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12 lipca 2021

JANA 1:1c

**206 przekładów
nieoddających**

theos ēn ho logos

jako

„Bogiem był Słowo”

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

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

PODZIĘKOWANIA

- **Bruno Borba** (Brazylia) - za przesłanie mi skanów Jn 1:1
z portugalskich przekładów: Bereano, Chaves, Kerr, Lima, Luiz, E. S. Oliveira, R. Oliveira, Piloto, Pinho, Sanders, Sonnemann, Tófolo, Tolissano, **angielski** Coory, George, **bułgarski** ESV, **francuski** Colinet, **hiszpański** *El Libro de Yeshua / Jesús, NT-Interlineal*, Ramos, Vidal, **włoski** Dalessandro.
On również poinformował mnie o przekładach: Abdullah, *Biblia Aberta*, *Biblia Exacta*, Schütz.
- **Gerd Imhoff** (Niemcy) - za przesłanie mi skanów Jn 1:1
z niemieckich przekładów: Albrecht, Böhmer, 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.
- **Pavlos D. Vasileiadis** (Grecja) - za przesłanie mi skanu Jn 1:1
z hebrajskiego przekładu Robertsona.
- **Anthony F. Buzzard** (USA) - za przesłanie mi skanu Jn 1:1
z własnego angielskiego przekładu.

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

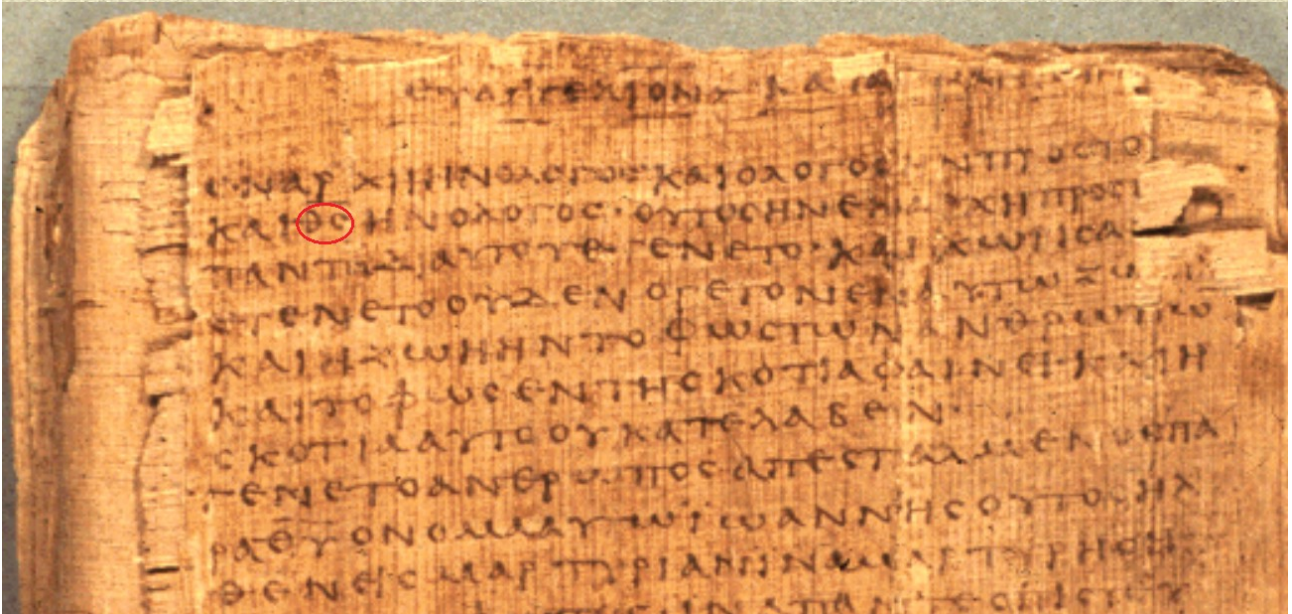
i Słowo był elohim

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

Najstarsze greckie papirusy z tekstem Jana 1:1

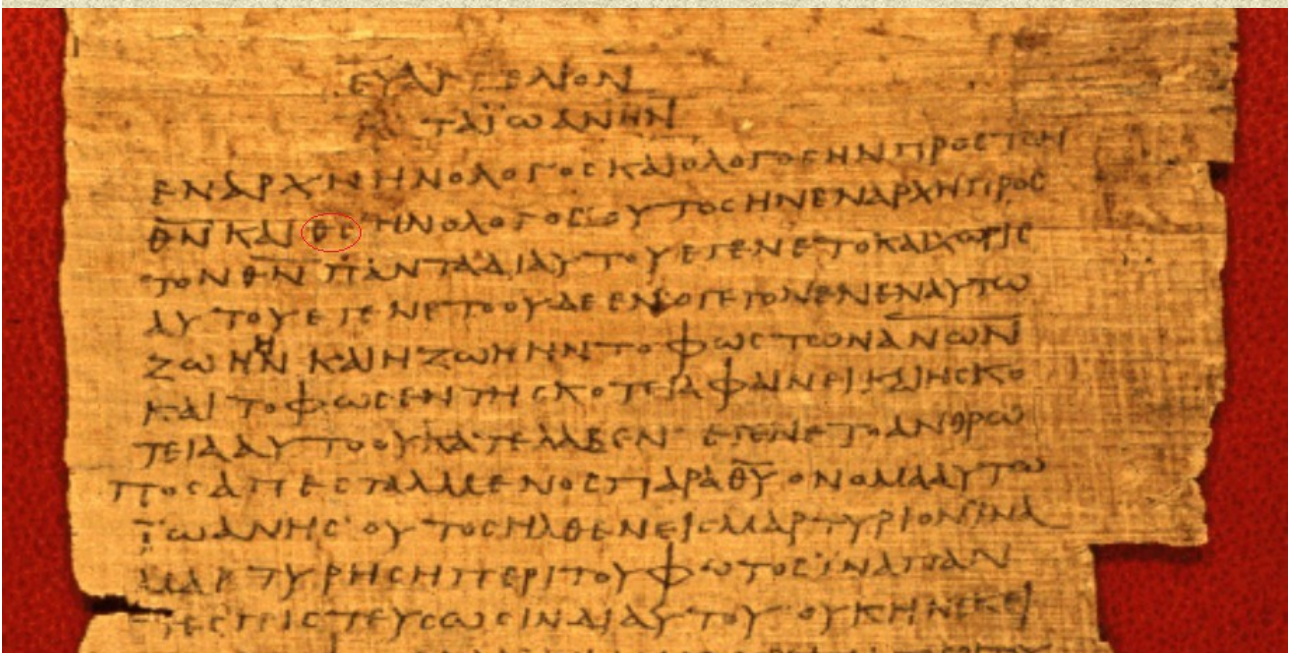
Ⲡ⁶⁶ (*Papyrus Bodmer II*)

ok. 200 r. n.e.



Ⲡ⁷⁵ (*Papyrus Bodmer XIV. XV*)

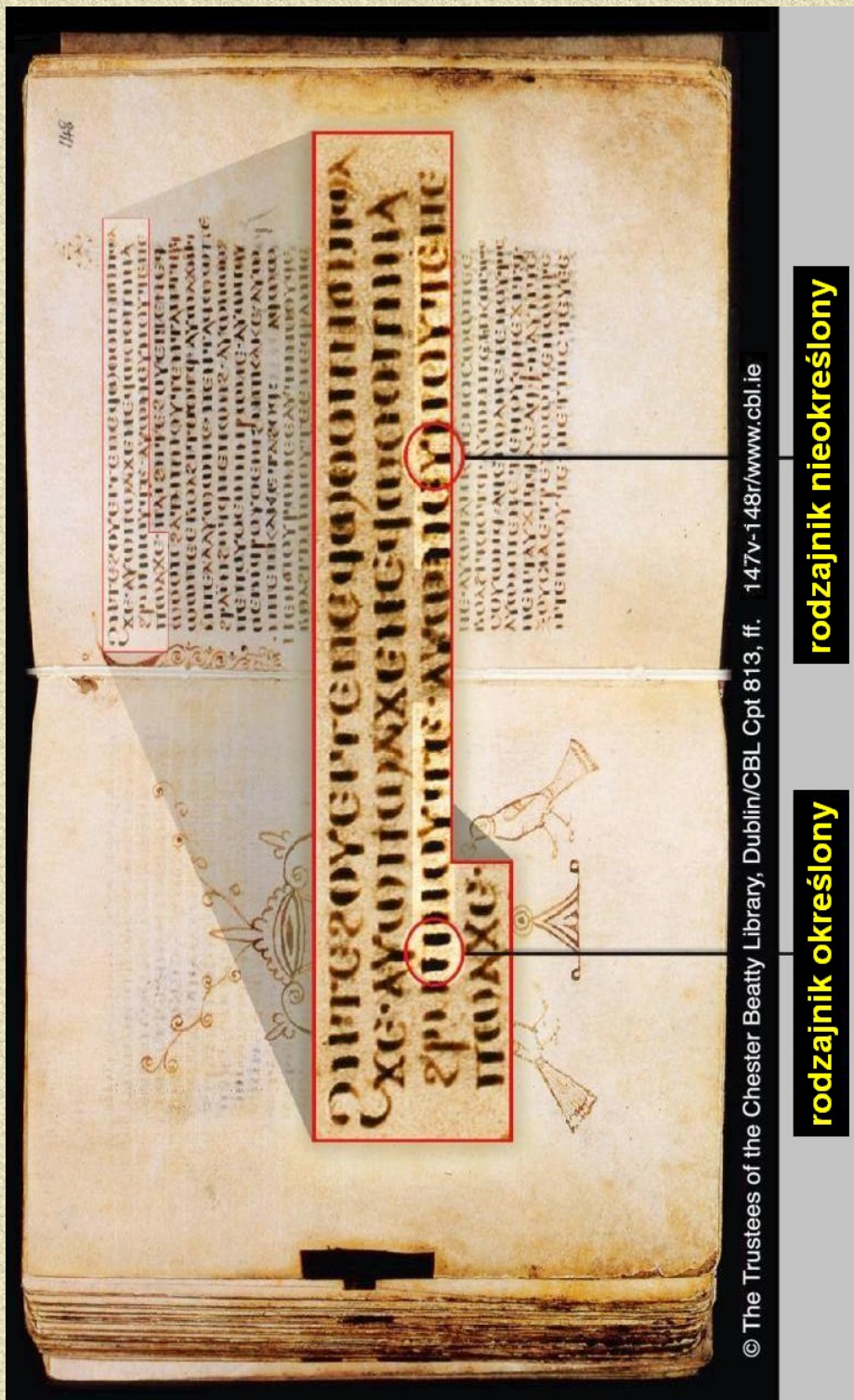
III wiek



Koptyjski papirus z tekstem Jana 1:1 (dialekt saidzki)

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III wiek



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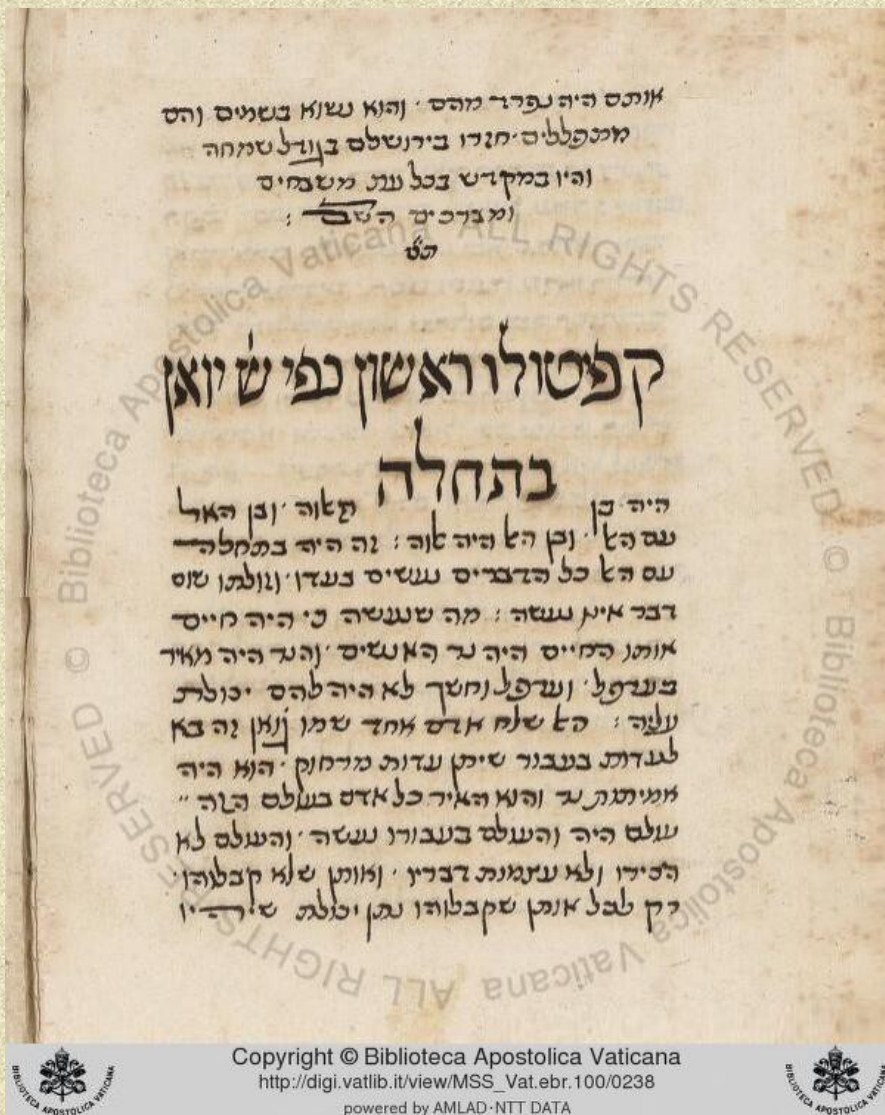
1480?-1500?

HEBRAJSKI

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

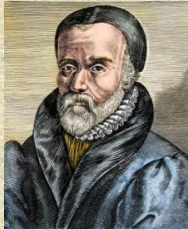
?

i syn Boży był bogiem
 ובן האל היה אלוה

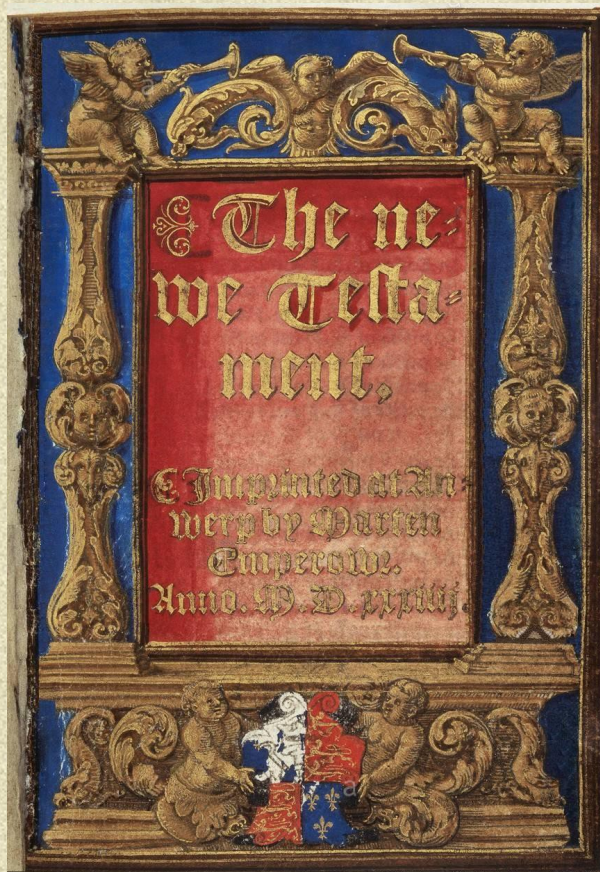


1534

*The Newe Testament, Imprinted at Anwerp by Marten Emperowr
Anno M. D. xxiiij. (wyd. zrewidowane)
William Tyndale*



i słowo było bogiem
and the word was god



**C The Gospell of Saynct
Ihon the Apostle and Euangelist.**

C Ihon Baptist bare witness of Christ.
The Disciples chosen of S. Iohn of he were Christ.
Of the callinge of Andrew, Peter, Phillip, and Nathanael.

C The first Chapter.



In the begynnyng was the woorde / and þe woorde was with God: and the woord was god. The same was in the begynnyng with God. All thynges were made by it / & without it / was made nothing that was made. In it was lyfe / and the lyfe was the lyght of men / & the lyght shyneth in the darcknes / but the darcknes comprehended it not.

There was a man sent frome God / whose name was Iohn. The same came as a witnes / to beare witness of the lyght / that all me through him myght beleue. He was not that lyghte / but to beare witness of the lyghte. That was a true lyght whiche lyghteth all men that come into the worlde. He was in the worlde / and the worlde was made by him : and yet the worlde knewe him not.

He came among his owne / and his owne receaued him not. But as many as receaued hym / to them he gaue power to be the sones of God / in that they beleued on his name: which were borne not of bloude / nor of the wyll of the fleshe / nor yet of the wyll of man: but of God.

And the woorde was made fleshe and dwelt amonge vs / and we saue the glozy of it / as the glozy of the only begotten sone of the father / which woorde was full of grace and verite. John. 1. c
Anno. 4. d

✠ Iohn

wyd. 1, 1526

In the begynnyng was that woorde / so that woerde was with god: and god was thatt woerde. The same

1537

NIEMIECKI

*Bibel, Alt vnd new Testament/
nach dem Text in der hailigen kirchen gebraucht*

Weissenhorn

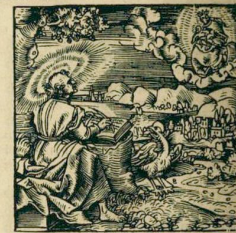
Johann Eck

i bogiem było słowo
und got war das wort



Euangelium

Sin den propheten / vnd in den Psalmen. Da öfnet er ihu den verstand. / das sie die schrifft verstünden / vnd sprach zu ihu. Also ist geschriben / vnd also müste Christus am dritten tag / vnd auferstehen von den toten in seinem namen / bis vnd vergeltung der sünd / vnd ich will senden auf euch die verheißung meins vaters. Ihr aber solt bleiben in der stadt Hierusalem / bis das ihr angethan werden mit kraft auß der hohhe. Vnd er füeret sie hinaus bis gen Bethanien / vnd hübt die hand auf / vnd segnet sie. Vnd es geschach do er sie segnet / schied er von ihu / vnd für auf gen himel: Sie aber betten ihu an / vnd kerten wider gen Hierusalem mit großer freud / vnd waren allweg im tempel / lobten vnd bedachten Gott.



Das end des Euangelij
S. Lucas.

Das hailig Euangelium
Ihesu Christi
nach Johanne.

Das I. Capitel

Vonder Gottheit Christi / wie Johannes von den Juden gefragt / vnd was gezeignt er Christo gebel / vnd sich genüeret / auch wie Christus Andream / Philippum vnd Nathanaelem geriffen hat.

In anfang was das wort vnd das wort war bei Gott vnd got war das wort / das selb war im anfang bei Got: Alle ding sind durch das selbig ge-

macht / vnd on dasselbig ist nichts gemacht: Was gemacht ist / in ihm / dz was das leben: vnd das leben war das licht der menschen / vnd das licht scheint in der finsternis / vnd die finsternis hat das nit begriffen.

Es ward ain mensch von Got gesant / des namen war Johannes / der selb kam zu zeignt / das er von dem lichte zeignt: Er war nit das licht / sunder das er zeignt / gebe von dem lichte: Es war ain warhaftigs licht / welches erleucht ain jechen der do kumt in diese welt: Es war in der welt / vnd die welt ist durch das selbig gemacht / vnd die welt kan die nicht: Er kam in sein eigentum / vnd die seinen namen ihu nit an. Wie vil ihu aber annamen / den got er macht Gottes Eimber zu werden / den / die da an seinen namen glauben: welche nit auf den gebürt / noch auf dem willen des fleischs / noch auf dem willen des manns / sunder auß Got geboren sind.

Vnd das wort ist fleisch worden / vnd hat

1581

HEBRAJSKI

בשורת הקרואות שנה בשנה וכו בשבתות ובחגי

= *Besorot haq-qeru'ot szana wa-szana basz-szabatot ubehaggé**Evangelia anniversaria, quae Dominicis diebus & in Sanctorum festis leguntur, Hebraicè conuerfa*

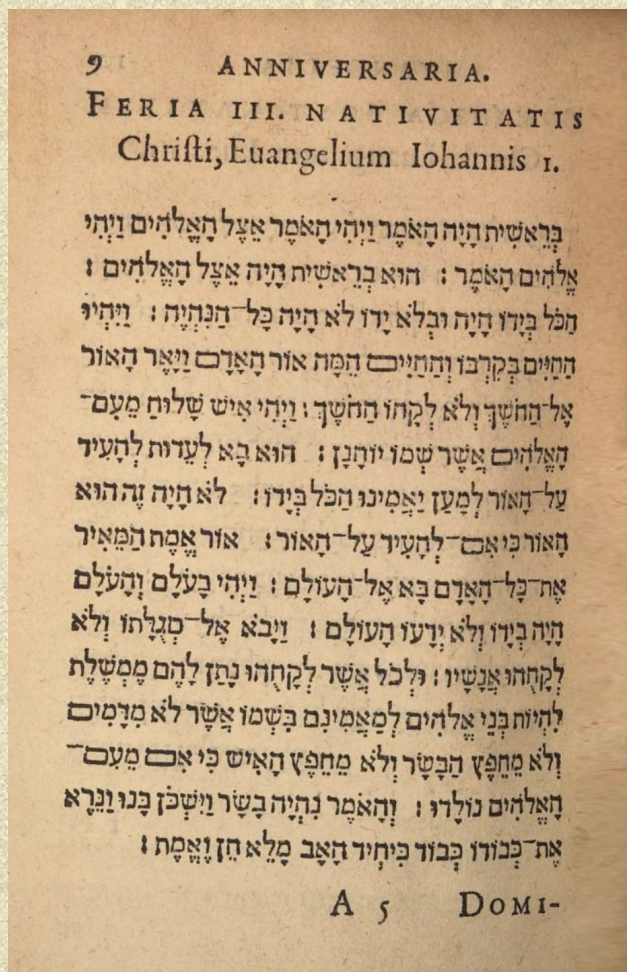
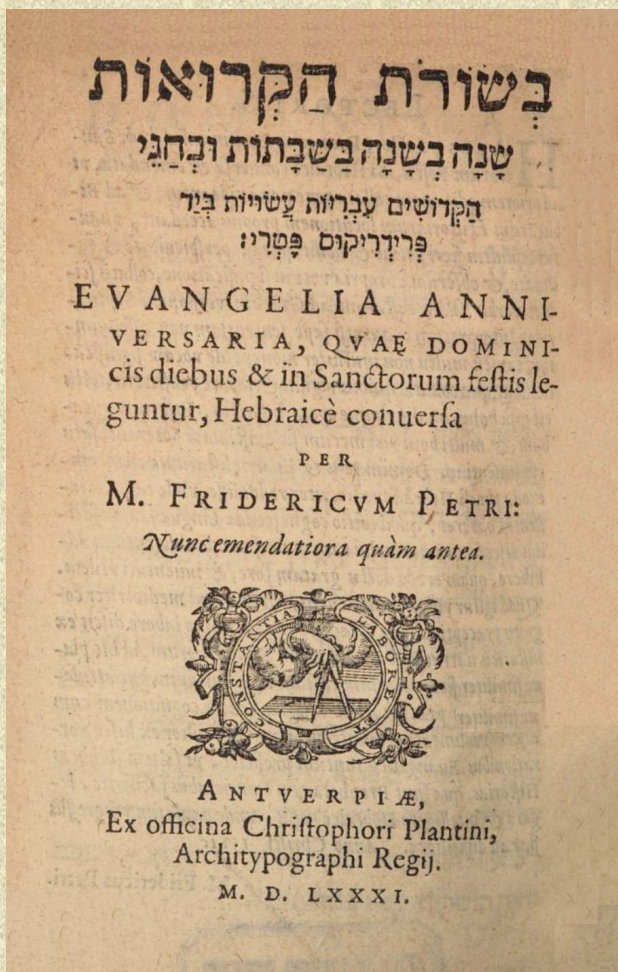
(Ewangelie liturgiczne /wybrane fragmenty/ + fragment Dziejów 9)

Ex officina Christophori Plantini, Antwerpia (Belgia)

Friedrich Peters (Fridericum Petri)

i bogiem była Mowa

והיה אלהים האמר



1599

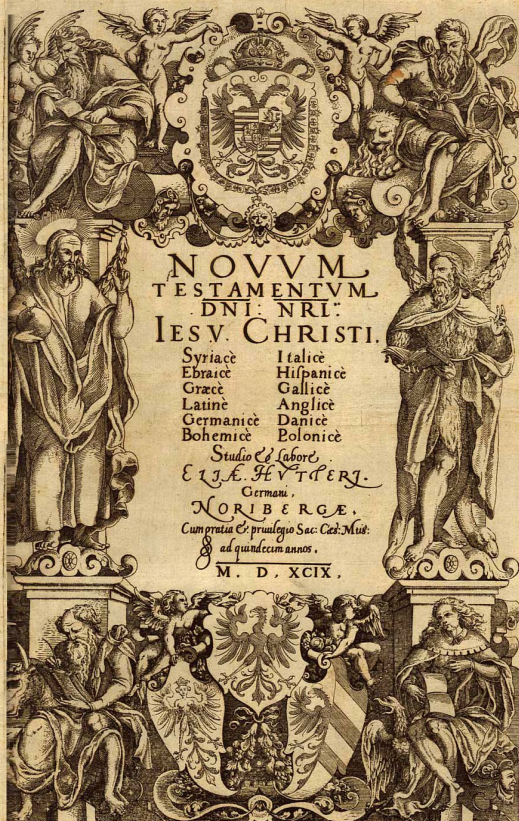
HEBRAJSKI

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



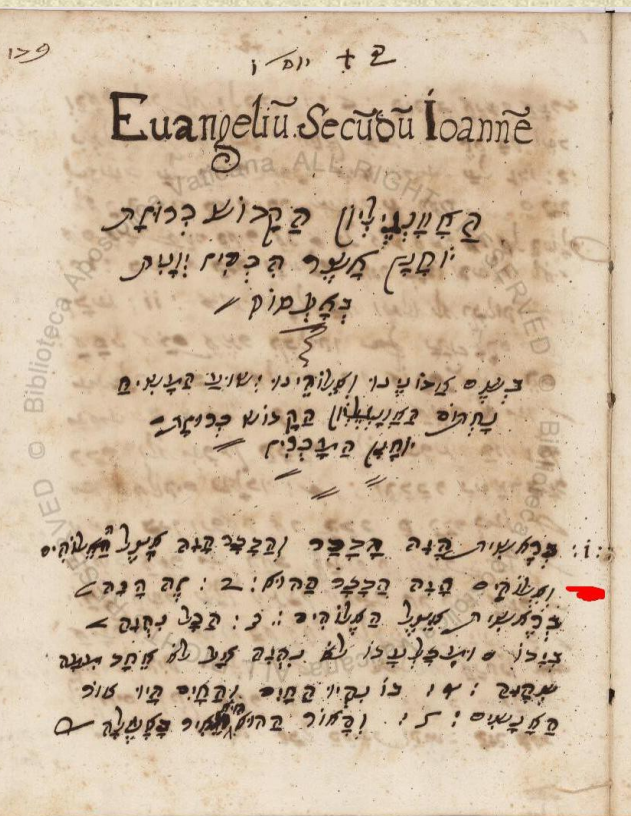
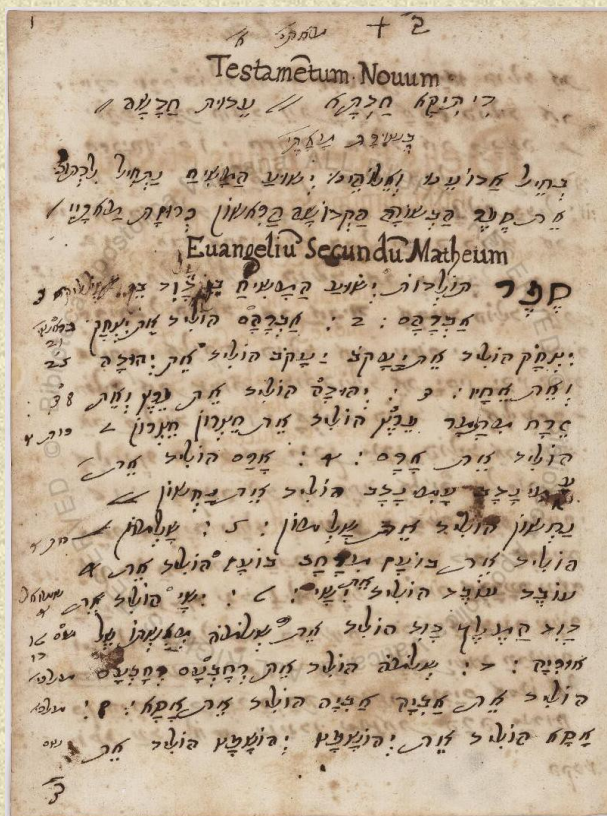
1615

HEBRAJSKI

Testamēntum Nouum
MSS Neofiti 32, Watykan
(4 Ewangelie)

Domenico Jerosomilitano (Dominicus Hierosomilitanus)

i bogiem był ten Słowo
ואלהים היה הדבר ההוא



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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 versetzt.*

Sebastian Sternacki, Raków (Polska)

Jan Kreliusz (Johannes Krell)



i Mowa była bogiem
und di Rede war ein Gott

Das Neue TESTAMENT,

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

Trewlich aus dem Griechischen
ins Teutsche versetzt.

² Timoth: 1. 9, 10.

Die gnade (Gottes) ist vns gegeben in Christo
Jesu vor ewigen zeiten / jetzt aber offenbaret
durch die erscheinung vnfers Heilandes Je-
su Christ: welcher zwar den tod abgeschafft
hat / das leben aber vnd vnverwesligkeit aus
licht gebracht durch das Evangelium.



Gedruckt im Jahr Christi

1 6 3 0.

Cap. I.

322

^a G. nach
Iohanne.

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

^b Apoc: 19.
13.

W anfang war ^b die Rede/ ¹
vnd die Rede war bey Gott/
vnd ^c die Rede war ein Gott.

^c Dr: 10. 33.
36.

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

^f Mat: 3. 1.

^g G. ihm
[war] ein
name.

^h Dr: 8. 12.

ⁱ G. allen
menschen.

^k G. die ei-
gene.

^l G. eige-
nen.

^m G. ihnen.

ⁿ G. ge-
blüten.

1660

NIEMIECKI

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

i Mowa była bogiem
und di Rede war ein Gott

Das Neue Testament

Treulich aus dem Griechischen
ins Deutsche übersetzt.

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



Amsterdam /

Gedruckt bei Christoff Cunraden buchdrucker / im jahre
1660.

nach Joanne. Kap. I. 247

Das Evangelion nach Joanne.

Das I. Kapitel.

- 1 **W**anfang war di Rede / und di Rede v. 1. Mar. 1/1
2 de war bei Gott / und di Rede war luf. 1/2.
3 ein Gott. Dieselbige war im anfang Dr. 1/27.
4 bei Gott. Alle dinge geschahen u. 16/4.
5 durch si* und ohne si geschach nicht Ap. gesch. 1/1
6 ein einig ding, * welches geschehen ist. In ihr 2/1/22.
7 war ein leben / und das leben war das licht der 1 Joan. 1/1.
8 menschen. Und das licht scheint in der finster- Heb. 2/3.
9 heit / und di finsterniß begreiff es nicht. Es Offenb. 19/13
10 a kam ein mensch / gesandt von Gott / dessen Dr. 10/33-36
11 name war Joannes. Diser kam zum zeugniß / v. 2. Joan. 3/1
12 das er zeugete vom dem lichte / auf das alle durch 11. 12. 13-
13 sich glaubeten. Derselbige war nicht das licht / 31. 32. 33. 34
14 sondern das er zeugete von dem lichte. Di Rede u. 6/38. 62.
15 war das wahrhaftige licht / welches erleuchtet u. 8/26. 28.
16 alle menschen / g da es in di welt kam. Si 38. 40.
17 war in der welt / und di welt ward durch si* und v. 3. Eps. 2/
18 di welt erkante si nicht. Si kam unter h ihre ei- 10. 15. 16.
19 gene volker, und di eigenen namen si nicht an. u. 3/9.
20 So viel si aber annamen / selbigen gab si macht Kol. 1/16. 17.
21 Gottes kinder zu werden / denen di da glauben an Heb. 1/2.
22 ihren namen. Welche nicht aus geblüten / noch 2 Kor. 5/17. 18.
23 aus dem willen des fleisches / noch aus dem v. 4. Dr. 5/26.
24 willen eines mannes / sondern aus Gott gezeuget u. 8/12.
25 sind. Und di Rede i ward fleisch* und si woh- u. 9/5.
26 nete. D i i i j n e t e u. 12/46.
27 v. 1 Joan. 5/11.
28 v. 5. Dr. 3/19
29 v. 6. Mat. 3/1.
30 Mar. 1/2. 16.
31 luf. 3/3.
32 u. 7/27.

Ap. gesch. 13/24. v. 9. Dr. 3/19. u. 8/12. u. 9/5. u. 12/46.
f (G. allen menschen / g (D. der in di welt komt. v. 10. 2 Kor. 5/1
17. 18. 19. 10. h (G. di eigenen v. 12. Hiem. 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 (D. kam 1 Joan. 1/2. 3. v. 14. Hiup. 2/5. 6. 7. 8. 9. 10. Mat. 17/2.
2 Pet. 1/17. Kol. 1/19. u. 2/3. 9.

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

1661

HEBRAJSKI

תורת יהוה חדשה // *Lex DEI summi nova; Atque haec est,
Novum Domini nostri Jesu Christi Testamentum, Sacro-Sanctum;
Christianis simul, ac Judais, Sanctâ Linguâ Hebraeâ Scriptum & exhibitum;
Ab Elia Huttero Germano (NT)*

Typis Thoma Roycroft, Londini

William Robertson (Gulielmi Robertsoni)



i bogiem był Słowo
ואלהים היה הדבר

תורת יהוה חדשה:

והיא

ברית הארזונינו ישוע המשיח חדשה למשיחיים
וליהודיים בלשון הקדש נכתבה:

Lex DEI summi nova;

Atque hæc est,

*Novum Domini nostri Jesu Christi Te-
stamentum Sacro-Sanctum; Christianis simul, ac Judais,
Sanctâ Linguâ Hebraeâ Scriptum & exhibitum;*

Ab Elia Huttero Germano (Viro, Hebraicis

*ejus operibus, isthoc præsertim in obeundo munere, de universo Mundo
Christiano & Judaico, laudes meritate maximas, & nunquam perituras
) cum undecim aliis evulgatum Linguis; atque duobus per-magnis
voluminibus (orbi proinde etiam literato, vix, aut parum vixisti ad-
modum, aut nolis) Noribergæ, plus minus, abhinc, sexaginta retro-
actis annis, primùm, editum & excusum;*

Nunc autem, in Volumem portatu facile

*redactum; atque centenis quibusdam in locis, post diligentem
ipius recognitionem, emendatum, atque castigatum; Abique
cæteris istis in Editione Hutteriana Linguis, (onerofum scilicet, il-
lud, & multo minus usitatum tantummodo reddentibus) per
fese, separati, & puro puro idiomate solummodo Hebraico, pub-
licatum; operâ & industriâ*

GULIELMI ROBERTSONI, Scoto-Britanni.

הנה העלמה הרה וילדת בן וקראת שמו עמנואל:
נשקו בר פן יאנה ותאברו דרך כי יבער כמעט אפן אשרי
כל חוסי בו:

Londini; Typis Thoma Roycroft, Regiæ Majestati in
Orientalibus Linguis Typographi, M. DC. LXI.

Venales prostant apud plerofq; Bibliopolas Londinenses.

179

Cap. I.

בשורת הארזונינו ישוע המשיח כפי יוחזן המבשר:

N C A P. I.

1 בראשית היה הדבר והדבר היה את האלהים ואלהים
היה הדבר: 2 וזה היה בראשית אצל האלהים: 3 כל
נעשו בו ובלערינו אף אחרת לא נעשתה אשר נעשתה:
4 בזהו החיים והחיים היו אור האנשים: 5 והאור בחשך
האיר והחשך לא קבלנו: 6 היה איש שלוח מאלהים ושמו
יוחזן: 7 וזה בא לערות להער על האור למען כלם
יאמינו בירו: 8 זה לא היה האור כי אם אשר יעד על-
האור: 9 כי היה האור נאמן אשר מאיר את כל האדם
הבא בעולם: 10 בעולם היה והעולם בירו נעשה והעולם
לא ידעו: 11 אל-חניכיו בא וחניכיו לא קבלוהו: 12 וכפה
קבלוהו נתן להם את-שלטון להיות בני-אלהים
לפאמינים בשמו: 13 אשר לא מדימים ולא מאביונת
הבשר ולא מרצון האיש כי מאלהים ילדו: 14 והדבר
היה בשר ושכן עפנו וראינו את-פבדו כמו כבוד היחיד
נולד מאב מלא חסד ואמת: 15 יוחזן העיד עליו ויצעק
לאמר זה הוא אשר אמרת אשר אחרו בא ולפני היה כי-
ראשון מסני היה: 16 ומפלואה כלנו לקחנו חנם חן על חן:
17 כי החורה במשה נתנה החן והאמת פישוע המשיח
הייתה: 18 את-אלהים איש לא ראה בכל-עת פן-
היחיד

A a 2

1668

HEBRAJSKI

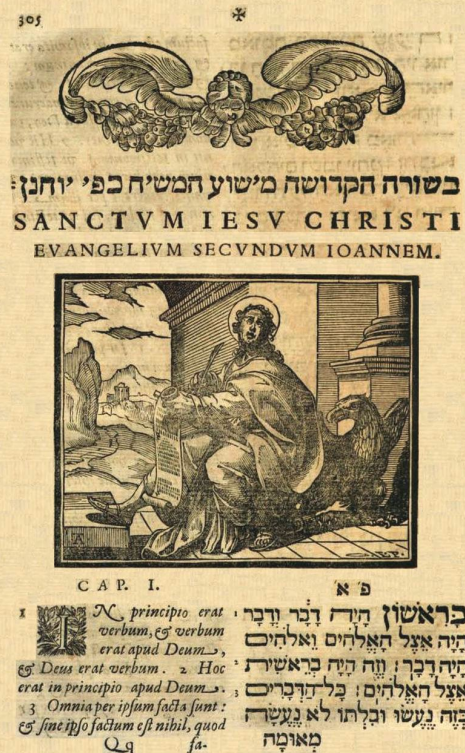
ארבעה אבני הגיליונים מהתורה החדשה

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

S. C. Prop. Fidei, Romae

Giovanni Battista Jona (Ioanne Baptista Iona)

i bogiem był słowo
ואלהים היה דבר



1682

HOLENDERSKI

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

Door den Apostel Johannes Geschreeveu.

Gedrukt voor der Autheuren

Frans Kuyper

i słowo był bogiem
en het woord was een God

VERKLAARING

Over de

Leer, het Leeven, Daaden

en Lijden onzes Zaaligmaakers.

Door den Apostel

JOHANNES

Gefchreeveu.

Door

V. F. &c.

Met twee Blad-wijzers voorzien.



Gedrukt voor den Autheuren.

In het Jaar onzes Heeren 1682.

Kap. i. v. i. van den Apostel *Johannes.* 5
van den Apostel eigentlijk verstaan en verhaart) zodarmen klaarlijk kan ver-
staan / dat zoo wel de Verleijders / als Johannes , van een geestelike schreyving
spreeken / die zij aan Christus , en Johannes oock aan Jesus toeschryft. Zulks
dat onze meening / uijt de staar des geschils / klaarlijk woerd bevestigt.

En anderen / als men de zin van de spreuk in 't begin , uijt de H. Schrift
zal opsoeken / zullenwe bevinden / dat de Schryvers des Nieuwen Verbonds /
en inzonderheijd Johannes , alse op Christus , of op dingen des Nieuwen
Verbonds gepast woerd / die altijd van 't begin des Nieuwen Verbonds verstaan.
Ziet *Matth.* 1. 1. *Luk.* 1. 1. *Joh.* 6. 64. xv. 4. *Heb.* 1. 1. bergel. met *hap.*
2. 5. *1 Joh.* 1. 1. 11. 7 / 13 / 14 / 24. 11. 11. 2 *Joh.* 6. Waar in aan te mer-
ken is / dat de Schryver aan de Hebreën , in de gemeine plaatsen / de sney-
ping des Werelds in 't begin / aan Christus toeschryvende / die uijtdruke-
lijh van de nieuwe Wereld verhaart / geschreeu daer getoont hebben / 't welk
den uijtsaek van dit geschil / krachtelikh voors ons geeft. En daer hoort noch
bij / dat onze zelfden Apostel , in 't begin van zijn eerste brief / mee deese zelf-
de woorden / van de tijd der herschepping verhaart. Al het welk van klaarlijk
leert / dat deese manier van spreken / die den Apostel hier getuigt / aan de
kenis van die eude dwaalingen hangt : dewelken van ons hier / en ober
1 Tim. 1. 4. oock in den Inhoud des boeks / zoo klaarlijk aangewezen zijnde /
de duistelijheid van deese gescele plaats / gantscheelijh kan doen verdwijnen.
Omien van de naam *ho Logos* , het Woord , of de Reeden vertaalt / dat
zal geen zwaartijheid maaken. Wat nu dit begin is / zullenwe ober het begin
van het derde hers verhaaren.

En het woord was een God. Alsmen sejt het was God , dat betrefken
de woorden niet. Geijh deese zelfde woorden *Aer.* 28. 6 oock vertaalt zijn een
God was , en hier *hap.* 9. 39 tot een oordeel. Dus moeft *Mat.* 27. 54 oock ober-
gezet woorden de Zoon van een God. Ende schijnt Johannes op de verleijders
zijn oog te hebben / dewelken zeehen / dat *Logos* het woord een God was van
den Oppersten God voortgebracht / 't welk hij toesaat / maar in een heel an-
dere zin als zij. *Schaldenmen* met de *Arrianen* sejt / dat Christus het eerste
Goddelijh Weezen is / dat God heeft voortgebracht / voors alle eeuwen en tijd /
en dat dit in Maria is gezondt / om in Jesus , als zijn ziel te woonen / zoo
moet dat Goddelijh Weezen gewisfelikh / of zijn Goddelijh verstand gehou-
den hebben / in Marias lijf / en altijd daar naa / of hij moet dat geheel verloo-
ven hebben gehad. Heeft hij 't verloozen gehad / zoo lang als hij noch onge-
booren / en een kind was / zoo bedenkt eens / hoe gerijn d dat het is / dat een
Goddelijh weezen / dat bynaa van alle eeuwigheijd heeft geveest / en de alle-
opperste naast God / voors welk God de gescele Natuur heeft gemaakt / voors
eulge jaaren / zijn geheel verstand en macht quijt raakt. Maar zooze seggen
dat hij zijn verstand heeft behouden / en zijn macht / zoo zijn die ongerijnhe-
den / haer noch krachtiger reegen.

Derz 2. Deese was in 't begin bij God. Alle menschen bekennen / dat
Christus , ten opsichte van zijn menscheijhe Natuur / niet bij God heeft ge-
veest / voors dat hij geboren was. Daarom / aangezien de Christenen-ten-
ten /

12

1684

NIEMIECKI (Austria)

Christliche Unterweisung/

Wie diejenigen Oerter H. Schrift Alten und Neuen Bundes

obejmuje przekład Jn 1:1-18, s. 189-221, wydawca: n.p., Austria

Johann Ludwig von Wolzogen



I Mowa była bogiem
Und die Rede war ein Gott

Christliche
Unterweisung/
Wie diejenigen Oerter H. Schrift Alten
und Neuen Bundes / welche die heutige Christen ins
gemein zu Schaubung der drey Verbohnheit des Eim-
gen und allein wahren Gottes mißbrauchen/
Schriftmäßig zu verstehen sey.

Allen die den Herrn Jesum in Unverweßlichkeit
lieb haben

zur Erbauung gegeben
durch

JOH. LUDWIG von Wolzogen
Freyherrn von Neuhäusel
in Oesterreich.



Im Jahr 1684.

Cap. XXX. Von der Allhöchsten Gottheit Christi. 195
de / welcher weil er auf Erden empfangen und geboren worden / nicht hat
vom Himmel herab steigen können / noch im Himmel gewest seyn / es sey
denn daß er zuvor von der Erde hinauf geliegen. Eben dieses wil auch Chri-
stus zu verstehen geben / da Er spricht / daß Er den Vater gesehen / Joan.
Cap. 6. 46. daß er vom Vater ausgegangen und in die Welt kommen sey / und
daß er wiederum die Welt verlasse und zum Vater gehe / Joan. cap. 16 / 28.
also daß auch dieselbigen Worte eigentlich und nach dem Buchstaben zu ver-
stehen seyn / da Christus spricht / Joan. 8 / 28. Wie mich mein Vater
gelehret hat / dieselbigen Worte rede ich. Hiermit nun gibt der Ewange-
list wiederum die große Irrefähigkeit Christi zu verstehen / darinnen er nicht
allein alle andere Propheeten / sondern auch Joannein dem Täufer selbst
übertritt.

Und die Rede war ein Gott. Im Griechischen Texte stehen diese
Worte in solcher Ordnung: Und ein Gott war die Rede: daher Lutherus
in seiner Deutschen Übersetzung dieselbige Ordnung der Worte behalten /
aber in solchem verstande / gleichsam sey der Allhöchste Gott / bey welchem
die Rede war die Rede gewesen / welches ungerath ist / und den Text Joa-
nis schändlich verfinstert. Denn dem Sinn und verstand nach sollen die Worte
die Rede voran und der Name Gott zuletzt stehen / wie solches die Griechi-
schen Grammatici, Joannes Plessius, Rhenius, und nicht wenig gelehrte
Theologi von unsern Wiederleschern / als Piscator, Beza, Maldonatus,
Erasmus, und andere mehr / auch etliche von den alten Kirchen-lehrern / die
Maldonatus angezecht / in acht genommen. Denn Joannes wil hier nicht er-
klären was Gott sey / sondern was die Rede sey. Piscator zwar hat in seiner
Deutschen Bibel gesetzt / Und das Wort war Gott / aber er hätte setzen
sollen / ein Gott / dieweil in dem Griechischen bey dem Namen Gott der
Articulus oder Artikel nicht steht / welcher das Kennzeichen ist / wenn
durch diesen Namen Gott der Allhöchste Gott verstanden wird / wie sol-
ches anderswo von den unsrigen erklärt worden. Die Ursach aber / warum
Joannes diese Worte nicht in ihrer natürlichen Ordnung gesetzt / ist leichtlich
zu merken / wenn man den ganzen Text betrachtet. Denn er hat ein besondere
gefallen gehabt seine Worte also zu setzen / (vielleicht weil er eine besondere
zierlichkeit darinnen gesucht) daß er im anfang der nachfolgenden Clauul eben
dasselbige Wort wiederholet / mit welchem sich die vorhergehende endet /
nemlich also: Im anfang war die Rede / und die Rede war bey
Gott / und ein Gott war die Rede. Also auch vers 4. 5. wiederholet er
bald nach einander die Worte / Leben / Licht / Finsternis: In ihr war ein
Licht / und das Leben war das Licht der Menschen: Und das
Licht scheinete in der Finsternis / und die Finsternis begreiff es nicht.
Und vers 10. wiederholet er das Wort Welt: Sie war in der Welt / und
B 2 die

<https://books.google.pl/books?id=c5JIAAAaAAJ>

1687

HOLENDRSKI

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

Isaak Pietersz, Amsterdam

Petrus Langedult

i mowa była bogiem ende de rede was een God

AANTEKENINGEN Of VERKLAARINGEN Over het geheele NIEUWE TESTAMENT

Als mede over de KLAAGLIEDEREN van JEREMIAS, Alles door PETRUS LANGEDULT. In zijn leeven Medicyn Doctor binnen Haarlem.



AMSTELDAM, By ISAAK PIETERSZ. Boekverkooper in de Recestraat, c1o 1oc LXXXVII.

1. Hoofddeel. Evangelium Johannis. 205

een stemme of geroep genoemd / onder vers 23. upt welte ook dit hem afgenomen werden / dat so wel een rede te boom gaat een groep / t welk niet soo maar en verslaantly is / soo leere ook het ampt Christi uiterst doort dat van Johannes; in de sin werden ook de Engelen by Philo genaamt; om dat sy de wille Gods aan den menschen billigste verhoorden. Christus wert dan het Woort Gods genoemd / op een uytferende wyse / als allereerst de wille Gods ont bevestigde bekende. en in die sin wert hy ook het Licht. Joh. 1.8. Meester. Heere. cap. 12. 13. 14. Propheet. Act. 2. 22. 23. Hooge-priester. Hebr. 2. 16. &c. genoemd. En soo hebben 't ook onder de andere genamen Evangelij. Clemens / Irenaeus / Hippolytus / Basilus / Cyrillus / Athanasius / Theophilus / etc. soo Athanasius getuigt. Die hier mede maakt toe selt. Doch dit soo zijnde hem 1000 leere Rege. gelyk het best geskiet van Woort, overgeet werden / alsoo een rede upt vele woorden bestaande / maar eerst inmaats wille te hemmen geskiet / en niet een woort. Sie dit breeder betrefst by Christus / en hiertom sullen wy 'tvoortaan Rede noemen. Ten waer men wille / dat Christus het Woort genoemd werde / om dat doo hem alle gemaakt is / waer van onder dyeder gelyk in de schryppinge boog het niet substantieel woort / dat is het woort / alles geslagen is / om daer enige sin'perlinge op te maaken. Ende de Rede was by God. Als tegentwoordig / in tegenstelling van hy de menschen tegenwoordig te sijn / niet allen woort soo het God beslooten hadde hem in de werelt te sijn / als sijde een God die roept de bingen die er niet en sijn / als of sy te waeren / Rom. 4. 17. Maar ook woort soo het by er bor al was / doch by God de noch maer daer woort behent / en niet by de menschen / want hy de Rede of Verhaender van de wille Gods was. En sijde dat alsoo hier op het begin des Evangelij wert geskiet / doe Johannes te Dooper begon te spreken / om dat Johannes / of sijnen sijn in tijt van den aanbang sijn ampt boog hem was / noch eens daaron niet een noch hooger was by God. Zo die sin / om tot de woorden te haamen / wert ook het eentige leeren by God eerst geroert te sijn / 1 Joh. 1. 2. als by God noch meer beslooten en den menschen niet geprebaant. Sie diergelijke wijzen van spreken onder cap. 8. 18. en 17. 5. Ephes. 4. 4. 5. 9. en 3. 9. Andere verstaan die spersijde van dat Christus / een by sijn Dooperlijck Ampt aanbant / by God in den werelt opgenomen soude sijn geroert / doch hiertomen top noch soo was niet toestaan. Sie 'er van hertoe onder op cap. 3. 14. Ende de rede was een God. Dit is het derde / dat Johannes van Christus zegt / dat hy ook een God was / niet de hoogste God / want dat sijde upt het afstaen des actus / die te booren geboort was by het woort God. en dat sijde dat die het woort indicatie en niet subjectie staat / dat is / als het dat van hemant geskiet wert / niet als van wie het geskiet wert / en soo wert het woort God billigly ook van schepelen geskiet. Want haer sijn twee Goden / 1 Cor. 8. 5. onder welke Christus de allereerste is / als naast God sijn Dooper / gelyc booren Woort en alle de Dooperen / ook Johannes de Dooper. Sie hier van breeder onder op cap. 10. 35. 36. &c. sijn boog sine verhooringe / als hiertoe ontfangen den Heert sonder maer / vertult met de hoogste wijshert / Goddelijke bracke / etc. Dit noemt Dandis in de gedaante Gods gevonden te sijn. Phil. 2. 6. en het alchijnel der heertlijckes Gods / en het merk sijns weelens. Hebr. 1. 3.

1694

HOLENDRSKI

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

i Slowo było bogiem
en het Woord was een God

HET
NIEUWE
TESTAMENT

Van Onze Heer

JESUS CHRISTUS,

Uit het Grieksch Vertaald,

Door

REYNIER ROOLEEUW, M. D.



AMSTERDAM,

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

Cap. xxiii. Dan Lukas. fol. 163
48 En nu zijt getuigen van dese dingen. vs 48.
49 En zie / ik zende mijns Vaders belofte on u: Joh. 15.
lieden af: maar gijzet u neder in de stad Jerusalem / 27.
tot dat gij niet kragt uit de hoogte zult aangedaan zijn. vs 49.
50 En hy leide hen uit / buiten tot aan Bethania / en Joh. 14.
zijne handen opgeheven hebbende / zegende hy 26. en 15.
hen. 26. en 16.
51 En het geschiede / terwijl hy hen zegende / dat hy 7. Act. 1.
van hen scheide / en in den Hemel opgevoerd wierd. 4. en
52 En als zy hem aangebeden hadden / keerden zy 2. heel.
weder na Jerusalem met grote dingschap. vs 50.
53 En zy waren alle tijd in den Tempel / lovende / Act. 1. 12.
en dankende God. Amen. vs 51.
Marc. 16. 19. Act. 1. 9.

Het EVANGELY van
J O A N N E S.

Het Eerste Capittel.

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

1726

ŁACIŃSKI

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

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

Amsterdam?

Lucas Mellierus Artemonium

i Boży był Logos
Et Dei erat ille Logos

INITIUM
EVANGELII
S. JOANNIS Apostoli
EX

*Antiquitate Ecclesiastica
restitutum,*

Indidemque

Nova ratione illustratum.

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

Per

L. M. Artemonium.

 PARS PRIOR.

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

Anno Domini M.DCC.XXVI.

C A P. XLVII.

Paraphrasis 18 primorum Commatum Evangelii S. Joannis ex supra dictis concinnata. Andreas Osiander in explicatione ejus exordii Lælio Socino facem prætulisse videtur.

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

Ver. 2. Hic erat in principio apud Deum.

Ver. 3. Omnia per ipsum fiebant.

Et sine eo ne unicum quidem fiebat eorum que facta sunt in eo.

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

Ver. 5. Et Lux illa in tenebris lucet, & tenebræ illam non comprehenderunt.

Ver. 6. Erat homo missus à Deo cui nomen erat Joannes.

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

Ver. 8. Non erat is ea Lux, sed (erat) ut testaretur de ea Luce.

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

Ver. 10. In mundo erat, & mundus per eam fiebat, & mundus eum non cognoscebat.

Ver. 11. Ad sua propria veniebat, & ejus proprii cum non recipiebant.

Ver. 12. Quosque autem eum recipiebant, dedit ipsis potestatem liberos Dei fieri, credentibus in nomen ejus.

Ver. 13. Qui non ex sanguinibus, neque ex voluntate, carnis, nec ex voluntate viri, sed ex Deo sunt generati.

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

Ver. 15. Joannes testatur de eo, & clamavit, dicens: Hic est de quo dicebam, qui post me venit, ante me factus est, quia prior me erat.

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

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

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

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

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

1768

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

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

Edward Harwood

i sam był boską osobą
and was himself a divine person

A
LIBERAL TRANSLATION
OF THE
NEW TESTAMENT:

BEING
An Attempt to translate the SACRED WRITINGS
WITH THE SAME

Freedom, Spirit, and Elegance,

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

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

With SELECT NOTES, Critical and Explanatory.

BY E. HARWOOD.

Ταυτην μονην ευρισκαυ Φιλοσοφικην ασφαλη τε και συμφερου.
This have I found to be the only safe and useful Philosophy!
JUSTIN MARTYR, p. 225. *Edit. Paris. 1636.*

V O L I

L O N D O N :

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

M.DCC.LXVIII.

[281]

T H E

HISTORY OF JESUS

BY J O H N.

CHAP. I.

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

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

3 For this most eminent personage did the Deity solely 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 shod its beams into a benighted world—and

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

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

* The *Platonists*, whose Philosophy obtained among the *Jews* at this time, and particularly *Philo*, speak of REASON as a Being inferior and subordinate to the Supreme God. “The material World was made after the likeness of the *second* God, who is the REASON of the supreme God, Ος εστιν εναυρα ΛΟΓΟΣ. *Philo* apud Euseb. *Prep.* vii. 13.” In his book of *Husbandry*, he also calls REASON God’s *first* born son, πρωτογονος υιου, p. 152.”

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

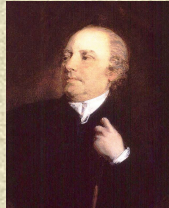
the

1790

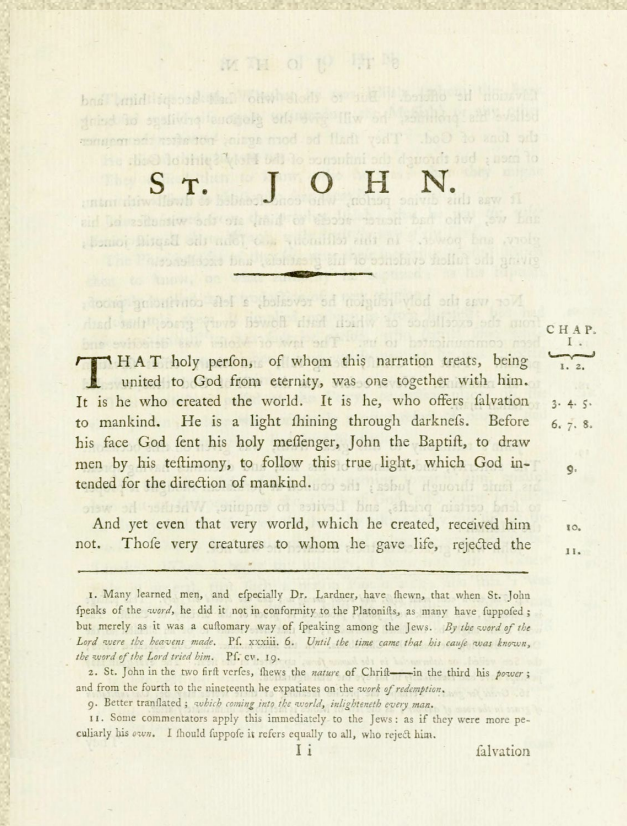
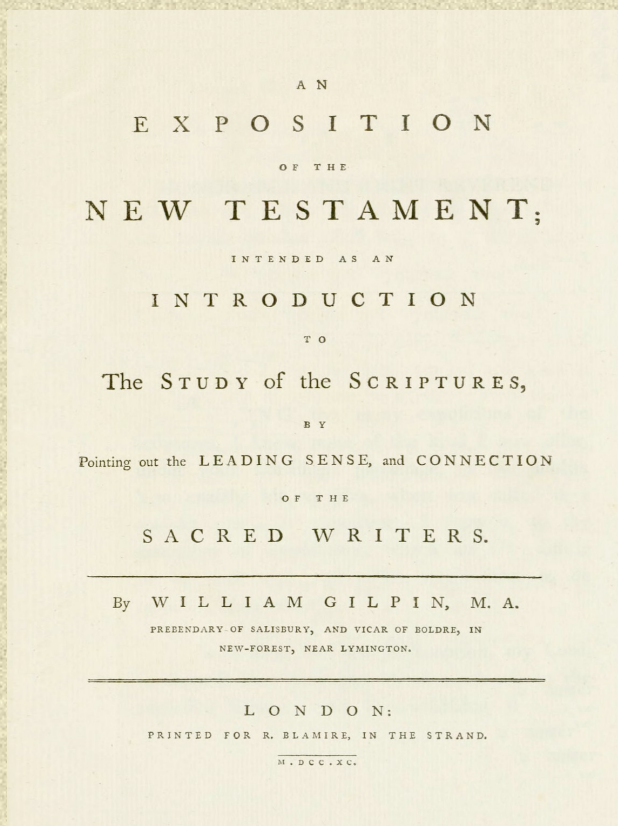
*An Exposition of the New Testament;
intended as an Introduction to The Study of the Scriptures*

R. Blamire, in the Strand, Londyn

William Gilpin



TA święta osoba, o której traktuje ta narracja,
była od wieczności zjednoczona z Bogiem, była razem z nim.
THAT holy person, of whom this narration treats,
being united to God from eternity, was one together with him.



1800

„New Translation of First Chapter of St. John”

The Gentleman's Magazine

red. Sylvanus Urban, Vol. LXX (Part 2), s. 923

Nichols and Son, Londyn

John Hill (podpis na końcu artykułu: „Inspector”)

i BOGIEM była WYROCZNIA
and A GOD was THE ORACLETHE
Gentleman's Magazine.

AND

Historical Chronicle.

For the YEAR MDCCC.

VOLUME LXX.

PART THE SECOND.

PRODESSE ET DELECTARE



E PLURIBUS UNUM.

By SYLVANUS URBAN, *Gent.*

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

Original from
THE OHIO STATE UNIVERSITY1800.] *New Translation of First Chapter of St. John.* 923

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

JOHN I. 1.—18.

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

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

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

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

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

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

7. Name was *John*; the same came for testimony, to testify concerning the light; to the end that8. All, through him, might believe: (he was not *that* [personage] The Light; but [he came] to testify concerning the Light).9. *That* was the true Light, which, coming into the world, enlighteneth every man.

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

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

12. But as many as received Him, to them gave He authority to become *children of God*; even to them13. That believe on His name: who were born, not of [peculiar] races, nor of *Heaven's will*, nor of man's will, but of God.14. And THE ORACLE became *flesh*, and sojourned among us (and we ourselves beheld his glory, a glory suitable to THE FATHER'S only genuine [Son]), full of grace and truth:—15. (*John* testified concerning Him, and proclaimed, saying: *This is He of whom I spoke: who, coming after me, hath been before me: for he was my Predecessor*).16. — And of His *fulfilling* have we all received; even17. Grace surpassing grace: for THE LAW was given through *Moses*; but the Grace and the Truth [of THE GOSPEL] came to *pass* through *Jesus Christ*.

18. God no one hath ever seen: THAT SON, the only genuine, reclining on 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 α $\alpha\rho\chi\eta$, corresponding to $\alpha\rho\chi\eta$, Gen. i. 1, “at first,” or “originally,” because the definite $\tau\eta$, or emphatic article $\tau\eta$, 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 δ $\delta\epsilon\theta\varsigma$ “THE ORACLE,” corresponding to the Hebrew דָבָר , *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 *Mystical*, *Exod.* xxxiii. 22; 1 Sam. iii. 1; 1 Kings xix. 9; and under the *Evangelical* also, as δ $\delta\epsilon\theta\varsigma$ $\tau\omega$ $\Theta\epsilon\upsilon$, “THE ORACLE OF THE DEITY,” Rev. xix. 13.

3. I have rendered $\Theta\epsilon\upsilon$ “THE DEITY,” meaning THE SUPREME GOD, John x. 29: in which sense the articulated term, when used absolutely, or unconnected, is uniformly understood by these most truly philosophical writers, the Evangelists. When used relatively, or in regimen, it may denote an inferior god; as, δ $\Theta\epsilon\upsilon\varsigma$ $\tau\omega$ $\alpha\iota\omega\tau\omicron\varsigma$ $\tau\epsilon$ $\tau\omega$, “the god of this age,” means the devil, 2 Cor. iv. 4.—*godhead* simply, denoting power, Rom. i. 20; whence THE DEITY is styled δ $\Delta\upsilon$ ν α ρ χ η τ ω Θ ϵ υ ς , δ Δ ν α ρ χ η τ ω Θ ϵ υ ς .

The term $\Theta\epsilon\upsilon\varsigma$, without the articles, is used by the Evangelist either elliptically, for $\Theta\epsilon\upsilon\varsigma$ ϵ Πατήρ , “GOD THE FATHER,” as in ver. 18, or absolutely, as contrasted with man. $\Theta\epsilon\upsilon\varsigma$ $\Theta\upsilon\tau\omega\varsigma$ κ α ι ϵ κ Λ ν θ ρ ω ν τ ω , “voice of a God, and not of a Man.”

Original from
THE OHIO STATE UNIVERSITY

1805

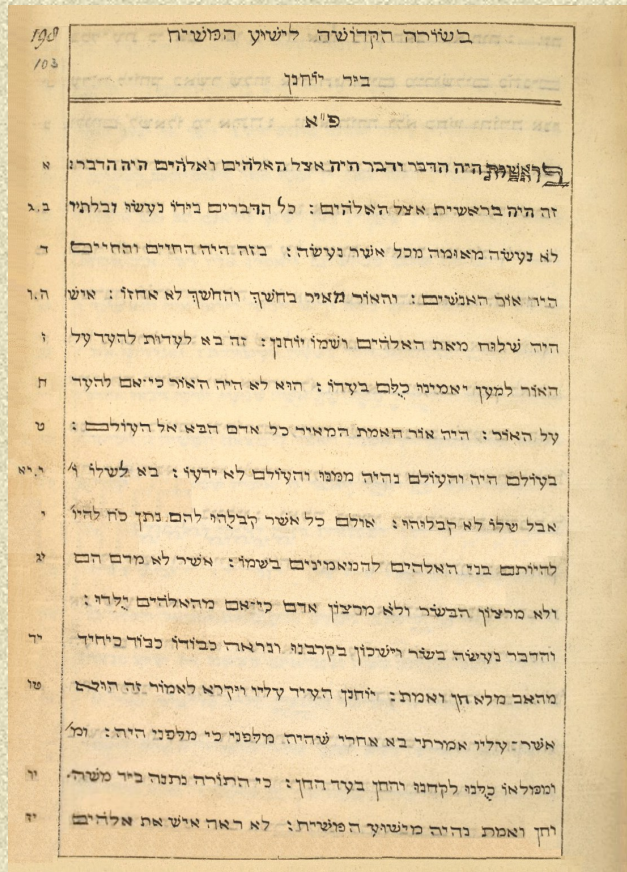
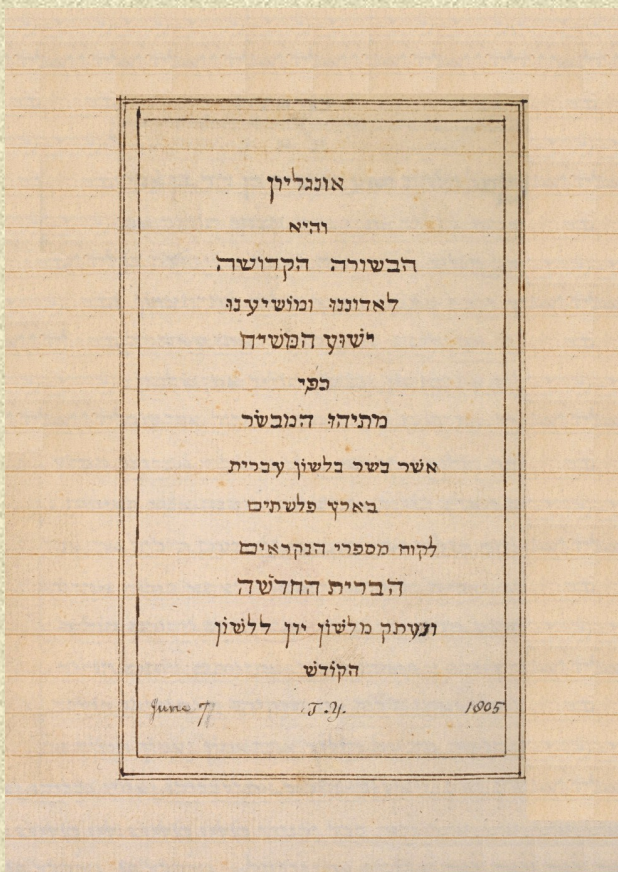
HEBRAJSKI

אונגליין והיא הבשורה הקדושה לאדוננו ומושיענו ישוע המשיח
כפי מתיחו המבשר אשר בשר בלשון צברית בארץ פלשתים לקוח מספרי
הנקראים הברית החדשה ונצתק מלשון יון ללשון הקודש
(4 Ewangelie, w British Museum Library jest to MSS 11659)

Londyn

Thomas Yeates

i bogiem był Słowo
ואלהים היה הדבר



1807

*An Exposition of the Historical Writings of the New Testament,
With Reflections Subjoined to Each Section* (w 3 tomach)
Longman Hurst, Rees and Orme, Paternoster Row, Londyn
Timothy Kenrick

i Słowo był bogiem
and the Word was [a] God

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

208]

John i. 1—14.

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

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

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

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

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

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

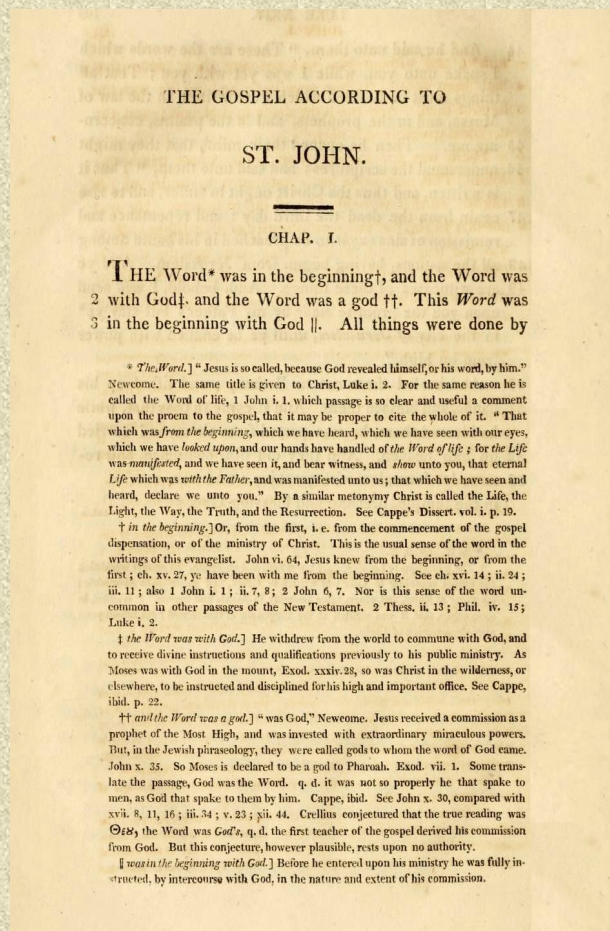
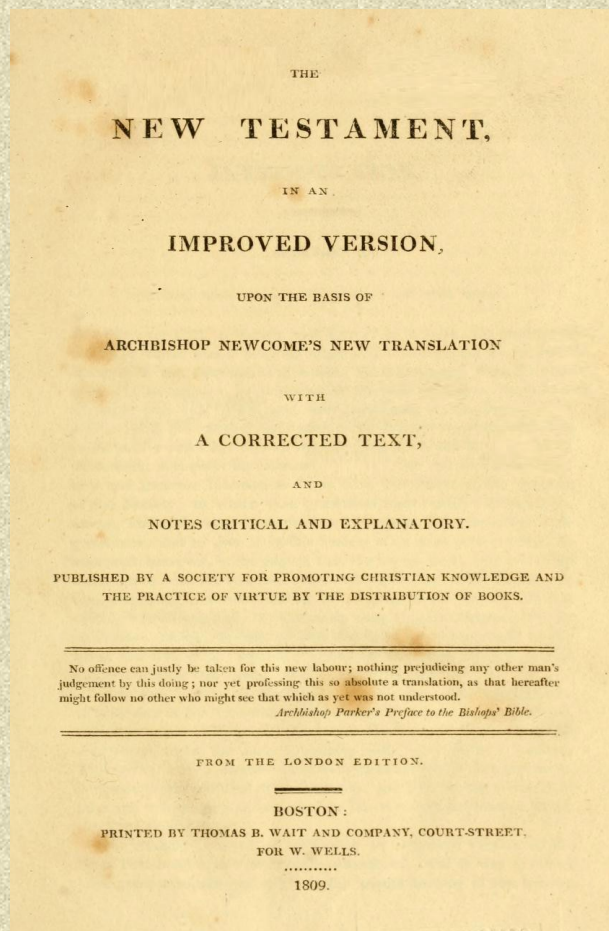
1808

*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



1810

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

Richard Cruttwell, Bath

John Simpsoni Słowo był bogiem
and the Word was a god

ADDITIONAL
ESSAYS
ON THE
LANGUAGE
OF
SCRIPTURE.

BY
JOHN SIMPSON.

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

44 TRANSLATION AND PARAPHRASE

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

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

1813

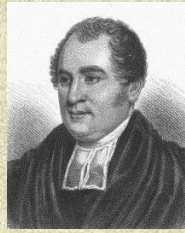
HEBRAJSKI

ברית חדשה על פי משיח

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

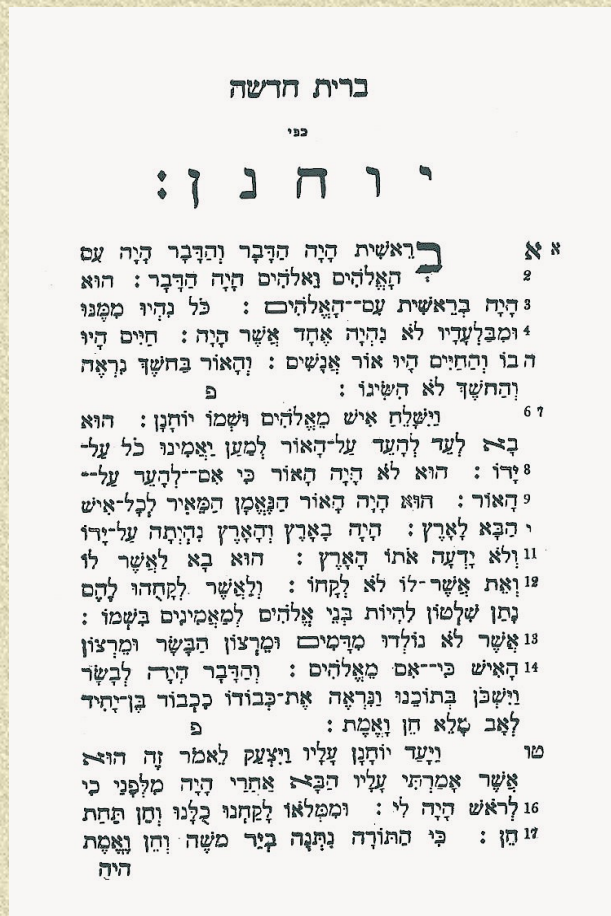
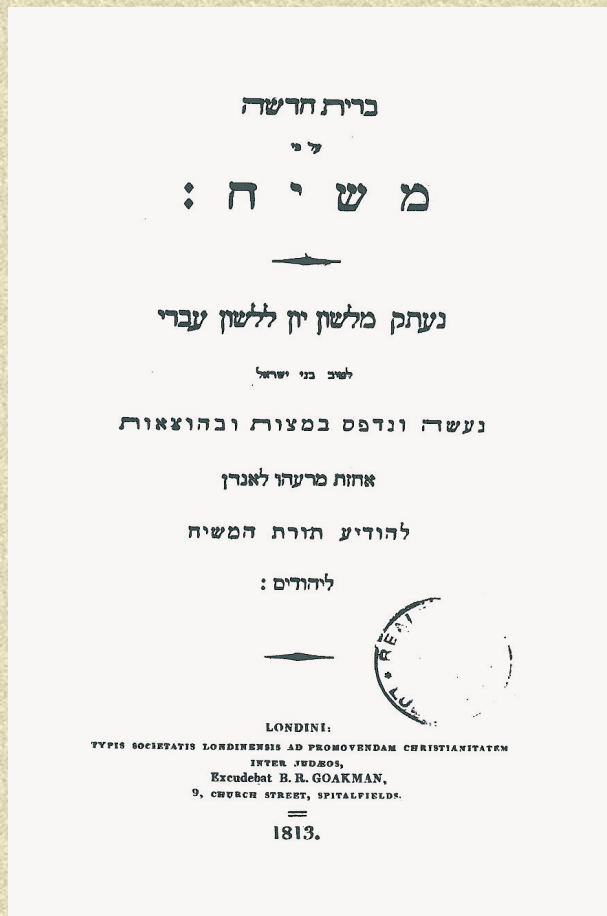
B. R. Godkman, Londyn

Thomas Fry – William B. Collyer



i bogiem był Słowo

ואלהים היה הדבר



1823

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

William Fry, Filadelfia, USA

Abner Kneeland



i Słowo był bogiem
 and the Word was a God

THE
NEW TESTAMENT;

BEING THE ENGLISH ONLY

OF THE

GREEK AND ENGLISH TESTAMENT;

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

BY ABNER KNEELAND,

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

PHILADELPHIA:

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

WILLIAM FRY, PRINTER.

1823.

THE GOSPEL ACCORDING TO JOHN.

CHAP. I.

1 IN the beginning was the Word,* and the Word was with God, and the Word was a God. 2 The same was in the beginning with God. 3 All things were done by him;† and without him, was not any thing done that hath been done. 4 In him was life; and the life was the light of men. 5 And the light shone in darkness; and the darkness obscured it not. 6 There was a man sent from

God, whose name *was* John. 7 He came as a witness, to testify concerning the Light; that through him all might believe. 8 He was not himself the Light, but *was sent* to testify concerning the Light. 9 *That* was the true Light, which, having come into the world, is enlightening every man. 10 He was in the world, and the world was *enlightened* by him,‡ and yet the world knew him not. 11 He came to his

* *The Word.*] "Jesus is so called, because God revealed himself, or his word, by him." Newcome. The same title is given to Christ, Luke i. 2. For the same reason he is called the Word of life, 1 John i. 1. which passage is so clear and useful a comment upon the 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 to you, that *sonian Life* which was *with the Father*, and was manifested to us; that which we have seen and heard, declare we to you." By a similar metonymy Christ is called the Life, the Light, the Way, the Truth, and the Resurrection. See Cappe's Dissert. vol. i. p. 19.

† *All things were done by him.*] "All things were made by him, and without him was not any thing made that was made." Newcome: who explains it of the creation of the visible material world by Christ, as the agent and instrument of God. See his notes on ver. 3 and 16. But this is a sense which the word *γινετο* will not admit. *Γινεσθαι* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*. It signifies in this gospel, (where it occurs fifty-three times,) to be, to come, to become, to come to pass; also, to be done or transacted, chap. xv. 7; xix. 36. It has the latter sense, Matt. v. 18; vi. 8; xxi. 42; xxvi. 6. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17. Cappe's Dissert. vol. i. p. 19.

‡ *and the world was enlightened by him.*] *ὁ κόσμος δι' αὐτοῦ ἔγινετο.* The common version, adopted by Abp. Newcome, is, "the world was made by him," meaning that "the visible material world was created by him." But this, as was observed before in the note on verse 3, is inadmissible, as the word *ἔγινετο* never bears that sense. In the present version *ἐπεφωτισμένη*, enlightened, is understood after *ἔγινετο*, as best connecting with the preceding verse. So ver. 6, a man was sent from God, *ἔγινετο ἀπὸ τοῦ Θεοῦ*. And Matt. xxiii. 15, *πεφωτισμένος* is understood after *ἔγινετο*. Mr. Cappe translates the words, "the world was made for him;" understanding by the world, the Jewish dispensation, Gal. iv. 3; Col. ii. 8, 20, and taking *διὰ* with a genitive to express the final cause; of which he has produced several remarkable instances. Cappe, *ibid.* p. 50. The reader will judge which of these interpretations is to be preferred. See Improved Version, and the notes there.

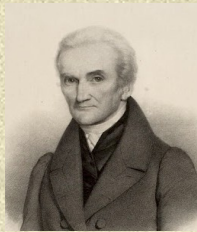
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HARVARD UNIVERSITY

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 Geschichtszählung derselben:
Der Text=Uebersetzung erste Abtheilung (t. 2)*

C. F. Winter, Heidelberg

Heinrich Eberhard Gottlob Paulus

i bogiem był Duch mówiący
und ein Gott war jener Sprechergeist

Das
L e b e n J e s u,

als Grundlage

einer reinen Geschichte des Urchristentums.

Die wortgetreue, erklärende, synoptische

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der

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derselben.

Von

Dr. Heinrich Eberh. Gottlob Paulus.

Der Text=Uebersetzung erste Abtheilung.

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

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

28

28. Joh. 1, 1—14.

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

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

4] In demselben war (das natürliche) Leben und das Leben (mit all seinen Erfahrungen von innen und außen) war das Licht der Menschen 5] und dieses Licht (die Erleuchtung, wie wir wollen sollen) scheint in der Dunkelheit (unter vielem Nichtwissen und Nichtwissen) 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-Sold). 7] Dieser kam zur Bezeugung, so daß Er (seine Uebersetzung) bezeugte wegen des Lichts, damit Alle überzeugungstreu wären (für den wahren Erleuchter 20, 31) durch ihn (den Johannes). 8] Nicht war Jener das Licht (der Messias selbst 22. 3, 15) sondern (er war) so daß er bezeugte wegen des Lichts (seine vielgültige Uebersetzung).

9] Es war (bereits der Erleuchter und Aufklärer für das gute und gotteswürdige Wahre) das wahre Licht, welches (jetzt) als Licht sich zeigt für jeden Menschen (ohne Unterschied der Nation), kommend in die (Menschen-) Welt. 10] In dieser Welt war es (schon von längst her) und die Welt ward durch dasselbe (da nichts gewordenes ohne durch dasselbe ward 28. 3). Und (doch) hat die Welt Ihn (das wahre Licht, da es jetzt als ein Er, als eine Person auftrat) nicht tief-erkannt. 11] In das Eigene (das Ihm, dem Messias, im Allgemeinen längst zugeeignete Volk, das Ihm jetzt sogleich eigen hätte seyn sollen) kam Er und (doch) haben die Eigenen Ihn nicht (genug) angenommen.

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

1831

HEBRAJSKI

ספר הברית החדשה
על פי אדננו ומושיענו

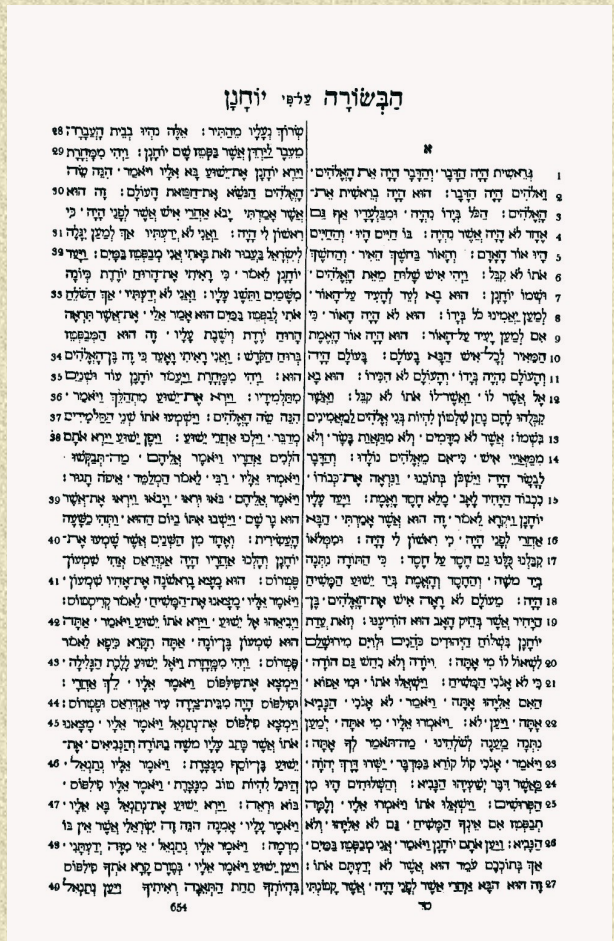
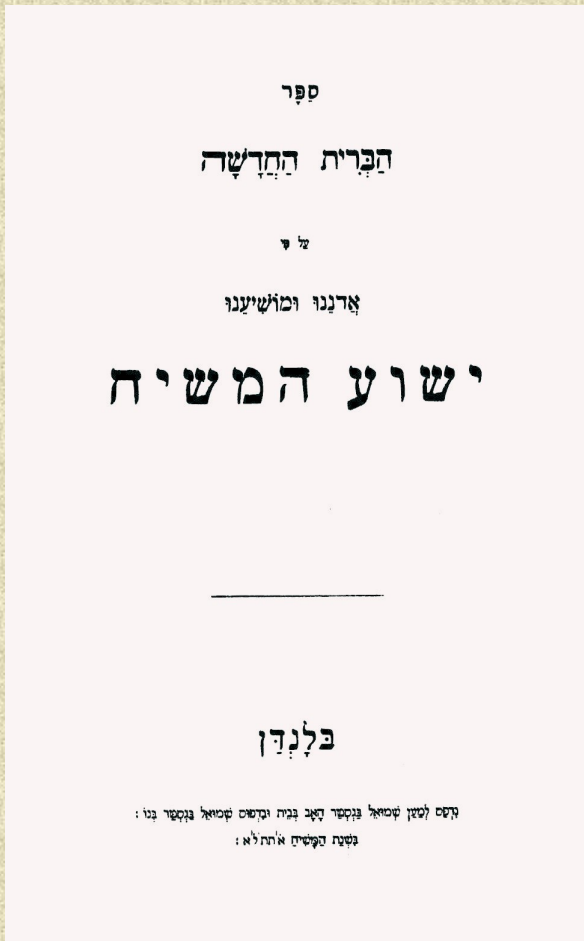
= *Sefer Ha-Brit Ha-Chadasza al pi Adonenu we-Moszianu*
(Księga Nowego Przymierza według naszego
Pana i Zbawiciela Jezusa Mesjasza)

Samuel Bagster, Londyn

William Greenfield

i bogiem był Słowo

ואלהים היה הדבר



1838

NIEMIECKI*Die Evangelische Geschichte, kritisch und philosophisch bearbeitet* (t. 2)

Breitkopf und Härtel, Lipsk, Germany

Christian Hermann Weiße

i bogiem był Słowo
und ein Gott war der Wort

Die
evangelische Geschichte

kritisch und philosophisch bearbeitet

von

Ch. Hermann Weiße,
Doctor der Theologie und Philosophie.

Zweiter Band.

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

Leipzig.

Druck und Verlag von Breitkopf und Härtel.

1838.



Sechstes Buch.

Evangelische Erzählungen und Reden nach Johannes.

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

1849

A Literal Translation of the Gospel according to St. John
Cradock & Co, Londyn
Herman Heinfetter (=Frederick Parker)

i bogiem, słowo wymówione było tj. stało się
and a God, the word *spoken* was *i e became*

A LITERAL TRANSLATION
OF THE
GOSPEL ACCORDING TO ST. JOHN,
OR
DEFINITE RULES OF TRANSLATION
BY
HERMAN HEINFETTER,

AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT
GREEK MANUSCRIPTS," &c. &c.

PART I.



LONDON:
PUBLISHED BY CRADOCK & Co. (LATE BALDWIN & CRADOCK)
48, PATERNOSTER ROW.

1849.

[ENTERED AT STATIONERS' HALL.]

18

A TRANSLATION OF THE GOSPEL

- with the God ⁵⁰² to fulfil, and a God, the word
⁵⁰¹ spoken was *i e became*,
2. this God was in beginning *i e in commencing* ⁵⁰⁰
Dispensation, with the God,
3. all things *in this Dispensation*, by means of him,
he did, and without him, he did not one thing,
which he has done,
4. to it *i e this Dispensation*, life he was, and the life,
the light of the men ⁵⁰⁵ benefitted by it was,
5. and the light, in the darkness ⁵⁰⁵ referred to, still
shines, but the darkness ⁵⁰⁴ referred to comprehended
not it *i e has not accepted it*,
.....

well known as an acknowledged Appellation of the Individual, but is, on no other occasion, ever applied as an Appellation of the Individual. To admit such to be the case, is to admit the Article is a nullity. Rev. 19-13 is not the same Appellation. It is not. *And his name is called the word*, but, *And his name is called the word of the God*. To say nothing of its having been written, 28 years afterwards.

502. *A God*. Was this used as an Appellation of Almighty God, the Article would certainly have been expressed before it; its omission therefore determines, that it must be used as an Appellation of some other, and this other, I judge from the context to be what I have expressed in the Paraphrase. I judge my view to be somewhat strengthened by the 2nd verse, which would otherwise be a mere repetition of the 3rd Clause of the first verse.

503. *The men*. The Article is expressed, and therefore, *The light of men*, is not an admissible Translation, in like manner, *The darkness* in v. 5, cannot be, *The light shineth in darkness*.

504. *The darkness comprehended not it*. If Regularly Arranged, the Literal Sense would imply, that the parties referred to, did not understand the light; whereas the Sense intended to be conveyed is, *They did not accept the light*; hence the *Disarrangement*. See Rule 321.

<https://archive.org/details/aliteraltransla00johngoog>

wyd. październik 1863

wyd. marzec 1864

CHAPTER I.

1. In commencing ⁵⁰⁰ *this Dispensation*, the command
was existing ⁵⁰² *i e had been spoken*, yet the command
was with the God, ^{503,2} *he having to fulfil it*, as a God the
command ⁵⁰⁴ was *i e had relation to*,
.....

CHAPTER I.

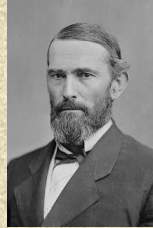
1. In commencing *this Dispensation*, the command
was existing, yet the command was with the God,
as the command had relation to a God.

1864

The Emphatic Diaglott

Fowler & Wells Co. Publishers, Nowy Jork

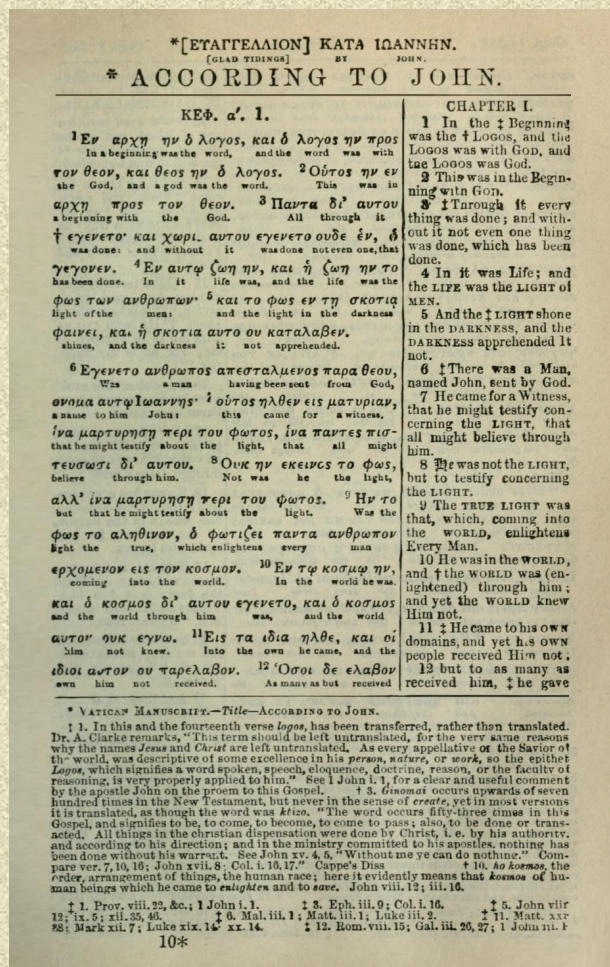
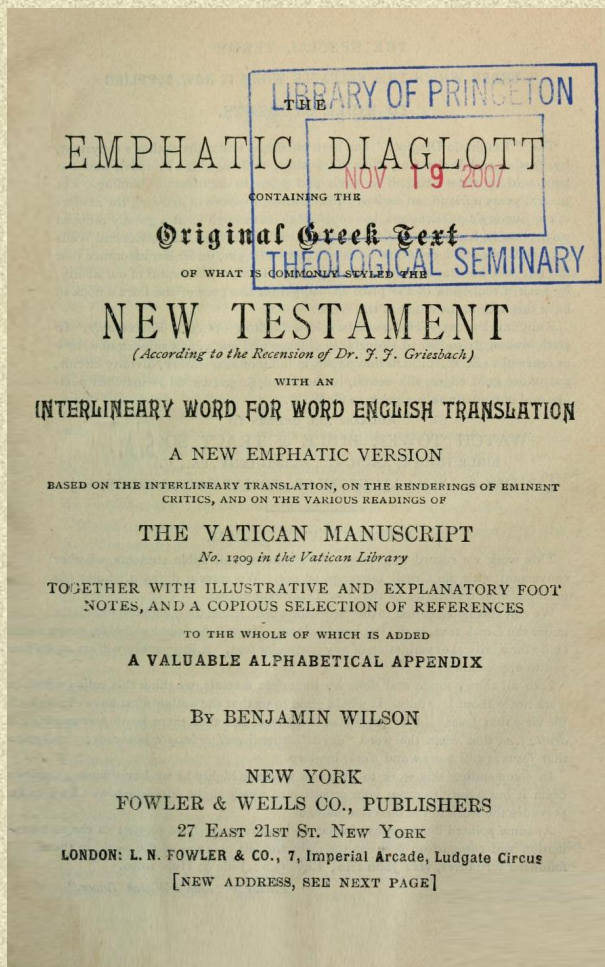
Benjamin Wilson



sekcja literalna:

i bogiem było słowo
and a god was the word

sekcja przekładu:

i SŁOWO było Bogiem
and the LOGOS was God

30a

1872

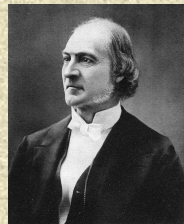
FRANCUSKI

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'ACADÉMIE DE GENÈVE

GENÈVE
A. CHERBULIEZ ET C^{ie}, LIBRAIRES-ÉDITEURS
2, GRAND'RUE
PARIS
LIBRAIRIE SANDOZ & FISCHBACHER
39, RUE DE BRINK
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.

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

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

30b

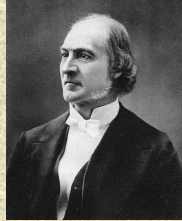
1908

FRANCUSKI

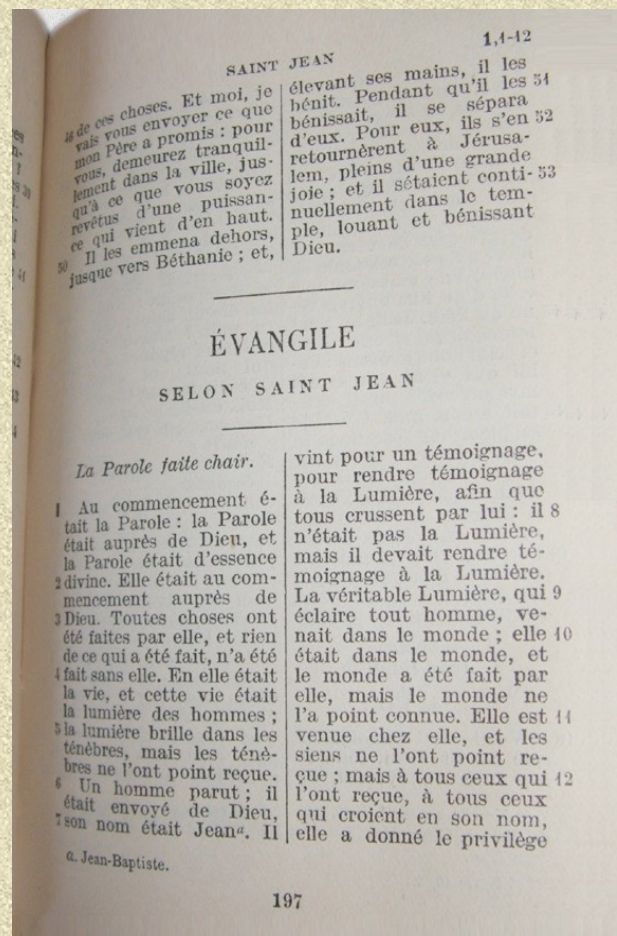
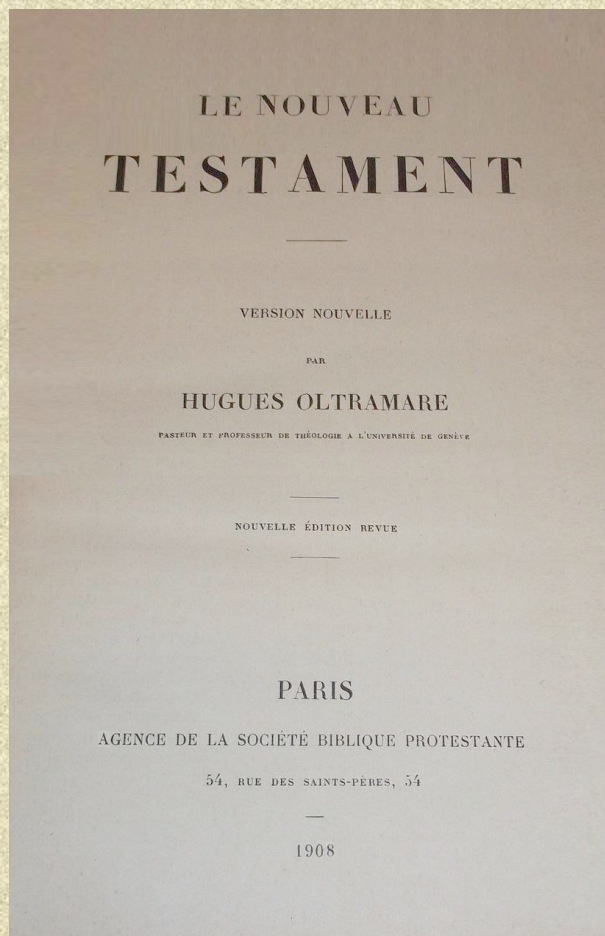
Le Nouveau Testament

Agence de la Société Biblique Protestante, Paryż

Hugues Oltramare



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



1877

HEBRAJSKI

ספרי הברית החדשה

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

Ackermann, Lipsk

Franz J. Delitzsch

i bogiem był Słowo
ואלהים היה הדבר

ספרי

ה ב ר י ת ה ח ד ש ה

נעתקים מלשון יון ללשון עברית

בחדשדלות ובהשגחת

החכם פראפעסאר פראנץ דעליטש

בשנת זכרתי משפטיך לפ"ק

1877.

הַבְּשׂוּרָה הַקְּדוּשָׁה עַל־פִּי יֹחָנָן

א בְּרֵאשִׁית הָיָה הַדְּבָר וְהַדְּבָר הָיָה אֶת הָאֱלֹהִים
 2 וְאֱלֹהִים הָיָה הַדְּבָר: הוּא הָיָה בְּרֵאשִׁית אֶת
 3 הָאֱלֹהִים: הַכֹּל נִהְיָה עַל־יְדוֹ וְלֹא נִהְיָה בְּלִעְדֵּי
 4 גִּסְדָּאָהד אֲשֶׁר נִהְיָה: בּוֹ חֲתִיּוּם וְחֲתִיּוּם הָיָה לְאוֹר
 5 בְּנֵי הָאֲדָם: וְהָאוֹר הוֹפִיעַ בַּחֲשֶׁךְ וְהַחֲשֶׁךְ לֹא
 6 הִשְׁיִגוֹ: נִהְיָ אִישׁ שְׁלֹחַ מֵאֵת אֱלֹהִים וְשֵׁמוֹ
 7 יֹחָנָן: הוּא בָּא לְעֲדוּת לְחַזֵּק עַל־הָאוֹר לְמִעַן יֵאֱמִינוּ
 8 כָּכֶם עַל־יְדוֹ: הוּא לֹא־הָיָה הָאוֹר אֶךְ לְמִעַן יַעֲיֵד
 9 עַל־הָאוֹר: הָאוֹר הָאֱמִתִּי הַמְּאִיר לְכָל־אָדָם הָיָה לְבוֹא
 10 לְעוֹלָם: נִהְיָ בְּעוֹלָם וְעַל־יְדוֹ נִהְיָ הָעוֹלָם וְהָעוֹלָם
 11 לֹא יָדְעוּ: הוּא בָּא אֶל־אֲשֶׁר לוֹ וְאֲשֶׁר־לוֹ הֵם לֹא
 12 קִבְּלוּהוּ: וְכָל אֲשֶׁר אֶסְפְּהוּ נִתְּן־עוֹ לְמֹ לְחַיּוֹת
 13 בְּנֵים לְאֱלֹהִים לְמַאֲמִינִים בְּשֵׁמוֹ: אֲשֶׁר לֹא מְדַמִּים
 14 וְלֹא מַחְמִמֵת הַבְּשׂוּר אֶךְ לֹא־מִתְאַנֶּת גְּבֹר פִּי אִסֵּד
 15 מֵאֱלֹהִים נוֹלְדוֹ: וְהַדְּבָר הָיָה לְבָעֵר וַיִּשְׁכַּח בְּחֹכְמוֹ
 16 וְנִחְזַק כְּבוֹדוֹ כְּכַבֹּד בֶּן יְהוּדִי לְאָבִיו רִבְּחִסְדֵּי וְאֱמִתִּי:
 17 וְיֹחָנָן מַעֲיֵד עָלָיו וַיִּקְרָא לְאִמֵּר הִנֵּה זֶה הוּא אֲשֶׁר
 18 אֲמַרְתִּי עָלָיו הַכָּא אַחֲרֵי הָיָה לְפָנָי בֶּן־כֶּתֶם לִי
 19 הָיָה: וּמִפְּלוּאֵי לְקַחְנוּ כְּלָנוּ חִסְדֵּי עַל־חִסְדֵּי פִי
 20 הַחֲזוּרָה נִתְּנָה בִּירְמִשָּׁה וְהַחֲסֵד וְהָאֱמִתִּי בָּאוּ עַל־יְדֵי
 יֵשׁוּעַ

1885

HEBRAJSKI

הברית החדשה = HaBrit HaChadaszah

Edinburgh

Isaac E. Salkinson – Christian D. Ginsburg



i on, Słowo, był bogiem
והוא הדבר היה אלהים

הברית החדשה

העתמה חדשה מלשון יון ללשון עבר
מאת
יצחק זאלקינסאן ז"ל

הובאה לרפום עם תקונים והערות
מאת
כ" דוד גינצבורג

על ידי חברת מוציא לאור תורת יהודה התמימה

תוצאה האחת עשרה

חמשת אלפים שש מאות ששים וארבע.
1907.

Габритъ Гахадшо

г. е. Новый Заветъ.

На древнѣ-еврейскомъ языкѣ. Перевелъ съ Греческаго
Исаакъ Залкинсонъ.

הבשורה אשר ליוחנן

פראשית היה הדבר והדבר היה אתהאלהים והוא א
הדבר היה אלהים: הוא היה מראש אתהאלהים: 2
כלהפשיים נהיו עליו ואין דבר אשר נעשה 3
מפלעיו: בו נמצא חיים והחיים הם אור האדם: 4
והאור זרח בחשך והחשך לא יכולנו: איש היה 5
בארץ יוחנן שמו אשר שלחו אלהים: הוא בא 6
לעדות להעיד עלהאור למען יאמינו כלם עליו: 7
ולא הוא היה האור כי אםבא להעיד עלהאור 8
הוא: הוא אור אמת אשר בא לעולם להאיר לכל 9
אדם: הוא היה בעולם והעולם נהיה עליו 10
והעולם אתו לא ידע: הוא בא אלעמו שמו ועמו 11
שלו לא החזיקו בו: ואלה אשר החזיקו בו נתן פח 12
בדם להיות בנים לאלהים הלא הם הפאמינים בשמו: 13
אשר לדתם לא מדם ולא מתאות בשר ולא מרוח 14
גבר כי אםמאלהים: והדבר לבש בשר וישפן 15
בתוכנו ואתפבדו ראינו פכבוד בן יחיד לאביו
מלא חסד ואמת: ויוחנן העיד עליו ויקרא לאמר
זה הוא אשר אמרתי עליו כי הוא בא אתרי והנה
הוא

wyd. 1907

1891
The Bible;
Analyzed, Translated and Accompanied with Critical Studies:
New Testament
 L. A. Sawyer, Whitesboro, N.Y., USA
Leicester Ambrose Sawyer

i słowo był bogiem
 and the word was a god

THE BIBLE;

ANALYZED, TRANSLATED AND ACCOMPANIED WITH

CRITICAL STUDIES,

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

REV. LEICESTER A. SAWYER.

NEW TESTAMENT.



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

PERIOD III. LUKE 24:49—JOHN 1:10. 437

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

4. *Gospel according to John.*

CHAPTER I. 1:1—51.

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

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

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

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

1896

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

O. R. Reisland, Lipsk

Anathon August Fredrik Aalli boską istotą był Logos
und ein Gottwesen war der Logos**DER LOGOS.**

Geschichte seiner Entwicklung

in der

**griechischen Philosophie und der christlichen
Litteratur.**

I.

Geschichte der Logosidee

in der griechischen Philosophie

von

Anathon Aall
aus Christiania.Leipzig,
O. R. 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 Gott⁵). 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, dafs er zeugete über das Licht, damit alle durch ihn glaubten. Nicht war er das Licht, sondern (er kam), um vom Licht zu zeugen. 115
- Vers 9. Es war das wahre Licht, welches jedem Menschen leuchtet, kommend in die Welt. 116
- Vers 10. Er war in der Welt, und die Welt ist durch ihn geworden, und die Welt kannte ihn nicht. 116
- Vers 11. Er kam in sein Eigentum, und die Seinen nahmen ihn nicht auf. 117
- Vers 12. Wie viele ihn aber aufnahmen, denen gab er das Vermögen, Gotteskinder zu werden, zumal sie an seinen Namen glauben. 117
- Vers 13. Welche nicht aus Geblüt, noch aus Fleisches-Willen, noch aus Mannes-Willen, sondern aus Gott geboren sind. 117
- Vers 14. Und der Logos wurde Fleisch und zeltete unter uns, und wir sahen seine Herrlichkeit, eine Herrlichkeit als des eingebornen Sohnes vom Vater, voller Gnade und Wahrheit. 118
- Vers 15. Johannes zeuget von ihm, ruft und spricht: Dieser war's, von welchem ich sagte: Der nach mir Kommende ist vor mir schon dagewesen; denn er war eher denn ich. 121
- Vers 16. Denn aus seiner Fülle haben wir alle genommen Gnade um Gnade. 122
- Vers 17. Denn das Gesetz ist durch Moses gegeben, die Gnade und die Wahrheit durch Jesus Christus geworden. 122
- Vers 18. Die Gottheit hat niemand jemals gesehen, der göttliche Eingeborne, der an des Vaters Busen ist, der hat von ihr Kunde gebracht. 123

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

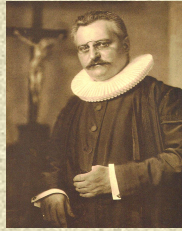
<https://archive.org/details/derlogosgeschic03aallgoog>

1897

NIEMIECKI

*Das Neue Testament
übersetzt in die Sprache der Gegenwart*

Phillip Reclam jun., Lipsk

Curt Stage

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

Das
Neue Testament
übersetzt von
Curt Stage

Das Evangelium nach Johannes.

Einleitung des Evangelisten.

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

Es trat ein Mensch auf, von Gott gesandt, Namens Johannes. Er kam, um Zeugnis abzulegen, Zeugnis für das Licht, damit alle durch ihn zum Glauben kämen. Er war nicht das Licht, er sollte nur dafür Zeugnis ablegen.

Das wahrhaftige Licht, das jeden Menschen erleuchtet, das war der, der nach der Verheißung kommen sollte. Er war in der Welt, und die Welt ist durch ihn geworden, und die Welt erkannte ihn nicht. Er kam in sein Eigentum, und seine eigenen Leute nahmen ihn nicht an! Denjenigen aber, die ihn annahmen, gab er das Anrecht, Gottes Kinder zu werden; denen nämlich, die an seinen Messias-Namen glauben, die nicht aus menschlichem Geblüt, nicht aus Fleishestrieb, nicht aus dem Willen eines Mannes, sondern aus Gott ihr Leben haben.

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

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

1898

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

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

THE
COPTIC VERSION
OF THE
NEW TESTAMENT

IN THE NORTHERN DIALECT

OTHERWISE CALLED
MEMPHITIC AND BOHAIRIC

WITH
INTRODUCTION, CRITICAL APPARATUS, AND LITERAL
ENGLISH TRANSLATION

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

Oxford
AT THE CLARENDON PRESS
1898

WITH GOD
GOSPEL ACCORDING TO JOHN.

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

¹ πικαχι 1^o] A D₁. 2^o: πικαχι, B &c. πικαχι 2^o] A &c.: ABCD₁ Δ₂ EF G₂ π., B C₁ D₂*? Δ₁*?. οὐνοῦ†] εὐνοῦ†, B: Gr. L ὁ θεός. K M N O I Δ₂ EF G₂ S V
² επερχη] παρ., F₁*. ³ ζωῆ] pref. οὐρο, F₁* Q. Hunt 18
ἡπερλι] cf. Gr. N* D &c. ζει] om. D₁*: prefix εδολ, J₁ V Hunt 18. ζει to end] om. G₂. εταρ.] επαρ., Γ^o N^o S. ὡπι 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 πε] cf. Gr. ABCL &c. πετ] ACEHJS* Hunt 18: πε ετ, D₁ &c.: πε ετ, B. οὐροῦ πωπῆ] οὐροῦ πεπωπῆ, O. πε 2^o] πε, B^o O. ἡπιρωα] om. Π, M^r: Gr. B* om. τῶν ἀνθρ. πε] om. B. ⁵ οὐρο 1^o] om. F₁* G₂. πιχακι 1^o] πιχακι, M^r. οὐρο, ἡπεπιχακι] om. B homeot.; χ over erased letter, A^e. ταρ] ABCD₁* E₁ FHJPQM^r Hunt 18: ὡταρ] could apprehend, Γ^r D₁*. 2 Δ₁ E₂ G₂ K N O S. P has gloss شاي القدرة 'it (i. e. ὡ kh) is called the sign of potentiality.' ⁶ εϥωπι] ϥ over erasure, A^e. ε (om. H) ετορ] -ωρπ, A F₁*: ετορπ, B. φ†] Gr. D* κυριον. πε] om. B*.

~1900

HEBRAJSKI

MSS Hebr. 8° 751

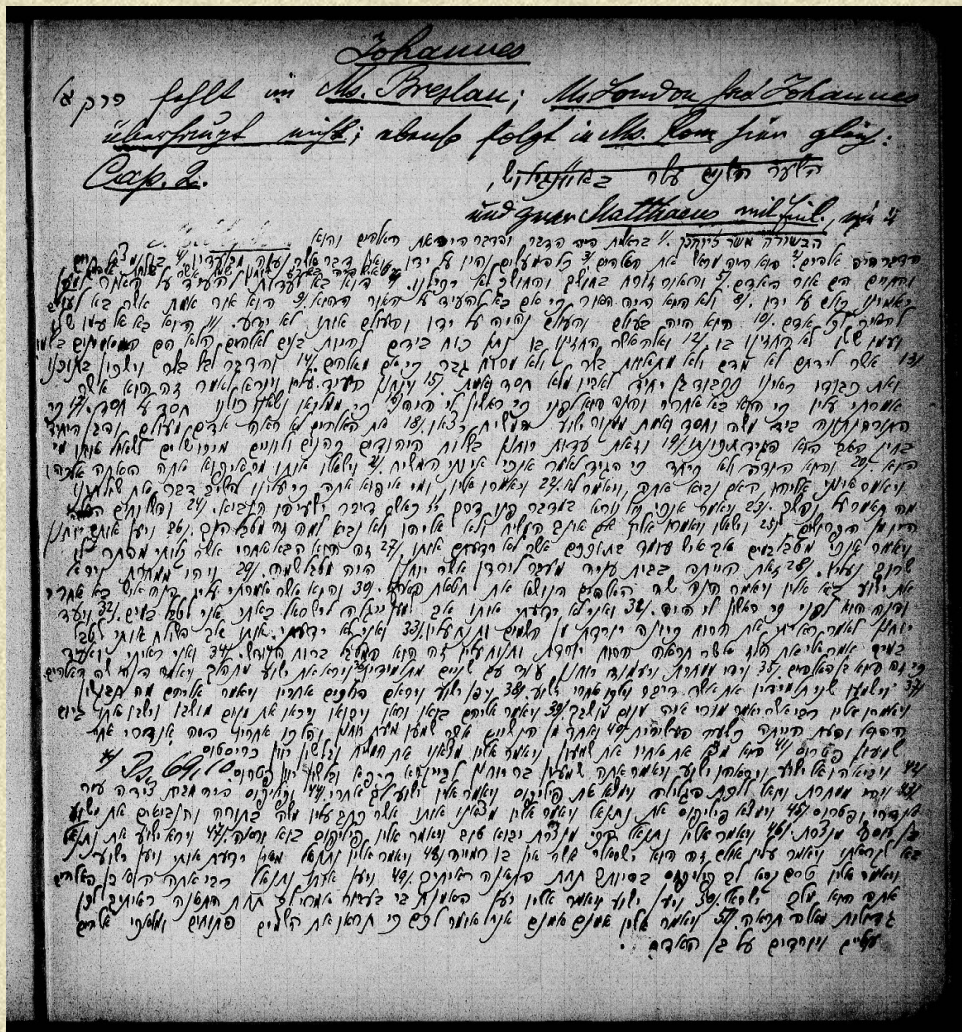
The National Library of Israel, Jerozolima, Izrael

wyd. Zeev Poznansky (זאב פוזננסקי)

i ów Słowo był bogiem

בראשית היה הדבר והדבר היה את האלהים והאו הדבר היה אלהים

בראשית היה הדבר והדבר היה את האלהים והוא הדבר היה אלהים?



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-III.

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 θεὸν καὶ θεὸς ἦν. ὁ λόγος ὁ οὐτός* ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. ἅπαντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν ἔν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. ἡ καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

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

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

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

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

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

s. 24, 25

<https://zenodo.org/record/2119469#.XNBGaripUng>

40

1905

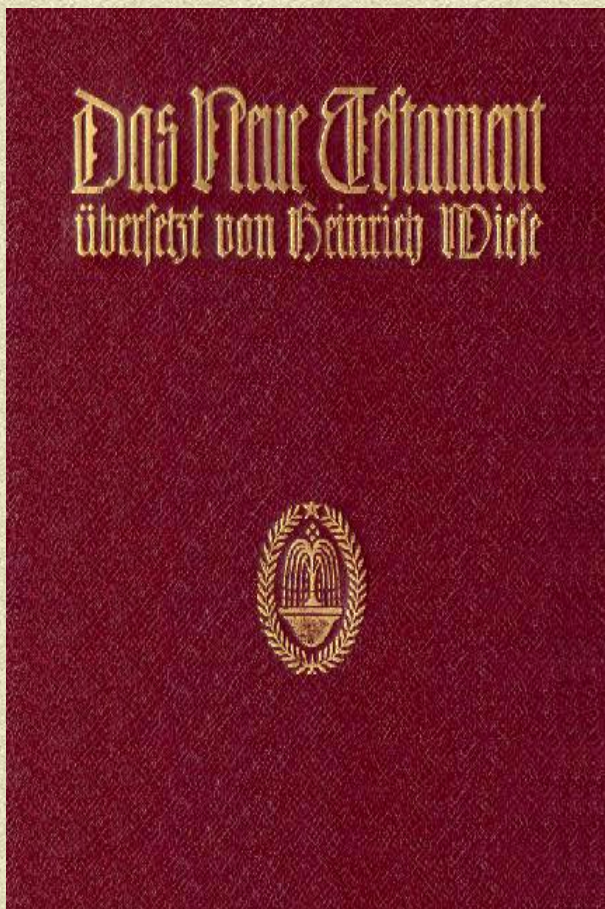
NIEMIECKI

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

Martin Warneck, Berlin

Heinrich Wiese

i boską istotą było Słowo
und göttlichen Wesens war das Wort



Nach Johannes.

Im Anfang war das Wort, und das Wort **1** 1 3, 1, 2.
17, 5
war bei Gott, und göttlichen Wesens war das 2
Wort. Derart war es am Anfang bei Gott. 3
2 Alles ist durch dasselbe geworden, und ohne das: 4
3 selbe ist auch nicht eines geworden, das geworden 5
ist. In ihm war Leben, und das Leben war das 6
4 Licht der Menschen. Und das Licht scheint in der 7
5 Finsternis; und die Finsternis hat es nicht über- 8
wältigt. 9

Es trat ein Mensch auf, gesandt von Gott, mit 10
6 Namen Johannes. Dieser kam zum Zeugnis: um 11
7 zu zeugen von dem Licht, damit alle durch ihn zum 12
8 Glauben kämen. Nicht war jener das Licht; sondern 13
9 Zeugnis sollte er ablegen von dem Licht. Es war das 14
10 wahrhaftige Licht, das jedweden Menschen erleuchtet, 15
im Begriff zu kommen in die Welt. In der Welt 16
11 war es, und die Welt ist durch ihn geworden; und 17
12 die Welt hat ihn nicht erkannt. In sein Eigen- 18
tum kam er; und die Seinen nahmen ihn nicht 19
an. Wie viele ihn aber annahmen, denen gab er 20
13 Vollmacht, Gottes Kinder zu werden, da sie ja 21
glauben an seinen Namen; sie, die nicht aus 22

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

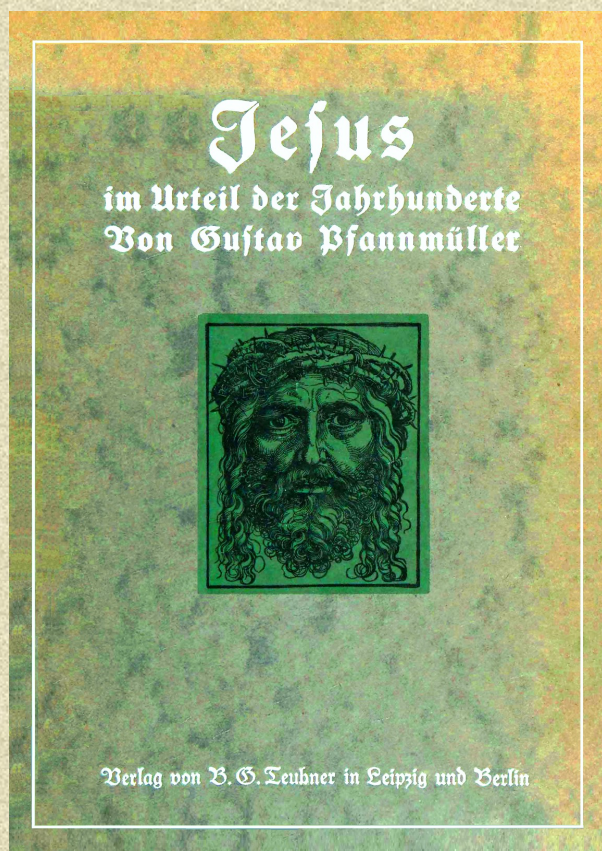
1908

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

B. G. Teubner, Lipsk-Berlin

Gustav Pfannmüller

i bogiem był Logos
und ein Gott war der Logos



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 Versöhner in paulinischem Sinne, vor allem aber als das Licht der Welt, das Leben und die Wahrheit. Mit diesen Prädikaten nähert sich das Johannesevangelium schon dem gnostischen Christusbild, ja vielleicht ist es bereits im Gegensatz zur Gnosis verfaßt, bedient sich aber zur Widerlegung derselben selbst gnostischer Ideen.

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

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

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, Nowy Jork

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 his-
tory

(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, Getynga

Wilhelm Heitmüller

(tłumacz Ew. Jana w tym dziele)



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



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

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

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

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

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

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

²Der war im Anfang bei Gott.
³Alles ward durch ihn,
 Und ohne ihn ward nichts [was geworden ist].

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

a) Der Logos und Gott, D.I. Unvergleichlich einbruchsoll ist der Eingang des Evangeliums: ein Afford von drei Sätzen, kurz und wuchtig, schlicht und majestätisch, durchsichtig und doch voll Rätsel. Als eine Quelle geheimnisvoller Kräfte erscheinen diese Worte dem schärfsten Leser, und in den Kreisen des Aberglaubens und der Magie, die dem Glauben sich angliedern, ist dieser Dreifachgang 1a je und je als stärkstes Zauberwort verwertet. „Im Anfang war der Logos“, „Im Anfang“: unwillkürlich dachten die Leser an den Anfang des heiligen Offenbarungsbuches des A. T.'s, und ihre Seele mußte sich spannen: welche Offenbarung werden wir hören? Gebildete unter den griechischen Lesern mußten sich erinnern an den Anfang eines vielgelesenen Buches, das auf dem Boden Kleinasiens entstanden war, des Buches heraltes des Demetrius, das begann auch mit dem Hinweis, daß der Logos ewig war, daß alles nach seinen Befehlen geschehe — und die Menschen doch kein Verständnis für ihn hätten —: welche philosophischen Erkenntnisse wird dies Buch bringen? Ehe die Berge und die Erde und die Welt geschaffen worden, ehe der große Prozeß des Werdens begann, von dem wir nachher hören, war der Logos. Er war: von ihm gilt nicht, was von allem unter der Sonne gilt — außer Gott, das Werden und Geworden-sein. Er ist allem Gewordenen schließlich überlegen. Er ist ewig: allem Wechsel, allem Hinsicheren, allem Zufälligen entboren. Aber noch mehr. Nur von einem noch gilt, daß er von Anfang war, von — Gott. Mit ihm lebte der Logos in Gemeinschaft, wie wir nachher D.18 hören, in engster, innigster Vertraulichkeit. Gemeinschaft mit Gott kann natürlich nur von einem persönlichen Wesen ausgelagt werden. Also ist dieser Logos nicht bloß als Kraft oder Eigenhaft Gottes zu be-

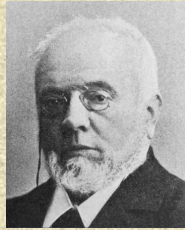
1908

NIEMIECKI

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

J. C. B. Möhr, Tybinga

Heinrich Julius Holtzmann



i boską istotą był Logos
 und göttlichen Wesens war der Logos

HAND-COMMENTAR

ZUM

NEUEN TESTAMENT

BEARBEITET VON

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

== Vierter Band. ==

Erste Abteilung.

Evangelium des Johannes.

Bearbeitet von H. J. Holtzmann.

Dritte, neubearbeitete Auflage,

besorgt von W. Bauer.



Tübingen.

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

Joh 1:1-3

88

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

Evgl. 281; nach Kr I 398 dagegen die Zeitform der geschichtlichen Erzählung der Logos. Da übrigens an betonter Stelle nicht *ὁ λόγος*, sondern *ἐν ἀρχῇ* steht (wie später auch *πρὸς τὸν θεόν* und *θεός*), so liegt die zu machende Mitteilung nicht etwa darin, dass es einen Logos gibt, sondern sie erfolgt „an solche, die ihn voraussetzen, die aber hören sollen, was er ist“ (Hxk, ZThK II 217). Solche Verfolgung des zeitlich Geschehenen bis zurück in seine vorweltlichen Ursprünge dient übrigens nur als Vorbereitung zu dem sofort zu entrollenden Gemälde von dem Wirken des *λόγος ἐνσαρκος* auf einem bestimmten Punkte des Schauplatzes irdischer Geschichte. Dazu eben bildet das weiter ausgreifende Verhältnis des *λόγος ἀσαρκος* zu Welt und Menschheit überhaupt nur ein wesentlich analog verlaufendes Vorspiel. Eine erste Frage betrifft hier die Beziehung des Logos zu demjenigen Subjekte, welchem sonst Vorweltlichkeit, bzw. Ewigkeit, allein zuzukommen schien, zu Gott. Diese Beziehung ist nun auf keinen Fall als ein feindlich abgekehrtes, ja nicht einmal als ein gleichgültig ruhendes Verhältnis zu fassen, sondern *der Logos war zu Gott hin*. Das die Bezogenheit des Logos auf Gott unter den Gesichtspunkt eines tätigen und lebendigen Gemeinschaftsverkehrs stellende *πρὸς* (wie I Joh 1, vgl. Mc 9:13 *πρὸς ὑμᾶς*) geht über das, nur räumliches Beisammensein aussagende, sonst parallele *παρὰ τῷ πατρὶ* 8:17 (J Sir 1: *παρὰ κυρίου καὶ μετ' αὐτοῦ*, Prv 8:27 *συνπαρίμην αὐτοῦ* 8:30 *ἦμην παρ' αὐτοῦ*, Sap 9: *πᾶρεθρῶς*) hinaus (so Ws geg. CALM) und ist Voraussetzung für *παρὰ τοῦ θεοῦ* 6:46. Es will also nicht den Logos als „nur eine Relation in der Gottheit selbst“ charakterisieren (Kr I 388 393 f. 395 432). Von der Aussage über die intime Beziehung des Logos zu Gott geht der dritte der in ruhigem Fortschritt sich aneinander reihenden Sätze zu dem wichtigsten und abschließenden Moment über, nämlich zu dem ursprünglichen Wesen des Logos, und weil darauf der Ton liegt, steht *θεός*, wiewohl Prädikat, nachdrücklich, wie 4:24, voran: *und gerade göttlichen Wesens selbst war der Logos*. Wäre *θεός* artikuliert, so würde teils Versuchung bestehen, es als Subjekt zu fassen, teils würde, bei prädikativer Fassung, das schlechthinige Zusammenfallen beider Begriffe, also das Gegenteil von dem ausgesagt sein, was der Verf. aussprechen wollte. So aber beschränkt sich dieser, jede Ausführung, die über notwendig Gebotenes hinausginge, vermeidend, auf wenige, deutlich in Sicht tretende Striche, um nach diesen drei feierlichen Akkorden das Spiel der Tonverschlingungen beginnen zu lassen mit Wiederaufnahme des mittleren Gedankens, da er ja vom Logos nicht sowohl nach oben zu Gott empor, als vielmehr zur Welt herabführen will, mithin durch den dritten Satz, auf dessen Inhalt übrigens *ὅτι* zurückgreift, im natürlichen Fortschritt seiner Gedanken eigentlich gehemmt war. Aus dem ersten Satz aber findet *ἐν ἀρχῇ* Aufnahme, und wird auf solche Weise der ganze Inhalt von 1:1 zusammengedrängt in 2 (solchergestalt, als selbst Gottwesen, war der Logos im Anfang zu Gott hin), damit zugleich aber ein Uebergang für die weitere Entwicklung gewonnen. Diese macht uns 3 sofort mit dem wirksamsten Grund der ganzen Unterscheidung von Gott und Logos bekannt, da nur vermöge einer solchen das Dasein sämtlicher endlichen, geschaffenen Wesen (*πάντα*, dagegen *τὰ πάντα* in den Sachparallelen I Kor 8:4 Kol 1:16 das Universum) erklärbar erscheint; der schlechthin überweltliche Gott wirkt durch die Mittelursache des Logos, der damit als Offenbarungsorgan und Schöpfungsprinzip gekennzeichnet ist. Entsprechend dem hebr. Parallelismus anti-

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

3

<https://archive.org/details/p4handcommentar04holt>

1909

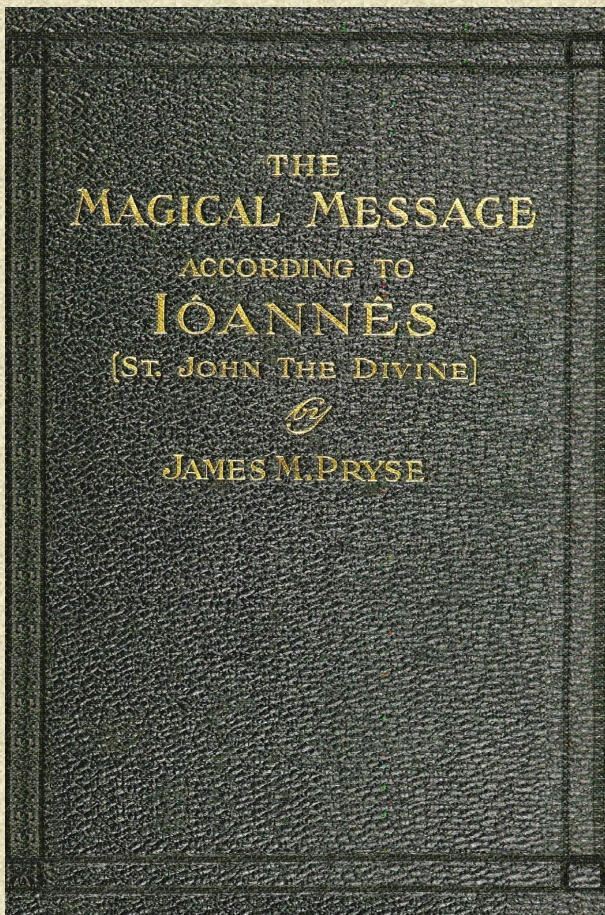
*The Magical Message according to Iōannês (To kata Iōannon Euangelion);
commonly called the Gospel according to [St.] John*

The Theosophical Publishing Company of New York, New York

James M. Pryse



i Myśl była bogiem
and the Thought was a God



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

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

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

² Gr. *theos*, without the definite article, in contrast with *ho theos*, The God. The distinction is clearly indicated also in the preceding phrase (which is emphatically repeated), “in relation to The God,” *pros ton theon*, where the preposition *pros*—though commonly translated “with,” out of deference to theological notions and in defiance of Greek—has somewhat of an adversative force; in fact, it would be good Greek for “in spite of The God,” while the rendering “with God” is untenable. In *Rom. xv. 17* and *Heb. ii. 17* the phrase is used, *ta pros ton theon*, “the [things] relating to The God.” The conception in the text is unmistakably identical with that of Philo Judæus, who speaks of the Logos as “the Second God” (*De Somn. i. 655*) and makes him the synthesis of all the spiritual powers acting upon the kosmos. Hermês 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.

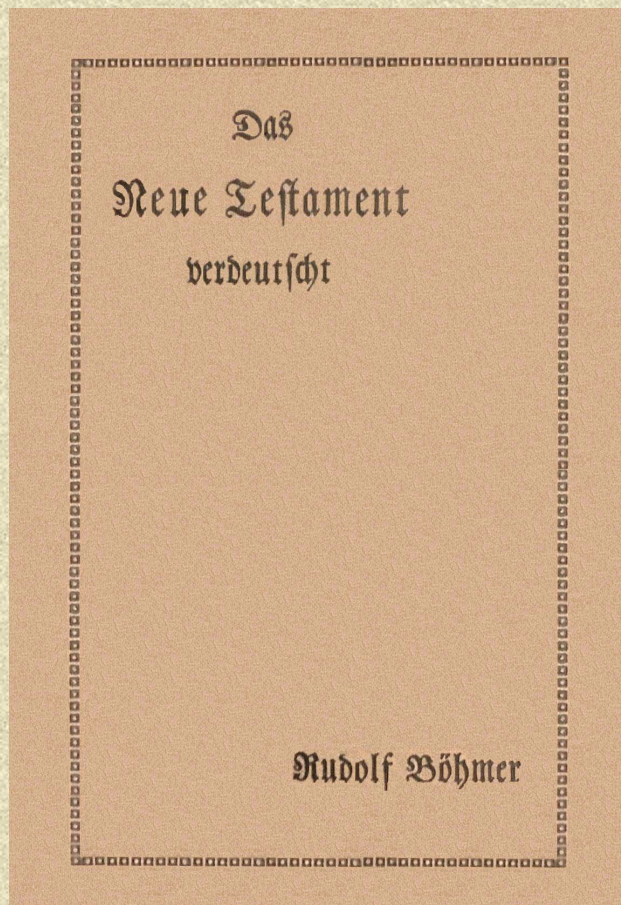
1910

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



4. Das Evangelium nach Johannes.

Einleitung.

Das Evangelium des Johannes hat der Auslegung von jeder große Schwierigkeiten bereitet. Es ist keine eigentliche Erzählung des Lebens des Herrn Jesus, sondern mehr eine Betrachtung darüber. Einzelne Ereignisse werden angeführt und daran in Form von Reden Betrachtungen angeknüpft, welche die Herrlichkeit Gottes in Christus bezeugen. Die Reden wie das Leben des Herrn gipfeln im Siege über Welt und Tod.

Als Verfasser galt lange Zeit der Apostel Johannes. In den letzten hundert Jahren haben viele Gelehrte das für unmöglich erklärt. Es kann sein, daß nur der Grundstock des Evangeliums vom Apostel Johannes stammt. Diese Urchrift ist dann später überarbeitet worden.

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

Im Ursprunge aller Dinge war das Wort, es war fest mit Gott verbunden, ja selbst göttlichen Wesens. Ursprünglich war es bei Gott. Alles ist durch sein Wirken geschaffen. Es gibt nichts, das ihm nicht seinen Bestand verdankte. 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)*

Clarendon 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

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

by G. W. Horner

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

OXFORD
AT THE CLARENDON PRESS
MCM XI

403713
10.6.42

GOSPEL ACCORDING TO JOHN

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

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

⁴ ⲉⲣ. ⲛⲉ. in him] (c¹) &c 109 131 281 481... by him Arm ne is 1^o] c &c 109 131 281 481, ND, OL (abceffq), (Syr c) Eth, Valent^{ir} Naass^h Perat^h Hil Aug... ην AB &c, OL (g) Vg Bo Syr (gjh) Arm, Or Eus Chr Cyr Nonn Thdrt αω and] 1^{EP} &c 131 281, Arm... but Eth ne is 2^o] c &c 109 281 481, Syr (c) Eth... ην N &c, OL (b) Arm ⲛⲉⲧ. of the men] 1^{EP} &c 109 131 (481)... om B*... of men Arm

⁵ αω and 1^o] (c) &c 109 131 281 481... om Bo (F₁* G₂)... but Eth ⲉⲓⲛⲉⲛⲉⲛⲉⲛ 108... ⲉⲓⲛⲉⲛⲉⲛ 481]. is enlightening] (c) &c 109, NAB &c, Arm^{ed}... ⲛⲉⲛⲉⲛⲉⲛ was enl. 1^{EP}, Syr (c) Arm ⲛⲉ. the d.] 1^{EP} &c 109 481... om n the 131 ⲧⲁⲃⲟⲩ app. it (masculine)] (c) &c 109 131 281 481, Bo... αω NAB &c, Syr (gc)... αω H 13 al 4, OL (c) Thdrt^{elem}... could not app. it Bo (Γ¹ D² Δ² E² K N O S V)... findeth it not Eth

⁶ ⲁⲓⲛⲉⲛ. lit. he became] c &c 1^{EP} 41 100... pref and Eth ⲉⲓ. ⲉ. from] (c) &c 41, παρα NAB &c, α OL Syr (gc) Arm ⲛⲛⲟⲩⲧⲉ God] c &c 41... κριου D* (d abs.) εν. ne 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.

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

HODDER AND STOUGHTON
NEW YORK
GEORGE H. DORAN COMPANY

1913

THE GOSPEL ACCORDING TO
S. JOHN

CHAP.

- 1 THE Logos existed in the very beginning, the Logos was with God, the Logos was divine.
- 2 He was with God in the very beginning:
- 3 through him all existence came into being, no existence came into being apart from him.
- 4 In him life lay, and this life was the Light for men:
- 5 amid the darkness the Light shone, but the darkness did not master it.
- 6 A man appeared, sent by God, whose name was John: he came for the purpose of witnessing, to bear testimony to the Light, so that all men might believe by means of him. He was not the Light; it was to bear testimony to the Light that he appeared. The real Light, which enlightens every man, was coming then into the world:
- 10 he entered the world—the world which existed through him—yet the world did not recognize him;
- 11 he came to what was his own, yet his own folk did not welcome him.
- 12 On those who have accepted him, however, he has conferred the right of being children of God, that is, on those who believe in his Name, on those 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.')
- 16 For we have all been receiving grace after grace from his fulness; while the Law was given through Moses, grace and reality are ours through Jesus Christ. Nobody has ever seen God, but God has been unfolded by the divine One, the only Son,* who lies upon the Father's breast.
- Now here is John's testimony. 19 When the Jews of Jerusalem despatched priests and Levites to ask him, "Who are you?" he frankly confessed—he did not deny it, he frankly confessed, "I am not the Christ." They asked him, 21 "Then what are you? Elijah?" He said, "I am not." "Are you the Prophet?" "No," he answered. "Then who are you?" 22 they said; "tell us, so that we can give some answer to those who sent us. What have you to say for yourself?" He said, "I am 23

* Although *θεός* ('the divine one') is probably more original than the variant reading *ὁθεός*, *μονογενής* (803 ver. 14) requires some such periphrasis in order to bring out its full meaning here.

1913

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

Adolf Klein, Lipsk

Julius Böhmer^{??}

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

Jedermanns-Bibel

Das Neue Testament

verdeutsch	500
und	
verdeutlicht	3
für	177
Jedermann	278
	448
	571
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	1041

Leipzig S 3
Verlag von Adolf Klein
1930

Vorwort. Der Logos 1,1—18.

1. Der Logos und die Welt 1,1—10.

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

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

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

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

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

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

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

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

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

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

Und doch erkannte ihn die Welt nicht.

2. Der Logos und die Seinen 1,11—18.

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

¹⁾ (noch einmal gesagt:). ²⁾ Welt. ³⁾ vgl. 4. 5. ⁴⁾ (noch einmal gesagt, wie 5). ⁵⁾ Finsternis. ⁶⁾ Anders gesagt: ⁷⁾ der Offenbarer-Mittler. ⁸⁾ machten ihn sich nicht zu eigen.

1913

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

Vertreter für den Buchhandel, Max Neimeyer, Halle

Theodor Gartner (wydawca)

& bogiem był słowo
& dieu era aque uierf

GESELLSCHAFT FÜR ROMANISCHE LITERATUR
BAND 32

DAS NEUE TESTAMENT

ERSTE RÄTOROMANISCHE ÜBERSETZUNG

VON

JAKOB BIFRUN

1560

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

VON

THEODOR GARTNER

DRESDEN 1913

GEDRUCKT FÜR DIE GESELLSCHAFT FÜR ROMANISCHE LITERATUR

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

[305]

L'EVANGELI

leguond 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 chiofes sun fattas très el, & fainza el nun es fat inguotta, aque chi es fat. 4. In el era la uitta, & la uitta era la liüfth della lieud, 5. & la liüfth liüfcha in la fokiürezza, & la fokiürezza nun l'ho piglièda. 6. Er era ün hum tramis da Dieu, quel hauaina num Iohannes: 7. aquaift uen par testimuniaanza, par che dès pardütta de la liüfth, & par che tuots craieffen très el. 8. El nun era aquella liüfth, mu el era tramis, par dèr pardütta a la liüfth. 9. Aquella era la uaira liüfth, la quela chi igliümna fcodün hum chi uain ilg muond. 10. El era ilg muond, & l'g muond es fat très el, & l'g muond nun l'g ho cunfchieu. 11. El es gnieu ilg fieu, & l'a fes nulg haun arfchieu. 12. Mu tauns chi l'g haun arfchieu. Ad aquels hol do che poffen duanter figs da Dieu, ad aquels, cun num, chi crafien in fieu num. 13. Quèls chi nu fun da faung, ne da la uoluntæd della chiarn, ne da la uoluntæd delg [306] hum, dimperfe sun nafchieus da Dieu. 14. Et aquè uierf es fat chiarn, & ho afdò traunter nus: & nus hausin uts la fia glergia foo da quel fig sul genieu dalg bab: plain d'gracia & d'uardæt. 15. Ioanes do pardütta da del & clamant d'chant: Aquaift era è da quel ch'èau d'chaiua, quel gniant fieua mè, ho passò auant mè, per che chel era

7 par chel dès — 12 chi craieffen in — 14 glergia foo üna glergia da quel fig sul genieu.

14*

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

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

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51

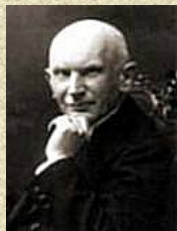
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NIEMIECKI

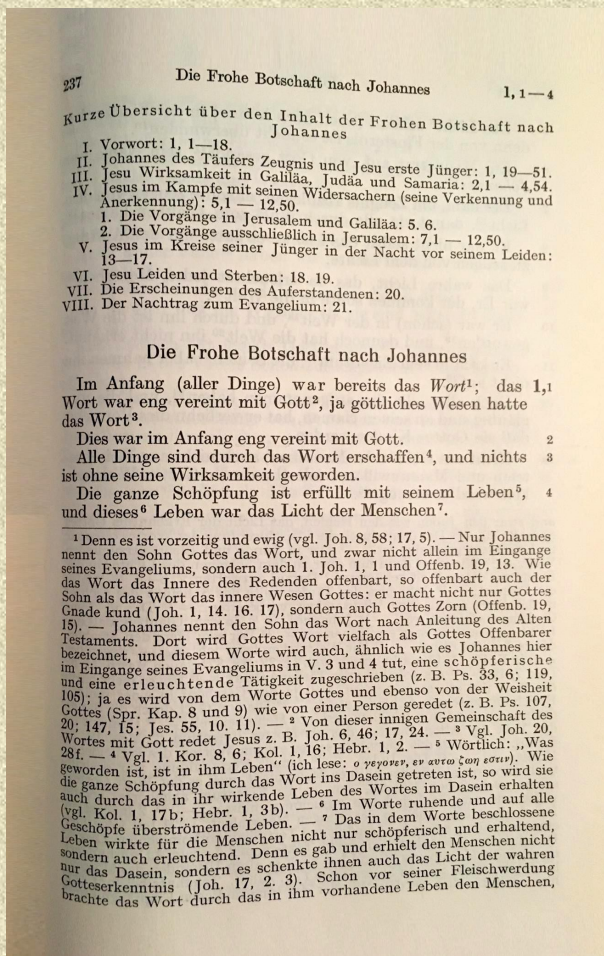
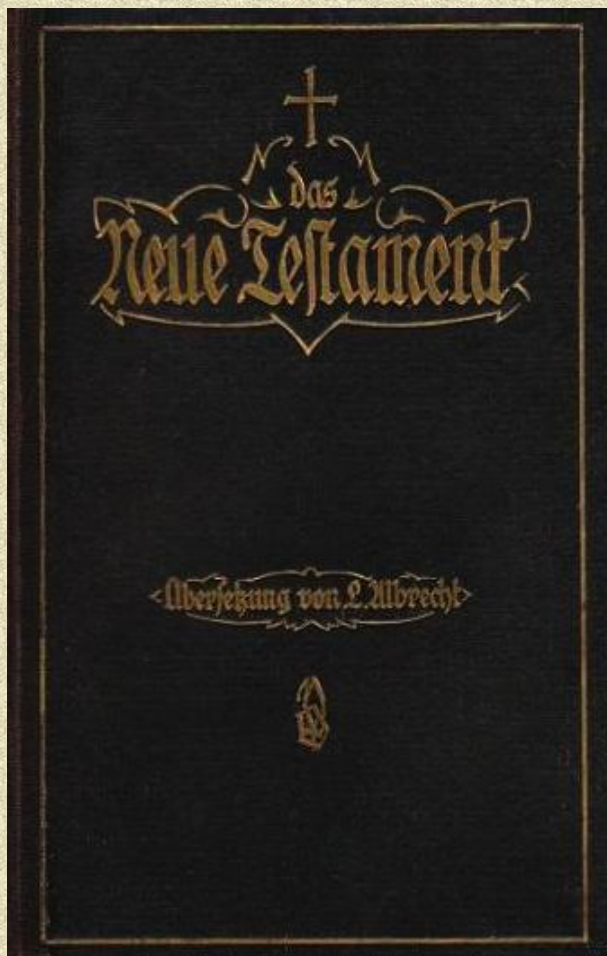
Das Neue Testament in die Sprache der Gegenwart (wyd. 1)

Evangelischen Buchhandlung, Gotha-Thüringen

Ludwig Albrecht



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



wyd. 7 (1953)

52

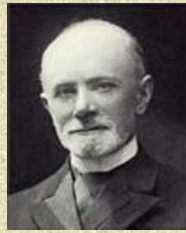
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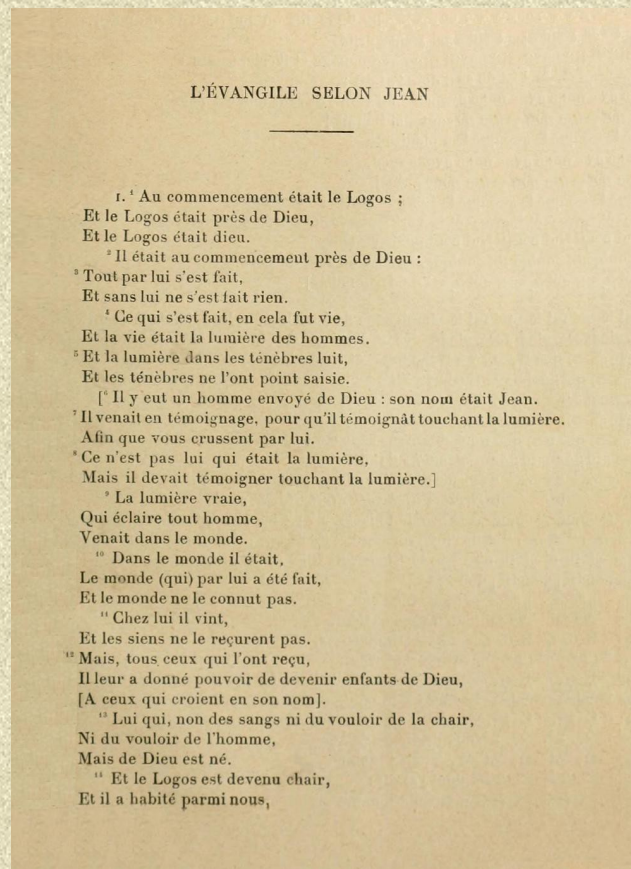
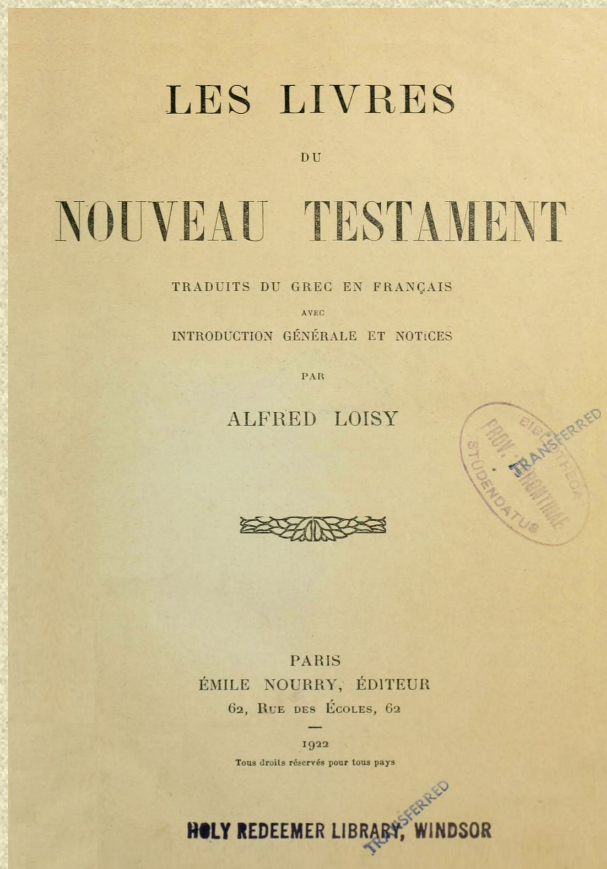
*Les livres du Nouveau Testament:
traduits du Grec en Français avec introduction générale et notices*

Émile Nourry, Paryż

Alfred F. Loisy



i Logos był bogiem
Et le Logos était dieu



<https://archive.org/details/leslivresdunouve00lois>

53

1923

The New Testament: An American Translation

The University of Chicago Press, Chicago

Edgar J. Goodspeed



i Słowo był boski
and the Word was divine

THE NEW TESTAMENT

An American Translation



GOODSPEED



THE GOSPEL ACCORDING TO JOHN

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

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

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

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

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

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

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

173

1:1-19

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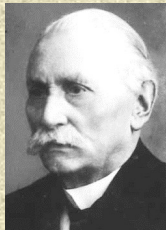
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NIEMIECKI

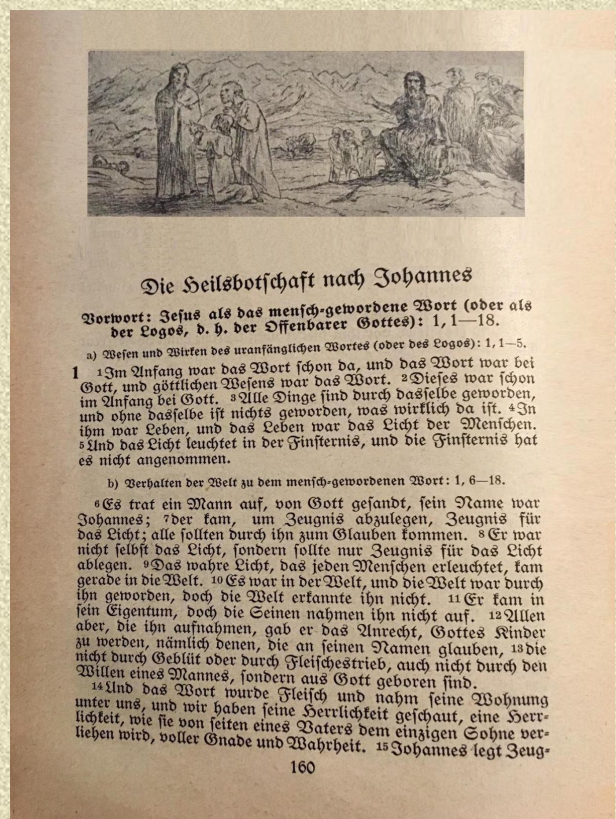
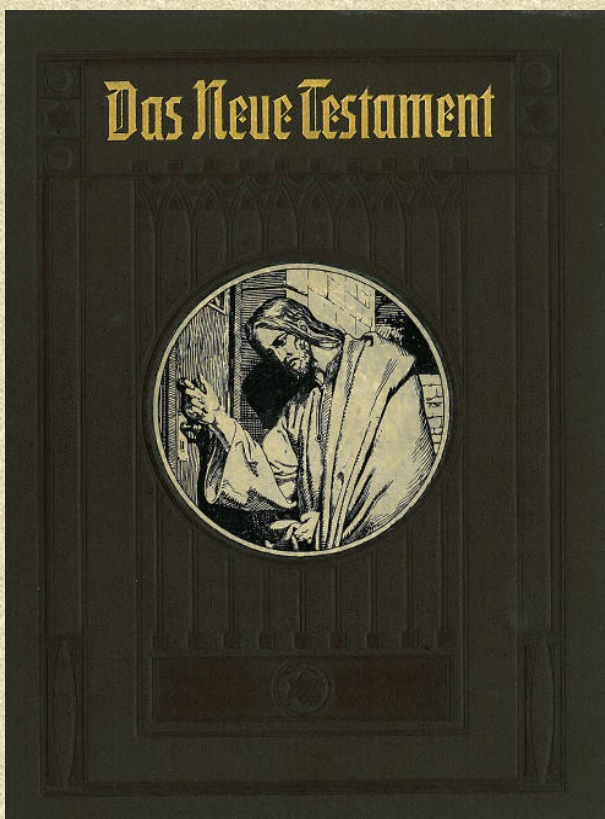
Das Neue Testament (wyd. 2)

C. Appenhans & Comp., Braunschweig

Hermann Menge



i boską istotą było Słowo
und göttlichen Wesens war das Wort



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

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1925

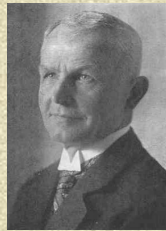
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Handbuch zum Neuen Testament.

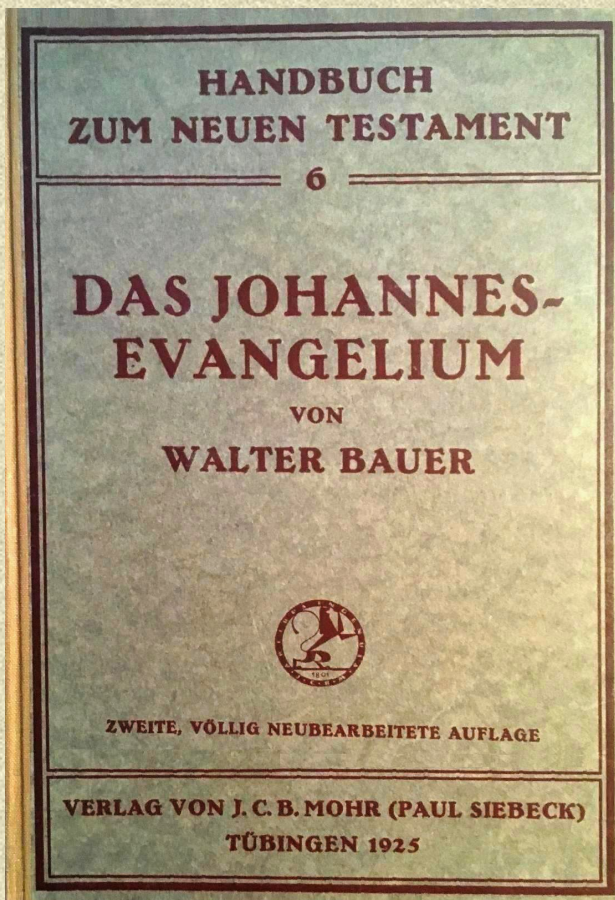
Band 6: Das Johannesevangelium (wyd. 2)

J. C. B. Mohr, Tybinga

Walter Bauer



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



Jo 11]

Der Prolog

10

¹ (Bereits) am Anfang war der Logos, und der Logos war bei Gott,
² und Gott (von Art) war der Logos. Dieser war am Anfang bei Gott.
³ Alles ist durch ihn geworden, und ohne ihn ist gar nichts geworden
⁴ [was geworden ist]. In ihm war Leben, und dieses Leben war das

„ὁ θεός“ dem Vater gleichgesetzt worden“ (Lehrbuch der Dogmengeschichte⁴ 1909 I p. 206—209). Schon Philo Somn. I 229 f. p. 655 bemerkt zu Gen 31¹³ („ὁ θεός ὁ ὀφθαλμὸς σοι ἐν τόπῳ θεοῦ“): ὁ μὲν ἀληθεὶς θεός ἐστίν, οἱ δ' ἐν καταχρήσει λεγόμενοι πλείους· οὗτοι καὶ ὁ ἱερὸς λόγος ἐν τῇ παρόντι τὸν μὲν ἀληθεῖα διὰ τοῦ ἀρθροῦ μεμήνηκεν εἰπὼν· „ἐγὼ εἰμι ὁ θεός“, τὸν δ' ἐν καταχρήσει χωρὶς ἀρθροῦ φάσκων· „ὁ ὀφθαλμὸς σοι ἐν τόπῳ“, οὗ τοῦ θεοῦ, ἀλλ' αὐτὸ μόνον „θεοῦ“. καλεῖ δὲ θεὸν τὸν προσβύτατον αὐτοῦ νοῦν λόγον. Deshalb kann der Logos δεύτερος θεός heißen (Philo Leg. alleg. II 86 p. 82 und bei Euseb Praep. ev. VII 13¹). Etwas abschwächend Somn. II 183 f. p. 653 f. **2** konzentriert den Inhalt des ersten Verses. Während das *ὅτι* an den letzten Teil jener dreigliedrigen Aussage anknüpft, gibt deren Mittelstück die Hauptsache her, und der Anfangssatz steuert das *ἐν ἀρχῇ* bei. **3** geht von dem Wann? Wo? und Wie? über auf die Bedeutung des Logos für die Welt. In der Jo so zusageuden Art, einen Gedanken positiv und negativ ausdrücken (s. Norden Agnostos Theos 1913, S. 157³ 159¹ 349), wird der Logos als Mittler der Schöpfung gekennzeichnet. Denn eine solche Zwischenstellung bringt das *ὅτι* hier und *καὶ* zum Ausdruck wie I Cor 8⁶ Col 1¹⁶ Hebr 1², 3. Aber anders als an diesen Stellen heißt es nicht *τὰ πάντα* = das Universum, sondern *πάντα* = alle Dinge ohne Ausnahme (vgl. aus dem Evangelium Manis [Handschriftenreste II. M. 17 Rückseite p. 26 FVKMüller]: *denn alles ist, und alles, was wurde und sein wird, besteht durch seine Kraft*). Ueber die Weisheit als Gottes Helferin und Werkzeug bei der Schöpfung vgl. Prov 8 so Sap Sal 7¹². Ganz entsprechend sagt Aelius Aristides, Oratio in Minerv. ed. Keil or. XXXVII 5: *οὐ γὰρ ἄν ἄλλος ὁ θεός ἕκαστα διέλεν, εἰ μὴ πάρεδρόν τε καὶ συμβούλον τὴν Ἀθηνῶν παροικεῖσθαι* und erscheint in hellenistischen Liedern Isis als Ordnerin des Weltalls (Reitzenstein Zwei religionsgesch. Fragen p. 106). In der zoroastrischen Religion wird Vohu Mano (s. o. S. 8) als Kind des Mazda gefeiert, das er bei der Welterschöpfung zu Rate gezogen hat (Krebs, D. Logos als Heiland 28). Doch auch eine männliche Gottheit kann den obersten Gott bei der Welterschöpfung unterstützen oder sie ihm abnehmen. Mithra wird von Ahura-Mazda mit der Erschaffung der Welt betraut (Cumont Textes et monuments figurés relatifs aux mystères de Mithra I 1899 p. 307). Auch bei den Manichäern betätigt er sich als Welterschöpfer und Ordner (Reitzenstein Erlösungsmysterium 36). Bei den Mandäern ist diese Funktion dem Hibil-Ziwa übertragen von dem hohen Lichtkönig, dem Herrn der Größe (Recht, Ginza I 77 ff. S. 14 ff. Lidzb. Johannesbuch 55 S. 196 L. — WBrandt D. mand. Rel. 44—46). In Aegypten ist Thot als Untergott des Sonnengottes Rhea zugleich Welterschöpfer (Boussset Kyrios Christos² 312). In der „Straßburger Kosmogonie“ will Zeus die Materie zum Kosmos umgestalten und setzt zu diesem Zweck einen zweiten Gott, Hermes, ein, der sich dem Uebergang zum Logos. So heißt es in der heidnischen Naassenerpredigt (Hippolyt. Elench. V 7²⁹ Wendl. = Reitzenstein Poimandres p. 88): *Ἐρμῆς ἐστὶ λόγος ὃς ἐρηγηθεὶς ὢν καὶ δημιουργὸς τῶν γεγονότων ὅμοιο καὶ γινόμενον καὶ ἐσόμενον*. Vgl. Porphyrius b. Euseb., Praep. ev. III 11² *τὸ δὲ λόγος τοῦ πάντων ποιητικῶς τε καὶ ἐρμηνητικῶς ὁ Ἐρμῆς παραστατικῶς*. In der Hermetischen Literatur ist keine einheitliche Anschauung durchgebildet. Aber auch in ihr

<https://archive.org/details/dasjohannesevang000unse>

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-

57

1925

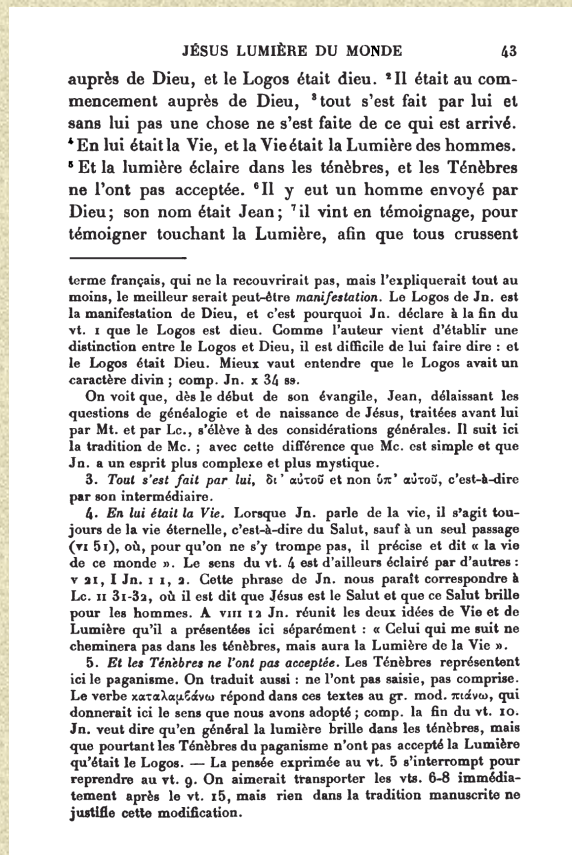
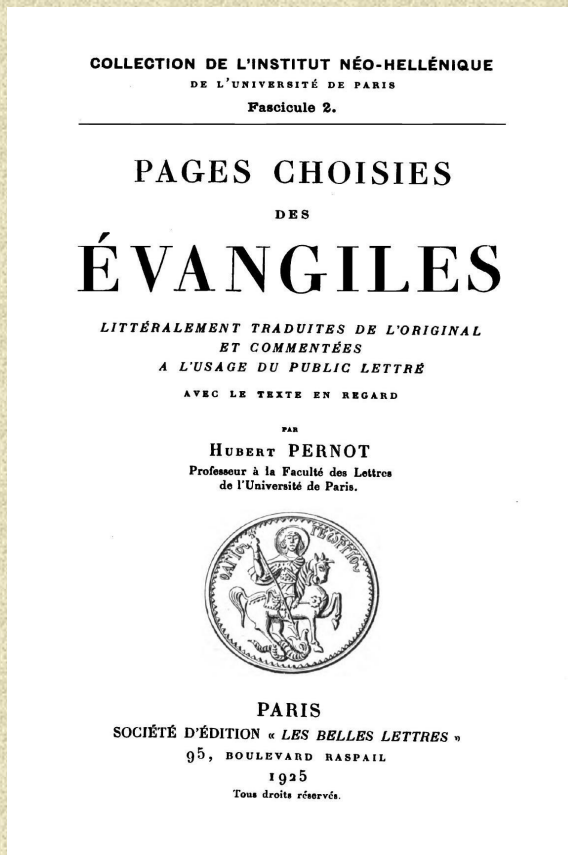
FRANCUSKI

*Pages choisies des Évangiles
littéralement traduites de l'original et commentées
à l'usage du public lettré avec le texte en regard*
Paris: Société d'édition « Les Belles Lettres »

Hubert Pernot



i Logos był bogiem
et le Logos était dieu

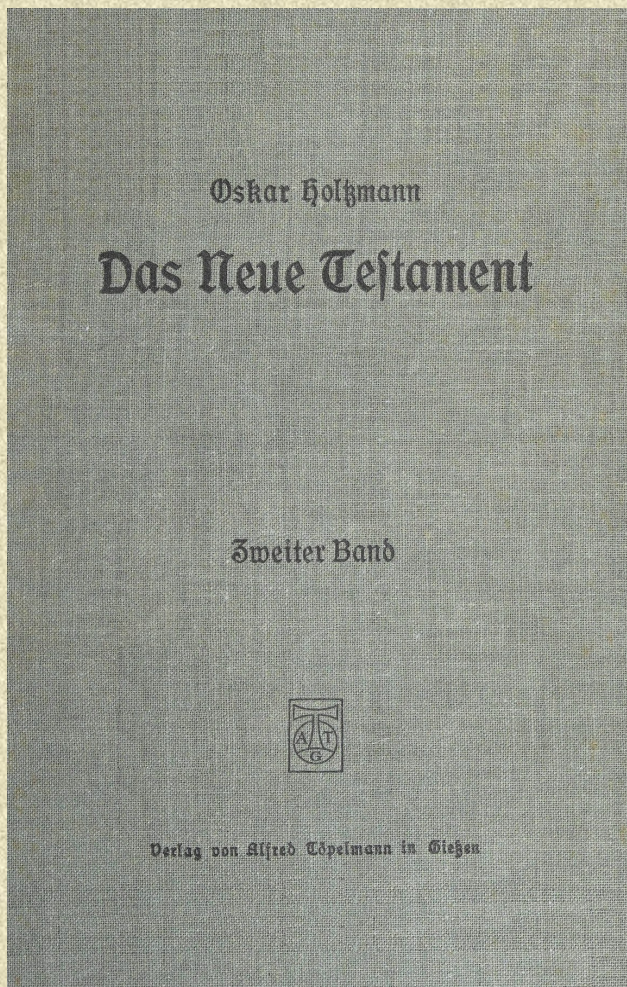


<https://books.google.pl/books?hl=pl&id=iDYAAAAAMAAJ>

1926

NIEMIECKI**Das Neue Testament****nach dem Stuttgarter griechischen Text (Zweiter Band)**

Alfred Töpelmann, Giessen

Oskar Holtzmanni bogiem był Zamiar
und ein Gott war der Gedanke

960

Johannes 1:

V. Das Evangelium des Johannes.

Katà 'Ioudaioi: vgl. die Überschriften der Synoptischen Evangelien.

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

1 ἐν ἀρχῇ: bewußte Gleichbildung mit Gen 1. Das Johannesevangelium will die heilige Schrift NT, die bei seiner Niederschrift schon in Sicht ist, eröffnen, wie die Genesis das AT. Das Christentum wurzelt wie das Judentum in der Vorgeschichte der Schöpfung. Zum Vorwurf der Neuheit des Christentums vgl. Theophilus ad Autolyce. 31: οὐδένος προσφάτους καὶ νεωτερικᾶς εἶναι τὰς παρ' ἡμῶν γραφάς. ὁ λόγος, ohne Genitiv oder adjektivisches Attribut dem Leser bekannte metaphysische Größe durch die Volkstümlichkeit der heiligen Gedankenwelt: die in der Welt erkennbare Vernunft, Ordnung, der in der Welt erkennbare, alles einzelne aus sich hervorbringende Gedanke. So vielleicht schon Heraklit von Ephesus c. 500 v. Chr. vgl. Sept. Math. 7:132: „Die Menschen sollen diesen immer vorhandenen Logos nicht —, obgleich alles nach diesem Logos geschieht.“ Und später: „Die meisten leben, als ob sie auf eigenes Raten angewiesen wären, da doch der Logos Gemeingut ist.“ Don Stoikern feiert Kleantes von Assos im Hymnus auf Zeus, der 399 1728 wahrheitsgemäß angeführt ist, diesen Gott als Begründer (ἀρχηγός) der Natur, 40 der mit emigleibendem Blick den κοινὸς λόγος lenke, ὅς διὰ πάντων ποιεῖ (Stob. Ekl. 130 D. 7 f.). Kleantes' Schüler, Chryppus von Soli (280–206 v. Chr.), sagt, das Dergängnis, die εἰσαμένη, sei ὁ τοῦ κόσμου λόγος oder λόγος τῶν ἐν τῷ κόσμῳ προνοία διοικουμένων oder λόγος καθ' ὃν τὰ μὲν γεγονότα γέγονεν, τὰ δὲ γιγνώμενα γίνεταί, τὰ δὲ γενησόμενα γενήσεται (Stob. Ekl. 1180; Plut. plac. 128). Wie der Same die 45

59

1929

FRANCUSKI

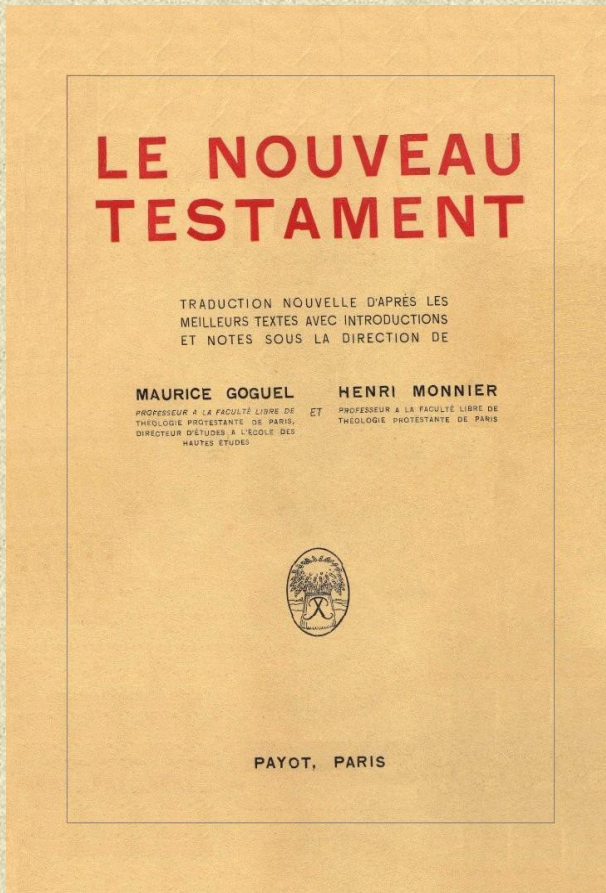
Le Nouveau Testament: traduction nouvelle

Payot, Paryż

Henri Monnier – Maurice Goguel



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



JEAN

1, 1-5

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

11. L' valeur documentaire et valeur religieuse de l'évangile.

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

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

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

Mais quelle que soit la valeur du quatrième évangile considéré comme document historique, il n'est pas cependant ce qui fait tout son prix. Luther l'appela « le sens 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 que l'on professe sur son auteur et sur la date 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 ne rapporte pas seulement les actes et les paroles de Jésus ; il dit, en termes simples et saisissants, ce que le Christ est pour le croyant, la joie qu'il fait jaillir dans le cœur du fidèle quand il est venu, avec son Père, faire sa demeure en lui (14, 23).

L'ÉVANGILE SELON JEAN

PROLOGUE

Le Verbe.

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

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

4, 4-5 D : En lui est la vie.

a. Voici la source de la pensée dans le prologue. Il est d'abord question du Verbe en lui-même et de son rapport avec Dieu (v. 1 et 3), puis de son rôle dans la création (v. 4) ; mais les hommes n'ont pas profité de la révélation que constitue la création (v. 5). Après une parenthèse sur Jean-Baptiste (v. 6-8), l'auteur revient au rôle du Verbe, pour parler de sa révélation dans la maison humaine (v. 9-10) et dans la religion d'Israël (v. 11-12). Les derniers versets (v. 13-18) traitent de l'incarnation du Verbe et de ses conséquences. b. Le Verbe (d'autres trad. : la Parole ; en grec le Logos, mot qui signifie à la fois « raison » et « parole ») est une personnalisation de l'action de Dieu dans le monde, notamment de la parole créatrice de Dieu (cf. Gen. 1, 1-3 ; Ps. 107, 24-27, 35, 36, 37). Cette notion, d'origine hétérodoxe, développée par la philosophie judéo-alexandrine, devait être familière aux lecteurs. L'évangéliste n'est proba-

bien pas le premier auteur qui s'en soit servi pour essayer d'exprimer ce qu'était Jésus aux yeux des chrétiens. Le rôle attribué au Verbe par le quatrième évangile est à peu près identique à celui que jouait la Sagesse dans la pensée juive : Prov. 1, 20-23 ; 3, 19-20 ; 8, 22-36, 37 ; Simach. 1, 1, 4, 8, 19, 24, 1-2 ; Sap. Salomon 3, 1 ; 7, 21, 22-5, 1 ; 9. c. L'expression grecque implique l'idée d'une orientation de Logos vers Dieu. d. Litt. « Dieu (le mot, employé sans article, a la valeur d'un attribut). e. En ponctuant autrement, on peut trad. : Tout s'est réalisé par lui, et rien ne s'est réalisé sans lui. Ce qui s'est réalisé a été vie en lui (cette interprétation a pour elle l'autorité d'Origène). f. Il s'agit de la lumière, qui est la lumière intérieure des hommes. Le Verbe est la source. g. Allusion à la révélation du Logos dans la création ; selon d'autres, à sa manifestation personnelle dans le monde (cf. v. 14).

4, 1 : Gen. 1, 11 ; 1 Jo. 1, 1-2 ; Hébr. 1, 1 ; Apoc. 19, 11. 2-3 : Ps. 104, 24 ; 136, 1, 4-5 ; 147, 5 ; 151, 5, 10 ; 152, 10.

142

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60

1933

NIEMIECKI

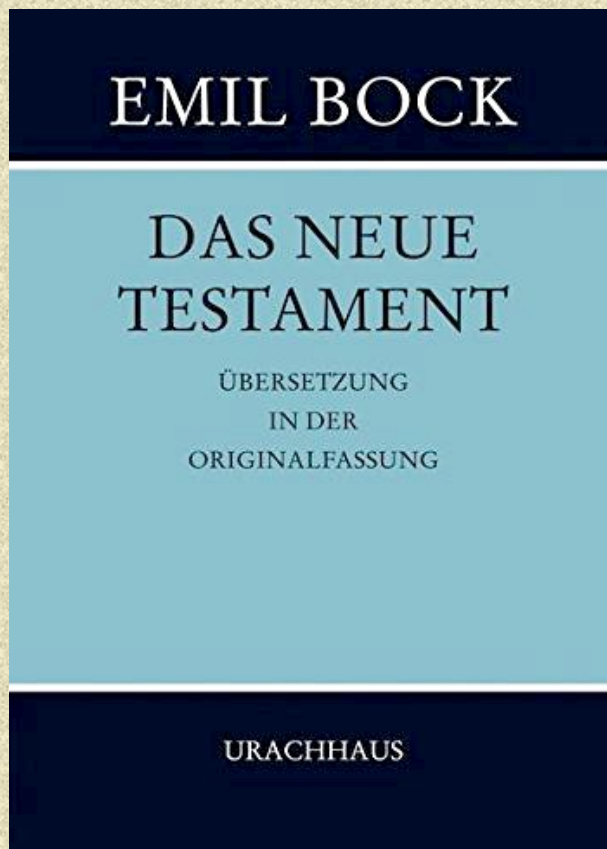
Das Neue Testament: Übersetzung in der Originalfassung

Urachhaus, Giessen

Emil Bock



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



DAS JOHANNESVANGELIUM

Prolog

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

224

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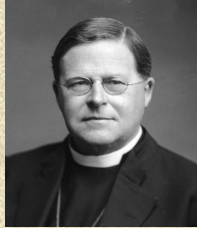
61

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

1933



1933

The Gospel of the Hellenists

Henry Holt and Company, Nowy Jork, USA

Benjamin W. Bacon

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

THE GOSPEL
OF THE HELLENISTS

BY

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NEW YORK
HENRY HOLT AND COMPANY

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.]

1936

NIEMIECKI*Das Johannes-Evangelium: übersetzt und ausgelegt*

Gustav Schloetzmans Verlagsbuchhandlung (Gustav Fick), Lipsk-Hamburg

Wilhelm Schütz

i bogiem [co do rodzaju] był Słowo
und Gott [von Art] war das Wort

**Bibel
hilfe** FÜR DIE GEMEINDE

**Das Johannes-
Evangelium**
VON WILHELM SCHÜTZ

GUSTAV SCHLOESSMANN'S VERLAGSBUCHHANDLUNG
(GUSTAV FICK) LEIPZIG UND HAMBURG

I.

Der Weg zu den Vielen

Die Herrlichkeit des Sohnes Gottes nimmt ihren Gang
durch die Welt (Kap. 1–12)

Christus, das ewige Wort, kommt ins Fleisch (1, 1–18)

¹ Im Anfang [schon] war das Wort [der „logos“], und das Wort war
² bei Gott, und Gott [von Art] war das Wort. ³ Dieses war im Anfang bei
³ Gott. ⁴ Alles ist durch dasselbe geworden, und ohne es wurde auch nicht
eines, was geworden ist.
^{4.5} ⁴ In ihm war Leben, und das Leben war das Licht der Menschen. ⁵ Und
das Licht scheint in der Finsternis, und die Finsternis hat es nicht ergriffen.
^{6.7} ⁶ Es trat ein Mensch auf, gesandt von Gott, mit Namen Johannes. ⁷ Dies-
ser kam zum Zeugnis, damit er zeuge vom Licht, auf daß alle durch ihn
⁸ glauben möchten. ⁸ Nicht war er das Licht, sondern vom Lichte zeugen
sollte er.
⁹ ⁹ Der in die Welt kommen sollte, war das wahrhaftige Licht, das jeden
¹⁰ Menschen erleuchtet. ¹⁰ In der Welt war er, und die Welt ist durch ihn ge-
¹¹ worden, — und die Welt hat ihn nicht erkannt. ¹¹ In sein Eigentum kam
¹² er, — und die Seinen nahmen ihn nicht an. ¹² So viele ihn aber annahmen,
denen hat er Vollmacht gegeben, Kinder Gottes zu werden, denen nämlich,
¹³ die an seinen Namen glauben, ¹³ die nicht aus Blut und Boden und nicht aus
Fleischeswillen und nicht aus Manneswillen, sondern aus Gott geboren sind.
¹⁴ ¹⁴ Und das Wort ist Fleisch geworden und hat unter uns gezeltet, und
wir haben seine Herrlichkeit gesehen — eine Herrlichkeit als eines vom Vater
¹⁵ Einzig-geborenen, voller Gnade und Wahrheit. ¹⁵ Johannes zeugt von ihm
und hat ausgerufen: Dieser war es, von dem ich sagte: der nach mir Kom-
¹⁶ mende ist mir vorausgekommen; denn er war eher als ich. ¹⁶ Denn aus seiner
¹⁷ Güte haben wir alle empfangen, und zwar Gnade über Gnade. ¹⁷ Denn das
Gesetz ist durch Moses gegeben worden, die Gnade und Wahrheit ist durch
¹⁸ Jesus Christus [Wirklichkeit] geworden. ¹⁸ Gott hat keiner je gegeben; ein
Einziggeborener, Gott [von Art], der an der Brust des Vaters ist, der hat ihn
kundgemacht.

Auch Johannes beginnt sein Evangelium damit, daß er uns sagt, was
sich bei der Geburt Jesu vollzog. Aber bei ihm ist nicht die Rede von
Maria und Joseph, vom Ort und dem Hergang der Geburt, von Jesu
Stammbaum, von den geschichtlichen Begleitumständen seiner Jugend:
was die ersten Evangelien berichten, wird als schon in den Gemeinden

64

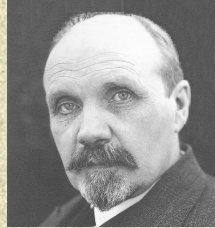
1938

NIEMIECKI

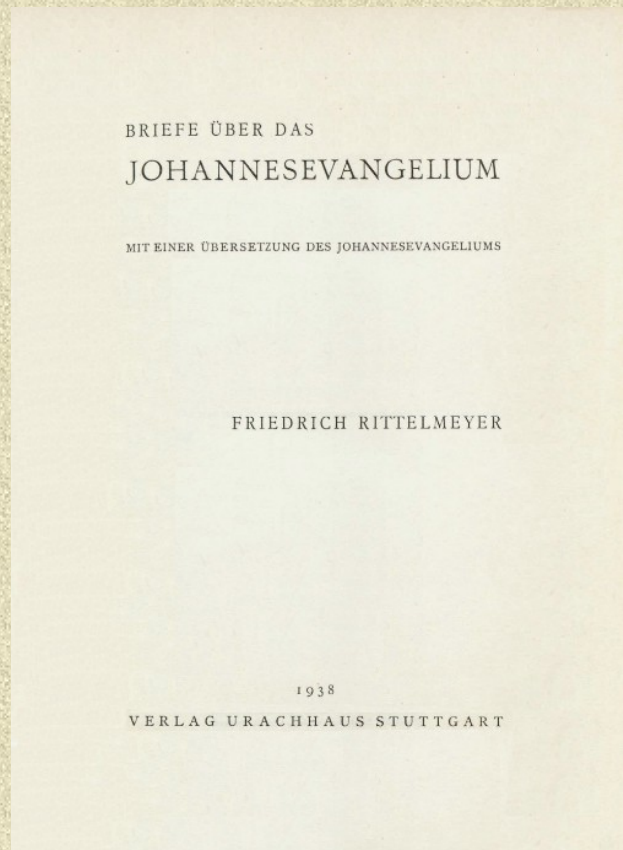
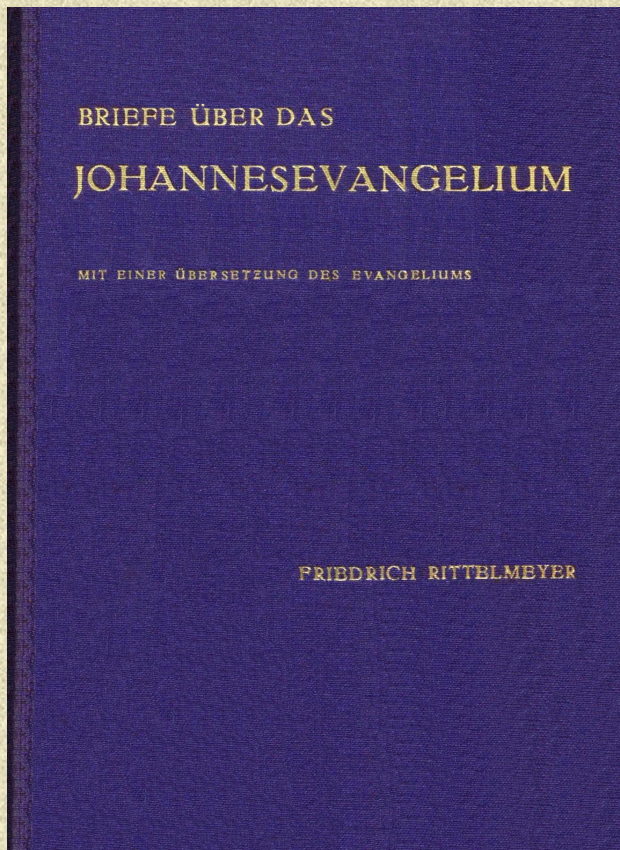
Briefe über das Johannesevangelium

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*

transl. 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

By
MARTIN DIBELIUS

*Professor in the University
of Heidelberg*

1939

NICHOLSON AND WATSON
LIMITED LONDON

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.

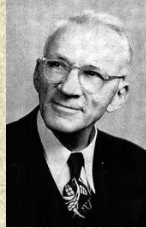
And from his fulness have we all partaken:
grace upon grace.
For Moses gave the Law,
but Jesus Christ brought grace and truth.

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.*

1943

*The New Testament.**The Gospels: A Translation, Harmony and Annotations*

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

Ervin Edward Stringfellow

i Słowo było Boskie
and the Word was Divine

THE GOSPELS
A TRANSLATION, HARMONY
AND ANNOTATIONS

by

ERVIN EDWARD STRINGFELLOW, A. M.

Professor of New Testament
Language and Literature
in Drake University

E. E. Stringfellow

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

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 not one thing came into being. 4 That which has come into being was in him, life, and the life was the light of men. 5 And the light is shining in the darkness, and the darkness did not overcome it. 6 There arose a man sent from God; his name was John.⁵ 7 This man came for witnessing, that he might witness concerning the light, that all might believe through him. 8 He was not the light, but (he came) that he might witness concerning the light. 9 The genuine light, which lights every man, was in the act of 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 into his own home, and his own people did not receive him. 12 But as many as received him, he gave to them authority to become children of God, (even) to them who believe on his name, 13 who were begotten, not of bloods,⁶ nor yet of the will of the flesh, nor yet of the will of a man, but of God. 14 And the Word became flesh, and pitched his tent among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth. 15 John witnessed concerning him and has cried aloud saying, "This was he regarding whom I said, He that comes after me (in time) has precedence over me, for (in reality) he did precede me." 16 For we all received from his fulness, even grace after grace. 17 For ever seen God; the only-begotten, who is Divine, who is in the bosom of the Father - he it is that interpreted him.

Explanations:

- John the Apostle.** The Fourth Gospel is that according to John the apostle; son of Zebedee and Simeon of Galilee (Mt. 27:55; Mk. 15:40); brother of James; cousin of Jesus; a fisherman (Mk. 1:19); partner of his father, brother James, and Simon (Lk. 5:10); disciple of John the Baptist (Jn. 1:35-40); with James designated by Jesus as Boanerges (Mk. 3:17; 9:35; Lk. 9:54-56); requested special honor of Jesus (Mk. 10:35-41); reclined on Jesus' bosom at the last supper (Jn. 13:23); acquainted with the high priest (Jn. 18:15); had committed to him at the cross the care of Jesus' mother, his aunt (Jn. 19:26,27); one of the first to empty tomb (Jn. 20:2-10); had a long continued service (Jn. 21:23-26); with Peter healed the lame man (Ac. 3:1-11); before the Sanhedrin (Ac. 4:1-22); with Peter received commission to Samaria (Ac. 8:14-24); pillar of the church (Gal. 2:7); exiled to Patmos (Rev. 1:9); author of Revelation (1:4). The Johns of the New Testament are: (1) John the son of Zebedee, the apostle; (2) John the Baptist; (3) John (Jonah) the father of Simon Peter and Andrew (Mt. 16:17; Jn. 1:42); (4) John of the Sanhedrin (Ac. 4:26); John the Presbyter, the possible author of the Fourth Gospel and the three epistles, is not mentioned in the New Testament.
- The prologue.** This introduction to the Gospel has been designated "the Gospel in miniature". It contains three leading ideas, which are also emphasized 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 fourfold: (1) To appeal to Jewish thought that emphasized God's word as his power. (2) To answer the Gnostic who taught that God could have nothing to do with an evil world. (3) To set forth Jesus as preexistent, yet to refute the Gnostics who denied his incarnation. (4) To counteract the teaching that John the Baptist was the Messiah.
- The Word.** The primary meaning of "word" (logos) is "the spoken word as expressive of thought". The Greeks had used the term to denote the 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 Paul's the "Word" was the sum of all God's activities in the world.

67

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

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

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

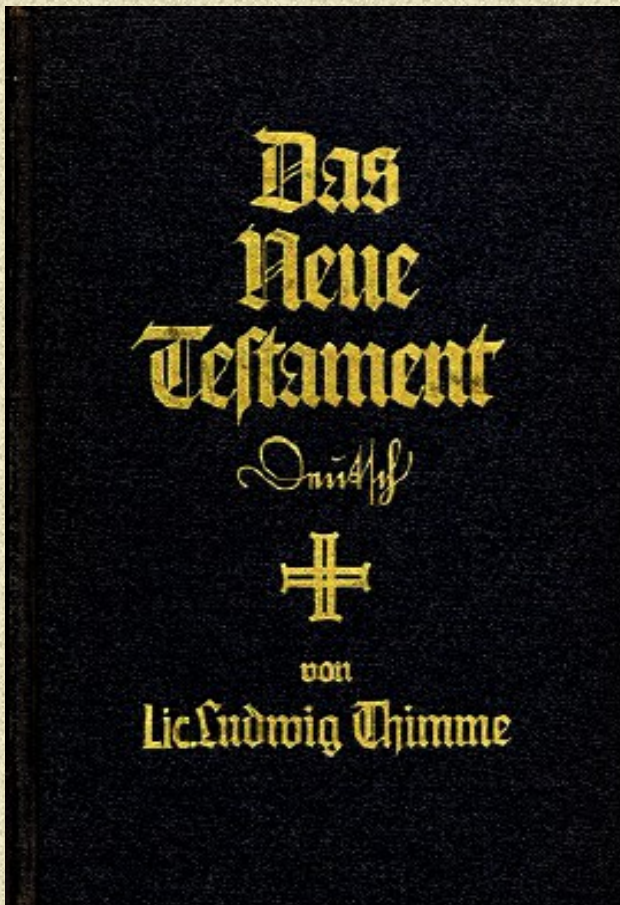
1946

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

Privilegierte Württembergische Bibelanstalt, Stuttgart

Ludwig Thimme

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



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 dasselbe 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 irdischem 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 Anschluß an Luther. Andere Übersetzungen sind: »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.«

69

1947

HOLENDRSKI

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

HET NIEUWE TESTAMENT

HET NIEUWE TESTAMENT

uit de Griekse tekst vertaald door

H. A. P. J. OGILVIE

geestelijke in de Christengemeenschap

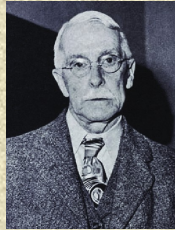
BOEKERIJ VAN DE CHRISTENGEMEENSCHAP

NT (1968):
em goddelijk was het Woordwezen

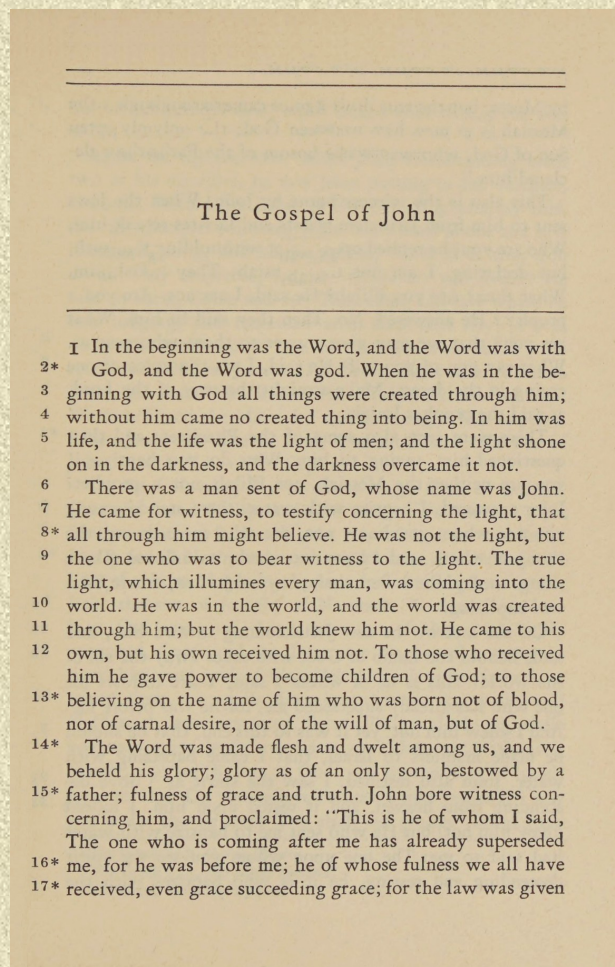
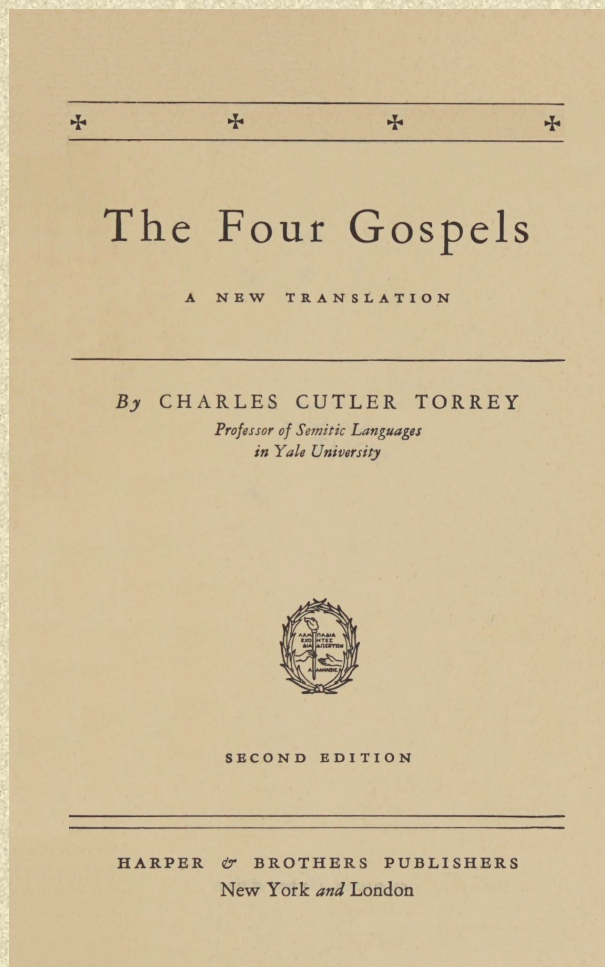
70

1947

The Four Gospels: A New Translation (wyd. 2)
Harper & Brothers Publishers, Nowy Jork - Londyn
Charles C. Torrey



i Słowo był bogiem
and the Word was god



<https://archive.org/details/fourgospels00torruoft>

71

1949

NIEMIECKI

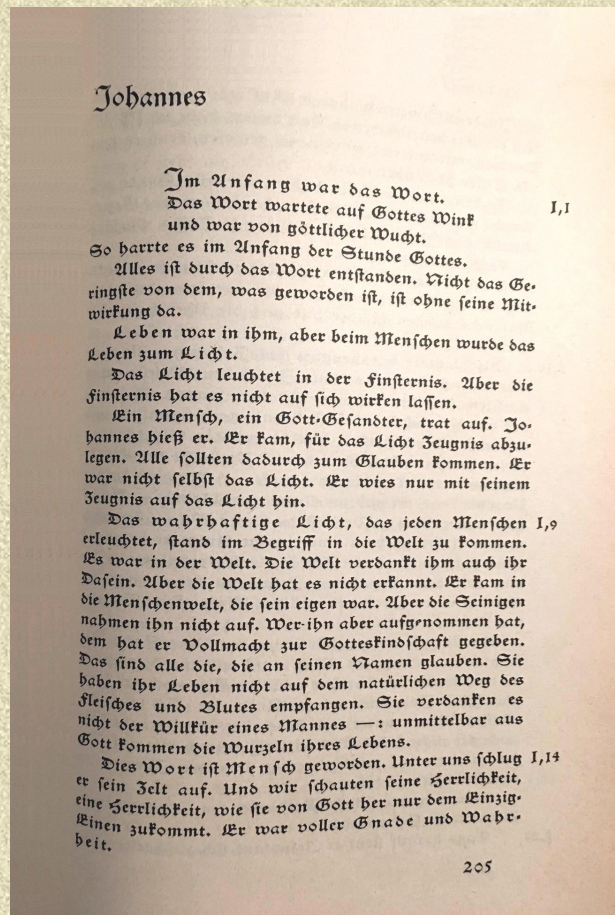
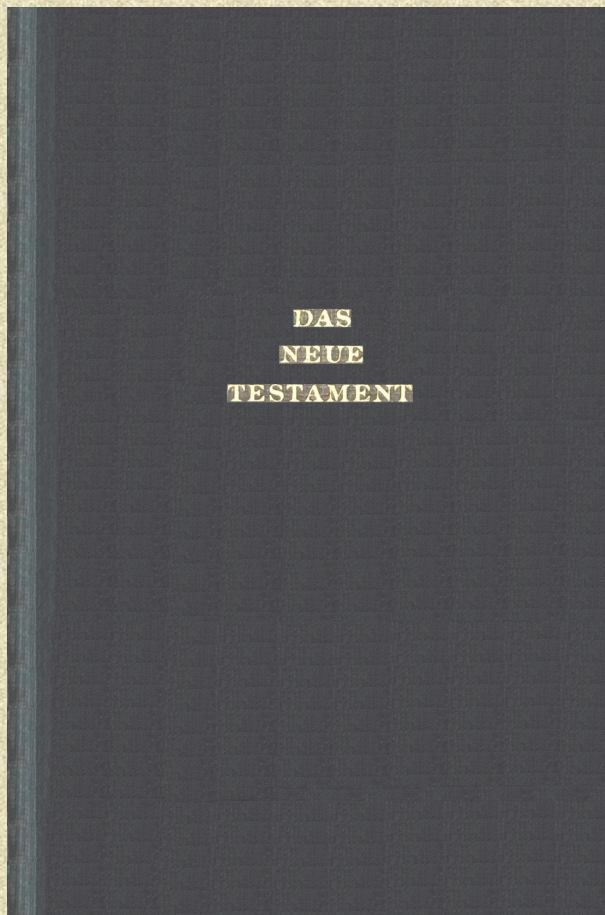
Das Neue Testament in der Sprache von heute

Eugen Salzer Verlag, Heilbronn-Stuttgart

Friedrich Pfäfflin



i miał boską rangę
und war von göttlicher Wucht



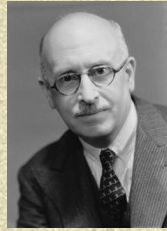
1949

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

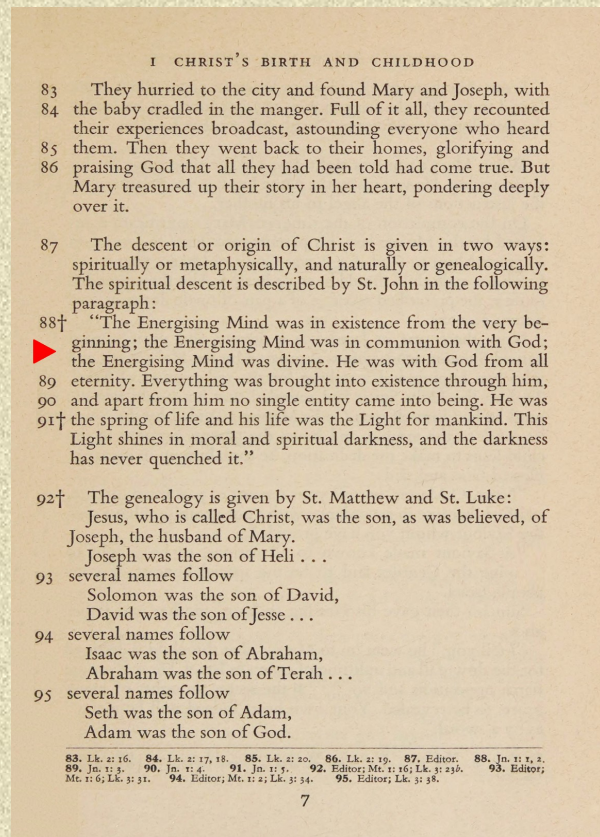
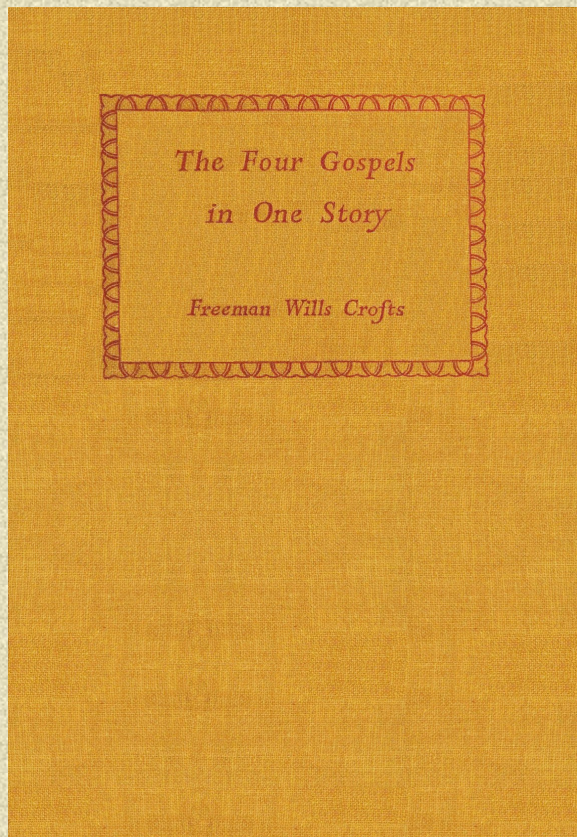
With difficult passages clarified and Explanatory Notes

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

Freeman Wills Crofts



Kreatywny Umysł był boski
the Energising Mind was divine



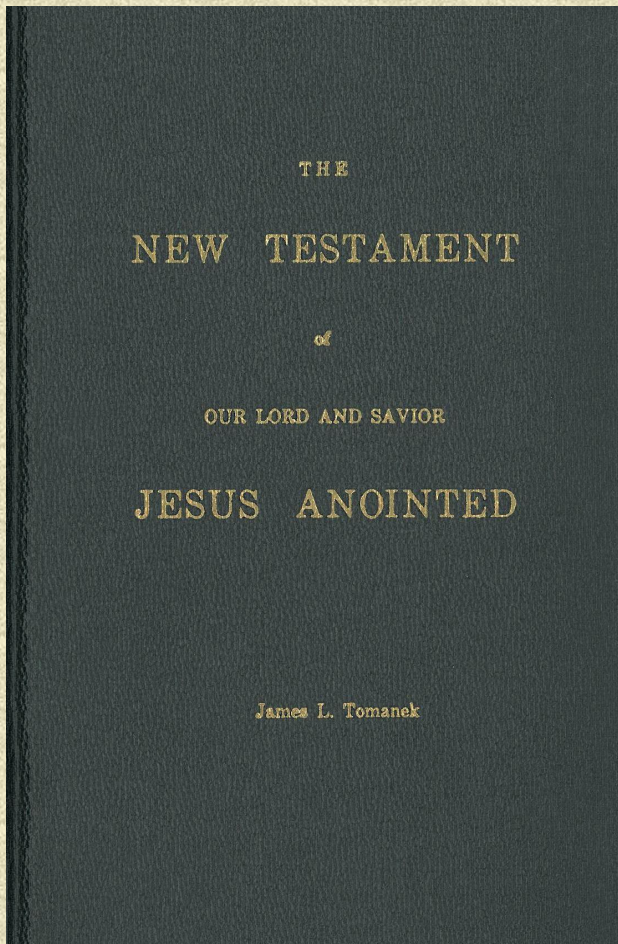
1958

The New Testament of our Lord and Savior Jesus Anointed

Arrowhead Press, Pocatello, USA

James L. Tomanek

i Słowo było bogiem
and the Word was a God



GLAD TIDINGS
BY JOHN

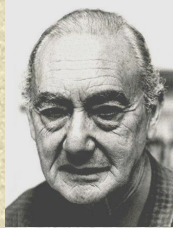
Chapter 1

- 1 In the beginning was the Word, and the Word was
2 with God, and the Word was a God. In the beginning
3 This Word was with God. All was done through It, and
4 without It not even one thing was done. In It was life,
5 and the life was the light of men. And the Light shone in
darkness, and darkness apprehended It not.
- 6 There was a man sent from God; his name was John.
7 He came for a witness that he might testify about the
8 Light, that all might believe through Him. He was not the
Light, but that he might testify about the Light.
- 9 He is the True Light that coming into the world
10 enlightens every man. He was in the world, and the world
11 was through Him; and the world knew Him not. He came
to his own, and his own received Him not.
- 12 But to as many as received Him, He gave authority
to become children of God, to those believing in His Name,
13 who were not begotten from bloods nor from a will of
flesh nor from a will of man, but from God.
- 14 And the Word became flesh and for awhile lived
among us. And we beheld his glory, a glory as of an
Only-Begotten from Father full of favor and truth.
- 15 John testified concerning Him and cried, saying,
"This is the One of whom I said is coming after me and
16 has become ahead of me, for He was before me. Out of
17 his fullness we all receive favor upon favor. For the law
was given through Moses; the favor and the truth comes
through Jesus Anointed.
- 18 "No one has ever seen God. The Only-Begotten Son,
being in the bosom of the Father, He has made Him
known."
- 19 And this is the testimony of John when the Jews from
Jerusalem sent priests and Levites that they might ask
20 him, who he is. He confessed and did not deny, confessed
21 that he is not the Anointed. And they asked him, "Who
then are you, Elijah?" And he said, "I am not." "Are you
the prophet?" And he answered, "No."

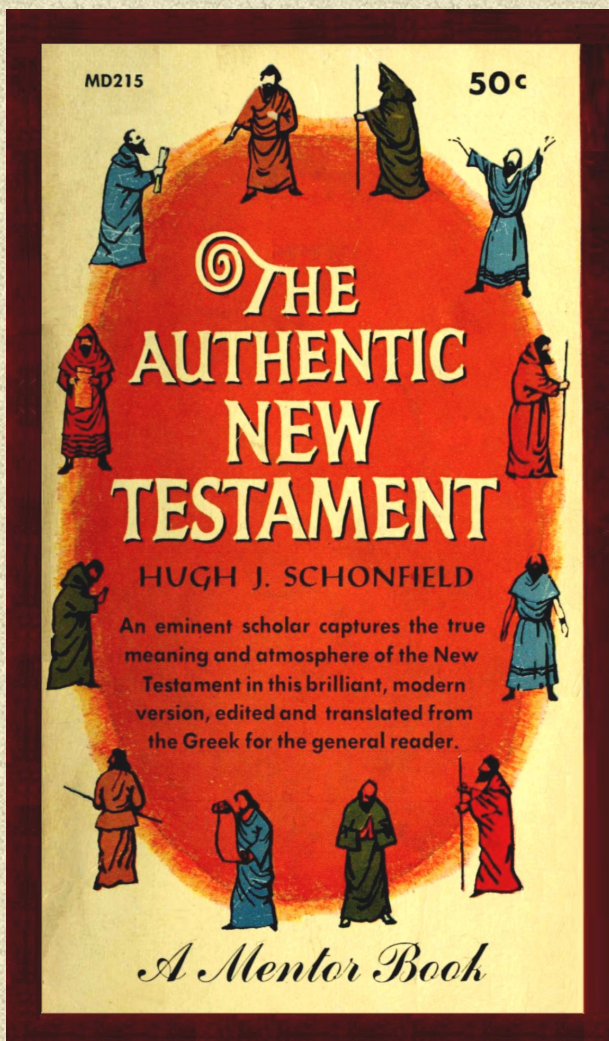
1958

The Authentic New Testament

The New American Library, New York, USA

Hugh J. Schonfield

I tak Słowo był boski.
So the Word was divine.



THE GOOD NEWS OF JESUS CHRIST

*John's Version*PROLOGUE¹

In the beginning was the Word.²
And the Word was with God.
So the Word was divine.
He was in the beginning with God.
By him everything had being.
And without him nothing had being.³
What had being by him was Life.
And Life was the Light of men.
And the Light shines in the Darkness.
And the Darkness could not suppress it.

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

This was the true Light.
It illumines all who enter the world.
He was in the world, [and the world had being by him.]
But the world did not recognize him.
He came to his own domains.
And his own did not receive him.

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

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

¹ The Prologue consists of a hymn interspersed with brief remarks. The hymn is antiphonal, the alternate lines being chanted as a response. Our book was published in Asia Minor early in the second century, and this hymn could well be the one mentioned by Pliny the Younger, when as Governor of Bithynia (c. A.D. 112) he wrote about the Christians to the Emperor Trajan, that 'they met on a certain fixed day before it was light and sang an antiphonal chant to Christ, as to a god'. See also *Acts of John*, 94-6.

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

³ Cp. Prov. viii. 22-31.

⁴ Cp. Jn. xii. 36, below p. 414.

75

1958

Reading the Gospel of John (wyd. 1)

The Judson Press, Chicago - Philadelphia - Los Angeles

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 (1:9-13)

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.

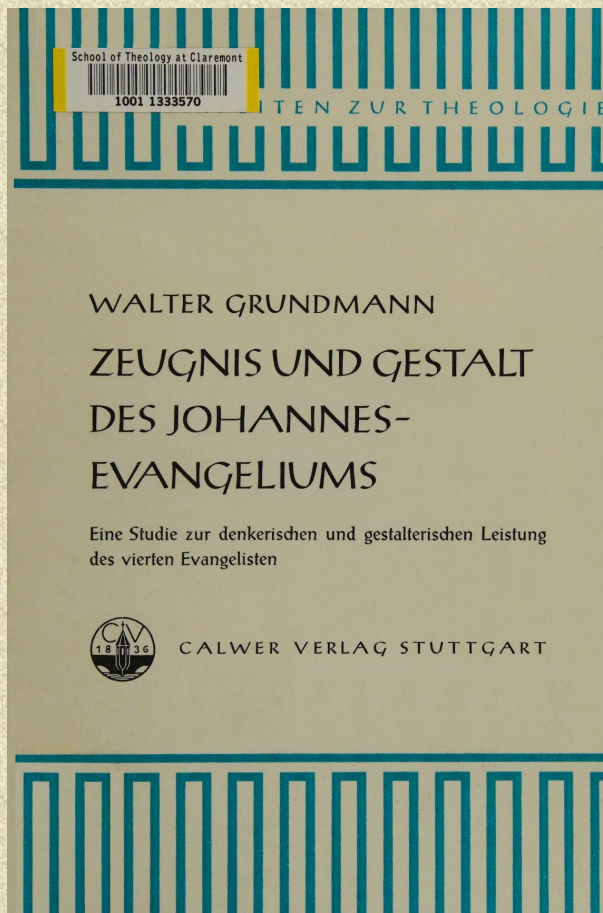
76

1960

***Zeugnis und Gestalt des Johannes-Evangeliums:
Eine Studie zur denkerischen und gestalterischen Leistung
des vierten Evangelisten***
Calwer Verlag, Stuttgart
Walter Grundmann



and god of a kind was the Logos
und Gott von Art war der Logos



Begriffe, die im Evangelium selbst nicht wieder vorkommen, z. B. der Begriff des Logos, und zugleich enthält er die entscheidenden Themen, die im Evangelium entfaltet werden.
Wenn wir die Ergebnisse der Durchforschung des Prologs zusammenfassen, ergibt sich folgendes Bild:⁴⁸

- I (1) *Im Uranfang war der Logos,
und der Logos war auf Gott zu,
und Gott von Art war der Logos.*
(2) Dieser war im Uranfang auf Gott zu.
(3) *Alles wurde durch ihn,
und ohne ihn wurde nicht eines.*
(4) *Was geworden ist, in ihm war das Leben.
Und das Leben war das Licht der Menschen.*
(5) *Und das Licht scheint in der Finsternis,
und die Finsternis hat es nicht überwältigt.*
(6) Es wurde ein Mensch, gesandt von Gott,
mit Namen Johannes.
(7) Dieser kam zum Zeugnis,
daß er zeugte vom Licht,
daß alle durch ihn glaubten.
(8) Jener war nicht das Licht,
sondern daß er zeugte vom Licht.
(9) Er war das wahrhaftige Licht,
das jeden Menschen erleuchtet,
der in die Welt kommt.
- II (10) *(Der Logos) war in der Welt,
und die Welt wurde durch ihn,
und die Welt erkannte ihn nicht.*
(11) *Er kam in sein Eigentum,
und die Seinen nahmen ihn nicht auf.*
(12) *Wie viele ihn aber aufnahmen,
denen gab er (Vollmacht), Gottes Kinder zu werden,
(12 c) die an seinen Namen glauben,
(13) die nicht aus Blut und nicht aus dem Willen des Fleisches
und nicht aus dem Willen des Mannes,
sondern aus Gott erzeugt sind.*

⁴⁸ Die links stehenden Stücke gehören dem Hymnus an, die rechts stehenden enthalten die Zusätze und Erweiterungen; die kursiv gedruckten Partien des Hymnus sind die ältesten Bestandteile, die gesperrten Partien eine Zudichtung, wahrscheinlich vom Evangelisten oder seiner Vorlage.

77

1961

The New English Bible

Oxford University Press, Cambridge University Press
Oxford-Cambridge-New York

Charles T. Dodd



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

The New
English Bible



New Testament

THE
GOSPEL ACCORDING TO
JOHN

The Coming of Christ

- ¹ **W**HEN ALL THINGS began, the Word already was.^a
² The Word dwelt with God, and what God was, the
³ Word was. The Word, then, was with God at the begin-
⁴ ning, and through him all things came to be; no single thing was
⁵ created without him. All that came to be was alive with his life,^b
⁶ and that life was the light of men. The light shines on in the dark,
⁷ and the darkness has never quenched it.
- ^{6,7} There appeared a man named John, sent from God; he came as
a witness to testify to the light, that all might become believers
⁸ through him. He was not himself the light; he came to bear witness
⁹ to the light. The real light which enlightens every man was even
then coming into the world.^c
- ¹⁰ He was in the world;^d but the world, though it owed its being to
¹¹ him, did not recognize him. He entered his own realm, and his own
¹² would not receive him. But to all who did receive him, to those
who have yielded him their allegiance, he gave the right to become
¹³ children of God, not born of any human stock, or by the fleshly
¹⁴ desire of a human father, but the offspring of God himself. So
the Word became flesh; he came to dwell among us, and we saw
his glory, such glory as befits the Father's only Son, full of grace
and truth.
- ¹⁵ Here is John's testimony to him: he cried aloud, 'This is the man
I meant when I said, "He comes after me, but takes rank before me";
for before I was born, he already was.'
- ^{16,17} Out of his full store we have all received grace upon grace; for
while the Law was given through Moses, grace and truth came

[a] Or The Word was at the creation. [b] Or no single created thing came into being without him. There was life in him. . . . [c] Or The light was in being, light absolute, enlightening every man born into the world. [d] Or The Word, then, was in the world.

78

1967

NIEMIECKI

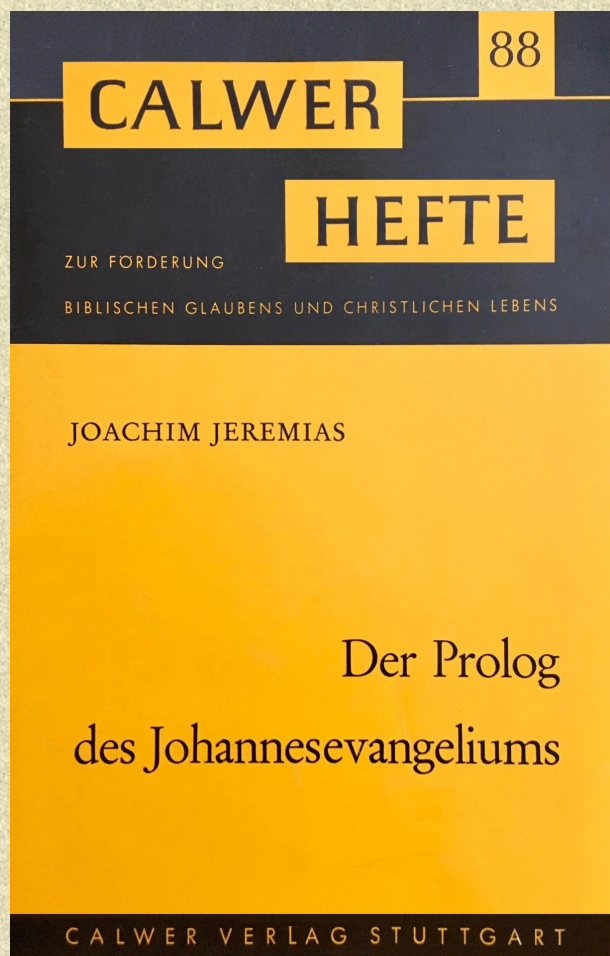
Der Prolog des Johannesevangeliums (Johannes 1, 1-18)

Calwer Verlag, Stuttgart

Joachim Jeremias



i boskiego rodzaju był Logos
und göttlicher Art war der Logos



2. DIE GEDANKENFÜHRUNG DES PROLOGS

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

In dreifacher Weise wird der Logos vorgestellt:

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

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

Sodann wird der Logos vorgestellt als der Schöpfungsmittler:

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

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

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

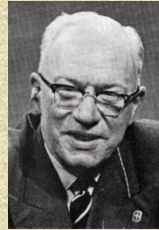
79

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

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.

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

Vom dem Größten, was es in der Welt gibt, von dem einzig wirklich
 Großen und Wichtigen 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“?

zu Vers 4:
 Jo 5, 26
 8, 12
 14, 6
 1 Jo 1, 2

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. Johan-
 nes möchte sofort am Anfang seiner Schrift gerade auf dieses Ge-
 heimnis 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 sei-
 ner Person, in seinem wunderbaren Sein. Darum sind die Gipfelpunkte
 des Evangeliums, wie Johannes es uns bezeugt, die großen „Ich bin“-
 Worte Jesu. Jesus g i b t nicht nur Wasser, Brot, Leben, Auferstehung,
 Jesus i s t 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 ausspre-
 chen. 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“ Speku-
 lationen³⁷ 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 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.

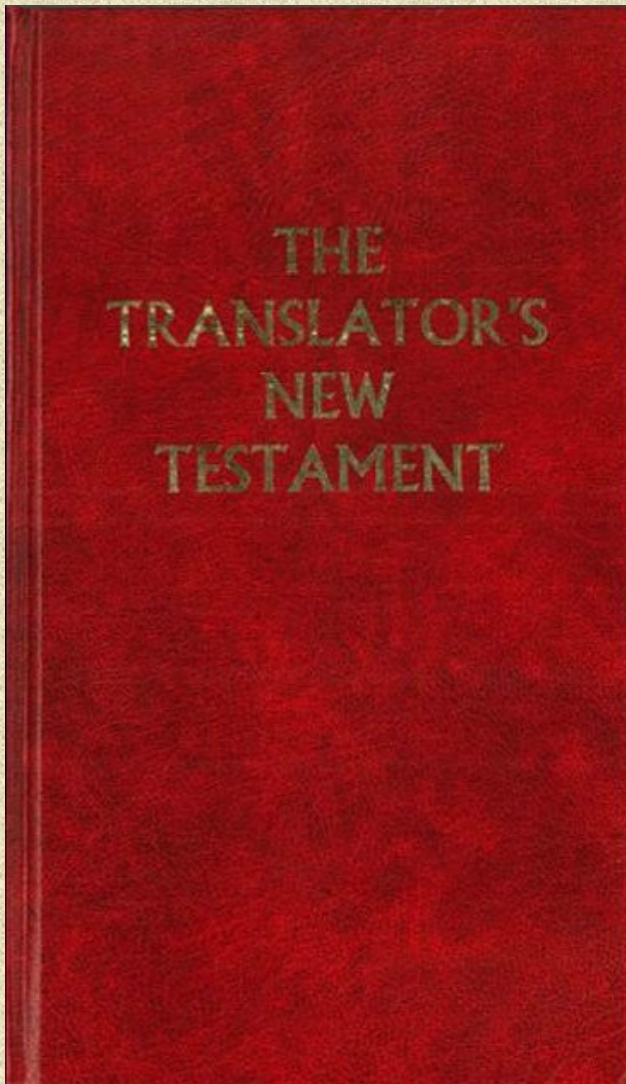
1973

The Translator's New Testament

B&FBS, Londyn

William D. McHardy

i Słowo był u Boga i przejął jego naturę
and the Word was with God and shared his nature



145

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

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

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

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

THE GOSPEL ACCORDING TO

JOHN

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

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

II

BTT

82a

1976

HEBRAJSKI

ספרי הברית החדשה: תרגום חדש

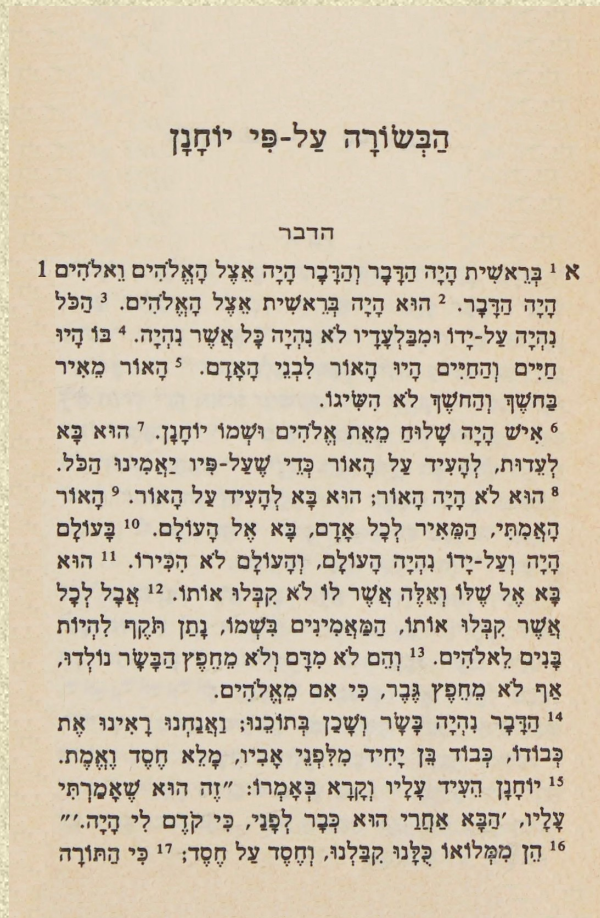
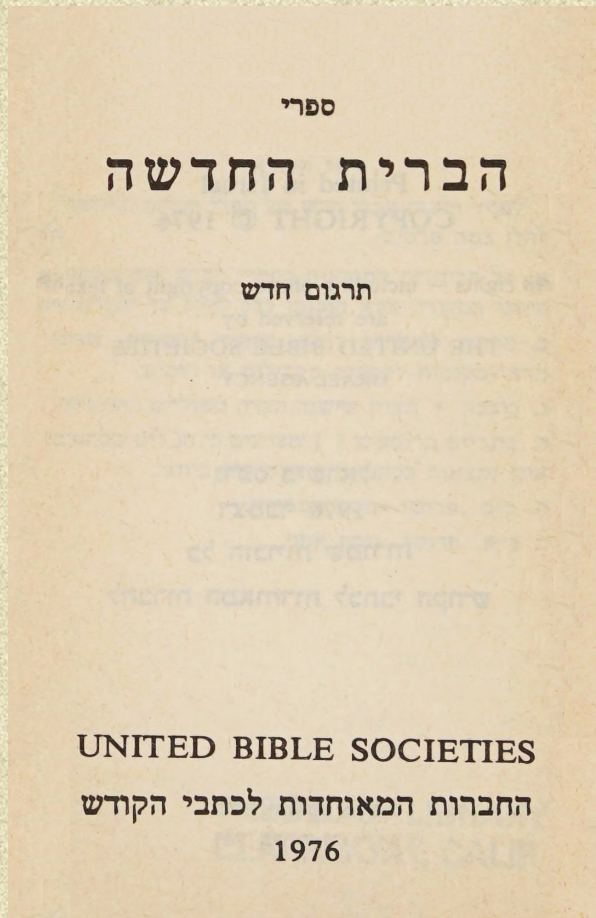
= *Sifre ha-Berit ha-Chadasza: targum chadasz* (NT)

United Bible Societies, Jerozolima

Joseph Atzmon – Yohanan Elihai



i bogiem był Słowo
ואלהים היה הדבר



82b

HEBRAJSKI

1991

The Modern Hebrew New Testament

The Bible Society in Israel, Jerozolima

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

Joseph Atzmon – Yohanan Elihai



i bogiem był Słowo
ואלהים היה הרבר

The Modern Hebrew New Testament

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הבשורה על-פי יוחנן

הדבר

א בראשית היתה הדבר, והדבר היה עם האלהים, ואלהים היה הדבר. ² הוא היה בראשית עם האלהים. ³ הכל נהיה על-ידי, ומבלעדי לא נהיה כל אשר נהיה. ⁴ בו היו חיים והחיים היו האור לבני האדם. ⁵ והאור מאיר בחשך והחשך לא השיגו.

⁶ איש היה שלוח מאת אלהים ושמו יוחנן. ⁷ הוא בא לעדות, להעיד על האור כדי שעל-פיו יאמינו הכל. ⁸ הוא לא היה האור; הוא בא להעיד על האור. ⁹ האור האמת, המאיר לכל אדם, בא אל העולם. ¹⁰ בעולם היה ועל-ידי נהיה העולם, והעולם לא הכירו. ¹¹ הוא בא אל שלו ואלה אשר לו לא קבלו אותו. ¹² אבל לאלה אשר קבלו אותו, המאמינים בשמו, נתן תקף להיות בנים לאלהים. ¹³ לא מדם ולא מחפץ הבשר נולדו, אף לא מחפץ גבר, כי אם מאלהים.

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

wyd. 2010

2006: <https://1lib.eu/book/2573891/c72ad7>

2010: <https://www.jewishtestimonies.com/wp-content/uploads/2013/06/ModernHebrewNT.pdf>

1976

NIEMIECKI

Das Evangelium nach Johannes
 Evangelische Verlagsanstalt, Berlin
Johannes Schneider



i boskiego rodzaju był Logos
 und göttlicher Art war der Logos

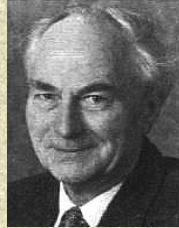
<p>Johannes Schneider</p> <p>Das Evangelium nach Johannes</p> <p>Theologischer Handkommentar zum Neuen Testament</p>	<p>Sonderband</p> 	<p>Auslegung</p> <p>Der Prolog 1,1-18</p> <p>(1) Im Anfang war der Logos Und der Logos war bei Gott Und göttlicher Art war der Logos</p> <p>(2) Dieser war im Anfang bei Gott.</p> <p>(3) Alles ist durch ihn geworden Und ohne ihn wurde auch nicht eins.</p> <p>(4) Was geworden ist, in ihm war es Leben Und das Leben war das Licht der Menschen.</p> <p>(5) Und das Licht scheint in der Finsternis Und die Finsternis hat es nicht überwältigt.</p> <p>(6) Es trat ein Mann auf, von Gott gesandt, sein Name war Johannes.</p> <p>(7) Dieser kam zum Zeugnis, daß er Zeugnis ablegte von dem Licht, damit alle durch ihn glaubten. (8) Er selbst war nicht das Licht, sondern daß er zeugte von dem Licht.</p> <p>(9) Er (der Logos) war das wahrhaftige Licht, Das jeden Menschen erleuchtet, Der in die Welt kommt.</p> <p>(10) Er war in der Welt, Und die Welt ist durch ihn geschaffen worden, Und die Welt erkannte ihn nicht.</p> <p>(11) Er kam in sein Eigentum, Und die Seinen nahmen ihn nicht auf.</p> <p>(12) So viele ihn aber aufnahmen, Denen gab er Vollmacht, Gottes Kinder zu werden, die an seinen Namen glauben,</p> <p>(13) die nicht aus Blut, auch nicht aus dem Willen des Fleisches und nicht aus dem Willen des Mannes, sondern aus Gott gezeugt sind.</p> <p>(14) Und der Logos wurde Fleisch Und wohnte unter uns, Und wir sahen seine Herrlichkeit, Die Herrlichkeit des Einziggeborenen vom Vater Voller Gnade und Wahrheit.</p> <p>(15) Johannes legt Zeugnis von ihm ab und ruft und spricht: dieser war es, von dem ich sagte: der nach mir kommt, ist (schon) vor mir gewesen, denn er war der Erste vor mir.</p>
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84

1979

NIEMIECKI

Das Evangelium nach Johannes
Gütersloher Verlagshaus, Würzburg
Jürgen Becker



i bogiem był Logos
und ein Gott war der Logos

Ökumenischer Taschenbuch- Kommentar zum Neuen Testament 4/1

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

Dritte, überarbeitete Auflage

GTBSiebenstern

1,1-18

65

I. Der Prolog 1,1-18

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 Es trat ein Mensch auf, gesandt von Gott, 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 die Ermächtigung,
Gottes Kinder zu werden.

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

14 Und der Logos wurde Fleisch und wohnte unter uns.

<https://archive.org/details/dasevangeliumnac0001beck>

85a

1980

NIEMIECKI

Das Johannesevangelium. Ein Kommentar

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

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 Fleischeswillen und nicht aus Manneswillen, sondern aus Gott gezeugt waren.

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

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

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

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

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85b

1984

WERSJA ANGIELSKA

A Commentary on the Gospel of John.

John 1: Chapters 1-6

tl. Robert W. Funck

Fortress Press, Philadelphia, USA

Ernst Haenchen



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

John 1
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 beheld his glory, glory as of the only Son from the Father, full of grace and truth.

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

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

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

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

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

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

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

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

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

1 See the Excursus on the pre-Johannine Logos-hymn. 4 John, 32f. [16].
2 De Somn. 1:229f.
3 Origen, Comm. in Joh. 2.2.13-15.

109

https://archive.org/details/johncommentaryon0001haen

86

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

Das Neue Testament

Übersetzt von Pf. Adolf Pfleiderer
1927 – 1935 Hausvater im
Bibelheim „Bethanien“
in Langensteinbach

zwischen von innen. -52- Und sie inners
kehrten zurück nach Jerusalem mit großer
Freude, -53- und sie waren durch alles hindurch
im Tempel segnend und benedieend 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

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

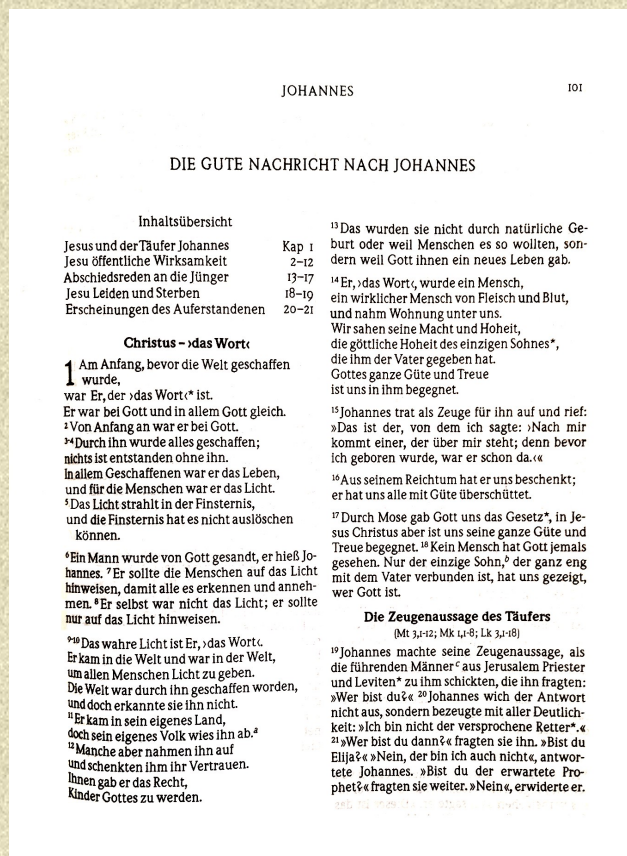
1982

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



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

wyd. 1 (1967):

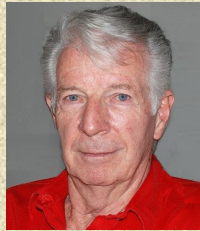
Jaki Bóg był, taki był również Słowo
Was Gott war, das war das Wort auch

1984

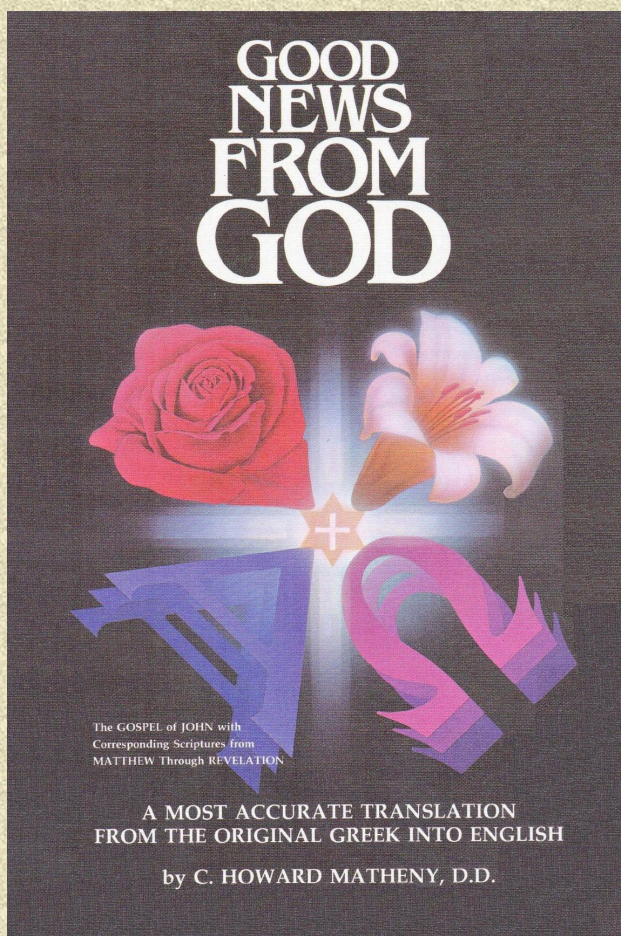
***Good News from God: A Translation of John
with Corresponding Scriptures from Matthew through Revelation***

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.

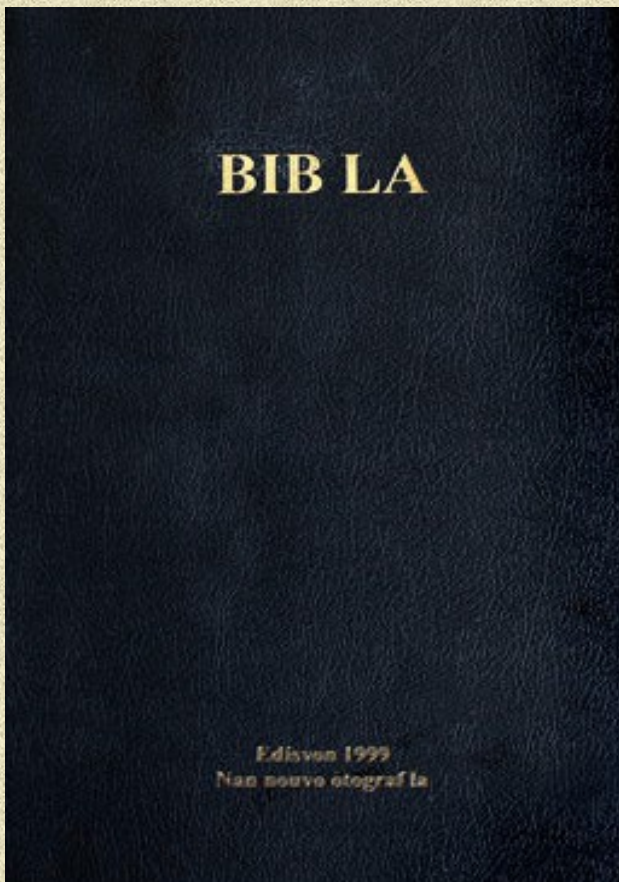
⁵ In an absolute sense all things came into existence "by" (*ὑπό*) God the direct agent. This describes all things under

1985

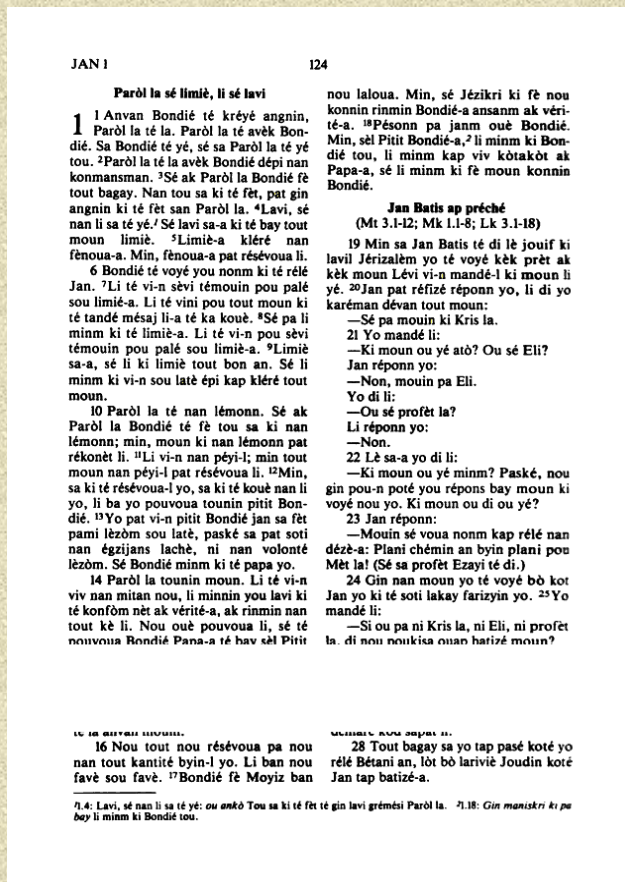
KREOLSKI

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



wyd. 2 (1999)



wyd. 1 (1985)

1986

HEBRAJSKI

ספרי הברית חדשה // קימא חדתא //

The New Covenant Commonly Called The New Testament:

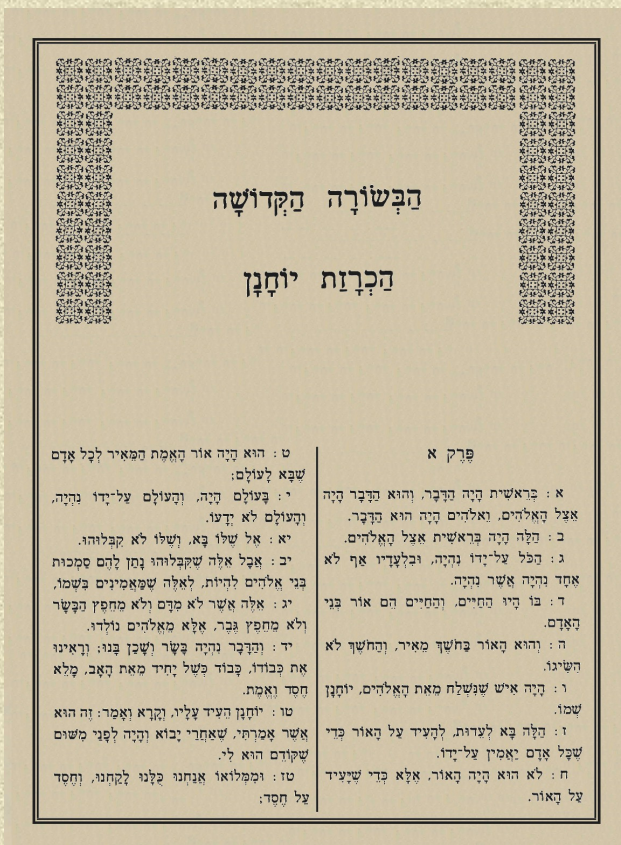
Peshitta Aramaic Text With a Hebrew Translation (wyd. 1) (hebr.-aram.)

The Aramaic Scriptures Research Society in Israel, The Bible Society, Jerozolima

Jacob Barclay – Massimo Pazzini (wyd.)



i bogiem był ten Słowo
ואלהים היה הוא הדבר



1987

NIEMIECKI*Das Evangelium nach Johannes*

Vandenhoeck & Ruprecht, Getynga - Zurych

Siegfried Schulz

i bogiem (lub: bogiem co do rodzaju) było Słowo
und ein Gott (oder: Gott von Art) war das Wort

Das Evangelium nach Johannes

Übersetzt und erklärt
von
Siegfried Schulz

1987

Vandenhoeck & Ruprecht
Göttingen und Zürich

Der Prolog: 1, 1-18

¹ Im Anfang war das Wort,
und das Wort war bei dem Gott,
und ein Gott (oder: Gott von Art) war das Wort.

² Dieses war im Anfang bei dem Gott.

³ Durch dasselbe ist alles geworden,
und ohne dasselbe wurde gar nichts,
was geworden ist.

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

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

⁶ Ein Mensch trat auf, von Gott gesandt, mit Namen Johannes. ⁷ Dieser kam zum Zeugnis, um Zeugnis zu geben für das Licht, damit alle durch ihn zum Glauben kämen. ⁸ Jener war nicht das Licht, sondern er wollte (nur) Zeugnis geben für das Licht. ⁹ Es war das wahre Licht, das jeden Menschen erleuchtet, der in die Welt kam.

¹⁰ Es war in der Welt,
und die Welt ist durch es geworden,
aber die Welt wollte von ihm nichts wissen.

¹¹ Es kam in das Seine,
aber die Seinen nahmen es nicht auf.

¹² So viele es jedoch aufnahmen,
ihnen gab es Vollmacht,
Gottes Kinder zu werden,

ihnen, die an seinen Namen glauben, ¹³ welche nicht aus dem Blut noch aus dem Willen des Fleisches noch aus dem Willen des Mannes, sondern aus Gott gezeugt sind. ¹⁴ Und das Wort ward Fleisch und zeltete unter uns, und wir schauten seine Herrlichkeit, eine Herrlichkeit, wie sie der Einzigerzeugte vom Vater hat, voller Gnade und Wahrheit. ¹⁵ Johannes zeugt von ihm und ruft: Dieser war es, von dem ich sagte: Der nach mir kommt, ist vor mir gewesen, denn er war eher als ich. ¹⁶ Denn aus seiner Fülle haben wir alle empfangen, und zwar Gnade um Gnade. ¹⁷ Denn das Gesetz wurde durch Mose gegeben, die Gnade und die Wahrheit (aber) kamen durch Jesus Christus. ¹⁸ Niemand hat Gott je gesehen. Der einziggezeugte Sohn (nach anderen Textzeugen: Gott), der im Schoß des Vaters ist, der hat (von ihm) Kunde gebracht.

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

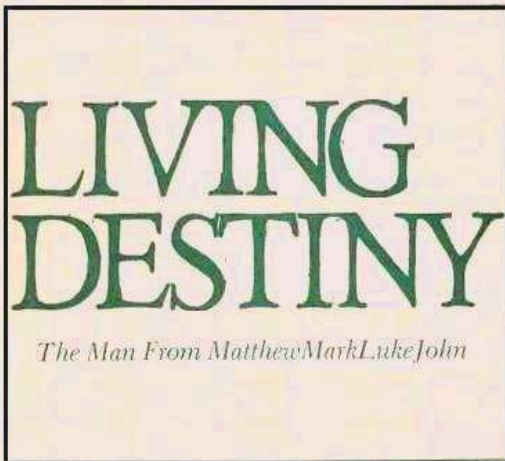
1987

Living Destiny. The Man From Matthew Mark Luke John

Proguides Publishers, Knoxville, TN, USA

Marley Cole

Sam Słowo jest bogiem, kimś Potężnym.
The Word himself is a God, a Mighty One.



MARLEY COLE

PROLOGUE

John 1:1-18

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

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

THIS IS AN ACCOUNT of how it came about.

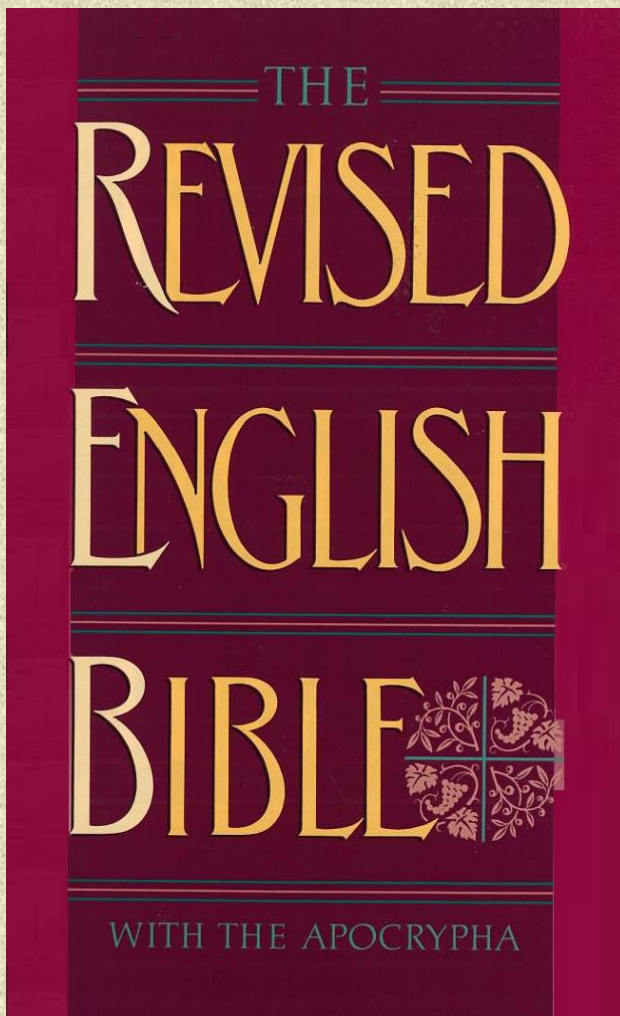
1989

The Revised English Version New Testament
(rewizja NEB)

Oxford University Press, Cambridge University Press

M. Jack Suggs**Katherine Doob Sakenfield****James R. Mueller**

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

*The resurrection*

LUKE 24; JOHN 1

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

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

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

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

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

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

THE GOSPEL ACCORDING TO
JOHN

The coming of Christ

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

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

¹⁰He was in the world; but the world, though it owed its being to him, did not recognize him. ¹¹He came to his own, and his own people would not accept him.

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

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

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

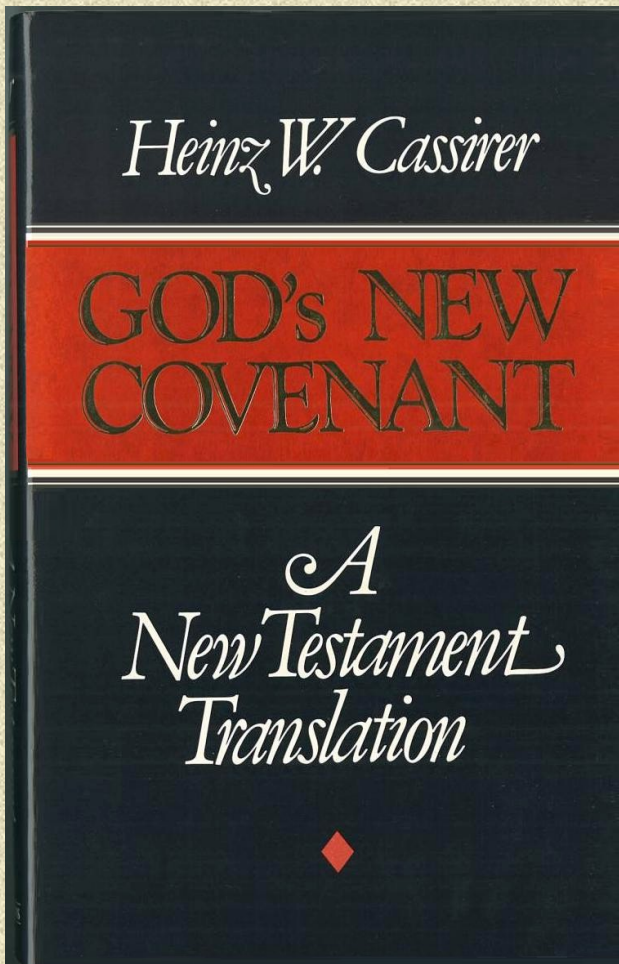
1: 3-4 through him ... was life: or without him no single thing was created. All that came to be was alive with his life. 1: 9 The true ... world: or The true light was in being, which gives light to everyone entering the world.

1989

God's New Covenant: A New Testament Translations
 William B. Eerdmans Publishing, Grand Rapids, USA
Heinz W. Cassirer



i Słowo był taki sam jak Bóg
 and the Word was the very same as God



THE GOSPEL STORY
 AS TOLD BY JOHN

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

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

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

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

95a

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

José A. Álvarez Rivera

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 ¹ En el principio existía el Verbo, y el Verbo estaba con el Poderoso, y el Verbo era poderoso. ² El estaba en el principio con el Poderoso. ³ Todas las cosas se hicieron 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, pero las tinieblas no la han comprendido.

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

⁹ La luz verdadera que alumbra a todo hombre estaba para venir al mundo. ¹⁰ En el mundo estuvo, y el mundo fue hecho por medio de él, pero el mundo no lo conoció. ¹¹ "A lo suyo vino, pero los suyos no lo recibieron. ¹² Pero a todos los que lo recibieron, es decir, a los que creen en su nombre, les ha dado el derecho de llegar a ser hijos del

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

¹⁴ El 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. ¹⁵ Juan 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." ¹⁶ Porque de su plenitud todos nosotros hemos recibido, amor y más amor.

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

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

95b

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

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

9 Aquel era la luz verdadera que 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 vino, pero los suyos no lo recibieron. 12 Pero a todos los que lo recibieron, a los que creen en su nombre, les dio derecho de llegar a ser hijos de Elohim; 13 no por [linaje de] sangre, ni por el deseo carnal, ni por la voluntad del hombre, sino por YHWH.

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

Testimonio de Yojanán el Inmersor

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

16 Porque de su plenitud todos nosotros recibimos, amor y más amor. 17 La Torah se dio por medio de Moshé, pero el amor y la verdad nos han llegado por medio de Yahoshúa el Mashiaj. 18 A YHWH nadie lo ha visto jamás; el unigénito de Elohim,* 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 Yerushalayim unos sacerdotes y lewitas para preguntarle: "¿Quién

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

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

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

24 Los enviados eran de los fariseos. 25 Y le preguntaron: "¿Entonces, por qué sumerges, si tú no eres el Mashiaj, ni Elyah, 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 Jardén, donde Yojanán estaba sumergiendo.

Proclamación de Yojanán

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

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

Sus primeros discípulos

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

1:18 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.

<https://carmelourso.files.wordpress.com/2014/03/biblia-version-israelita-nazarena-completa.pdf>

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

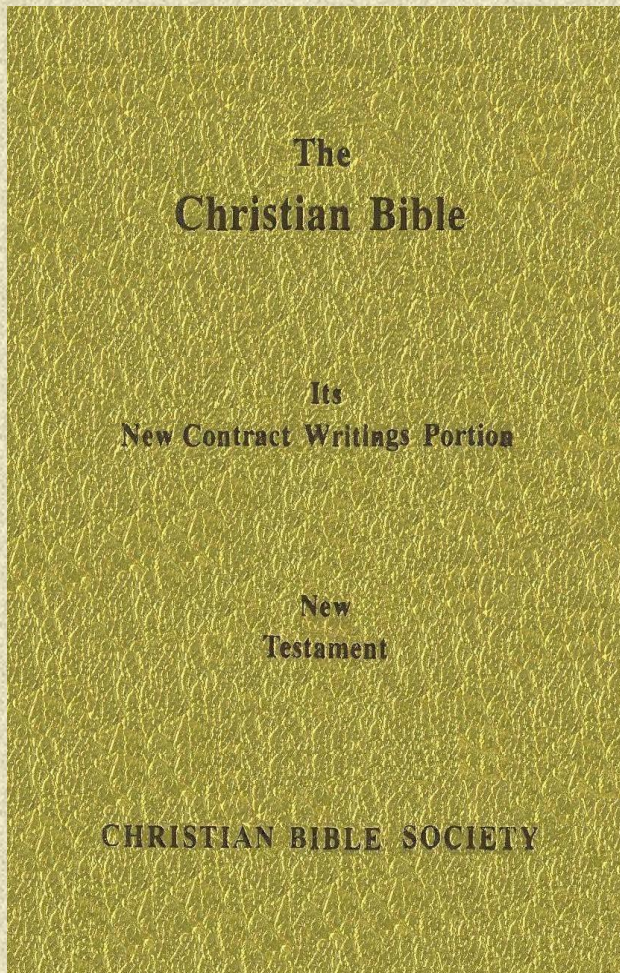
***The Christian Bible: Its New Contract Writings Portion.
A Literal, Accurate, Plain English New Testament***

Christian Bible Society (wyd. 2, 1995)

zespół tłumaczy

Lynne Alberts²

i Słowo reprezentował Boga
and the Word represented God



John 1:1-1:23

John

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

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

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

19 Now this is the testimony of John, when the Jews dispatched to him priests and Levites from Jerusalem to ask him, "Who are you?" **20** Now he acknowledged and didn't deny it; he acknowledged, "I am not the Anointed One." **21** So they asked him, "What then? Are you Elijah?" Then he said, "I am not." "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

1991

NIEMIECKI

„Ostrakon BM 50466 (Joh 1,1 - 7)“

ENCHORIA. Zeitschrift für Demotistik und Koptologie, Band 18, s. 10 [1-11]

Harrasowitz Verlag, Wiesbaden

Anneliese Biedenkopf-Ziehner

i Słowo było boskiej natury
und das Wort war göttlicher Natur

ENCHORIA

ZEITSCHRIFT FÜR
DEMOTISTIK UND KOPTOLOGIE

HERAUSGEGEBEN VON
E. LÜDDECKENS, H.-J. THISSEN, K.-TH. ZAUZICH

XVIII
1991

IN KOMMISSION BEI
OTTO HARRASSOWITZ · WIESBADEN

10

ENCHORIA 18, 1991

von Perf. I das Perf. II: "Zum Zeugnis ist dieser (in der Tat) gekommen" steht in Gegensatz zu "Dieser ist zum Zeugnis gekommen". -

5. Übersetzung

An dieser Stelle sei die Übersetzung gegeben, ohne daß auf die Struktur des Textes und die semantisch/pragmatischen Funktionen der einzelnen Sprachsignale eingegangen wird. Dies soll und kann nur im Zusammenhang mit dem vollständigen Text des Logosliedes bzw. dem Prolog insgesamt vorgenommen werden.

Aussage 1: In Anfang war das Wort existent
und das Wort war im Angesicht Gottes existent
und das Wort war göttlicher Natur.

Aussage 2: (Einschub des Evangelisten:)

Dieses war im Anfang unter dem Herzen Gottes existent.

Aussage 3: Alles war entstanden unter (/in/auf) seiner Hand
und ohne ihn war nichts entstanden.

Aussage 4: Das Leben war das, was in ihm entstanden war
und das Licht der Menschen war das Leben.

Aussage 5: (Einschub des Evangelisten:)

Und das Licht leuchtet in der Finsternis
und die Finsternis hat es nicht erfaßt.

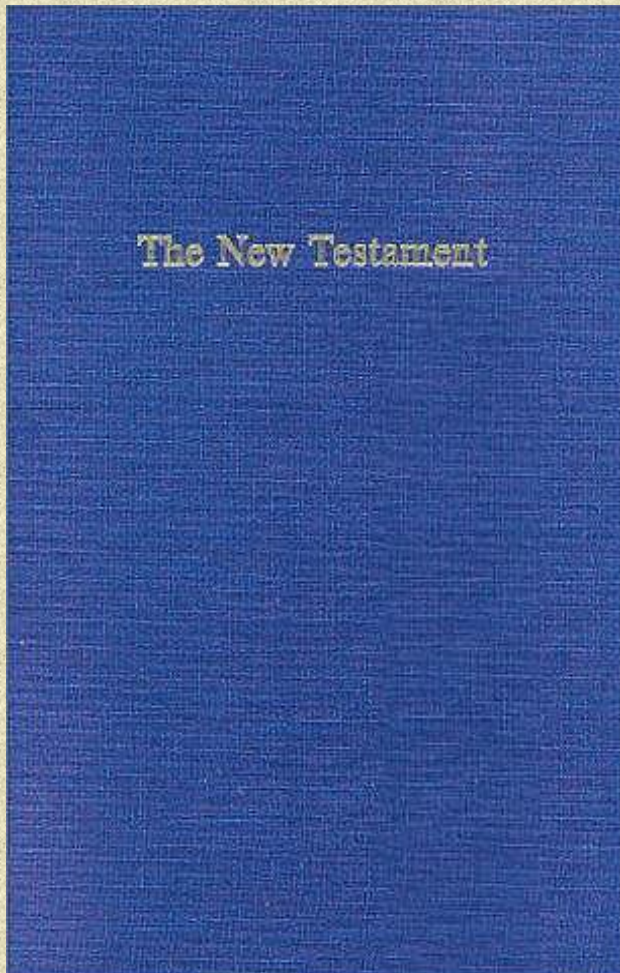
Aussage 6: (Einschub des Evangelisten:)

Ein Mensch ist entstanden,
gesandt vom Herrn,

Aussage 7: (Einschub des Evangelisten:)

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

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



The Gospel of John

1 Prologue

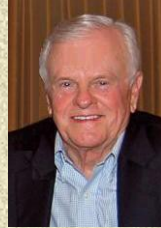
In the very beginning was the Word,
 and the Word was with God,
 and the Word was a divine Being.
²He was in the very beginning with God.
³All things came into being through him,
 and nothing of all that has come into being was made
 except through him.
⁴In him was life,
 and the life was the light of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

1993

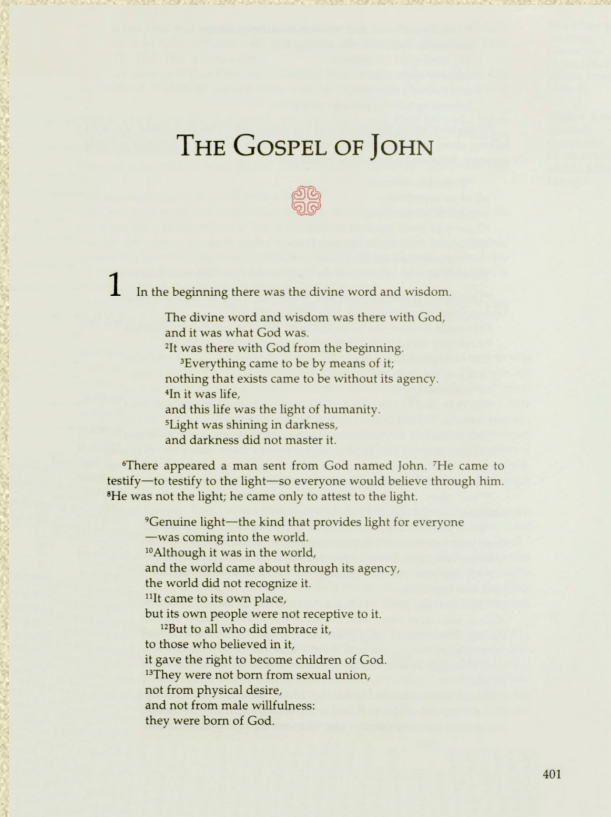
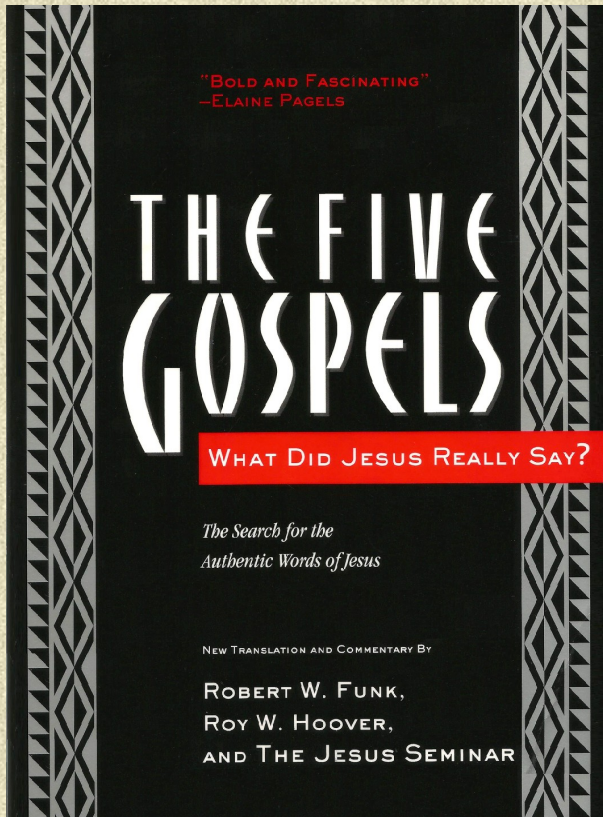
*The Five Gospels. The Search for the Authentic Words of Jesus:
New Translation and Commentary*

HarperSanFrancisco, Nowy Jork

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



Boskie słowo i mądrość były tam u Boga
i były takie, jaki był Bóg
The divine word and wisdom was there with God,
and it was what God was



<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 Łuczkiwicz, Warszawa
Sławomir Łuczkiwicz

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

EWANGELIA
 JANA

PRZEKŁAD FILOLOGICZNY
 Z JĘZYKA GRECKIEGO

zawiera

NOWE ŚWIECKIE SŁOWNICTWO

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

ISBN 83-903921-2-7

Warszawa 1994

W dół w Ioannesa

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

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

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

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

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

1995

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

Konkordanter Verlag Pforzheim, Birkenfeld

?

i podobne do **Boga było Słowo**
und wie Gott war das Wort

KONKORDANTES

NEUES TESTAMENT

DIE VIER BERICHTE

Matthäus, Markus, Lukas, Johannes



Konkordanter Verlag Pforzheim

Bericht des Johannes

- ¹ Zu Anfang war das Wort, und das Wort war zu Gott hingewandt, und ² wie Gott war das Wort. Dieses war zu Anfang zu Gott hingewandt. ³ Alles ist durch dasselbe geworden, ⁴ nicht eines, das geworden ist. In demselben war Leben, und das Leben war ⁵ das Licht der Menschen. + Das Licht erscheint in der Finsternis, + doch die Finsternis hat es nicht erfaßt.
- ⁶ Da trat ein Mann auf, + von Gott geschickt, sein Name war Johannes. ⁷ Dieser kam zum Zeugnis, um + von dem Licht zu zeugen, damit alle durch ⁸ dasselbe glaubten; er war nicht selbst das Licht, sondern er kam, um + von dem Licht zu zeugen: Es war das wahrhafte Licht, das, + in die Welt kommend, jeden Menschen erleuchtet.
- ¹⁰ Er war in der Welt, und die Welt wurde durch ihn erschaffen, + doch die ¹¹ Welt hat ihn nicht erkannt. Er kam + in Sein Eigentum, + doch die Seinen nahmen ihn nicht an; allen aber, die ihn annahmen – ihnen gab Er Vollmacht, Kinder Gottes zu werden, denen, die + an Seinen Namen glauben, ¹³ die nicht aus Geblüt, noch aus dem Willen des Fleisches, noch aus dem Willen eines Mannes, sondern aus Gott gezeugt wurden.
- ¹⁴ + Das Wort wurde Fleisch und zeltete unter uns, und wir schauten Seine Herrlichkeit – wie die Herrlichkeit des Einziggezeugten + vom Vater – voller Gnade und Wahrheit.
- ¹⁵ Johannes zeugte + von ihm und hat laut ausgerufen: + «Dieser war es, von dem ich sagte: Er, der nach mir kommt, ist + vor mir geworden; denn Er war eher als ich.» ¹⁶ Aus Seiner Vervollständigung haben wir alle erhalten, und zwar Gnade + um Gnade. ¹⁷ Denn das Gesetz wurde durch Mose gegeben, + Gnade und Wahrheit sind jedoch durch Jesus Christus geworden. Niemand hat Gott jemals gesehen; der einziggezeugte Gott, der jetzt + in dem Busen des Vaters ist, derselbe hat ihn geschildert.
- ¹⁹ + Dies ist das Zeugnis des Johannes, als die Juden aus Jerusalem Priester und Leviten zu ihm schickten, damit sie ihn fragen sollten: «Wer bist du?» ²⁰ Da bekannte er es und leugnete nicht. Und er bekannte: «Ich bin nicht der Christus!» + Sie fragten ihn nochmals: «Was nun? Bist du Elia?» ²¹ + Er entgegnete: «Ich bin es nicht.» «Bist du der Prophet?» + Er antwortete: «Nein.» Nun fragten sie ihn: «Wer bist du denn, damit wir denen Antwort geben, die uns gesandt haben. Was sagst du + von dir selbst?» ²³ Er entgegnete: «Ich bin die Stimme eines Rufers: In der Wildnis macht den Weg des Herrn gerade! – so wie es der Prophet Jesaja gesagt hat.» ²⁴ + Die Abgesandten, die + von den Pharisäern waren, fragten ihn weiter, + Sie sagten zu ihm: «Warum taufst du nun, wenn du nicht der Chri-
114

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

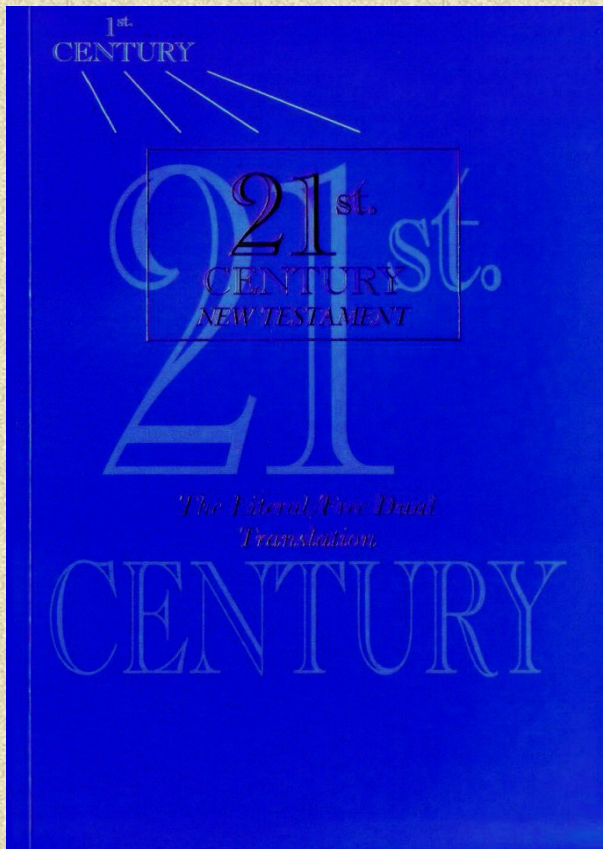
John 1

Chapter 1

In a beginning¹ was the [Marshall] [Word] and the [Marshall]² [Word] was with the God and the [Marshall]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.

ISBN 0 9531877 0 5

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104

1999

NIEMIECKI

Das Neue Testament und frühchristliche Schriften (wyd. 1)

Insel Verlag, Frankfurt n. Menem-Lipsk

Klaus Berger – Christiane Nord



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

**DAS NEUE
TESTAMENT**
UND FRÜHCHRISTLICHE
SCHRIFTEN



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

Insel Verlag

315

DAS EVANGELIUM NACH JOHANNES

Kapitel 1

Prolog 1,1-18

Zuerst war das Wort da, Gott nahe und von Gottes Art. / Es war
am Anfang bei Gott. / Alle Dinge sind durch das Wort entstanden. 1, 2
Ohne das Wort konnte nichts werden. / In ihm war das Leben, und
für die Menschen ist Leben auch Licht. / Das Licht macht die Fin- 3
sternis hell, und die Finsternis hat das Licht nicht verschluckt. 4
Dann kam ein Mensch, von Gott gesandt, der hieß Johannes. / Er 5
war zur Zeugenschaft bestellt und sollte Zeugnis ablegen von dem 6, 7
Licht, damit alle durch ihn zum Glauben kämen. / Er war nicht 8
selbst das Licht, sondern sollte nur Zeugnis ablegen von dem Licht. 9
Aber einer war wirklich das Licht und strahlt hell in jeden Men- 10
schen hinein, der zur Welt kommt. / Er war in der Welt; die Welt 11
entstand durch ihn, doch sie wies ihn ab. / Er kam in die Welt, die 12
durch ihn geworden und deshalb sein eigen war, doch seine eigenen 13
Menschen nahmen ihn nicht an. / Denen aber, die ihn annahmen, 14
gab er die Freiheit, sich seinem Namen anzuvertrauen und Kinder
Gottes zu werden, / aus Gott geboren und nicht kreatürlich, nicht
aus menschlichem Trieb oder Willen.
Das Wort erschien in einem Menschen und wohnte bei uns. Wir
sahen seine Herrlichkeit, die so herrlich ist, wie wenn der einzige

<https://books.google.pl/books?hl=pl&id=OiYqAQAAMAAJ> (ograniczony podgląd)

2000

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

RVIC²⁰⁰⁰

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

Preliminary Edition

James B. Parkinson

Słowo również był bogiem
the Word also was a god

PRELIMINARY EDITION⁶

THE TESTAMENT

OF

OUR LORD AND SAVIOR

JESUS CHRIST

COMMONLY CALLED

THE NEW TESTAMENT

RVIC²⁰⁰⁰

BEING THE REVISED VERSION (American Edition)

Improved and Corrected

from manuscripts discovered and published to A.D. 1999

A.D. 2000

Temporarily. Send corrections to jim488@parkinsonjimo.com

RVIC²⁰⁰⁰ (American Revised Version Improved and Corrected)

JOHN

The Gospel
recorded by John

1 In *the* beginning was the Word, and ¹the Word was ²with 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 ³was not anything made that hath been made. 4 In him was life; and the life was the light of men. 5 And the light shineth in the darkness; and the darkness apprehended it not. 6 There came a man sent from God, whose name was John. 7 The same came for witness, that he might bear witness of the light, that all might believe through him. 8 He was not that light, but *came* that he might bear witness of the light. 9 *There* was the true light, *even* the light which lighteth, ⁹every man, coming into the world. 10 He was in the world, and the world was made through him, and the world knew him not. 11 He came unto ¹¹his own, and they *that were* his own received him not. 12 But as many as received him, to them gave he *the* right to become children of God, *even* to them that believe on his name: 13 who were ¹³begotten, not of ¹³blood, nor of the will of *the* flesh, nor of the will of man, but of God. 14 And the Word became flesh, and ¹⁴dwelt among us (and we beheld his glory, glory as of ¹⁴the only begotten from the Father), full of grace and truth. 15 John beareth witness of him, and crieth, saying, ¹⁵This was he of whom I said, He that cometh after me is become before me: for he was ¹⁵before me. 16 For of his fullness we all received, and ¹⁶grace for grace. 17 For the law was given through Moses; grace and truth came through Jesus ¹⁷Christ.

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

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

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

⁴ Or, overcame. See ch. 12:35 (GK).

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

⁶ Or, every man as he cometh

⁷ GK. his own things.

⁸ Or, born,

⁹ GK. bloods,

¹⁰ GK. tabernacle

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

¹² So p^{67,75} n⁴ L and most. But B^N* C* read (this was he that said). N* reads This was he that cometh after me, who is become before me:

¹³ GK. first in regard of me.

¹⁴ Or, grace upon grace.

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

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

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? 20 And he confessed, and denied not, and he confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. 22 They said therefore unto him, Who art thou? that we may give answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as ²³said Isaiah the prophet. 24 ²⁴And they had been sent from the Pharisees. 25 And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? 26 John answered them, saying, I baptize in water: in the midst of you standeth one whom ye know not, 27 *even* he that cometh after me, the latchet of whose shoe I am not worthy to unloose. 28 These things were done in ²⁸Bethany 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 ²⁹taketh 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 ³⁰before me. 31 And I knew him not, but that he should be made manifest to Israel, for this cause came I baptizing in water. 32 And John bare witness, saying, I have beheld the spirit descending as a dove out of heaven; and it abode upon him. 33 And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. 34 And I have seen, and have borne witness that this is the Son of God.

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

¹⁸ So p⁶⁷ B^N* L C*. p⁷⁵ 33 cop³⁰ read the only begotten god. 892 ¹⁸ and most lesser Greek mss., it¹⁸ vg sy¹⁸ arm read the only begotten Son.

¹⁹ Is 40:3.

²⁰ Or, And certain had been sent from among the Pharisees.

²³ So p^{67,75} B^N* L 892²³ cop³⁰ (it¹⁸) vg. But (N⁷) J¹⁰⁰ 083.

²⁶ Or, sy²⁶ geo arm read Bethabara (or, Beth-Arabah).

²⁸ Or, beareth the sin

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

106

2000

FRANCUSKI

Jean. Évangile: Traduit du grec, préfacé et annoté

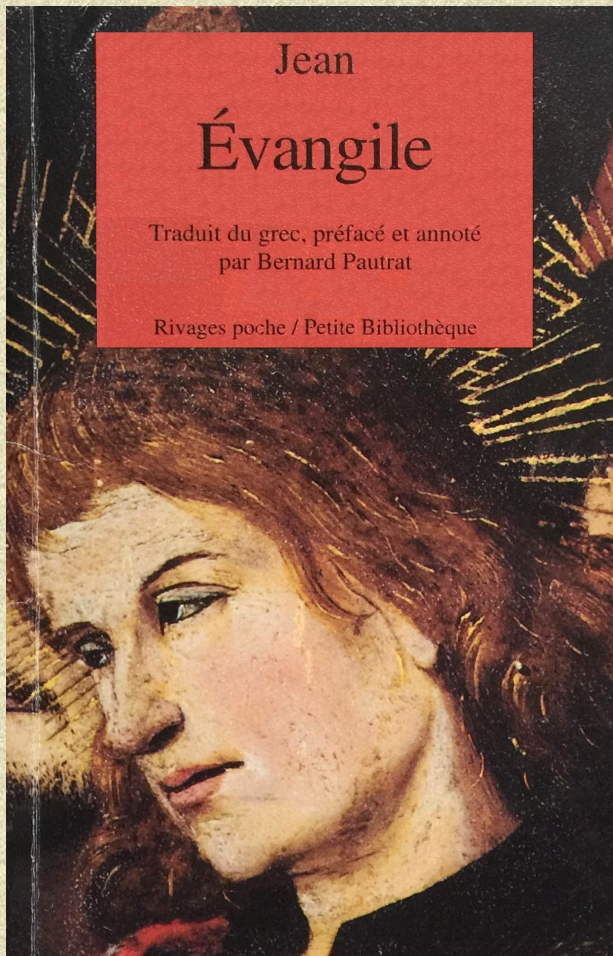
Rivages poche

Bernard Pautrat



i słowo był bogiem
et la parole était dieu

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



SELON JEAN

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

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

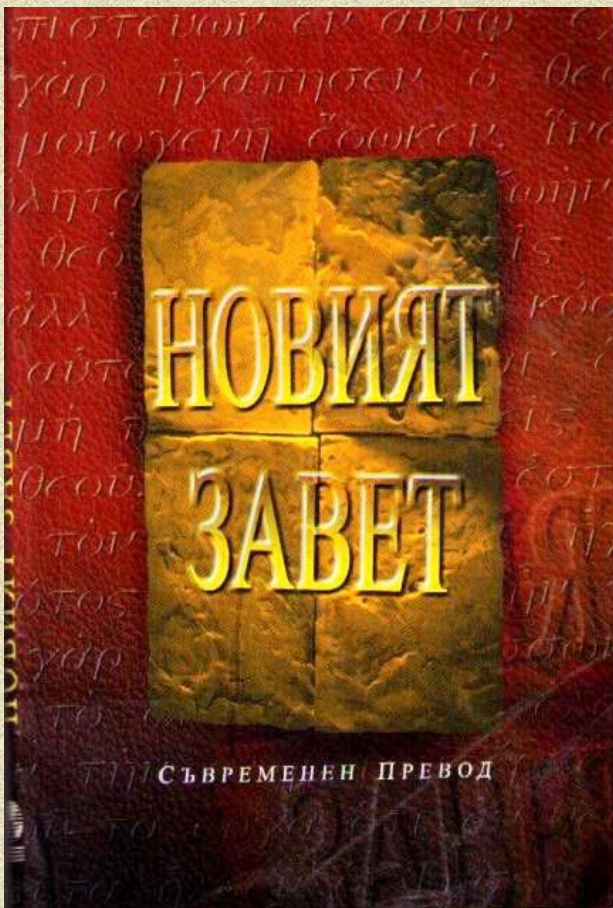
2000

BULGARSKI

Новият Завет: съвременен превод
= Nowy Testament: przekład współczesny
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 угаси.*

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

¹⁰ Той бе в света и светът бе създаден чрез него, но светът не го позна. ¹¹ Той дойде в собствения си свят, но народът му не го прие.

¹² На тези обаче, които го приеха и повярваха 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.

*^{1:5} угаси Или: „разбере, схване“.

^{1:16} *всичко, което е Синът* Букв.: „От неговата плътност“, вероятно „плътността 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 пророкт, който Бог ще изпрати. Вж. Вт. 18:15-19.

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 провъзгласяваше: „Ето този, за когото казвах: „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 Исус 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,

2001

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



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

Jesus of the Four Gospels

Walter J. Schenck

Chapter One

Formulation of Events

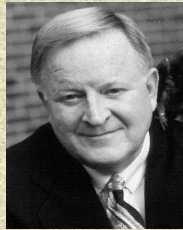
Many, my friend Theophilus, who dearly loves God, have undertaken to establish a correct declaration of the events that have occurred and are believed in among us. Those who delivered them to us, from the beginning, were the eye witnesses and teachers of the message. It now seems good for me to do the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

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

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

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

2001
An American English Version – 2001 Translation
 html
James Wheeler (gł. wyd.)



wersja z 1-05-2019:

i Słowo był kimś potężnym (gr. *theos* lub *podobny do boga*)
 and the Word was a powerful one (gr. *theos* or *god-like*)

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

- Browser menu: Plik, Edycja, Widok, Historia, Zakładki, Narzędzia, Pomoc
- Address bar: www.2001translation.com/JOHN.htm
- Page title: The Bible book of JOHN
- Page content:
 - Large stylized text: **John**
 - Text: *Written for Jesus' Apostle John, possibly in Aramaic, sometime late in the 1st Century CE.*
 - Section header: **Chapter 1**
 - Text: 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.
 - Text: 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.
 - Text: 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.
 - Text: 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!*'
 - Text: 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

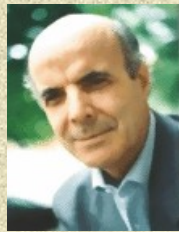
110

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
inviato da Dio col suo nome Giovanni.
Questi venne per la testimonianza,
affinché rendesse testimonianza della luce,
e affinché per mezzo di lui tutti potessero credere.
Non era lui la luce
bensì affinché testimoniassse della luce.
La luce vera
che illumina ogni uomo
stava venendo nel mondo.
Essa era nel mondo
e il mondo fu fatto per mezzo suo
ma il mondo non la riconobbe.
Essa entrava negli uomini singoli
ma gli individui non l'accossero in sé.
A coloro che l'accossero
diede la forza di diventare
figli di Dio.

154

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

2002

WŁOSKI

*I quattro Vangeli Nova Vulgata secondo - secundum
Matteo – Matthaeum, Marco – Marcum, Luca – Lucam, Giovanni – Ioannem
dalla Bibbia della Chiesa Cattolica*

edizione di formazione il figlio dell'UOMO per la diffusione in rete Internet

PDF

Giacomo Dalessandro



i SLOWO był bogiem
e il VERBO era dio

FORMAZIONE ANNO V-26 maggio 2002
IL FIGLIO DELL'UOMO I QUATTRO VANGELI CHIESA CATTOLICA



i quattro
VANGELI
NOVA VULGATA

SECONDO - SECUNDUM

MATTEO - MATTHAEUM
MARCO - MARCUM
LUCA - LUCAM
GIOVANNI - IOANNEM

DALLA
BIBBIA
DELLA
CHIESA CATTOLICA

edizione di
FORMAZIONE il FIGLIO dell'UOMO
per la diffusione in RETE INTERNET

FORMAZIONE ANNO V-26 maggio 2002
IL FIGLIO DELL'UOMO I QUATTRO VANGELI CHIESA CATTOLICA

GIOVANNI	IOANNEM
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 II VERBO si fece carne	EVANGELIUM SECUNDUM IOANNEM 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21
1,1 In principio era il VERBO, il VERBO era presso di DIO e il VERBO era dio. Egli era in principio presso DIO: tutto è stato fatto per mezzo di lui e senza di lui niente è stato fatto di tutto ciò che esiste. In lui era la vita e la vita era la luce degli uomini; la luce splende nelle tenebre, ma le tenebre non l'hanno accolta. Venne un uomandato da DIO e il suo nome era Giovanni. Egli venne come testimone per rendere testimonianza alla luce, perché tutti credessero per mezzo di lui. Egli non era la luce, ma doveva render testimonianza alla luce. Veniva nel mondo la luce vera, quella che illumina ogni uomo. Egli era nel mondo, e il mondo fu fatto per mezzo di lui, eppure il mondo non lo riconobbe. Venne fra la sua gente ma i suoi non l'hanno accolto. A quanti però l'hanno accolto, ha dato potere di diventare figli di DIO: a quelli che credono nel suo nome, i quali non da sangue, né da volere di carne, né da volere di uomo, ma da DIO sono stati generati. E il VERBO si fece carne e venne ad abitare in mezzo a noi; e noi vedemmo la sua gloria, gloria come di unigenito del PADRE, pieno di grazia e di verità. Giovanni gli rende testimonianza e grida: << Ecco l'uomo di cui io dissi: Colui che viene dopo di me mi è passato avanti, perché era prima di me >> .	1,1 In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. 2 Hoc erat in principio apud Deum. 3 Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factu est 4 in ipso vita erat, et vita erat lux hominum. 5 et lux in tenebris lucet, et tenebrae eam non comprehenderunt. 6 Fuit homo missus a Deo, cui nomen erat Ioannes 7 hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. 8 Non erat ille lux, sed ut testimonium perhiberet de lumine. 9 Erat lux vera, quae illuminaat omnem hominem, veniens in mundum. 10 In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. 11 In propria venit, et sui eum non receperunt. 12 Quotquot autem acceperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine eius. 13 qui non ex sanguibus neque ex voluntate carnis neque ex voluntate viri, sed ex Deo nati sunt. 14 Et Verbum caro factum est et habitavit in nobis et vidimus gloriam eius, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis. 15 Ioannes testimonium perhibet de ipso et clamat diens ? Hic erat, quem dixi Qui post me venturus est, ante me factus est, qui a prior me erat.

256

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!"

113

2003

ΚΑΤΑ ΙΩΑΝΝΗΚ

The Coptic Gospel of John 1:1-14

html

Lance Jenott



i Słowo był bogiem
and the Word was a God

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

Coptic John 1:1-14

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

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

ΚΑΤΑ ΙΓΩΣΑΝΝΗΚ

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 ⲖⲚ ⲧⲈⲐⲐⲐⲐⲧⲈ ⲛⲈϣⲢⲚⲐⲐ ⲛⲈⲓⲓⲓⲓⲔⲈ, ⲀⲮⲖ ⲓⲓⲓⲓⲔⲈ ⲛⲈϣⲢⲚⲐⲐ ⲛ̅ⲚⲀⲒⲠ̅ ⲓⲛⲐⲐⲐⲧⲈ. ⲀⲮⲖ ⲛⲈⲮⲚⲐⲐⲧⲈ ⲓⲈ ⲓⲓⲓⲓⲔⲈ

In the beginning existed the Word, and the Word existed with God, and the Word was a God.

1:2 ⲓⲠⲀⲓ Ⲗ̅Ⲛ̅ ⲧⲈⲐⲐⲐⲐⲧⲈ ⲛⲈϣⲢⲚⲐⲐ ⲖⲀⲧ̅Ⲡ̅ ⲓⲛⲐⲐⲐⲧⲈ.

In the beginning this one existed with God.

1:3 ⲛ̅ⲚⲀ ⲛⲓⲠ ⲀⲮⲢⲚⲐⲧⲓⲈ ⲈⲐⲐⲐⲐⲧⲈ. ⲀⲮⲖ ⲀⲬ̅Ⲛ̅ⲧ̅Ⲡ̅ Ⲡ̅ⲓⲈ Ⲛ̅ⲀⲀⲮⲚⲐⲧⲓⲈ. ⲓⲈⲛⲧⲀⲠⲢⲚⲐⲧⲓⲈ

Everything came into being through him, and without him nothing came into being. That which came into being

1:4 ⲖⲠⲀⲓ ⲛ̅ⲖⲓⲔⲓⲧ̅Ⲡ̅ ⲓⲈ ⲓⲖⲐⲚ̅Ⲗ̅. ⲀⲮⲖ ⲓⲖⲐⲚ̅Ⲗ̅ ⲓⲈ ⲓⲠⲐⲐⲐⲧⲓⲈ ⲛ̅Ⲛ̅ⲠⲖⲐⲠⲈ.

within him was Life, and Life was the light of mankind.

1:5 ⲀⲮⲖ ⲓⲠⲐⲐⲐⲧⲓⲈ ⲈϣⲠⲐⲐⲐⲧⲓⲈ Ⲗ̅Ⲡ̅ ⲓⲠⲀⲔⲈ. ⲀⲮⲖ Ⲡ̅ⲓⲈ ⲓⲠⲀⲔⲈ ⲧⲀⲖⲐⲠ.

And the Light shone in the the darkness and the darkness did not apprehend it.

PL 14:34 2017-04-24

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

114

2003

NIEMIECKI

Das vollkommene Evangelium nach Johannes (wyd. 1)

Christlich Essenische Kirche, Erfurt

Franz Eberhard Eckard Strohm



i Chrystus był bogiem
und der Christus war ein Gott



Das vollkommene Evangelium

1. Kapitel

Der Christus

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

**Kommentar: Essener gesprochen: Esseener*

7

[http://www.cek.sk/user/2/upload/ftp_client/Complete Gospel/DAS VOLLKOMMENE EVANGELIUM.pdf](http://www.cek.sk/user/2/upload/ftp_client/Complete%20Gospel/DAS%20VOLLKOMMENE%20EVANGELIUM.pdf)

2003

NIEMIECKI

„Tora und Evangelium: Beobachtungen zum Johannesprolog“
Stimmen der Zeit: Monatschrift für Geistesleben der Gegenwart

Vol. 221, Nr 7, s. 488 [486-494]

Ansgar Wucherpennig

and god of a kind was the Word
 und Gott von Art war das Wort

Ansgar Wucherpennig SJ

Zelten. Damit spielt er auf das Offenbarungszelt an, das in Ex 33, 7 *skēnē marturiou* heißt. In diesem Zelt sollte Mose die beiden Tafeln der Bundesurkunde unterbringen (Ex 25, 21), die mit dem Finger Gottes beschrieben waren (Ex 31, 18). Es war der Ort, an dem das Wort Gottes auf der Wanderung Israels durch die Wüste seine Wohnung fand.

In den dazwischenliegenden Versen des Johannesprologs setzt der Evangelist die Spur fort, die er durch diese beiden expliziten Anspielungen gelegt hat. Denn die ersten 14 Verse des Johannesprologs lassen sich als eine Paraphrase der Tora bis zur Offenbarung am Sinai verstehen. Dies wird deutlich, wenn man den Text zunächst einmal unter Auslassung der Stellen über den Täufer liest:

I

(1) Im Anfang war das Wort,
 und das Wort war bei Gott,
 und Gott von Art war das Wort.
 (2) Dieses war im Anfang bei Gott.
 (3) Alles ist durch es geworden,
 und ohne es wurde nichts von dem, was geworden ist.

II

(4) In ihm war Leben,
 und das Leben war das Licht der Menschen.
 (5) Und das Licht leuchtet in der Finsternis,
 und die Finsternis hat es nicht erfaßt.

...

(9) Er war das wahre Licht,
 das jeden Menschen erleuchtet,
 der in die Welt kommt.

III

(10) Er war in der Welt,
 und die Welt ist durch ihn geworden,
 und die Welt hat ihn nicht erkannt.
 (11) Er kam in das Seine,
 und die Seinen nahmen ihn nicht bei sich auf.

2004

AFRYKANERSKI

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

John Wahl

i potężny był słowo
en magtig was die woord

WOORD EN GETUIENIS

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

Yahuganan / Johannes 1:1 In die begin was die woord¹, en die woord was by Elohiem, en magtig was die woord². 2 Die woord was in die begin by Elohiem. 3 Alle dinge het daardeur ontstaan, en sonder die woord het nie een ding ontstaan wat ontstaan het nie. 4 In die woord was lewe, en die lewe was die lig van die mense. 5 En die lig skyn in die duisternis, en die duisternis het dit nie oorveldig nie. 6 Daar was ’n man van Elohiem gestuur, wie se naam Yahuganan was. 7 Hy het tot ’n getuienis gekom om van die lig te getuig, sodat almal deur hom sou glo. 8 Hy was nie die lig nie, maar hy moes van die lig getuig. 9 Die waaragtige lig wat elke mens verlig, was aan kom na die wêreld. 10 Die lig was in die wêreld, en die wêreld het deur hom ontstaan, en die wêreld het hom nie geken nie. 11 Hy het na sy eiendom gekom, en sy eie mense het Hom nie aangeneem nie. 12 Maar almal wat Hom aangeneem het, aan hulle het Hy mag gegee om kinders van Elohiem te word, aan hulle wat in sy Naam glo; 13 wat nie uit die bloed of uit die wil van die vlees of uit die wil van ’n man nie, maar uit Elohiem gebore is. 14 En die Woord het vlees geword en het onder ons gewoon – en ons het sy voortreflikheid aanskou, ’n voortreflikheid soos van die Emiggeborene 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 Hebreuse begrip "davar" wat dui op veel meer as bloot 'n gesproke woord. Hierdie begrip kan, in die lig van hierdie hoofstuk, as volg omskryf word: "Die plan, wysheid en vermoë waarvoor 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".

818 YAHUGANAN (JOHANNES)

Mosheh gegee; die guns en die waarheid het deur Yahshua die Messias gekom. 18 Niemand het ooit Elohiem gesien nie; die eniggebore Seun wat in die boesem van die Vader is, Hy het Hom verklaar. 19 En dit is die getuienis van Yahuganan, toe die Yhudiem uit Yerushalayiem priesters en Lewiete gestuur het om hom te vra: Wie is u? 20 En hy het erken en nie ontken nie, maar het erken: Ek is nie die Messias nie. 21 Toe vra hulle hom: Wat dan? Is u EliYah? En hy sê: Ek is nie. Is u die profet? En hy antwoord: Nee. 22 Toe sê hulle vir hom: Wie is u? – dat ons antwoord kan gee aan die wat ons gestuur het. Wat sê u van uself? 23 Hy antwoord: Ek is die stem van een wat roep in die woestyn: Maak die pad van Yahweh regu! soos YeshaYahu, die profet, gesê het.³ 24 En die wat gestuur was, was uit die Perushiem. 25 En hulle vra hom en sê vir hom: Waarom doop u dan as u nie die Messias of EliYah of die profet is nie? 26 Yahuganan antwoord hulle en sê: Ek doop met water, maar onder julle staan Hy vir wie julle nie ken nie – 27 dit is Hy wat na my kom, wat voor my gestuur het, wie se skoemriem ek nie waardig is om los te maak nie. 28 Dit het gebeur in Betabara, oorkant die Yarden, waar Yahuganan besig was om te doop. 29 Die volgende dag sien Yahuganan Yahshua na hom toe kom, en hy sê: Daar is die Lam van Elohiem wat die sonde van die wêreld wegneem! 30 Dit is Hy van wie ek gesê het: Na my kom ’n man wat voor my gestuur het, want Hy was eerder as ek. 31 En ek het Hom nie geken nie; maar dat Hy aan Yisraël openbaar sou word, daarom het ek gekom en met water gedoop. 32 En Yahuganan het getuig en gesê: Ek het die Gees soos ’n duif uit die hemel sien neerdaal, en Hy het op Hom gebly. 33 En ek het Hom nie geken nie; maar Hy wat my gestuur het om met water te doop, Hy het aan my gesê: Op wie jy die Gees sien neerdaal en op Hom bly, dit is Hy wat met die Afgesonderde Gees doop. 34 En ek het gesien en getuig dat Hy die Seun van Elohiem is. 35 Die volgende dag het Yahuganan weer daar gestaan en twee van sy dissipels; 36 en toe hy Yahshua sien wandel, sê hy: Daar is die Lam van Elohiem! 37 En die twee dissipels het hom dit hoor sê en Yahshua gevolg. 38 En toe Yahshua Hom omdraai en hulle sien volg, sê

³ 1:23 Vgl. YeshaYahu 40:3

2004

HISZPAŃSKI***El Evangelio de Juan***

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

Francis J. Moloney

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

**El evangelio de Juan**

Francis J. Moloney

verbo divino

I. EL PRÓLOGO (1,1-18)

I

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

II

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

III

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

INTERPRETACION

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

117b

KATOLICKI

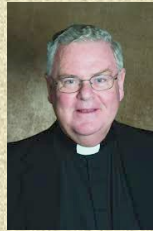
2013

WERSJA ANGIELSKA

The Gospel of John (Sacra Pagina)

The Liturgical Press, Collegeville MN, USA

wyd. **Daniel J. Harrington**



and what God was, the Word also was

SACRA PAGINA

Daniel J. Harrington, S.J., Editor



The Gospel of JOHN

Francis J. Moloney, S.D.B.

TRANSLATION, INTERPRETATION, NOTES

I. THE PROLOGUE (1:1-18)

I

(a) 1. In the beginning was the Word, and the Word was turned toward God, and what God was the Word also was. 2. He was in the beginning with God.

(b) 3. All things were made through him, and without him nothing was made. What took place 4. in him was life, and the life was the light of humankind.

(c) 5. The light shines in the darkness, and the darkness has not overcome it.

II

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

(b) 9. The true light that enlightens everyone was coming into the world.

(c) 10. He was in the world, and the world was made through him, yet the world knew him not. 11. He came to his own home, and his own people received him not. 12. But to those who received him, who believed in his name, he gave power to become children of God; 13. who were born, not of blood nor of the will of the flesh nor of the will of a man, but of God.

(d) 14. And the Word became flesh and dwelt among us, the fullness of a gift that is truth. We have gazed upon his glory, glory as of the only Son from the Father.

III

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

(c) 16. And from his fullness have we all received, a gift in place of a gift.

(d) 17. For the law was given through Moses; the gift that is the truth came through Jesus Christ. 18. No one has ever seen God; the only Son, who is turned toward the Father, he has made him known.

2004

The Condensed Bible: Old and New Testaments (wyd. 1)

Nowa Zelandia

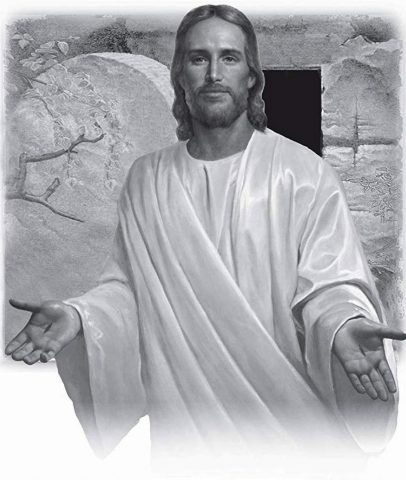
David A. Coory



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

JOHN 1

Anyone who has seen me has seen the Father	13	Pilate questions Jesus privately	17
Father does his work through me	13	Pilate finds Jesus innocent of charge	17
Anyone with faith shall do greater miracles	13	Pilate threatens to release Barabbas the murderer	17
The Father will give you the Comforter	13	The Jews choose Barabbas	17
Comforter is the Holy Spirit	13	Pilate has Jesus fogged	17
The Father, Son, and believers all one	14	Roman soldiers mock and strike Jesus	17
To be understood in a day to come	14	Pilate tries to release Jesus	17
The obedient loved by the Father and Son	14	Priests and Pharisees cry out Crucify him!	17
Obedient will see Jesus	14	Pilate again questions Jesus privately	17
Holy Spirit to teach all things	14	Pilate again tries to set Jesus free	17
The Father is greater than Jesus	14	Pilate finally hands Jesus over to be crucified	17
Satan the ruler of this world is coming	14	Jesus crucified between two other men	18
Jesus the vine and the Father the gardener	14	Pilate orders a notice for the cross	18
Unfruitful branches to be cut off	14	Chief priests protest about wording	18
Fruitful branches to be pruned to bear more fruit	14	Clothes of Jesus divided among the soldiers	18
Father glorified when you bear much fruit	14	Jesus requests John to care for his mother	18
Keep commandments that your joy be complete	14	Jesus sips sour wine	18
Greatest love is to lay down our life for our friends	14	Jesus dies	18
Jesus calls apostles his friends	14	Legs of the other two men are broken	18
Jesus made known what he heard from the Father	14	Jesus' side pierced with a spear	18
World will hate the apostles	14	Joseph and Nicodemus take down the body	18
Apostles to testify of truth by the Holy Spirit	14	Body of Jesus placed in nearby tomb	18
Apostles will be killed as a 'service to God'	14	Early Sunday morning the tomb is open and empty	19
Comforter will not come unless Jesus goes away	14	Mary Magdalene runs to tell the disciples	19
Comforter will convict world of sin	14	Peter and John run out to the tomb	19
The Holy Spirit will teach you all truth	14	They see the burial linen	19
All that belongs to the Father is mine	14	Mary Magdalene returns to the tomb	19
Disciples to experience joy after Jesus' resurrection	15	Mary sees two angels inside	19
Ask and you shall receive	15	Mary sees resurrected Jesus	19
Time coming when Jesus will speak plainly	15	Jesus sends Mary to his disciples with a message	19
Apostles to be scattered and Jesus left alone	15	Jesus appears to disciples that same evening	19
In this world you shall have trouble	15	Disciples in a locked room	19
Jesus prays for the Father to glorify him	15	Disciples filled with joy	19
With the glory he had before the world began	15	Jesus says to his disciples 'Receive the Holy Spirit'	19
Eternal Life is to know Father and Jesus Christ	15	Thomas who was not with them doubts	19
Jesus prays for all whom the Father has given him	15	Thomas sees risen Jesus a week later	19
Jesus prays for a perfect oneness among believers	15	Blessed those who have not seen yet believed	19
As Jesus and the Father are one	15	Many miracles of Jesus not recorded in this book	19
Only the Son of Perdition has been lost	15	Seven apostles spend a fruitless night fishing	20
Jesus prays his followers be protected from evil	15	Jesus appears to them on the lake shore	20
Jesus prays that all believers will become one	15	Peter leaps into the water and wades ashore	20
Believers to be given the same glory as Jesus	15	Jesus prepares breakfast for his apostles	20
Love of Father and spirit of Jesus to be in believers	15	Peter confirms his love for Jesus three times	20
Jesus and his disciples go out to an olive grove	15	Peter to die by crucifixion	20
Judas leads band of guards to Jesus	16	John to remain on earth until Jesus returns	20
Guards fall backwards at words of Jesus	16	John must still eventually die to be resurrected	20
Peter attacks with a sword	16	Testimony to the truthfulness of John's gospel	20

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." ²In him is life, and the light of mankind. Light that shines in the darkness but the darkness sees it not." **F***

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

John the Baptist came to testify of Jesus

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

His own people did not believe in him

⁴He came into the world and even though the world was made through him, **F*** the world knew him not.

^{*3} John the Baptist.

^{*3} 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.

119

2004

NIEMIECKI

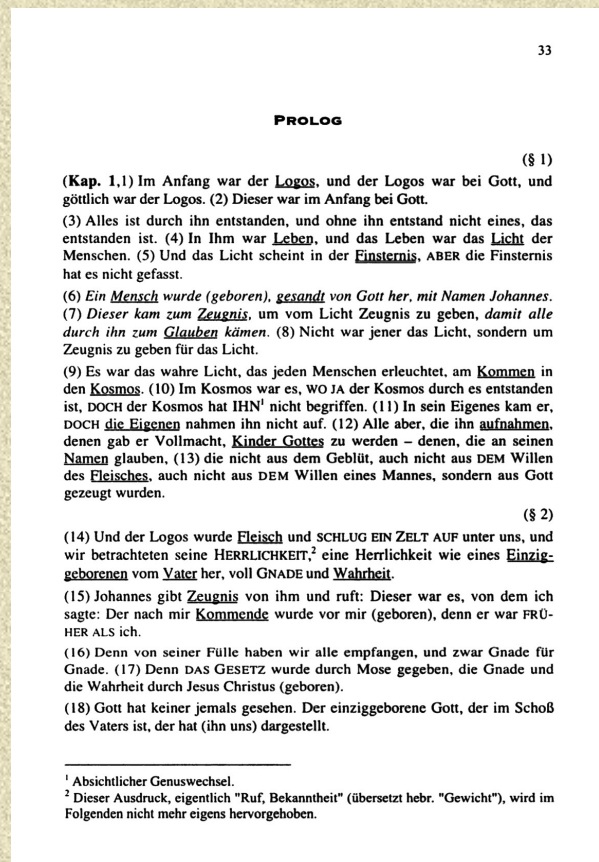
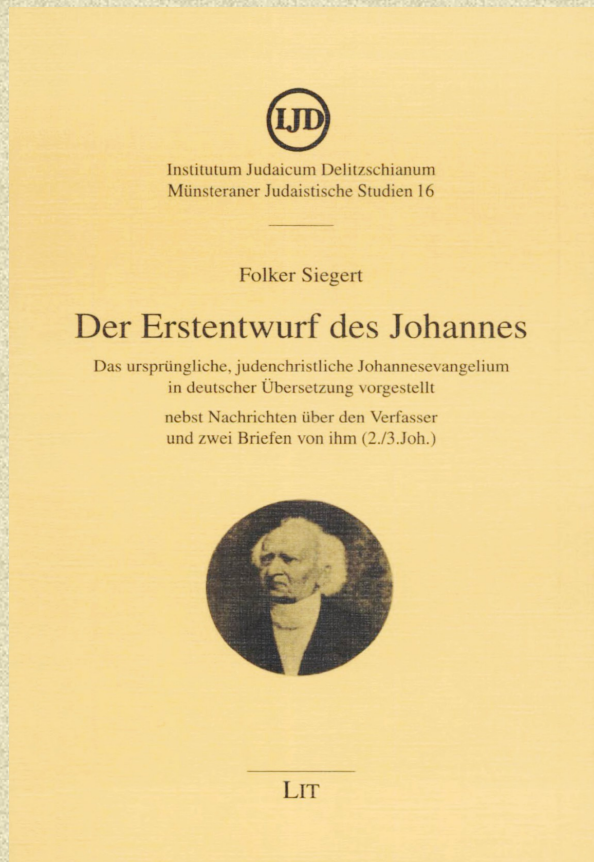
*Der Erstentwurf des Johannes: Das ursprüngliche, judenchristliche
Johannesevangelium in deutscher Übersetzung vorgestellt nebst Nachrichten
über den Verfasser und zwei Briefen von ihm (2./3. Joh.)*

LIT Verlag, Münster

Folker Siegert



i boski był Logos
und göttlich war der Logos



33

PROLOG

(§ 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**¹ nicht begriffen. (11) In sein Eigenes kam er, **DOCH die Eigenen** nahmen ihn nicht auf. (12) Alle aber, die ihn **aufnahmen**, denen gab er **Vollmacht, Kinder Gottes** zu werden – denen, die an seinen **Namen** glauben, (13) die nicht aus dem Geblüt, auch nicht aus **DEM Willen** des **Fleisches**, auch nicht aus **DEM Willen** eines Mannes, sondern aus Gott gezeugt wurden.

(§ 2)

(14) Und der Logos wurde **Fleisch** und **SCHLUG EIN ZELT AUF** unter uns, und wir betrachteten seine **HERRLICHKEIT**,² eine Herrlichkeit wie eines **Einziggeborenen** vom **Vater** her, voll **GNADE** und **Wahrheit**.

(15) Johannes gibt **Zeugnis** von ihm und ruft: Dieser war es, von dem ich sagte: Der nach mir **Kommende** wurde vor mir (geboren), denn er war **FRÜHER ALS** ich.

(16) Denn von seiner Fülle haben wir alle empfangen, und zwar **Gnade** für **Gnade**. (17) Denn **DAS GESETZ** wurde durch Mose gegeben, die **Gnade** und die **Wahrheit** durch Jesus Christus (geboren).

(18) Gott hat keiner jemals gesehen. Der **einziggeborene Gott**, der im Schoß des Vaters ist, der hat (ihn uns) dargestellt.

¹ Absichtlicher Genuswechsel.

² Dieser Ausdruck, eigentlich "Ruf, Bekanntheit" (übersetzt hebr. "Gewicht"), wird im Folgenden nicht mehr eigens hervorgehoben.

<https://books.google.pl/books?id=0IJEe3OSUTMC>

2005

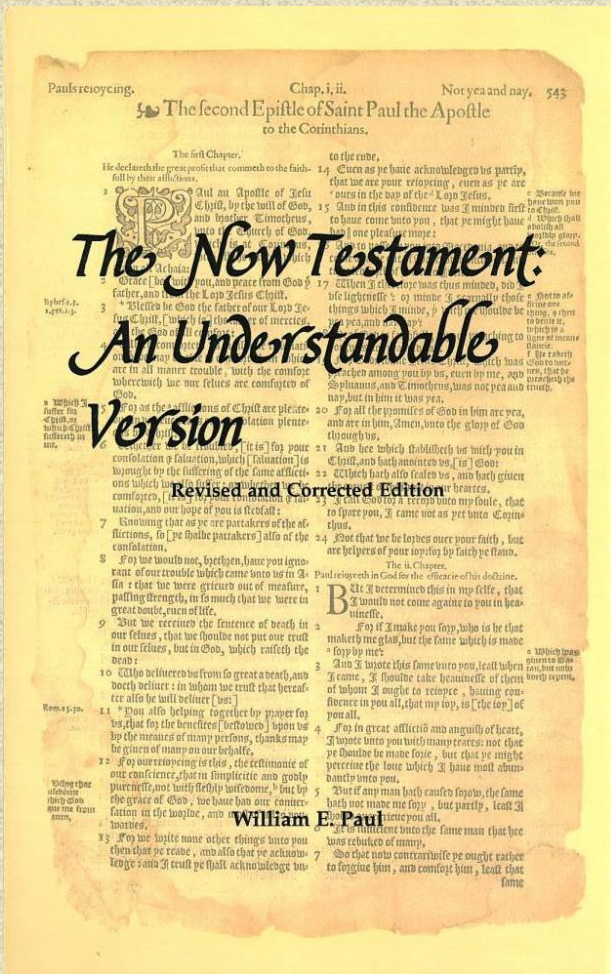
The New Testament: An Understandable Version (wyd. 3)

Impact Publications, Seattle, USA

William E. Paul



i Slowo byl [taki, jaki] Bóg [był] and the Word was [what] God [was]



JOHN

1 CHAPTER ONE

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

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

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

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

2005

The New Simplified Bible

Cañon City, CO, USA

James Madsen

a Słowo był niczym Bóg (podobny do Boga)
and the Word was like God (God-like)

New Simplified Bible

Study Bible for the Dedicated Student

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 HaChadasza (wyd. 4)

rewizja i uwspółcześnienie przekładu Salkinsona-Ginsburga

Aaron Zelig Gabe

i Słowo był bogiem
והוא הדבר היה אלהים

הברית החדשה

העתקה חדשה מלשון יון ללשון עברית

מאת

יצחק זאלקינסאן ז"ל

מאת

כ' דוד גינצבורג ז"ל

על ידי הברת מוציאי לאור תורת יהודה התמימה

והושלם כפי הנוסח המקובל

מאת

ד.ר. אהרן זעליג גאבע

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

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

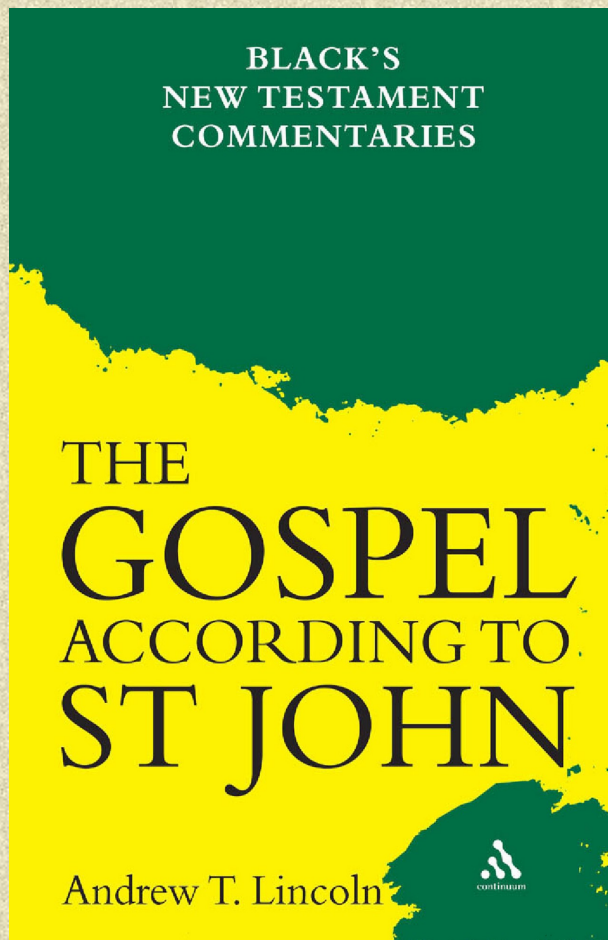
123

2005

Black's New Testament Commentaries: The Gospel According to St John
Hendrickson Publishers & Continuum, Londyn-Nowy Jork
Andrew T. Lincoln



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



TRANSLATION AND COMMENTARY

A. THE PROLOGUE

1.1–18

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

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

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

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

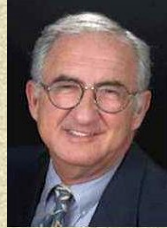
124

2005

***Christolog Bible King James Version:
Corrected Edition***

html

Richard P. Carroll



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

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

NT_John x +

https://web.archive.org/web/20131019033507/http://www.christolog.com/NT_John.html 133% Szukaj

Onet Poczta – najle... Mój dysk – Dysk Go...

John

John 1

[1] In the beginning was the Word, and the Word was with {Yahweh}, and the Word was a {mighty one}.

[2] The same was in the beginning with {Yahweh}.

[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 shineth in darkness; and the darkness comprehended it not.

[6] There was a man sent from {Yahweh}, 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 was the true Light, which lighteth every man that cometh into the world.

[10] He was in the world, and the world was made by him, and the world knew him not.

[11] He came unto his own, and his own received him not.

[12] But as many as received him, to them gave he power to become the sons of {Yahweh}, even to them that believe on his name:

[13] Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of {Yahweh}.

[14] And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

[15] John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

Start NT_John - ... PL 18:31

https://web.archive.org/web/20131019033507/http://www.christolog.com/NT_John.html

125

2005

The Compact Fully Translated Bible (Vol. 2)
(Amosa-Objawienie)
AuthorHouse, IN: Bloomington, USA
William R. Harwood



i Logos był bogiem
and the Logos was a god

**The Compact
Fully Translated Bible**
Volume Two of Two



Edited and Translated by William Harwood, Ph.D.

THE FOURTH GOSPEL

JOHN

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

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

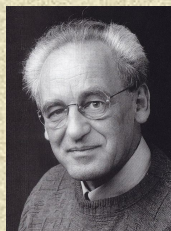
2005

HISZPAŃSKI

Comentario al Evangelio de Juan

Editorial Verbo Divino, Estella (Navarra)

Sjef van Tilborg



i bogiem było słowo
y *un* Dios era la palabra

**Estrofa 1: En el principio, junto a Dios**

1. *En el principio* era la palabra y la palabra estaba junto a Dios, y *un* Dios era la palabra.
2. Estaba *en el principio* junto a Dios.

Estrofa 2: El primer día de la creación

3. Todo ha llegado a ser a través de la palabra y sin ella no ha llegado a ser nada. Lo que ha llegado a ser en ella era vida.
- Y la vida era la luz del hombre.
- Y la luz brilla en la tiniebla. Y la tiniebla no la ha sometido.

Estrofa 3: Juan como testigo celestial de la luz

6. Y llego a ser un hombre, que había sido enviado por Dios; su nombre es Juan.
- Él vino como testigo, para dar testimonio de la luz, para que todos lleguen a creer.
- Éste no era la luz, sino que tenía que dar testimonio de la luz.

Estrofa 4: La aparición de la luz

9. La verdadera luz era la que ilumina a todo hombre *cuando viene al mundo*.
- Estaba en el mundo y el mundo llegó a ser por medio de ella, y el mundo no la ha reconocido.

Estrofa 5: Acoger y no acoger la luz

11. A los suyos ha venido y los suyos no lo han acogido.
- A aquellos que lo han acogido, a ellos les dio la capacidad de llegar a ser hijos de Dios, a ellos que creen en su nombre.
- El que (la que, los que) no de la sangre *de un varón y de una mujer*, no de la voluntad de la carne, ni de la voluntad de un varón, sino de Dios ha (han) nacido.

Estrofa 6: La encarnación

14. Y la palabra ha llegado a ser carne, y ha habitado entre nosotros, y hemos visto su gloria. Una gloria que recibe *un unigénito del Padre*, lleno gracia y de verdad.

w tej książce poszczególne wersety są na s. 16-27

<http://www.verbodivino.es/hojear/3471/comentario-al-evangelio-de-juan---pdf.pdf>

W PRZYGOTOWANIU
2006

The Holy New Covenant

*(New Testament) as amended from J. W. Etheridge's translation
from the Peshito Syriac, along with the ancient placements of the definite
and indefinite articles as indicated in the Greek and Coptic manuscripts.*

Victory Version Translation

Truth and Light Ministries, Inc., Kanada

Clifford R. Besson (wyd.)



i istotą wyższą było to Wyrażenie
and a superior one was that Expression

The Holy New Covenant

(New Testament) as amended from J. W.
Etheridge's translation from the Peshito
Syriac, along with the ancient placements
of the definite and indefinite articles as
indicated in the Greek and Coptic
manuscripts.

Victory Version Translation
by Clifford 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 Expression', and the Expression was with the Superior One², and a superior one³ was that Ex-
pression. 2 This was in a be-
ginning with the Superior One.
3 All things through him⁴ came
into being, and without him

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

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

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

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

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

Truth and Light Ministries Inc., P. O. Box 79,
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128

2006

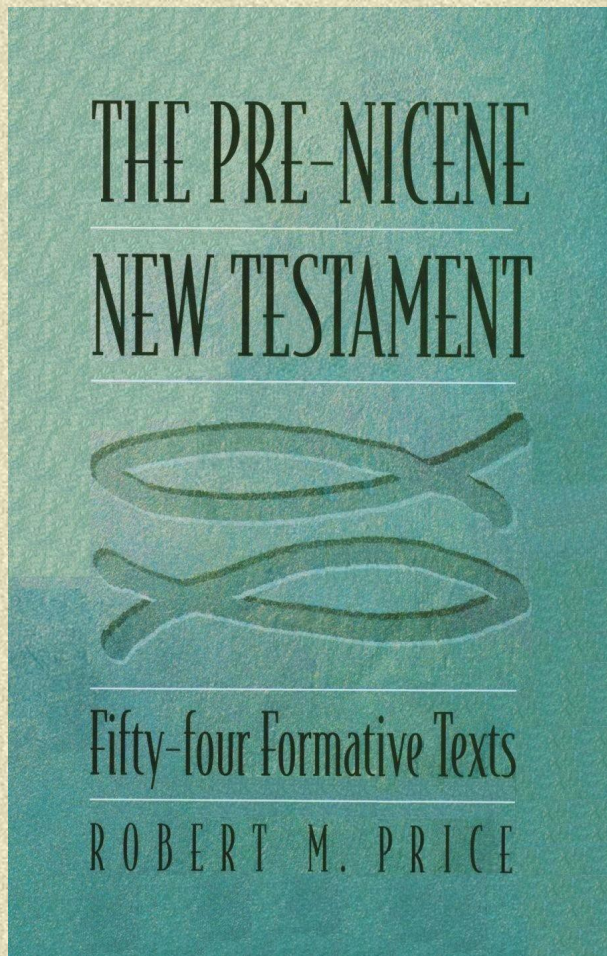
The Pre-Nicene New Testament: Fifty-four Formative Texts (wyd. 1)

Signature Books, Salt Lake City, USA

Robert M. Price



i Słowo był bogiem
and the Word was a God



The Gospel according to John

succession of new imams or manifestations of the Christ, parallel to the True Prophet doctrine of the Ebionites (Preaching of Peter). The gospel writer seems to seek to enhance his own authority as the implied Paraclete, the one who will bring to light the “forgotten” and not-yet-revealed advanced teaching which Jesus did not provide during his earthly lifetime (18:20). Who would this have been? Given the lateness of the book, we certainly cannot rule out Montanus himself. But then, in view of the blatant Marcionism of the gospel, Paul may be intended. Huller makes Paul the author of the gospel in its original form, and it might have been Marcion or some anonymous Marcionite who wanted to make Paul the predicted Paraclete, just as Matthew 5:19 makes Paul the least in the kingdom of heaven and Acts makes him Simon the Magician.

1

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

²This one was there in the beginning with God.

³All came about through him,
and apart from him, not one thing came about.
What came about ⁴in him was life,
and the life was the light of mankind;
⁵and the light shines in the darkness,
and the darkness did not understand it.

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

⁹It was the light of truth,
which illuminates every human being,
coming into the world.

¹⁰He was in the world,
and the world came about through him,
and the world did not recognize him.

¹¹To his own creations he came,

669

2006
Coptic Gospel of John 1:1-18
with Interlinear and English Translation
 PDF
 USA
Solomon Landers

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

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

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

1. ʒN TɛʒoʒɛɪTɛ
 In the beginning

NECʒOOΠ N6I ΠʒAXɛ
 he was existing, namely the Word

Aʒʒ ΠʒAXɛ NECʒOOΠ
 and the Word he was existing

NNAʒPM ΠNOYTɛ
 in the presence of the God

Aʒʒ NEYNOUTɛ PE ΠʒAXɛ.
 and was a god is the Word

2. ΠAI ʒN TɛʒoʒɛɪTɛ NECʒOOΠ ʒATM ΠNOYTɛ.
 This one in the beginning he was existing with the God

3. NTAPTHPɔ [NKA NIM] ʒʒPE [AʒʒʒPE]
 Did everything come into being

ɛBOΛ ʒI TOOTɔ Aʒʒ AXNTɔ MPE AAAY ʒʒPE.
 forth through him and without him did not anything come into being.

ΠCNTAʒʒʒPE
 That which came into being

4. ʒPAI NʒHTɔ PE ΠʒNʒ.
 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.

130

2007

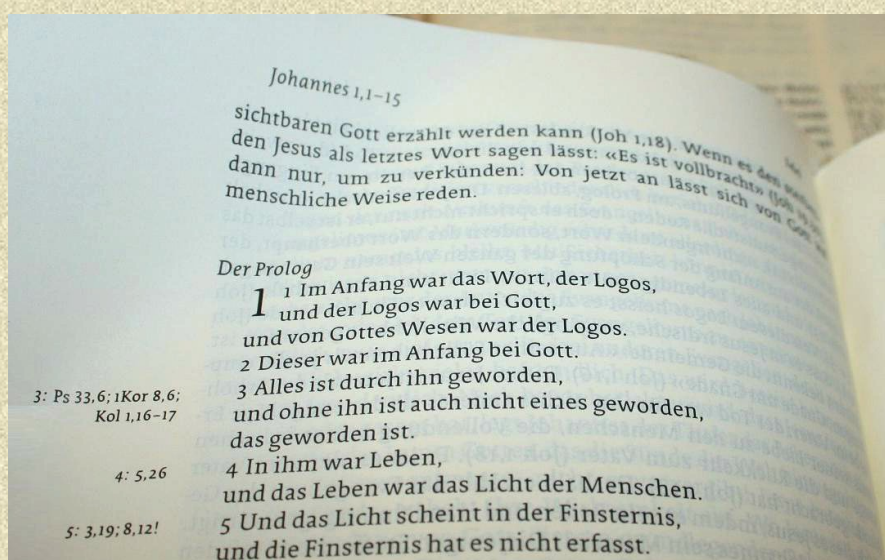
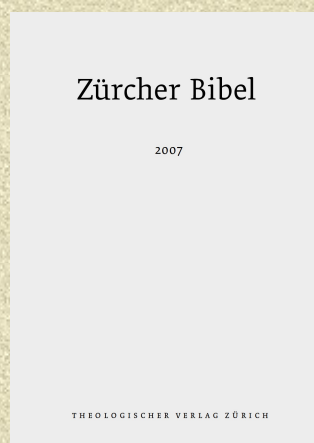
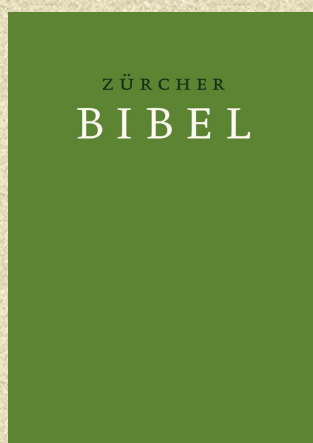
NIEMIECKI

Zürcher Bibel (wyd. zrew.)

Theologischer Verlag, Zurych

**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/>

131

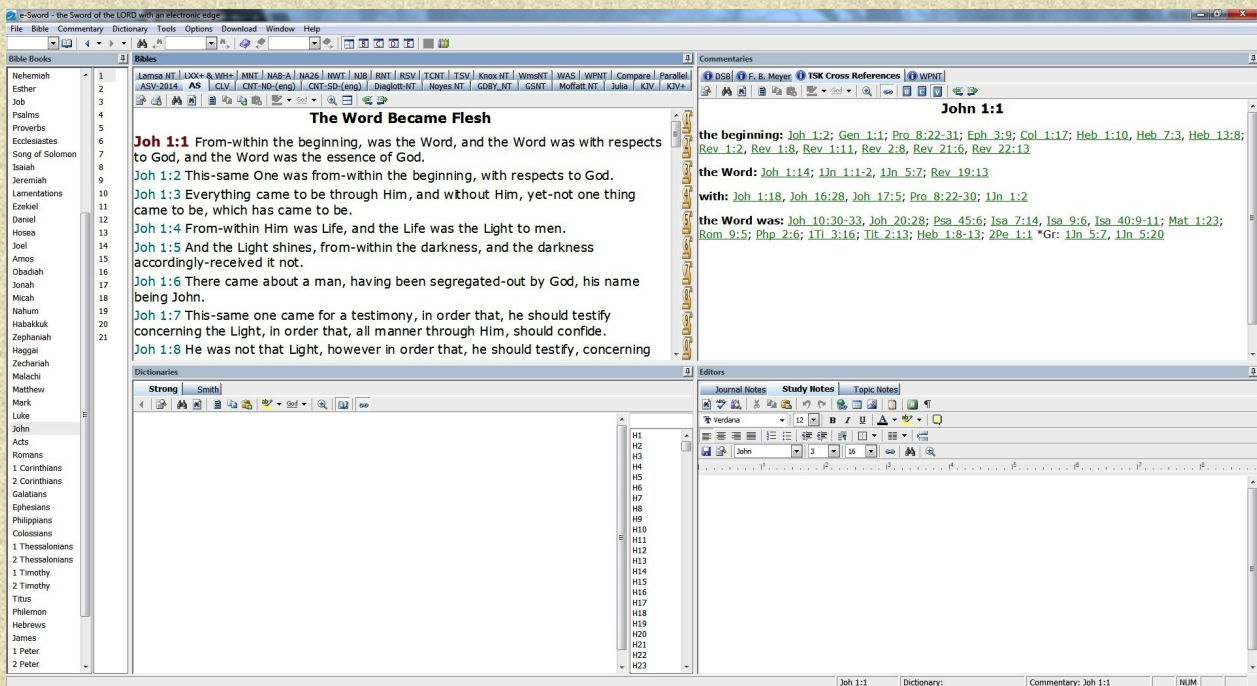
2007

Awful Scroll: The Straight New Testament

html / e-sword

Emery Szasz

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



<http://awfulscroll.50webs.com/index.htm>

132

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 elements:

- Browser Title Bar:** "Bíblia Aberta/João/I - W... x +"
- Address Bar:** "file:///C:/Documents and Settings/Grzegorz/Meje dokumenty/Pobrane/gk/Bíblia Aberta_João_I - Wikis" and "Szukaj" search box.
- Page Header:** "Wikisource" and "Pesquisar na wiki Wikisource" search bar.
- Main Content:**
 - Page title: "Bíblia Aberta/João/I"
 - Navigation: "< Bíblia Aberta | João" and "Download" and "Star" icons.
 - Chapter navigation: "← Lucas, capítulo XXIV", "João - Capítulo 1 por Vários", and "Capítulo II →".
 - Menu: "Índice" with a dropdown arrow.
 - Notice: "Esta página também faz parte do Projeto Bíblia Aberta." with a book icon.
 - Section: "A Palavra, o Filho de Deus"
 - Text: "1 No princípio, havia a Palavra [1]; e a Palavra estava com Deus, e a Palavra era da qualidade de Deus [2]. 2 Aquele que era a Palavra [3] estava no princípio com Deus. 3 Tudo foi criado por ele; e nada do que existe foi criado sem ele. 4 Nele estava a vida, e a vida era a luz dos seres humanos. 5 A luz brilha na escuridão; e a escuridão não a dominou [4]. 6 Havia um homem enviado por Deus. O nome dele era João; 7 ele veio como testemunha para anunciar [5] a luz, para que todos cressem por meio dele. 8 Ele não era a luz, mas veio [6] para dar testemunho da luz. 9 A verdadeira luz, que ilumina a todo ser humano, estava vindo ao mundo. 10 Ele estava no mundo, e o mundo foi criado por ele;"

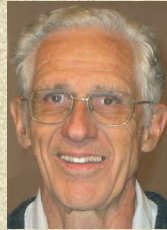
The Windows taskbar at the bottom shows the "Start" button, the active window "Bíblia Aberta/João/I - ...", and the system tray with "PL", network, volume, and clock (21:50).

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

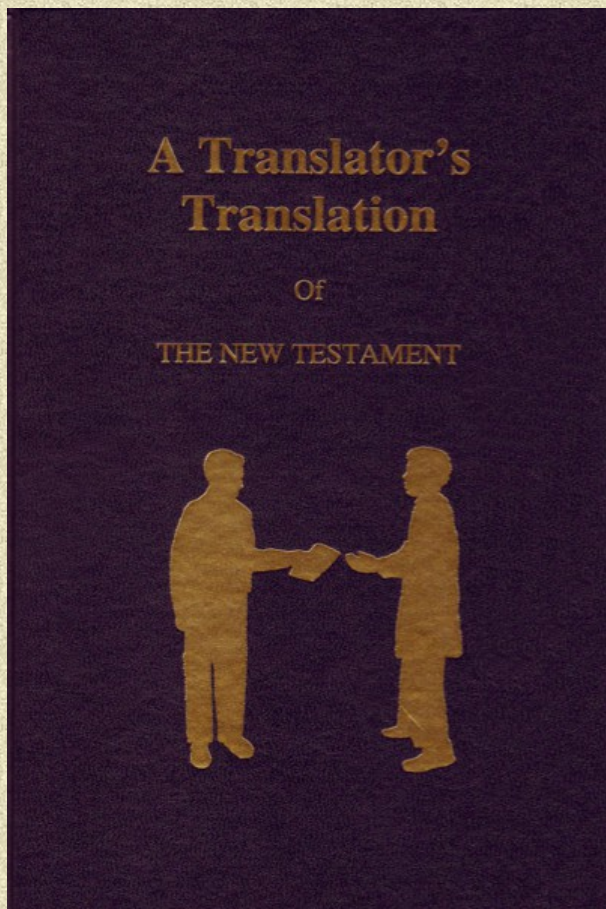
133

2008

A Translator's Translation of the New Testament
Cummins Works, Ann Arbor, Michigan, USA
Ellis W. Deibler, Jr.



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



170

**The Gospel that was written by
John**

1

John 1:1-18

THEME: This book is about Jesus, who was eternally with God but also became a human being to reveal God to mankind.

¹The one who expresses what God is like has always existed from the beginning of everything. He has always existed with God, and he has God's nature. ²He always existed with God before he began to create anything. ³He is the one by whom God caused everything to exist. He is the one who created absolutely everything. ⁴He is the one who caused everything to live. He, who caused us people to live, revealed to us the truth about God, as a light reveals what is in the darkness. ⁵People do not want him to reveal that what they do is evil, just like darkness is evil. But just as darkness cannot put out light, evil people have never prevented the one who was like a light from revealing God's truth.⁶

⁷God sent a man whose name was John. ⁸He 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. ⁹John himself was not the one who was like a light. Instead, he came to tell others about that one who was like a light. ¹⁰While John was doing that, the one who was truly like a light was about to come into the world. He was the one who enables all people to know about God, as a light enables people to know what is in the darkness.

¹⁰Although the one who was like a light was here on the earth, and although he was the one through whom God created everything, most people did not realize who he was.¹¹

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

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

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

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

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

134

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

135

2008

The Sylvanus Free Version of the New Testament
html (przekład nieukończony)
Sylvain Hervé

i Rzecznik był podobny do Boga
and the Spokesman was Godlike

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

Sylvanus B... x +

https://web.archive.org/web/20080518082320/http://www.sylvanusbible.com/NT/04/ 133% Szukaj

Onet Poczta - najle... Mój dysk - Dysk Go...

http://www.sylvanusbible.com/NT/04/0401F.htm Go APR MAY JUN 18 2007 2008 2009

1 capture 18 May 2008

SylvanusBible.com

HOME ABOUT Creative

THE SYLVANUS *FREE* VERSION OF THE NEW TESTAMENT[©]

JOHN
CHAPTER ONE

BACK - GREEK - INTERLINEAR - TRANSCRIPTION - LITERAL - SYLVANUS

(... *) = Some manuscripts omit/add - [.. /..] = Manuscripts differ - {...} = Added - *Italic* = Plural.

--- 1 ---

SYLVANUS TR. ¹The Spokesman existed in the beginning, the Spokesman was Godward, and the Spokesman was Godlike; this one was Godward in the beginning. Everything came into existence through him, and nothing that has ever existed came into existence without him, not even one thing. Life was in him, and that life was mankind's light, and that light shines in darkness. Darkness though, didn't extinguish it. (*John 1:1-5*)

--- 6-8 will come shortly ---

⁹This was the true Light, the one that gives light to everyone born in the world. He was in the world, and that world got to exist through him, but it didn't get to know him; to those of his own he came, but they didn't welcome him. Moreover, as many as

Start Sylvanus Bible 0401F ... PL 15:14

<https://web.archive.org/web/20080518082320/http://www.sylvanusbible.com/NT/04/0401F.htm>

136

2010

HISZPAŃSKI

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

html

tłumacz anonimowy

και ι θεος bogiem ην byl ο ten λογος Slowo
και y θεος dios ην estaba siendo ο la λογος Palabra

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

Juan 1, - SagradaE... x +

https://apps.idteologia.org/index.php?r=sagradaEscritura&db=whi.db&compare=&book=43&chapter=1 120% Szukaj

Onet Poczta - najle... Mój dysk - Dysk Go...

Sagrada Escritura Mapas Bíblicos Diccionario Bíblico Catecismo

Nuevo Testamen... Comparar con Consultar Mapas Buscar

Vista rápida

Juan

1

Genesis

Exodo

Levítico

Numeros

Deuteronomio

Juan 1
Nuevo Testamento Interlineal (Westcott-Hort, 1881; Galeed, 2009) | 51 versitos |

1 εν >En αρχη G:principio ην >estaba siendo ο >la λογος >Palabra και >y ο >la λογος >Palabra ην >estaba siendo προς >hacia τον >a el θεον >Dios και >y θεος >dios ην >estaba siendo ο >la λογος >Palabra

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

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

4 εν >En αυτω G:él ζωη >vida ην >estaba siendo και >y η >la ζωη >vida ην >estaba siendo το >la ζωη G:η ζωη των >de los

Patrocinio

Start Juan 1, - SagradaEs... PL 11:11

<https://apps.idteologia.org/index.php?r=sagradaEscritura&db=whi.db&compare=&book=43&chapter=1>

137

2010

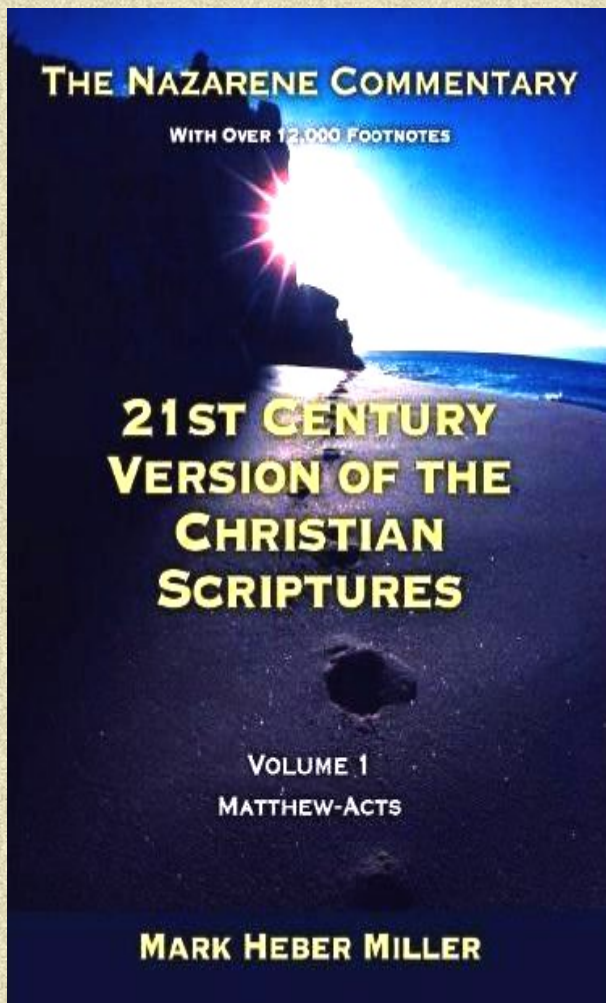
The Nazarene Commentary. 21st Century Version of the Christian (t. 1)

Xlibris Corporation, Bloomington, Australia

Mark H. Miller



i Słowo był podobny do boga
and the Word was god-like



478

John 1 – The Word Became Flesh

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

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

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

(2) Harwood, 1768, “and was himself a divine person”; (3) Newcome, 1808, “and the word was a god”; (4) Thompson, 1829, “the Logos was a god”; (5) Goodspeed, 1939, “the Word was divine”; (6) Torrey, 1947, “the Word was god”; (7) New English, 1961, “what God was, the Word was”; (8) Moffatt, 1972, “the Logos was divine”; (9) Reijnders, 1694, “and the Word was a god”; (10) Simple English Bible, “and the Message was Deity”; (11) Hermann Heinfetter, 1863, “as a god the Command was”; (12) Abner Kneeland, 1822, “The Word was a God”; (13) Robert Young, 1885, (Concise Commentary) “and a God (i.e. a Divine Being) was the Word”; (14) Leicester Ambrose, 1879, “And the logos was a god”; (15) Charles A.L. Totten, 1900, “the Word was Deistic [–The Word was Godly]”; (16) J.N. Jannaris, 1901, “and was a god”; (17) George William Horner, 1911, “[A]nd (a) God was the word”; (18) Ernest Findlay Scott, 1932, “and the Word was of divine nature”; (19) James L. Tomanec, 1958, “the Word was a God”; (20) Philip Harner, 1974, “The Word had the same nature as God”; (21) Maximilian Zerwich S.J./Mary Grosvenor, 1974, “The Word was divine”; (22) Siegfried Schulz, 1975, “And a god (or, of a divine kind) was the Word”; (23) Translator’s NT, 1973, “The Word was with God and shared his nature”; (24) Barclay, 1976, “the nature of the Word was the same as the nature of God”; (25) Schneider, 1978, “and godlike sort was the Logos”; (26) Schonfield, 1985, “the Word was divine”; (27) Revised English, 1989, “what God was, the Word was”; (28) Cotton 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) Bhrner, 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

https://books.google.pl/books?id=z_Oex3IDPSYC

2010
Hebrew-Greek Colored Interlinear New Testament
PDF
Lanny Mebust (Benyamin benQeath)

w'Elohim hajah ha-dabar [=i bogiem byt Slowo]
w'Elohim hayah ha-dabar

New Testament (B'rit haChadashah)

(in downward order of each verse of its texts of the paleo-Hebrew Phoenician, modern Hebrew at right, and its Hebrew color coded transliterated text along with the transliterated names/titles and its color coded translated English text if compared differently, and Greek New Testament and its color coded transliteration, interlining with the translated color coded words mostly in English)

(with the help of The New Greek English Interlinear New Testament, Jay Green's The Interlinear Bible, Franz Delitzsch Hebrew New Testament, Salomon-Ginsburg Hebrew New Testament, Halleu/Yah English-Hebrew Parallel Edition Interlinear Scripture Analyzer, Tyndale Bible [Cowesdale, Rogers], Geneva Bible, NASB, NRSV, NKJV, Lamsa, New Jerusalem Bible, Peshitta Aramaic-English Interlinear NT)

edited and translated by Lanny Mebust (Benyamin benQeath)

Sefer Yahuchanan (John)
Chapter 1

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

John:1
שְׂרָאֵל כֶּן אֶת אֵלֹהִים הָיָה הַדְבָר וְהָיָה הַדְבָר עִם אֵלֹהִים

אֵת אֵלֹהִים הָיָה הַדְבָר וְהָיָה הַדְבָר עִם אֵלֹהִים הָיָה הַדְבָר

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

John1:1 In the beginning was the Word, and the Word was with the Elohim, and the Word was Elohim.

<1:1> 'Eν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

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

שְׂרָאֵל כֶּן אֵלֹהִים הָיָה הַדְבָר וְהָיָה הַדְבָר עִם אֵלֹהִים

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

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

<2> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

2 houts en en archē pros ton theon.

אֵת אֵלֹהִים הָיָה הַדְבָר וְהָיָה הַדְבָר עִם אֵלֹהִים הָיָה הַדְבָר
אֵת אֵלֹהִים הָיָה הַדְבָר וְהָיָה הַדְבָר עִם אֵלֹהִים הָיָה הַדְבָר

3. hahal nih'yah 'al-yado umibal' adayu lo' nih'yah kal'asher nih'yah.

John1:3 All things came into being through Him, and apart from Him nothing came into being that has come into being.

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

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

אֵת אֵלֹהִים הָיָה הַדְבָר וְהָיָה הַדְבָר עִם אֵלֹהִים הָיָה הַדְבָר

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

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

<4> ἐν αὐτῷ [ω] ἦν, καὶ ἡ [ω] ἦν τὸ φῶς τῶν ἀνθρώπων.

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

אֵת אֵלֹהִים הָיָה הַדְבָר וְהָיָה הַדְבָר עִם אֵלֹהִים הָיָה הַדְבָר

5. w'ha'or ha'lyr bachshe'h w'hachshe'h lo' hisiygo.

אֵת אֵלֹהִים הָיָה הַדְבָר וְהָיָה הַדְבָר עִם אֵלֹהִים הָיָה הַדְבָר

2011

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

Editorial Hebraica, Isabela, Portoryko

zrew. **Yosef Aharoni (?)**

i Słowo był potężny
y el Verbo era poderoso



731

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

43 Y él tomó, y comió delante de ellos.

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

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

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

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

48 Y ustedes son testigos de estas cosas.

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

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

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

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

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

JUAN

Capítulo 1

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

2 Este era en el principio con el Todopoderoso.

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

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

5 Y la luz en las tinieblas resplandeció; más las tinieblas no la comprendieron.

6 Fue un hombre enviado del Poderoso, el cual se

140

2011

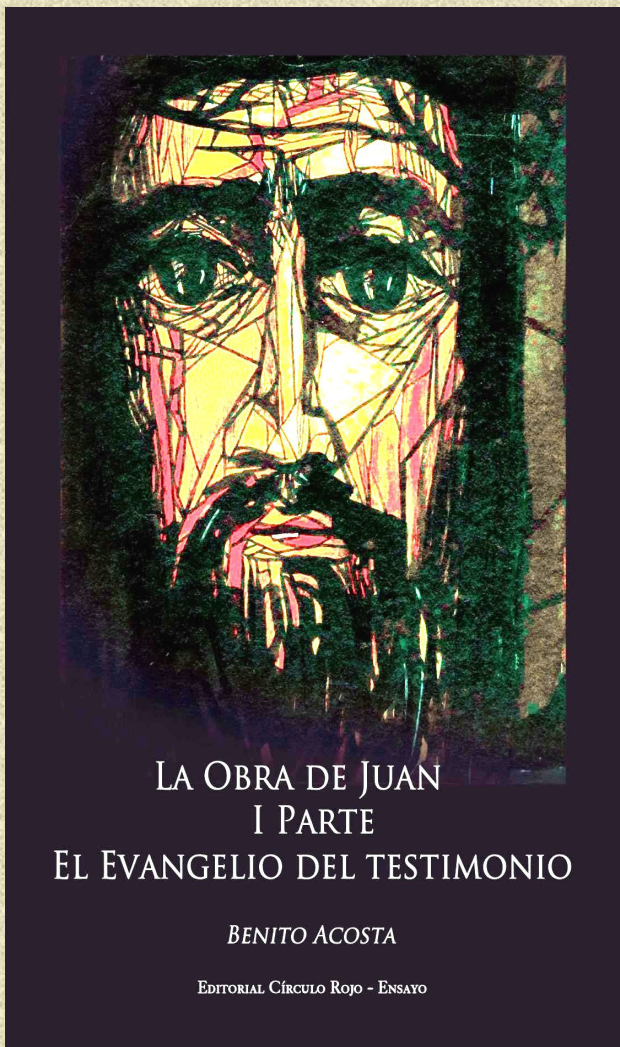
HISZPAŃSKI

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



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.

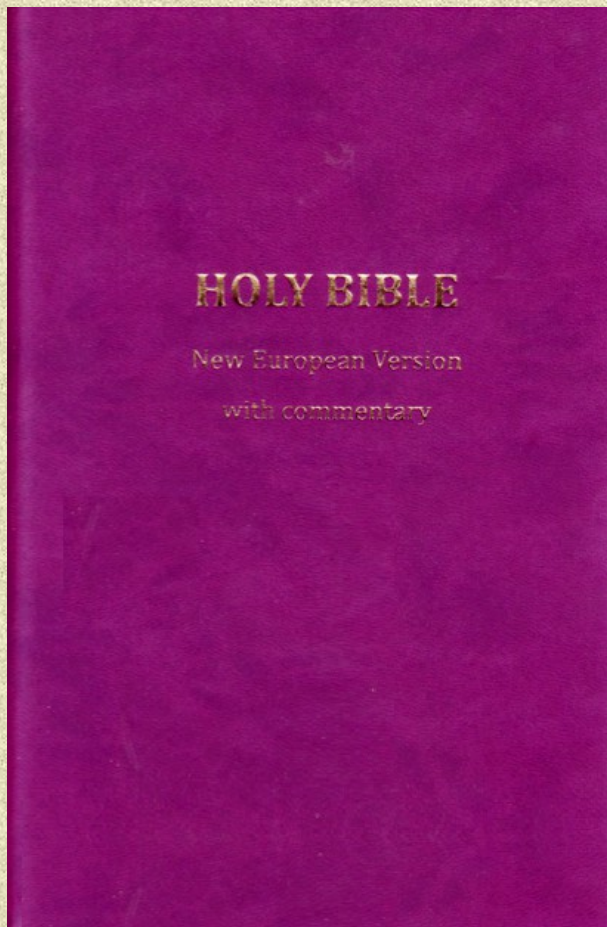
*(Un hombre, llamado Juan,
fue el heraldo divino
que llegó como testigo:
a dar testimonio sobre la luz,
para que todos creyeran mediante él.
Él no era la luz,
sino el testigo de la luz)*

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

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

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

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

The plan, or message, about Christ was with God in the beginning, but was openly revealed in the person of Christ, and the preaching of the Gospel about him in the first century. Thus God spoke His word to us through Christ (Heb. 1:1.2): he thereby fulfilled the prophecy concerning himself, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world" (Matt. 13:35). It was in this sense that "the word was with God...in the beginning", to be "made flesh" at Christ's birth.

"The Word Was God"

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

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

2011

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

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

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

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

Roberg podał też następujący dynamicznie ekwiwalentny przekład:

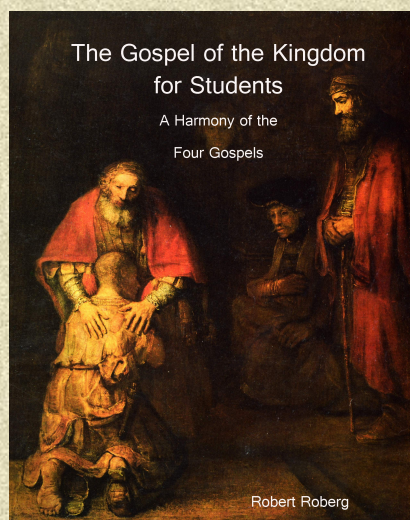
W radzie była Mądrość, architekt/ambasador/mediator/logos/anioł Mądrości. To było u zwierzchniego Elohim – El Szaddaj i anioł Mądrości był pierwszym stworzonym elohim przez El Szaddaj – Architektem.

John 1:1 (a dynamic equivalency)

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

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

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



The Gospel of the
Kingdom:
Retold

Robert Roberg

Peacemaker's Press
Gainesville FL

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

143

2011

NIEMIECKO-ANGIELSKI

Die Heilige Schrift:

Das Neue Testament & Die Psalmen, Das Buch Daniel

The Sacred Scriptures

Ebozon Publishing, Traunreut

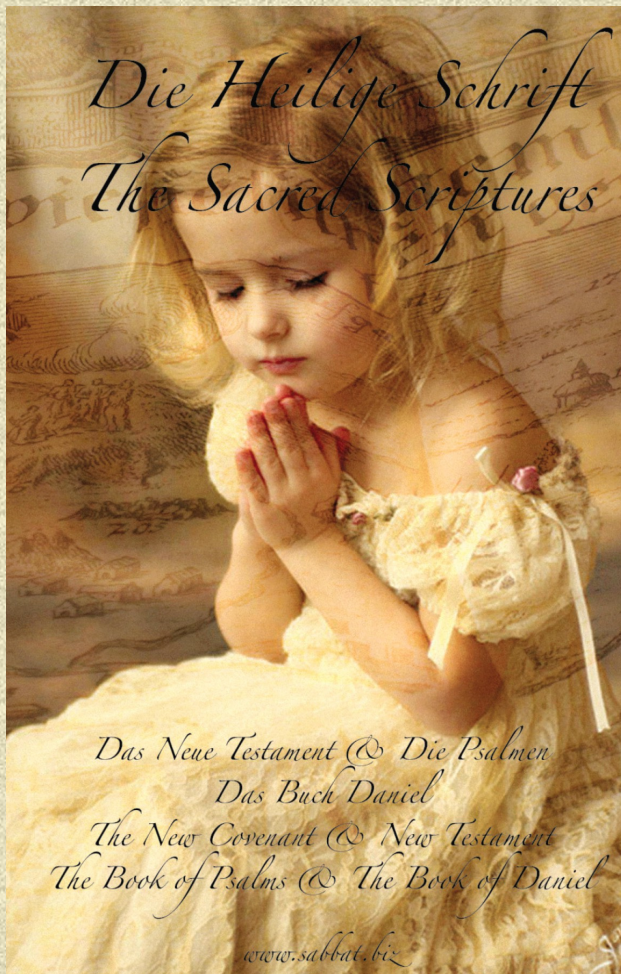
Johannes Biermanski

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

Anm. d. Übers.: ** d. h., in der
Gemeinschaft mit Gott; hingewandt zu
Gott. Der Ausdruck "das Wort" (griech.:
der Logos) bezeichnet hier (wie auch Joh.
1,14 und Offb. 19,13) den Gottessohn
als Offenbarer und Willensvollstrecker
Gottes.

FRIEDRICH PFÄFFLIN = **IM ANFANG
WAR DAS WORT. DAS WORT
WARTETE AUF GOTTES WINK UND
WAR VON GÖTTLICHER WUCHT.**

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

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

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

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

Joh 1,2 VOR 1866 = **DASSELBIGE
WAR IM ANFANG MIT JAHWEH
(ENG VEREINT MIT JAHWEH).**
KJV + EL = **The same was in the**

beginning with YAHWEH.

Joh 1,3 **ALLE DINGE SIND DURCH
DASSELBE GEMACHT, UND
OHNE DASSELBE IST NICHTS
GEMACHT, WAS GEMACHT IST.**
KJV + EL = **All things were made
by him; and without him was not
anything made that was made.**
1. Kor 8,6; Kol 1,16,17; Hebr 1,2

Joh 1,4 **IN IHM WAR DAS
LEBEN, UND DAS LEBEN WAR
DAS LICHT DER MENSCHEN.**
KJV + EL = **In him was life; and
the life was the light of men.**
Kap 8,12

Joh 1,5 **UND DAS LICHT
SCHEINT IN DER FINSTERNIS,
UND DIE FINSTERNIS HAT'S
NICHT BEGRIFFEN.** (aus dem
Griechischen: ... **ERGRIFFEN.**)
KJV + EL = **And the light shines
in darkness; and the darkness
comprehended (overcame) it not.**
Kap 3,19

Joh 1,6 **Es ward ein Mensch von
JAHWEH gesandt, der hieß Johannes.**
aus dem Griechischen: **Es trat
ein Mensch auf von JAHWEH
gesandt, sein Name war Johannes.**
KJV + EL = **There was a man sent from
YAHWEH, whose name was John.**
Matth 3,1; Mark 1,4

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

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

wyd. z 2015
NIEMIECKO-ANGIELSKI

The Sacred Scriptures

(w 3 tomach)

Ebozon Publishing, Traunreut

Johannes Biermanski

niemiecki: i Słowo było boski
angielski: i słowo było BOSKIEJ NATURY **KJV+EL+MENGE**

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



**THE EVANGEL ACCORDING TO JOHN - DAS EVANGELIUM
NACH JOHANNES**

Kapitel 1

Joh 1,1 griechische Übersetzung/ Ursprungstext = *Im Anfang war das Wort, und das Wort war bei JAHWEH, und das Wort** war göttlich* (auch: - C. C. Torrey).

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

Ann. d. Übers.: ** d. h., in der Gemeinschaft mit Gott; hingewandt zu Gott. Der Ausdruck "das Wort" (griech.: der Logos) bezeichnet hier (wie auch Joh. 1,14 und Offb. 19,13) den Gottessohn als Offenbarer und Willensvoll-strecker Gottes.

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

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

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

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

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

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

Joh 1,2 *Dasselbige war im Anfang mit JAHWEH/ Das war eng vereint mit JAHWEH.*

KJV + EL = *The same was in the beginning with YAHWEH.*

Joh 1,3 *Alle Dinge sind durch dasselbe gemacht, und ohne dasselbe ist nichts gemacht, was gemacht ist.*

KJV + EL = *All things were made by him; and without him was not anything made that was made.*

1. Kor 8,6; Kol 1,16.17; Hebr 1,2

Joh 1,4 *In ihm war das Leben, und das Leben war das Licht der Menschen.*

KJV + EL = *In him was life; and the life was the light of men.*

Kap 8,12

Joh 1,5 *Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht begriffen.* (aus dem Griechischen: ... *ergriffen*.)

KJV + EL = *And the light shines in darkness; and the darkness comprehended (overcame) it not.*

Kap 3,19

Joh 1,6 *Es wurde ein Mensch von JAHWEH gesandt, der hieß Johannes.*

aus dem Griechischen: *Es trat ein Mensch auf von JAHWEH gesandt, sein Name war Johannes.*

KJV + EL = *There was a man sent from YAHWEH, whose name was John.*

Matth 3,1; Mark 1,4

<https://books.google.pl/books?id=fXE6CgAAQBAJ>

144

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



☰ ☱ ☲ ☳ ☴ ☵ ☶ ☷ die Ewige GOTT der Lebendige Schechina der Eine Er Sie Adonaj K ׀ ׆

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 Botschaft. 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 familiären Assoziationen verdeckt werden.

Brisant 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 antijudaistischem oder antisemitischem Sinne aufgegriffen worden; weniger Aufmerksamkeit erfuhrn 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 Harkenstein 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

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

145

2012

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

wersja z 18-08-2018:

Słowo [JAH] jest Elohim [potężny, w nadzorowaniu wszystkiego]
[YAH's] **Word is Elohim** [mighty, in charge of everything]

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

John 1

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

Onet Poczta – najle...

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

John 1

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

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

1 **Elohim** is used in its superlative, not personal, sense. The crucial definite article "THE" [ton] is in the Greek, but missing from most **English translations of John 1:1**. GREEK: en arche was the logos, and the logos was beside **Ton Theon**, and the logos was theos. **Hebrew**: In the beginning was the Ma'ammar and the Ma'ammar was beside **The Eloha** and the ma'ammar 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. "**YHVH**" means: The One Father Eloha, the Most High **Elohim**. "**Elohim**" here means something or someone supreme but beneath **YHWH**. **Elohim** does NOT mean that **Yahshuah** ("Jesus") is **YHWH**. **YHVH** 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).

Start John 1 - Mozilla Firefox PL 13:31

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

146

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.

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

Scripture Net

www.scripture.net.nz/chapter_1_english.html?Search=&Hebrew_Text=&English_Pronc 120% Szukaj

Pierwsze kroki Onet Poczta

Scripture Net

HOME | OLD TESTAMENT | NEW TESTAMENT | SEARCH | SUPPORT DOCUMENTS | CONTACT

[Hebrew and English] [English Only]

יוחנן YOCHANAN JOHN 1

א

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

ב

2 That one he was at first with haElohim.

Start Scripture Net - M... PL 18:36

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

147

2012

The Scriptures for the Whole House of Israel

html

Columbia, South Carolina, USA

Stephen Zimmerman?

i Wyrażenie było *elohim*
and the Expression was *elohim*

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

John

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

Onet Poczta – najle...

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

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

[Chapter 1](#) [Chapter 2](#) [Chapter 3](#) [Chapter 4](#) [Chapter 7](#)
[Chapter 11](#) [Chapter 13](#) [Chapter 14](#) [Chapter 15](#) [Chapter 18](#)

CHAPTER 1

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

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

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

Start John - Mozilla Firefox PL 19:29

<http://www.1bread.org/ScriptureCommentary/Scripture-Index.html>

148a

2012

NORWESKI

Pakten — Guds Ord.

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

Jordly

Arne Jordly



i Słowo stał się bogiem
og Ordet ble gud

PAKTEN — GUDS ORD
Den nye pakten
Matteus — Åpenbaringen

Det største mennesket

Han var virkelig Guds Sønn

Oversatt av Arne Jordly

187

04 Johannes

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

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

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

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

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

'I begynnelsen var Ordet, og Ordet var fra Gud, —' (JOH 01:01) og 'Fra 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 to av Paktens viktigste bøker; budskapet etter Johannes og Åpenbaringen, i tillegg til Johannes' tre korte brev.

Johannes døde i Efesos i år 100 v.t.

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

JOH 01

Om Ordet

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

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

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

JOH 01:06-13. Det sanne lyset

06 Det var et menneske som var sendt av Gud. Hans navn var Johannes.

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

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

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

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

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

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

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

http://janchristensen.net/det_storste_mennesket.pdf

148b

2015

WERSJA ANGIELSKA

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

Jordly

Arne Jordly



i Słowo stał się bogiem
and the Word became god

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

The Greatest Man Alive

He Really Was the Son of God

Translated by Arne Jordly



18

04 John

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

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

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

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

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

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

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

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

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

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

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

JOH 01

The beginning of the Word

JOH 01:01-05. The Word from God
01 In the beginning was the Word, the Word was from God and the Word became god.*

02 He was from the beginning with God.

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

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

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

JOH 01:06-13. The true Light
06 There was a man sent by God. His name was John.

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

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

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

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

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

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

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

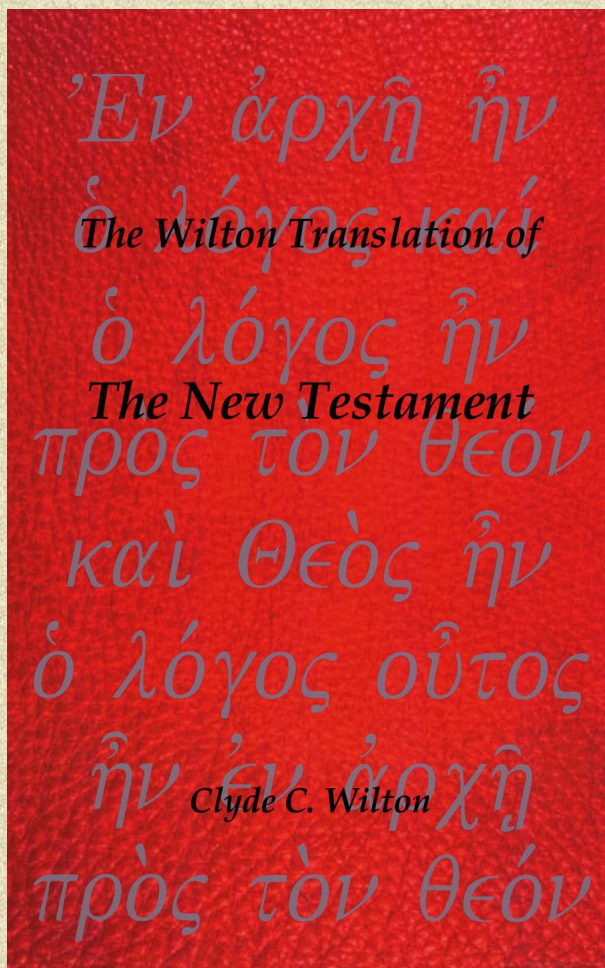
149

2012

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



i Słowo był boski
and the Word was divine



John 1:1

124

Introduction to John

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

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

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

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

John 1:1-51

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

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

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

2012

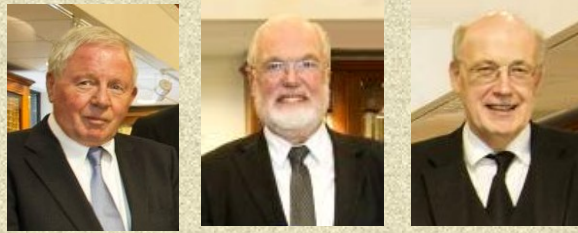
HEBRAJSKI

ספר הבשורה הקדושה על פי יוחנן

Ewangelia według Jana, rewizja przekładu Delitzscha

Trinitarian Bible Society, London

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



i Słowo był bogiem
והדבר היה אלהים

ספר
הבשורה הקדושה
על פי יוחנן

יוחנן א

⚡

1

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

151

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.

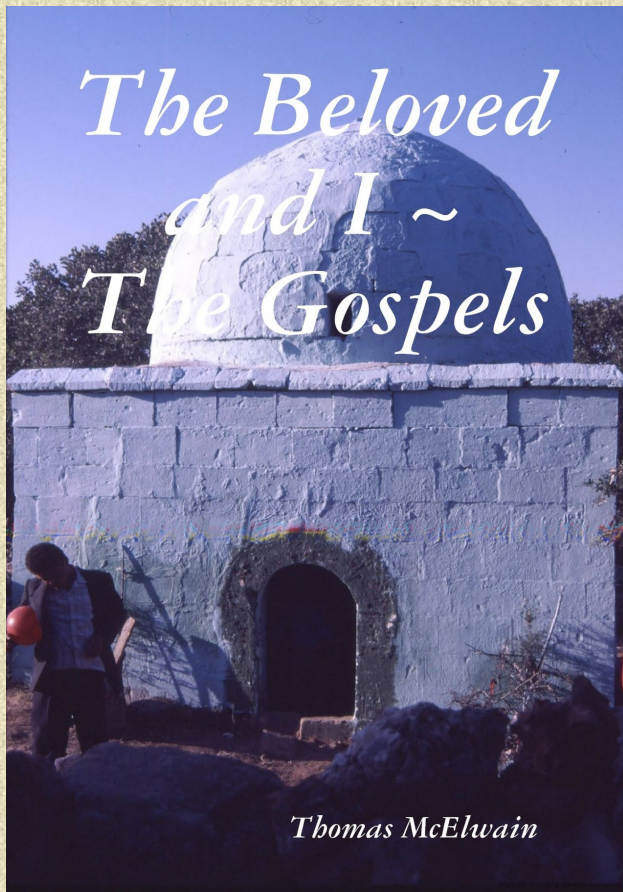
<https://books.google.pl/books?id=6vTsBAAQBAJ>

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 work
Of Tanakh instead of the mighty herd.
The ways of justice and of prophecy
Are one in glory and in poverty,
The goal of life and mercy I can see.

The Gospel according to John

They say this Gospel is a different kind,
Although its structure is also consigned
In the same mould as Mark's: I am not
blind.

Though logos and legions of speeches rank
Beyond the simple stories in the tank
Of the synoptics, still the message true
Appears in all four stations where they
grew.

The son of God appears here as anew,
As the life-giver by walking the plank
And reaching where humankind sat in rank.
If that is heresy not found before,
At least it is a hopeful light in store.
Beloved, I pray You honour his request
That his life be conferred upon the rest.

John 1

1 In the beginning was the word,
And the word was with the God *heard*,
The word was an exalted one.

2 It was in the beginning *done*
That it was with God, 3 and all things
Were made through it, *no questionings*
But without it, nothing was made
That was made, 4 and in it was life,
And life was men's light *without strife*.

All things have come by Your word only,
so

I find life and light in the words that go
From sacred text and prophecy to make
Human hearts ready for Your blessed sake.
Beloved, Your word is still exalted on
My fervent lips in prayer before the dawn,
At noon and in the dusky evening peace.
Your words give life and light and never
cease.

Though my soul seems to stray in time and
place,
Your word takes me back to Your life and
face,

Back to beginning where You are in truth,
With Your exalted word in joy and ruth.
Beloved, may that word so exalted give
On tongue and ear as long as I'm to live.

5 And the light on the darkness stayed,
And darkness did not comprehend.

6 There was a man that God did send,
Whose name was John. 7 *And* this man
came

For a witness, to bear *the same*
Witness of the light, that all through
It might believe. 8 *Though it was true*
He was not that light, but to bear
Witness of that light *he was there*.

9 That was the true light which gives light
To every man coming in *sight*
In the world. 10 It was in the world,
And the world was made *and unfurled*

Through it, the world did not know him.
11 He came to his own, *who were dim*,
His own did not receive him, 12 but
Those who did receive him *clear-cut*,
To them he gave right to become
Children of God, to those *in sum*
Who believe in his name, 13 those born,
Not of blood, nor of the flesh will,
Nor of man's will, but of God's *still*.

14 The word became flesh *without scorn*
And lived among us, and we saw
His glory, the glory *with awe*

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

2013

HISZPAŃSKI

Evangelio y cartas de Juan: Génesis de los textos juánicos

Ediciones Mensajero, S.A., Bilbao, Hiszpania

Senén Vidal



Słowo był boski
la Palabra era divina

SENÉN VIDAL

Evangelio y cartas de Juan

Génesis de los textos juánicos

Mensajero
EDITORIAL CESURTA

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** vino 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 aquel que está lleno del don auténtico de la salvación.
- 15** Juan lo testifica al gritar:
—Este es aquel de quien afirmé: «El que viene detrás de mí tiene preferencia sobre mí, porque existía antes que yo».

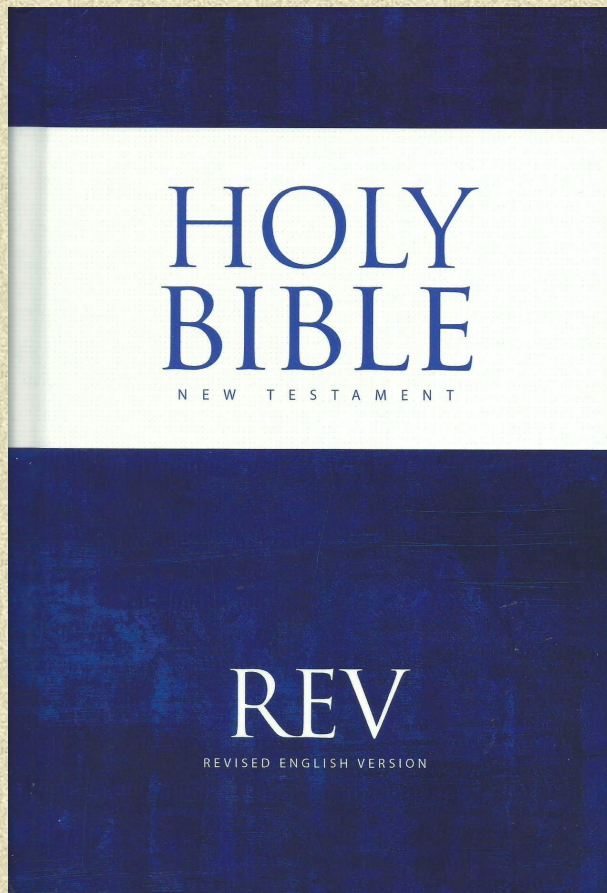
2013

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

⁶A man came, sent from God, whose name was John. ⁷He came for testimony in order to testify concerning the light, so that through him all might believe. ⁸He was not the light, but *came* in order to testify about the light.

⁹There was the true light, *even the light* that gives light to everyone, coming into the world. ¹⁰He was in the world, and the world was made through him, and the world did not know him. ¹¹He came to his own, and those who were his own did not receive him. ¹²But as many as received him, to them he gave the right to become children of God, *even* to those who believe in his

name, ¹³who was born, not of bloods,^a nor of the desire of the flesh, nor of the will of man, but of God.

¹⁴And the word became flesh, and lived in his tent among us^b (and we gazed at his glory, a glory as of the only begotten from the Father), full of grace and truth.

¹⁵John testified about him, and cried out, saying, "This was he of whom I said, 'The one coming after me has advanced in front of me, because he ranks ahead of me.'"

¹⁶For we have all received of his fullness, and grace in place of grace.

¹⁷For the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸No one has ever seen God; the only begotten Son, who is in the bosom of the Father,^c he has made him known.

The Testimony of John the Baptist

¹⁹And this is the witness of John when the Jews^d sent to him priests

^a Not of two human parents. Some people believed that conception occurred by the mixing of the mother's and father's blood.

^b The human body is referred to as a tent; cp. 2 Cor. 5:1; 2 Pet. 1:13.

^c Idiomatic for being in a very loving and intimate relationship.

^d "Jews" is used two ways in the NT: 1) referring generally to those who are ethnically and religiously Jews; 2) referring to those who are leaders and who are ungodly and oppose Christ. John has many uses of "Jews" with the second meaning.

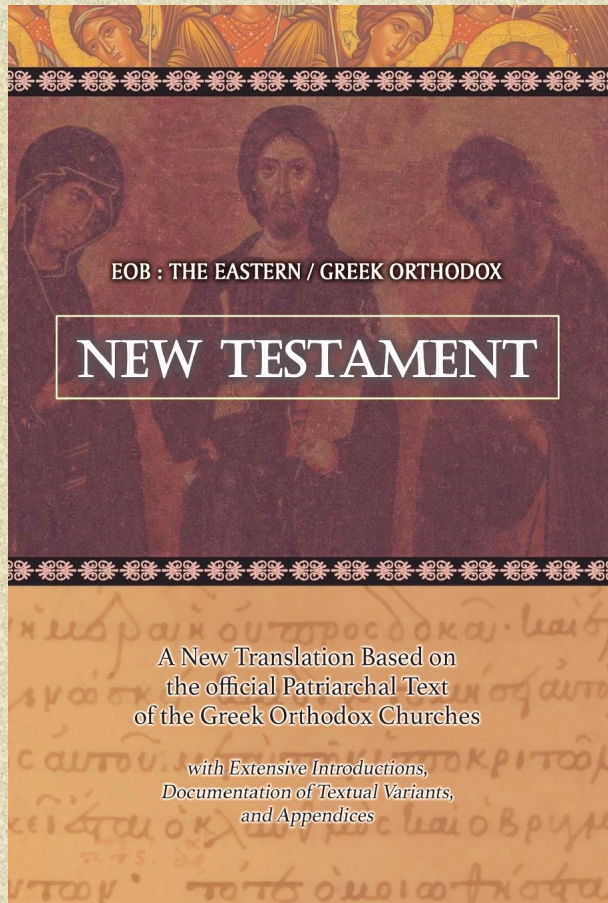
2013

wyd. Laurent Cleenewerck

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



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



ACCORDING TO JOHN - KATA IQANNHN

(ACCORDING TO) JOHN
 (KATA IQANNHN)

Prologue: The Logos/Word of God

1 In the beginning was the Word,^a and the Word was with God, and the Word was {what} God^b {was}. ²This one was in the beginning with God. ³All things came into being through him, and without him, nothing came into being that has come into being.^c ⁴In him was life, life that was the light of mankind. ⁵The light shines in the darkness, and the darkness has not overcome^d it. ⁶There came a man, sent from God, whose name was John. ⁷John came as a witness, to bear witness to the light, so that all might believe through him. ⁸He was not the light, but [he was sent] to bear witness to the light. ⁹The true light who enlightens everyone was coming into the world.

¹⁰He was in the world, and the world had come into existence through him, and the world did not recognize^e him. ¹¹He came to his own [people], and those who were his own did not receive^f him. ¹²But as many as received him, to them he gave the ability^g to become God's children, to those who believe in his Name. ¹³They^h were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

^a The Greek word Logos (λόγος) is traditionally translated as "Word." French translations sometimes use "Verb" which has a dynamic quality. The English "Message" or "Expression of the Mind" may also be appropriate attempts to convey the nuance of the Greek concept. The Jewish-Alexandrian theologian and philosopher Philo wrote extensively about the Logos in ways that are reminiscent of NT theology. For instance, his teaching that "For the Logos of the living God being the bond of every thing, as has been said before, holds all things together, and binds all the parts, and prevents them from being loosened or separated" echoes Colossians 1:17.

^b Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. This second *theos* could also be translated 'divine' as the construction indicates a qualitative sense for *theos*. The Word is not God in the sense that he is the same person as the *theos* mentioned in 1:1a; he is not God the Father (God absolutely as in common NT usage) or the Trinity. The point being made is that the Logos is of the same uncreated nature or essence as God the Father, with whom he eternally exists. This verse is echoed in the Nicene Creed: "God (qualitative or derivative) from God (personal, the Father), Light from Light, True God from True God... *homoousion* with the Father."

^c Compare Wisdom 9:1

^d The word translated "overcome" (*katalabēn*) can also be translated "comprehended." It may refer to getting a grip on an enemy to defeat him.

^e Or "know"

^f The Greek also conveys the idea of "choosing/taking hold of/taking advantage of"

^g Greek ἰσχύσασιν—or "right/privilege"

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

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

156

2013

The Scriptures of Yahweh

html

John Sherman?

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

wersja z 17-03-2019



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

2013

RUMUŃSKI*Scripturile Calea Creștină* (wyd. 1)

PDF

tlumacz anonimowy

i bogiem był Słowo
și un Dumnezeu era Cuvântul

SCRIPTURILE CREȘTINE

— PSALMI PROVERBELE

— TRADUCEREA — CALEA CREȘTINĂ

Fapte 19:9: „Dar unii s-au împietrit și nu au crezut, vorbind de rău CALEA înaintea mulțimii; depărtându-se de ei, el a despărțit discipolii de ei, discutând zilnic în școala lui Tiran”.

Fapte 11:26: „Apoi au rămas cu ei un an întreg să se ducă împreună cu ei în adunare, și să învețe o mulțime multă. Și întâia dată discipolii au fost numiți: CREȘTINI în Antiohia”.



Calea Creștină
2017 – Arad
caleacrestina.ro@gmail.com
www.CaleaCrestina.ro

EVANGHELIA DUPĂ IOAN

Capitolul 1 - Ioan

1. În început era Cuvântul, și Cuvântul era La Dumnezeu; și un Dumnezeu era Cuvântul.
2. Acesta, era în început la Dumnezeu.
3. Totul a fost făcut prin El, și fără El nu a fost făcut nici unu care a fost făcut.
4. În El era viața, și viața era lumina oamenilor.
5. Și lumina luminează în întuneric, și întunericul nu a cuprins-o.
6. A fost un om trimis de Dumnezeu, al cărui nume era Ioan.
7. Acesta a venit pentru mărturie; ca să mărturisească despre lumină, ca toți să creadă prin el.
8. Nu era acela lumina, ci a venit ca să mărturisească despre lumină.
9. Lumina cea adevărată era cea care luminează pe orice om venind în lume.
10. El era în lume; și lumea a fost făcută prin El, dar lumea nu L-a cunoscut.
11. El a venit la cele ale Sale; dar cei ai Săi, nu L-au primit.
12. Dar la câți L-au primit, le-a dat dreptul să fie făcuți copii ai lui Dumnezeu; adică celor crezând în Numele Lui;
13. care au fost născuți nu din sânge, nici dintr-o voință a cărnii, nici dintr-o voință a unui bărbat, ci din Dumnezeu.
14. Și Cuvântul S-a făcut carne, și a locuit între noi; și noi am privit gloria Lui, o glorie ca a unui unic-născut de la un Tată. El era plin de har și de adevăr.
15. Ioan mărturisește despre El; și a strigat, zicând: Acesta era Cel despre care am zis: Cel venind după mine, S-a făcut înainte de mine; pentru că mai întâi de mine, era El.
16. Pentru că din plinătatea Lui, noi toți am primit; și har peste har.
17. Pentru că legea a fost dată prin Moise; harul și adevărul s-au făcut prin Iesus Christos.
18. Nici unu nu a văzut vreodată pe Dumnezeu; un Dumnezeu unic-născut,

Cel fiind în sânul Tatălui, Acela L-a explicat.

19. Și aceasta este mărturia lui Ioan; când au trimis la el iudeii din Ierusalim preoți și leviți, ca să îl întrebe: tu cine ești?

20. Și el a mărturisit și nu a tăgăduit, ci a mărturisit: eu nu sunt Christosul.

21. Și ei l-au întrebat: Dar ce?! Tu ești Ilie? Și el a zis: nu sunt! Ești tu profetul? 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: îndreptați calea lui Iehova! După cum a zis profetul Isaia.

24. Și ei erau trimiși dintre farisei.

25. Și ei l-au întrebat, și i-au zis: Deci de ce botezi, dacă nu ești Christosul, nici Ilie, nici profetul?

26. Ioan le-a răspuns, zicând: eu botez în apă, dar între voi stă Cel pe care voi nu îl știți;

27. El este Cel venind după mine care S-a făcut înainte de mine, căruia eu nu sunt vrednic să dezleg cureaua sandalei Lui.

28. Acestea s-au făcut în Betania, dincolo de Iordan; unde era Ioan, botezând.

29. În ziua următoare, Ioan vede pe Iesus venind către el, și zice: iată! Mielul lui Dumnezeu, Cel ridicând păcatul lumii!

30. Acesta este Cel despre care am zis: după mine vine un bărbat, care S-a făcut înainte de mine, pentru că mai întâi de mine, a existat El.

31. Și eu nu îl știusem; dar, ca El să fie arătat lui Israel, pentru aceasta am venit eu botezând în apă.

32. Și Ioan a mărturisit, zicând: am văzut Spiritul, coborând din cer, ca un porumbel; și a rămas peste El.

33. Și eu nu L-am știut; dar Cel trimițându-mă să botez în apă, Acela mi-a zis: peste care ai să vezi Spiritul, coborând și rămânând peste El; Acesta este Cel botezând în Spirit Sfânt.

34. Și eu am văzut și am mărturisit că Acesta este Fiul lui Dumnezeu.

158

2013

FRANCUSKI

Évangile de Jean: Texte grec, traduction et notes

PDF

Didier Fontaine



i bogiem był Logos
et dieu était le Logos

Didier FONTAINE

Évangile de Jean

Texte grec, traduction et notes

Jean 1, 1-18

Le Logos

JEAN 1, 1-18 : LE LOGOS

- 1.1. À l'origine, le Logos était,
le Logos était auprès de Dieu
et dieu était le Logos.
2. Il était, à l'origine, auprès de Dieu.
3. Tout vint à l'existence par lui,
et sans lui, rien de ce qui est venu à l'existence,
ne vint à l'existence.
4. La vie était en lui – la vie, lumière des humains.
5. La lumière luit dans les ténèbres,
mais les ténèbres ne l'ont point saisie.
6. Un homme, nommé Jean, fut envoyé par Dieu.
7. Il vint pour un témoignage,
pour témoigner concernant la lumière
et que tous, par lui, puissent croire.
8. Ce n'était pas lui la lumière :
il devait témoigner
concernant la lumière.
9. La lumière véritable, qui illumine tout humain,
venait dans le monde.
10. Il est venu au monde,
monde qui par lui a été conçu,
mais le monde ne l'a point connu.
11. Il est venu vers les siens : les siens ne l'ont point reçu.
12. Mais à tous ceux qui l'ont reçu,
– qui croient en son nom –,
il a accordé la possibilité de devenir
des enfants de Dieu
13. - engendrés
non du sang
ni d'un désir charnel
ni d'un désir d'homme
mais de Dieu.
14. Le Logos est devenu chair,
il a séjourné parmi nous.
Nous avons contemplé sa gloire,
une gloire, pleine de faveur et de vérité,
comme celle d'un *enfant* unique auprès d'un père.
15. Jean témoigne et clame :
« Il est celui dont je disais :
*Celui qui vient après moi
est passé devant moi
car il était avant moi.* »
16. Oui, de sa plénitude nous recevons
faveur sur faveur,
car la Loi, par Moïse, fut donnée
- 17.

2

2014

KHOSA*Izibhalo eziphuhlisa imvelaphi yobuhebhere* (cala Biblia)

Elim Bedieninge Vishoek, Maart

John Wahl

i Słowo był potężny
laye iLizwi linamandla

IZIBHALO**EZIPHUHLISA IMVELAPHI YOBUEBHERE****ULUKA**

zona, uhleli. ^{24:24} Basuka nabathile ababenathi, baya engewabeni, bafika kunjengoko babetshilo abafazi; ke yena abambonanga. ^{24:25} Waza yena wathi kubo, Oyi! basweli-kuqonda, bantliziyo zizeka kade ukukholwa kuko konke abakuthethayo abaprofeti! ^{24:26} UMesiya ubengameliwe na kukuthi abuve obu bunzima, aze angene eluzukweni lwakhe? ^{24:27} Uqalele ke kuMoshe nakubo bonke abaprofeti, wabachazela kuzo zonke izibhalo iindawo ezingaye. ^{24:28} Basondela kuloo mzana babesiya kuwo; wanga yena uyegqitha. ^{24:29} Besuka bamzama, besithi, Hlala nathi; ngokuba kuza kuhlwa, nemini iseyisangene. Wangena ukuba ahlale nabo. ^{24:30} Kwathi, ekungengqeni kwakhe ngasesithebeni ndawonye nabo, wasithabatha isonka, wasikelela, waqhekeza, wabanika. ^{24:31} Avulwa ke amehlo abo, bamazi; wathi shwaka yena kubo. ^{24:32} Batshono ukuthi, Intliziyo yethu ibingavuthi na ngaphakathi kwethu, xa ebethetha nathi endleleni, naxa ebesityhilela izibhalo? ^{24:33} Besuka kwangelo lixa, babuyela eYerusalem, babafumana abalishumi elinamnye, bequnene ndawonye nabo babenabo, ^{24:34} besithi, INkosi inene ivukile, yabonakala kuSimon. ^{24:35} Baye nabo bezichankcisa izinto zendlela, nokwazeka kwayo kubo ekuqhekezeni isonka. ^{24:36} Ke kaloku, bakubon' ukuba bayazithetha ezo zinto, uYahshuwa ngokwakhe wema phakathi kwabo, wathi kubo, Uxolo malube nani. ^{24:37} Besuka ke bankwanya, bangenelwa kukoyika, beba babone umshologu. ^{24:38} Wathi kubo, Yini na ukuba nikhathazeke? Kungani na ke ukuba kunyuke izicamango ezintliziweni zenu? ^{24:39} Khangalani izandla zam neenyawo zam, ngokuba ndim kanye; ndicofeni, nikhangele; ngokuba umshologu awunanyama namathambo, njengokuba nindibona ndinawo mma. ^{24:40} Utshilo, wababonisa izandla neenyawo zakhe. ^{24:41} Ke kaloku, bakubon' ukuba abakakholwa, ngexxa yovuyo, bemangalisiwe, wathi kubo, Ninanto na idliwayo apha? ^{24:42} Bamnika ke intwana yentlazi eyosiweyo, neyenqatha lobusi; ^{24:43} wathabatha, wadla emehlweni abo. ^{24:44} Uthe ke kubo, Ngawo la amazwi endawathethayo kuni ndisenani, okokuba zimelwe kukuzaliseka zonke izinto ezibhaliveyo ngam kwiThorah kaMoshe, nasebaprofeti, nasezindumisweni. ^{24:45} Wandula wayivula ingqiqo yabo, ukuze baziqonde izibhalo, ^{24:46} wathi kubo, Kubhaliwe ngokunjalo, umelwe ngokunjalo uMesiya kukuthi eve ubunzima, abuye avuke kwabafileyo ngomhla wesithathu. ^{24:47} nokuba kuvakalisiwe egameni lakhe inguquko noxolelo lwezono kuzo zonke iintlanga, kuqalelwa eYerusalem. ^{24:48} Nina ke ningamangqina ezi zinto. ^{24:49} Yabonani, mna ndilithumela kuni idinga likaBawo; ke nina hlalani kuwo umzi oyiYerusalem, nide nambathiswe amandla aphuma enyangweni. ^{24:50} Ke kaloku wabarholela ngaphandle, kwada kwaya eBhetani, waziphakamisa izandla zakhe, wabasikelela. ^{24:51} Kwathi, ekubasikeleleni kwakhe, wahluka kubo, wenyuswa wasiwa emazulwini. ^{24:52} Baza bona, bakuba bequbudile kuye, babuyela eYerusalem benovuyio olukhulu. ^{24:53} Bamana behleli etempileni, bedumisa, bebonga uElohim. Ameyin.

YORHANAN 1 Ekuqalekeni belikho iLizwi, laye iLizwi likuye uElohim, laye iLizwi linamandla. ^{1:2} Lona elo belikho ekuqalekeni kuElohim. ^{1:3} Izinto zonke zabakho ngalo; lingekho lona, akubangakho nanye into ethe yabakho. ^{1:4} Kulo kwakukho ubomi, baye ubomi obo bulukhanyiselo lwabantu. ^{1:5} Ukhanyiso ke olo lwabonakala ebumnyameni, basuka ubumnyama abalujiqqa. ^{1:6} Kwakho mntu uthunyiweyo evela kuElohim, ugama linguYorhanan. ^{1:7} Lowo weza kuba lingqina, ukuze angqine ngalo ukhanyiso, ukuze bonke bakhholwe ngaye. ^{1:8} Yena lowo ubengelulo ukhanyiso; weza kungqina ngalo ukhanyiso. ^{1:9} Waye ke yena elukhanyiso oluyinyaniso, olubakhanyiselayo abantu bonke, esiza ehlabathini. ^{1:10} Ube eschlabathini ke; ihlabathi labakho ngaye, ihlabathi alimazanga. ^{1:11} Weza kokwakhe, baza abakhe abamvuma. ^{1:12} Ke bonke abamankelayo wabanika igunya lokuba babe ngabantwana bakaElohim, abo ke bakholwayo kwigama lakhe; ^{1:13} abangazalwanga ngagazi, nangakuthanda kwanyama, nangakuthanda kwandoda; bazalwa nguElohim. ^{1:14} ULizwi waba yinyama, wahlala phakathi kwethu, sabubona ubuqaqawuli bakhe, ubuqaqawuli kanye bowokuphela kwamzelelo uYise, ecele lubalalo nayinyaniso. ^{1:15} Uthi

160

2014

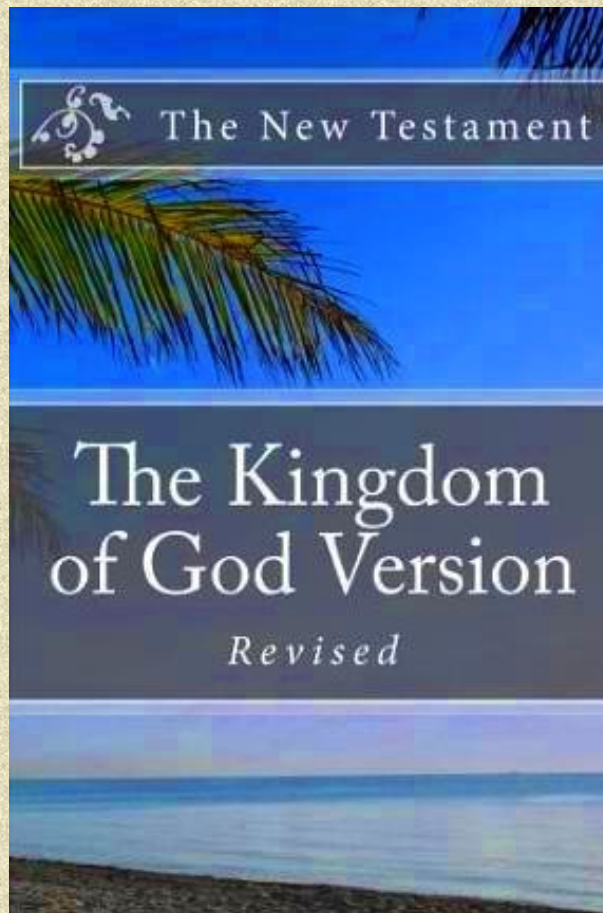
The New Testament: The Kingdom of God Version (wyd. 2, zrew.)

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*

1st Parable – JC as The Word of God created life that can become everlasting – those persons who imbue The Word of God and act with fidelity upon it now – shall become part of The New Creation and future sons of God.
1st Allegory – Word = JCg who then became JC to teach us by both speech and example, precisely what Yahweh Desires. We are taught JC(g) = The Word of God (Rev.19v13) who becomes The King of kings (Rev.19v16) in The Millennium.
2nd Allegory – “All ... him” (v3) = JCg created all “Kinds” of Life on this planet – essentially anything with DNA.

John 1v1 og In (the) {commencement/chief (in order/time/place/rank)}/beginning
John 1v1 og (it) was the word/sayings/reasoning/topics (= JCg = JC in spiritual body)
John 1v1 og also the word/sayings/reasoning/topics was toward/nearness/{accession to} The God (= Yahweh),
John 1v1 og also the {specific god} (= JCg – please see glossary and v3)
John 1v1 og was the word/sayings/reasoning/topics.
John 1v1 = In the beginning (of The World/Life) was The Word (= JCg),
also The Word (= JCg) was (toward/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”. StrongsTM = 2889 for “Adornment/Decoration” upon this planet – being the very reason why The Bible was written – specifically for “us” as The Culmination of “Life” on this planet (originally of barren rock and water)!
Likewise “This/That (specific)” (StrongsTM = 3778 or 5126) is not used within this position – which tells us this verse is not speaking about The Absolute Beginning of The Universe, but rather again, it is John telling us about the beginning of “Life/Adornment/Decoration” of The Earth. This reasoning is further supported because The Greek word for “Beginning” (“arche” StrongsTM = 746) is given in the “nominative” case and not the “accusative” case – and thus following along the same principles as “ho theos” being a “relative pointer” referenced upon The Subject Matter of the context (being “us” – humans) rather than an “absolute pointer” that would be used to point directly to the beginning of The Universe. Thus we reason that in the same manner: the case of “ho theos” (equally nominative) being relative to “us” as “The World/Life” then likewise so is the use of “Beginning” as the ‘nominative case’ to be relative to “us” as “The World/Life”.

Now moving to another area of possible conflict.

Not often explained to us is the Greek word “aggelos” only means “messenger/bringer of tidings” and often assumed as being “messenger of God (sent to tell)” which is true in most instances.

However in 2Cor.2v7 we have the splinter in Paul’s side being described as an angel of Satan (to be a messenger to remind him that Satan was close to devour him). I only mention this to alert the reader to take the word “angel/messenger” in context. Likewise the two spies sent to Jericho where called “angels/messengers/bringers of tidings” (James.2v25), John the Baptist was called “angel/messenger/bringer of tidings”, Mark.1v2, also disciples were called “angels/messengers/bringers of tidings” (of John – Luke.7v24, and of JC – Luke.9v32) and thus by inference Paul instructs us to be hospitable to the TCs teaching the word of God in their ministry work (Heb.13v2) following Abraham’s example at Gen.18v2-5, and I could give more examples to demonstrate the veracity of my reasoning. Also the reader must understand (as I profusely show elsewhere) translators are paid to deliver what the paymasters desire to read (Leaders of Christendom) and hence the reader will only find these correctly defined words in The Original Greek or within my most accurate and utterly transparent translation of The Greek Scriptures, which is also commutative, unlike any other English translation on this planet (true at 2015 CE)!

Thus in context we inductively realise that JC was “The Word of God” = Chief Messenger of The Almighty God = The Chief Angel of Yahweh. with reference to this planet for this planet. The Bible is not specifically written for other life-forms within this universe – and we should not irrationally extend its scope!

Understand this and it unlocks many verses within John’s later book entitled: “Revelations”.

This is all Biblically accurate – irrespective of what most of our worldly Christian leaders state in utter error (of most things scriptural as I thoroughly explain with innumerate examples where there are at least 50 different examples in chapters 2 and 3 of Revelations alone)!

It is just that we have been indoctrinated to understand ‘Angel’ as something with ‘feathered wings’, which is entirely ancient mythology! (Note: The Almighty God of [and ‘outside’] The Universe = Yahweh (old Jewish name) = Jehovah (modern Jewish name) = The Ultimate Authority).

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

Kitvê 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]



EDUT HA'TALMID HA'AHUV (Yojanán / Juan)

עדות התלמיד האהוב

y la expresión [lit. la palabra] estaba con *Ha'Elohim* [El Poderoso] ^[9].Y la expresión [lit. la palabra] era *elohim* [poderosa] ^[4] [Col 1:17 / 1 Jn 1:1 / Flp 2:6].

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

⁴ Cuando Yojanán dice que la "*expresión*" [el "*verbo*"] era con *Elohim*, 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 Biblias cristianas por su afán de poner "títulos" que no están en las Escrituras y así apoyar la falsa enseñanza trinitaria, queriendo además, tratar de introducir el erróneo concepto que aquí se está hablando del Mashiaj y que él es también "elohim". Lo que el escritor hace aquí desde el v. 1 al 5 es un "midrásh" [es una explicación que no toma en cuenta el contexto de las palabras que se quiere interpretar, con el solo fin de abrir el entendimiento del lector, dándole un sentido alegórico al texto], tomando como base Bereshit (Génesis) 1:1-4. El escritor nos relata en forma de "midrásh" lo sucedido en el principio, explicándonos que la "*expresión*" era "*Ha'Elohim*" [El Poderoso hablando, Su Palabra, Su Esencia] y que esta "*expresión*" era "*elohim*" [poderosa], ya que dijo [Bereshit 1:4] y las cosas se crearon. Esto se refleja en la traducción griega de Yojanán al hacerse diferencia entre "*ho theós*" y "*theós*". El primero se aplica a *Adonay*, Su Expresión [Su palabra, Su voz, Su Esencia] 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: "*Y el verbo estaba con Di-s y el verbo era divino*". Y el mismo pasaje en Hebreo dice: "*Bereshit hayidit ha'áduv me'Elohim, ve'hadavir hayidit tamid lifnei ha'Elohim*" [Desde un principio era davor de Elohim, y aquel davor estaba siempre ante Elohim], *ve'hadavar shehaya kaitam, haya habitui shel elohim atsmó* [y el davor que ya existía era (la expresión misma) de elohim]. 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*" (*theós*) 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 gramatical en griego que cuando la palabra "*theós*" se usa sin artículo, muchas veces hace la función de un adjetivo. Por eso algunos eruditos han traducido "divino" en vez de "di-s". Esa es la traducción más correcta, respaldada por la Gramática... "El uso de *theós* en Yojanán 1:1 es un buen ejemplo. Es decir, que el "*ho theós*" de Yojanán 1:1 se refiere a *Adonay*, mientras que el "*theós*" (sin artículo) es una descripción de la expresión [de la palabra] de *Adonay*. Una consideración sería del significado de la palabra hebrea *elohim*, y todos estos conceptos de la gramática indican que la traducción más correcta de Yojanán 1:1 es la que se presenta en esta versión. La clave para interpretar este pasaje debemos encontrarla en las Escrituras mismas. Hay dos textos que nos ayudaran a entender de que se está hablando aquí. Cuando leemos este texto [1:1] con Mishlé (Proverbio) 8:22-31 nos damos cuenta que hay una relación interna entre ambos. Mishlé nos habla de "Joimá" [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 talmúdico de que la primera creación de *Adonay* fue la "sabiduría", es decir, "DAVAR", o sea, "Su Palabra Creativa", la Toráh. Este "Davar" o "Palabra" de *Adonay*, su Toráh, 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 Toráh. Por tanto, cuando el Eterno habló 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 *Elohim* y aquel plan o propósito estaba siempre delante de *Elohim* y ese plan y propósito original que ya existía escondido en *Elohim*, era la esencia misma de *Elohim*, es decir, su intención y meta final. Esto podría compararse a un hombre que dice: "Hacer este proyecto es la esencia misma de mi vida, para esto he nacido, para esto existo". 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 meshijim que ven aquí una clara identificación del Mashiaj en el principio, haciendo la diferencia de que ésta "expresión" [el Mashiaj] estaba con *Ha'Elohim* [El Poderoso] y que la "*expresión*" [el

163

2015

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

i Logos miał boską naturę
and the Logos had divine nature

(Fusion English
Version - 2015)

FEV Bible - The Gospel of John

John

Chapter 1

1 In the beginning there existed the Expression known as the Logos, and the Logos was close to God, and the Logos had divine nature. **2** This is the Logos who existed in the beginning with God. **3** All things were created through the Logos. Without him not even one thing was created that has been created. **4** Life was created in the Logos, and the life was the light of humankind. **5** The Light shines in the darkness, and the darkness hasn't overcome it. **6** There came a man, sent from God, whose name was John the Immerser. **7** John came as a witness, that he might testify about the Light, that all people might trust in God through him. **8** He was not the Light, but was sent that he might testify about the Light. **9** The True Light that enlightens everyone was arriving in the world.

10 The Logos was in the world, and the world was created through him, but the world didn't recognize him. **11** The Logos came to his own people, the Jews, but those who were his own people didn't receive him. **12** But as many

164

2015

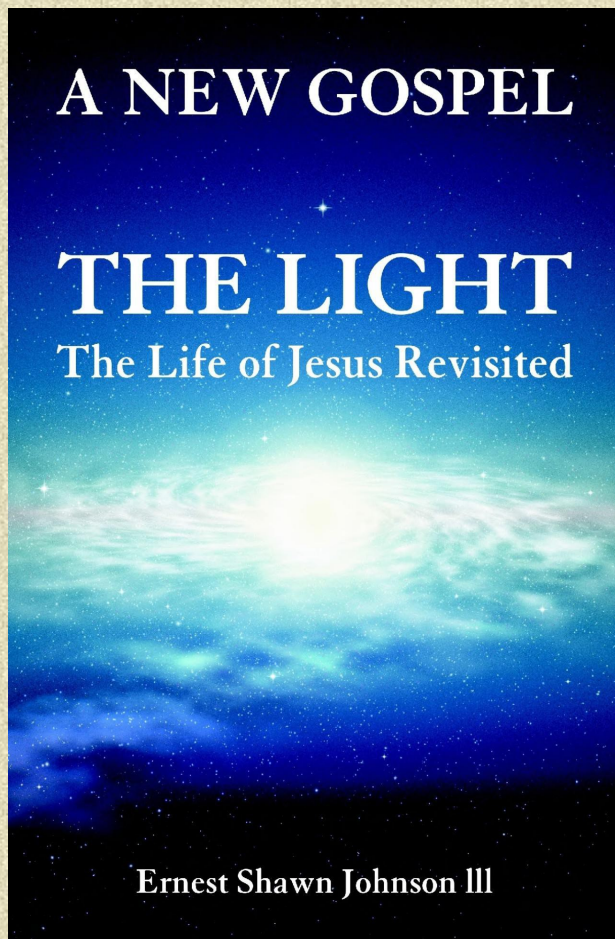
The Light.

The Life of Jesus Revisited: A New Gospel

Lulu Publishing Service, Australia

Ernest S. Johnson III

i słowo był boski
and the word was divine



CHAPTER 1

THE WORD

In the beginning was the word, and the word was with God and the word was divine.-(1) The same was in the beginning with God. All things came into being through it, -(2) and without it nothing came into being. In it was life -(3) and that life was the light of men. And the light shines in the darkness, and the darkness cannot over power it. There was a man sent from God whose name was John. He came for a testimony, to testify -(4) about the light, so that everyone through him would become a believer. He was not the light, -(4) but he was sent to testify about the light, the true light which gives light to every man coming into the world. He was in the world, and the world came to life because of him, -(5) however the world did not understand him. He came to his own people, but his own people did not learn from him. -(6) But those of them that did learn from him -(7) he gave them the strength -(8) to become the servants of God, because they believed in his name. -(9) They were not born from blood, nor from flesh, nor from the will of man, but from God. And the word became flesh, and dwelt among us, full of grace and truth. -(10) John did testify about him, and cried out, "This is he of whom I said, the one coming after me, ranks ahead of me, because he is superior to me. "And from his fullness we have all received grace upon grace. The Torah-(law) came to us through Moses, but grace

165

2015

HISZPAŃSKI

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

Panama

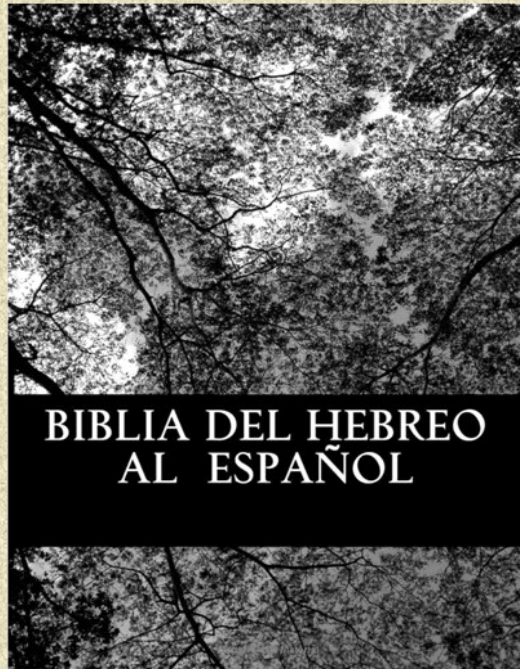
Yojanan ben Peretz



i memra było potężne
y la memrah era poderosa

**Las Buenas Noticias (besarot) de Yeshúa Ha Mashíaj
Según Reportadas por Yojanán - Juan**

I 1 Bereshit hayáh hamemra wememra hayáh et haElohim weelohim hayáh hamemra. En el principio existía la memrah (expresión de *YAHWEH*), y la memrah era con *El Todopoderoso* y la memrah era poderosa. 2 El era en el principio con *HaElohim*. 3 Todas las cosas por medio de El fueron hechas, y sin El nada de lo que ha sido hecho hubiera



https://issuu.com/osva613/docs/sefer_de_yojanan_en_3d

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 PODEROSO**, y **poderosa estaba siendo** la Palabra.

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

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 PODEROSO, 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, 325Cărțile 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, Evrei 1:1-3)
2. El era la început cu Dumnezeu.
3. Toate prin el au apărut, și fără el n-a apărut nici măcar un lucru din ceea ce a apărut.
(Trimiteri: 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 creadă prin el.
8. N-a fost el lumina, ci acela care să depună mărturie despre lumină.
9. Adevărata lumină este acela care, venind în lume, luminează pe orice om.
10. El era în lume și lumea a fost făcută prin el, dar lumea nu l-a cunoscut.
11. A venit la ai săi și ai săi nu l-au primit.
12. Dar tuturor celor ce l-au primit, adică celor ce cred în numele lui, le-a dat dreptul să fie copii ai lui Dumnezeu,
13. care au fost născuți nu din sânge, nici din voia cârnii lor, nici din voia vreunui om, ci din Dumnezeu.
14. Și Cuvântul a devenit carne și a locuit printre noi și noi am privit slava lui, slava ca a unui singur născut al unui tata, plin de har și de adevăr.
15. Ioan a mărturisit despre el și a strigat, zicând: "El era acela despre care ziceam eu: Cel care vine după mine este înaintea mea, pentru ca era înaintea de mine."
16. Fiindcă noi toți am primit din plinătatea lui și har peste har;
17. căci Legea a fost data prin Moise, dar harul și adevărul au venit prin Isus Christos.
18. Dumnezeu de nici unul n-a fost văzut vreodată. Singurul născut Fiul, care este la sânul Tatălui, acela l-a făcut cunoscut.
19. Și aceasta este mărturia lui Ioan, când iudeii au trimis din Ierusalim pe niște preoți și leviti să-l întrebe: "Tu cine ești?"
20. El a recunoscut și n-a tăgăduit, și a mărturisit: "Eu nu sunt Unsul (Christosul)."
21. Și ei l-au întrebat: "Dar cine ești? Ești Ilie?" Și el a zis: "Nu sunt." "Ești prorocul?" Și el a răspuns: "Nu."
22. Atunci i-au zis: "Cine ești tu? Ca să dăm răspuns celor care ne-au trimis. Ce zici tu despre tine însuți?"
23. "Eu", a zis el, "sunt glasul celui ce strigă în pustie: "Neteziți calea înaintea lui Iehova" cum a zis prorocul Isaia." (Trimiteri: Isaia 40:3)
24. Trimișii erau din partea fariseilor.
25. Ei l-au întrebat și i-au zis: "Atunci de ce botezi, dacă nu ești Unsul, nici Ilie, nici prorocul?"
26. Și răspunzând, Ioan le-a zis: "Eu botez cu apă; 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 boteza Ioan.
29. A doua zi, a văzut pe Isus venind la el și a zis: "Iată mielul lui Dumnezeu, care ridică

2016
Book of The Covenant:
An Integrated Translation & Transliteration
of the Hebraic Scriptures (wyd. 5)
 Gimel Uriyah
Gimel Uriyah

a Słowo był u *ELOHIM*
 i Słowo był *Elohim*,
 and the Word was with *ELOHIM*,
 and the Word was *Elohim*.

**Book
 of
 The Covenant**

5th Edition

An Integrated
 Translation & Transliteration
 of the Hebraic Scriptures

by
 Gimel UriYAH

YAHchanan [Jhn]

4-4 YAHchanan : John [Jhn]

In the beginning was the Word, and the Word was with *ELOHIM*¹, and the Word was *Elohim*.²

1:2 The same was in the beginning with *ELOHIM*.³

1:3 All these things⁴ came to be through Him, and without Him, nothing which is, would have come to pass.

1:4 In Him was life, and that life was the light of men.

1:5 The Light shines in the darkness, and the darkness has not perceived it.

1:6 There came a man, sent from *ELOHIM*, whose name was *YAHchanan*.

1:7 The same came as a witness, that he might testify about that Light, that the people might be persuaded to believe through his testimony.

1:8 He was not that Light, but was sent that he might testify about that Light.

1:9 The true Light that enlightens everyone was coming into the world.

1:10 He was in the world, and the world emerged⁵ on account of Him, and the world did not acknowledge Him.

1:11 He came to His own people, and those who were His own people did not receive Him.

¹ Vs 1:1 - "the word was with *ELOHIM*" means that the word was in the mind (thought, motive, plan) of *ELOHIM*, since "the beginning". This word was foreknown (foreordained) of *ELOHIM* - see 1 Pet 1:20.

² Vs 1:1 - "the word was *Elohim*" - meaning "that one and only begotten *Elohim* (mighty one)" sent from the bosom of *YHWH*, as made clear in 1:14 & 18. *YHWH* alone is "the only true *ELOHIM*" - Jn 10:36, 17:3; 5:44; 1 Cor 8:6; Phi 2:6; Heb 1:8; Ex 20:1-3.

³ Vs 1:2 - "in the beginning" - though it is commonly interpreted as referring to the beginning of creation, it may be noted that John has also used this terminology "since the beginning" (1 Jn 2:13, 14) and "from the beginning" (Jn 15:27, 16:4, 1 Jn 1:1, 2:7) to refer to the beginning of the *Mashiach's* ministry since His birth.

⁴ Vs 1:3 - "all these things" - from context, probably referring to or including all events (the good news) which took place since the *Mashiach's* birth, death and resurrection.

⁵ Vs 1:10 - "emerged" - from darkness into light, as per context of vs 4, 5, 7-9.

1:12 Nevertheless, as many as received Him, to them He gave the justification to become *ELOHIM's* children, to those who trust in His name:

1:13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of *ELOHIM*.

1:14 That Word became flesh⁶, and lived among us. We saw His glory, such glory as of the only begotten of the *ABBA*, full of grace and truth.

1:15 *YAHchanan* testified about Him. He cried out, saying, This was He of Whom I said, He Who comes after me, has surpassed me, for He was before me.

1:16 Because of His fullness we all have received grace upon grace⁷.

1:17 The *Torah* was given through *Mosheh*, further grace and truth are now fulfilled through *YAHshua* the *Mashiach*.

1:18 No one has seen *ELOHIM* ever yet. That one and only begotten *Elohim*⁸, Who was from the bosom of the *ABBA*, He has shown the way to HIM.

1:19 This is *YAHchanan's* testimony, when the *YAHudim* sent *kohanim* and *Levites*

⁶ Vs 1:14 - "That Word" was the *Mashiach*, who was manifested as *ELOHIM's* only begotten Son, in the flesh. It is not *ABBA YHWH* Himself who came in the flesh. It is HIS anointed Son who was manifested in the flesh, according to the *ABBA's* Word. *YAHshua* is the only begotten Son of *YHWH* - in spirit and in truth. The Son is not the *ABBA*. See Rev 19:13.

⁷ Vs 1:16 - The fulfillment of *ELOHIM's* Word in the *Mashiach*, manifests HIS grace upon grace - to HIS Covenant people *YisraEL*, including their faithful gentile commonwealth.

⁸ Vs 1:18 - "only begotten *Elohim*" - that same *Mighty One* (Word) mentioned in vs 1. Addressing the *Mashiach* as "*Elohim*" (*Mighty One*) is valid only in the Hebraic context and should not be misunderstood that he is *YHWH ELOHIM HIMSELF*. In Hebraic context, the title "*Elohim*" is also applied to mighty *malachim* or mighty servants of *YHWH* (see Ps 45:6, 82:6, 97:7, 89:6, 138:1). *YAHshua* is the only begotten *Elohim* sent by *ABBA YHWH*. He is not to be confused with his *ABBA WHO* is the "*ELOHIM of Elohim*" - the one and only "*EL ELYON*" (Most High *ELOHIM*), the only *EL SHADDAI* (Almighty *ELOHIM*). See also Jn 1:1, 10:33-36; Phi 2:6; Heb 1:8; Jn 20:28.

169

2016

PORTUGALSKI

Bíblia Livre (BLIVRE)

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Diego Santos – Mario Sérgio – Marco Teles

i Słowo był boski
e o Verbo era divino

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

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Início | Temas Bíblicos Leia a Bíblia | Post's em Espanhol | Doações | Contato

Assembleia de YAHWEH

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

JOÃO

JOÃO
CAPÍTULO 1

1 NO PRINCÍPIO ERA O VERBO, E O VERBO ESTAVA COM O TODO PODEROSO, E O VERBO ERA DIVINO.
2 ESTA ESTAVA NO PRINCÍPIO 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 HOUVE 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
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The author makes no claim to identification with Johannes, referring to himself only as “the student whom Jesus loved.” However, a reading of chapter 21 reveals that Peter, Thomas, Nathanael, the sons of Zebediah, and two others were present. Given the use of “two others,” it is likely that the author simply could not remember who had been present. However, the sons of Zebediah – so prominent in the synoptics – are entirely absent from the rest of this account. The author also indicates (21:7) that he himself was in the boat. Since the author has already distinguished himself from Peter and Thomas, and probably Nathanael (ch. 1), that makes the author out to be one of the sons of Zebediah – Jacob or Johannes. If the author were Jacob, then the book is certainly written before the time of Acts 12, when Jacob was executed. This, however, is where we give the unanimous attribution to Johannes some weight and identify the author as Johannes, son of Zebediah.

Translation:

ONE

In the beginning was the message,

And the message was directed toward God,

And “God” the message was.

The same one was directed toward God in the beginning.

Through it, all things were done.

And without it nothing was done.

What has been done in it was life.

And the life was the light of humanity.

And the light shone in the darkness.

But the darkness did not understand it.

1:6 It happened that a person whose name was John was sent from God. This one came as a witness, so that he might testify about the light, so that all might trust through him. He was not the Light, but he came to testify about the light. This was the light, the True Light which enlightened everyone as it came into creation. In creation it was, and the creation happened through it, and yet the creation did not know it. He went into his own *domain*, and his own people didn't receive him. But to as many as did receive him, he gave them authority to become the children of God – to those who trust in his name, who were born not of blood, nor out of sexual desire, nor of a man's wishes, but from God. And the message was embodied and lived among us, and we observed its glory: glory like from a father's only son, full of favor and truth. John testified about him, crying out and saying, “This is the one about whom I said, ‘The one who comes after me has become before me; because he is my superior.’” Because out of his fullness, we all received *one* favor instead of *another* favor.¹ For the Torah was given through Moses; the favor and the truth happened through Anointed Jesus.

1:18 No one has ever seen God. God's unique one, the one who is at the Father's bosom, has related him. And this is John's testimony: When the Jews sent priests and Levites to ask him, “Who are you?” he affirmed and did not deny. And he affirmed, “I am not the Anointed One.”

And they asked him, “What are you then? Are you Elijah?”²

He said, “I am not.”

¹ That is, the Torah had been a generous gift; Jesus' explanation of it was one gift in place of another.

² “Look, I will send you Elijah the prophet before the great and majestic day of Yahveh comes. And he will turn the hearts of the fathers toward their children and the hearts of the children toward their fathers – lest I come and smite the land with a curse.” (Mal 4:5-6)

2016²

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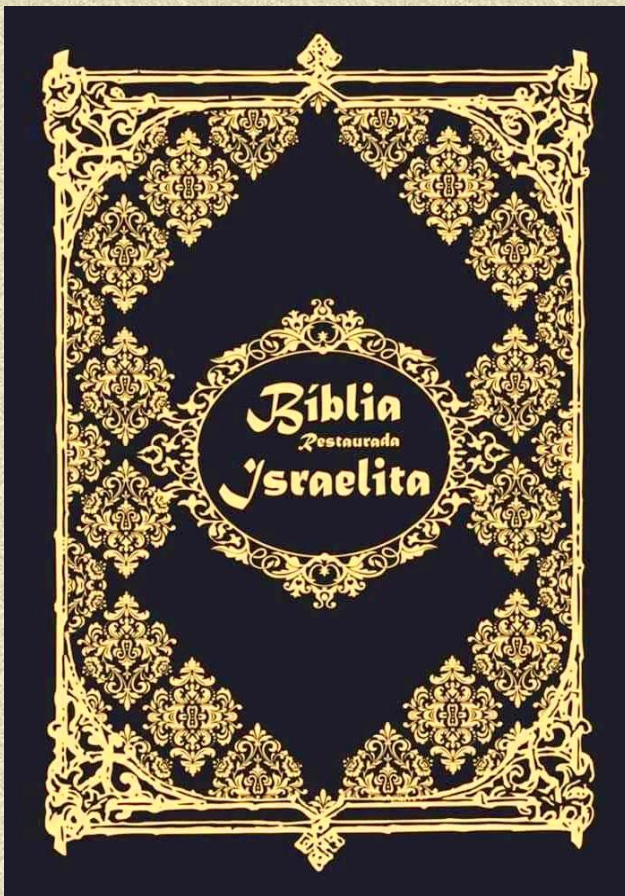
Bíblia Restaurada Israelita

Comunidade Judaica Familia Israelita, Brazylia

Eliyah Pinho (gł. koordynator)



i słowo był boski
e a palavra era divina



Bíblia Restaurada Israelita

Yohanán - João

45 Yohanán - João

Yohanán - João Capítulo, 1

A criação do mundo por meio da palavra.

1 No princípio existia a palavra, e a palavra estava com Elohim, e a palavra era ⁵⁸⁵divina. 2 A palavra estava no princípio com Elohim. 3 Todas as coisas foram criadas por intermédio da palavra, e sem ela nada do que foi criado se fez. Gn 1: 3, Sl 33: 6 | 4 Na palavra estava a vida, e a vida era a luz dos homens; 5 a luz resplandece nas trevas, e as trevas não prevaleceram contra ela. Jo 8: 12

Yohanán a testemunha da luz (Yeshua)

6 Existia um homem enviado por Elohim, cujo nome era Yohanán. 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 Era a verdadeira luz que ilumina a todo homem que vem ao mundo.

10 Estava ela no mundo, e o mundo foi feito por intermédio dela, e o mundo não a conheceu. 11 Yeshua 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 a eles o poder de se tornarem filhos de Elohim; 13 os quais não nasceram do sangue, nem da vontade da carne, nem da vontade

do homem, mas de Elohim. 14 A palavra materializou, e esteve entre nós, cheio de benevolência e de emet; e vimos a sua majestade, como a excelência de um filho único do abba. 15 Yohanán 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 benevolência sobre benevolência. 17 Porque a toráh foi dada por meio de Moshé, e benevolência e a emet vieram por

Yeshua o Ungido. 18 Elohim nunca foi visto por ninguém. O 1º filho, que está no seio do Abba, esse o fez ser conhecido.

O testemunho de Yohanán o imerso

19 O testemunho de Yohanán foi assim, quando os yehudim lhe enviaram de Yerushalaim kohanim e levitas para que lhe perguntassem: Quem você é? 20 Ele, confessou e nunca negou; sim, testemunhou: Eu não sou o Ungido. 21 Ao que lhe perguntaram: Pois que? Você é Eliyah? Respondeu ele: Não sou. Você é o navi? E respondeu: Não. 22 Disseram a ele: Quem és? para podermos dar resposta aos que nos enviaram; que dizes de ti mesmo? 23

João 1.1

"Pela palavra de Yah ⁵⁸⁵ foram feitos os céus, e todo o exército deles pelo sopro das suas bocas." Sl 33:6

"E disse Elohim: surja a luz. E a luz surgiu." Gn 1:3

"Yah ⁵⁸⁵, a tua palavra para sempre está firmes no céu." Sl 119:89

"Porque a palavra de Elohim é viva e eficaz..." Hb 4:12

⁵⁸⁵ "a palavra era divina"; ou "a palavra de Elohim". Aqui o texto se refere a palavra criadora de Elohim.

Em João 1, seguramente o foco recai sobre o verso 1: "Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος". É interessante perceber algumas construções gregas que em nossa língua não se permite: "ἦν" (pro) é uma preposição que indica direção mas não a fusão, diferentemente de "ἐκ" (hes) que indica direção e para dentro, isso pode não parecer nada, mas significa que o logos estava junto, à direção de Elohim, de forma íntima, face-a-face, mas não "se funda" com Ele, ou seja, não é algo que indique uma única divindade absoluta com o Pai, daí decorre a segunda parte: "καὶ θεὸς ἦν ὁ λόγος" (kaí Theos ἦn ho logos).

No grego existe a função atributiva e a função predicativa. Esta última parte do verso é uma construção predicativa, e é importante, pois "πρὸς τὸν θεόν καὶ θεός..." "ao se referir" com "Elohim" João usa "ὁ λόγος" (O Elohim), e ao falar do logos (logos) usa a palavra θεός (Theos) na forma predicativa,

permitindo concluímos a origem divina do Logos, mas não como sendo O Elohim Yah ⁵⁸⁵, de modo que o texto seria melhor entendido como: "O a palavra era divina" (porque procede de Deus), e é exatamente dessa forma que o trinitariano Rev. Dr. Waldyr Carvalho Luz entende Jo. 1.1 e este comente esse texto nos seguintes termos:

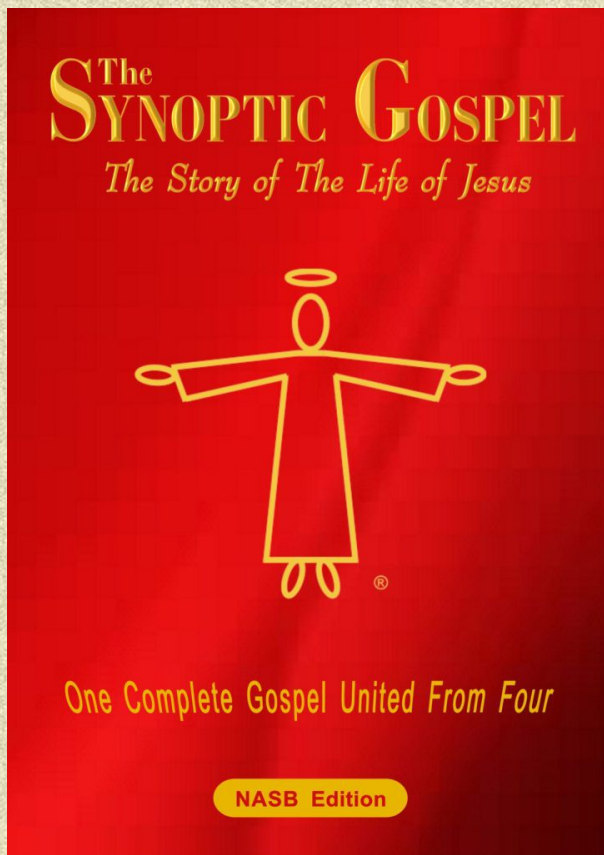
"Da própria fraseologia se verá que o substantivo anarthro não tem aceção quantitativa, a individualizar, mas, ao contrário, qualificativa, a qualificar, exatamente o oposto do termo articulado. Logo, θεός é o predicativo, ὁ λόγος o sujeito. Destarte, o predicativo θεός não está a destacar a pessoa do logos, mas a expressar-lhe a natureza. Em outras palavras, θεός não está individualizando ὁ λόγος, dizendo o UM DEUS, mas indicando à palavra a essência divina, qualificando-a como DIVINA—nesta modalidade, o elemento anarthro é o predicativo, o articulado o sujeito, aquele a especificar a natureza deste." Fonte: www.unitarismobilico.com

2017

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



i Słowo był *Boski*
 and the Word was *Divine*



0 - PROLOGUE

2

Act 1: Foreword

Scene 2: **The Word of God**

John 1:1-5, 9-10, 14

- 1 In the beginning was the Word,¹ and the Word was with God, and the Word was *Divine*.²
- 2 He was in the beginning with God.
- 3 All things came into being through Him, and apart from Him nothing came into being that has come into being.
- 4 In Him was life, and the life was the Light of men.
- 5 And the Word became flesh, and dwelt among us.
- 6 *There was the true Light, which coming into the world, enlightens every man.*³
- 7 *The Light shines in the darkness,*⁴ and the darkness did not comprehend it.
- 8 He was in the world, and the world was made through Him, and the world did not know Him -
- 9 but we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

1. Greek *logos* = word, reason, wisdom 2. Greek *Theos Θεός* = Divine, a God, Godly, God-like
 3. *Isaiah 49:6* 4. *Genesis 1:3 / Isaiah 9:2*

173

2017

The New Testament

Yale University Press, New Haven-London

David Bentley Hart



i Logos był bogiem
and the Logos was god

DAVID BENTLEY HART

A TRANSLATION

the
NEW
TESTAMENT



The Gospel
According to John

CHAPTER ONE

¹In the origin there was the Logos, and the Logos was present with GOD,^a and the Logos was god; ²This one was present with GOD in the origin. ³All things came to be through him, and without him came to be not a single thing that has come to be. ⁴In him was life, and this life was the light of men. ⁵And the light shines in the darkness, and the darkness did not conquer it. ⁶There came a man, sent by GOD, whose name was John; ⁷This man came in witness, that he might testify about

a. To understand my translation of the first eighteen verses of the Gospel, the reader should refer to "A Note on the Prologue of John's Gospel" in my postscript to this volume. Here in the Gospel's prologue, as well as in the closing verses of chapter twenty below, I adopt the typographical convention of the capital *G* followed by small capitals to indicate where the Greek speaks of *ὁ θεός* (*ho theos*), which clearly means God in the fullest and most unequivocal sense, and I use one capital letter followed by two lowercase letters to indicate where the Greek speaks only of *θεός* (*theos*) without the article; but, to make the matter more confusing, I have indicated three uses of the word without article (vv. 6, 12, and 13), all concerning the relation between the divine and the created, in all small capitals, to indicate that it is not clear in these instances whether the distinction in forms is still operative, and whether the inarticulate form of the noun is being used simply of God as related to creatures through his Logos. And then, in v. 18, I assume the first use of the inarticulate form of *theos* still refers to God in the fullest sense, God the Father, though again the clause in question concerns the relation of creatures to the divine.

168

<https://books.google.pl/books?id=kmo3DwAAQBAJ>

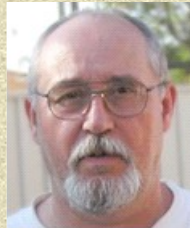
174

2017?

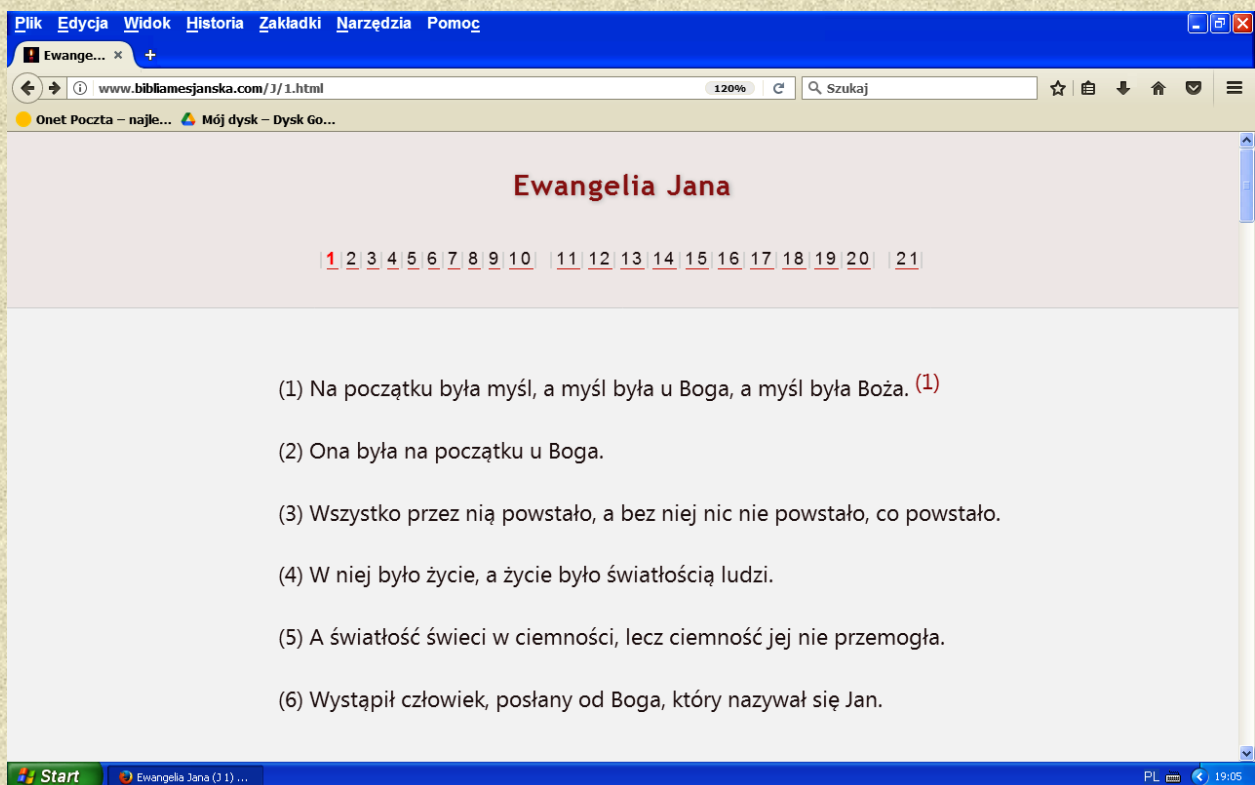
Biblia Mesjańska (rewizja *Biblii warszawskiej*)

wersja 1.5, html

Henryk Kubik



a myśl była Boża



Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

Ewange... x +

www.bibliamesjanska.com/J/1.html 120% Szukaj

Onet Poczta – najle... Mój dysk – Dysk Go...

Ewangelia Jana

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

(1) Na początku była myśl, a myśl była u Boga, a myśl była Boża. (1)

(2) Ona była na początku u Boga.

(3) Wszystko przez nią powstało, a bez niej nic nie powstało, co powstało.

(4) W niej było życie, a życie było światłością ludzi.

(5) A światłość świeci w ciemności, lecz ciemność jej nie przemogła.

(6) Wystąpił człowiek, posłany od Boga, który nazywał się Jan.

Start Ewangelia Jana (1) ... PL 19:05

<http://www.bibliamesjanska.com/J/1.html>

175

2017²

PORTUGALSKI

Brit Hadashah. Aliança Renovada Ketuvim Netzarim

Brazylia

Ivonil Ferreira de Carvalho - Diná Soares

a Żywa Instrukcja była esencją JAHWE יהוה
e a Instrução Vivendo era a essência YAHVEH יהוה

BRIT HADASHAH

ketuvim netzarim

ALIANÇA RENOVADA

YAHCHANAM - JOÃO

A Besorah de Yahshuah HaMashyah

Yahchanam יחנעם-João

1 Beresheeth era a Míltha, e a Instrução Vivendo, e a Instrução Vivendo estava com YAHVEH יהוה, e a Instrução Vivendo era a essência YAHVEH יהוה

2 O mesmo estava no princípio com YAHVEH יהוה

3 Todas as coisas foram feitas com Ele; e sem Ele nada se fez, do que foi feito.

4 Nele estava à vida; e a vida era a òr (luz) dos homens.

5 E a òr (luz) resplandece nas trevas; e as trevas não asobrepuja.

6 Houve um homem enviado por YAHVEH יהוה, cujo nome era Yahchanam.

7 O mesmo veio para servir de testemunho, para dar testemunho da òr (luz), para que todos os homens por Ele pudessem crer.

8 Não era esta a òr (luz), mas foi enviado para dar testemunho desta òr (luz).

9 Esta era a òr (luz) emet (verdadeira), que ilumina todo homem que vem ao olam hazeh (mundo atual).

10 Ele estava no olam hazeh (mundo atual), e o olam hazeh foi feito por Ele, e o olam hazeh não O conheceu.

11 Ele veio para os Seus, e os Seus não O receberam.

12 Mas a tantos quantos O receberam, Ele lhes deu poder de se tornarem filhos de YAHVEH יהוה, a saber, aos que creem em Seu Nome:

13 Que não nasceram do sangue, nem da vontade da carne, nem da vontade do homem, mas de YAHVEH יהוה

14 E a Instrução Vivendo se fez carne, e habitou entre nós, e nós vimos a Sua *Sh'khinah* (xerriná) do unigênito nascido do Abba (pai), cheio do favor imerecido e emet (verdade).

15 Yahchanam dá testemunho dEle, e clama, dizendo: Este é Aquele de quem eu falava O que vem atrás de mim e mais preferível adiante de mim: porque Ele já existia antes de mim.

16 E da Sua plenitude, todos nós recebemos favor imerecido sobre favor imerecido.

17 Porque a Instrução foi dada por Mehshuah (Moisés); o favor imerecido e a emet (verdade) vieram por **Yahshuah hamashyah** יהושוע המשיח.

18 Ninguém viu o Abba (pai) a qualquer tempo; o Filho unigênito gerado, que está no seio do Abba (pai), Ele no-lo-tem declarado.

O testemunho de Yahchanam hamar-bil

19 E este foi o testemunho de Yahchanam quando osYahdiin lhe enviaram de Yahshalaym, os Kohanim e os Leviym para perguntá-lo, Quem és tu?

20 E ele confessou, e não negou; mas confessou, Eu não sou o Mashyah.

21 E lhe perguntaram, Quem és então? És tu ULYahu? E ele disse, Não sou. És tu Ha Naviy? E ele respondeu: Não.

22 Então, lhe disseram eles, Quem és tu? Para que nós possamos dar uma resposta àqueles que nos enviaram. Que dizes acerca de ti mesmo?

23 Ele disse, Eu sou a voz do que clama no deserto. Fazei justo o Derech (caminho) do Soberano YAHVEH יהוה, como disse o naviy (profeta) Yahshayahu (Isa-40:3)

176

2018?

HEBRAJSKI

Habrit Hakhadasha/Haderekh (HHH)

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

html

Biblica – International Bible Society, USA

?

i bogiem był Słowo
וְאֱלֹהִים הָיָה הַדָּבָר

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

HHH Compare with...

Habrit Hakhadasha/Haderekh

< הבשורה על-פי יוחנן 1 >

1 בראשית היה הדבר, והדבר היה עם האלוהים, ואלוהים היה הדבר. 2 הוא היה בראשית עם האלוהים. 3 דרכו נברא הכל, אין דבר שלא נברא על-ידו. 4 בו היו חיים, וחיים אלה היו האור לבני-אדם. 5 האור מאיר בחושך, והחושך לא התגבר עליו.

6 אלוהים שלח אדם בשם יוחנן 7 להעיד על האור האמתי, כדי שכולם יאמינו בו. 8 יוחנן עצמו לא היה האור; הוא רק נשלח לזהות את האור 9 האמתי שבא לעולם כדי להאיר לכל בני-האדם.

10 האור בא אל העולם שנברא על ידי, אך העולם לא הכיר אותו. 11 הוא בא אל שלו, אך אלה לא קיבלו אותו.

12 אבל לכל אלה שהאמינו בו הוא העניק את הזכות להיות בני-אלוהים. 13 כל המאמינים בו נולדו מחדש – לא בלידה ביולוגית מגבר ואישה, ולא מרצון האדם, אלא מרצון האלוהים. 14 הדבר נהיה בשר ושכן בתוכנו. אנחנו ראינו את כבודו, כבוד הבן היחיד מהאב, מלא חסד ואמת.

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

i bogiem był Słowo
y un dios era La Palabra

2018
LA SAGRADA ESCRITURA
VERSION DEL NOMBRE DIVINO
ESCRITURAS GRIEGAS CRISTIANAS
Jimmy
La Luz de la Verdad
www.conocimientopreciso.blogspot.com.mx
01/01/2018

תורה: Las Buenas Noticias Según Juan
EL EVANGELIO DE JUAN
PRÓLOGO, EN UN PRINCIPIO (1:1-18)
1 EN UN PRINCIPIO era La Palabra y La Palabra estaba con Dios y un dios era La Palabra.
2 Este estaba en un principio con Dios.
3 Todas las cosas por medio de él vinieron a existir, y aparte de él ninguna cosa vino a existir.
4 Lo cual ha venido a existir en conexión con él era vida, y la vida era la luz de los hombres.
5 y la luz está resplandeciendo en la oscuridad mas la oscuridad no la ha dominado.
BIBLIA DEL NOMBRE DIVINO
44

178

2018

HISZPAŃSKI

Sagrada Escritura: Kitbé - HaKodesh - Ha Torah Ha יְהוָה

PDF

Kajal Yisraelita de Yahshua Shiló

Yhemaelh Zeev



i Dawar było potężne
y la Davar era poderosa

"KAJAL YISRAELITA DE YAHSHUA SHILÓ"
כִּיְלוּ יִשְׂרָאֵל מְגִלַּת כִּטְבֵי הַתּוֹרָה

SAGRADA ESCRITURA

KITBÉ
HAKODESH
HA TORAH
HA
יְהוָה

"KAJAL YISRAELITA DE YAHSHUA SHILÓ"
כִּיְלוּ יִשְׂרָאֵל מְגִלַּת כִּטְבֵי הַתּוֹרָה

YONAHAN

1. Bereshit [En el principio] era la Davar, y la Davar estaba con Ha-Elohe YAHWEH/יהוה y la Davar era poderosa. 2. el era en el principio con HaElohe YAHWEH/יהוה. 3. Todas las cosas fueron hechas por él. ; y sin él. nada fue hecho, que no haya sido hecho. 4. En él estaba la jayim, y la jayim era la Luz de los hombres. 5. Y la Luz brilla en la oscuridad; y la oscuridad no prevaleció. 6. Hubo un hombre enviado por YAHWEH/יהוה, cuyo nombre era Yonahan. 7. Este vino como testigo, para testificar de la Or, a fin de que todos creyeran por medio de él. 8. Yonahan no era la Or, sino para que diese testimonio de la Luz. 9. Aquél era la Or de emet, que alumbraba a todo hombre que viene al olam hazeh. 10. En el olam hazeh estuvo, y el olam hazeh fue hecho por medio de él, y el olam hazeh no Le conoció. 11. A los Suyos vino, y los Suyos no le recibieron. 12. Pero a todos los que le recibieron, les dio potestad de llegar a ser hijos de Elohe YAHWEH/יהוה. 13. Que no nacieron de dahn/sangre, ni de la voluntad de la carne, ni de la voluntad del hombre, sino de Elohe YAHWEH/יהוה. 14. La Davar [Torah] fue hecha carne, y habitó entre nosotros, y vimos su tifereth, la tifereth como del únigenito de Avinu, lleno de favor inmerecido y de emet. 15. Yonahan dio testimonio de él y clamó, diciendo, Este era del que yo decía, él que viene después de mí, es antes de mí, porque era primero que yo. 16. De Su plenitud todos hemos recibido, favor

inmerecido sobre favor inmerecido. 17. Porque la Torah fue dada por medio de Moshé; su favor inmerecido y emet vinieron por medio de YAHSHUA/ישוע HaMashiaj. 18. Ningun 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/sacerdotes y Levim de Yahrusalaim a preguntarle, ¿Tú, quién eres? 20. Confesó, y no negó; pero confesó: Yo no soy HaMashiaj. 21. Le preguntaron, ¿Entonces, qué? ¿Eres Eliyah? Y él dijo, No soy. ¿Eres Ha Navii/profeta? Y respondió, No. 22. Entonces le dijeron, ¿Quién eres? Para que podamos dar respuesta a los que nos enviaron. ¿Qué dices de ti mismo? 23. Yonahan dijo, Yo soy la voz del que clama en el midbar, Enderezad el derecho de YAHWEH/יהוה como dijo el navii/profeta Yeshayah. 24. Los que habían sido enviados eran de los Prushim. 25. Le dijeron, ¿Por qué estás haciendo mikvEL, si tú no eres el Mashiah, ni Eliyah, ni Ha Navii/profeta? 26. Yonahan les respondió, diciendo, Yo hago mikvah con mayim, pero está Uno entre ustedes, a quien no conocen; 27. El es el que viene [] después de mí y es preferido antes de mí, del cual yo no soy digno de desatar Sus sandalias. 28. Estas cosas acontecieron en BELH-Bara, al otro lado del Yarden, donde Yonahan estaba haciendo mikvah. 29. Al día siguiente Yonahan vio a que venía hacia él, y dijo, He ahí el Cordero de YAHWEH/יהוה que quita la transgresión del olam hazeh. 30. Este

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>

179

2018

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

html (ostatnie wznowienie: 15 Jan 2018)

rewizja *The World Messianic Bible*

?

v'hu ha-davar hayah potężny

i_on słowo był

v'hu ha-davar hayah mighty

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

Menu: Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

Address bar: webpage-hnpv.com/HNPV/BritChadashah/04-John.html

Page content:

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](#)

PEREQ 8
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 through¹⁻³ 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

Windows taskbar: Start, 04-The Gospel of Joh..., PL, 21:54

<http://webbpage-hnpv.com/HNPV/books.html>

180

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



wersja 1.15.7 July 26, 2019

i Słowo był bogiem
and the Word was god

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

Clarified King James B... x +

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

Onet Poczta – najle...

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

John 1

[Next Chapter](#)

¹ In the beginning was the Word, and the Word was with God, and the Word was god.¹ [Christ is the Word of God; his name is the word of God. The Bible is not the Word; the Bible is scriptures. "The LORD possessed me in the beginning of his way. I was set up from everlasting, from the beginning. Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him." Pro 8:22-30.]

² The same was in the beginning with God. [The Word, who dwelled with God in the beginning, stepped out to become Jesus, the firstborn in the dimension of the new creation. "I came out from the Father. I came forth from the Father." John 16:27-28; and He possesses all the fullness of the Father, is the only visible representation of the Father, (the invisible God), and is the only begotten Son, (all other sons of God are adopted).]

³ All things were made by him; and there was nothing made without him. [him is Jesus.]

⁴ In him was life; and the life was the light of men.² [The word, who is Jesus, is the life of God and the light of men. Christ is the light of men: the true light that enlightens every man who comes into the world, given to them so that they might believe. John 1:7,9. The life of God in measure to control men was lost for all men when Adam disobeyed God and fell. When you have crucified your sinful, selfish life and are afterward restored to the righteousness and holiness of God's image, Christ, then you live in Christ, and Christ lives in you, controlling all your words and deeds; and this life is then eternal. Eternal life is to be a new creature in Christ on earth and forever.]

⁵ The light shines in the darkness; and the darkness did not comprehend it.³ [The light of the Word, Christ, shines in the darkness of men's hearts, but men do not understand that it is Christ, gently and anonymously reasoning with them, attempting to reprove them for their evil ways. Eph 5:13. If men believe what Christ tells them, they believe and love the truth, but if they deny the reasoning, loving their selfish, evil ways, they hate the truth and light, who is Christ. Peter told believers: "we have the more sure prophetic word [the word in your heart]; to which you do well to pay attention, as to a light that shines in a dark place, until the day dawns and the morning star [Jesus] rises in your hearts;" 2 Pet 1:19.]

⁶ There was a man sent from God, whose name was John. [John the Baptist was sent to prepare the way for the Light.]

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

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

181

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

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

La Bible Darby Clarifiée, (cliquez sur le texte en vert) Aller à la table de matières Recherche par mots clés

Jean 1

Prochain Chapitre

1 Au commencement était la Parole ; et la Parole était avec Dieu ; et la Parole était dieu.¹ [Christ est la Parole de Dieu. Son nom est la Parole de Dieu. La Bible n'est pas la Parole de Dieu ; la Bible ce sont des Écritures. « L'Éternel m'a possédée au commencement de sa voie. Je fus établie dès l'éternité, dès le commencement. J'étais alors à côté de lui, comme grandissant avec lui, et j'étais ses délices quotidiens, me réjouissant toujours devant Lui. » Pro 8:22-30.]

2 Elle était au commencement avec Dieu. [La Parole, qui demeurait avec Dieu au commencement, est sorti pour devenir Jésus, le premier né dans la dimension de la nouvelle création. « Je suis sorti d'auprès de Dieu.. Je suis sorti d'auprès du Père. » Jean 16:27-28 ; en lui possède toute la plénitude du Père, lui est la seule image visible du Dieu invisible, et est le Fils unique engendré, (tous les autres fils de Dieu sont adoptés).]

3 Toutes choses furent faites par elle, et pas une seule chose, de ce qui a été fait, ne fut faite sans elle. [elle (la parole) c'est Jésus.]

4 En elle était la vie, et la vie était la lumière des hommes.² [La Parole, qui est Jésus, est la vie de Dieu et la Lumière des hommes. Christ est la Lumière des hommes : la véritable lumière était celle qui éclairait tout homme qui vient au monde, donné à eux afin qu'ils puissent croire. Jean 1:7,9. La vie de Dieu en mesure pour contrôler les hommes était perdu pour tous les hommes lorsqu'Adam a désobéi à Dieu et qu'il est tombé. Lorsque vous avez crucifié votre vie égoïste et pécheresse et que vous êtes restaurés dans la droiture et à la sainteté de l'image de Dieu, Christ – alors vous vivez en Christ, Christ vit en vous, contrôlant toutes vos paroles et actions ; et cette vie est alors éternelle. La vie éternelle c'est d'être une nouvelle créature en Christ sur la terre et pour toujours.]

5 Et la lumière luit dans les ténèbres ; et les ténèbres ne l'ont pas comprise.³ [La lumière de la Parole, Christ, brille dans l'obscurité des coeurs des hommes, mais les hommes ne comprennent pas que c'est Christ, qui résonne doucement et anonymement avec eux, tentant de les réprover pour leurs mauvaises voies. Éph 5:13. Si les hommes croient ce que Christ leur dit, ils croient et aiment la vérité, mais si ils renient le raisonnement, aimant leur égoïsme, leur mauvaises voies, ils haïssent la vérité et la Lumière, qui est Christ. Pierre dit croyants : « nous avons la parole prophétique la plus certaine [la parole dans votre coeur], à laquelle vous faites bien d'être attentifs, comme à une lumière qui brille dans un lieu obscur, jusqu'à ce que le jour ait commencé à luire et que l'étoile du matin [Jésus] se soit levée dans vos coeurs. » 2 Pierre 1:19.]

6 Il y eut un homme envoyé de Dieu ; son nom était Jean. [Jean le Baptiste fut envoyé afin de préparer la voie pour la Lumière.]

Start La Bible Darby Clarifié... PL 17:12

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

182

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



wersja 1.15.7 July 26, 2019

i Słowo był bogiem
y el Verbo era dios

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

La Biblia Moderna en ... x +

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

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

La Biblia Moderna en Español, (haga clic en el texto en verde) Ir al índice de la biblia

Juan 1

Próximo Capítulo

1 En el principio era el Verbo, y el Verbo era con Dios, y el Verbo era dios.¹ [Cristo es el Verbo (la Palabra) de Dios; su nombre es el Verbo de Dios. La Biblia no es el Verbo ni la palabra; la Biblia es las escrituras. "Jehovah me poseyó en el comienzo de su camino. Desde la eternidad fui establecido, desde el principio. Con él estaba yo como uno que fue criado por él, y era su delicia de día en día, regocijándome siempre ante él." Prov 8:22-30.]

2 Él era en el principio con Dios. [La Palabra, que habitaba con Dios en el comienzo, se salió para convertirse en Jesús, el primogénito en la dimensión de la nueva creación. "Yo he salido de Dios... Yo salí del Padre." Juan 16:27-28; Jesús posee toda la plenitud del Padre, es la única representación visible del Padre (el Dios invisible), y es el Hijo unigénito, (todos los otros hijos de Dios son adoptados).]

3 Todas las cosas fueron hechas por medio de él, y sin él no fue hecho nada de lo que ha sido hecho. [él es Jesús.]

4 En él estaba la vida, y la vida era la luz de los hombres.² [La palabra, que es Jesús, es la vida de Dios y la luz de los hombres. Cristo es la luz de los hombres: la luz verdadera que ilumina a cada hombre que viene al mundo, dado a ellos para que puedan creer. Juan 1: 7,9. La vida de Dios en medida para controlar a los hombres se perdió para todos los hombres cuando Adán desobedeció a Dios y cayó. Cuando usted ha crucificado su vida pecaminosa y egoísta y es restaurado a la justicia y la santidad de la imagen de Dios, Cristo – usted vive en Cristo, Cristo vive en usted, controlando todas sus palabras y hechos; y esta vida es entonces eterna. La vida eterna es ser una nueva criatura en Cristo sobre la tierra y para siempre.]

5 La luz resplandece en las tinieblas, y las tinieblas no la comprendieron.³ [La luz de la Palabra, Cristo, brilla en la oscuridad de los corazones de los hombres, pero los hombres no entienden que es Cristo, razonando con ellos de manera amable y anónima, intentando reprenderlos por sus caminos impíos. Efe 5:13. Si los hombres creen lo que Cristo les dice, ellos creen y aman la verdad, pero si niegan el razonamiento, amando sus caminos egoístas e impíos, ellos odian la verdad y la luz, quien es Cristo. Pedro le dijo a los creyentes: "tenemos la palabra profética [la palabra en su corazón] que es aun más firme. Hacéis bien en estar atentos a ella, como a una antorcha que alumbraba en lugar oscuro, hasta el día esclarezca y el lucero de la mañana [Jesús] se levante en vuestros corazones." 2 Ped 1:19.]

6 Hubo un hombre, enviado por Dios, que se llamaba Juan. [Juan el Bautista fue enviado para preparar el camino para la Luz.]

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

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

183

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

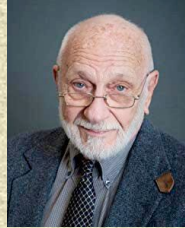
Gospel of John Chapter One

- 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

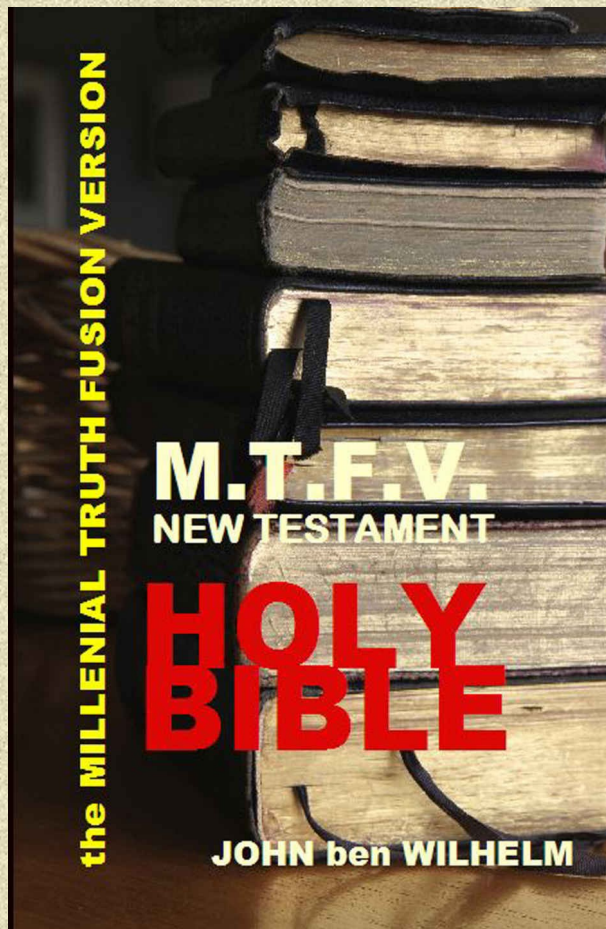
184

2018

The Millennial 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 or was personally aware of, as stated by John himself, is so that readers might "believe that Jesus is the Christ, (anointed or Messiah), the Son of God," so that they may have life in His name (John 20:31). In this book John makes a direct link between the nature of God and the nature of the Logos, Jesus Christ.

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

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

468

<https://www.scribd.com/document/400339217/mtfv-n>

2018

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

i Słowo jest esencją *Allaha*
and the Word is the essence of *Allah*

**HONORED
INJIL**

**TRANSLATED BY
MOHAMMED ABDULLAH**

The Good News of John ^[1314]

In the name of *Allah* Most Gracious and Merciful

Jn 1

The Word^[1315] was in eternity past. The Word 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 the light. But *Allah* sent him to give *shahada* about the light.^[1322] 8 The true light^[1322] which en-

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wersja online:

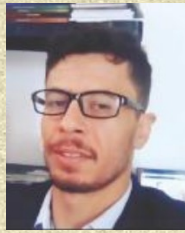
<https://honoredinjil.com/joh/1/>

186

2019

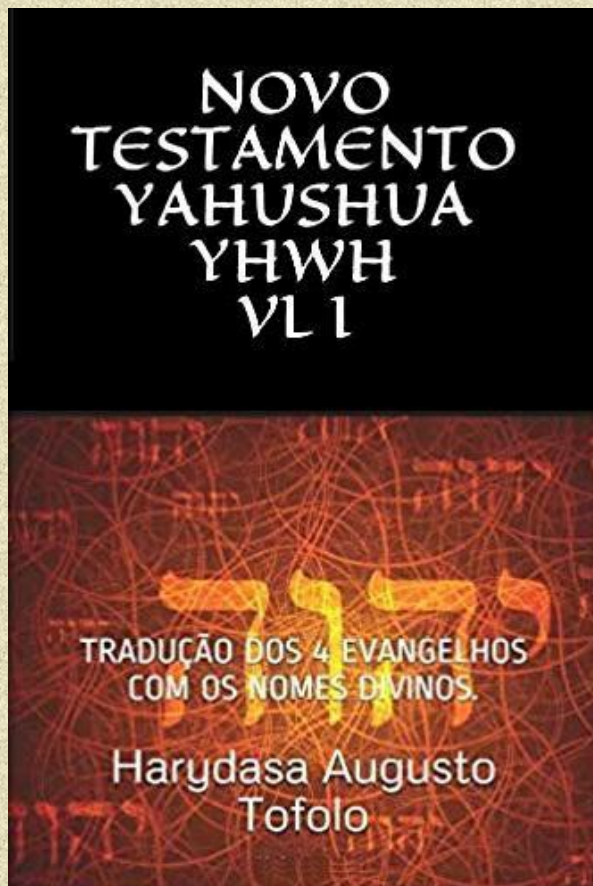
PORTUGALSKI

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



wersja z 4-04-2019

i Słowo był elohim
e o Verbo era um Elohim



יהוה YHWH

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

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

24:48 E vós sois testemunhas destas coisas.

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

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

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

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

יהושע YAHUSHUA

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

João 1

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

1: 2 O mesmo aconteceu no começo com YHWH.

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

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

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

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

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

187

2019
W PRZYGOTOWANIU
HISZPAŃSKI
Biblia Exacta:
Edición de Estudio de Alta Crítica
Traducción con un Equilibrio entre Equivalencia Dinámica y Formal
html
?

i boski [bogiem] był Istniejący' Logos
y divino [dios] estaba Siendo el Lógos

Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

4. Yokjanán [Juan] 4... x +

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].

אחד [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 Lógos, y el Lógos estaba Siendo hacia [ante] Dios, y divino [dios] estaba Siendo el Lógos;

Start 4. Yokjanán [Juan] 4, ... PL 14:41

<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)

Literal Idiomatic Translation

Home Translation Page

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

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

1:1b and (kai) **the (ho) Word (logos)** was being (ēn) toward (pros) **the (ton) God (theon)**;

(For "of the things toward the God" see Rom. 15:7)

1:1c and (kai) **[a] 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

189

2019

PORTUGALSKI

*Nossa Tradução das Sagradas Escrituras:
O Novo Testamento* (wyd. 2)
Divulgadora União Fraterna, Rio de Janeiro, Brazilia
Eduardo Silva Oliveira



wersja z 1-06-2019

i Słowo był boski
e o Verbo era divino

**NOSSA TRADUÇÃO DAS
SAGRADAS ESCRITURAS**

O Novo Testamento

**2ª Edição
2019**

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

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

JOÃO 1

Nossa Tradução das Sagradas Escrituras: O Novo Testamento

EVANGELHO SEGUNDO JOÃO

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

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

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

W PRZYGOTOWANIU
PORTUGALSKI
Inspiradas Escrituras
Fabyano C. Bereano



i Słowo było Boskie
e o Palavra era Divina



Inspiradas Escrituras



YAHUCHANAN 1

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

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

- 19 E este foi o testemunho de Yahuchanan, quando os yahudim lhe enviaram de Yahushalayim sacerdotes e levitas para que lhe perguntassem: Quem és tu?
- 20 Ele, pois, confessou e não negou; sim, confessou: Eu não sou o Mashiach.
- 21 Ao que lhe perguntaram: Pois que? És tu Elyahu? Respondeu ele: Não sou. És tu o profeta? E respondeu: Não.
- 22 Disseram-lhe, pois: Quem és? para podermos dar resposta aos que nos enviaram; que dizes de ti mesmo?
- 23 Respondeu ele: Eu sou a voz do que clama no deserto: Endireitai o caminho de YAHUH, como disse o profeta Yesha'yahu.
- 24 E os que tinham sido enviados eram dos fariseus.
- 25 Então lhe perguntaram: Por que batizas, pois, se tu não és o Mashiach, nem Elyahu, nem o profeta?
- 26 Respondeu-lhes Yahuchanan: Eu batizo em água; no meio de vós está um a quem vós não conheceis.
- 27 aquele que vem depois de mim, de quem eu não sou digno de desatar a correia da alparca.
- 28 Estas coisas aconteceram em Betânia, além do Yarden, onde Yahuchanan estava batizando.
- 29 No dia seguinte Yahuchanan viu a YAHUSHUA, que vinha para ele, e disse: Eis o Cordeiro de Elohim, que tira o pecado do mundo.
- 30 este é aquele de quem eu disse: Depois de mim vem um varão que passou adiante de mim, porque antes de mim ele já existia.
- 31 Eu não o conhecia; mas, para que ele fosse manifestado a Yisra'el, é que vim batizando em água.
- 32 E Yahuchanan deu testemunho, dizendo: Vi o Ruach descer do céu como pomba, e repousar sobre ele.
- 33 Eu não o conhecia; mas o que me enviou a batizar em água, esse me disse: Aquele sobre quem vires descer o Ruach, e sobre

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



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

A PALAVRA DE Y.H.W.H



Esclarecendo algumas passagens das Escrituras

2019
Gutemberg Chaves

YOCHANAN

1- No princípio era o Verbo, e o Verbo estava com Elohim, e o Verbo era (um) Elohim.

2 Ele estava no princípio com Elohim.

3 Todas as coisas vieram à existência por meio dele, e sem Ele, nada do que foi feito veio a existir.

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

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

6 Houve um homem enviado de Elohim, cujo nome era Yochanan.

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

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

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

10 Ele estava no mundo, e o mundo foi feito por meio dele, no entanto, o mundo não o conheceu.

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

11 Veio para a Sua nação, mas o Seu povo não O recebeu.

12 Mas, a todos quantos O receberam, deu-lhes o poder de serem feitos filhos de Elohim, aos que crêem no Seu Nome;

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

14 E o Verbo se tornou um ser humano, e habitou entre nós, e vimos a glória do unigênito do Pai, cheio de graça e de verdade.

15 Yechonan testificou dele, e clamou, dizendo: Este era aquele de quem eu dizia: O que vem após mim é antes de mim, porque foi primeiro do que eu.

16 E todos nós recebemos também da Sua plenitude, e graça sobre graça.

17 Porque a lei foi dada por Moshéh; a graça e a verdade vieram por Yehoshua Mashiach.

18 Elohim nunca foi visto por alguém. No entanto, o Seu Filho único, que é idêntico a Elohim e está ao lado do Pai, esse O revelou.

19 E este é o testemunho de Yochonan, quando os yehudim mandaram de Yerushalayim sacerdotes e levitas para que lhe perguntassem: Quem és Tu?

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

192

2019²

FRANCUSKI

Yehshouah le Messie d'Israël: Harmonie des Evangiles

Amazon Media EU S.à r.l.

Alain Colinet



i Słowo był elohim
et la Parole était un Elohim

YEHSHOUAH LE MESSIE D'ISRAEL

ALAIN COLINET

Harmonie des Evangiles

La Parole faite chair

(Yohan 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 Yohan. 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.

Yohan 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.

193

2019

PORTUGALSKI

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

Clube de Autores, São Carlos, Brazilia

Ronaldo Piloto



wersja z 28-08-2019:

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

O NOVO PACTO

EVANGELHO DE ACORDO COM YWHHANAN¹

[110 EC]

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

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

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

Inscrição: *ew 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.

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

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

194

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 fé 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 inerecida. 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

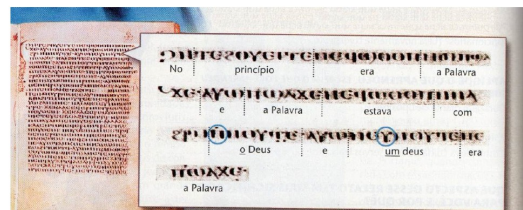


Figura 1 – Texto copta saídico com tradução interlinear de João 1:1 (P. Chester Beatty-813)

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 słowo i słowo było u Boga i bogiem było słowo. 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 zaświadczyć o świetle, aby wszyscy przezeń uwierzyli. Nie był on światłem, ale miał świadczyć o świetle. Było światło prawdziwe, które oświeca każdego człowieka, przychodzącego na świat. Na świecie było i świat przez nie się stał, a świat go nie poznał. Do swoich przyszło, a swoi go nie przyjęli. Tym zaś, którzy go przyjęli, dał władzę stania się dziećmi Boga, wierzącymi w jego imię, którzy nie z krwi, ani z woli ciała, ani z woli mężczyzny się urodzili, ale z Boga. I słowo stało się ciałem i rozbiło namiot wśród nas. I ujrzeliśmy jego chwałę, chwałę jako jednorodzonego od Ojca, pełnego łaski i prawdy. Jan świadcząc o nim wykrzyżał słowa: Ten był, o którym powiedziałem, przede mną stał się ten, który przychodzi po mnie, bo pierwszy był niż ja. Bo z jego pełni wszyscyśmy wzięli łaskę zamiast łaski. Bo Prawo zostało dane przez Mojżesza, a łaska i prawda stała się przez Jezusa Pomazańca. Boga nikt nie widział, a wyjaśnił (go) jednorodzony bóg będący w łonie Ojca.

J 1,19-34 A oto jest świadectwo Jana, gdy wysłali Żydzi do niego kapłanów i lewitów z Jeruzolimy, aby go spytali: Kim jesteś? I wyznał i nie wyparł się i wyznał, że: Ja nie jestem Pomazańcem. I spytali go: Kim więc? Jesteś Eliaszem? I mówił: Nie jestem. Rzekli mu więc: Kto jesteś? Abyśmy dali odpowiedź tym, którzy nas posłali. Co mówisz sam o sobie? Powiedział: Jam głos wołającego na pustkowi, prostując drogę Pana, jak rzekł prorok Elias. A wysłanymi byli faryzeusze. I zapytali go i rzekli mu: Dlaczego więc zanurzasz, jeśli nie jesteś Pomazańcem, 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 rzemieni jego sandała. 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 przychodzi mężczyzna, który stał się przede mną, bo pierwszy był niż ja. I ja go nie znalazłem, ale dla niego, aby ujawnił się Izraelowi, przyszedłem zanurzając w wodzie. I zaświadczył Jan mówiąc: Ujrzałem tchnienie zstępujące niczym gołąb z nieba i na nim pozostało. I ja go nie znalazłem, ale ten, który mnie posłał, abym zanurzał w wodzie, ten mi rzekł: Ten na kogo, jak zobaczysz, zstępuje tchnienie i na nim pozostaje, zanurza w tchnieniu świętym. I ujrzalem i zaświadczyłem, że ten jest synem Boga.

J 1,35-51 Nazajutrz znów Jan stał ze swymi dwoma uczniami i przyjrawszy się przechodzącemu Jezusowi mówi: Oto baranek Boga. A obaj uczniowie go usłyszeli i zaczęli iść za Jezusem. A Jezus obróciwszy się i zobaczywszy, że za nim idą, mówi im: Czego szukacie? Oni zaś rzekli mu: Rabbi, co się tłumaczy nauczycielu, gdzie przebywasz? Mówi im: Chodźcie, a zobaczycie. Poszli więc i zobaczyli, gdzie przebywa i u niego tego dnia pozostali, a było koło godziny dziesiątej. Jednym z tych dwóch, którzy to usłyszeli od Jana i poszli za nim, był Andrzej, brat Szymona Petrosa. Ten spotyka najpierw brata własnego Szymona i mówi mu: Znaleźliśmy Mesjasza, co się tłumaczy Pomazaniec. Zaprowadził go do Jezusa. Jezus przyjrzał mu się i rzekł: Ty jesteś Szymon syn Jana, ty zostaniesz nazwany Kefas, co tłumaczy się Petros (Skala). Nazajutrz chciał pojsć do Galilei, i spotyka Filipa i mówi mu Jezus: Pójdź za mną. A Filip był z Betsaidy, z miasta Andrzeja i Petrosa. Spotyka Filip Natanaela i mówi mu: Znaleźliśmy tego, o którym napisał Mojżesz w Prawie i prorocy: Jezusa syna Józefa, tego z Nazaretu. I rzekł mu Natanael: Czy z Nazaretu może być coś dobrego? Filip: Pójdź i zobacz. Zobaczył Jezus przychodzącego do niego Natanaela i mówi o nim: Oto prawdziwy Izraelita, w którym nie ma podstęp. Mówi mu Natanael: Skąd mnie znasz? Odpowiedział mu Jezus i rzekł: Zanim cię Filip zawołał, ujrzalem, jak byłeś pod figowcem. Odpowiedział mu Natanael: Rabbi, ty jesteś syn Boga, ty jesteś król Izraela. Odpowiedział mu Jezus i rzekł: Wierzysz, bo powiedziałem ci, że ujrzalem cię pod figowcem? Ujrzyś rzeczy większe niż te. I mówi mu: Amen, amen mówię wam, ujrzycie otwarte niebo i zwiastunów Boga wchodzących i schodzących na Syna Człowieka.

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. Mówi matka jego sługom: Czynicie to, co wam powie. Było tam zaś sześć kamiennych stągwi ustawionych dla Żydów, by się oczyszczali, mieszczące w sobie po dwie lub trzy miary. Mówi im Jezus: Napełnijcie stągwie wodą. I napełnili je aż po brzegi. I mówi im: Zaczepnijcie teraz i zanieście nadzorczy służby. A oni zanieśli. Gdy zaś nadzorca służby spróbował wody, która stała się winem, a nie wiedział, skąd jest, zaś służby, ci, którzy zaczepnili wodę wiedzieli, wola nadzorca służby pana młodego i mówi mu: Każdy człowiek najpierw stawia dobre wino, a kiedy staną się pijani, gorsze. Ty zachowałeś dobre wino aż do teraz. Ten znak dał na początek Jezus w Kanie Galilejskiej i ujawnił swoją chwałę i uwierzyli w niego jego uczniowie. Potem on sam i jego matka i jego bracia i jego uczniowie zeszli do Kafarnaum i tam pozostał kilka dni.

196

2019

PORTUGALSKI

Bíblia Sagrada - versão literal e fiel

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

Antonio José Tolissano



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

Bíblia Sagrada

versão literal e fiel

Aj Tolissano
Tradução

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

¹⁶E todos 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?

²⁰E 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 conheceis.

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 palabra

Evangelho de João Capítulo 1 Interlinear Grego-Português

Interlinear de Rubens Oliveira
 17 de Dez de 2019

1 Ἐν 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 ἓν
 e à parte dele veio a ser nem mesmo uma coisa

ὃ 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 φαίνει
 e a luz em a escuridão brilha

καὶ ἡ σκοτία αὐτὸ 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 9.1.3 1-07-2021:

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)^{1a} according to Yohan^c

Part I. John Ch. 1 – Ch. 12

(Jn 1:1-18)

1:1a-b Opening words; the Word of the Elohim^d

1:1a In beginning^b was^c the Word^d [of the Elohim]
1:1b and the Word was in relation to^e the Elohim^f.

1:1c-3 The Word of the Elohim as the agent of Creation

1:1c And as what God is, the Word was; ^g
1:2 this^h very Word was
in beginning in relation to the Elohim.
1:3 Through itⁱ all^j came into existence^k [Psa 33:6]
and without it^l nothing was made
that which has come to be.

1:1-3 <Opening Words; Word of the Elohim as the Agent of Creation> ... (of the prologue) about the Word of the Elohim as in God's creation work of Gen 1:1, 3]. [The thematic development in sequence 1:1a-b -> 1:1c-2 -> 1:3.]
1:1a-b = "When the Elohim began creation with the Word", not that the Word existed (at the start or at a certain time).
1:1 In beginning [en arche (= Gen 1:1 LXX) - i.e. beginning of the Creation fiat by the Elohim in Genesis.] [CF the new creation in Yeshua - Col 1:15-17]: x: in the beginning - most;
1:1 was [Gk. en -> S1510 em] - the verb is a statve copula; it does not mean 'to exist'. E.g. 8:58] - most; xxx: already existed - TEV; NLT, GW; xxx: existed - ESV; xxx: had been existing - ABPE;
1:1 the Word [=> the word - Tyndale, Wycliffe, REV; xxx: the Logos - Moffatt; xxx: message; xxx: Tao 道 '道'; Gk. logos is used in NT is not as a Gk. metaphysical term but a translation word for memra in Aramaic; ho logos is the very word of the Elohim (Heb 4:12), expressing the will and thoughts of the Elohim - plan & declaration - into acts as it was in His creation fiat in divine self-communication - Hence, here it is capitalized]; [The Word is not 'he', it IS personified in v. 3 as the agent of Creation. It should not be confused with 'the Word incarnate' which comes up in v. 14 - embodied in Yeshua as His 'flesh' which is the life-giving bread from heaven.] [The Word = 1Jn 5:7b v.1 (of a trisadic statement, not Trinitarian formula)] [The Word of the Elohim] shows up as a title in Rev 19:13 for the risen Yeshua the Mashiah). Flesh of Yeshua (Jn 6:51, 53) is 'the Word of the Life' (1Jn 1:1) -> 'bread out of the heaven' Jn 6:33 = 'bread of the Life' (Jn 6:51, 48)].
1:1, 2 in relation to [not 'be face to face with' but 'coming from']; in relation with - BBE; x: with - most; xxx: towards - Gaus] [pros + acc. (BDAG p. 874 ①), e.g. 1Jn 1:2 (the life with the Father); Heb 2:17; (things pertaining to the Elohim); Mt 13:56 ...] [similar usage as in "with Him are wisdom and might ~ strength and sound wisdom" Job 12:13, 16]; [CF meth hamon with us - Mt 1:23]; [CF para (from beside' v. 6); sun ('along with' Jn 12:2)]
1:1b the Elohim [Gk. ho theos 'the God'; not 'God'. It is about 'who God is' CF theos v. 1c, 18] >>> God - most; [= 'the Father' v. 18. Not Godhead or Trinity God. The name -> YHWH (Eso 3:15; 6:3) -> 1Jn 2:3; cf. 'Adonai' 12:13] xxx: Yahweh - Sacred Scriptures (Bethel);
1:1c as what God is, the Word was [i.e. The Word was 'of God' and 'as God'; not that the Word was the God (v.1 b)] IRENT renders unartificial theos usually as 'Elohim', rather than 'God'. It is about 'what God is' - about the role of the Word in God's creation fiat; not 'who God is' of identity. [unartificial theos (s in 1:18; 10:33; 1Jn 4:12; 2Jn 9; Gal 4:8, 9) - God to be distinguished from 'the Elohim' (the God v.1b)] [was - a copula; not 'A was = B'; but 'A was as B'. Cf. what about the Word is now? [Here ho logos, not theos, is the subject of 'became flesh' v. 14.] x: what God was, the Word was - NEB, REB; x: what God was, the word was - REV; xxx: God is what the word was - Delitz fa; >>> the Word was God - most; xxx: was a god - NWT [one among many gods?]; xxx: the Logos was divine - Moffat;
1:2 this very Word [the God's Word, not a person]; xxx: he -most; the same - KJV; /this one - NWT;
1:3 through it [i.e. 'by means of the Word of the Elohim spoken] - Knox; /by means of it - Funk; /by it - Tyndale, Matthews, Great, Geneva, Bishops; /through the agency of the Word - Barclay; xxx: through Him - NASB, HCSB; xxx: through him - KJV, NIV, ESV, NWT; xxx: by him - NET;
1:3 all [Gk. panta] [cf. v. 9 kosmos - world]
1:3 came into existence [S1096 ginomai] [-for Genesis Creation. Gen 1:1, 3; Psa 33:6, 9; 147:15, 18; Isa 44:24b; 55:11; Jer 10:12; 2Pe 3:5; Heb 11:3]] came into being - NASB; x: created - HCSB, NET; x: were made - NIV; [cf. 1Co 8:6b; Col 1:15-17 for the new creation in 'Yeshua.]]
1:3 without it [x: without him - KJV, NIV, ESV; x: apart from him - NWT, NET, (~) Him - NASB, HCSB];

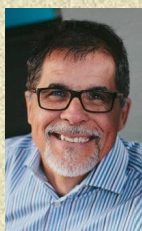
199

2020

PORTUGALSKI

Evangelho de João: Histórias do Divino

Guilherme Kerr



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



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

200

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

Bíblia Sagrada

Tradução de João Ferreira de Almeida
(1628-1691)

Edição Almeida Revisada

JAIR DA SILVA LIMA

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Versão 1.22

JAIR DA SILVA LIMA

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 batiza.
- 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.

201

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HISZPAŃSKI

El Libro de Yeshua / Jesús

anonimowy tłumacz

i Słowo był Boski
y la Palabra era Divina

EL LIBRO DE YESHUA / JESÚS

1ª REEDICIÓN

PRÓLOGO (Lc 1,1-4)

Puesto que muchos tomaron entre manos compilar un relato acerca de las cosas que entre nosotros han sido ciertísimas, 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 percares 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 envolvió. Hubo un hombre enviado de Dios; su nombre era *Yochanan*¹. 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, alumbraba 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 le 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*² entre nosotros; y nosotros

¹ En hebreo significa: *Agraciado de El Eterno*. Es el equivalente a *Juan* en español-castellano.

² Referencia a la época nómada de Israel donde el Tabernáculo, anterior a la construcción del primer Templo de *Yerushaláyim*, 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 Unigénito del Padre, pleno de gracia y verdad. *Yochanan* testificó de él y clamó diciendo:

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

Porque de su plenitud recibimos todos nosotros, y gracia sobre gracia; porque la Torah mediante *Moshé*³ se dio, mas la gracia y la verdad mediante *YESHUA EL MASHÍAJ* se da. A Dios nadie vio nunca; tan solo el Hijo unigénito, 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*⁴, 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 sacerdocio⁵, le tocó en suerte quemar el incienso entrando al Templo de *YHVH*⁶, y toda la multitud del pueblo estaba afuera orando a la hora del incienso. Y se le apareció un *Mensajero*⁷ 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

³ Habitualmente traducido como «Moisés».

⁴ Nombre hebreo (significa «El Eterno recuerda»), transcrita del griego como «Zacarias».

⁵ Cf.: 1 Cro 24, 19; 2 Cro 23,8.

⁶ Cf.: cf. Ex 30, 6-8.

⁷ Es el significado de las palabras hebra «malakh», griega «ἀγγελος» (angelos), latina «angélus» y español castellano «ángel».

202

2020

PORTUGALSKI

O Evangelho de João para Visionários

PDF

Jackson Luiz

i Światły 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 estri 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 a aceitaram. **12** No entanto, a todos os que a receberam, ela deu autoridade para se tornarem filhos de Deus, porque exerciam f através dela. **13** E eles nasceram, não do sangue, nem dos instintos carnis, nem dos desejos humanos, mas de Deus. **14** De modo que a Razão Iluminada se tornou carne, e caminhou entre nós, e nós 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 deu 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 nós 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; o deus unigênito, que está 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; de 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 enviaram. 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 lhes 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 cordão 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 foi por isso que eu vim batizando em água: para que ele 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 Aquele 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 Galiléia. 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 José, de Nazaré." **46** Natanael respondeu: "Pode sair alguma coisa boa de Nazaré?" Filipe respondeu:

203

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Timothy S. George

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.

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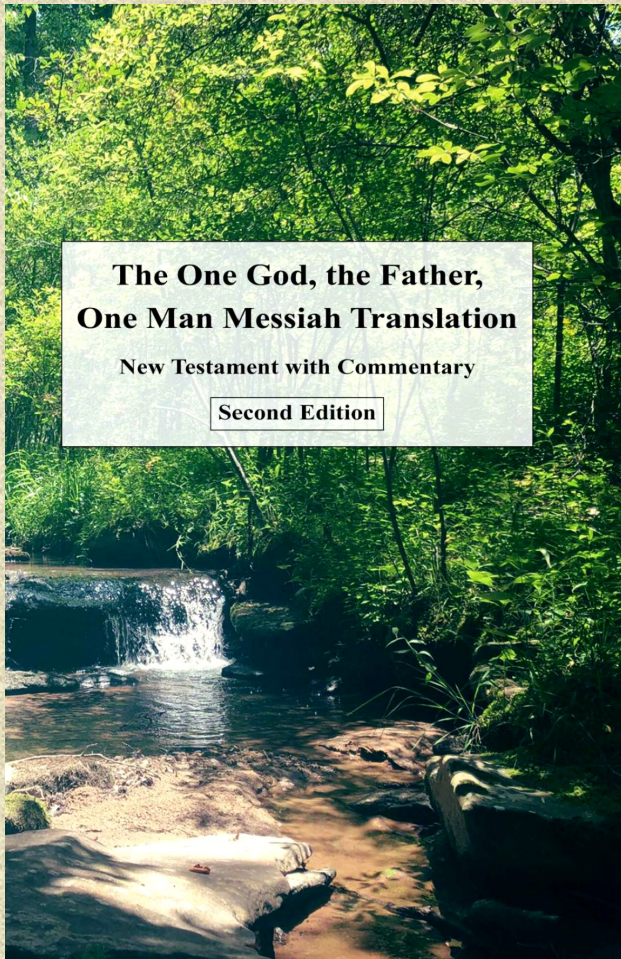
***The One God, the Father, One Man Messiah Translation New Testament:
New Testament with Commentary*** (wyd. 2)

Restoration Fellowship, USA

Anthony F. Buzzard



i słowo w pełni wyrażał samego Boga
and the word was fully expressive of God Himself



**The One God, the Father,
One Man Messiah Translation**

New Testament with Commentary

Second Edition

John

1 ¹In the beginning was the word,¹ and the word² was with³ God, and the word was fully expressive of God Himself. ²This was with God in

¹Footnote 1 for John 1:1 is at the end of the gospel, beginning on p. 304.

²The NET Bible Commentary remarks on the meaning of "word" in Ps. 33:6-11: "The LORD's 'word' refers to the decrees whereby He governs His dominion." Only when *logos* in John 1:1 is made into a second Person, the Son, do all the problems arise. Jesus defined God in Mark 12:29: "The Lord our God is one Lord," not two or three! It would be a fatal contradiction to introduce a second "God, Person" in John 1. In John 17:3 Jesus was a strict monotheist declaring the Father to be "the only one [*monos*] who is true God [*theos*]." This is unitary not Trinitarian monotheism. Note Schonfield, *Authentic New Testament*: "In the beginning was the expressed concept." If we read "In the beginning was the SON" we make two who are GOD, and this breaks the fundamental and easy, express monotheism of Jesus (Mk. 12:29; 1 Cor. 8:4-6) and the whole of the Bible. Sadly John 1:1 has been used to contradict Jesus in John 17:3 and the detailed birth narratives of Matthew and Luke, and the more than 1300 NT references to GOD as the Father. There are thousands of references to God in Scripture as a single Person, defined by singular personal pronouns. The God of the Bible is a single divine "someone," "self." The moment someone *else*, the Son, is said to *be* God, two Gods are posited; the universe is "tinkered with" and idolatry is introduced (cp. 1 John 5:20-21 for fair warning).

³The same Greek word *pros* (with) occurs in the phrase "the things concerning God," *ta pros ton theon*. Thus "the word" reflects the heart of God's thinking, His concern. The Aramaic word *memra* (word) was used by Jews as expressing likewise the activity and wisdom of God. John naturally reflects his Jewish background, as does the whole NT. BBE has "Thos Word was from the first in relation with God." Note *Thayer's Lexicon*: "things respecting, pertaining to God." (Rom. 15:17; Heb. 2:17, 5:1). Philo speaks of three kinds of life, one of which is "*pros theon*," related to God, characteristic of God (*Quis rer. div. haer.* 9, *International Critical Commentary, John*, Vol. 1, p. cxli). Similarly the Gospel remains "with [*pros* as in Jn. 1:1] the disciples," Gal. 2:5, that is, in their minds. Philo speaks of things "*pros theon*" as things *pertaining* to God, belonging to Him. John does not speak here of person to person, for which he uses the prepositions *para* or *meta*. "Elsewhere John uses *para* to express the idea of proximity of one person to another (Jn. 1:39; 4:40; 8:38; 14:17, 23, 25; 19:27; cp. 14:23... never *pros*" (see *Dictionary of New Testament Theology*, Vol. 3, p. 1205.) Dan 2:22 tells us that "light dwells with God," or "light is with Him" (LXX). No one imagined light to be a second divine Person, making two GODS! Jesus, the Son of God, is not a second GOD, destroying the first commandment and the Shema! (Deut. 6:4; Mk. 12:29). The Bible knows of no "God the Son." Ps. 36:9 similarly says that "the fountain of life is with You. In Your light we see light." Cp. Jer. 2:13. As Dr. Colin Brown of Fuller Seminary wisely said: "To read John 1:1 as if it said 'In the beginning was the *son*' is patently wrong" (*Ex Auditu*, 7, 1991, p. 89).

205

W PRZYGOTOWANIU
PORTUGALSKI
A Vida de Jesus Baseada nos quatro Evangelhos
Cristiano Sonnemann

i Słowo był potężny
e o Verbo era um ser poderoso



Cristiano Sonnemann

A Vida de Jesus
Baseada nos quatro Evangelhos

Antes mesmo dEle vir à terra (*matéria*) ele já existia como um Ser poderoso, isso podemos ver claramente ao observarmos as primeiras passagens do livro do Apostolo João.

João

João Cap. 1:1,18

1 No princípio era o Verbo, o Verbo estava com o Altíssimo Deus, e o Verbo era um ser poderoso.

Se no princípio o Verbo estava com o Altíssimo Deus, logo temos dois seres, pois o Verbo estava **COM** o Altíssimo Deus (*logo não poderia ser o mesmo*), Literalmente o Verbo era um Ser Poderoso na qualidade de Deus, mas não o Altíssimo Deus.

2 Ele estava no princípio com o altíssimo Deus.

3 De forma que, tudo foi criado por intermédio dEle, sem Ele, nada do que veio a existir teria existido.

Aqui fica claro que todas as coisas foram feitas por intermédio dEle (*o verbo*).
Aquele Ser poderoso que estava com o Altíssimo Deus.

4 A vida e a existência vem por intermédio dEle, e os homens existem e possuem vida através da Sua Luz!

5 A luz brilha nas trevas, e as trevas não vencem a luz!

6

https://drive.google.com/file/d/1MUXW11zkn10YArCF4F07IIFdJqHyM_x3/view?usp=drivesdk

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 12-07-2021

przekład literalny

przekład dynamiczny

1

1

Kol 1:15
 Jn 8:38
 Hbr 1:3
 Pp 2:6

1 Na początku był Logos,
 a Logos był u Boga
 i bogiem^a był Logos.
 2 On był na początku u Boga.

3 Wszystko pojawiło się^{di} poprzez niego,
 a bez niego nie pojawiła się ani jedna rzecz.
 Tym, co pojawiło się 4^o przez niego, było życie,
 i to życie było światłem ludzi.
 5 A światło świeci w ciemności
 i ciemność go nie zdominowała.

12:35

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

1 Na początku istniał Logos,
 a Logos przebywał w towarzystwie^a samego Boga
 i Logos był istotą boską.
 2 Tak, on na początku przebywał w towarzystwie
 samego Boga!

3 Wszystko zaczęło istnieć za jego pośrednictwem,
 a bez jego udziału nic nie zaczęło istnieć.
 4 Tym, co pojawiło się dzięki niemu, jest życie.
 To życie jest także światłem dla ludzkości.
 5 A światło świeci w ciemności
 i ciemność go nie zdlawiła.

6 Pojawił się człowiek, którego posłał Bóg.
 Był nim Jochanan.
 7 Jego misja miała polegać na
 głoszeniu o świetle,
 aby dzięki niemu mogli uwierzyć wszyscy ludzie.
 8 [Ale] to nie on był tym światłem.
 On miał tylko głosić o świetle.

1:1b lub „Istał do Boga”. Taki przekład ma sens paralelny myśli w 1:18, „którego kochał i w którego wiarę z Ojcem”.

1:1c Paralelna myśl w 1:18 mówi o „jednostajnym bogu” (część nast. „jednorodny Syn”), co wskazuje, że Jochanan nie uważał Logosa za Boga (20:31). Błędy jest wnioskować, że przekład „bogiem” sugeruje politeizm, gdyż w Biblii słowo to jest odwołane do potężnych stworzeń duchowych (aniołów, Diable) i ludzi działających w imię (Mojszesz, sędziów 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 0 stanowią *lingwistyczne* przesłanki przeciw tradycyjnemu tłumaczeniu „Słowo było Bogiem”. Koptyjskie rkp, które pojawiły się z końcem II i na początku III w. zawierają w 1:1c rodzajnik *nieokreślony* przed słowem „bóg” (*daleki sądzki*: Υ przed ΝΟΥΤΕ, *daleki boharycki*: ΟΥ przed ΝΟΥΤ). A zatem starożytni Koptowie rozumieli, że tekst grecki należy tłumaczyć „i bogiem był Słowo”. Zadzziwiająca jest to, że tłumacze wierszy z doktryny o Trójcy przeoczą, iż tradycyjny przekład w istocie wyraża heretycki pogląd głoszony przez biskupa Sabelusza!

bogiem — **POLSKIE** (*bogiem*): Łuczkiewicz (*jakiś niewiadomy bóg*)¹⁹⁹⁴, PMS¹⁹⁹⁷, Sady²⁰¹⁹ • **ANGIELSKIE**: Tyndale (*god*)¹⁵³⁴, Hall (*a God*)¹⁸⁰⁰, Kenrick (*[a] God*)¹⁸⁰⁷, Belsham (*a god*)¹⁸⁰⁸, Simpson (*a god*)¹⁸¹⁰, Kneeland (*a God*)¹⁸²³, Wilson (*a god*)¹⁸⁶⁴, Heinfeffer (*a God*)¹⁸⁶⁴, Sawyer (*a god*)¹⁸⁹¹, Jamnis (*a god*)¹⁹⁰¹, Kenealy (*a God*)¹⁹⁰¹, Pryse (*a God*)¹⁹⁰⁹, Torrey (*god*)¹⁹³², Tomnack (*a God*)¹⁹³⁸, Cole (*a God*)¹⁹⁸⁷, Capel (*a god*)¹⁹⁹², Parkinson (*a god*)²⁰⁰⁰, Harwood (*a god*)²⁰⁰⁵, Price (*a God*)²⁰⁰⁶, Mebust (*Elohim* /kontrastowane z *theElohim*)²⁰¹⁰, Roberg (*an elohim*)²⁰¹¹, Zimmerman²⁰¹², Yereq (*Elohim* /kontrastowane z *haElohim*)²⁰¹², Uriyah (*Elohim* /kontrastowane z *ELOHIM*)²⁰¹⁴, Hart (*god*)²⁰¹⁷, Worthington (*god*)²⁰¹⁸, Wilhelm (*a god*)²⁰¹⁸, Dekker (*[a] god*)²⁰¹⁹ • **FRANCUSKIE** (*dieu*): Oltramare¹⁸⁷², Loisy¹⁹²², Pernot¹⁹²⁵, Pautrat²⁰⁰⁰, Fontaine²⁰¹³, Worthington²⁰¹⁸, Colmet (*um Elohim*)²⁰¹⁹ • **HEBRAJSKIE** (אֱלֹהִים): MSS Vat.ebr.100 (יהוה)^{1807-15:007}, Peters (Petri)¹⁹⁸¹, Hutter¹⁹⁹⁹, Jerosolimitano [katolicki]¹⁶¹⁵, Robertson¹⁶⁶¹, Jona [katolicki]¹⁶⁶⁸, Yeates¹⁸⁰⁵, Fry – Collyer¹⁸¹³, Greenfield¹⁸³¹, Delitzsch¹⁸⁷⁷, Salkinson – Ginsburg¹⁸⁸⁵, Atzmon – Elthai¹⁹⁷⁶, Barclay – Pazzini [katolicki]¹⁹⁸⁸, MSS Hebr. 8^o 751 [katolicki]¹⁹⁹⁰, Gabe²⁰⁰⁵, Lodder – Rowland – Rijken²⁰¹², Habrit Hakhadasha/Haderekh (HHH)²⁰¹⁸ • **HISZPAŃSKIE** (*dios*): Acosta¹⁹⁹⁰, Tilborg (*un Dios*)²⁰⁰⁵, [katolicki]²⁰⁰⁵, *Nuevo Testamento Interlineal (Westcott-Hort, 1881; Galeed, 2009)*²⁰¹⁰, Mair (*elohim*)²⁰¹⁴, Peraza (*un dios*)²⁰¹⁸, Worthington²⁰¹⁸ • **HOLENDERSKIE** (*een God*): Kuyper¹⁶⁸², Langedult¹⁶⁸⁷, Rooleeuw¹⁶⁹⁴ • **NIMIECKIE** (*ein Gott*): Eck (*got*)¹⁵³⁷, Krell¹⁶⁵⁰, Felbinger¹⁶⁶⁰, Wolzogen¹⁶⁸⁴, Paulus¹⁸²⁸, Weiße¹⁸³⁸, Pfannmüller¹⁹⁰⁸, O. Holtzmann¹⁹²⁶, Rittelmeyer¹⁹³⁸, Becker¹⁹⁷⁹, Schulz¹⁹⁸⁷, Strohm²⁰⁰³ • **NORWESKI**: Jordly (*gud*)²⁰⁰⁷ • **PORTUGALSKIE**: Oliveira (*um deus*)²⁰¹⁹, Piloto (*um Elohim*)²⁰¹⁹, Tófolo (*um Elohim*)²⁰¹⁹, Chaves (*[um] Elohim*)²⁰¹⁹ • **RETOROMAŃSKI (ROMANSZ)**: Gartner (*diou*)¹⁹¹³ • **RUMUŃSKI**: *Scripturile Calea Creștină (un Dumnezeu)*²⁰¹² • **WŁOSKI**: Archiati (*un dio*)²⁰⁰¹, Dalessandro (*dio*)²⁰⁰².

Istotą boską — **ANGIELSKIE** (*a divine being*): Madsen¹⁹⁹², Schenck jr.²⁰⁰¹, Landers²⁰⁰⁶ • **NIMIECKIE** (*göttlichen Wesens*): Aall (*ein Gottwesen*)¹⁸⁹⁸, Stage¹⁸⁹⁷, Wiese¹⁹⁰⁰, H. J. Holtzman¹⁹⁰², Böhrner¹⁹¹⁰, Menge¹⁹²³.