JOHN 1:1c

149 translations
not rendering

theos ēn ho logos
as “the Word was God”
The oldest Greeks papyrus with John 1:1

\[ \text{P}^66 \text{ (Papyrus Bodmer II)} \]
\[ \text{c. 200 C.E.} \]

\[ \text{P}^75 \text{ (Papyrus Bodmer XIV. XV)} \]
\[ 3 \text{ century} \]
The Coptic papyrus with John 1:1

Papyrus Chester Beatty 813

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

ACKNOWLEDGMENTS:
I would like to express my appreciation for:

● **Gerd Imhoff** (Germany) who sending me scans of John 1:1 from the following German translations:
  Albrecht, Bauer, Becker, Böhmer, Haenchen, Heitmüller,
  Jeremias, Menge, Pfäfflin, Thimme, Wiese & Gute Nachricht.

● **Heinz Schmitz** (USA) who sending me scans of John 1:1 from versions of Hall, Jannaris and Price.

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● **Didier Fontaine** (France) who sending me scans of John 1:1 from Pautrat’s version. Thank you very much!

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

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

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

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

   1 Im Anfang war das Wort, und das Wort war bei Gott; und ein 'Gott' war das Wort. 2 Dies war im Anfang bei Gott. 3 Alles ist durch das Wort and the Word was a ‘god’

(see “Foreword” in Ed. of 1980, p. 15, § 2, 3)
and a god was the Speech
and a god was the Word

אלהים הוא המסר

http://www.bibles-online.net/hutter/NewTestament/4-John/
1615
*Testamentum Nouum*
MSS Neofiti 32, Vatican
(4 Gospels)
*Domenico Jerosomilitano (Dominicus Hierosomilitanus)*

and a god was that Word

 yapı ile istanbul hıdaiq
1639/1668
Quatuor Evangelia Novi Testamenti Ex Latino in Hebraicum fermonem verfa
(4 Gospels)
Romae: S. C. Prop. Fidei
Giovanni Battista Jona (Ioanne Baptista Iona)

and a god was the word

http://books.google.pl/books?id=uStJAAAACAAJ
and the Speech was a god

und di Rede war ein Gott
and the word was a god
en het woord was een God
1687

DUTCH

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

t’Amsteldam: Isaak Pietersz
Petrus Langedult

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

en het Woord was een God
and was himself a divine person

Vol. 1:
https://archive.org/details/liberaltranslati01harw
1800
“New Translation of First Chapter of St. John”
*The Gentleman’s Magazine*
London: Nichols and Son
John Hill (signed as “Inspector”)

and a GOD was THE ORACLE

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THE

Gentleman’s Magazine.

AND

Historical Chronicle.

For the YEAR MDCCC.

VOLUME LXX.

PART THE SECOND.

BY SYLVANUS URBAN, Gent.

LONDON, Printed by Nichols and Son, at Castle’s Head, Red Lion Puffing, Fleet-street; where Letters are particularly requested to be sent, Post Paid.

And sold by ELIZABETH NEWBURY, the Corner of St. Paul’s Church Yard, Ludgate-Square. 1800.

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https://catalog.hathitrust.org/Record/006056643
and a god was the Word

אלהים היה המרמר

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

London

Thomas Yeates

http://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_11659_fs001r
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 OME, PATERNOSTER-ROW.
1807.

1807
An Exposition of the Historical Writings
of the New Testament,
With Reflections Subjoined to Each Section (in 3 Vols.)
London: Longman Hurst, Rees and Orme, Paternoster Row
Timothy Kenrick

and the Word was [a] God

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, dwell 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 al-
dready manifested to the world. But such a construc-
tion 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 any “wis-
dom 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 pas-
sage 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 are referred
to the first epistle of John, which he begins in this
and the Word was a god
and the Word was a god

https://books.google.pl/books?id=aB6w-32xqCMC
The New Testament
being the English Only of the Greek and English Testament
Philadelphia: William Fry
Abner Kneeland

and the Word was a God
Das Leben Jesu, als Grundlage einer reinen Geschichte des Urchristentums.

1828

Heinrich Eberhard Gottlob Paulus

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

https://catalog.hathitrust.org/Record/008407525
and the Word was a god
1. In commencing the Decalogue, the command was that the God of the command was with the God of the God. 'As the command was to a God, so the command was to another God.'...
The Emphatic Diaglott
New York: Fowler & Wells Co. Publishers
Benjamin Wilson

literal section:
and a god was the word

translation section:
and the LOGOS was God

https://archive.org/details/emphaticdiaglott00wils
and the Word was god
et la Parole était dieu
and the Word was divine nature
et la Parole était d'essence divine
and a god was the Word

Franz J. Delitzsch
and the Word was god
et la Parole était dieu
and he, the Word, was a god

ההוא התברר היה אלוהים
and the word was a god

Period III. Luke 24:49—John 1:10. 49 And behold I will send the promise of my father on you, and do you remain in the city till you are endowed 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 John, 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.
25

1896

Der Logos. Geschichte seiner Entwicklung
der griechischen Philosophie und der christlichen Litteratur
Leipzig: O. R. Reisland
Anathon August Fredrik Aall

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

---

In this book individual verses are on pages 110-123

https://archive.org/details/derlogosgeschic03aallgoog
and the \textit{Word} was itself of divine being

\begin{quote}
und das \textit{Wort} war selbst göttlichen Wesens
\end{quote}
and God (indef. art.) was the Word
and the Word was a God, and the Word was the sacred Spirit of God

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. 18 And the multitudes asked him, saying, What shall we do? 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. 19 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. 20 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. 21 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? 22 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. 23 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 shined in darkness; and the darkness comprehended it not. 24 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 foundations 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 heavens, 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 foundations 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:
Now the utterance was made unto God, and was a god.
Das Neue Testament unsers Herrn und Heilandes Jesus Christus,
überseht und mit Anmerkungen begleitet
Berlin: Martin Warneck
Heinrich Wiese

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

Nach Johannes.

Im Anfang war das Wort, und das Wort war bei Gott, und göttlichen Wesens war das Wort. Der Gott war es am Anfang bei Gott. 2. Es ist durch dasselbe geworden, und ohne dasselbe ist auch nicht eines geworden. 3. In ihm war das Leben, und das Leben war die Licht der Menschen. Und das Licht leuchtet in der Finsternis; und die Finsternis hat es nicht überwältigt.


Im Anfang war das Wort, und das Wort war bei Gott, und göttlichen Wesens war das Wort.
He who has been to us the Revealer of God
has existed from all eternity in communion with God,
and is himself essentially divine.
Die Schriften des Neuen Testaments
neu übersetzt und für die Gegenwart erklärt von Otto Baumgarten (Vol. 2)
red. Johannes Weiß, Göttingen: Vandenhoeck & Ruprecht
translator the Gospel of John in this work: Wilhelm Heitmüller

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

https://archive.org/details/09660486.1409.emory.edu
Hand-Commentar zum Neuen Testament.
Vierter Band (Erste Abteilung): Evangelium des Johannes
Tübingen: J. C. B. Mohr
Heinrich Julius Holtzmann

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

Hand-Commentar
zum
Neuen Testament

Bearbeitet von
H. J. Holtzmann.

Dritte, neubearbeitete Auflage,
sorgte von W. Bauer.

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

https://archive.org/details/p4handcommentarz04holt
and a god was the Logos
und ein Gott war der Logos
The Magical Message according to Iōannēs (To kata Iōannon Euangelion); commonly called the Gospel according to [St.] John


James M. Pryse

and the Thought was a God

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

Thought, which, impressed upon the primal substance (archet), 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 (archet) 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. these, 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, to pros ton theon, "the [things] relating to The God." The conception in the text is unmistakably identical with that of Philo Judaeus, who speaks of the Logos as "the Second God" (De Soau. i. 600) and makes him the synthesis of all the spiritual powers acting upon the kosmos. Hermēs Trismegistos also (quoted approvingly by Lactantius, Divin. Inst. iv. 6) calls the Logos "the Second God"; he moreover makes the same distinction between the Logos 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" (destinos theon), and so did Origen.

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

https://archive.org/details/cu31924032341327
it was tightly bound up with God, yes, itself of divine being
es war fest mit Gott verbunden, ja selbst göttlichen Wesens
The Coptic Version of the New Testament in the Southern Dialect otherwise called Sahidic and Thebaic (Vol. 3)
Oxford: Clerendon Press
George W. Horner

and [a] God was the word

https://archive.org/details/copticversionofn03hornuoft
Logos was divine
1913
Jedermanns-Bibel:
Das Neue Testament verdeutscht und verdeutlicht für Jedermann
Leipzig: Adolf Klein
Julius Böhmer

and the Reveled-Mediator has divine qualities itself (unsure translation)
und der Offenbarer-Mittler hatte Gottes Art an sich
yes, divine nature has this Word
ja göttliches Wesen hatte das Wort

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

Paris: Émile Nourry
Alfred F. Loisy

i Logos był bogiem
Et le Logos était dieu
and the Word was divine

THE NEW TESTAMENT

An American Translation

By

EDGAR J. GOODSPEED
Professor of Biblical and梵文 Greek
The University of Chicago

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO ILLINOIS

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 shines upon everyone, was just coming into the world. He came into the world, and through 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, owning 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

https://catalog.hathitrust.org/Record/001410621
and of divine being was Word
und göttlichen Wesens war das Wort

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

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

Walter Bauer

and God (of a sort) was the Logos

und Gott (von Art) war der Logos
1926
Das Neue Testament
nach dem Stuttgarter griechischen Text (Zweiter Band)
Gießen: Alfred Töpelmann
Oskar Holtzmann

and a god was the Idea
und ein Gott war der Gedanke
and the Word was a divine being
et le Verbe était un être divin
and a divine being was the Word

und ein göttliches Wesen war das Wort

Das Johannevangelium

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 Eintanen 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 Licht 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.
11 Zu den Ich-Menschen kam es,
aber die Ich-Menschen nahmen es nicht auf.

and the Word was divine
1938
Briefe über das Johannesevangelium
Stuttgart: Verlag Urachhaus
Friedrich Rittelmeyer

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

and of godlike nature was the everlasting Word

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,
his has made known. —John 1:1-3, 14, 16-18.
1943

_The New Testament._

_The Gospels: A Translation, Harmony and Annotations_


_**Ervin Edward Stringfellow**_

and the Word was Divine
and the Word was of divine kind

og Ordet var av guddomsart
and God of a sort was the Word
und Gott von Art war das Wort
and a divine being was the Word
en een goddelijk wezen was het Woord
and the Word was god
Das Neue Testament in der Sprache von heute
Heilbronn und Stuttgart: Eugen Salzer
Friedrich Pfäfflin

and was of divine weightiness
und war von göttlicher Wucht
1949

The Four Gospels in One Story,
Written as a Modern Biography:
With difficult passages clarified and Explanatory Notes
London - New York - Toronto: Longmans, Green and Co

Freeman Wills Crofts

the Energising Mind was divine

83 They hurried to the city and found Mary and Joseph, with
84 the baby cradled in the manger. Full of it all, they recounted
their experiences broadcast, astounding everyone who heard
85 them. Then they went back to their houses, glorifying and
86 praising God that all they had been told had come true. But
Mary treasured up their story in her heart, pondering deeply
over it.
87 The descent or origin of Christ is given in two ways:
88 spiritually or metaphysically, and naturally or genealogically.
The spiritual descent is described by St. John in the following
89 paragraph:
90 † “The Energising Mind was in existence from the very be-
ginning; the Energising Mind was in communion with God;
91 the Energising Mind was divine. He was with God from all
92 eternity. Everything was brought into existence through him,
93 and apart from him no single entity came into being. He was
94 † the spring of life and his life was the Light for mankind. This
95 Light shines in moral and spiritual darkness, and the darkness
96 has never quenched it.”
97
98 † The genealogy is given by St. Matthew and St. Luke:
99 Jesus, who is called Christ, was the son, as was believed, of
Joseph, the husband of Mary,
100 Joseph was the son of Heli . . .
101 several names follow
Salomon was the son of David,
David was the son of Jesse . . .
102 several names follow
Isaac was the son of Abraham,
Abraham was the son of Terah

https://books.google.pl/books?id=QRVWAAAAMAAJ (limited view)
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 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
6 darkness, and darkness apprehended it not.
7 There was a man sent from God; his name was John.
8 He came for a witness that he might testify about the
9 Light, that all might believe through Him. He was not the
10 Light, but that he might testify about the Light.
11 He is the True Light that coming into the world
12 enlightens every man. He was in the world, and the world
13 was through Him; and the world knew Him not. He came
to His own, and His own received Him not.
14 But to as many as received Him, He gave authority
to become children of God, to those believing in His Name,
who were not begotten from blood, nor from a will of
flesh, nor from a will of man, but from God.
15 And the Word became flesh and dwelt among us. And we beheld his glory, a glory as of an
Only-Begotten from Father full of favor and truth.
16 John testified concerning Him and cried, saying,
"This is the One of whom I said is coming after me and
has come ahead of me, for He was before me. Out of
his fullness we all receive favor upon favor. For the law
was given through Moses; the favor and the truth come
through Jesus Anointed.
17 "No one has ever seen God. The Only-Begotten Son,
being in the bosom of the Father, He has made Him
known."
18 And this is the testimony of John when the Jews from
Jerusalem sent priests and Levites that they might ask
him, who he is. He confessed and did not deny, confessed
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."
and what God was, the Word was
and the Logos was god
et le Logos était dieu
and godlike sort was the Logos
und göttlicher Art war der Logos

2. DIE GEDANKENFÜHRUNG DES PROLOGS

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

In dreifacher Weise wird der Logos vorgestellt:

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


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.“*


https://books.google.pl/books?id=J68qAQAAMAAJ (limited view)
and the nature of the Word was the same as the nature of God.
and the Word was with God and shared his nature.
The Modern Hebrew New Testament

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No part of this translation can be copied or re-produced in any way/means without a prior written permission from
The Bible Society in Israel
www.biblesocietyinisrael.com

1976
The Modern Hebrew New Testament (Ed. 1)
The Bible Society in Israel
(Ed. 2, 1995; Ed. 3, 2010)
Joseph Atzmon – Yohanan Elihai

and the Word was a god
ואלהים היה הורובר
and godlike sort was the Logos
und göttlicher Art war der Logos
and a god was the Logos
und ein Gott war der Logos

1979
Das Evangelium nach Johannes
Würzburg: Gütersloher Verlagshaus
Jürgen Becker

Ed. of 2001
und Gott (von Art) war der Logos
and divine [of the category divinity] was the Logos
and God of a sort was the Word
und Gott von Art war das Wort

http://www.bibelwissen.ch/wiki/Joh_1:1
He was with God and in every respect was like God
Er war bei Gott und in allem Gott gleich

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

Ed. 1 (1967):
Was Gott war, das war das Wort auch
What God was, that was the Word also
So the Word was divine
So what God was, the Word also was

Sa Bondye te ye, se sa Pawòl la te ye tou
and a god (or: of a divine kind) was the Word
und ein Gott (oder: Gott von Art) war das Wort
The Word himself is a God, a Mighty One.
and what God was, the Word was was
1989
God's New Covenant: A New Testament Translations
Grand Rapids: William B. Eerdmans Publishing
Heinz W. Cassirer

and the Word was the very same as God
76

1991

The Unvarnished New Testament
Grand Rapids: Phanes Press, USA

Andy Gaus

and God was what the Word was

The Good Word According to
John

1

In the beginning was the Word, and the Word was with God, and God was the Word. It was with God in the beginning. All things were created 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 of the flesh's will, nor of 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."

http://books.google.pl/books?id=8UjFAZ9xOQEC
and the Word represented God

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 [sons borne] of God; to those who are continually believing in His name (‘[you]’), 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 Yess (the Anointed One). 18 No one has ever seen God; rather, it was the only God who is 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 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?”” [ibid. 11: 14]. 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: “Your must straighten the road of the Master!”’ [ibid. 40: 3]. Just
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.

*He was in the very beginning with God,*
*All things came into being through him,*
*and nothing of all that has come into being was made except through him.*
*In him was life,*
*and the life was the light of human beings.*
*And the light shines in the darkness; and the darkness has not accepted it.*
*There came a man, sent from God,*
*his name was John,*
*He came to bear witness,*
*to witness to the light,*
*and so to awaken faith in all hearts.*
*He himself was not the light,*
*he was to be a witness to the light.*
*The true light that enlightens all human beings was to come into the world.*

*It was in the world,*
*for the world came into being through it,*
*yet the world did not recognize it.*
*It came to men of individual spirit,*
*but those very individuals did not accept it.*
*To 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.*
*They 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.*
*And the Word became flesh and lived among us.*
*And we have beheld his revelation,*

1993

The Five Gospels
The Search for the Authentic Words of Jesus: New Translation and Commentary
New York: HarperSanFrancisco

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

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

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

... and an unknown god ...

This Polish Gospel contain “to pain-literal” translation (ultraliteral), which extremally hard is translate into English.
and like God was the Word

und wie Gott war das Wort
and the [Marshal] [Word] was a god

translation section:
a mighty spirit, the Marshal

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

John 1

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.
2000

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

RVIC

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

Preliminary Edition

James B. Parkinson

the Word also was a god
et la parole était dieu

NOTE: du dieu = God / dieu = a god or divine
and the Logos was a divine being

Chapter One

Formulation of Events

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

Prior to the world's existence, the Word already existed. The Logos dwelt 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.
and the Word was a powerful one (gr. *theos* or *god-like*)

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

Chapter 1

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

6 Then a man named John arrived who had been sent by God. He came as a witness to testify about the light so that everyone might believe through him. He wasn’t the light, but he was to testify about the light, for the true light that enlightens all mankind had come into the world. He was in the world, and though the world came to be through him, it didn’t recognize him. For even when he went to [those who were] his own, he wasn’t welcomed by them. 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. So, they will not be born from blood, from the will of the flesh, or from man’s will, but from God.

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

15 Concerning him, John gave this testimony:

‘This is the one about whom I said, *Though he is coming behind me, he preceded me and he came before me!*’

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

The Holy New Covenant

The Good News as given by John

Chapter 1

6 The Word was in the beginning, and the Word was with God, and the Word was the essence of God. 7 He was with God in the beginning. 8 Through him everything was made. Without him nothing, which has happened, would have happened. 9 He was the Source of life and that life was the light for people. 10 The same light shines in the darkness; the darkness never understood it!

11 There was a man sent from God. His name was John. 12 This man came to give proof about the light so that through him, everyone might believe. 13 John was not the light; he was sent to tell the truth about the light. 14 The true light was coming into the world to give light to every person.

15 He was in the world. The world was made through him, but the people of the world did not recognize him. 16 He came to what was his, but his own people would not accept him. 17 Yet he gave the right to become God’s children to those who did accept him, to those who believe in his name. 18 They were born, not in a human way, from the natural human desire of men, but born of God.

19 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 grace and truth. 20 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’.

http://www.thomhackett.com/bible_and_christian_resources.htm#Online_Bibles1
and the Word was a God

The Coptic Gospel of John 1:1-14


1:1 Δὴ τελευτέταις Νεοῦται Νεόταις. Αὐδὸς πρῶτος Νεοῦται Νιναςίαςτοῦ Νιναςίαςτοῦ. Αὐδὸς Νεύνοιτε πε πηνακέ

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

1:2 Πάντως Τελευτάτως Νεοῦται Ναυτάτως.

In the beginning this one existed with God.

1:3 Ναν ναμ αὐτόγονος είναι. Πρῶτος. Αὐδὸς αὐτογονος είμαι. Αὐτόγονος. Πέντε αὐτόγονος.

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

1:4 Εἴρη. Αὐδὸς πρῶτος πε πνονίς. Αὐδὸς πνονίς πε πνοούνθαμον.

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

1:5 Αὐδὸς πνοούνθαμον εἰσιν αὐς πνακές. Αὐδὸς εἰσιν πνακές ταοίς.

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

At first the Word already was, near the God and of divine sort.

Zuerst war das Wort da, Gott nahe und von Gottes Art.
Das vollkommene Evangelium nach Johannes (Ed. 1)
Erfurt: Christlich Essenische Kirche, Erfurt
Franz Eberhard Eckard Strohm

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

1. Kapitel

Der Christus

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

*Kommentar: Essener gesprochen: Essener
and powerful was the word
en magtig was die woord
El Evangelio de Juan
Francis J. Moloney

and what God was, the Word also was
en y lo que Dios era también lo era la Palabra

I. EL PRÓLOGO (1,1-18)

(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 Y 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
(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 él, no lo conoció. 11 Vino a su propia casa y los suyos no la recibieron. 12 Pero a quienes 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 habito 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, ‘Ese es el que vino antes de mí, 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 sino mediante Jesucristo. 18 A Dios nada lo vio jamás, el Hijo único, que está mucho hacia el Padre, nos lo ha dado a conocer

INTERPRETACIÓN

Introducción. La primera página del cuarto evangelio es uno de los pasajes más densos del NT, toda una síntesis de la cronología y la teología del apóstol. Ha habido numerosas intentos de dilucidar la estructura literaria de este antiguo himno cristiano. La marco sigue un movimiento temporal desde la preexistencia (v 1-2) hasta la creación (v 3-5), prosiguiendo después con la historia de la condición humana hasta el climax de la escatología (vv 6-14). La parte final del himno trata de la recepción posterior del Lapsus encarnado (v 15-18) (cf., por ejemplo, Lagrange: 334). Otros autores han encontrado una estructura quasística, es decir, los mismos temas se repiten en torno a una afirmación central: p ej., A-B-C-E-A'.
and what God was, the Word also was

TRANSLATION, INTERPRETATION, NOTES

I. THE PROLOGUE (1:1-18)

(a) 1. In the beginning was the Word, and the Word was with 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. 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. 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.
and the Word was [what] God [was]
and the Word was like God (God-like)

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
and he, the Word, was a god

and a god was this Word

http://jer-31.com/Download/Peshitta.zip
The Gospel According to St John (Black’s New Testament Commentaries)
Andrew T. Lincoln

and what God was, the Word was

BLACK’S
NEW TESTAMENT
COMMENTARIES

THE
GOSPEL
ACCORDING TO
ST JOHN

Andrew T. Lincoln

TRANSLATION AND
COMMENTARY

A. THE PROLOGUE 1.1–18

(1) In the beginning was the Word, and the Word was at God’s side, and what God was, the Word was. (2) This one was in the beginning at God’s side. (3) All things came into being through him, and not one thing that has come into being came into being without him. (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 former alternative would provide the translation “and without him not one thing came into being.” This has the stronger support, but there are very good grounds for preferring the punctuation reflected in the translation above. The situation in depicting the Word’s relation to creation corresponds to the preceding situation in depicting the Word’s relation to God, and “in him was life” corresponds to the narrator’s later claims about the relation between Jesus and life.

https://books.google.pl/books?id=eYmxAwAAQBAJ
and the Word was a {mighty one}
and the Logos was a god
and a superior one was that Expression...
The Pre-Nicene New Testament: Fifty-four Formative Texts (Ed. 1)
Signature Books, Salt Lake City, USA
Robert M. Price

i Słowo był bogiem
and the Word was a God

1 In the beginning there was the Word, and the Word stood before God, and the Word was a God. 2 This one was there in the beginning with God. 3 All came about through him, and apart from him, not one thing came about. What came about in him was life, and the life was the light of mankind; 4 and the light shines in the darkness, and the darkness did not understand it. 5 There appeared a man, sent from God, named John. 6 This one bore witness to the light, to witness concerning the light so all might believe through him. 7 Not that he was that light, but that he might witness concerning that light. 8 It was the light of truth, which illuminates every human being.
and of divine nature was the Logos
und von Gottes Wesen war der Logos

Der Prolog
1 Im Anfang war das Wort, der Logos, und der Logos war bei Gott, und von Gottes Wesen war der Logos.
2 Dieser war im Anfang bei Gott.
3 Alles ist durch ihn geworden, und ohne ihn ist auch nicht eines geworden, das geworden ist.
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 erfasst.
6 Es trat ein Mensch auf, von Gott gesandt, sein Name

电子版：
https://www.die-bibel.de/bibeln/online-bibeln/zuercher-bibel/bibeltext/bibel/text/lesen/stelle/53/10001/19999/
and the Word was the essence of God
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 created with God but also became a human being to reveal God to mankind.

1 The 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. He always existed with God before he began to create anything. He is the one by whom God caused everything to exist. He is the one who created absolutely everything. He 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. People do not want him to reveal what they do 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.

2 God sent a man whose name was John. He came to tell people about the one who was like a light. John came to show them 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.

3 John himself was not the one who was like a light. Instead, he came to tell others about that one who was like a light. While 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.

4 Although 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.

5 So John the Baptist came, a forerunner of the one who was like a light, to tell the people about the one who was like a light. He said, “The light is coming into the world, but people reject him, the light. But when the people come to the one who was like a light, he will accept him and believe in him. The people who come to the one who was like a light aresaved by faith. But the people who do not come to the one who was like a light are not saved by faith. Instead, they are rejected by the light.”

6 The people who come to the one who was like a light are saved by faith. But the people who do not come to the one who was like a light are not saved by faith. Instead, they are rejected by the light. For God authorized that we would have a relationship with him, so the children have a relationship with their father. We were people who believed that what he said about himself was true. The people who come to the one who was like a light are saved by faith. But the people who do not come to the one who was like a light are not saved by faith. Instead, they are rejected by the light. For God authorized that we would have a relationship with him, so the children have a relationship with their father.

7 The one who expresses what God is like became a human being, and he lived among us for a while. As a result, we saw him wonderful, because God was wonderful. He was wonderful because God always loved us, and he always spoke truthfully to us about God. 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 telling about!”

8 Or, but people have never understood the one who was like a light.

9 Or, most people did not accept him.
Das Evangelium des Johannes in seiner ursprünglichen Gestalt: Wiederherstellung und Kommentar
Göttingen: Vandenhoeck & Ruprecht
Folker Siegert

and divine was the Logos
und göttlich war der Logos
and the Word was god-like

word borrowed from the Hebrew Bible. The Greek here is πρωτας αυτος and is identical to relatives ἐν θεος where Morian Tzvi Reich to refer words to be related to Aaron, his Messengren. The Greek ρωτας is usually rendered "with" here but it also is mandated 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 πρωτας (toward the Supreme Deity).

Rather, it would be apo (from) or ab (out of) the Supreme Deity.

God-like: Gr. διάκονος, divine; KJV: God; G95: divine; Moff: divine. The Greek is not shown in the phrase. This phrase (dias) is not the same as in the phrase (the Supreme Deity) of the former phrase. The Greek, unlike English and other languages, only has the definite article (the - 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 these 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 argument here. BARK and the nature of the Word was the same as the nature of God.

What God was the Word was. They do not solve the problem but create even greater mystery and confusion. The argument between Trinitarians and Unitarians will continue as it has on the past.

(2) Harwood, 1678, "and was himself a divine person," (3) Newcomen, 1808, "and the word was a god;" (4) Thompson, 1829, "the Logos was a god;" (5) Goodspeed, 1938, "the word was divine;" (6) Torrey, 1947, "the word was god;" (7) New English Bible, 1961, "what God was, the Word was;" (8) Moffat, 1972, "the Logos was divine;" (9) Baynes, 1854, "and the Word was a god;" (10) Simple English Bible, "and the Message was Deity;" (11) Hermann Hettner, 1961, "as a god the Command was;" (12) A. Kuykendahl, 1882, "The Word was a God;" (13) Robert Young, 1885, (Concord Commentary) "and a God (i.e. a Divine Being) was the Word;" (14) Lauterbach Andrews, 1879, "and the Logos was a god;" (15) Charles A.L. Totten, 1900, "the Word was Deity;" (16) J.W. Jerolmick, 1951, "God was a god;" (17) George William Homer, 1911, "and God was the word;" (18) Ernest Faulkner Scott, 1952, "and the Word was of divine nature;" (19) James L. Thompson, 1958, "the Word was a God;" (20) Philip Harper, 1974, "The Word had the same nature as God;" (21) Maximilian Zurnock B.J. Mary Greenway, 1974, "the Word was divine;" (22) Geoffrey Schulte, 1975, "And a god (or, of a divine kind) was the Word;" (23) G. F. E. O. West, 1976, "the nature of the Word was the same as the nature of God;" (24) Schemanus, 1786, "and godlike sort was the Logos;" (25) Schemanus, 1786, "the Word was divine;" (26) Schemanus, 1786, "what God was, the Word was;" (27) Cotton Patch Version, 1970, "and the idea and God were One;" (28) Scholar's Version, 1973, "The divine word and wisdom were born from God, and it was what God was;" (29) Malherbe, 1994, "the Word was a divine Being;" (30) Becker, 1979, "was God was the Logos;" (31) Liddag, 1997, "the Word was self-giving Wundew;" (32) Liddag, 1997, "God was self-giving Wundew;" (33) Huser, 1991, "It was first out God (divine) (divine) (divine) (divine);" (34) Thome, 1919, "God was the Word;" (35) Baurmeister et al, 1920, "God (of the Word) was the Logos;" (36) Hofmann, 1926, "Ein Wort war die Wundew;" (37) Hofmann, 1926, "Ein Wort war die Wundew;" (38) Hofmann, 1926, "Ein Wort war die Wundew;" (39) Hofmann, 1926, "Ein Wort war die Wundew;" (40) Hofmann, 1926, "Ein Wort war die Wundew;" (41) Hofmann, 1926, "Ein Wort war die Wundew;"
w’Elohim hayah hadabar (=and a god was the Word)
and [he that is] the Word was a mighty one

y [el que es] la Palabra era poderoso

YOJANÁN

Juan

1 En principio existía el Palabra y el Palabra estaba con el Padre. Y el Palabra era verdadero de Dios, y todo lo que era verdadero de Dios estaba en el Palabra. 2 Todo lo que era verdadero de Dios estaba en el Palabra; y esta cosa que estaba en el Palabra, que es verdadero de Dios, que es el Padre, sólo se manifestó a nosotros por medio de él. 3 A él que se manifiesta de Dios tenemos fe, y su fe nos ha dado vida. 4 A él que se manifiesta de Dios le tenemos fe, y su fe nos ha dado vida. 5 A él que se manifiesta de Dios le tenemos fe, y su fe nos ha dado vida. 6 A él que se manifiesta de Dios le tenemos fe, y su fe nos ha dado vida. 7 A él que se manifiesta de Dios le tenemos fe, y su fe nos ha dado vida. 8 A él que se manifiesta de Dios le tenemos fe, y su fe nos ha dado vida. 9 A él que se manifiesta de Dios le tenemos fe, y su fe nos ha dado vida. 10 A él que se manifiesta de Dios le tenemos fe, y su fe nos ha dado vida. 11 A él que se manifiesta de Dios le tenemos fe, y su fe nos ha dado vida. 12 A él que se manifiesta de Dios le tenemos fe, y su fe 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106 A él que se manifiesta de Dios le tenemos fe, y su fe nos ha dado vida. 107 A él que se manifiesta de Dios le tenemos fe, y su fe nos ha dado vida. 108 A él que se manifiesta de Dios le tenemos fe, y su fe nos ha dado vida.
and the Word was a mighty one
y el Verbo era poderoso
The Holy Bible: New European Version With commentary
Menai Central, NSW, Australia – South Croydon, Surrey, England – Sumner WA, USA: Carelinks Publishing
Duncan Heaster

and the word was Divine

JOHN

CHAPTER 1 Apr 10 Oct 10
Prologue: The Word Becomes Flesh

In the beginning was the word (logos), and the word was towards God, and the word was Divine. 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 “speak”. It is usually translated as “word”, but also as: –

- Account
- Cause
- Communication
- Doctrine
- Intent

“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 centered 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. 1:16; cp. Matt. 13:19; John 5:34; Acts 19:10; 1 Thess. 1:8). Notice that the “word” is about Christ, rather than him personally. When Christ was born, this “word” was turned into flesh and blood from “–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 so. “As (a man) thinks in his heart, so is he” (Prov. 23:7), and as God thinks, so is He. Thus God’s word or thinking is God; “the word was God”. Because of this parallelism like Ps.29:8 are common: “The voice of the Lord rumbles in 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 things” (John 1:3). However “God created all things” (John 1:3).

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 (cf. 1:1:1:79).

http://www.n-e-v.info/otnt/nt1.pdf
John 1:1 En arche en o logos, kai o logos en pros “ton” Theon kai Theos en o logos.
In a council was the logos and the logos was beside the supreme Elohim and an elohim was the logos.

Roberg has given also below translation:

**John 1:1 (a dynamic equivalency)**
At a council was Wisdom, the architect/ambassador/mediator/logos/Wisdom angel. It was with the supreme Elohim –El Shaddai and the Wisdom angel was El Shaddai’s first created elohim – the Architect.
Joh 1:2 Wisdom the architect angel/logos was at the council beside El Shaddai.
Joh 1:3 El Shaddai made all things by Wisdom his architect angel/ and without it nothing came into existence.
2012
Your Name’s Bible:
The Holy Bible Translated by a Hollywood Screenwriter
html (revision of KJV)
Troy Nilsson

version of June 24, 2018:

[YAH’s] Word is Elohim [mighty, in charge of everything]

http://yhvh.name/?b
At first he was the being spoken, and he, the being spoken, he was with haElohim, and Elohim he was he, the being spoken.
and the Expression was *elohim*

**Introduction:**

Yochanan is indeed the most mystical of the four "Gospels", focusing on the spiritual significance behind YHWH's words and deeds. It also highlights the 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**

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.

[http://www.1bread.org/ScriptureCommentary/Scripture-Index.html](http://www.1bread.org/ScriptureCommentary/Scripture-Index.html)
Johannes

Johannes skiller seg fra de tre forrige budskapene, før børeram i 10 percent av det som ble gitt i de tre foregående bøkene, blir uansett i Johannes. Det blir også omtalt som 'det åndelige budskapet'. Kort påvirket av den åpenbareningen fra himlene som han hadde opplevd på øya Patmos i år tidligere.

Johannes var 'den disiplinen som Jevu slasket.' (JOM 21:20) Han var sinnsybegiven den yngste av disiplene, men likens en av de tre som studer Jesus nettede. Han ble også den lengstvoksende blant dem.

Det var også Johannes som gjorde Pakten fuldstendig gjennom det kynd han fikk på Patmos da han så inn i de åndelige himlene.

Hovedbudskapet etter Johannes er Jesus Kristus som Guds unnløper Sann. Han legger stor vekt på å få frem at Jesus er utgitt fra Gud, Det allforvarte, i himlene.

'I begynnelsen var Ordet, og Ordet var fra Gud,' (JOH 1:1) og 'Fra sin Abraham har jeg vært,' (JOH 8:58) og 'For så ble havet Gud skapt - verden av havet gav sin Sann, Den eneste, -' (JOH 3:16)

Sammenliknet med Peter og Paulus hører vi tilde Johannes etter at Jesus utgikk til himlene. Det er likevel ingen tvil om at han har skrevet av Pakten viktigste delar. Budskapet etter Johannes og Åpenbaringen, i tillegg til Johannes' tre korte bøker.

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 disiplinen Jesus sklett.'

JCH 19:22-27........... De Jesus døde
JOM 3:16-18......... Vi skal fortelle med Peter
JOM 21:20-24... Da Peter ville vike hans hjorte

Omgjort
JOH 01
01 01-01-05, Ordets begynnelsel
01 I begynnelsen var Ordet, Ordet var fra Gud og Ordet ble gud.*. *-og
02 Han var fra begynnelsen hos Gud.
03 Alt ble til gjenom ham, for uten at det ble til gjenom ham, ble ingenting til.
04 Han var livet. Og Livet ble et lys for menneskene.
05 Og lyset skone for dem som var i mørke, men de som var i mørke, tok ikke imot det.
06 I begynnelsen var Ordet, og Ordet var fra Gud, -
07 Han kom for å gi et vittnesbeklæring, og for å vise om Livet for alle skulle komme til veg ved ham.
08 Han var ikke selv dette Livet, men han viste om Livet.
09 Og det samme Livet 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. *-„men*
12 Men når mange som tok imot ham, gav ham retten til å bli Guds barn gjennom turen på hans navn.
13 De skal ikke være født av blod, eller av kjønnets begør, eller av menns begør, men av Gud.
115b

2015

ENGLISH VERSION

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

Jordly

Arne Jordly

and the Word became god

The Greatest Man Alive
He Really Was the Son of God
Translated by Arne Jordly

http://gudsogkristikirke.com/engelsk/00/index.html
and the Word was divine

John 1:1

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 15.5 words); in the Gospel of Matthew there were 18,348 words used with 1,483 different words (a new word every 10.9 words); in the Gospel of Luke there were 19,699 words with 2,044 different words (a new word every 9.5 words).

John 1:1-51

(1) The Word was in the beginning, and the Word was with God, and the Word was divine. (2) This one was originally with God. (3) Through him all things came to be, and apart from him not one thing came to be which was made. (4) In him was life, and the life was the light of mankind. (5) And the light shines in the darkness, and the darkness did not master it. (6) There was a man named John sent from God. (7) This man came to be a witness, that he might witness concerning the light that all men might believe through him. (8) He was not that light, but that he might witness concerning the light. (9) The true light, which enlightens every man, was coming into the world. (10) He was in the world, and the world came to be through him, yet the world did not know him. (11) He came to his own, but his own did not accept him. (12) But as many as received him, He gave them the power to become children of God — to the ones believing in his name, (13) who were born not of the will of the flesh nor of the will of man but of God.
2012
The Gospel according to John, revision of Delitzsch’s version
London: Trinitarian Bible Society
G. Lodder – D. Paul Rowland – Adrianus C. Rijken

and the Word was a god

https://www.tbsbibles.org/resourcecollection/10B4B62B-75A3-4AA9-8252_E0C00A2DE046.pdf
and the Logos was Divine

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=6vTsBAAAQBAJ
The word was an exalted one

48 "And you are witnesses of these things. 49 And see, I send my Father's word to promise upon your hearts, 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 toward them. And blessed them. 51 And it came to pass while he blessed them, he was taken from them, and carried up into the sky.

I do not find a place where it is said In Tashuq that the Christ must die when blind. The passages that make the fellow blind Are in a different context, different ink. And yet they speak 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, the just as bound by joy as to To live according to the marvelled word Of Torah instead of the mighty heel. 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 logics and legions of speeches rank Beyond the simple stories in the task. Of the synoptics, still the message true Appears in all four stations where they grew. The son of God appears here as sworn, As the life-giver by walking the planks And reaching where humankind set in rank. If that is believes not bound before, At least it is a hopeful light in dark. Beloved, I pray You honour his request That his life be conferred upon the rest.

John 1 In the beginning was the word, And the word was with the God Anointed, The word was an exalted one.
the Word was divine
la Palabra era divina
and what God was, the word was...
and the Word was {what} God {was}
2013
The Scriptures of Yahweh
html
John Sherman

The Word was one of the gods.

version of 17-03-2019

http://yahchanan.com/Love/Yahchanan.php
and a God was the Word
şi un Dumnezeu era Cuvântul
and a god was the Logos
et dieu était le Logos

Évangile de Jean
Texte grec, traduction et notes
Yet Wisdom was divine.

Foreword

by John, the Priest, and John, the Elder

Our theme is Wisdom—Wisdom to live by. For Wisdom is the Word, the Concept, the Substance, the very wholeness of Life. Therefore we declare to you the true status of Life from the very beginning, not neglecting the events we have seen with our own eyes, heard with our own ears, felt with our own hands, and enquired into with our own hearts.

Life has been revealed to us. We have seen it. We have witnessed it. In fact, we testify here and now that Eternal Life has been granted to each one of us by the Father. The means of obtaining that Life (through the Life of the Son), we will now reveal. We declare everything we have seen and heard so that you too may have fellowship with us. This fellowship with the Father and His Son, Jesus the Messiah, is open to all. And we extend this invitation to you to share in our happiness, so that our joy may be complete.

A Christian Hymn

recorded by John, the Elder

“In the beginning was the Word, the Concept and Wisdom.”
“And Wisdom was with God.”
“Yet Wisdom was divine.”
“She was present at the very beginning of Creation with God.”
“Through Her, everything was created.”
“Without Her, nothing at all would exist.”
“Life came into existence through Her.”

https://books.google.pl/books?id=54OLBgAAQBAJ
and the Word was powerful
laye iLizwi linamandla
and what God was, the message was
also “the specific god” (="JCg") was The Word
and the Logos had divine nature

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
and the Word was DIVINE NATUR
und das Wort war göttlich
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 were made through it; (2) and without it nothing was made that was made. (3) In the beginning was the word, and the word was with God, and the word was God. (4) He was in the beginning with God. (5) All things were made through him, (6) and without him was not anything made that was made. (7) And the Word was made flesh and dwelt among us, full of grace and truth. (8) John 1:1-14" 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
and the memra was powerful
y la memrah era poderosa

1 Bereshit hayah hememra wememra hayyah et haElohim weelohim hayyah hememra. 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
and the Word was divine
e o Verbo era divino

and the word was divine

e a palavra era divina
and the Word was with ELOHIM, and the Word was Elohim.

136

2016

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

4-4 YHichanan : John 1

In the beginning was the Word, and the Word was with God, and the Word was God:
1:2 The same was in the beginning with God.
1:3 All things were made by Him, and without Him was nothing that was made.
1:4 In Him was life, and the life was the light of men.
1:5 The light shines in the darkness, and the darkness has not overcome it.
1:6 There was a man, sent from Elohim, whose name was John.
1:7 The same came as a witness, 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, which enlightens everyone who believes in him, was coming into the world.
1:10 He was in the world, and the world was made through him, and the world did not know him.
1:11 He came to his own people, and those who were his own people did not receive him.

1:18 No one has seen Elohim ever; that one and only begotten Elohim, who was in the bosom of the Father, has shown him the way to us.
1:19 He is the true God and eternally existent.

https://books.google.pl/books?id=R8dNDQAQBAJ
And “God” the message was

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 Zebedee, 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 Zebedee – so prominent in the synoptics – are entirely absent from the rest of this account. The author also indicates (21:3) that he himself was in the boat. Since the author has already distinguished himself from Peter and Thomas, and probably Nathanael (ch. 11), this makes the author out to be one of the sons of Zebedee – Jacob or John. If the author were Jacob, then the book is certainly written before the time of Acts 22, when Jacob was executed. This, however, is where we get the erroneous attribution to Johannes some weight and identify the author as Johannes, son of Zebedee.

Translation:

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 who 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 did not 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 to 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 fulness, we all received one favor instead of another favor. For the Torah was given through Moses; the hour and the truth happened through Anointed Jesus.

1:18 No one has ever seen God. God’s unique one, the one who is in the Father’s bosom, has related him. And this is John’s testimony: When the Jews sent priests and levi 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?” He said, “I am not.”

and the Word was *Divine*
2017
The New Testament
New Haven and London: Yale University Press
David Bentley Hart

and the Logos was god

The Gospel
According to John

CHAPTER ONE

In the origin there was the Logos, and the Logos was present with God; and the Logos was god. This one was present with God in the origin. All things came to be through him, and without him came to be not a single thing that has come to be. In him was life, and this life was the light of men. And the light shines in the darkness, and the darkness did not conquer it. There came a man, sent by God, whose name was John; This man came in witness, that he might testify about

https://books.google.pl/books?id=kmo3DwAAQBAJ
and a god was the Word

וַאֲלֹהֵימְךָ הָדֹֽרֶךְ
La Sagrada Escritura: Versión del Nombre Divino
Escrituras Griegas Cristianas
PDF, yet not finished, Mexico
Jimmy Peraza?

and a god was The Word
y un dios era La Palabra
and the Davar was a mighty
(unsure translation)
y la Davar era poderosa
v'hu ha-davar hayah mighty
and this slowo was

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

PERSQ

CHAPTER 1

1:1 Bre'ishit hayah ha-davar v'ha-davar hayyah et ha-Elohim v'hu ha-davar hayyah mighty 1

2 The same was bre'ishit 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'no Yochanan. 7 The same came as a witness, that he might testify
and the Word was god
**145**

2018

**FRENCH**

*La Bible Darby Clarifiée*

Hall V. Worthington

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**and the Word was god**

*et la Parole était dieu*

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[Link to online resource](https://www.hallyworthington.com/getverses.php?search=John 1;&version=150;)

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**Jean 1**

Prochain Chapitre

1. Au commencement était la Parole; et la Parole était avec Dieu; et la Parole était dieu. [Christ est le Parole de Dieu. Son nom est le Parole de Dieu. La Bible n'est pas la Parole de Dieu; la Parole se situe dans l'Ecriture. « L'Eternel » n'a possédé le commencement de sa voix. Je suis établi dès l'éternité, dès le commencement. J'étais alors à côté de lui, comme grandissant avec lui, et j'étais ses diables porteurs, me répétant toujours devant lui. » Psa 82:2-3.]

2. Elle était au commencement avec Dieu. [La Parole, qui demeure avec Dieu au commencement, est sorti pour devenir Jésus, le premier né dans la dimension de la nouvelle création. « Je suis sorti d'après Dieu. Je suis sorti d'après le Père. » Jean 16:27-28; et 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 faîtes par elle, et pas une seule chose, de ce qui a été fait, ne fut fait sans elle. [elle (la parole) c'est Jésus.]

4. En elle était la vie, et la vie était la lumière des hommes. [La Parole, qui est Jesus, est la vie de Dieu et la Lumière des hommes. Christ est la Lumière des hommes. La véritable lumière était celle qui éclaire tout homme qui vient au monde, donné à eux afin qu'ils puissent croire, Jean 1:7.0. La vie de Dieu se mesure pour contrôler les hommes était perdue pour tous les hommes lorsqu'Adam a déshabillé à Dieu et qu'il est tombé. Lorsque vous avez crucifié votre vie éphémère et pécheresse et que vous êtes restaurés dans la droiture et à la soberité de l'image de Dieu, Christ — alors vous avez en Christ; Christ vit en vous, contribuant 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 compris. [La lumière de la Parole, Christ, brille dans l'obscurité des cœurs des hommes, mais les hommes ne comprennent pas que c'est Christ, qui éclaire doctement et sansomment avec eux, tissant de leurs réponses 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 refusent le réconfort, aimant leur égoïsme, leur mauvaises voies, ils laissent la vérité et la Lumière, qui est Christ. Pierre dit croyants : « nous avons la parole prophétique la plus claire [la parole dans votre cœur], à laquelle vous êtes bâti d'être attentifs, comme à une lumière qui brille dans le seuil de l'office, jusqu'à ce que le jour ait commencé à briller et que l'ombre du malé [Jésus] se soit levée dans vos cœurs. à 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.]
and the Word was god

y el Verbo era dios
and as what God is, the Word was
and (kai) [a] god (theos) was being (en) the (ho) Word (logos)
1 Nezczykałbądłogos,
Logoshądłobóg

1 Wszystko pojawiło się poprzez niego,
bezwzględny nieśmiertelny on jedynie rzeczy,
Tym, co pojawiło się 4 przez niego, było życie;
1, iż życie było towarą łaski.
5 A światło twórcze w cienności
i cienność go nie zdominowała.
6 Powstać się człowiekiem wyszedł od Boga:
łaskę na imię Jochanam.
7 On przyszedł na świat, zmyślać o świecie,
być wszyscy oświadczył dzięki niemu.
9 Nie był on tym oświadczył,
lezł on oświadczył o świecie.
9 To prawdziwe światło, które oświadczy każdego

WEDŁUG JOCHANANA
wersja z 19-03-2019

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przeczął dynamiczny

1 Na początku miało Bog, a Logos przybył w towarzystwie samego Boga i Logos był bogiem.
1 Tak, on na początku przybył w towarzystwie samego Boga!
3 Wszystko zaczęło istnieć za jego potędzaniem, a bez jego udania nie zacząłby istnieć.
4 Tym, co pojawiło się dzięki niemu, jest życie.
5 To życie jest także oświadczy dla ludziów.
5 A światło twórcze w cienności i cienność go nie zdominowała.
6 Pojawić się człowiek, którego posadzi Bóg.
7 Był im Jochanam.
7 Jego misja miała polegać na głosię o świecie,
aby dzięki niemu mogli oświadczy wszyscy ludzie.
8 (lub) to nie on był tym oświadczyom.
9 On miał tylko głosić o świecie.
9 Prawdziwe światło, które oświadczy każdego

Bogun — POLSKIE: Bóg
Bułgaria — ANGIELSKIE: Bóg (in English) 2269
Bulgaria — GRĘGIOREK: Bóg (in Polish)
Greece — ANGIELSKIE: Bóg (in English) 4674
Czechoslovakia — GRĘGIOREK: Bóg (in Polish)
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Ireland — ANGIELSKIE: Irlandese
Ireland — POLSKIE: Irlandzki
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Lithuania — ANGIELSKIE: Lituanese
Latvia — POLSKIE: Łotewski
Latvia — ANGIELSKIE: Lettish
Netherlands — POLSKIE: Holenderski
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United States — ANGIELSKIE: Americano

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