25.

1973

The Translator's New Testament
 B&FBS, Londyn
William D. McHardy

i Słowo był u Boga i przejał 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 'derived 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

xi

BTT

1976

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

The Bible Society in Israel, Jerozolima

(rewizje: 1991 | 1995 | 2000 | 2003 | 2005 | 2006 | 2010)

Joseph Atzman – Yohanan Elihai

i bogiem był Słowo
וְאֱלֹהִים הָיָה הָרָב

הברוכה על-פי יוחנן**The Modern Hebrew
New Testament**

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www.biblesocietyinisrael.com

בראשית היה מדבר, ומקבר היה עם האלים, אלהים היה
מדבר.² והוא היה בראשית עם האלים.³ הכל נריה על-ידי,
ונבלעדי לא נריה כל אשר היה.⁴ בו היו חיים וחיקם היה האור
לבני הארץ.⁵ היה אור מאיר בחשך והחיש לא השיגו.
⁶ איש היה שלוח מאיות אליהם שמו יוחנן.⁷ הוא בא לעדות,
להגיד על קאו כדי שעלי-פני יאמינו הכל.⁸ הוא לא היה קאו;
היא בא לחייב על קאו.⁹ הוא רחאמתי, הפאר לכל אדים, בא
אל קעוזם.¹⁰ ביעוזם קיה עעל-ידי נזיה קעוזם, וקעוזם לא
הapiro.¹¹ הוא בא אל שלו ואלה אשר לו לא קבלו אותו.¹² אבל
לאלה אשר קבלו אותו, הפקאים בשמו, נטנו ותרכ להיות בנים
לאלים.¹³ לא קדים ולא מחרץ הבשرون נולדה, אף לא טמץ נבר,
כ אם מארחים.
¹⁴ מדבר היה בשר ושכן בתוכנו; ואנחנו ראיינו את כבודו, כבוד
בו ייחיד מלפני אביו, מלא חסד ואמת.¹⁵ יוחנן העיד עלי וקבע
באמרו: "זה הוא שאמרתי עלי, 'בא אחריו הוא קבר לפני, כי
קדם לי היה'."¹⁶ הן מפלואו כלנו קבלנו, וחסד על חסד;¹⁷ כי
התורה נתנה על-ידי משה, וחסד ואמת באו דרכ ישוע
הפשוט.¹⁸ את קאלים לא אהה איש מעולם; בין תחיה,
הנפצא בחיק הארץ, הוא אשר הודיעו.

wyd. 2010

2006: <https://1lib.eu/book/2573891/c72ad7>2010: <https://www.jewishtestimonies.com/wp-content/uploads/2013/06/ModernHebrewNT.pdf>

76

1978

NIEMIECKI

Das Evangelium nach Johannes
Evangelische Verlagsanstalt, Berlin
Johannes Schneider



i boskiego rodzaju był Logos
und göttlicher Art war der Logos

Johannes
Schneider

Das Evangelium nach Johannes

Theologischer
Handkommentar
zum
Neuen Testament

Sonderband



Das Evangelium nach Johannes

von

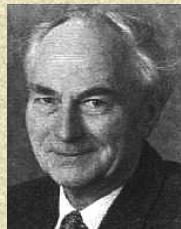
Johannes Schneider

Aus dem Nachlaß
herausgegeben unter Leitung
von
Erich Fascher



Evangelische Verlagsanstalt Berlin

1979
NIEMIECKI
Das Evangelium nach Johannes
 Gütersloher Verlagshaus, Würtzburg
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

GTB Siebenstern

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 wahrhaftige Licht, das jeden Menschen erleuchtet, der in die Welt kommt. 10 Es war in der Welt, und die Welt ist durch es geschaffen, 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 Menneswillen sondern aus Gott gezeugt sind.

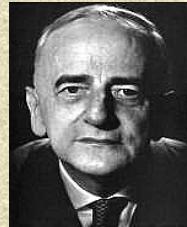
14 Und der Logos wurde Fleisch und wohnte unter uns.

wyd. z 2001

1980

NIEMIECKI*Das Johannevangelium. 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

ERNST HAENCHEN

JOHANNES EVANGELIUM

EIN KOMMENTAR



1,1–18

Der Prolog

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

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

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

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

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

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

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

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

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1984

WERSJA ANGIELSKA

*A Commentary on the Gospel of John.**John 1: Chapters 1-6*

tł. Robert W. Funck

Fortress Press, Philadelphia, USA

Ernst Haenchen



i boski [kategorii boskiej] był Logos
and divine [of the category divinity] was the Logos

Ernst Haenchen

John 2
by Ernst Haenchen

Hermeneia—
A Critical
and
Historical
Commentary
on the
Bible

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 seen his glory, the 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, free gifts, through 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) is thereby elevated to a height 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 *ἀλόγος* ("god, divine" and "the God") were not the same thing in this period. Philo has therefore written: the *ἀλόγος* means only *θεός* ("divine") and not *θεός* ("God") since the logos is not God in the strict sense.³ 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."⁴ 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 *πρὸς* with the accusative were originally used only in response to the question "whither?" In Koine they are also used frequently and *μετά* 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 lived 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 1 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 the 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.⁵ 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 this passage Paul depicts just such

1 See the Excursum on the pre-Johannine Logos-hymn. 4 John, 32f. [16].
2 De Socr. 1. 229f.
3 Origen, Comm. in Job, 2.2.15–15.

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



jung, aber sie war nicht dete die der und sen, haft von was Sich s. ten, -37- dazwischen von ihnen. -52- Und sie innerseits kehrten zurück nach Jerusalem mit großer Freude, -53- und sie waren durch alles hindurch im Tempel segnend und benedieind Gott.

FROHBOTSCHAFT NACH JOHANNES

Johannes 1

-1- Im Anfang war das Wort, und das Wort war zu Gott hin, und Gott von Art war das Wort. -2- Dieses(r) war im Anfang zu Gott hin. -3- Alles wurde durch dasselbe (ihn) wesentlich, und getrennt von demselben wurde wesentlich auch nicht eines, das ein für allemal wesentlich geworden ist. -4- In demselben war Leben, und das Leben war das Licht der Menschen; -5- und das Licht – in der Finsternis scheint es, und die Finsternis bekam es nicht herunter (überwältigte

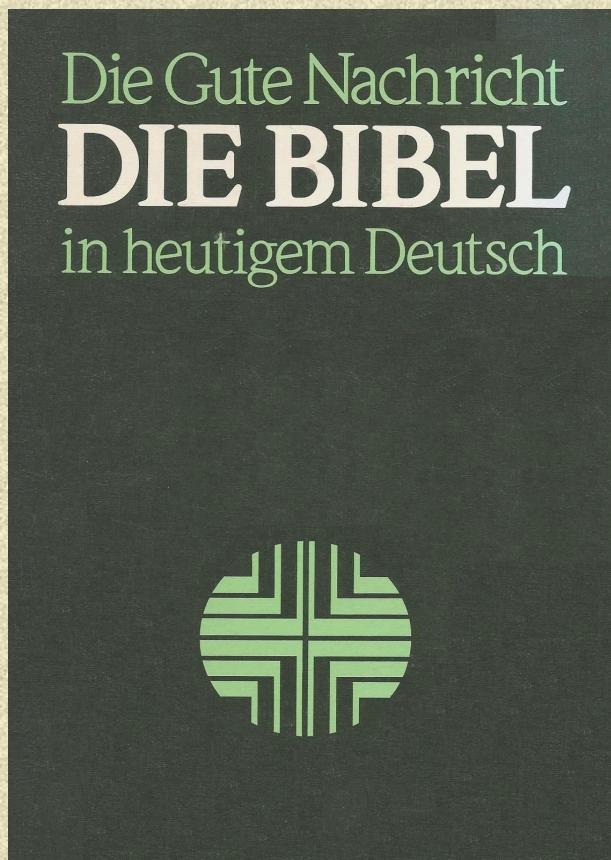
1982

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 Jesu öffentliche Wirkksamkeit Abschiedsreden an die Jünger Jesu Leiden und Sterben Erscheinungen des Auferstandenen 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. *Von Anfang an war er bei Gott. *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. *Das Licht strahlt in der Finsternis, und die Finsternis hat es nicht auslöschen können. *Ein Mann wurde von Gott gesandt, er hieß Johannes. Er sollte die Menschen auf das Licht hinweisen, damit alle es erkennen und annehmen.*Er selbst war nicht das Licht; er sollte nur auf das Licht hinweisen. *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. *Er kam in sein eigenes Land, doch sein eigenes Volk wies ihn ab. *Manche aber nahmen ihn auf und schenkten ihm ihr Vertrauen. Ihnen gab er das Recht, Kinder Gottes zu werden.	Kap 1 2–12 13–17 18–19 20–21 13 Das wurden sie nicht durch natürliche Geburt oder weil Menschen es so wollten, sondern weil Gott ihnen ein neues Leben gab. 14 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. 15 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.« 16 Aus seinem Reichtum hat er uns beschenkt; er hat uns alle mit Güte überschüttet. 17 Durch Moses gab Gott uns das Gesetz*, in Jesus Christus aber ist uns seine ganze Güte und Treue begegnet. Kein Mensch hat Gott jemals gesehen. Nur der einzige Sohn,* der ganz eng mit dem Vater verbunden ist, hat uns gezeigt, wer Gott ist. Die Zeugenaussage des Täufers (Mt 3,1–12; Mk 1,4–8; Lk 3,1–18) 18 Johannes machte seine Zeugenaussage, als die führenden Männer* aus Jerusalem Priester und Leviten* zu ihm schickten, die ihn fragten: »Wer bist du?« 19 Johannes wisch der Antwort nicht aus, sondern bezeugte mit aller Deutlichkeit: »Ich bin nicht der versprochene Retter*.« 20 »Wer bist du dann?« fragten sie ihn. »Bist du Elijah?« 21 »Nein, der bin ich auch nicht«, antwortete Johannes. »Bist du der erwartete Prophet?« fragten sie weiter. »Nein,« erwiderte er.
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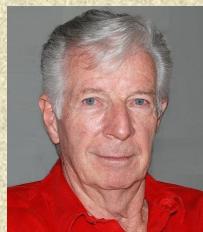
wersja online: <https://www.bibleserver.com/text/GNB/Johannes1>

wyd. 1 (1967):

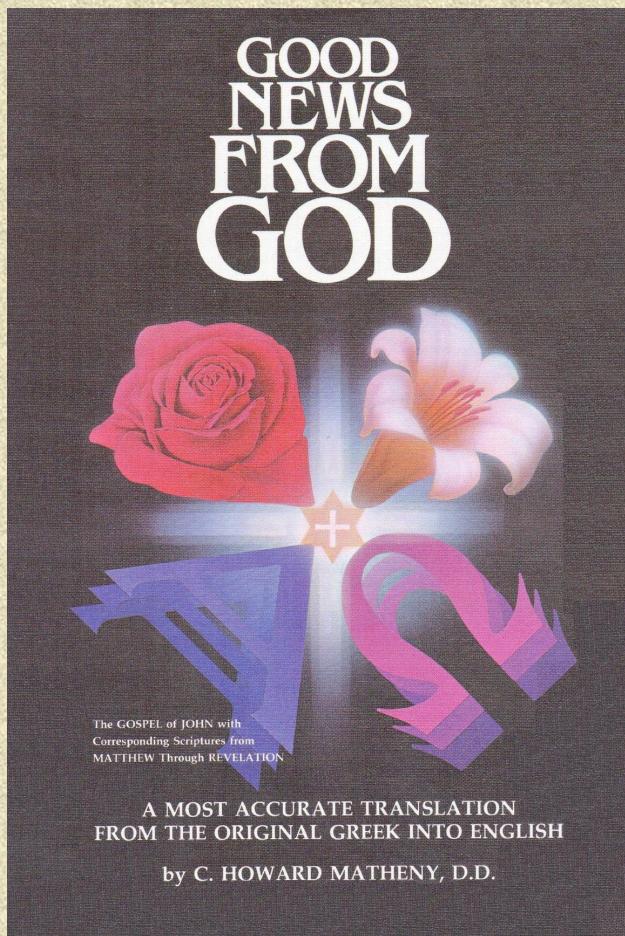
Jaki Bóg był, taki był również Słowo
 Was Gott war, das war das Wort auch

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.

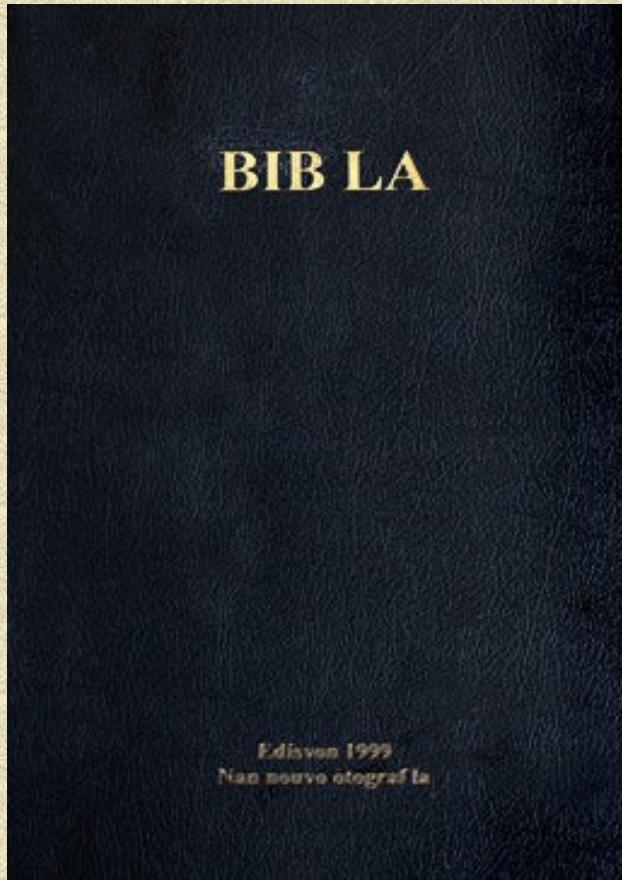
⁵ In an absolute sense all things came into existence “by” (*ὑπό*) God the direct agent. This describes all things under

1985

KREOLSKI

Bib la: Paròl Bondié an Ayisyin (wyd. 1)
 Société Biblique Haïtienne, Port-au-Prince, Haiti
Roger Désir

I jaki był Bóg, taki również był Słowo
 Sa Bondié té yé, sé sa Paròl la té yé tou



JAN 1

124

Paròl la sé limiè, li sé lavi

1 Anvan Bondié té kréyé angnin, Paròl la té la. Paròl la té avék Bondié. Sa Bondié té yé, sé sa Paròl la té yé tou. ²Paròl la té la avék Bondié dépi nan kommansman. ³Sé ak Paròl la Bondié fè tout bagay. Nan tou sa ki té fét, pat gin angnin ki té fét sa Paròl la. ⁴Lavi, sé nan li sa té yé! Sé lavi sa-a ki té bay tout moun li limiè. ⁵Limiè-a klérè nan fénou-a. Min, fénou-a pat résévoua li.

6 Bondié te voye you nomm ki té rélé Jan. ⁷Li té vi-n sévi témoïn pou palé sou limiè-a. Li té vini pou tout moun ki té tandé mésaj li-a té ka koué. ⁸Sé pa li minn ki té limiè-a. Li té vi-n pou sévi témoïn pou palé sou limiè-a. ⁹Limiè sa-a, sé li ki limiè tout bon an. Sé li minn ki vi-n sou laté épí kap klérè tout moun.

10 Paròl la té nan lémonn. Sé ak Paròl la Bondié té fè tou sa ki nan lémonn; min, mou ki nan lémonn pat rékonné li. ¹¹Li vi-n nan péyi-l; min tout moun nan péyi-l pat résévoua li. ¹²Min, sa ki té résévoua-l yo, sa ki té koué nan li yo, li ba yo pouvoua tounin piti Bondié. ¹³Yo pat vi-n piti Bondié jan sa fét pami lèzom sou laté, paské sa pat solti nan égzijsans laché, ni nan volonté lèzom. Sé Bondié minm ki té pape yo.

14 Paròl la tounin moun. Li té vi-n viv nan mitan nou, li minnin you lavi ki té konfòm nèt ak vérité-a, ak rinnin nan tout kè li. Nou oué pouvoua li, sé té nouvoua Bondié Pana-a té hav tèl Piti

16 Nou tout nou résévoua pa nou nan tout kantité byin-l yo. Li ban nou favé sou favé. ¹⁷Bondié fè Moyiz ban

7.4: Lavi, sé nan li sa té yé: ou enkò Tou sa ki té fét té gin lavi grémési Paròl la. 21.18: Gin maniski ki pa bay li minm ki Bondié li.

18 Tout bagay sa yo tap pasé koté yo relé Bétani an, lot bò larivie Joudin kote Jan tap batizé-a.

—Si ou pa ni Kris la, ni Eli, ni profét la, di nou noukisa ouan harizé moun?

wyd. 2 (1999)

wyd. 1 (1985)

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**

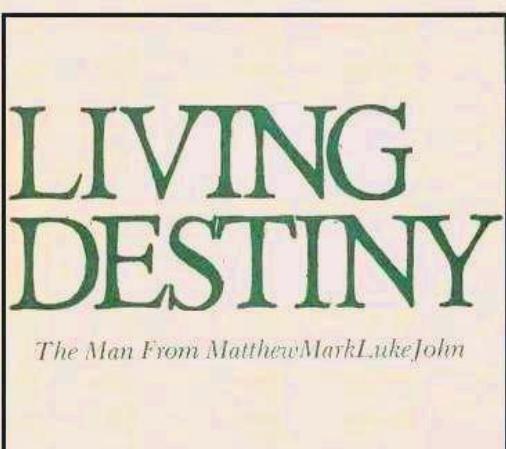
¹ Im Anfang war das Wort,
und das Wort war bei dem Gott,
und ein Gott (oder: Gott von Art) war das Wort.
² Dieses war im Anfang bei dem Gott.
³ Durch dasselbe ist alles geworden,
und ohne dasselbe wurde gar nichts,
was geworden ist.
⁴ In ihm war Leben,
und das Leben war das Licht der Menschen.
⁵ Und das Licht scheint in der Finsternis,
aber die Finsternis hat es nicht ergreifen.
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 nicht 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 einzigegezeigte 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. Welcher 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.

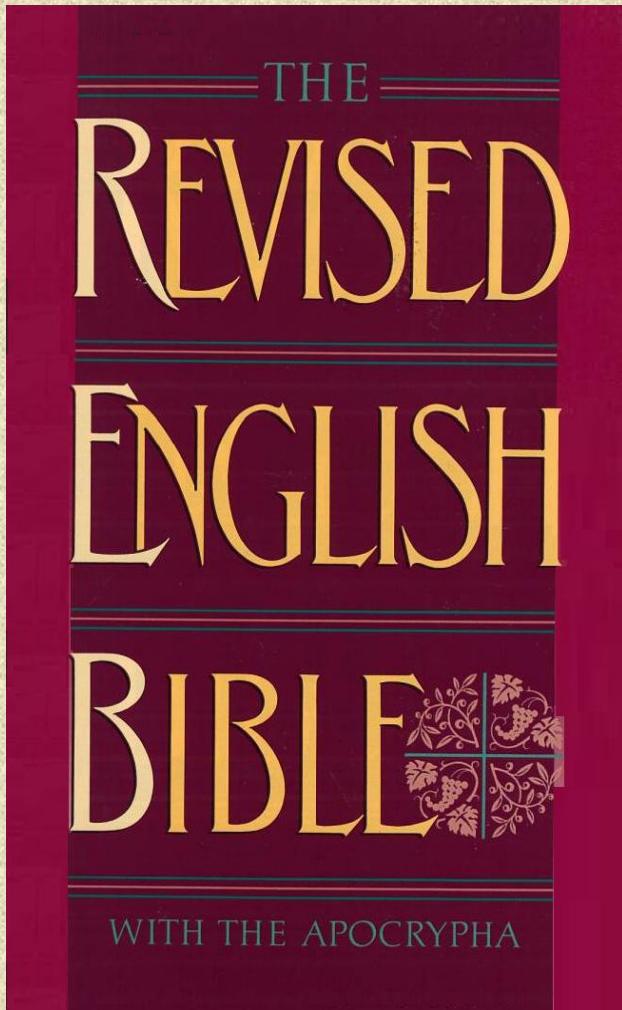
THERE CAME A TIME when the Word became flesh and resided among men, extending a means of restoration to the full, beyond the Law of Moses, and in that way explaining the Father to all. They beheld his glory, a glory belonging to the Only Begotten of the Father.

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.' ⁴⁰They 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

^{24:36 among them: some witnesses add} And he said to them, 'Peace be with you!' ^{24:39 I have: some witnesses add} After 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.² He was with God at the beginning, ³ and through him all things came to be; without him no created thing came into being.⁴ In him was life, and that life was the light of mankind.⁵ The light shines in the darkness, and the darkness has never mastered it.

⁵There appeared a man named John. He was sent from God, ⁶ and came as a witness to testify to the light, so that through him all might become believers.⁷ He was not himself the light; he came to bear witness to the light.⁸ The 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.¹¹ He came to his own, and his own people would not accept him.¹² But to all who did accept him, to those who put their trust in him, he gave the right to become children of God,¹³ born not of human stock, by the physical desire of a human father, but of God.¹⁴ So 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.

¹³John 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.'

¹⁴From his full store we have all received grace upon grace;¹⁷ for 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.

79

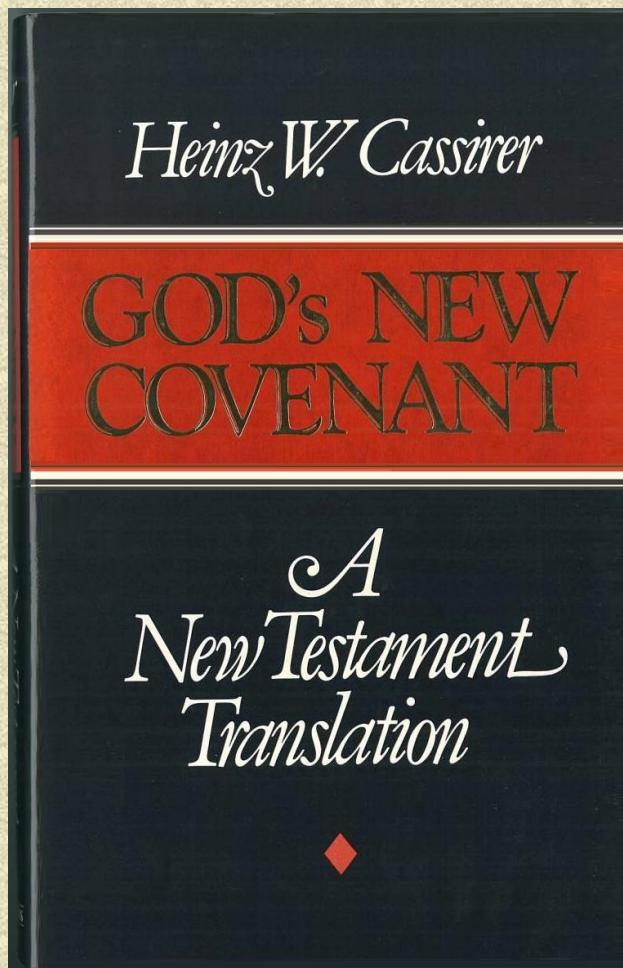
1989

God's New Covenant: A New Testament Translation

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

1990

HISZPAŃSKI*Las Escrituras Mesiánicas (Nuevo Testamento)**Edición cotejada con el texto griego de Nestle, con la antigua**Versión Peshita y con las mejores traducciones modernas*

Asociación de Investigación Bíblica, San Juan, Portoryko

?

i Słowo był potężny
y el Verbo era poderoso

Las Escrituras Mesiánicas

(Nuevo Testamento)

*Edición cotejada con el texto
griego de Nestle, con la antigua
Versión Peshita y con las mejores
traducciones modernas*

LA BUENA NUEVA SEGUN JUAN

I ¹En el principio existía el Verbo, y el Verbo estaba con el Poderoso, y el Verbo era poderoso. ²El estaba en el principio con el Poderoso. ³Todas las cosas se hicieron por medio de él, y sin él no se hizo nada de lo que se ha hecho. ⁴En él estaba la vida, y esa vida era la luz de los hombres. ⁵La luz resplandece en medio de las tinieblas, pero las tinieblas no la han comprendido.

⁶Apareció un hombre enviado por Yahweh, llamado Juan. ⁷Este vino como testigo, para dar testimonio de la luz, a fin de que todos creyeran por medio de él. ⁸El no era la luz sino que vino para dar testimonio de la luz.

⁹La luz verdadera que alumbró a todo hombre estaba para venir al mundo. ¹⁰En 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. ¹²Pero a todos los que lo recibieron, es decir, a los que creen en su nombre, les ha dado el derecho de llegar a ser hijos del

Poderoso; ¹³éstos no son engendrados de linaje humano, ni por el deseo carnal, ni por la voluntad del hombre, sino por Yahweh.

¹⁴El Verbo se hizo carne y acampó entre nosotros, y vimos su gloria; una gloria como del Hijo Unico del Padre, y estaba lleno de amor y verdad. ¹⁵Juan daba testimonio de él cuando clamaba: “Este es aquél de quien yo decía: El que viene después de mí se me ha adelantado; porque existía antes que yo.” ¹⁶Porque de su plenitud todos nosotros hemos recibido, amor y más amor.

¹⁷Porque la ley se dio por medio de Moisés; pero el amor y la verdad vinieron por medio de Yahshua el Mesías. ¹⁸A Yahweh nadie lo ha visto jamás; el poderoso Hijo Unico, que está en el regazo del Padre, es quien lo ha dado a conocer.

¹⁹Este fue el testimonio de Juan, cuando las autoridades judías de Jerusalén le enviaron sacerdotes y levitas para pre-

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

A NEW TRANSLATION FROM THE ORIGINAL GREEK

T·H·E UNVARNISHED



N·E·W TESTAMENT

TRANSLATED BY ANDY GAUS

WITH AN INTRODUCTION BY GEORGE WITTERSCHEIN

*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

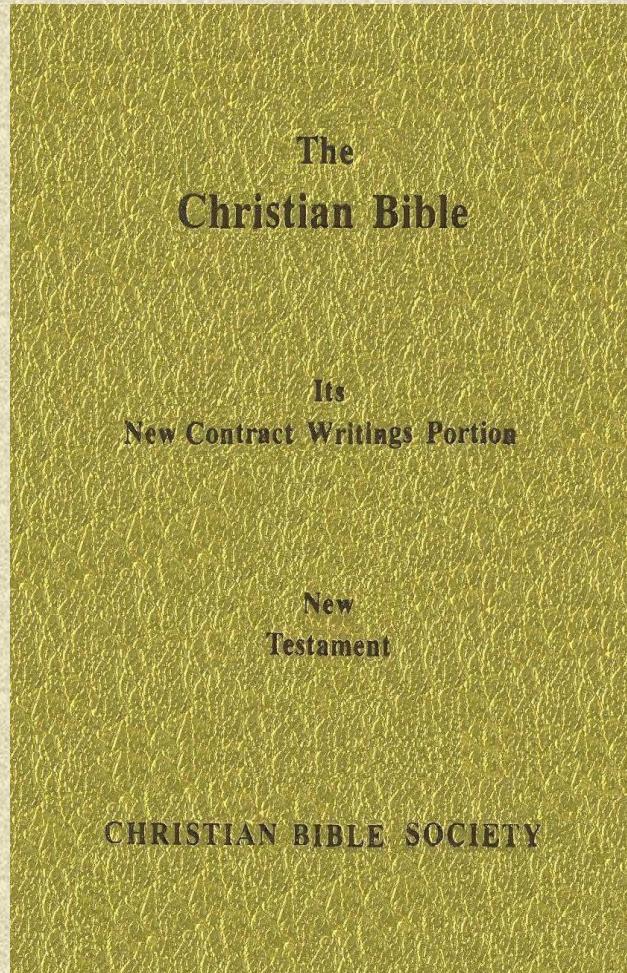
**The Christian Bible: Its New Contract Writings Portion.
A Literal, Accurate, Plain English New Testament**

Christian Bible Society (wyd. 2, 1995)

zespoł tłumaczy

Lynne Alberts?

i Słowo reprezentowało 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.

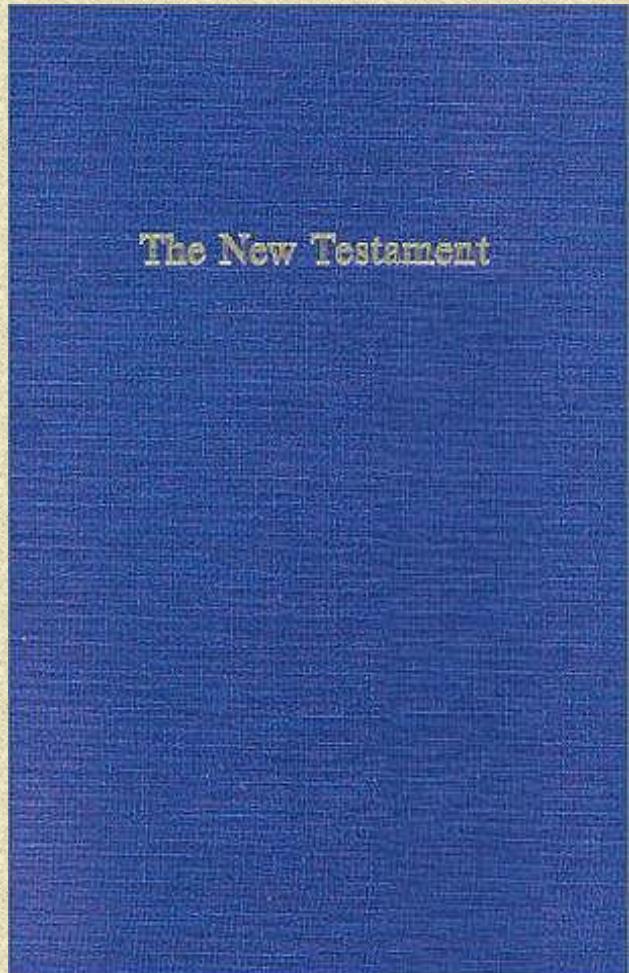
14 Now the Word became flesh and had a tent (*temporary home (His body)*) among us, and we gazed at His glory, a glory like that of an only Son born to His Father, and He was full of Favor and Truth. **15** John testified about Him, and has yelled out, saying, "This was the One of whom I said, 'The One 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." "Are you the Prophet?" (*Deu. 18:15, 18*). Then he responded, "No." **22** So then they said to him, "Who are you, so that we might give a response to those who sent us? What do you say about yourself?" **23** He affirmed, "I am 'the voice of one crying out in the wasteland: "You must straighten the road of the Master!'" (*Isa. 40:3*), just

151

1992
The New Testament
 Floris Books, Edinburgh
 (wznowienie, 2017)
Jon Madsen

i Słowo był Istotą boską
 and the Word was a divine Being



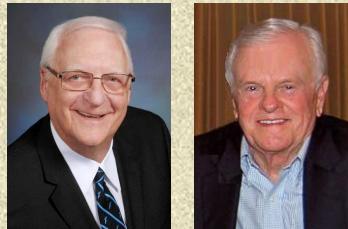
The Gospel of John

1 Prologue

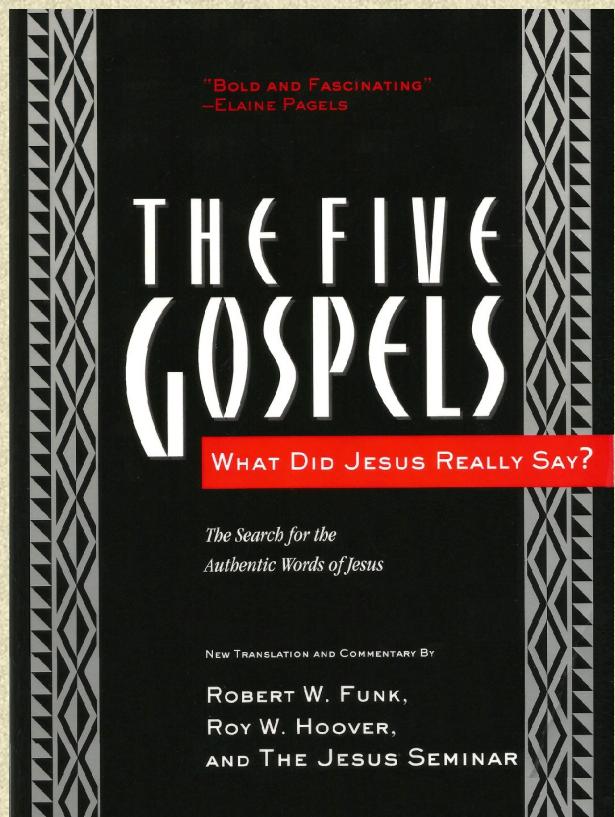
In the very beginning was the Word,
 and the Word was with God,
 and the Word was a divine Being.
²He was in the very beginning with God.
³All things came into being through him,
 and nothing of all that has come into being was made
 except through him.
⁴In him was life,
 and the life was the light of 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, jakim 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.

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<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 ŚWIĘCKIE SŁOWNICTWO
OBJAŚNIENIA ETYMOLOGICZNE, ODMIANOWE I SKŁADNIOWE
FORMY SŁOWNIKOWE DLA GREECKICH SŁÓW TEKSTOWYCH

ISBN 83-903921-2-7

Warszawa 1994

W dół w Ioannes

Wewnątrz* w nieokreślonej fundamentalnej zasadzie 384 D jakościowo był
lecz nie dokonał się 834 3s ipf ac określony 1966 odwzorowany wniosek
ipf *istotnie do wiadomego boga A, i *jakis niewiadomy bóg N *jakościowo
był ipf ten odwzorowany wniosek.^{1,2} Ten właśnie Ns m *jakościowo był wew-
natrz w fundamentalnej zasadzie D istotnie do tego wiadomego A boga A.^{1,3}
Wszystkie rzeczy 2193 Np n przez-z niego G jako jedna *począła stawać się 584
3s ao md-dp, i bez niego nie poczęła stawać się ani jedno 843 Ns n. Które
2061 Ns n *od przeszłości staże się 3s pf ac^{1,4} wewnątrz w nim Ds m życie bio-
logiczne 1223 Ns f jakościowo było lecz nie dokonał się 834 3s ipf ac, i to ży-
cie 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
schwyciło 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 funkji świadczenia A aby zaświadczenie 1776 ao sb
ac około tego wiadomego świata G, aby wszyscy 2193 Np m twierdzili by
do rzeczywistości 2277 ao sb ac *przez-z niego 430 Gs m.n.^{1,8} Nie był jako-
ściowo ów to światło N, aby zaświadczenie był ao sb ac około tego
światła G.

^{1,9} Były jakościowo lecz nie dokonał się 834 ipf ac to światło to *pocho-
dzące od starmej pełnej jawniej prawdy 111, które 2061 Ns n oświetla 2972 pr
ac wszystkiego 2193 A niewiadomego człowieka As m przyjeżdżającego
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
ustroj przez-z niego Gs n stał się ao md-dp, i ten ustroj go nie rozeznał
585 ao ac.^{1,11} Do swoich własnych rzeczy 1334 Ap n przyjechał 1139 ao, i
ci swoi właśni Np m go nie wzieldi z naprzeciw do obok siebie 2164 ao ac.^{1,12}
Ci którzy za wzieldi 1681 ao go As m, dal 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 twierdzącym jako do rzeczywistości 2277 Dp pt
pr ac do tego wiadomego imienia A jego,^{1,13} którzy 2061 Np m nie z
krwiowych istot Gp ani z woli miejscowości istoty Gs ani z woli mgią, ale
z niewiadomego boga G zostali zrodzeni 570 ao ps.

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

¹Zu Anfang war das Wort, und das Wort war zu 'Gott' hingewandt, und ²wie Gott war das Wort. Dieses war ³zu Anfang zu 'Gott' hingewandt. ³Alles ist durch dasselbe geworden, ⁴nicht eines, das geworden ist. In demselben war Leben, und das Leben war ⁵das Licht der Menschen. ⁵Das Licht erscheint in der Finsternis, ⁶doch die Finsternis hat es nicht erfaßt. ⁶Da ⁷trat ein Mann auf, ⁷von Gott geschickt, sein Name war Johannes. ⁷Dieser kam ⁸zum Zeugnis, um ⁸von dem Licht zu zeugen, damit alle durch ⁹dasselbe glaubten; er⁹ war nicht selbst das Licht, sondern er kam, um ⁹von dem Licht zu zeugen: Es war das wahrsche 'Licht, das, ¹⁰in die Welt kommt, jeden Menschen erleuchtet. ¹⁰Er war in der Welt, und die Welt wurde durch Ihn erschaffen, ¹¹doch die Welt hat Ihn nicht erkannt. Er kam ¹¹in Sein 'Eigentum', ¹²doch die Seinen nahmen Ihn nicht an; allen aber, die Ihn annahmen – ihnen gab Er Vollmacht, Kinder Gottes zu werden, denen, die ¹³an Seinen Namen glauben, die nicht aus Gebült, noch aus dem Willen des Fleisches, noch aus dem Willen eines Mannes, sondern aus Gott gezeugt wurden. ¹⁴Das Wort wurde Fleisch und zeltete unter uns, und wir schauten Seine Herrlichkeit – wie die Herrlichkeit des Einziggezeugten vom Vater – voller Gnade und Wahrheit.

¹⁵Johannes zeugte ¹⁶von Ihm und hat laut ausgerufen ¹⁷: «Dieser war es, von dem ich sagte: Er, der nach mir kommt, ist ¹⁸'vor mir geworden; denn Er war eher als ich.» ¹⁸Aus Seiner 'Vervollständigung haben wir alle erhalten, und zwar Gnade ¹⁹um Gnade. ¹⁷Denn das Gesetz wurde durch Mose gegeben, 'Gnade und 'Wahrheit sind jedoch durch Jesus Christus geworben. ¹⁸Niemand hat Gott jemals gesehen; der einzigezeigte Gott, der jetzt ¹⁹in dem Busen des Vaters ist, derselbe hat Ihn geschildert. ¹⁹«Dies ist das Zeugnis des Johannes, als die Juden aus Jerusalem Priester und Leviten zu ihm schickten, damit sie ihn fragen sollten: «Wer bist du?» ²⁰Da ²¹bekannete er es und leugnete nicht. Und er ²²bekannete: «Ich bin nicht der Christus!» ²¹Sie fragten ihn nochmals: «Was nun? Bist du Elias?» ²²Ma^{4,5} ²²Er ²³entgegnete: «Ich bin es nicht.» «Bist du der Prophet?» ²³Er antwortete: «Nein.» Nun fragten sie ihn: «Wer bist du denn, damit wir deinen Antwort geben, die uns gesandt haben. Was sagst du ²⁴von dir selbst?» ²³Er entgegnete: «Ich bin die Stimme eines Rufers: In der Wildnis macht den Weg des Herrn gerade! – so wie es der Prophet Jesaja gesagt hat.» Je^{40,3}

²⁴«Die Abgesandten, die ²⁵von den Pharisäern waren, fragten ihn weiter. ²⁵Sie sagten zu ihm: «Warum tauft du nun, wenn du' nicht der Chri-

1999

***21^{st.} 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:

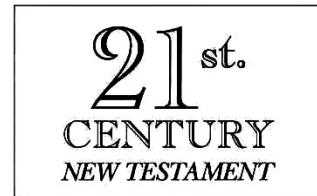
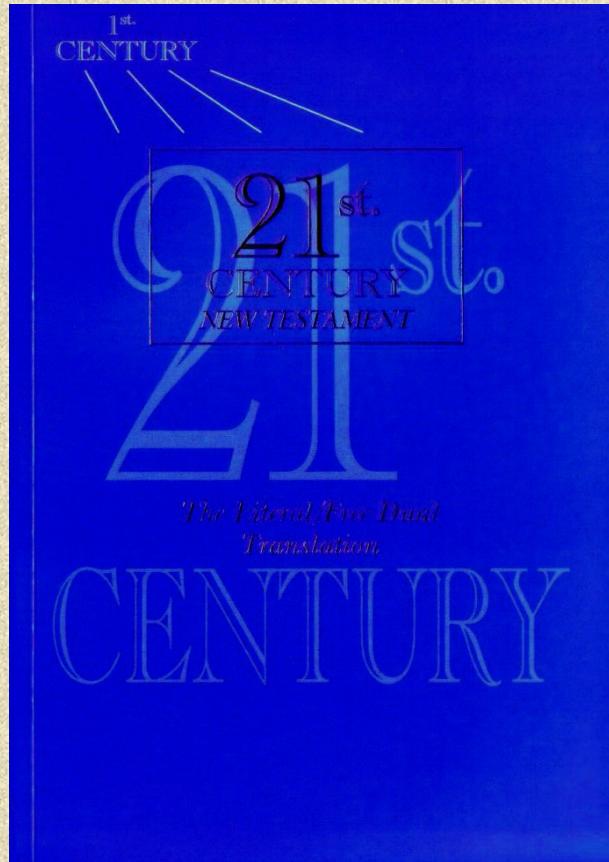
mocny duch, Marszałek
 a mighty spirit, the Marshal

John 1**Chapter 1**

In a beginning¹ was the [Marshal] [Word] and the [Marshal]² [Word] was with the God and the [Marshal]³ [Word] was a god⁴. 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 EDITION₈

**THE TESTAMENT
OF
OUR LORD AND SAVIOR
JESUS CHRIST**

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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 jbm483parkinson@msn.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 ¹⁰there was the true light, even the light which lighteth every man coming into the world. ¹¹ He was in the world, and the world knew him not. ¹² He came unto his own, and they that were his own received him not. ¹³ But as many as received him, to them gave he the right to become children of God, even to them that believed on his name: ¹⁴ who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God. ¹⁵ And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of ¹⁶the only begotten from the Father), full of grace and truth. ¹⁷ John bare witness of him, and cried, saying, ¹⁸this was he of whom I said, He that cometh after me is become before me: for he was ¹⁹before me. ²⁰ For of his fulness we all received, and ²¹grace for grace. ²² For the law was given through Moses; grace and truth came through Jesus Christ.

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

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

³ Or, was not anything made. That which hath been

made was life in him, and the life etc.

⁴ Or, overcame. See ch. 12:35 (Gk.).

⁵ Or, The true light, which lighteth every man, was

coming into the world.

⁶ Or, every man as he cometh

⁷ Gk. every own things,

⁸ Or, bore

⁹ Gk. bloods,

¹⁰ Gk. tabernacled

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

¹² So ^{66,75} N⁸ L⁹ and most. But BN¹⁰ C¹¹ read (this was he that said). ¹³* 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.

¹⁶ an only begotten god, who is in the bosom of the Father, he hath declared him.

¹⁷ 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 ²⁴said Isaias the prophet. ²⁴ ¹⁸ 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 loose. ²⁸ These things were done in ¹⁹Bethany 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 ³⁰taketh 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 ³¹before me. ³¹ And I knew him not; but that he should be made manifest to Israel, for this cause 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

¹⁶ So p⁶⁶BN⁸ L⁹ P⁷⁵ 32 cop¹⁹ read the only begotten god. ¹⁷ So p⁶⁶BN⁸ L⁹ and most lesser Greek mss., if¹⁸ vg sy¹⁹ read the only begotten Son.

¹⁷ Is 40:3.

¹⁸ Or, And certain had been sent from among the

Pharisees.

¹⁹ So p⁶⁶BN⁸ L⁹ 892¹⁰ cop¹⁹ (if¹⁸) vg. But (N⁸)T¹⁴ 083

cop¹⁹ sy¹⁸ geo ann read Bethabara (or, Beth-Arabah).

²⁰ Or, beareth the sin.

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

2000

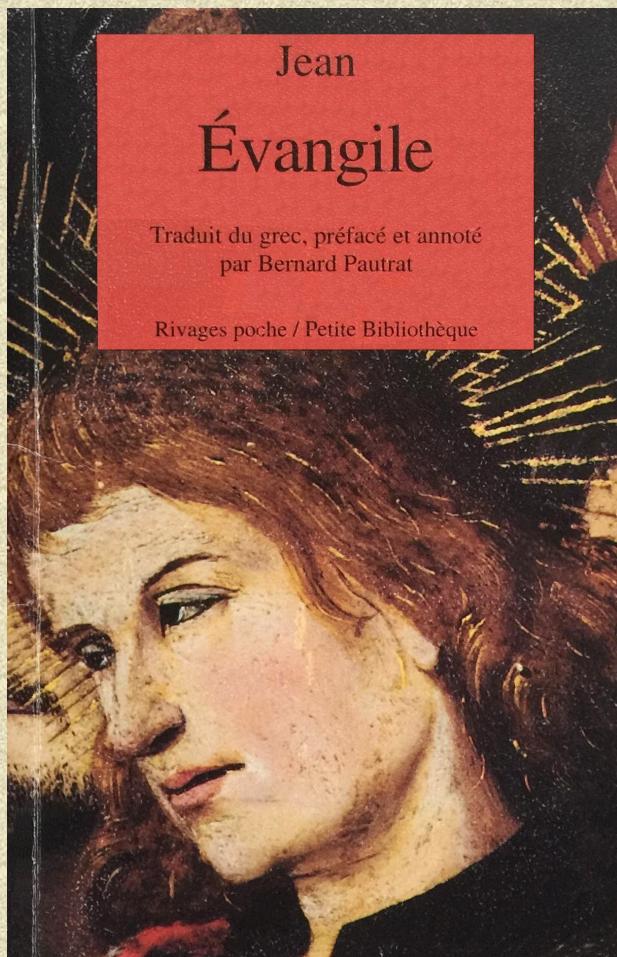
FRANCUSKI

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'autrui 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.

2000

BUŁGARSKI

Новият Завет // Bulgarian New Testament: Easy-To-Read Version
 Bible League International

?

Taki, jaki był Bóg, był Słowo
 Това, което бе Бог, беше Словото

1

Йоан 1:22

Евангелието според

Йоан

Идването на Месията

1 В началото беше Словото.
 И Словото беше с Бога. Това, което
 бе Бог, беше Словото.
² Словото беше с Бога в началото.
³ Всичко бе създадено чрез него
 и нищо не бе създадено без него.
⁴ В него бе животът
 и този живот донесе светлина на
 хората.

⁵ Светлината свети в тъмнината
 и тъмнината не можа да я уgasи.*

⁶ Бог изпрати човек на име
 Йоан. ⁷ Той дойде като свидетел
 да изяви кой е светлината, за да
 могат всички да повирват чрез
 неговото послание. ⁸ Самият той не
 беше светлината, но дойде, за да
 свидетелства за светлината. ⁹ В света
 идваше истинската светлина, която
 освещава всеки човек.

¹⁰ Той бе в света и светът бе
 създаден чрез него, но светът не го
 позна. ¹¹ Той дойде в състояния си
 свят, но народът му не го прие.
¹² На тези обаче, които го приеха и
 повирваха в него, той даде правото
 да станат Божии деца — ¹³ деца,
 родени не по естествения начин, нито
 по човешко желание или съпружеска
 воля, а родени от Бога.

¹⁴ Словото стана човек и живя
 между нас. И видяхме славата му
 — слава на единствения син на
 Отца. Той бе пълен с благодат и
 истина. ¹⁵ За него свидетелства Йоан,
 като провъзгласява: „Ето този, за
 когото казах: «Този, който идва след
 мен, ме превъзхожда във всичко,
 защото е съществувал преди мен.»“

¹⁶ Поради всичко, което е Синът,[†]
 ние всички получихме от него
 благословение след благословение.[‡]
¹⁷ Законът беше даден чрез Моисей,
 но благодатта и истината дойдоха
 чрез Иисус Христос. ¹⁸ Никой никога
 не е виждал Бога. Единственият Син,
 който е Бог и е най-близо до Отца, ни
 го разкри.[§]

Свидетелството на Йоан Кръстител
(Матей 3:1-12; Марк 1:2-8; Лука 3:15-17)

¹⁹ Ето какво бе свидетелството
 на Йоан, когато юдейските водачи
 в Ерусалим изпратиха при него
 няколко свещеници и левити да го
 попитат: „Кой си ти?“

²⁰ Той им отговори открито, без да
 се отклонява от въпроса: „Аз не съм
 Месията.“

²¹ „Тогава кой си? — попитаха те. —
 Илия?“

„Не“ — отговори той.

„Пророкът,[§] когото очакваме?“

„Не“ — отвърна Йоан.

²² Тогава те го попитаха: „Кой си ти?
 Отговори ни, за да кажем на онези,

*1:5 *угаси* Или: „разбере, схване“.

[†]1:16 *всичко, което е Синът* Букв.: „От неговата пълнота“, вероятно „пълнотата на неговата благодат и истина.“ Вж. стих 14.

[‡]1:16 *благословение след благословение* Букв.: „благодат върху благодат“.

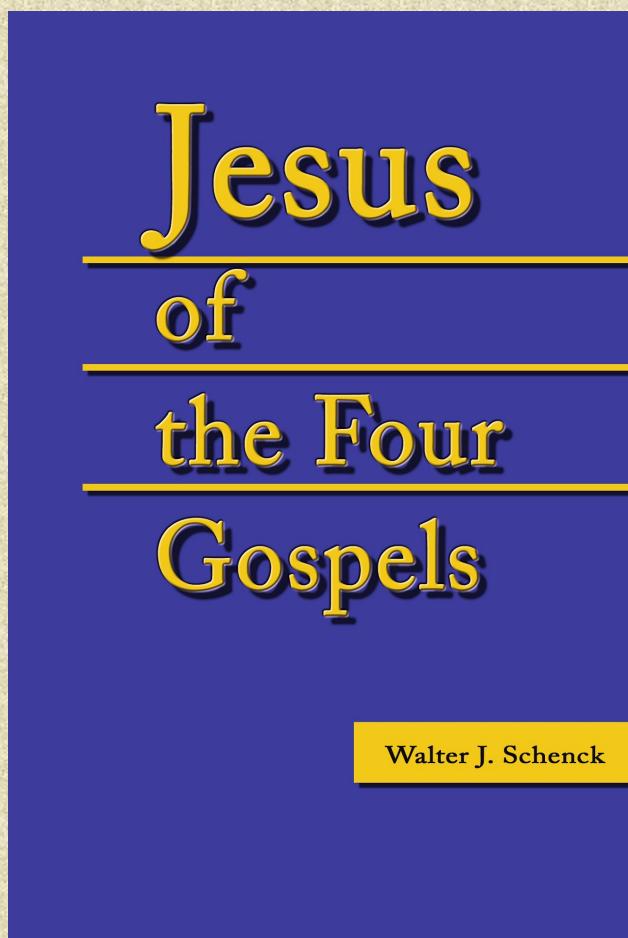
[§]1:18 *Единственият Син ... разкри* Или, по-буквално: „Единственият Бог, който е най-близо до Отца, ни го разкри.“ Според някои гръцки ръкописи: „Единственият Син е най-близо до Отца и ни го разкри.“

[§]1:21 *Пророкът* Споменат още в 1:25. Вероятно се има предвид пророкът, който Бог ще изпрати. Вж. Вт. 18:15-19.

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



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.

99

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*)

[Plik](#) [Edycja](#) [Widok](#) [Historia](#) [Zakładki](#) [Narzędzia](#) [Pomoc](#)

The Bible book of JOHN × +

www.2001translation.com/JOHN.htm Szukaj

Onet Poczta – najle...

John

Written for Jesus' Apostle John, possibly in Aramaic, sometime late in the 1st Century CE.

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

Start The Bible book of JO... PL 18:14

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

100

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 Słowo
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
inviauto 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 testimoniasse 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'accollsero in sé.
A coloro che l'accollsero
diede la forza di diventare
figli di Dio.

154

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

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 ΙΩΖΑΝΝΗC
The Coptic Gospel of John 1:1-14
html
Lance Jenott



i Słowo był bogiem
and the Word was a God

Blik Edycja Widok Historia Zakładki Narzędzia Pomoc |
Coptic John 1:1-14 x +
dept.washington.edu/cartah/text_archive/coptic/coptjohn.shtml Szukaj ☆ | ☰ ABP ▾
Onet Poczta – najlepsz... G God's new talk promis... G Dihungila dihia-dihia: ... G The Christian's Bible---... G Tabuk Tapu - Bible So... G Links to the Holy Bible... ▾

KATA ΙΩΖΑΝΝΗC

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 ΣΝ ΤΕΣΟΥΕΙΤΕ ΝΕΨΙΟΟΠ ΝΘΠΙΨΑΧΣ, ΑΥΓΩ ΠΙΨΑΧΣ ΝΕΨΙΟΟΠ ΚΝΑΞΡΜ ΠΝΟΥΤΣ. ΑΥΓΩ ΝΕΥΝΟΥΤΕ ΠΕ ΠΙΨΑΧΣ
In the beginning existed the Word, and the Word existed with God, and the Word was a God.

1:2 ΠΑΙ ΣΝ ΤΕΣΟΥΕΙΤΕ ΝΕΨΙΟΟΠ ΣΑΤΜ ΠΝΟΥΤΣ.
In the beginning this one existed with God.

1:3 ΚΝΑ ΝΙΜ ΑΥΨΓΩΠΕ ΕΒΟΛ ΣΙΤΟΟΤ. ΑΥΓΩ ΑΣΝΤΜΠΕ λΑΑΥ ΥΓΩΠΕ. ΠΕΝΤΑΨΙΓΩΠΕ
Everything came into being through him, and without him nothing came into being. That which came into being

1:4 ΣΡΑΙ ΚΝΗΤ. ΠΕ ΠΓΩΝΣ. ΑΥΓΩ ΠΓΩΝΣ ΠΕ ΠΟΥΟΣΙΝ ΚΝΡΓΩΜΕ.
within him was Life, and Life was the light of mankind.

1:5 ΑΥΓΩ ΠΟΥΟΣΙΝ ΕΦΡΟΥΟΣΙΝ ΣΜ ΠΚΑΚΕ. ΑΥΓΩ ΜΠΕ ΠΚΑΚΕ ΤΑΣΟΥ.
And the Light shone in the darkness and the darkness did not apprehend it.

PL ☰ 14:34
2017-04-24

https://www.depts.washington.edu/cartah/text_qrarchive/coptic/copt.john.shtml

103

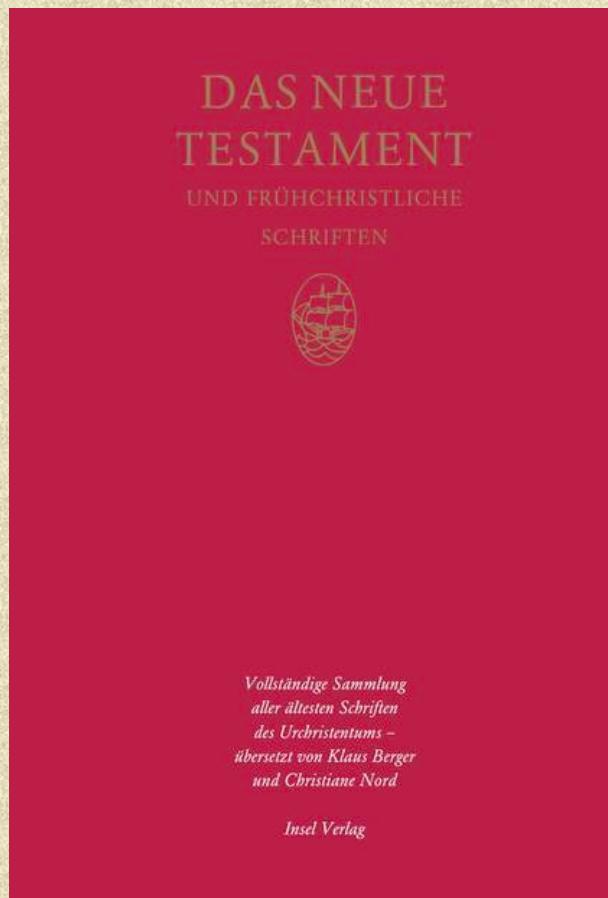
2003

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

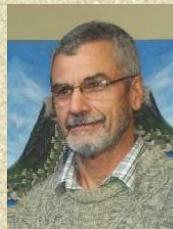
1. Im Anfang war der Christus, und der Christus war in Gott, und der Christus war ein Gott.
2. Dieser war vom Anfang bei Gott.
3. Alle Dinge kamen durch ihn ins Dasein, und ohne ihn kam auch nicht ein Ding ins Dasein.
4. Was ins Dasein gekommen ist durch ihn war Leben, und das Leben war das Licht der 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: Essen gesprochen: Esseener

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

818 YAHUGANAN (JOHANNES)

Bet-Gasdah (Betesda) Kefa (Petrus)
Bar-Abba (Barabbas) Ganan (Annas)
Elazar (Lazarus) Taóma (Tomas)
Nakdimon (Nikodemus)
Magdalata (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 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 dit lig skyn in die duisternis, en die duisternis het dit nie oorweldig nie. Daar was 'n man van Elohiem gestuur, wie se naam Yahuganan was. 6 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 waaraagige 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 gekenie 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 van uil die vyl van die vlees nie 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 voortreffelikheid aanskou, 'n voortreffelikheid soos van dié Enigegebore 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 duï op veel meer as bloot 'n gesproke word. Hierdie begrip kan, in die lig van hierdie hoofstuk, as volg omskryf word: "Die plan, wysheid en werk waaroor Elohiem van die begin af beskik het om in hierdie laaste dae 'n groot werk tot stand te bring".

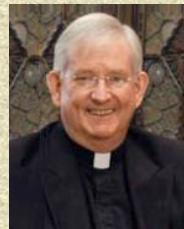
² 1:1 Hierdie vertaling is 'n meer letterlike vertaling van die ongewone bewoording van die Griekse teks as die tradisionele vertaling, "die Woord was Elohiem".

³ 1:23 Vgl. YeshaYahu 40:3

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 lo que Dios era tambien lo era la Palabra

**El evangelio de Juan****Francis J. Moloney**

verbo divino

I. EL PRÓLOGO (1,1-18)**I**

(a) 1 Al principio ya existía la Palabra y la Palabra se dirigía hacia Dios y lo que Dios era tambien 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 acontecio 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

(d) 6 Vino un hombre, enviado por Dios, que se llamaba Juan 7 Este vino como testigo, para dar testimonio de la luz a fin de que todos creyeran por el 8 No era el la luz, sino testigo de la luz

(e) 9 La luz verdadera que ilumina a todo hombre venia al mundo

(f) 10 Estaba en el mundo, pero el mundo, aunque fue hecho por ella, no la conocio 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

(g) 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

(h) 15 Juan dio testimonio de él y proclamo, Este es aquel de quien yo dije El que viene detrás de mí está colocado por delante de mí, porque existía antes que yo »

(i) 16 De su plenitud todos hemos recibido un don en lugar de un don

(j) 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 pagina del cuarto evangelio es uno de los pasajes más densos del NT, toda una síntesis de la cristología y la teología del autor. Ha habido muchos intentos de dilucidar la estructura literaria de este antiguo himno cristiano. La mayoría sigue un movimiento temporal desde la preexistencia (vv 1-2) hasta la creación (vv 3-5), prosiguiendo después con la historia de la condición humana hasta el climax de la encarnación (vv 6-14). La parte final del himno trata de la recepción posterior del *Logos* encarnado (vv 15-18) (cf., por ejemplo, Lagrange 234). Otros autores han encontrado una estructura quíistica, es decir, los mismos temas se repiten en torno a una afirmación central p ej , A-B-C-B'-A'

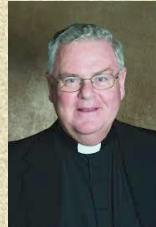
2013

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 we have 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.

2004

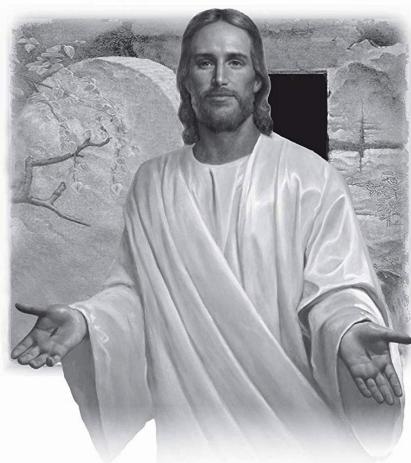
The Condensed Bible: Old and New Testaments (wyd. 1)
Nowa Zelandia
David A. Coory



i on był u Boga i Boży
 and he was with God and of God

The Condensed Bible

Old and New Testaments



Condensed from the world's finest
 translations by David A. Coory

NEW SECOND EDITION (2018)
 Revised text and upgraded photos

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Bold The Lord or an angel speaking.
Bold italics A prophet speaking under inspiration.

1

The Word (Jesus) made all things

¹"In the beginning was the Word, and he was with God and of God. Through him all things were made." ²"In him is life, and the light of mankind. Light that shines in the darkness but the darkness sees it not." ³*

*2 Verses 1 and 2 are the words of a hymn.

John the Baptist came to testify of Jesus.
 3 There came a man sent from God whose name was John,⁴ to testify that the true light that gives light⁵* to every man was coming into the world.

His own people did not believe in him
 4 He came into the world and even though the world was made through him,⁶ the world knew him not.

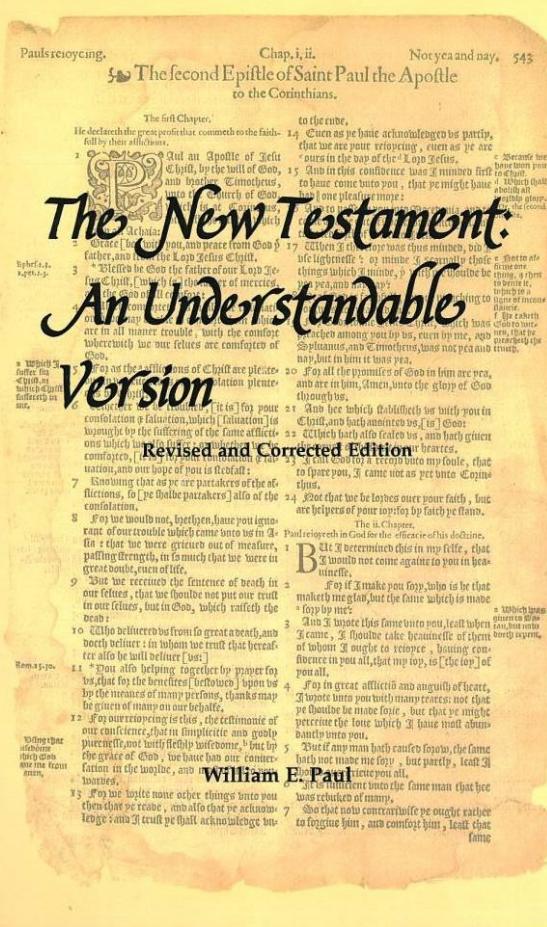
*5 John the Baptist.
 *6 Light is here used in the sense of spiritual discernment and awareness such as found in the conscience of man.
 *4 Jesus Christ created this world under the direction of the Father, see John 1:1 and Hebrews 1:1.

2005

The New Testament: An Understandable Version (wyd. 3)
 Impact Publications, Seattle, USA
William E. Paul



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



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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 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.

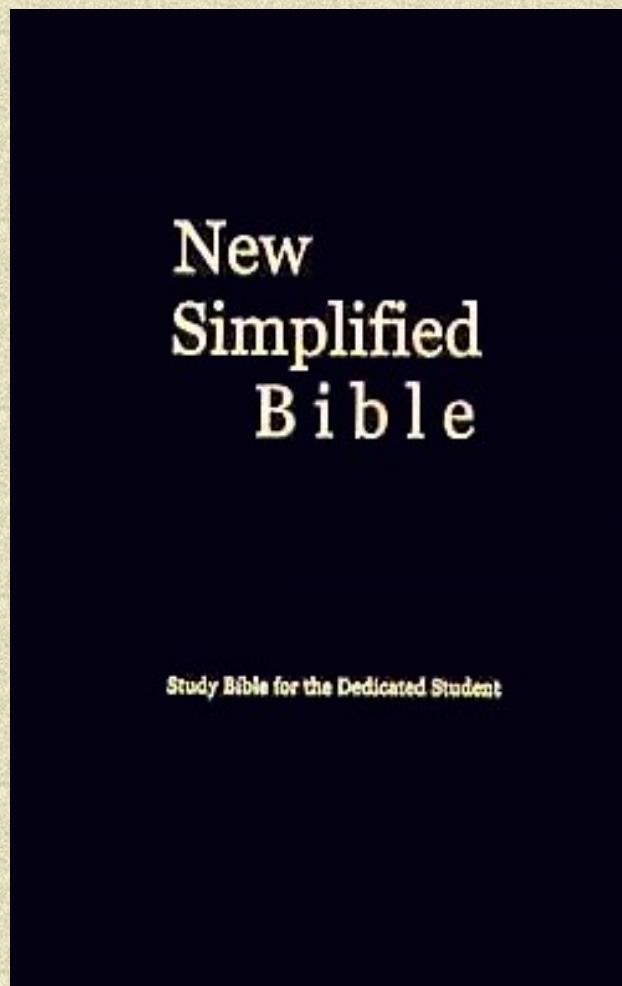
2005

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

= *הברית החדשה* = *HaBrit HaChadaszah* (wyd. 4)
 rewizja i uwspółcześnieienie przekładu Salkinsona-Ginsburga
Aaron Zelig Gabe

i Słowo był bogiem
והוא הדבר היה אלהים

הברית החדשה

העתקה חדשה מלשון ייון ללשון עברית

מאת

יצחק זליג גabe ו"

מאת

ב' רוד גינזבורג ו"

על ידי הברת מוצאי לאור תורה יהוה התמיימה
ורשותם כמי הנוסח המקורי

מאות

דר. אהרון זעליג גabe

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

הבעזרה הטובה על-פי

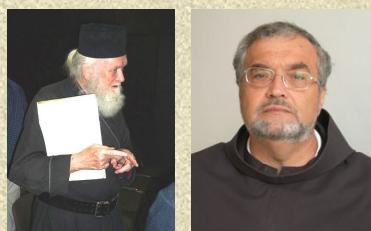
יוחנן

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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

הבראה על-פי יוחנן פרק א

הדבר

1 בראשית היה מזבר, והוא מזבר היה אצל האלים, ואלהים היה הוא מדבר.

2 מלה היה בראשית אצל האלים.

3 הכל על-ידי נהיה, ובליידי אף לא אחד נהיה אשר נהיה.

4 בו היו חמימים, והחמים הם אוור בני האדם.

5 והוא האור בחשך מאיר, ובחשך לא חשיגו.

6 היה איש שנשלח מארת האלים, יוחנן שמו.

1 בראשית איטויו הוא מלטה. והוא מלטה איטויו הוע לות אללה. ואלה איטויו הוא מלטה.

2 הנה איטויו הוע בראשית לות אללה.

3 כל באידה הוא. ובלעדיי אפלא פרא הות מכם דהוּא.

4 בה פיא הוּא. ומיא איטיהון נוּהרא. דבנינשא.

5 והוא נוּהרא בקשוכא מנער. וחשוכא לא אדריכת.

6 הוּא ברנשא. דאסתרן מן אללה. שמה יומט.

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

2005

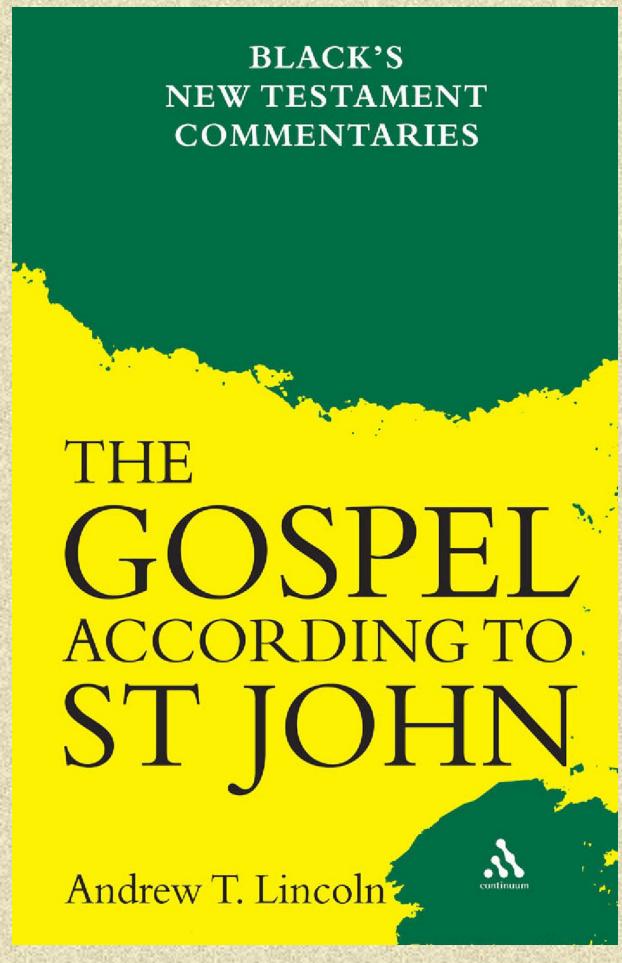
The Gospel According to St John (Black's New Testament Commentaries)

Hendrickson Publishers & Continuum, London - New York

Andrew T. Lincoln

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

**BLACK'S
NEW TESTAMENT
COMMENTARIES**



THE
GOSPEL
ACCORDING TO
ST JOHN

Andrew T. Lincoln

**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

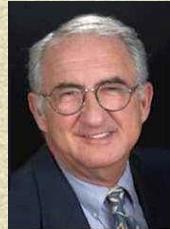
¹ The earliest manuscripts contain no punctuation. There is a division, however, among some other manuscripts over where the sentences should be punctuated. The major alternative would provide the translation 'and without him not one thing came into being. What has come into being in him was life ...'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

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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



THE FOURTH GOSPEL

JOHN

(1:1) In the beginning was the Word, and the Word was with God, and the Word was God.
 (1:2) He existed with the god from the origin, and the Logos existed with the god, and the Logos was a god.
 (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 that light shines in the darkness, and the darkness could not grasp it.
 (1:6) He was a human sent by a god, whose name was Ioudain.
 (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 humans, emerging into the cosmos.
 (1:10) He came into the world, but the world did not receive him through him, but the cosmos did not recognize him.
 (1:11) He went to his own demesne, but his own kins 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) For God does not run to 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 dwelt among us, and we observed his magnificence, magnificence like that of a father's only progeny, filled with charisma and truth.
 (1:15) He manifested and spoke his word. "I am the light of the world. The one coming after me outranks me, for he is my leader."
 (1:16) And out of darkness there have all received, even credulous, the existence of chaos.
 (1:17) For the Torah was given through Moses, but charisma and truth came into existence through Jesus Messiah.
 (1:18) Nobody has ever seen a god, the only god conceived, who exists in the breast of the father who proclaimed him.
 (2:1) There was a wedding at Kana in Galilee on the Tuesday, and Jesus' mother was present.
 (2:2) His mother said to him, "They have no wine." Jesus said, "Woman, why do you speak to me?"
 (2:3) When the wine ran out, Jesus' mother told him, "They're out of wine."
 (2:4) And Jesus answered her, "What's that to me or you, woman? My hour has not yet come."
 (2:5) His mother instructed the maid-servant, "Do whatever he tells you."
 (2:6) She said to the six water-jugs which were lying there, for use in Ioudain feasts, each with a capacity of two or three *metretas* (80 to 120 liters).
 (2:7) Jesus told them, "Fill the jugs with water." So they filled them up to the brim.
 (2:8) And he told them, "Now draw a sample and take it to the caterer." So they took it.
 (2:9) When the caterer tasted the water which had become wine, he was unaware where it had come from, although the administrators who had drawn water knew. So the caterer called the bridegroom.
 (2:10) And he told him, "Every person puts out the best wine first, and the inferior after they've got drunk. But you've saved the best until now."
 (2:11) Jesus performed that omen, his first, in Galilee at 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 Jesus said to him, "Let us go up to Judea again to build this temple, and you're going to rebuild it in three days?"
 (2:21) At that time he was speaking of the temple of his body.
 (2:22) However, after he had been raised from the dead, his students remembered that he had said that, and they were credulous of the Writing and of the words Jesus had spoken.
 (3:1) There was a certain man the Pharisee, whose name was Nikodemus, an archon of the Ioudain.
 (3:2) He came to him by night and told him, "Rabbi, we realize that you're a teacher come from a god, for no one could perform those omens unless the god was with him."
 (3:3) Jesus answered him, "In a fact, I am a fact. I'm telling you, Unless one is born from above, he cannot see the god's theocracy."
 (3:4) Nikodemus asked him, "How can a human be born when he is old? Can he enter his mother's belly a second time and be born?"
 (3:5) Jesus answered, "It's a fact, I'm telling you. Unless one is born out of water and wind, he cannot enter the god's theocracy."
 (3:6) What is born from protoplasm is protoplasm, and what is born from the wind is wind."
 (3:7) Don't be amazed, I tell you, for I want you to be born from above."
 (3:8) No one has ascended into the sky, except the one who descended from the sky, Ben Adam
 (3:13) who is in the sky.
 (3:14) Just as Moses elevated the snake in the desert, so is Ben Adam elevated,
 (3:15) just as Elijah ascended in a chariot of fire, so did he ascend into the clouds.
 (3:16) For the god's compassion for the cosmos was such that he donated the only conceived descendant, that all who have credibility in him may not be lost, but on the contrary may have life through the cross.
 (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 transformed through him.
 (3:18) Whoever has credibility in him will not be judged, but whoever has no credibility is prejudged, for having no credibility 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 disloyal.
 (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, Jesus and his students went into the land of Ioudain, and he stayed there with them and immersed.

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<https://archive.org/details/compactfullytran00will>

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-

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 'alâhā 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.

pression. 2 This was in a beginning with the Superior One. 3 All things through him⁴ came into being, and without him

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

See our Appendix as above.

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

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

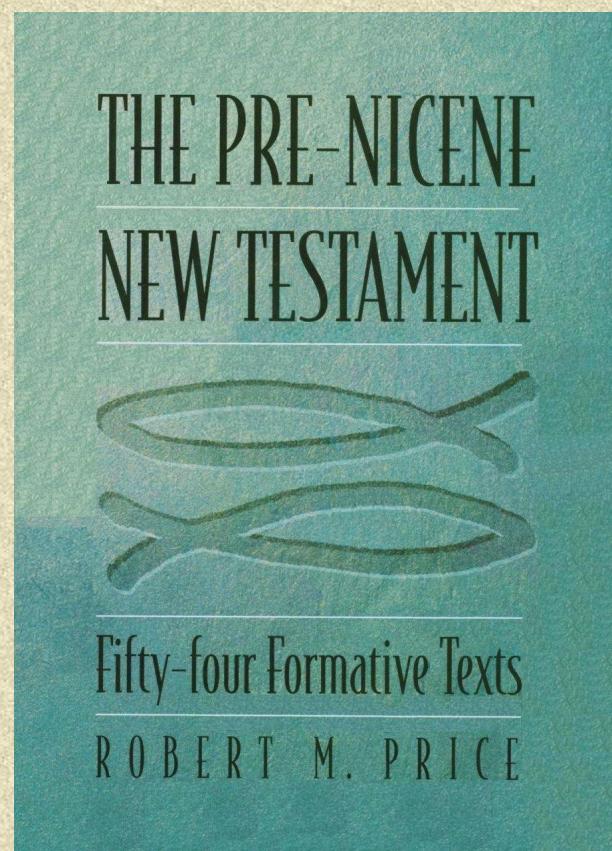
2006

The Pre-Nicene New Testament: Fifty-four Formative Texts (wyd. 1)

Signature Books, Salt Lake City, USA

Robert M. Price

i Słowo był bogiem
and the Word was a God



¹But then, in view of the certain 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 3:19 makes Paul the least in the kingdom of heaven and Acts makes 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 them. ⁸Not that he was that light, but that he might witness concerning it.

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 Landersprzefląd interlinearny:

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

przefląd 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. ƧN TE\${\text{G}}OYETE
In the beginning

NEЧШООП №и ПШАХЕ
he was existing, namely the Word

AYSH ПШАХЕ NEЧШООП
and the Word he was existing

NNASPM ПНОУТЕ
in the presence of the God

AYSH NEЧNUOTE ПЕ ПШАХЕ.
and was a god is the Word

2. PAI ƧN TE\${\text{G}}OYETE NEЧШООП ƧATM ПНОУТЕ.
This one in the beginning he was existing with the God

3. NTAPTHRЧ [NKA NIM] ШШПС [AYSHШPЕ]
Did everything come into being

EBOL SI TOOTЧ AYSH AXNTЧ MPЕ LAAY ШШПЕ.
forth through him and without him did not anything come into being.

ПСНТАЧШПС
That which came into being

4. SPRI №HTЧ ПЕ ПШНС.
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.

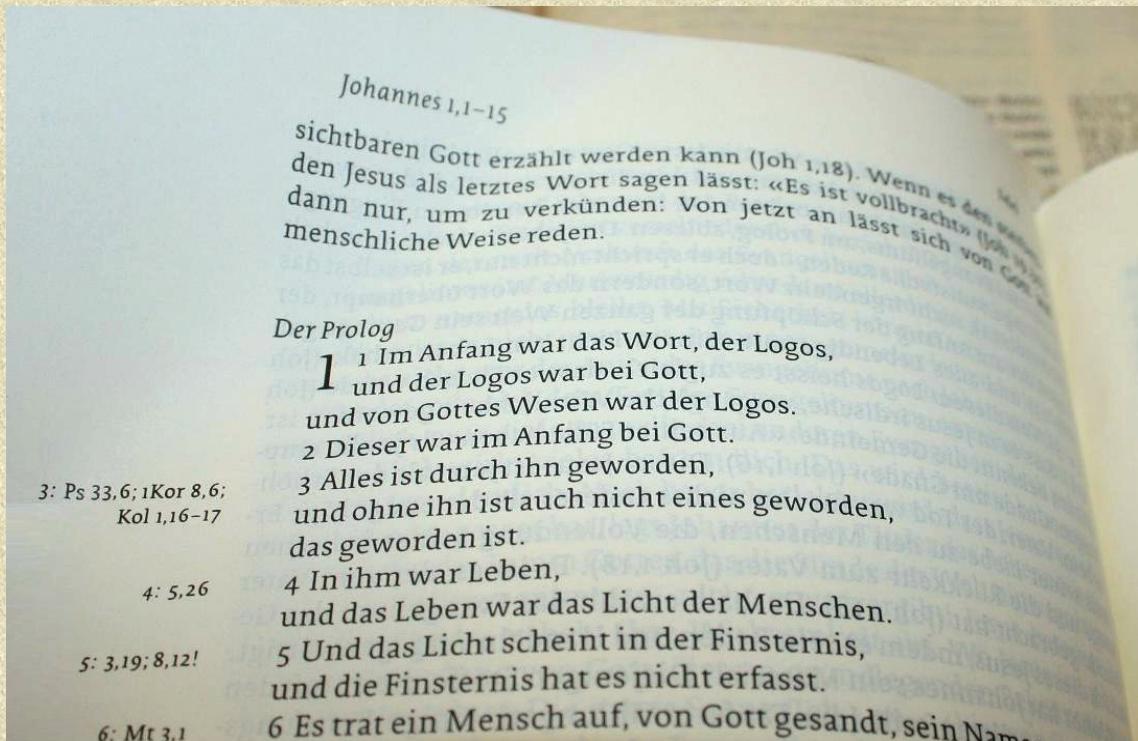
2007

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

The Word Became Flesh

Joh 1:1 From-within the beginning, was the Word, and the Word was with respects to God, and the Word was the essence of God.

Joh 1:2 This-same One was from-within the beginning, with respects to God.

Joh 1:3 Everything came to be through Him, and without Him, yet-not one thing came to be, which has come to be.

Joh 1:4 From-within Him was Life, and the Life was the Light to men.

Joh 1:5 And the Light shines, from-within the darkness, and the darkness accordingly-received it not.

Joh 1:6 There came about a man, having been segregated-out by God, his name being John.

Joh 1:7 This-same one came for a testimony, in order that, he should testify concerning the Light, in order that, all manner through Him, should confide.

Joh 1:8 He was not that Light, however in order that, he should testify, concerning

Comments

John 1:1

the beginning: Joh 1:2; Gen 1:1; Pro 8:22-31; Eph 3:9; Col 1:17; Heb 1:10, Heb 7:3, Heb 13:8; Rev 1:2, Rev 1:8, Rev 1:11, Rev 2:8, Rev 21:6, Rev 22:13

the Word: Joh 1:14; 1Jn 1:1-2, 1Jn 5:7; Rev 19:13

with: Joh 1:18, Joh 16:28, Joh 17:5; Pro 8:22-30; 1Jn 1:2

the Word was: Joh 10:30-33, Joh 20:28; Psa 45:6; Isa 7:14, Isa 9:6, Isa 40:9-11; Mat 1:23; Rom 9:5; Php 2:6; 1Ti 3:16; Tit 2:13; Heb 1:8-13; 2Pe 1:1 *Gr: 1Jn 5:7, 1Jn 5:20

Dictionaries

Strong | **Smith**

Editors

Journal Notes | Study Notes | Topic Notes

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2007
PORTUGALSKI
Bíblia Aberta
html (przekład nieukończony)
zespół kilku tłumaczy

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



The screenshot shows a web browser window with the following details:

- Menu Bar:** Plik, Edycja, Widok, Historia, Zakładki, Narzędzia, Pomoc.
- Address Bar:** file:///C:/Documents and Settings/Grzegorz/Moje dokumenty/Pobrane/gk/Bíblia Aberta_João_I - Wikisource
- Toolbar:** Back, Forward, Stop, Refresh, Search (Szukaj), Home, Favorites, Download, Print, etc.
- Content Area:**
 - Page Title:** Bíblia Aberta/João/I
 - Page Content:** "Bíblia Aberta/João/I" followed by the first verse of John 1:1 in Portuguese and Polish.

i Słowo był w jakości Boga
e a Palavra era da qualidade de Deus
 - Navigation:** ← Lucas, capítulo XXIV → Lucas, capítulo XXV; ← João - Capítulo I → Capítulo II → por Vários
 - Sidebar:** Índice (Index) button, a note about the page being part of the Projeto Bíblia Aberta, and a download link.
- Bottom Bar:** Start button, taskbar with icons for various applications, and system status (PL, 21:50).

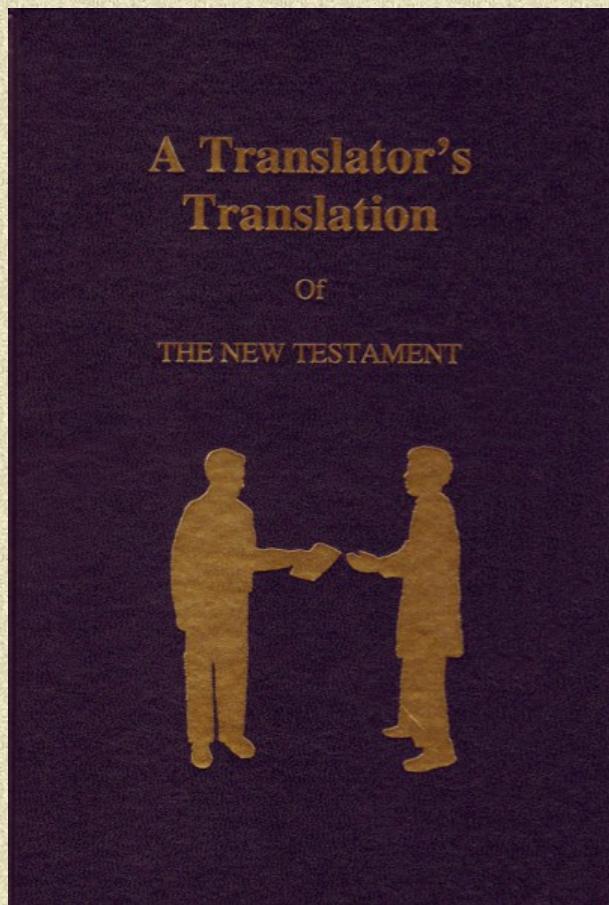
https://pt.m.wikisource.org/wiki/Bíblia_Aberta/João/I

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.

^aThe 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. ^bHe always existed with God before he began to create anything. ^cHe is the one by whom God caused everything to exist. He is the one who created absolutely everything. ^dHe 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. ^ePeople 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.^f

^gGod sent a man whose name was John. ^hHe 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. ⁱJohn himself was not the one who was like a light. Instead, he came to tell others about that one who was like a light. ^jWhile 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.

^kAlthough 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. ^lAlthough he came to the land that belonged to him because he created it, most of his own people, the Jews, rejected him. ^mBut 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. ⁿWe 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.

^oThe 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.

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

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

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

2008

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

§ 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 Ausscheidung kleiner Glossen des Joh II.

Prolog

Der zeitlose Logos

<§ 1>

(Kap. 1,1) IM ANFANG war der Logos, und der Logos war bei Gott, und göttlich war der Logos. (2) Dieser war im Anfang bei Gott.
 (3) Alles ist durch ihn entstanden, und ohne ihn entstand nicht eines, das entstanden ist. (4) In ihm war Leben, und das Leben war das Licht der Menschen. (5) Und das Licht scheint in der Finsternis, aber die Finsternis hat es nicht gefasst.
 (6) Ein Mensch wurde (geboren), gesandt von Gott her, mit Namen Johannes. (7) Dieser kam zum Zeugnis, um vom Licht Zeugnis zu geben, damit alle durch ihn zum Glauben kämen. (8) Nicht war jener das Licht, sondern um Zeugnis zu geben für das Licht.
 (9) Es war das wahre Licht, das jeden Menschen erleuchtet, am Kommen in den Kosmos. (10) Im Kosmos war es, wo ja der Kosmos durch es entstanden ist, doch der Kosmos hat ihn nicht erkannt. (11) In sein Eigentum kam er, doch die Eigner 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 Gebüt, 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. 6 f. 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-

Vandenhoeck & Ruprecht

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.

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2008

Good News by John, the Beloved Disciple and John, the Elder

Lulu Press, Inc., Australia

John H. Reid



Ponadto Mądrość była boska.

Yet Wisdom was divine.

ESSENTIAL BIBLE WISDOM GOOD NEWS

**by John, the Beloved Disciple,
and John, the Elder**



A Christian Hymn

"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."
"And that Life became the Light of men."
"That Light shines bright in the darkness."
"And darkness can never overpower that Light."

There was a man sent from God, whose name was John, the Baptist. This man was sent as a witness, to tell people about the Light that was soon to come, so that all would believe in Him. John was not himself that Light, but came to give the news.

"That Light was the one True Light."
"The Light that enlightens all who enter the world."
"The Light came into the world."
"And the world knew it not."
"The Light illuminated His own home."
"Yet His own family neither recognized nor received Him."

But to those who welcomed Him into their minds and hearts, and who believed in Him, He gave the power, the authorization and the ability to become God's children. They are re-born and are no longer children of the flesh, children of a particular nation, sons and daughters born of human stock by the will of men and the desire of women, but children of God.

"God's Word, His Concept, His Wisdom took on human

2010

HISZPAŃSKI*Nuevo Testamento Interlineal (Westcott-Hort, 1881; Galeed, 2009)*

html

łumacz anonimowy

καὶ ἦ θεος **bogiem** ἥν **był** ο **ten** λόγος **Slowo**
 καὶ **y** θεος **dios** ἥν **estaba siendo** ο **la** λόγος **Palabra**

The screenshot shows the Sagrada Escritura application window. The title bar reads "Juan 1, - SagradaE...". The menu bar includes "Plik", "Edycja", "Widok", "Historia", "Zakładki", "Narzędzia", and "Pomoc". The toolbar includes buttons for "Nuevo Testamen...", "Comparar con", "Consultar Mapas", and "Buscar". The sidebar on the left lists books: Juan, Genesis, Exodus, Levítico, Numeros, Deuteronomio, and Josué. The main content area displays "Juan 1" with the heading "Nuevo Testamento Interlineal (Westcott-Hort, 1881; Galeed, 2009) | 51 versitos |". The text is in three columns: Greek (blue), Spanish (black), and Polish (black). The Polish translation is as follows:

1 εν >En αρχῃ G:principio ην >estaba siendo ο >la λόγος
 >Palabra καὶ >y ο >la λόγος >Palabra ην >estaba siendo προς
 G:hacia τὸν >a el θεον >Dios καὶ >y θεος >dios ην >estaba siendo
 ο >la λόγος >Palabra

2 ουτος >Este ην >estaba siendo εν >en αρχῃ G:principio προς
 G:hacia τὸν >a el θεον >Dios

3 παντα >Todas (cosas) δι >a través αυτου G:de él εγενετο
 >illegó a ser καὶ >y χωρις G:aparte de αυτου G:él εγενετο >illegó
 a ser ουδε >ni εν >uno (cosa) o >cual γεγονεν >ha llegado a ser

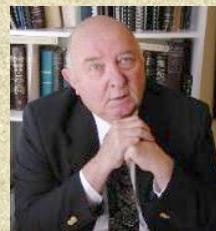
4 εν >En αυτω G:éí ζωη >vida ην >estaba siendo καὶ >y η >la
 ζωη >vida ην >estaba siendo το >la ην G:luiz των >de los

[https://apps.idteologia.org/index.php?
 r=sagradaEscritura&db=whi.db&compare=&book=43&chapter=1](https://apps.idteologia.org/index.php?r=sagradaEscritura&db=whi.db&compare=&book=43&chapter=1)

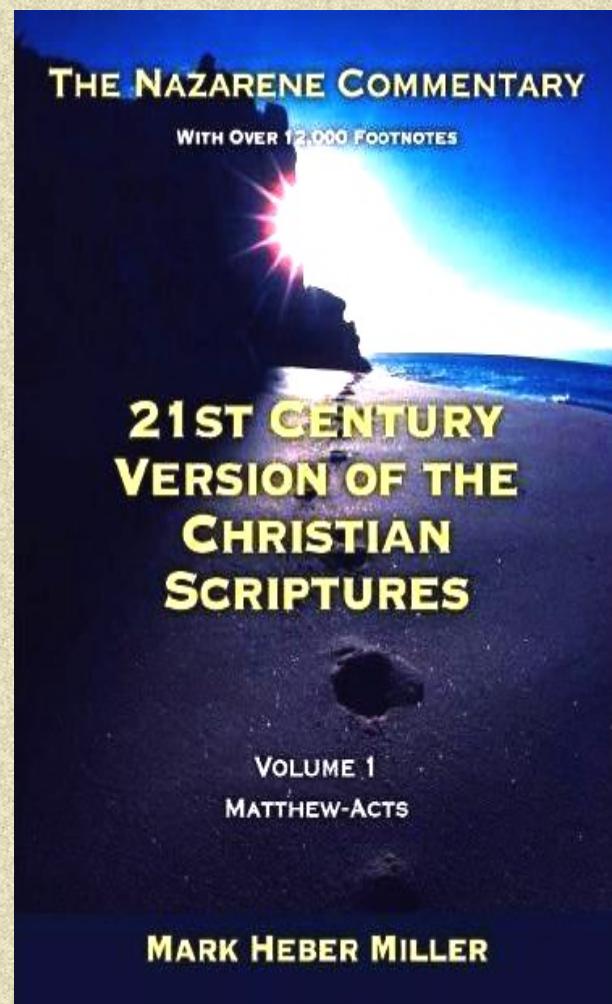
2010

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

(2) Harwood, 1768, “and was himself a divine person”; (3) Newcome, 1808, “and the word was a god”; (4) Thompson, 1829, “the Logos was a god”; (5) Goodspeed, 1939, “the Word was divine”; (6) Torrey, 1947, “the Word was god”; (7) New English, 1961, “what God was, the Word was”; (8) Moffatt, 1972, “the Logos was divine”; (9) Reijmer Rooleeuw, 1694, “and the Word was a god”; (10) Simple English Bible, “and the Message was Deity”; (11) Hermann Heinleitner, 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. Jamans, 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 Zervisch 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 Parch 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) Böhmer, 1910, “Es war fest mit Gott verbunden, ja selbst göttlichen Wesens” [It was strongly linked to God, yes itself divine Being/being]; (34) Thimme, 1919, “Gott von Art war das Wort” [God of Kind/kind was the Word/word]; (35) Baumgarten et al, 1920, “Gott (von Art) war der Logos” [God (of Kind/kind) was the Logos/logos]; (36) Holzmann, 1926, “ein Gott war der Gedanke” [a God/god was the

Nazarene Commentary – Mark Heber Miller

2010

**Hebrew-Greek Colored Interlinear New Testament
PDF**

Lanny Mebust (Benyamin 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 Phoenican, 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 Interlinear New Testament, Jay Green's The Interlinear Bible, Franz Delitzsch Hebrew New Testament, Samuelson-Ginsburg Hebrew New Testament, Halki-Yale English-Hebrew Parallel Edition, Interlinear Scripture Analyzer, Tyndale Bible [Covenaal, Rogers], Geneva Bible, NASB, NRSV, NKJV, Lamsa, New Jerusalem Bible, Peithita Aramaic-English Interlinear NT)

edited and translated by Lanny Mebust (Benyamin benQehath)

**Sefer Yahuchanan (John)
Chapter 1**

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

יְהוָה בָּרוּךְ הוּא קָדוֹשׁ אֱלֹהִים
בְּרָא שָׁמַיִם וְאָדָם
וְאֶלְקָנָן קָדוֹשׁ סְדָךְ:

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> Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεός ἦν ὁ λόγος.

1 En arché én ho logos, kai ho logos én pros ton theon, kai theos én ho logos.

בְּהֵווֹת הָרָא שְׁרָאֵת אֱלֹהִים:

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

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

<2> οὐτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

2 houtos én en arché pros ton theon.

גְּחַפֵּל נְהֻרָה עַל־גָּדוֹ וּמְבָלָעָרָה לֹא כָּהָרָה כְּלָא־אֲשָׁר נְהֻרָה:

3. halot nih'yah ol-yado umibar' odayu 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 κοπισ αὐτοῦ ἐγένετο οὐδὲ ἔν. ὁ γέγονεν

3 panta di' autou egeneto, kai choiris autou egeneto onde hen, ho gegonen

דְּבוּ רְיוּ סִירִם וּסְמִינִים דָּרוּ אָזְרָה לְבָנִים:

4. bo' hayu chaylim w'hachaylim hayu' or lib'ney ha'adam.

John1:4 In Him was life, and the life was the Light of men.

<4> ἐν αὐτῷ ζοῦ ἦν, καὶ ἦν ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

4 en autu zoë en, kai he' zoë en to phos ion anthrōpon;

הַחְאָרָה כָּאֵר בְּחַשֵּׁךְ וּמְחַשֵּׁךְ לֹא דְּשָׁרָב:

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

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 a 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 alumbraba 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, 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 [imagen 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 vivió su gloria, una gloria como del único nido del Padre, lleno de amor y verdad.

Testimonio de Yojanán el Inmersionista

15 Yojanán dio testimonio de él cuando proclamó: "Este es aquél 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 Mosheh, pero el amor y la verdad nos han llegado por medio de Yahoshúa el Mashiáh. 18 A YHWH nadie lo ha visto jamás; el único nido 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 Yerusaláym unos sacerdotes y levitas para preguntarle: "¿Quién

eres tú?" 20 Él declaró sin negar nada, sino que confesó: "Yo no soy el Mashiáh". 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: 'Endereza el camino de YHWH'", como dijo el profeta Yesayah".

24 Los enviados eran de los fariseos. 25 Y le preguntaron: "Entonces, por qué sumerges, si tú no eres el Mashiáh, 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 Yardén, 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 aquél 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 Y no lo conocía, pero el que me envió a sumergir en agua me dijo: 'Aquel sobre quien veas bajar el espíritu y posarse sobre él, éste es el que sumerge en el espíritu de santidad'". 34 Y lo he visto y él dada testimonio de que éste es el Hijo de Elohim".

Sus primeros discípulos

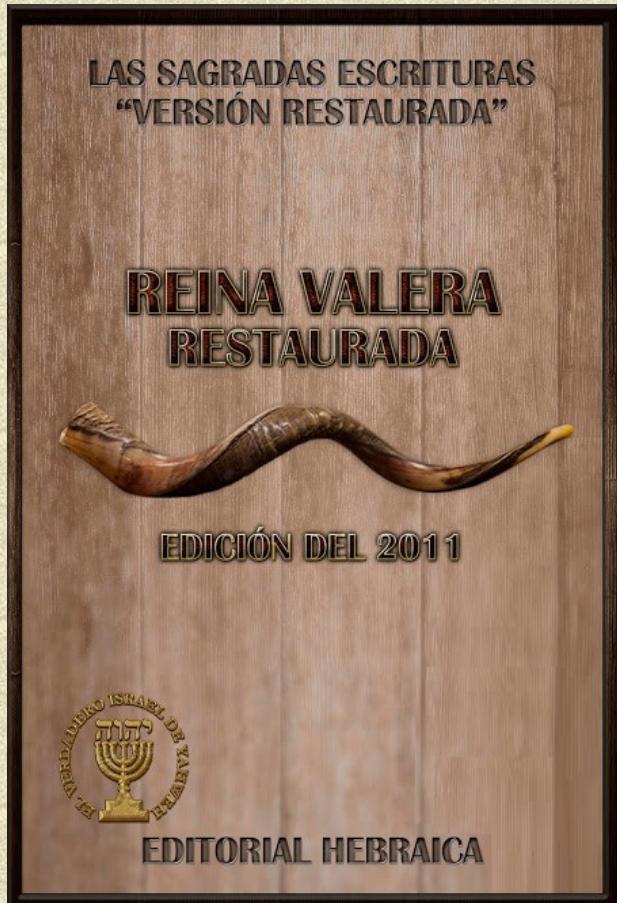
35 Al día siguiente, estaba de nuevo Yojanán con dos de sus discípulos. 36 Al ver a Yahoshúa que andaba por allí, dijo: "¡Éste es el Cordero de YHWH!" 37 Los dos discípulos lo oyeron hablar y siguieron a Yahoshúa. 38 Yahoshúa, al voltearse y ver que lo seguían, les preguntó: "¿Qué buscan?" Y ellos le

1:1 Esta es la traducción más literal y exacta del texto griego. La primera vez que aparece la palabra *theos* 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. Vease la versión del Dr. Goodspeed. Si se vierte *theos* 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 principes 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 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 estar con ellos.

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

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

32 Y decían el uno al otro: ¡No andaba 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 se presentaron parte de un pescado asado, y un panal de miel.

43 Y él tomó, y comió delante de ellos.

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

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

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

47 Y que se predique 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 el nada de lo que es hecho, fue hecho.

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

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

6 Fue un hombre enviado del Poderoso, el cual se

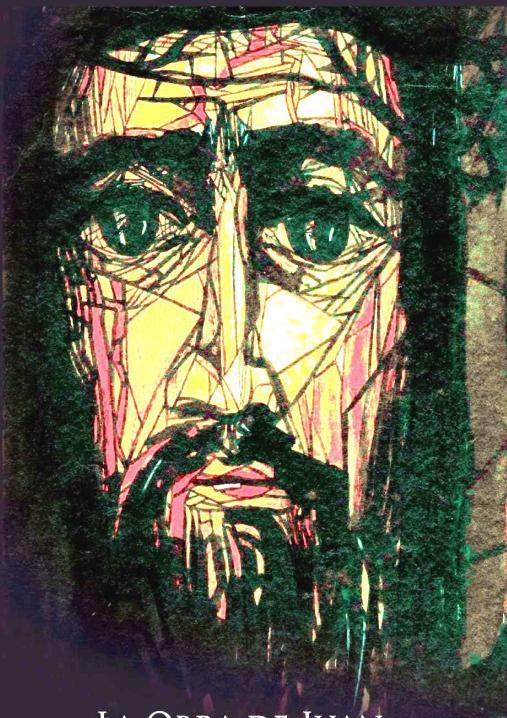
2011

HISZPAŃSKI***La Obra de Juan. I Parte: El Evangelio del testimonio***

Editorial Círculo Rojo SL (wyd. 1)

Benito Antonio Acosta García-Quintana

i był bogiem Logos
 y era dios el Logos



LA OBRA DE JUAN
 I PARTE
 EL EVANGELIO DEL TESTIMONIO

BENITO ACOSTA

EDITORIAL CÍRCULO ROJO - ENSAYO

LEAMOS NUEVAMENTE JUAN, 1, 1-18

Dado lo compleja que es la conceptuosidad de las estrofas que forman el Prólogo de Juan, debemos desistir de presentar una traducción literal, imposible en castellano. Por eso, una vez hechas las explicaciones pertinentes, leamos el poema en una traducción que atienda lo más posible al sentido. Se perderán la mayor parte de los matices y dobles sentidos, pero ya nuestra mente nos irá recordando aquí y allí de qué ingeniosas trazas se valió el autor para expresar tanto en tan pocos términos.

PRÓLOGO DE JUAN

En el principio era el Logos
 y el Logos estaba frente a Dios
 y era dios el Logos
 que estaba en el principio frente a Dios.

Por él se había creado todo,
 y sin él nada se creó.

En la creación había vida
 y la Vida era la Luz
 y la luz resplandece en las tinieblas
 y las Tinieblas no pudieron detenerla.

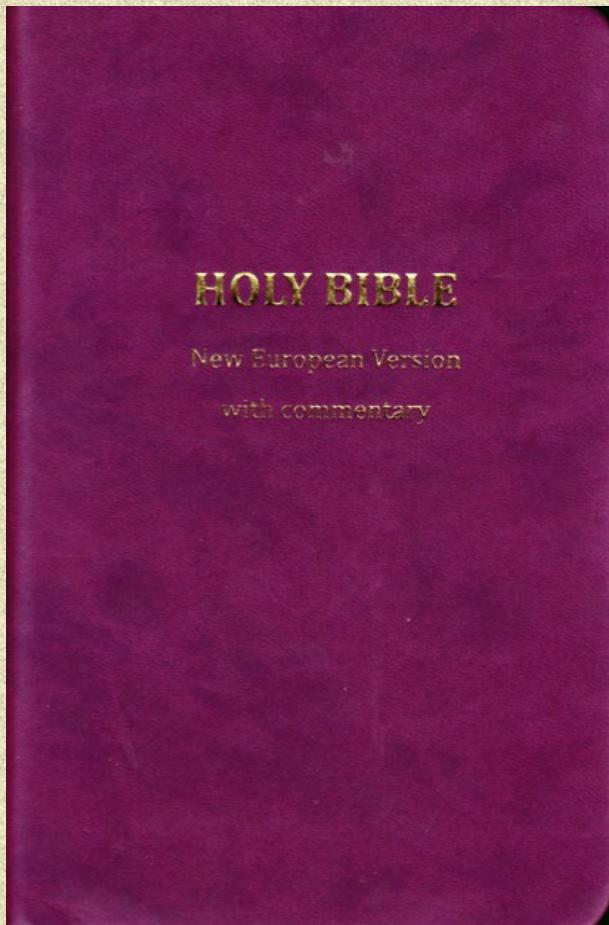
(*Un hombre, llamado Juan,
 fue el heraldo divino
 que llegó como testigo:
 a dar testimonio sobre la luz,
 para que todos creyeran mediante él.
 Él no era la luz,
 sino el testigo de la luz*)

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

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

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

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

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

"The Word Was God"

Our plans and thoughts are fundamentally us. "As (a man) thinks in his heart, so is he" (Prov. 23:7), and as God thinks, so is He. Thus God's word or thinking *is* God: "the word was God". Because of this parallelism 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:

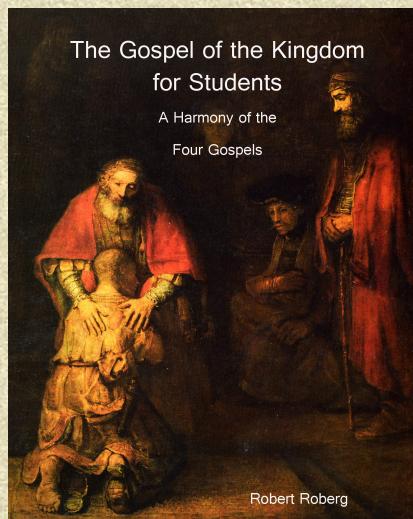
W radzie była Mądrość, architekt/ambasador/mediator/logos/anioł Mądrości. To było u zwierzchniego Elohim – El Szaddaj i anioł Mądrości był pierwszym stworzonym elohim przez El Szaddaj – Architektem.

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/>

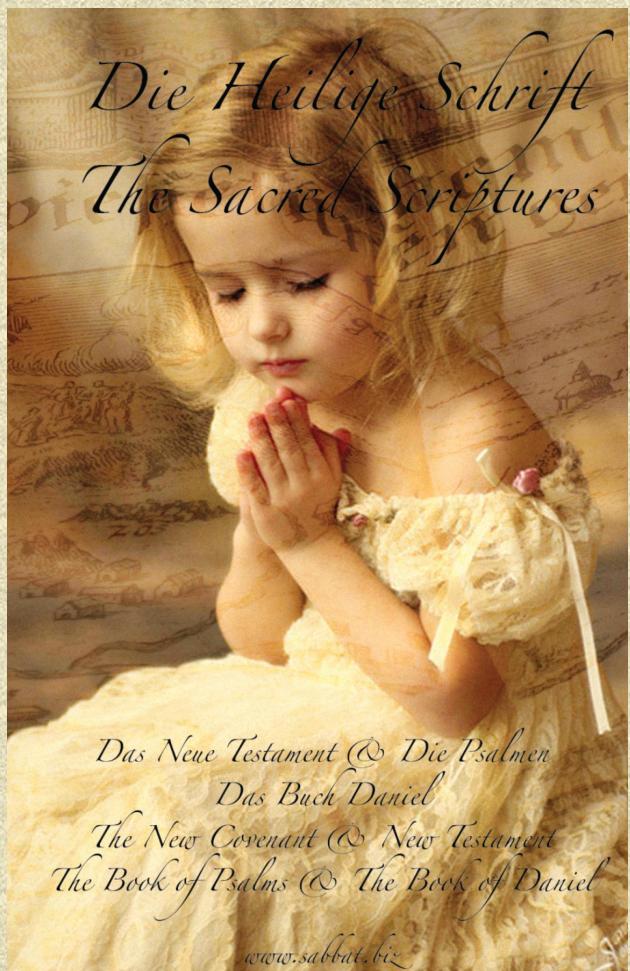
2011

NIEMIECKO-ANGIELSKI

**Die Heilige Schrift:
Das Neue Testament & Die Psalmen, Das Buch Daniel
The Sacred Scriptures**
Traunreut: Ebozon Publishing
Johannes Biermanski

niemiecki: I SŁOWO BYŁ BOSKI
angielski: 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 WESEN." - ÜBERSETZUNGEN Wiese, Curt Stage: HERMANN MENGE = Im Anfang war das Wort, und das Wort war hingewandt zu JAHWEH (Gott), und GÖTTLICHEN WESEN war das Wort**. (J.)

Ahn. 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 WIND 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 JAHWEH, and the Word was Elohim (= is not right; Yahshua isn't Elohim, he is our Master / Rabbi - look Nicâa 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 JAHWEH.

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 BEGRIPPEN.** (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 JAHWEH, whose name was John. Matth 3,1; Mark 1,4

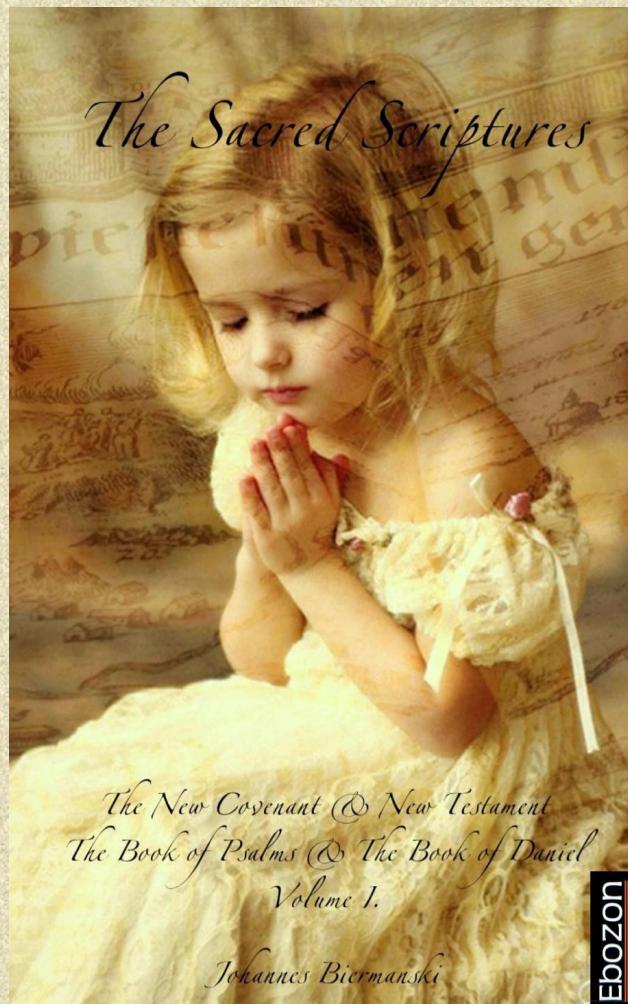
Joh 1,7 **Dieser kam zum Zeugnis, daß er von dem Licht zeigte, auf daß sie alle durch ihn glaubten.** KJV + EL = The same came for a witness, to bear witness of the Light, that all men through him might believe. Aug 19,4

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

und das Wort war göttlich
and the word was DIVINE NATUR **KJV+EL+MENGE**



EBOZON

**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**.* (1)

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FRIEDRICH PFÄFFLIN = *In Anfang war das Wort. Das Wort wartete auf Gottes Wink und war von göttlicher Wucht.*

New English Bible = "Zu Anfang war das Wort, und das Wort war zu JAHWEH (Gott) hingewandt, und wie JAHWEH (Gott) war das Wort."

2. Vers: *Dieses war zu Anfang zu JAHWEH (Gott) hingewandt.*"

KJV + EL + MENGE = *In the beginning was the Word, and the Word was with YAHWEH, and the Word was DIVINE NATUR.*

(= is not right; Yahshua isn't Elohim, he isn't God, he is our Master/ Rabbi – see also: Nicäa 325 A.D. = and the word was divine nature).

1. Mose 1,1, 1. Joh 1,12, Kap 17,5; Offb 19,13

Joh 1,2 *Dasselbe 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>

2011

Bibel in gerechter Sprache
 Gütersloher Verlagshaus, Gütersloh
 zespół tłumaczy (52 osoby)
Judith Harkenstein – Silke Petersen



i Mądrość była jak Bóg
 und die Weisheit war wie Gott

BIBEL

in
gerechter
 Sprache

GÜTERSLOHER
 VERLAGSHAUS

<https://b-ok2.org/book/1187074/34936a>

¶ — ¶ die Ewige Gott der Lebendige Schechina der Eine Er Sie Adonaj K — G

Johannesevangelium

Das nach Johannes⁽⁶⁷⁹⁾ benannte Evangelium ist ein jüdischer Text in griechischer Sprache, der wohl am Ende des 1. Jhs n. Chr. entstanden ist. Wir kennen weder die genaue Zeit noch den Ort oder die Umstände seiner Abfassung. Für seine eigene Art, die Geschichte Jesu zu erzählen, beruft sich das Johannesevangelium auf den Jünger, den Jesus liebte: (vgl. Joh 21,24). Im Text selbst ist sein Name nicht genannt, erst durch die später hinzugefügte Überschrift wird er als Johannes identifiziert.

Das Johannesevangelium stellt Frauen und Männer weitgehend gleichberechtigt dar: Einzelne Frauen wie Männer diskutieren mit Jesus, bekennen sich zu ihm und verkündigen seine Botchaft. Die Beziehung von Gott und Jesus wird jedoch vor allem durch die männlichen Bilder vom Vater und vom Sohn ausgedrückt. Doch der johanneische Jesus trägt auch viele Züge der weiblichen göttlichen Gestalt der Weisheit (Spr 8; Sir 24). Am Anfang des Johannesevangeliums (Joh 1,1-18) wird ein Lied auf die Weisheit auf ihn übertragen. Die Rede von Gott umfasst abstrakte Bezeichnungen (vgl. Joh 7,26; 8,28) und Umschreibungen des Handelns (vgl. Joh 16,5). Die Übersetzung nimmt diese Dynamik auf, indem sie diese und neue Sprachbilder wie Ursprung oder Quelle verwendet. Die Vater-Sohn-Beziehung wird oft mit Erwählung/erwählen umschrieben. Die Sprachbilder rücken Dimensionen des Vaterbildes in den Vordergrund, die sonst von modernen familialen Assoziationen verdeckt werden.

Bräsent ist der Text des Johannesevangeliums im Hinblick auf das gegenwärtige Verhältnis von Christentum und Judentum. In der Auslegungsgeschichte sind polemische Spitzensätze wie der von der ‚Teufelskindschaft‘ der Juden (bezogen auf Joh 8,44) immer wieder in antijudaistischen oder antisemitischen Sinne aufgegriffen worden; weniger Aufmerksamkeit erfahren gegenteilige Aussagen wie etwa Joh 4,22: »Die Erlösung kommt durch das Judentum«. Die Übersetzung basiert auf der Überzeugung, dass die judentumskritische Polemik Ausdruck von Nähe ist: Die Auseinandersetzungen im Evangelium sind innerjüdische Debatten. Erst wenn es heute in einem christlichen Kontext gelesen wird, wird Jesu jüdische Position als christlich angeeignet und die andere, jüdische Position abgespalten.

An manchen Punkten verführt der Text zu einer einseitigen Sicht mit Ausschließlichkeitsanspruch, oft scheint es nur die Alternative Licht oder Finsternis, Glaube oder Unglaube zu geben. Beim näheren Betrachten aber verwischen sich die schroffen Gegensätze und die Sprachbilder entziehen sich einer eindimensionalen Deutung. Der Text ist nicht statisch, sondern es ist immer wieder eine neue Auslegung möglich und auch nötig. Diese Unabgeschlossenheit wird im Johannesevangelium selbst so ausgedrückt: »Wenn aber jene kommt, die Geistkraft der Wahrheit, dann wird sie euch in alle Wahrheit führen« (Joh 16,13).

Judith Hartenstein und Silke Petersen

Gen 1,1
 Spr 8,22-31;
 Sir 24,9
 1982

¹ Am Anfang war die ‚Weisheit‘
 und die Weisheit war bei ‚Gott‘
 und die Weisheit war wie Gott.

logos
 theos

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 x +

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

Onet Poczta – najlepsza

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

SEARCH

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].

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

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

135

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.

The screenshot shows a Windows desktop with a blue taskbar at the bottom. The taskbar icons include 'Start', 'Scripture Net - M...', a system tray with network and battery status, and the time '18:36'. The main window is a web browser displaying the 'Scripture Net' website. The page title is 'Scripture Net'. Below the title is a navigation bar with links to 'HOME', 'OLD TESTAMENT', 'NEW TESTAMENT', 'SEARCH', 'SUPPORT DOCUMENTS', and 'CONTACT'. The main content area displays the beginning of the Gospel of John in Hebrew and English. The Hebrew text is in a large, stylized font, and the English text is below it. The first verse reads: 'At first he was the being spoken, and he, the being spoken, he was with haElohim, and Elohim he was he, the being spoken.' The second verse begins with 'That one he was at first with haElohim.' The background of the webpage features a gradient from dark blue to orange, with a lighthouse silhouette on the right side.

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

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*

The screenshot shows a Mozilla Firefox browser window with the following details:

- Menu Bar:** Plik, Edycja, Widok, Historia, Zakładki, Narzędzia, Pomoc.
- Title Bar:** John
- Address Bar:** The Scriptures for the Whole House of Israel 2012/John/John 1-5%20
- Toolbar:** 110%, C, Szukaj (Search), star, download, home, etc.
- Content Area:**
 - Header:** 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.*
 - Navigation:** Chapter 1, Chapter 2, Chapter 3, Chapter 4, Chapter 7, Chapter 11, Chapter 13, Chapter 14, Chapter 15, Chapter 18
 - Chapter 1 Content:**

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.

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. Jahanon betyr *Jehovah har vært nådig*. Den er Pakterns 43. bok, og den ble skrevet i år 98 i Efesos etter at han var losslatt 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 bokene, blir omtalt i Johannes. Det blir også omtalt som 'de åndelige budskapet,' klart påvirket av den åpenbaringen fra himlene som han hadde opplevd på øya Patmos to år tidligere.

Johannes var 'den dispipelen som Jesus elsaket.' (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 fullständig 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 før 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 et av Pakterns 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 dispipelen Jesus elsaket.'

JOH 13:23 Ved Jesu side under måltidet
JOH 19:25-27 Da Jesus døde
JOH 20:1-10 Ved Jesus 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.* *mekting
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 samme 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.

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.*

*mighty
02 He was from the beginning with God.

03 Everything came into being through him, for without coming into being through him, nothing came into being.
04 In him was life. And Life became the light of man.

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

JOH 01:06-13. The true Light

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

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

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

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

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

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

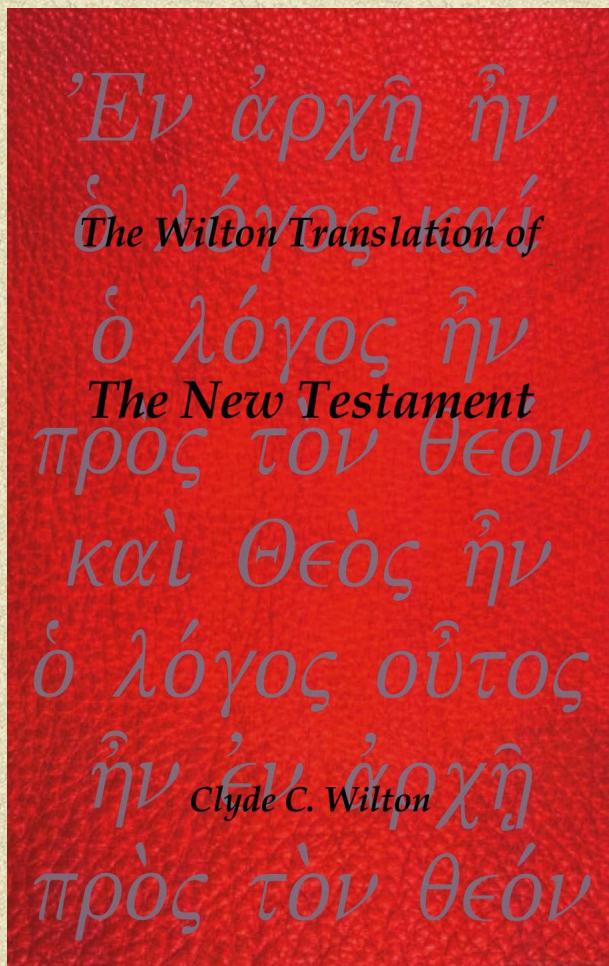
12 But as many as received him, he gave the right to become children of God through their belief in his name.

2012

The Wilton Translation of The New Testament
 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.

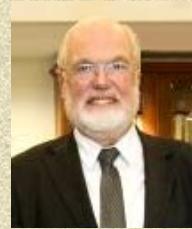
(6) There was a man named John sent from God. (7) This man came to be a witness, that he might witness concerning the light that all men might believe through him. (8) He was not that light, but that he might witness concerning the light. (9) The true light, which enlightens every man, was coming into 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.

2012

HEBRAJSKI**ספר הבשורה הקדושה על פִי 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 אלhim



יוחנן א'

1

א'

בראשית היה דבר ודבר היה עם האלים ודבר
 היה אלhim: הוא היה בראשית אצל האלים: הכל
 נ היה על־ידו ומבלעדיו לא נ היה כל־אשר נ היה: בו
 היו חיים וחיים היו אור בני האדם: והאור בחשך ובה
 וחשך לא השיגו: ויהי איש שלוח מאת האלים
 ישמו יוחנן: הוא בא לודור לחירות האור כי אם־בבא לחירות על־
 כלם על־ידו: הוא לא־היה האור כי אם־בבא לחירות על־
 האור: זה הוא קאור האמת הפאר לכל־אדם הבא אל
 העולם: בעולם היה ויל־רו נ היה העולם והעולם לא
 הכירו: הוא בא אל־אשר לו ואשר־המה לו לא קבלו:
 וכל־המקבלים אותו המאמינים בשםנו בונר־תקף להם
 להיות בנים לאלים: אשר לא מך ולא מהפין הבשר
 אף לא־מהפין גבר כי אם־אלאים נוירואו ונדבר
 נ היהبشر וישבן בחוכנו ונזהה תפארתו בתפארת בן
 יחיד לאבו קלא חדר ואמתה: יוחנן העיד עלייו וקרוא
 לאמר הנזה זה הוא אשר אמרתי עליו הباء אחריו נעללה
 עלי פִי קדש־די היה: ומפלואנו קבלנו בלבנו חסר על־חסר:
 כי התווצה נתנה ביד־משה והחסר 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.

<https://books.google.pl/books?id=6vTsBAAQBAJ>

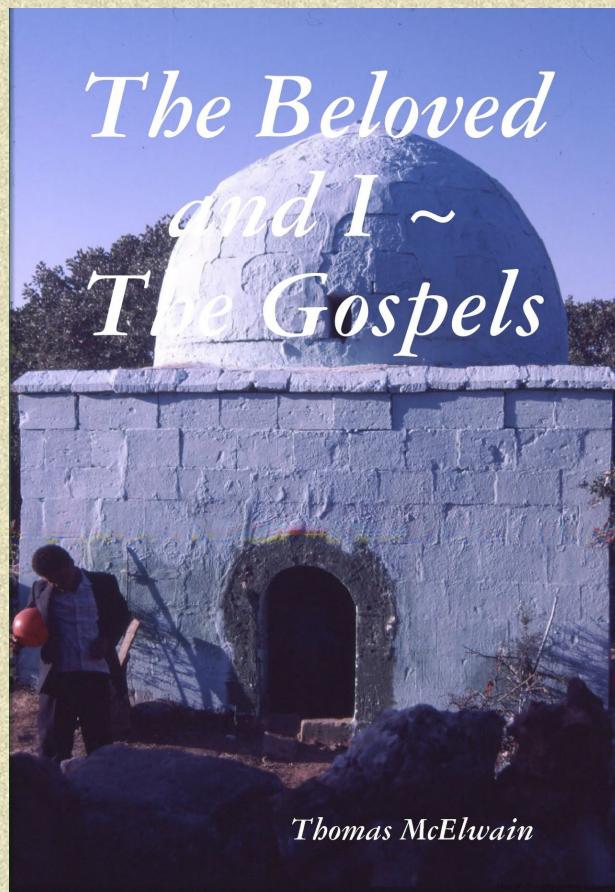
2012

**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*

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

Prólogo

55

1,1-18: prólogo: el revelador

- 1 En el principio ya existía la Palabra:
la Palabra estaba con Dios,
la Palabra era divina.
- 2 Ella estaba, ya en el principio, con Dios.
- 3 Todo surgió por medio de ella:
sin ella no surgió
nada de lo creado.
- 4 En ella estaba la vida,
y la vida era la luz de los hombres.
5 Esa luz apareció en medio de la tiniebla,
pero la tiniebla no la acogió.
- 6 Surgió un hombre enviado por Dios, de nombre Juan: 7 vi-
no para dar testimonio de esa luz, a fin de que todos creyeran
por medio de él; 8 no era él la luz, sino sólo el testigo de la
luz. 9 Esa era la verdadera luz, que ilumina a toda persona
que viene a la existencia. 10 Estaba en el mundo, que surgió
por medio de ella, pero el mundo no la reconoció.
- 11 Vino a su propiedad,
y los que le pertenecen no la acogieron.
- 12 Pero a cuantos la acogieron
les concedió el poder
para convertirse en hijos de Dios.
- Esos son los creyentes en ella:
- 13 que han sido engendrados,
no por la potencia generativa
de la naturaleza
o de la apetencia sexual del hombre,
sino por el mismo Dios.
- 14 Esa Palabra se convirtió en un ser humano,
habitando en medio de nosotros.
Y así, hemos tenido experiencia de su esplendor
—el esplendor que tiene en cuanto unigénito del Padre—,
el de aquél que está lleno del don auténtico de la sal-
vación.
- 15 Juan lo testifica al gritar:
—Este es aquel de quien afirmé: «El que viene detrás de mí tie-
ne preferencia sobre mí, porque existía antes que yo».

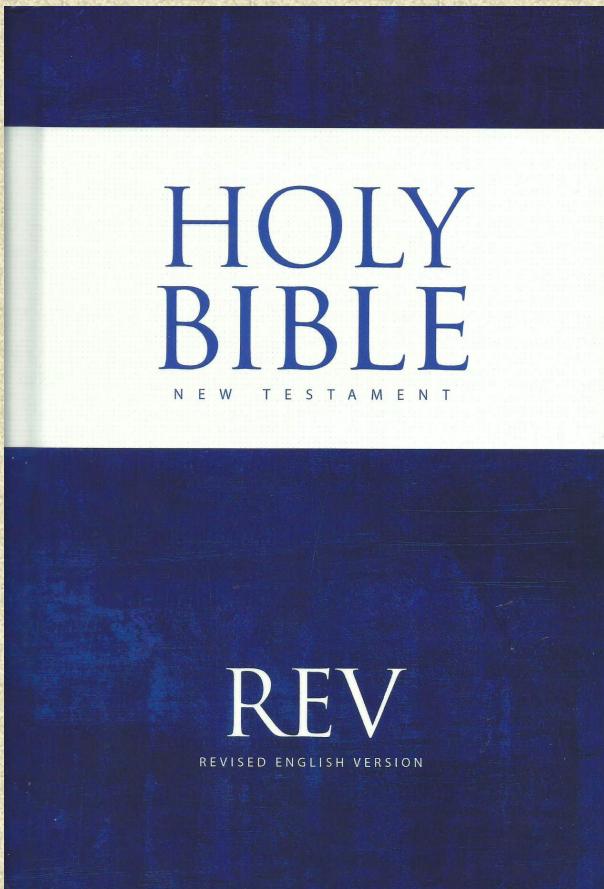
2013

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.² The same was in the beginning with God.³ All things were made through it, and without it was not anything made that has been made.⁴ In it was life and the life was the light of mankind.⁵ And the light shines in the darkness and the darkness did not overcome it.

⁶ A man came, sent from God, whose name was John. He came for testimony in order to testify concerning the light, so that through him all might believe.⁷ He was not the light, but *came* in order to testify about the light.

⁸ There was the true light, even the light that gives light to everyone, coming into the world.⁹ He was in the world, and the world was made through him, and the world did not know him.¹⁰ He came to his own, and those who were his own did not receive him.¹¹ But as many as received him, to them he gave the right to become children of God, even to those who believe in his

name,¹² who was born, not of bloods,^a nor of the desire of the flesh, nor of the will of man, but of God.

¹³ And 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.

¹⁴ John 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.'"

¹⁵ For we have all received of his fullness, and grace in place of grace.

¹⁶ For the law was given through Moses; grace and truth came through Jesus Christ.¹⁷ No 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
¹⁸ And 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.

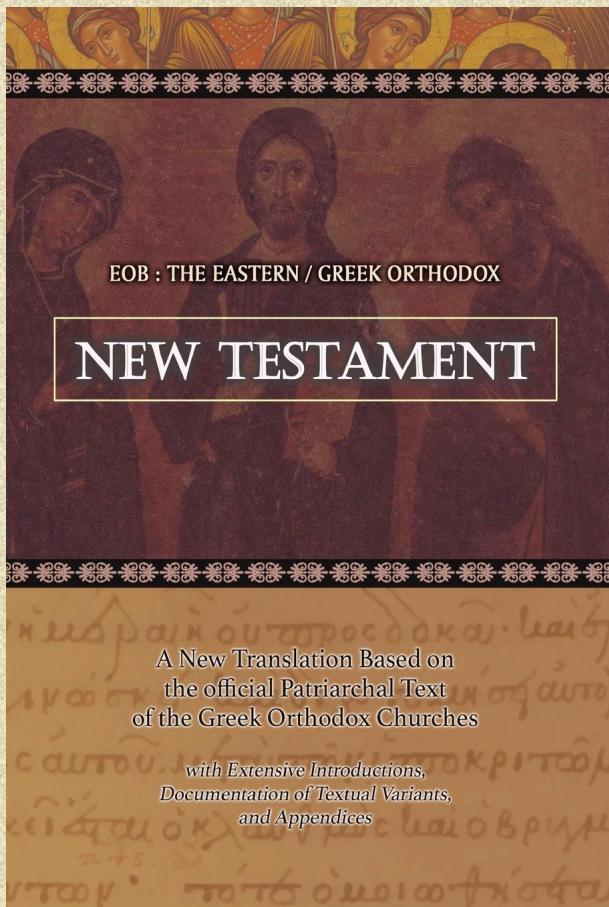
2013

***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 IΩΑΝΝΗΝ

(ACCORDING TO) JOHN
(ΚΑΤΑ ΙΩΑΝΝΗΝ)*Prologue: The Logos/Word of God*

1 In the beginning was the Word,^a and the Word was with God, and the Word was {what} God^b {was}. ^cThis one was in the beginning with God. ^dAll things came into being through him, and without him, nothing came into being that has come into being.^e ^fIn him was life, life that was the light of mankind. ^gThe light shines in the darkness, and the darkness has not overcome^h it. ⁱThere came a man, sent from God, whose name was John. ^jJohn came as a witness, to bear witness to the light, so that all might believe through him. ^kHe was not the light, but [he was sent] to bear witness to the light. ^lThe true light who enlightens everyone was coming into the world.

^mHe was in the world, and the world had come into existence through him, and the world did not recognizeⁿ him. ^oHe came to his own [people], and those who were his own did not receive^p him. ^qBut as many as received him, to them he gave the ability^r to become God's children, to those who believe in his Name. ^sThey^t 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 Εν τῷ δὲ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ οὐδὲ 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 "comprehend" (*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 ἐξουσία—or "right/privilege"

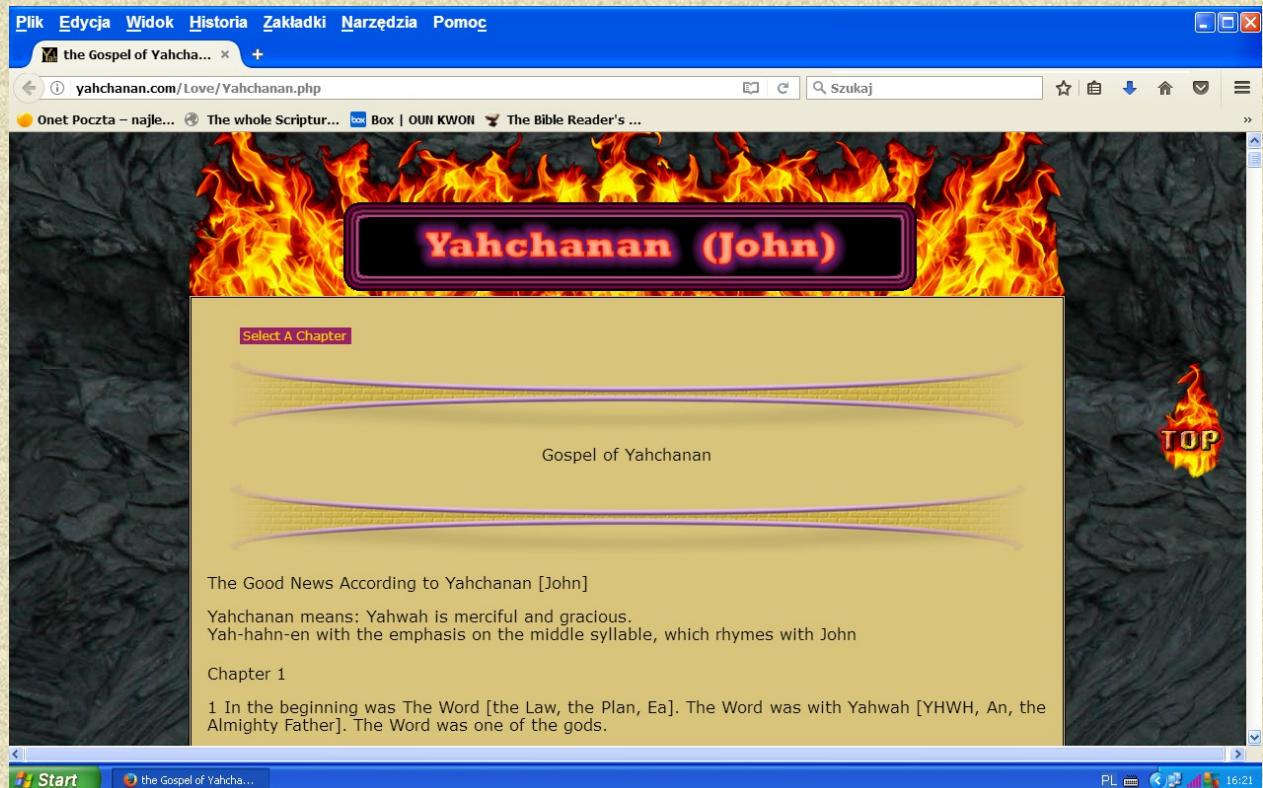
^h A few manuscripts and ancient writers read "he" instead of "they" in reference to the incarnate Logos.

145

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
łumacz anonimowy

*i bogiem był Słowo
 și un Dumnezeu era Cuvântul*

**SCRIPTURILE
 CREȘTINE**
 —
**PSALMII
 PROVERBELE**
 — TRADUCEREA —
CALEA CREȘTNĂ

Fapte 19:9: „Dar unii s-au împietrit și nu au crezut, vorbind de rău
 CALEA înaintea multimii; depărându-se de ei, ei a despărțit
 discipolii de ei, discutând zilnic în școală 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”.



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. Totuși 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 intuneric, și intunericul nu a cuprins-o.
 6. A fost un om trimis de Dumnezeu, al căruia nume era Ioan.
 7. Aceasta 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 adevarată era ceea ce 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 căță 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 ni din sânge, nici dintr-o vomătă a cărui, nici dintr-o vomătă 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 adevară.
 15. Ioan mărturisește despre El; și a strigat, zicând: Aceasta 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 adevarul s-au făcut prin Iisus Christos.
 18. Nici unu nu a văzut vrednată pe Dumnezeu; un Dumnezeu unic-născut,
- Cel fiind în sănul Tatălui, Acela L-a explicat.
 19. Și aceasta este mărturia lui Ioan: când au trimis la el iudeii din Ierusalim preoți și levîți, ca să îl întrebă: tu cine ești?
 20. Și el a mărturisit și nu a tagădui, ci a mărturisit: eu nu sunt Christosul.
 21. Și ei l-au întrebă: Dar ce?! Tu ești Iisus? 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 desert: îndreptățile calea lui Iehova! După cum a zis profetul Isaia.
 24. Și ei erau trimiși dintră farisei.
 25. Și ei l-au întrebă, 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 știu;
 27. El este Cel venind după mine care S-a făcut înainte de mine, căruia eu nu sunt vrednic să dezleg curtea sandelei Lui.
 28. Acestea s-au făcut în Betania, dincolo de Iordan; unde era Ioan, botezând.
 29. În ziua următoare, Ioan vede pe Iisus venind către el, și zice: Iată! Mielul lui Dumnezeu, Cel ridicând păcatul lumii!
 30. Acestea sunt făcuți în Betania, dincolo de Iordan; unde era Ioan, botezând.
 31. Și eu nu îl știu; 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 rămanând peste El. Aceasta este Cel botezând în Spirit Sfânt.
 34. Și eu am văzut și am mărturisit că Aceasta 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

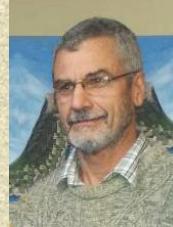
- I.1. À l'origine, le Logos était,
le Logos était auprès de Dieu
et dieu était le Logos.
2. Il était, à l'origine auprès de Dieu.
3. Tout vint à l'existence par lui,
et sans lui, rien de ce qui est venu à l'existence,
ne vint à l'existence.
4. La vie était en lui – la vie, lumière des humains.
5. La 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 reçus.
12. Mais à tous ceux qui l'ont reçus,
– 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,
17. car la Loi, par Moïse, fut donnée

2014
KHOSA

Izibhalo eziphuhlisa imvelaphi yobuhebhore (cała Biblia)

Elim Bedieninge Vishoek, Maart

John Wahl



i Słowo był potężny
laye iLizwi linamandla

IZIBHALO

EZIPHUHLISA IMVELAPHI YOBUHEBHORE

ULUKA

zona, uleli. ^{24:24} Basuka nabathile ababenathi, baya engcwabeni, bafika kunjengjoko babethilo abafazi; ke yena abambonana. ^{24:25} Waza yena wathi kubo, Oyi! basweli-kugonda, bantliyo zizeka kade ukukholwa kuko konke abakuthethayo abaprofeti¹ ^{24:26} UMesiya ubengamelwe na kukuthi abuve obu bunzima, aze angene eluzukweni lwakhe? ^{24:27} Uqalelo ke kuMoshe nakubo bonke abaprofeti, wabachazel kuzo zonke izibhalo iindawa ezingaye. ^{24:28} Basomdela kulo o mazana babesia kuwo; wanga yena ueyogitha. ^{24:29} Besuka bamzama, besithi, Hlala nathi; ngokuba kuza kuhliwa, nemini iseiyisangene. Wangena ukuba abiale nabo. ^{24:30} Kwathi, ekungengqenii kwake ngasesithethi ndawonye nabo, wasithabatha isonka, wasikelela, waghekeza, wabanika. ^{24:31} Avulwa ke amehlo abo, bamazi; wathi shwaka yena kubo. ^{24:32} Batshono ukuthi, Intliyo yethu ibmagavuthi na ngaphakathi kwethu, xi ebethetha nathi endleli, naxa ebethiyihela izibhalo? ^{24:33} Besuka kwangelo lixa, babuvela eYerusalem, babafumana abalishumi elinamnye, bequkenne ndawonye nabo babenabo, ^{24:34} besithi, INkosi inene ivukile, yabonakala kuSimon. ^{24:35} Baye nabo bezichankcisa izinto zendela, nokwazeka kwayo kubo ekuchekezeni isonka. ^{24:36} Ke kaloku, bakubon² ukuba bayazithetha ezo zinto, uYahshuwa ngokwakhe, wema phakathi kwabo, wathi kubo, Uxolo malube nami. ^{24:37} Besuka ke bankwanya, bangenelwa kukoyika, beba babone umshologu. ^{24:38} Wathi kubo, Yini na ukuba nikathazek? Kungani na ke ukuba kunyuke izicamango ezintilizywemi zenu? ^{24:39} Khangelani izanda zam neenyawo zam, ngokuba ndim kanye; ndicofeni, nikhangeli; ngokuba umshologu awunayama namathambo, njengokuba nindibona ndinawo mna. ^{24:40} Uishilo, wababomisa izanda neenyawo zakhe. ^{24:41} Ke kaloku, bakubon² ukuba abakakhola, ingenza yovuyo, bemangalisive, wathi kubo, Nimantra na idilwayo apha? ^{24:42} Bammika ke intwana yentlanzi eyosiveyo, neyenqatha lobusi. ^{24:43} Wathabatha, wadla emehlwini abo. ^{24:44} Utte ke kubo, Ngawo la amazwi endawathethayo kuni ndisenani, okukuba zimelwe kukuzaliseka zonke izinto ezbibaliweyo ngam kwiThorah kaMoshe, nasebaprofetini, nasezindumisweli. ^{24:45} Wandula wayivula inqiqo yabo, ukuze baziqonde izibhalo; ^{24:46} wathi kubo, Kubhalwe, ngokunjalo umelwe ngokunjalo uMesiya kukuthi eve ubunzima, abyu avuko kwabafileyo ngomhla westhuthu; ^{24:47} nolukuba kuvalakalise egameni lakhe ingukugo noxolelo lwezonu kuzo zonke intlanga, kuqalelova eYerusalem. ^{24:48} Nina ke ningamangqina ezi zinto. ^{24:49} Yabonani, mna ndilithumela kuni idinga likaBawo; ke pina hlahani kuwo umzi oyYerusalem, nide nambathiswe amandla apuhuma enyangwensi. ^{24:50} Ke kaloku wabarholela ngaphandile, kwaada kwaya efbetan; wazipphakamisa izanda zakhe, wabasikela. ^{24:51} Kwathi, ekubakalelema kwakhe, wahluka kubo, wenysusa wasiwa emazulwini. ^{24:52} Baza bona, bakuba bequbudile kuye, babuvela eYerusalem benovuyo olukhulu. ^{24:53} Banama 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 ethie yabakho. ^{1:4} Kulo kwakukho ubomi, baye ubomi obo bulukhanyiselo lwabantu. ^{1:5} Ukhanyiso ke olo lwabonakala ebunnyamameni, basuka ubunnyama abaluqqa. ^{1:6} Kwakho mntu uthunyiweyo evela kuElohim, ugama linguYorhanan. ^{1:7} Lowo weza kuba lingqina, ukuze angqine ngalo ukhanyiso, ukuze bonke bakhwile ngaye. ^{1:8} Yena lowa ubengelulo ukhanyiso, weza kungqina ngalo ukhanyiso. ^{1:9} Waye ke yema elukhanyiso oluyimyamiso, olubakhanyiselayo abantu bonke, esiza ehlabathini. ^{1:10} Ubc eschlabathini ke; ihlabathi labakho ngaye, ihlabathi alimazanga. ^{1:11} Weza kokwakhe, baza abakhe abamvuna. ^{1:12} Ke bonke abamankkelayo wabanika igunya lokuba babe ngabantwana bakaElohim, abo ke bakhollowayo kwigamoda; ^{1:13} abangazalwanga ngagazi, nangakuthanda kwanyama, nangakuthanda kwandoda; basalwa nguElohim. ^{1:14} ULizwi, waba yinyama, wahlala phakathi kwethu, sabubona ubuqaqawuli bakhe, ubuqaqawuli kanye bowokuphela kwamzleyo uYise, ezele lubabalo naynyamiso. ^{1:15} Uthi

2014

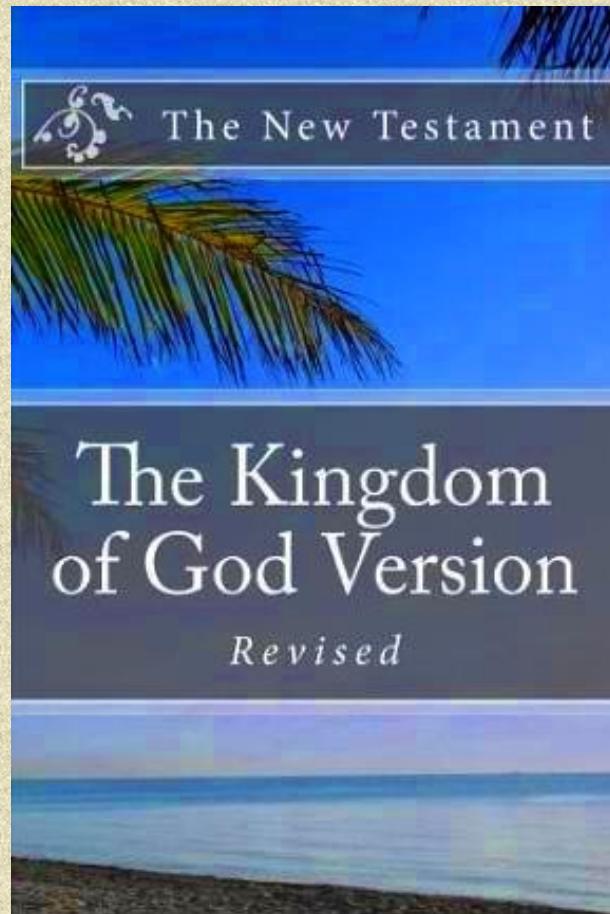
The New Testament: The Kingdom of God Version (wyd. 2, zrew.)

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. 2014

John 1v1 Time Frame reference - Introduction

Ist 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.
Ist 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.19v3) who becomes The King of kings (Rev.19v16) in The Millennium.
2nd Allegory – “All... him” (v3) = JCg created all “Kinds” of Life on this planet – essentially anything with DNA.

John 1v1 og In (*the*) {commencement/chief (*in order/time/place/rank*)} /beginning
 John 1v1 og (*it*) was the word/sayings/reasoning/topics (= JCg = JC in spiritual body)
 John 1v1 og also the word/sayings/reasoning/topics was toward/nearness/{accession to} The God (= Yahweh),
 John 1v1 og also the {specific god} (= JCg – please see glossary and v3)
 John 1v1 og was the word/sayings/reasoning/topics.
 John 1v1 = In the beginning (of The World/Life) was The Word (= JCg),
 also The Word (= JCg) was {toward/nearness 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” StrongTM = 2859 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” (StrongTM = 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” StrongTM = 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: “*ho theos*” 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.1v24, 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 innumerable examples where there are at least 50 different examples in chapters 2 and 3 of Revelations alone)!

It is just that we have been indoctrinated to understand ‘Angel’ as something with ‘feathered wings’, which is entirely ancient mythology!

(Note: The Almighty God of [and ‘outside’] The Universe = Yahweh (old Jewish name) = Jehovah (modern Jewish name) = The Ultimate Authority).

John 1v2 og This (specific) (one = The Word, JCg) was in (*the*) {commencement/chief (*in order/time/place/rank*)} /beginning
 John 1v2 og toward/nearness/{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/nearness of The God (Yahweh).

This specific one (= JCg) was in the beginning near to The God (= Yahweh).

2014

HISZPAŃSKI*Kitvē ha'Talmidim Rishonim**"Escritos de los Primeros Discípulos"*

Editorial "TZIÓN", Córdoba, Argentyna

Yosef Jaím

I wyrażenie [dosł. słowo] było *elohim* [potężne]
 Y la expresión [lit. la palabra] era *elohim* [poderosa]



עדות התלמיד רוחהן

y la expresión [lit. la palabra] estaba con *Ha'Elōhim* [El Poderoso] [3].
 Y la expresión [lit. la palabra] era *elohim* [poderosa] [4] [Col 1:17 / 1 Jn 1:1 / Flp 2:6].

Elōhim: Antes de continuar es necesario saber que significa la frase "palabra de Elōhim" para un hebreo como Yojanán. Dentro del contexto Hebreo significa "La voluntad de Elōhim revelada" [vea Melajim Bet (2º Reyes) 3:12 / Kefet Bet (2º Pedro) 3:5 / Gilgalut (Revelación) 1:4].

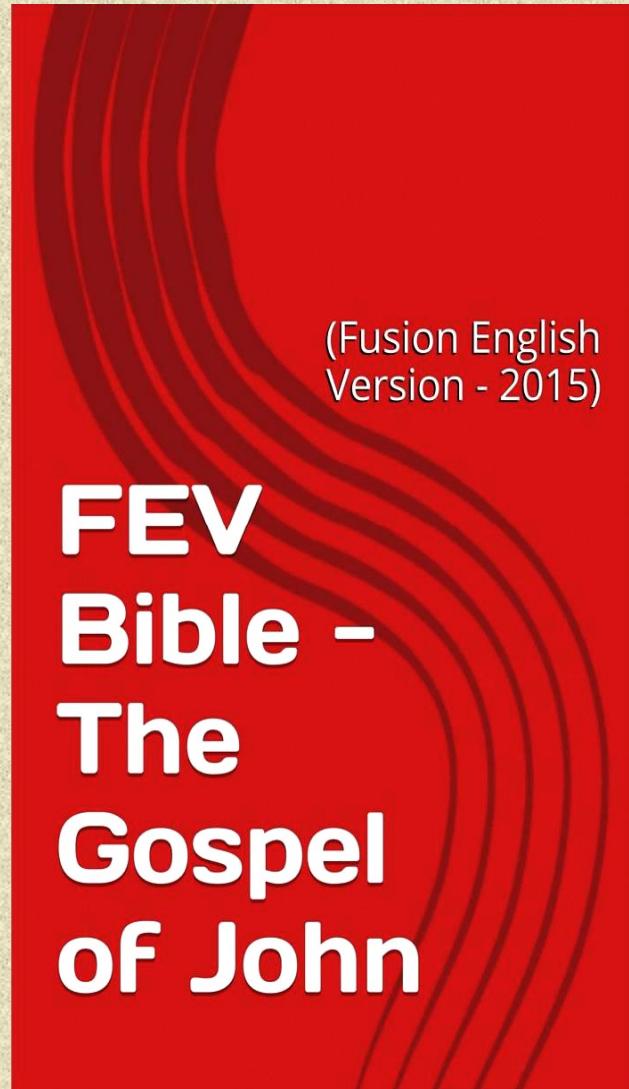
³ Cuando Yojanán dice que la "expresión" [el "verbo"] era con *Elōhim*, el simplemente quiere decir que el "verbo" [plan, pensamiento, voluntad] estaba *presente en Su mente*. Estaba con El, igual que el pensamiento de una persona *está con ella*.

⁴ Para poder entender este texto, debemos primeramente entender que es lo que quiso decir el escritor aquí. Por ejemplo, este pasaje está mal traducido en todas las versiones de las Biblas cristianas por su afán de poner "títulos" que no están en las Escrituras y así apoyan la falsa enseñanza trinitaria, queriendo además, tratar del erróneo concepto que aquí se está hablando del Mashiaj y que él es también "elohim". Sabemos que el escritor hace referencia desde el 1:1 al 5 es un "midrash" [esta una explicación que no tiene que ver con el contexto de las palabras] que quiere interpretar, con el solo fin de abrir el entendimiento del lector, el sentido espiritual o sentido alógico al texto, producido por la Berechit (Génesis) 1:1-4. El escritor nos relata en forma de "midrash" lo sucedido en el principio, explicándonos que la "expresión" era "*Ha'Elōhim*" [El Poderoso], Su Palabra, Su Esencial y que esta "expresión" era "*elohim*" [poderosa], ya que dijo [Bereshit 1:4] "y las cosas se crearon. Esto se refieja en la traducción griega de Yojanán al hacerse diferencia entre "*ho theos*" y "*theos*". El primero se aplica a *Adonay*, Su Expresión [Su palabra, Su voz, Su Esencial] y el segundo a la expresión [palabra, lo dicho, la forma de expresión]. Una traducción correcta tiene que tomar en cuenta la mentalidad hebrea y sus formas de expresión, lo cual quedó correctamente plasmado en la traducción literal del texto griego: "*En arkhé en ho lógos, kai ho lógos en pros ton theón, kai theós en ho lógos.*" La manera en que se traduce en la versión del Dr. Goodspeed es digna de consideración: "La voz estaba con Dios y el verbo era divino" Y el mismo pasaje en Hebreo dice: "Bereshit hayah ha'dabir me'Elōhim, ve'hadabér hayah tamid lifnei ha'Elōhim" [Desde un principio era *davar* a *Elōhim*, y aquel *davar* estaba siempre ante *Elōhim*], *ve'hadavar shebaya kōiam, haya hābitū shel elōhim atsmōd* [D'el *davar* que ya existía era [la expresión misma] de *elōhim*]. Las autoridades en gramática griega dicen en "A Manual Grammar of the Greek New Testament", by Dana and Mantey: "que los sustantivos tienen un artículo definido: "ha" en hebreo, "ho" en griego, "el" en español. El artículo indica personalidad. Es decir, la Expresión [la palabra] es una persona, ya que "El Divino" es El Creador. Pero la palabra "*elohim*" (*theos*) en la última parte del versículo no tiene artículo. Por lo tanto no se puede traducir lo mismo sin artículo que con artículo. Es una regla grammatical en griego que cuando la palabra "*theos*" se usa sin artículo, muchas veces hace la función de un adjetivo. Por eso algunos eruditos han traducido "divino" en vez de "dios". Es esa la traducción más correcta, respaldada por la Gramática... El uso de *theos* en Yojanán 1:1 es un buen ejemplo. Es decir, que el "*ho theos*" de Yojanán 1:1 se refiere a *Adonay*, mientras que el "*theos*" [sin artículo] es una descripción de la expresión [de la palabra] de *Adonay*. Una consideración seria del significado de la palabra hebrea *elohim*, y todos estos conceptos de la gramática indican que la traducción más correcta del Yojanán 1:1 es la que se presenta en la versión de la Biblia para interiores. De este punto de vista debemos recordar que las traducciones no son exactas. Hay dos textos que nos ayudan a entender de qué se está hablando aquí. Cuando leemos este texto [1:1] con Mishle (Proverbio) 8:22-31 nos damos cuenta que hay una relación interna entre ambos. Mishle nos habla de "Jojim" [Sabiduría] y donde se la personaliza, como es costumbre en la poesía hebrea, y donde se nos dice que la Sabiduría fue concebida antes de la fundación del mundo y que cuando el Eterno estaba creando los cielos y la tierra, ya ella estaba allí "afirmando Su obra", es decir, dirigiendo cada paso en la creación. Esto está en consonancia con el principio talmídico de que la primera creación de *Adonay* fue la "sabiduría", es decir, "DAVAR", o sea, "Su Palabra Creativa", la Tora. Este "Davar" o "Palabra" de *Adonay*, su Tora, en forma escrita, sirvió entonces como "los planos de la creación", es decir, todo se hizo por el plano, siguiendo los detalles de la Sabiduría escondida en la Tora. Por tanto, cuando el Eterno hablo y envió SU DAVAR, en correspondencia con la Sabiduría, lo que no existía vino a la existencia. Lo que el texto nos dice es que: Desde un principio era el plan o propósito escondido de *Elōhim*, era la esencia misma de *Elōhim*, es decir, su intención y meta final. Esto podría compararse a un hombre que dice: "Hace este proyecto es la esencia misma de mi vida, para esto he nacido, para esto existe". Guardando las debidas distancias entre el Creador y la criatura, podemos decir que el Eterno tenía una meta, un sueño, un plan escondido y ese sueño y plan escondido en Su seno desde el principio, era la razón misma de su existencia. En la persona de *Yehoshúa* ese propósito que formaba parte de la naturaleza misma del Creador, se hizo realidad. En otras palabras, que todo lo que existe fue hecho exclusivamente para alcanzar una meta final: la revelación. Hay interpretes mesjíahim que ven aquí una clara identificación del Mashiaj en el principio, haciendo la diferencia de que ésta "expresión" [el Mashiaj] estaba con *Ha'Elōhim* [El Poderoso] y que la "expresión" [el

2015

**Fusion English Version Bible:
The Gospel of John**
Amazon Ltd.
Daniel Harder

i Logos miał boską naturę
and the Logos had divine nature



John Chapter 1

1 In the beginning there existed the Expression known as the Logos, and the Logos was close relating to God to God, and the Logos had ^{the} 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 ^{the} 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

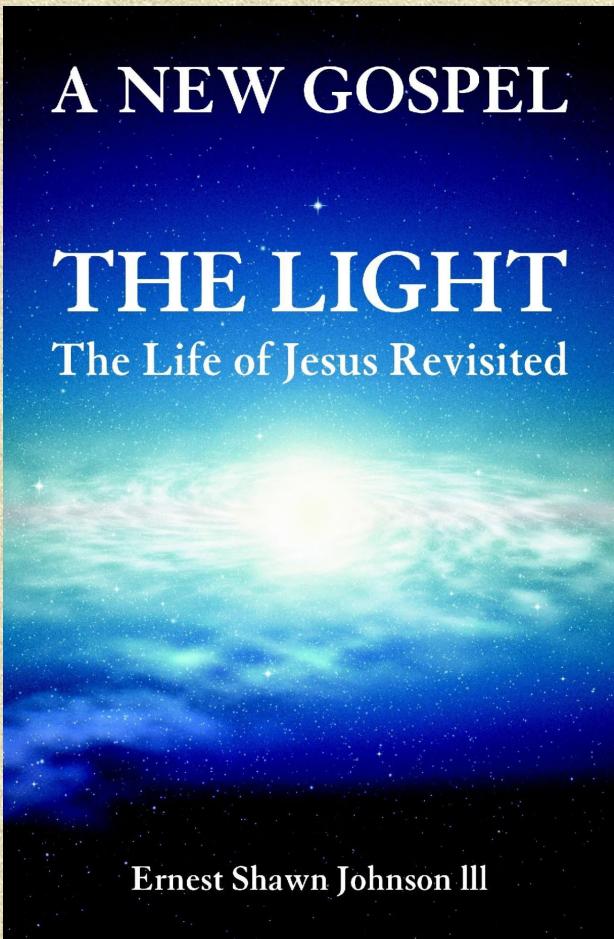
The Light.

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



A NEW GOSPEL

THE LIGHT

The Life of Jesus Revisited

Ernest Shawn Johnson III

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

—
1

2015

HISZPAŃSKI

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

Panama

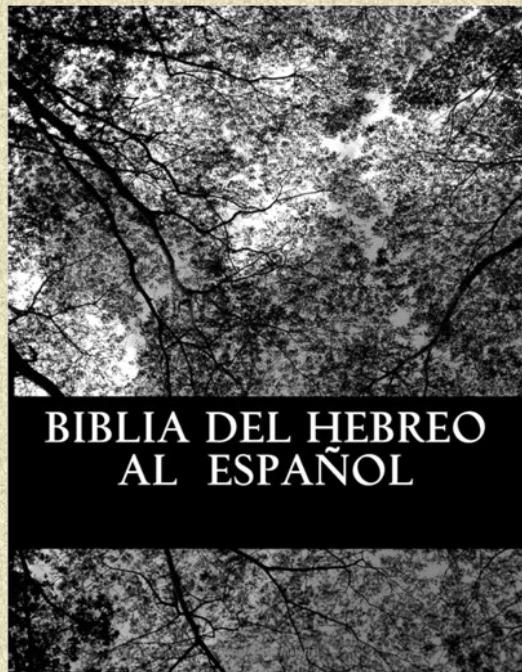
Yojanan ben Peretz



i memra było potężne
y la memrah era poderosa

**Las Buenas Noticias (besarot) de Yehshúa Ha Mashíaj
Según Reportadas por Yojanán – Juan**

L 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
HISZPAŃSKI
Las Buenas Noticias de Iauhanan
PDF
Julio Ramos

i potężne było Słowo
y poderosa estaba siendo la Palabra

LAS BUENAS NOTICIAS DE IAUHANAN
CAPÍTULO 1

y
REVISADO EN 26-09-15
POR DON JULIO RAMOS

1 EN **el** principio **estaba siendo la Palabra**, y la Palabra **estaba siendo hacia a el PODEROZO**, y **poderosa estaba siendo la Palabra**.

2 **Esta estaba siendo** en **el** principio hacia **a el PODEROZO**.

3 Todo a través de **ella llegó estar siendo**; y sin ella nada de lo que **llegó a estar siendo**, ha llegado a estar **siendo**.

4 En **ella estaba siendo la vida**, y la vida **estaba siendo** la luz de los hombres.

5 Y la luz **está resplandeciendo en la oscuridad**; más la oscuridad no **estaba consiguiendo** extinguirla.

6 Un hombre **Llegó a estar siendo**, y que **habiendo estado siendo** enviado como emisario por **EL PODEROZO**, el cual se **está llamando el Iauhanan**.

7 Este **estaba viniendo** para dar testimonio, **testificando** acerca de la luz, para que todos **estuvieran creyendo** por medio de él.

2015

RUMUŃSKI

Noul Testament înainte de corecțiile gnostico-catolice:
Evanghelia 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

Evanghelia După Ioan

2015, Florești – Cluj, România

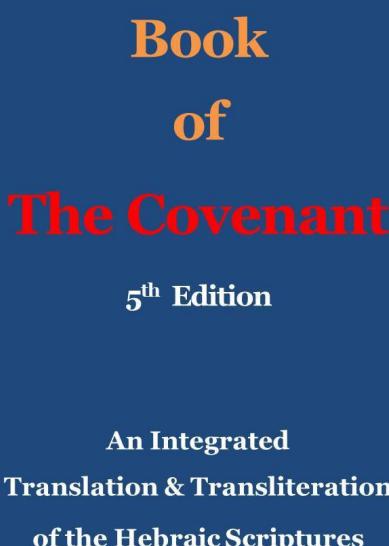
Evanghelia redactată după apostolul Ioan

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, Efelia 11:3)
2. El era la început cu Dumnezeu.
3. Toate prin el au apărut, și fară el n-a apărut nici măcar un lucru din ceea ce a apărut.
(Trimiteri: Geneza 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 credă prin el.
8. N-a fost el lumina, ci acela care să depună mărturie despre lumină.
9. Adevarata 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 cărmii lor, nici din voia vreunui om, ci din Dumnezeu.
14. Și Cuvântul a devenit carne și a locuit printre noi și noi am primit slava lui, slava ca a unui singur născut al unui tata, plin de har și de adevar.
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 că era înainte 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 adevarul au venit prin Isus Christos.
18. Dumnezeu de nici unul n-a fost văzut vreodată. Singurul născut Fiu, care este la sănul Tatălui, acela-l a facut cunoscut.
19. Și aceasta este mărturia lui Ioan, când iudeei au trimis din Ierusalim pe niște preoți și levîți să-l întrebă: "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-a zis: "Cine ești tu? Ca să dăm răspuns celor care ne-au trimis. Ce zici tu despre tine înșit?"
23. "Eu", a zis el, "sunt glasul celui ce strigă în pustie: "Netezită calea înaintea lui Iehova" cum a zis prorocul Isaiă." (Trimiteri: Isaiă 40:3)
24. Trimisii erau din partea fariseilor.
25. El i-a 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-i dezleg cureaua sandalelor."
28. Acestea s-au petrecut în Betania, dincolo de Iordan, unde boteză 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*.



YAHchanan [John]

4-4 YAHchanan : John [Jn]

In the beginning was the Word, and the Word was with ELOHIM¹, and the Word was Elohim².
 1:2 The same was in the beginning with ELOHIM.
 1:3 All these things³ 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 emerged⁴ 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 1:2 - "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, 2:2) to refer to the beginning of the Mashiach's ministry since His birth.

⁴ Vs. 1:10 - "all these things" - from context, probably refers 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 flesh, and lived among us. We saw His glory, such glory as of the only begotten of the ABBA, who was 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 grace⁵.

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 Elohim⁶, 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 "the mighty One") is valid only in the Hebraic context and should not be misunderstood that this is YHWH ELOHIM HIMSELF. Hebrew context the one Elohim⁷ is also applied to mighty individuals or mighty servants of God (see Ps 45:6, 82:6, 97:7, 89:6, 138:1). YAHshua is the only begotten Elohim sent by ABBA YHWH. He is not to be confused with his ABBA WHO is the "ELOHIM of Elohim" - the one and only "EL ELYON" (Most High ELOHIM), the only EL SHADDAI (Almighty ELOHIM). See also Jn 1:1, 10:33-36; Phi 2:6, Heb 1:8, Jn 20:22.

2016

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i Słowo był boski
e o Verbo era divino

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

(164) Poczta w Onet.pl João | Assembleia de Yahw... +

Onet Poczta – najlepsz... God's new talk promis... Dihungila dihia-dihia:... The Christian's Bible-... Tabuk Tapu - Bible So... Links to the Holy Bible... Leia a Bíblia | Assembl...

www.assembleiadeyahweh.com.br/joao/ Szukaj Inicio | Temas Bíblicos | Leia a Bíblia | Post's em Espanhol | Doações | Contato

Assambleia de YAHWEH

Esta é a vida eterna: que te conheçam, o único Elohim verdadeiro, e a Yeshua o Messias, a quem enviaste. JOÃO 17:3

JOÃO

JOÃO
CAPÍTULO 1

1 NO PRÍNCIPIO ERA O VERBO, E O VERBO ESTAVA COM O TODO PODEROSO, E O VERBO ERA DIVINO.
2 ESTA ESTAVA NO PRÍNCIPIO JUNTO DE 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 SERES HUMANOS.
5 E A LUZ BRILHA NAS TREVAS; E AS TREVAS NÃO A COMPREENDERAM.
6 HOVE UM HOMEM ENVIADO POR ELOHIM, CUJO NOME ERA JOÃO.
7 ESTE VEIO POR TESTEMUNHO, PARA QUE TESTEMUNHASSE DA LUZ, PARA QUE TODOS POR ELE CRESSEM.
8 ELE NÃO ERA A LUZ; MAS [FOI ENVIADO] PARA QUE TESTEMUNHASSE DA LUZ.
9 ESTA] ERA A LUZ VERDADEIRA, QUE ILUMINA A TODO SER HUMANO QUE VEM AO MUNDO.
10 NO MUNDO ESTAVA, E POR ELE FOI FEITO O MUNDO; E O MUNDO NÃO O CONHECEU.
11 Ao [SEU] PRÓPRIO VEIO, E OS SEUS NÃO O RECEBERAM.
12 MAS A TODOS QUANTOS O RECEBERAM, DEU-LHES PODER DE SEREM FEITOS FILHOS DE ELOHIM: AOS QUE CREEM EM SEU NOME.
13 OS QUAIS NÃO SÃO GERADOS DE SANGUE, NEM DE VONTADE DA CARNE, NEM DE VONTADE DE HOMEM, MAS SIM DE ELOHIM.
14 E AQUELA PALAVRA SE FEZ CARNE, E HABITOU ENTRE NÓS; (E VIMOS SUA GLÓRIA, COMO GLÓRIA DO UNIGÊNITO DO PAI) CHEIO DE GRAÇA E DE VERDADE.

13:45
2017-03-30

<http://www.assembleiadeyahweh.com.br/leia-a-biblia/>

2016
*A Non-Ecclesiastical New Testament
 being a translation into English
 of Greek writings dating
 from the First and Second Centuries of the Common Era*
 PDF
Frank Daniels

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
 © 1995, 2007, 2008, 2016 Frank Daniels

The author makes no claim to identification with Johannes, referring to himself only as “the student whom Jesus loved.” However, a reading of chapter 21 reveals that Peter, Thomas, Nathanael, the sons of Zebadaiah, 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 Zebadiah – 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 Zebadiah – 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 Zebadiah.

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)

160

2016?

PORTUGALSKI

Bíblia Israelita

Comunidade Judaica Familia Israelita, Brazylia

Eliyahu Pinho (gł. 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.

<http://www.bibliajudaica.com/index.php>

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*

The SYNOPTIC GOSPEL
The Story of The Life of Jesus

One Complete Gospel United From Four

NASB Edition

0 - PROLOGUE	2	Act 1: Foreword
Scene 2: The Word of God		
<i>John 1:1-5, 9-10, 14</i>		
<p>1 In the beginning was the Word,¹ and the Word was with God, and the Word was Divine.²</p> <p>2 He was in the beginning with God.</p> <p>3 All things came into being through Him, and apart from Him nothing came into being that has come into being.</p> <p>4 In Him was life, and the life was the Light of men.</p> <p>5 And the Word became flesh, and dwelt among us.</p> <p>6 <i>There was the true Light, which coming into the world, enlightens every man.</i>³</p> <p>7 <i>The Light shines in the darkness,</i>⁴ and the darkness did not comprehend it.</p> <p>8 He was in the world, and the world was made through Him, and the world did not know Him -</p> <p>9 but we saw His glory, glory as of the only begotten from the Father, full of grace and truth.</p>		
<small>1. Greek logos = word, reason, wisdom 2. Greek Θεός = Divine, a God, Godly, God-like 3. Isaiah 49:6 4. Genesis 1:3 / Isaiah 9:2</small>		© Copyright 2017 by Smart Publishing Ltd.

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

^aTo 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 (*o 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>

2018?

HEBRAJSKI***Habrit Hakhadasha/Haderekh (HHH)***(nie mylić z hebrajskim przekładem **Haderek, 1979**)

html

Biblica – International Bible Society, USA

?

i bogiem był Słowo
וְאֱלֹהִים הָיָה הַדָּבָר

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

הברורה-על-פי-יוחנן 1

https://www.biblica.com/bible/hhh/1/

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

« < הבשורה על-פי יוחנן 1 > » Search the HHH Bible

HHH Compare with...

Habrit Hakhadasha/Haderekh

הברורה על-פי יוחנן 1

בראשית היה הדבר, והדבר היה עם האלוהים, ואלוהים היה הדבר. הוא היה בראשית עם האלוהים. דבר נברא הכל, אין דבר שלא נברא על-ידי. בו היו חיים, וחימם אלה היו האור לבני-אדם. האור מאיר בחושך, והחוושר לא התגבר עליו.

אלוהים שלח אדם בשם יוחנן להעיד על האור האמת, כדי שיכלום יאמינו בו. יוחנן עצמו לא היה האור, הוא רק שלח לזהות את האור האמת שבא לעולם כדי להאיר לכל בני-האדם.

האור בא אל העולם שבברא על ידיו, אך העולם לא הכיר אותו. הוא בא אל שלוי, אך אלה לא קיבלו אותו.

אבל ככל אלה שהאמינו בו הוא העניק את הזכות להיות בני-אלוהים. כל המאמינים בו נולדו מחדש – לא בילדות ביולוגיות מגבר או אישה, ולא מרצון האדם, אלא מרצון האלוהים. הדבר נהיה בשר ושכן בתוכינו. אנחנו ראיינו את כבודו, בבוד הבן הייחיד מהאב, מלא חס德 ואמת.

Start ... גנוי-יפילע הרוחנית PL 16:11

2018

HISZPAŃSKI**Sagrada Escritura: Kitbé - HaKodesh - Ha Torah Ha זי"ז**

PDF

Kajal Yisraelita de Yahshua Shiló

Yhemaelh Zeev

i Dawar było potężne
y la Davar era poderosa

"KAJAL YISRAELITA DE YAHSHUA SHILÓ"

סילו יישראלי ממלכת נבות בית

SAGRADA ESCRITURA

**KITBÉ
HAKODESH
HA TORAH
HA
ה'תורה**

"KAJAL YISRAELITA DE YAHSHUA SHILÓ"

סילו יישראלי ממלכת נבות בית

YONAHAN

1. Bereshit [En el principio] era la Davar, y la Davar estaba con Ha-Elohe YAHWEH/nin y la Davar era poderosa. 2. el era en el principio con HaElohe YAHWEH/nin. 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/nin, 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. Aquelera la Or de emet, que alumbría 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/nin. 13. Que no nacieron de dahm/sangre, ni de la voluntad de la carne, ni de la voluntad del hombre, sino de Elohe YAHWEH/nin. 14. La Davar [Torah] fue hecha carne, y habitó entre nosotros, y vimos su tifereth, la tifereth como del único de Avinu lleno de favor inmercedido de emet. 15. Yonahan dio testimonio de él y clamó, diciendo, Éste era del que yo decía, él que viene después de mí, es antes de mí, porque era primero que yo. 16. De Su plenitud todos hemos recibido, favor

inmercedido sobre favor inmercedido. 17. Porque la Torah fue dada por medio de Moshé; su favor inmercedido y emet vinieron por medio de YAHSHUA/yesh HaMashiah. 18. Ningún hombre ha visto nunca a Avi; el Hijo Unigénito, que estaba en el seno del AVRAHAM, lo ha declarado. 19. Este es el testimonio de Yonahan, cuando los Yehudim enviaron kohanim/sacerdote y Levim de Yahrusalam a preguntarle, ¿Tu, quién eres? 20. Confesó, y no negó; pero confesó: Yo no soy HaMashiah. 21. Le preguntaron, ¿Entonces, qué eres? Elijah Y él dijo, No soy. ¿Eres Ha Naví/profeta? Y respondió, No. 22. Entonces le dijeron, ¿Quién eres? Para que podamos dar respuesta a los que nos enviaron. ¿Qué dices de ti mismo? 23. Yonahan dijo, Yo soy la voz del que clama en el midbar, Enderezad el derech de YAHWEH/nin como dijo el naví/profeta Yesayah. 24. Los que habían sido enviados eran de los Prushim. 25. le dijeron, ¿Por qué estás haciendo mikvah, si tú no eres el Mashiah, ni Elijah, ni Ha Naví/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 BEHL-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/nin 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-dawar hajah potężny
i_on slowo byl
v’hu ha-davar hayah mighty

Please see the [INTRODUCTION](#) for important information regarding this project.
The HNPV is a work in progress and is nowhere near complete. Please check back periodically.
Shalom.

HA-B'SORAH HA-K'DOSHAH AL-PI YOCHANAN
The Glad Tidings According to (lit. at the mouth of) John

Brief notes on Hebrew pronunciation and translation can be found at [GLOSSARY](#)
[•] See [FOOTNOTES](#)

**PEREO &
CHAPTER 1**

1:1 B'reishit hayah ha-davar v'ha-davar hayah et ha-Elohim v'hu ha-davar hayah mighty.[1-1](#) [2](#) The same was b'reishit with Elohim. [3](#) All things were made through[1-3](#) him. Without him was not anything made that has been made. [4](#) In him was chayyim, v'ha-chayyim was or b'nei ha-adam. [5](#) Ha-or shines in the darkness, and the darkness hasn't overcome it.

1:6 There came a man, sent from Elohim, u'sh'mo Yochanan. [7](#) The same came as a witness, that he might testify

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

Screenshot of a computer screen displaying the Clarified King James Bible software interface. The window title is "Clarified King James B...". The address bar shows the URL "www.hallyworthington.com/getverses.php?search=John 1;&version=160". The main content area displays the first chapter of John's gospel in a green font, with some words in blue. The sidebar on the left lists chapters from John 1 to John 21. The bottom status bar shows the Windows taskbar with icons for Start, File Explorer, and other applications.

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

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.hallyworthington.com/getverses.php?search=John 1;&version=150; Szukaj

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

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'après de Dieu.. Je suis sorti d'après 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 résonnement, 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 cœur], 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.]

<https://www.hallyworthington.com/getverses.php?search=John 1;&version=150;>

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 ... +

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

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 alumbría en lugar oscuro, hasta el dia esclareza 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.hallyworthington.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

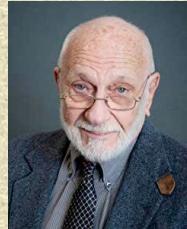
Gospel of John Chapter One

- 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

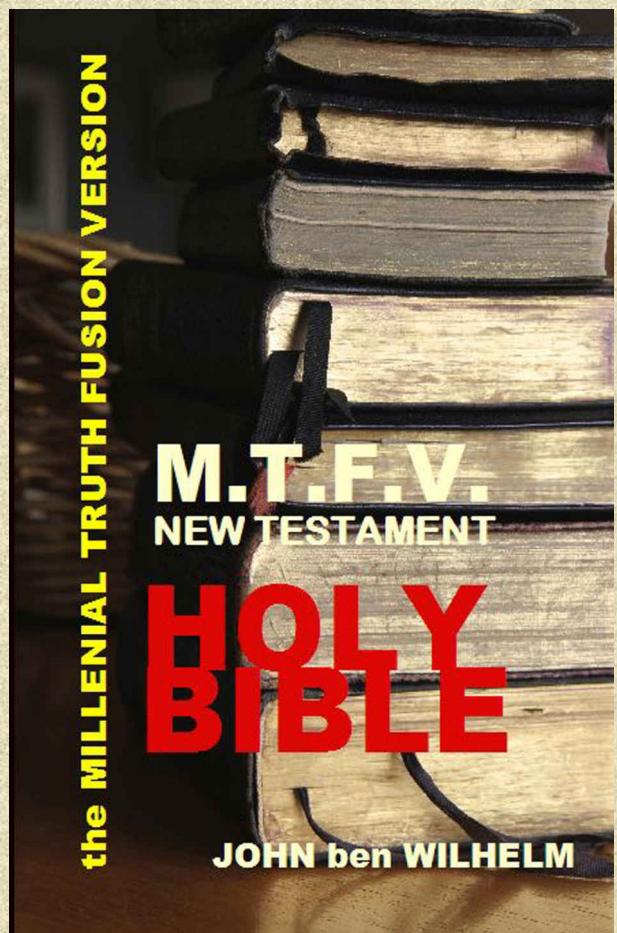
2018

**The Millenial Truth Fusion Version of the Holy Bible.
New Testament Christian Greek Scriptures**

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, was personally aware of, as stated by John himself, is that readers might "know 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.

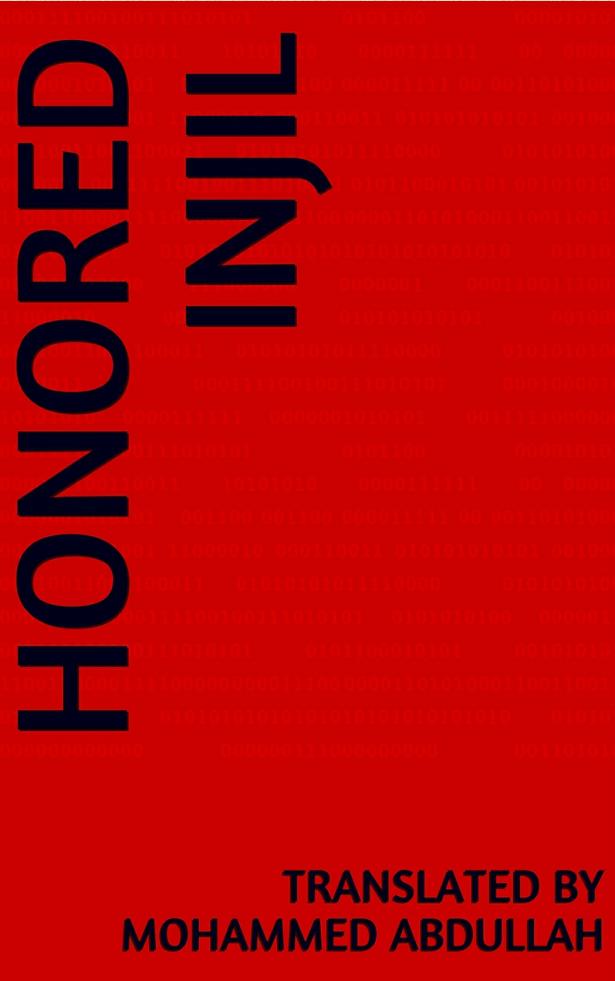
JOHN 1:1 IN THE beginning (before our time), was the Logos (Christ), and the Logos was with GOD, and he himself was a god. (Isa. 9:6.) 2 He was there with GOD in the beginning. 3 And with this Logos, GOD created all things. Nothing was made without the Logos. Everything that was created 4 received its 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

2018

The Honored Injil:
Translated and adapted from the Arabic Al-Injil
version 10.2, Dar Al-Ilm
Mohammed Abdullah

and the Word is the essence of *Allah*



The Good News of John [1314]

In the name of *Allah* Most Gracious and Merciful

Jn 1

time without an end

The Word [1315] was in eternity past. The Word basic nature of a thing was with *Allah*, [1316] and the Word is the essence of *Allah*. [1317] 1 He was in eternity past with *Allah*. 2 Everything was created through the Word. [1318] Everything that *Allah* created was created through him. 3 In the Word was life, and that life was the light of the universe. [1319] 4 The light dawns [1320] in the darkness, and the darkness did not overcome it. 5 *Yahya* was a *rasul* from *Allah*. 6 His message was to give *shahada* to the light, so that everyone would believe [1321] through his *shahada*. 7 *Yahya* himself was not about the light. 8 The true light [1322] which en-

To nie jest obraz z wydania papierowego

wersja online:
<https://honoredinjil.com/joh/1/>

2019

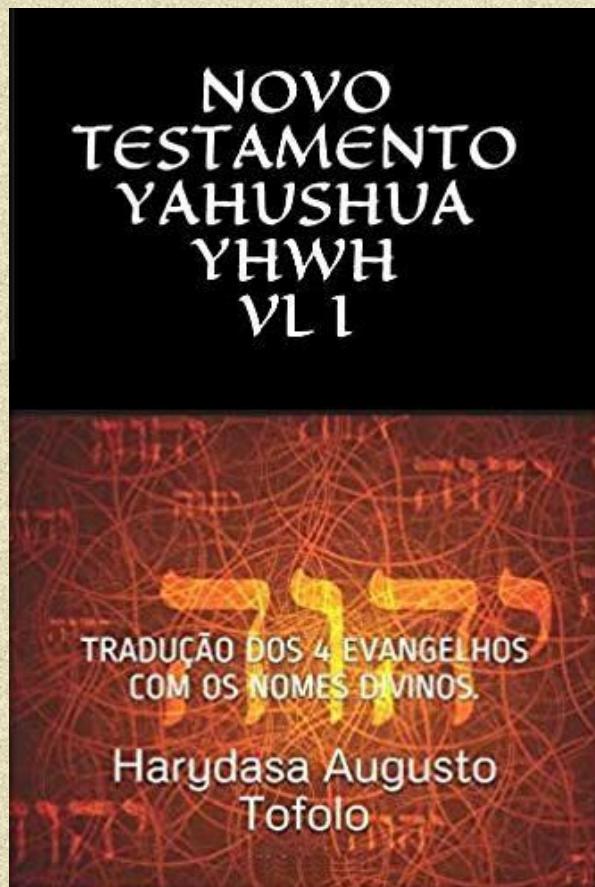
PORTUGALSKI

*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

**YHWH יְהוָה**

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.

YAHUSHUA יְהוֹשׁׁעָה

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
 W PRZYGOTOWANIU
HISZPAŃSKI
Biblia Exacta:
Edición Crítica de Estudio
Traducción con un Equilibrio entre Equivalencia Dinámica y Formal
 html
 ?

i boski [bogiem] był Istniejący⁷ Logos
 y divino [dios] estaba Siendo el Lόgos

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

wx 4. Yokjanán [Juan] 4... +

http://bibliaexacta.wixsite.com/biex/blank-3 120% Szukaj

onet Poczta – najle... Tłumacz Google



BIBLIA EXACTA

INICIO | ANTIGUA ALIANZA | INFORMACIÓN | NUEVA ALIANZA | BLOG

EL EVANGELIO PRESENTADO POR
 EL DISCÍPULO* AMADO
 Tratado Teológico.

*La tradición refiere la escritura del presente texto al Apóstol Yokjanán [Juan], sin embargo, no se hace mención a él como autor en el escrito; por el contrario, la evidencia interna apunta a un autor desconocido que sería un discípulo preferido, bien pudiéndose tratar de Lázaro [Lázaro] a quien Yeshúa resucitó. [Yokjanán [Juan] 11:3, 5, 36-37; 21:24].

¶¶¶ [UNO] I

| I. El Divino Mesías - Hijo de Dios Encarnado: Luz y Vida del Mundo
 Prólogo - Manifestación y Respuesta (1-12) |

§1. En iniciación estaba Siendo el Lόgos, y el Lόgos estaba Siendo hacia [ante] Dios, y divino [dios] estaba Siendo el Lόgos;

<http://bibliaexacta.wixsite.com/biex/blank-3>

2019

The Literal Idiomatic Translation of the New Testament
html
Hal Dekker

wersja z 9-08-2019

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

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

Literal Idiomatic Tran... John Chap. 1 +

www.believershomepage.com/zjohn_01.html

120% Szukaj

onet Poczta – najle... Tłumacz Google

Literal Idiomatic Translation

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] god²³¹⁶ (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

2019

PORTUGALSKI***Nossa Tradução das Sagradas Escrituras:
O Novo Testamento* (wyd. 2)**

Divulgadora União Fraterna, Rio de Janeiro, Brazylia
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

**2^a 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 inicio 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; ⁵e a luz brilha nas trevas, mas as trevas não a apreenderam. "Houve um homem enviado por Deus. Seu nome era João. ⁶Este veio como testemunha, para dar testemunho da luz, a fim de que todos cresssem por meio dele. ⁷Ele não era a luz, mas veio para dar testemunho da luz. "O Verbo era a luz verdadeira que iluminou todo homem; ele vinha ao mundo. ¹⁰Ele estava no mundo e o mundo foi feito por meio dele, mas o mundo não o reconheceu. ¹¹Veio para o que era seu e os seus não o receberam. ¹²Mas a todos que o receberam deu o poder de se tornarem filhos de Deus: aos que creem em seu nome, ¹³ele, que não foi gerado nem do sangue, nem de uma vontade do homem, nem de uma vontade do homem, mas de Deus. ¹⁴E 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. ¹⁵João dá testemunho dele e clama: "Este é aquele de quem eu disse: o que vem depois de mim passou adiante de mim, porque existia de mim". ¹⁶Pois da sua plenitude todos nós recebemos graça por graça. ¹⁷Porque a Lei foi dada por meio de Moisés; a graça e a verdade vieram por Jesus Cristo. ¹⁸Ninguém jamais viu a Deus: o Filho único, que está voltado para o seio do Pai, este o deu a conhecer.

O testemunho de João — ¹⁹Este foi o testemunho de João, quando os judeus enviaram de Jerusalém sacerdotes e levitas para o interrogarem: "Quem é tu?" ²⁰Ele confessou e não negou; confessou: "Eu não sou o Cristo". ²¹Perguntaram-lhe: "Quem é, então? É tu Elias?" Ele disse: "Não o sou". — "É o profeta?" Ele respondeu: "Não". ²²Disseram-lhe, então: "Quem és, para darmos uma resposta aos que nos enviaram? O que diz de ti mesmo?" ²³Disse ele: "Eu sou uma voz que clama no deserto: Endireitai o caminho do Senhor Iahweh, como disse o profeta Isaías". ²⁴Alguns dos enviados eram fariseus. ²⁵Perguntaram-lhe ainda: "E por que batiza, se não é o Cristo, nem Elias, nem o profeta?" ²⁶João lhes respondeu: "Eu batizo com água. No meio de vocês, está alguém que não conhecem, ²⁷aquele que vem depois de mim, do qual não sou digno de desatar a correia da sandália". ²⁸Isto se passava em Betânia, do outro lado do Jordão, onde João batizava. ²⁹No dia seguinte, ele vê Jesus aproximar-se dele e diz: "Eis o Cordeiro de Deus, que tira o pecado do mundo. ³⁰Dele é que eu disse: Depois de mim, vem um homem que passou adiante de mim, porque existia antes de mim.

Os primeiros discípulos — ³¹No dia seguinte, João se achava lá de novo, com dois de seus discípulos. ³²Ao ver Jesus que passava, disse: "Eis o Cordeiro de Deus". ³³Os dois

W PRZYGOTOWANIU
PORTUGALSKI
Inspiradas Escrituras
Fabyano C. Bereano



i Słowo było Boskie
e o Palavra era Divina

YAHUCHANAN 1

1 No princípio era a Palavra, e a Palavra estava com Elohim, e a Palavra era Divina.
2 Esta estava no princípio 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 resplandecia 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 nascram 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 Mosheh; 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 judeus 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 o Eliah? 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: Endireita 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 Eliah, nem o profeta?

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

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 pombo, 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 e Pai. O que é Elohim? Deus, o princípio, o Criador. Yehoshua foi o princípio da Criação. 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 aqueles que exerceram o comando do Pai. Quando Moisés tinha o receio de ir à falar com Elohim lhe disse que seu irmão Abraão viria ao seu encontro. "E ele falará por ti ao povo; e acontecerá que ele te será por boca, e tu lhe serás por Elohim." (Ex. 4:16). 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 da carne, 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 Yechanan 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 Yochanan, quando os yehudim mandaram de Yerushalayim sacerdotes e levitas para lhe perguntassem: Quem és Tu?

^{1:13-} Aqui encontramos uma aplicação do texto dizendo que na verdade são chamados filhos de Elohim aqueles que aceitaram Yehoshua sendo o Mashiach. Embora a Sua nação sendo da descendência de Avraham seguindo a caminho, mas para serem filhos de Elohim. Eles devem devoção a ele, crendo em Yehoshua para obterem a vida eterna. (Yochanan 3:36). Al este 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.

2019?

FRANCUSKI

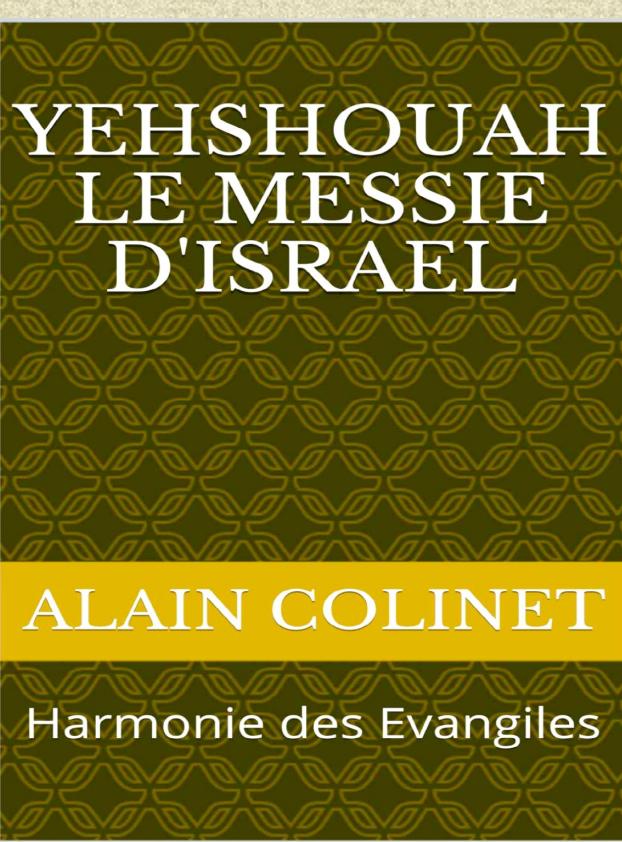
Yehshouah le Messie d'Israel: Harmonie des Evangiles

Amazon Media EU S.à r.l.

Alain Colinet



i Słowo był elohim
et la Parole était un Elohim



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, Brazylia

Ronaldo Piloto

wersja z 28-08-2019:

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

**EVANGELHO DE ACORDO COM
YWHHANAN¹**

[110 EC]

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

2 Esse estava em um princípio com o 'Elohy.

3 Todas as coisas por intermédio dele vieram à própria existência e à parte dele nenhuma coisa⁴ que tem vindo à

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

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

³E [um] 'Elohy era a Palavra", gr. kai the ós én ho ló-gos = Ywhhanan está afirmando que a "Palavra" tinha uma Natureza específica de "Elohy". (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] 'Elohy") = 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 'Elohy 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 "Elohy" do mesmo nível. c) Se tivesse escrito *kai ho ló-gos én ho the ós* ("e a Palavra era o 'Elohy") = a "Palavra" e o Pai não somente possuiriam uma única Natureza como também seriam a mesma Pessoa, tornando impossível a declaração anterior de que "Palavra estava com o 'Elohy", a não ser que Ywhhanan imaginasse o Pai olhando para seu reflexo, como em um espelho.

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

2019

PORTUGALSKI*Harmonia dos Evangelhos:**Uma Biografia Dinâmica e Empolgante*

Acrolim, São Paulo, Brazylia

Daniel Foster Sanders

i Logos było boskie
e o Logos era divino

**PRÓLOGO: EXISTÊNCIA PRÉ-HUMANA DE CRISTO****| João 1:1-5, 9-18 |**

No princípio²⁹ era o Logos³⁰, e o Logos estava com Deus, e o Logos era divino.³¹ Este estava no princípio com Deus. Todas as coisas vieram à existência por intermédio dele, e à parte dele nem mesmo uma só coisa veio à existência.

O que veio à existência por intermédio dele foi a vida, e a vida era a luz dos homens. E a luz está brilhando na escuridão, mas a escuridão não a tem vencido.

A verdadeira luz que ilumina a toda sorte de homem estava para vir ao mundo. Ele estava no mundo, e o mundo veio à existência por intermédio dele, mas o mundo não o conheceu. Veio ao seu próprio povo, mas os seus não o acolheram. No entanto, a tantos quantos o receberam, a estes deu autoridade para se tornarem filhos de Deus, porque exerciam fôrça no seu nome; e nasceram, não do sangue, nem da vontade carnal, nem da vontade do homem, mas de Deus.

De modo que o Logos se tornou carne e residiu entre nós, e observamos a sua glória, uma glória tal como a de um filho unigênito de um pai; e ele estava cheio de favor divino e de verdade.³² Pois todos nós recebemos de sua plenitude, sim, transbordante bondade imerecida. Porque a Lei foi dada por intermédio de Moisés, o favor divino e a verdade vieram à existir por intermédio de Jesus Cristo³³. Nenhum homem jamais viu a Deus; o deus unigênito³⁴, que está ao lado do Pai, é quem o tem explicado.³⁵

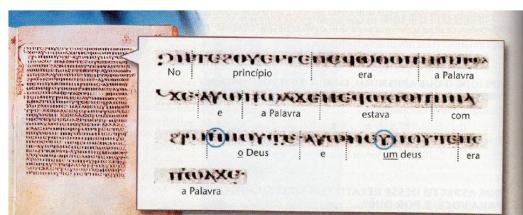


Figura 1 – Texto copta saídico com tradução interlineal de João 1:1 (P. Chester Beatty-813)

2019
Ewangelia wg Jana
pdf (18-11-2019)
bez strony tytułowej
Wojciech Sady



i bogiem było słowo

Ewangelia wg Jana

J 1,1-18 Na początku było słwo i słwo było u Boga i bogiem było słwo. Ono było na początku u Boga. Wszystko przez nie się stało, a bez niego nic się nie stało z tego co się stało. W nim było życie, a życie było światłem ludzi. A światłość ukazuje się w ciemności i ciemność go nie ogarnęła. Pojawił się człowiek wysłany od Boga, na imię miał Jan. Ten przyszedł dać świadectwo, aby zaświadczenie o świetle, aby wszyscy prześlepów uwieryli. Nie był on światłem, ale miał świadczyć o świetle. Było światło prawdziwe, które oświetla każdego człowieka, przychodzącego na świat. Na świecie było i świat przez nie się stało, a świat go nie poznal. Do swoich przyjaciół, a swoi go nie przyjęli. Tym zaś, którzy go przyjęli, dał władzę stania się dzieciem Boga, wierzącymi w jego imię, którzy nie z krwi, ani z woli ciała, ani z woli mężczyzn się urodzili, ale z Boga. I słowo stało się ciałem i rozbilo namiot wśród nas. I ujrzeliśmy jego chwałę, chwałę jako jednorodzonego od Ojca, pełnego laski i prawdy. Jan świadczący o nim wykrzycał słowa: Ten był, o którym powiedziałem, przede mną stał się ten, który przychodzi po mnie, bo pierw był niż ja. Bo z jego pełni wszyscy wzięli laskę zamiast laski. Bo Prawo zostało dane przez Mojżesza, a laska i prawa stała się przez Jezusa Pomazanica. Boga nikt nie widział, a wyjasnił (go) jednorodzony bóg będący w łonie Ojca.

J 1,19-34 A oto jest świadectwo Jana, gdy wysłali Żydzi do niego kapłani i lewity z Jerozolimy, aby go spytali: Kim jesteś? I wyrazili się i wyrazili, że: Ja nie jestem Pomazanicem. I spytały go: Kim więc? Jesteś Eliaszem? I mówią: Nie jesteśmy. Rzekli mu więc: Kto jesteś? Abysmy dali odpowiedź tym, którzy nas posłali. Co mówisz sam o sobie? Powiedział: Jan głos wolającego na pustkowiu, prostując drogę Panu, jak rzekli prorok Eliasz. A wysłanciemi byli faryzeusze. I zapłynęli go i rzekli mu: Dlaczego więc zanurzasz, jeśli nie jesteś Pomazanicem, ani Eliaszem, ani prorokiem? Odpowiedział im Jan: Ja zanurzam w wodzie, a wśród was stanął ten, którego wy nie znacie, ten przychodzący za mną, a ja nie jestem godny, aby rozwiązać rzemień jego sandału. To stało się w Betanii (inne rękopisy: w Betabarze) za Jordanem, gdzie przebywał Jan zanurzając. Nazajutrz widzi Jezusa idącego do niego i mówi: Oto baranek Boga, usuwający grzech świata. Ten jest, o którym rzekłem, za mną przychodząca, który stał się przed mną, bo pierw niż ja. I ja go nie znałem, ale dla niego, aby ujawnił się Izraelowi, przyszedłem zanurzając w wodzie. I zaswiadczył Jan mówiąc: Ujrzaleś tchnienie zstępujące niczym gołąb z nieba i na nim pozostało. I ja go nie znałem, ale ten, który mnie posłał, aby zanurzał w wodzie, ten mi rzekł: Ten na kogo, jak zobacysz, zstępuje tchnienie i na nim pozostaje, zamurza w tchnieniu świętym. I ujrzalem i zaswiadczyłem, że ten jest synem Boga.

J 1,35-51 Nazajutrz znów Jan stał ze swymi dwoma uczniami i przyjrzawszy się przechodzącemu Jezusowi mówi: Oto baranek Boga. A obaj uczniowie go usłyszeli i zaczęli iść za Jezusem. Jezus obróciwszy się i zobaczywszy, że za nim idą, mówi im: Czego szukacie? Oni za rzekli mu: Rabbi, co się tłumaczy nauczycielu, gdzie przebywasz? Mówią im: Chodźcie, i zobaczycie. Poszli więc i zobaczyli, gdzie przebywa i u niego tego dnia pozostały, a było kolo godziny dziesiątej. Jednym z dwóch, który to usłyszał od Jana i poszły za nim, był Andrzej, brat Szymona Petrosa. Ten spotyka najpierw brata własnego Szymona i mówi mu: Znaleźliśmy Mesjasza, co się tłumaczy Pomazanicem. Zaprowadził go do Jezusa. Jezus przyjął mu się i rzekł: Ty jesteś Szymon syn Jana, ty zostaniesz nazwany Kefas, co tłumaczy się Petros (Skala). Nazajutrz chciał pójść do Galilei, i spotyka Filipa i mówi mu Jezus: Pójdz za mną. A Filip był z Betesydą, z miasta Andrzeja i Petrosa. Sportyka Filip Natanaela i mówi mu: Znaleźliśmy tego, o którym napisał Mojżesz w Prawie i prorycy: Jezusa syna Józefa, tego z Nazaretu. I rzek mu Natanael: Czy z Nazaretu może być coś dobrego? Filip: Pójdz i zobaczb. Zobaczył Jezus przychodzącego do niego Natanaela i mówi o nim: Oto prawdziwy Izraelita, w którym nie ma podstępów. Mówi mu Natanael: Skąd jesteś? Odpowiedział mu Jezus i rzekł: Zanim cię Filip zaważył, ujrzałem, jak byles pod figowcem. Odpowiedział mu Natanael: Rabbi, ty jesteś syn Bogą, ty jesteś król Izraela. Odpowiedział mu Jezus i rzekł: Wierzysz, bo powiedziałem ci, że ujrzałem cię pod figowcem? Ujrzysz rzeczy większe niż te. I mówi mu: Amen, amen mówię wam, ujrzycie otwarte niebo i zwiastunów Boga wchodzących i schodzących na Syna Człowika.

2,1-12 A trzeciego dnia było wesele w Kanie Galilejskiej i była tam matka Jezusa. Zaproszono zaś na wesele i Jezusa i jego uczniów. A gdy zabrakło wina, mówi matka Jezusa do niego: Wina nie mają. Mówi jej Jezus: Co mnie i tobie kobieto? Jeszcze nie nadeszła moja godzina. Mówią matka jego sługom: Czyńcie to, co wam powie. Było tam zaś sześć kamiennych stawów ustawionych dla Żydów, by się oczyszczali, mieszącze w sobie po dwie lub trzy miary. Mówią im Jezus: Napelnijcie stawów wodą. I napelnili je aż po brzegi. I mówią im: Zaczepnijcie teraz i zanieście nadzory sluzby. A oni zanieśli. Gdy zaś nadzorca sluzby spróbował wody, która stała się winem, a nie wiedział, skąd jest, zaś sluzby, ci, którzy zaczepniali wodę wiedzieli, woda nadzorca sluzby pana młodego i mówi mu: Który człowiek najpierw stawia dobrze wino, a kiedy stają się pijani, gorsze. Ty zachowales dobrze wino aż do teraz. Ten znak dał na początek Jezus w Kanie Galilejskiej i ujawnił swoją chwałę i uwierryzwał w niego jego uczniowie. Potem on sam i jego matka i jego bracia i jego uczniowie zeszli do Kafarnaum i tam pozostał kilka dni.

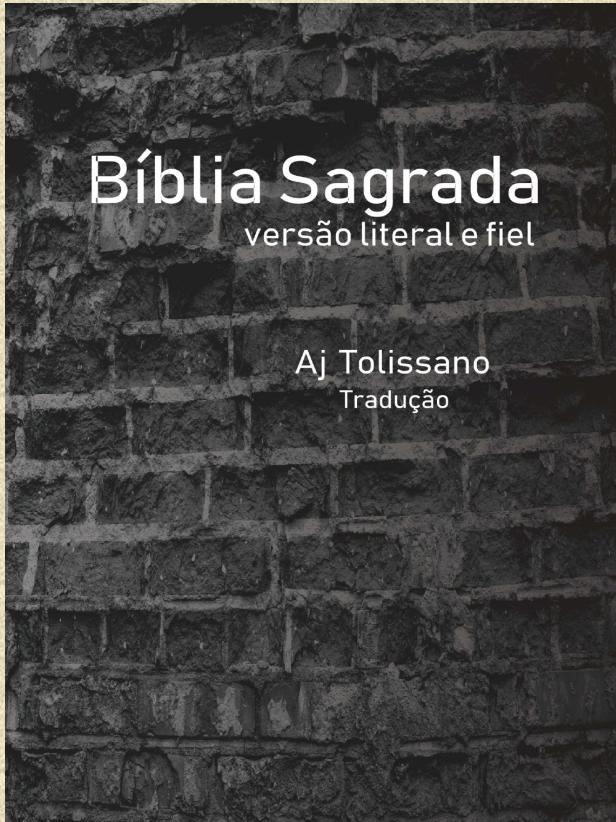
2019

PORTUGALSKI*Bíblia Sagrada - versão literal e fiel*

Risco e Rabisco, Brasil (wersja z 25-11-2019)

Antonio José Tolissano

i Słowo był boskiej natury
e o Verbo era de natureza divina

**João****João 1**

¹NO princípio era o Verbo, e o Verbo estava com Deus, e o Verbo era de natureza divina.

²Ele estava no princípio com Deus.

³Todas as coisas foram feitas por ele, e sem ele nada do que foi feito se fez.

⁴Nele estava a vida, e a vida era a luz dos homens.

⁵E a luz resplandece nas trevas, e as trevas não a compreenderam.

⁶Houve um homem enviado de Deus, cujo nome era João.

⁷Este veio para testemunho, para que testificasse da luz, para que todos cressem por ele.

⁸Não era ele a luz, mas para que testificasse da luz.

⁹Ali estava a luz verdadeira, que ilumina a todo o homem que vem ao mundo.

¹⁰Estava no mundo, e o mundo foi feito por ele, e o mundo não o conheceu.

¹¹Veio para o que era seu, e os seus não o receberam.

¹²Mas, a todos quantos o receberam, deu-lhes o poder de serem feitos filhos de Deus, aos que crêem no seu nome;

¹³Os quais não nasceram do sangue, nem da vontade da carne, nem da vontade do homem, mas de Deus.

¹⁴E o Verbo se fez carne, e habitou entre nós, e vimos a sua glória, como a glória do unigênito do Pai, cheio de graça e de

verdade.

¹⁵João testificou dele, e clamou, dizendo: Este era aquele de quem eu

¹⁶todos nós recebemos também da sua plenitude, e graça por graça.

¹⁷Porque a lei foi dada por Moisés; a graça e a verdade vieram por Jesus Cristo.

¹⁸Deus nunca foi visto por alguém. O Filho unigênito, que está no seio do Pai, esse o revelou.

¹⁹E este é o testemunho de João, quando os judeus mandaram de Jerusalém sacerdotes e levitas para que lhe perguntassem: Quem és tu?

²⁰Ele confessou, e não negou; confessou: Eu não sou o Cristo.

²¹E perguntaram-lhe: Então quê? És tu Elias? E disse: Não sou. És tu profeta? E respondeu: Não.

²²Disseram-lhe pois: Quem és? para que demos resposta àqueles que nos enviaram, que dizes de ti mesmo?

²³Disse: Eu sou a voz do que clama no deserto: Endireitai o caminho de YAHWEH, como disse o profeta Isaías.

²⁴E os que tinham sido enviados eram dos fariseus.

²⁵E perguntaram-lhe, e disseram-lhe: Por que batizas, pois, se tu não és o Cristo, nem Elias, nem o profeta?

²⁶João respondeu-lhes, dizendo: Eu batizo com água; mas no meio de vós está um a quem vós não conhecéis.

²⁷Este é aquele que vem após mim, que é

2019
PORTUGALSKI
O “Novo Testamento” Interlinear Grego-Português
 (html, przekład nieukończony)
Rubens Dantas de Oliveira

i bogiem był słowo
 e um deus era a palavra

Evangelho de João Capítulo 1
Interlinear Grego-Português

Interlinear de Rubens Oliveira
 17 de Dez de 2019

1 Εν ἀρχῇ ἦν ὁ Λόγος καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν
 No começo era a palavra e a palavra estava com o Deus

καὶ Θεὸς ἦν ὁ Λόγος 2 Οὗτος ἦν ἐν ἀρχῇ
 e um deus era a palavra Este estava no começo

πρὸς τὸν Θεόν 3 πάντα δι' αὐτοῦ ἐγένετο
 com o Deus. Todas as coisas por intermédio dele vieram a ser

καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ τί
 e à parte dele veio a ser nem mesmo uma coisa

ὅ γέγονεν 4 ἐν αὐτῷ ζωὴ ἦν
 o que veio a existir por meio dele a vida foi

καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων
 e a vida era a luz dos homens

5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνεται
 e a luz em a escuridão brilha

καὶ ἡ σκοτία αὐτὸς οὐ κατέλαβεν
 e a escuridão ela não venceu

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ
 Veio a existir um homem tendo sido enviado de Deus

2020

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

wersja 8.9.7 30-08-2020:

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} according to Yohan^c

Part I. John Ch. 1 – Ch. 12

(Jn 1)

Prologue (1:1-18)***Opening words***

1:1-3

1:1a In beginning^d was^e the Word^f [of Elohim];1:1b yes, the Word was in relation to^g Elohim^g.1:1c And as what God is, the Word was,^h

1:2 this very Word was

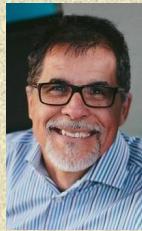
in beginning in relation to Elohim.

1:3 Through it allⁱ came into existence^k [Psa 33:6]and without it^j nothing was made

that which has come to be.

<http://tiny.cc/bostonreaders>

2020

PORTUGALSKI*Evangelho de João: Histórias do Divino***Guilherme Kerr**

Słowo było u Boga, boskie Słowo.
 A Palavra estava com Deus, Palavra divina.

EVANGELHO DE JOÃO

Histórias do Divino

GUILHERME KERR

CAPÍTULO 1**NO PRINCÍPIO**

¹ Tudo se iniciou com a Palavra original. A Palavra estava com Deus, Palavra divina. ² Desde o princípio de todas as coisas a Palavra e Deus já andavam juntos. ³ Tudo foi criado pela Palavra. Sem ela nem a menor das partículas existentes veio a existir. ⁴ E Palavra transbordava de vida e esta vida iluminava as pessoas. ⁵ A luz é mais forte que a escuridão e a escuridão não consegue vencer a luz.

O DEPOIMENTO DE JOÃO BATISTA

⁶ Conta a história que apareceu um homem enviado por Deus chamado João. ⁷ Ele veio dar testemunho a respeito da luz para que todos a acolhessem. ⁸ João não era a luz, era apenas um homem testemunhando a respeito da luz. ⁹ A luz verdadeira é a que vem para este mundo iluminar todas as pessoas. ¹⁰ A luz veio ao mundo e embora o próprio mundo tenha sido criado por ela, quando ela veio, o mundo não a reconheceu. ¹¹ A luz veio para aqueles que pertenciam a ela, mas estes não a receberam. ¹² Mas todos que O receberam e confiaram na revelação de Quem Ele é, receberam a identidade de serem de fato filhos de Deus. Que mudança poderosa! ¹³ Ser filho de Deus não é fruto do esforço humano, nem de determinação ou esforço da vontade própria, menos

2020
PORTUGALSKI
Bíblia Sagrada (versão 1.22)
Jair da Silva Lima



i Słowo był taki, jaki był Bóg
e a Palavra era o que Deus era

JAIR DA SILVA LIMA

Bíblia Sagrada

Tradução de João Ferreira de Almeida
(1628-1691)

Edição Almeida Revisada

JAIR DA SILVA LIMA

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Versão 1.22

JOÃO

»JOÃO [1]

1 No princípio era a Palavra, e a Palavra estava com Deus, e a Palavra era o que Deus era.

2 Ele estava no princípio com Deus.

3 Todas as coisas foram feitas por intermédio dele, e sem ele nada do que foi feito se fez.

4 Nele estava à 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 Deus, cujo nome era João, o que batizava.

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 ilumina 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 creem no seu nome, deu-lhes o poder de se tornarem filhos de Deus;

13 os quais não nasceram do sangue, nem da vontade da carne, nem da vontade do varão, mas de Deus.

14 E a Palavra se fez carne, e habitou entre nós, cheio de graça e de verdade; e vimos a sua glória, como a glória do unigênito do Pai.

15 João, o que batiza, 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, e graça sobre graça.

2020
HISZPAŃSKI
El Libro de Yeshua / Jesús
 anonimowy tłumacz

i Słowo był Boski
 y la Palabra era Divina

**EL LIBRO DE
 YESHUA / JESÚS**

1^a REEDICIÓN

PRÓLOGO (Lc 1,1-4)

Puesto que muchos tomaron entre manos compilar un relato acerca de las cosas que entre nosotros han sido ciertas, conforme nos las transmitieron los que desde el principio fueron testigos de vista y servidores de la palabra, también me pareció bien escribirte todas las cosas por orden después de haber investigado desde sus fuentes con total esmero, excelentísimo Teófilo, para que te percatases bien de la solidez de las enseñanzas respecto a las cosas en que fuiste instruido.

**I. PREPARACIÓN DE LA PRESENCIA
 DEL SALVADOR**

1 La Palabra hecha carne (In 1, 1-18)

En el Principio existía la Palabra, y la Palabra estaba con Dios, y la Palabra era Divina. Él estaba en el Principio con Dios. Todo mediante él fue creado, y sin él ninguna creación sería creada. En él está la vida, y la vida era la luz de los hombres. Y la luz en la oscuridad brilla, y la oscuridad no la envió. Hubo un hombre enviado de Dios; su nombre era *Yochanan*. Este hombre vino para testimonio, para testificar acerca de la luz, para que todos creyesen por él. Él no era la luz, pero vino para testificar acerca de la luz. Era la luz verdadera, la cual, alumbría a todo hombre que viene a este mundo. Él estuvo en el mundo, en el mundo creado por él; pero el mundo no le conoció. Él vino a su propio pueblo, y su propia gente no recibió. Mas cuantos le recibieron, les dio el derecho de ser hijos de Dios, a quienes creyeron en su nombre, quienes nacieron no de sangre, ni de carne, ni de hombre, sino de Dios. Y la Palabra carne se hizo, y *acampó*ⁱⁱ entre nosotros; y nosotros

ⁱ En hebreo significa: *Agradado de El Eterno*. Es el equivalente a *Juan* en español-castellano.

ⁱⁱ Referencia a la época nómada de Israel donde el Tabernáculo, anterior a la construcción del primer Templo de *Yerushalayim*, era la conexión entre Dios e Israel y donde Él habitaba. cf. Ex 25,8; Nm 35,34; Dt 4,7; Eclo 24,7-22; Ba 3,36-4,4

contemplamos su gloria, la gloria como Unigenito del Padre, pleno de gracia y verdad. *Yochanan* testificó de él y clamó diciendo:

— Éste es de quién dije: «Quien viene después de mí ha sido puesto antes que mi, pues él fue antes que yo».

Porque de su plenitud recibimos todos nosotros, y gracia sobre gracia; porque la Torah mediante *Moshe*ⁱⁱⁱ se dio, mas la gracia y la verdad mediante *YESHUA EL MASHIAJ* se da. A Dios nadie vino nunca; tan solo el Hijo unigenito, quien está en el seno del Padre, él Le ha dado a conocer.

ANUNCIO Y CONCEPCIÓN

2 Anunciación de *Yochanan* (Lc 1,5-22)

Hubo en los días de *Hordos*, rey de los Judíos, un sacerdote nombrado *Zechariah*^{iv}, del turno de *Abías*, y tenía mujer de las hijas de *Aarón*, y el nombre de ella era *Elisheva*. Y eran ambos justos delante de Dios, andando irreprochables en todos los mandamientos y preceptos de *YHVH*. Y no tenían hijo, porque *Elisheva* era estéril, y ambos eran avanzados en sus días. Aconteció que oficiando *Zechariah* como sacerdote delante de Dios en el turno de su grupo, conforme a la costumbre del sacerdocio^v, le tocó en suerte quemar el incienso entrando al Templo de *YHVH*^{vi}, y toda la multitud del pueblo estaba afuera orando a la hora del incienso. Y se apareció un *Mensajero*^{vii} de *YHVH* puesto en pie a la derecha del *Mizbayach* del incienso. Y se turbó *Zechariah* al verlo, y el temor cayó sobre él. Mas el *Mensajero* le dijo:

— Cesa de temer, *Zechariah*, porque tu petición fue escuchada y tu mujer, *Elisheva*, te

ⁱⁱⁱ Habitualmente traducido como «Mojés».

^{iv} Nombre hebreo (significa «El Eterno recuerda»), transrito del griego como «Zacarias».

^v Cf.: 1 Cro 24, 19; 2 Cro 23,8.

^{vi} Cf.: cf. Ex 30, 6-8.

^{vii} Es el significado de las palabras hebreas «malakh», griega «ἄγγελος» (angeles), latina «angélos» y español castellano «ángel».

2020
PORTUGALSKI
O Evangelho de João para Visionários
 PDF
Jackson Luiz

i Świątły Rozum był boski
 e a Razão Iluminada era divina

Ele veio da Origem de tudo e caminhou entre nós.
 Ao procurá-lo, olhe para dentro.

**O EVANGELHO DE
 JOÃO**
 PARA VISIONÁRIOS

Jackson Luiz

1 No princípio era a Razão Iluminada [o Verbo], e a Razão Iluminada estava com o Poder de Imaginar [Deus], e a Razão Iluminada era divina. **2** Ela estava no princípio com Deus. **3** Todas as coisas vieram a existir por meio dela, e sem ela nem mesmo uma só coisa veio a existir. O que veio a existir **4** por meio dela foi a vida, e a vida era a Consciência [luz] dos homens. **5** A Consciência está brilhando na escuridão, mas a escuridão não a venceu.

6 Surgiu um homem enviado como representante de Deus, seu nome era joão. **7** Esse homem veio como testemunha, a fim de dar testemunho da Consciência, para que as pessoas cressem através dele. **8** Ele não era essa Consciência, mas veio para dar testemunho dela.

9 Estava para vir ao mundo a verdadeira Consciência, que ilumina todos os homens. **10** Ela existia como o equilíbrio do mundo, e o mundo veio a existir por meio dela, mas o próprio mundo a rejeitou. **11** Ela veio ao seu próprio povo, mas não o aceitaram. **12** No entanto, a todos os que a receberam, ela deu autoridade para se tornarem filhos de Deus, porque exerciam f é através dela. **13** Eles nasceram, não do sangue, nem dos instintos carnais, nem dos desejos humanos, mas de Deus. **14** De modo que a Razão Iluminada se tornou curte, e caminhou entre nós, e nos vimos a sua glória, uma glória como a de um filho unigênito de um pai; e o Filho estava cheio de favor divino e de razão eterna [verdade]. **15** João, seu testemunho dele, sim, ele clamou: "Este é aquele de quem eu disse: 'Aquele que vem atrás de mim avançou na minha frente, pois existia antes de mim.'"

16 Pois todos nos recebemos da sua completude, sim, graça após graça. **17** Porque a Lei foi dada por meio de Moisés, mas a graça e a liberdade foram dadas por meio de Jesus Cristo. **18** Nenhum homem jamais conheceu a Deus; os deuses unigenitos, que estavam junto ao Pai, é quem O revelou.

19 Este é o testemunho que joão deu quando os judeus enviaram sacerdotes e levitas de jerusalém para lhe perguntar: "Quem é você?" **20** Ele não se recusou a responder a fato, ele admitiu: "Eu não sou o Cristo." **21** Então lhe perguntaram: "Então, quem é você? Elias?" Ele respondeu: "Não." "Você é o Profeta?" Ele respondeu: "Não!" **22** Então lhe disseram: "Quem é você? Diga, para que possamos dar uma resposta aos que nos enviram. O que você diz a respeito de si?" **23** Ele disse: "Eu sou a voz do homem clamando no vazio da alma [no deserto]: 'Endireitem o caminho para Jesus, conforme disse Isaías, o profeta.'

24 Os que tinham sido enviados eram dos fariseus. **25** Perguntaram-lhe também: "Então, por que você batiza, se não é o Cristo, nem Elias, nem o Profeta?" **26** joão respondeu: "Eu batizo em água. No meio de vocês há alguém que vocês não conhecem, **27** aquele que vem atrás de mim, e eu não sou digno de desatar o círdio das suas sandálias." **28** Essas coisas ocorreram em Betânia, do outro lado do jordão, onde joão estava batizando.

29 No dia seguinte, ele viu que jesus vinha ao seu encontro e disse: "Vejam o cordeiro de Deus, que elimina os pecados do mundo!" **30** Este é aquele de quem eu disse: "Depois de mim vem um homem muito mais elevado do que eu, pois existia antes de mim." **31** Eu mesmo não sabia quem era ele, mas fui por isso que joão vim batizando em água: para que se tornasse conhecido em Israel."

32 joão também declarou sobre ele: "Observei o poder da imaginação [espírito] descer do céu manifestado sob a forma de uma pomba e pairar sobre ele." **33** Eu mesmo não sabia quem era ele, mas Aquela que me enviou para batizar em água me disse: "Aquele sobre quem você presenciar o poder da imaginação descer e pairar, esse é quem batiza no Poder de imaginar." **34** E eu presenciei isso e confirmei que este é o Filho de Deus."

35 No dia seguinte, joão estava de novo ali, com dois dos seus discípulos. **36** e, ao ver jesus caminhando, disse: "Olhem o Cordeiro de Deus!" **37** Quando os dois discípulos o ouviram dizer isso, foram atrás de jesus. **38** Jesus percebeu que vinham atrás dele, e, parando, disse-lhes: "O que posso fazer por vocês?" Eles lhe disseram: "Rabi (ou: instrutor), onde o senhor está hospedado?" **39** Jesus lhes respondeu: "Venham ver." Então eles foram e ficaram com ele o resto do dia. Eram por volta das 4 horas da tarde.

40 André, irmão de Simão Pedro, foi um dos que ouviram as palavras de joão e seguiram jesus. **41** Primeiro ele encontrou Simão, seu irmão, e lhe disse: "Achamos o Messias" (ou Cristo). **42** e o levou a jesus. Quando jesus olhou para ele, lhe disse: "Você é Simão, filho de joão. De agora em diante será chamado Cefas" (que traduzido significa "Pedro").

43 No dia seguinte, jesus estava indo para a Galileia. No caminho ele encontrou Filipe, e lhe disse: "Seja meu seguidor." **44** Filipe era de Betsaida, a mesma cidade de André e Pedro. **45** Filipe encontrou Natanael, e lhe disse: "Achamos aquele sobre quem Moisés e os outros profetas escreveram: jesus, filho de jesus, de Nazaré!" **46** Natanael respondeu: "Pode sair alguma coisa boa de Nazaré?" Filipe respondeu:

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2020

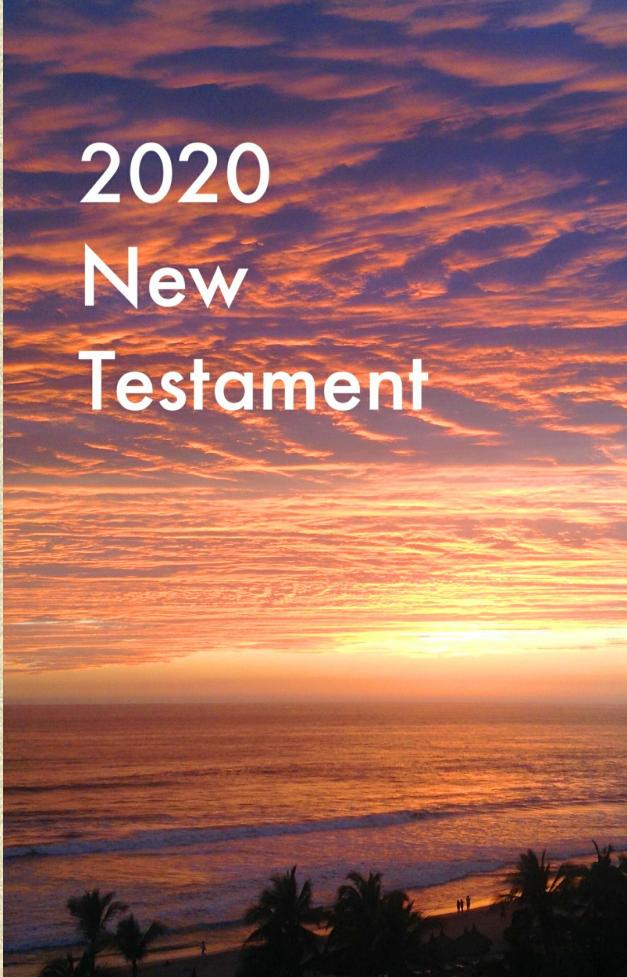
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poza tym zbożna była ta wypowiedź
yet godly was that utterance



2020 New Testament

JOHN

CHAPTER 1

1. At *the* commencement it was that one utterance,
yet that utterance was within God,
yet godly was that utterance.
2. That one was at *the* commencement within God.
3. Within him everything having caused to be,
and apart from him having caused to be
not even one *thing*. What he has caused to be

Ten obraz nie pochodzi z wydania papierowego.

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 20-09-2020

przekład literalny	przekład dynamiczny
1	1
<p>1 Na początku był Logos, a Logos był u Boga i bogiem* był Logos. 2 On był na początku u Boga.</p> <p>3 Wszystko pojawiło się ⁴* poprzez niego, a bez niego nie pojawiła się ani jedna rzecz. Tym, co pojawiło się ⁴* poprzez niego, było życie, i to życie było światłem ludzi.</p> <p>5 A światło świeci w ciemności i ciemność go nie zdominała.</p> <p>6 Pojawił się człowiek wysłany od Boga: miał na imię Jochanan.</p> <p>7 Ten przyszedł na światelctwo, żeby świadczyć o świetle, żeby wszyscy uwierzyli ^{di} poprzez niego.</p> <p>8 Nie był on tym światłem, lecz miał świadczyć o świetle.</p>	<p>1 Na początku istniał Logos, a Logos przebywał w towarzystwie samego Boga i Logos był istota boska.</p> <p>2 Tak, on na początku przebywał w towarzystwie samego Boga!</p> <p>3 Wszystko zaczęło istnieć za jego pośrednictwem, a bez jego udziału nie zaczęło istnieć.</p> <p>4 Tym, co pojawiło się dzięki niemu, jest życie. To życie jest także światłem dla ludzkości.</p> <p>5 A światło świeci w ciemności i ciemność go nie zdawała.</p> <p>6 Pojawił się człowiek, którego posłał Bóg. Był nim Jochanan.</p> <p>7 Jego misja miała polegać na głoszeniu o świetle, aby dzięki niemu mogli uwierzyć wszyscy ludzie.</p> <p>8 [Ale] to nie on był tym światłem. On miał tylko głosić o świetle.</p>
12:35 Kol 1:15 In 8:38 Hbr 1:3 Fil 2:6	1:1b lub „Igual do Boga” Taki przekład nasuwa paralelizmy w 1:10 „Jezus... go który nazywa się z Okiem”.
1:1: Panikum myśl w 1:8 mówią o „jednorodnym bóstwie” (czyli msc: „jednorodny Syn”) i o chłamidzie, jaka ochroniła nie uważać Logosa za Boga (20:31). Błędny jest wniosek, że przed „bogiem” sugeruje politeizm, gdyż w Biblii słowo to jest odnoszone do poszczególnych „utworzeń duchowych” (aniołów, Diabła) i ludzi, duchów i duchów wiecznych w tym Majejskim, a dzisiejszych 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 o stanowią lingwistycznego przestanku przeciw tradycyjnemu tłumaczeniu „Słowo było Bogiem”. Kopijkis rkp, które pojawiły się z końca II i na początku III w. zawierają w 1:1c rodzajnik *nieokreślony* przed słowem „bóg” (dialekty *saidzki*: Y przed NOYTC, dialekty bohańczyki: ΥΥ przed NOYT). A zatem starożytnej Kopiotwe rozumieli, że tekst grecki należał tłumaczyć „i bogiem był Słowo”. Zadziwiające jest to, że tłumacze wierzący w doktrynę o trykiej przecząją, iż tradycyjny przekład w istocie wyraża heretyckiego pogląd głoszony przez biskupa Sabeliusza!

[bogiem] — POLSKIE (*bogiem*): Luczkiewicz (*jakiś niewiadomy bóg*)¹⁹⁸⁴, PNŚ¹⁹⁹⁷, Sady²⁰¹⁹ • ANGIELSKIE: Hall (*a God*)¹⁸⁰⁰, Kennerick (*a god*)¹⁸⁰⁷, Belsham (*a god*)¹⁸⁰⁸, Simpson (*a god*)¹⁸¹⁰, Kneeland (*a God*)¹⁸²³, Wilson (*a god*)¹⁸⁶⁴, Heinfetter (*a God*)¹⁸⁶⁴, Sawyer (*a god*)¹⁸⁹¹, Janmans (*a god*)¹⁹⁰¹, Kenealy (*a God*)¹⁹⁰¹, Pryse (*a God*)¹⁹⁰⁹, Torrey (*a God*)¹⁹³², Tomaneck (*a God*)¹⁹³⁸, Cole (*a God*)¹⁹⁸⁷, Capel (*a god*)¹⁹⁹⁷, Parkinson (*a god*)²⁰⁰⁶, Harwood (*a god*)²⁰⁰⁹, Price (*a God*)²⁰⁰⁹, Mebuszt (*Elohim*) skontrastowane z *theElohim*)²⁰¹⁰, Roberg (*an eloheim*)²⁰¹¹, Zimmerman⁷ (*eloheim*)²⁰¹², Yereq (*Elohim*) skontrastowane z *haElohim*)²⁰¹², Uriyah (*Elohim*) skontrastowane z *ELOHIM*)²⁰¹⁶, Hart (*god*)²⁰¹⁷, Worthington (*god*)²⁰¹⁸, Wilhelm (*a god*)²⁰¹⁸, Dekker (*a god*)²⁰¹⁹ • FRANCUSKIE (*dieu*): Oltramare¹⁸⁷², Louis¹⁹⁰¹, Pernot¹⁹⁶³, Pautrat²⁰⁰⁰, Fontaine²⁰¹³, Worthington²⁰¹⁹, Colmet (*um Elohim*)²⁰¹⁹ • HEBRAJSKIE (כֹּל־הָרֶבֶת) MSS Vat.ebr.100 (תְּנַךְ) 14807-15007, Peters (Petr) ¹⁵⁸¹, Hutter¹⁵⁹⁹, Jerosolimitana [*katolicki*]¹⁶¹⁵, Jona [*katolicki*]¹⁶⁶⁸, Yeates¹⁸⁰⁵, Fry – Collyer¹⁸¹³, Greenfield¹⁸¹³, Delitzsch¹⁸⁷⁷, Salkinson – Ginsburg¹⁸⁸⁵, Atzman – Elihai¹⁹⁷⁶, Barclay – Pazzini [*katolicki*]²⁰⁰⁵, Gabe²⁰⁰⁵, Lodder – Rowland – Rijken²⁰¹, Habrit *Hakhadasha/Haderekh* (HHH)²⁰¹⁸ • HISZPANSKIE (*dios*): Acosta¹⁵⁹⁰, Nuevo Testamento Interlineal (Westcott-Hort, 1881; Galled, 2009)²⁰¹⁰, Mair (*eloheim*)²⁰¹⁴, Peraza (*un dios*)²⁰¹⁸, Worthington²⁰¹⁸ • HOLENDERSKIE (een God): Kuypers¹⁸⁸², Langedijk¹⁸⁸⁷, Rooleeuw¹⁶⁹⁴ • NIEMIECKIE (ein Gott): Krel¹⁸⁵⁰, Felbinger¹⁶⁶⁰, Paulus¹⁸²³, Weitfe¹⁸³⁸, Pfammüller¹⁸⁰⁸, O. Holtzmann¹⁹²⁶, Rittemeyer¹⁹³⁸, Becker¹⁹⁷⁵, Schulz¹⁹⁸⁷, Strohm²⁰⁰³ • NORWESKI: Jordly (*gud*)²⁰⁰⁷ • PORTUGAŁSKIE: Oliveira (*um deus*)²⁰¹⁹, Piloto (*um Elohim*)²⁰¹⁹, Tofolo (*um Elohim*)²⁰¹⁹, Chaves (*um Elohim*)²⁰¹⁹ • RETOROMAŃSKI (ROMAN SZ): Gartner (*deiu*)¹⁹¹³ • RUMUŃSKI: *Scripturile Calea Creștină* (*un Dumnezeu*)²⁰¹² • WŁOSKI: Archati (*um dio*)²⁰⁰¹.

[istotą boską] — ANGIELSKIE (*a divine being*): Madsen¹⁹⁹², Schenck jr²⁰⁰¹, Landers²⁰⁰⁶ • NIEMIECKIE (*göttlichen Wesens*): Aall (*ein Gottwesen*)¹⁸⁹⁶, Stage¹⁸⁹⁷, Wiese¹⁹⁰⁵, H. J. Holtzman¹⁹⁰⁸, Böhmer¹⁹¹⁰, Menge¹⁹²³.