
THE GOSPEL
OF
JOHN

THE GOSPEL
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JOHN

VOLUME II OF THE NEW TESTAMENT
TRANSLATION SERIES

A MODERN TRANSLATION WITH NOTES
AND THE ORIGINAL GREEK TEXT

EDITED AND WRITTEN BY

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ΤΟ ΕΥΑΓΓΕΛΙΟΝ
ΚΑΤΑ
ΙΩΑΝΝΗΝ

ΤΟΜΟΣ ΔΕΥΤΕΡΟΣ ΤΗΣ ΣΥΛΛΟΓΗΣ
ΤΩΝ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΜΕΤΑΦΡΑΣΕΩΝ

ΜΕΤΑΦΡΑΣΙΣ ΚΑΙΝΗ ΥΠΟΜΝΗΜΑΣΙ
ΚΑΙ ΔΗ ΚΑΙ ΤΟΙΣ ΑΡΧΑΙΟΙΣ ΕΛΛΗΝΙΚΟΙΣ ΛΟΓΟΙΣ

ΤΟΥΤΟ ΤΟ ΒΙΒΛΙΟΝ ΕΓΡΑΦΗ ΥΠΟ ΤΟΥ
ΚΛΕΟΦΙΛΟΥ ΤΟΥ ΙΩΑΝΝΟΥ

ΠΥΑΝΕΨΙΩΝ ΤΟΥ ΒΚΑ' ΕΤΟΥΣ
ΚΛΕΟΦΙΛΟΣ ΤΟΥ ΙΩΑΝΝΟΥ

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REV. 1:3

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PREFACE

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The New Testament Translation Series

General introductory information about the series

This book is the second part in The New Testament Translation Series – henceforth referred to simply as the NTTS for simplicity’s sake – which is my attempt at a modern, yet still faithful to the original manuscripts, translation of the New Testament. The previous part contained my translation – with a vast amount of related illustrations and paintings – of the Revelation (or Apocalypse) of John and marked the beginning of the series.

This second part of the series contains fewer illustrations, due to the fact that imagery of the gospels is far less vivid than that of the Revelation, but my method of translating the original text has remained the same. Thus, if you are already familiar with my translations, you can skip this section; if you, however, do not and wish to gain further insight into how I translate texts, I encourage you to continue reading.

Translations of the New Testament are plentiful – indeed, the vast majority of translations one can attain nowadays are much more professionally made and have had dozens of people working for hundreds upon hundreds of hours perfecting them. Therefore, it may come

as a surprise to some that I — someone who has written what you are about to read in his free-time and who has never “professionally” studied Ancient Greek — would take it upon myself to write my own translation of one of the books of the New Testament.

Thus, in order for you to understand why this particular translation exists and how it differs from other translations, I decided to write this introduction, detailing not only the philosophy behind the manner in which I translate texts, but also the recommended ways of reading my translation.

Textual basis As I do not have access to a large amount of funds, I was required to use a textual basis published in the public domain. Thankfully, a substantial amount of editions of the Greek New Testament are now available in the public domain, which means that there is not a shortage of texts to utilise; finding a digital edition of such a public domain text — that is itself in the public domain — was, however, a slightly more complicated task to accomplish.

As luck would have it, however, a very kind man going by the name of Diego Santos has digitised the 1904 edition of Eberhard Nestle’s *Novum Testamentum Graece* and published it on his website (<https://sites.google.com/site/nestle1904/home>) in the public domain.

Without the tremendous amount of effort he put into the digitisation of Nestle’s 1904 edition, I would not have been able to produce this book. And whilst there have been a great number of revised editions of his work (as of Tuesday 12th October, 2021, the most recent one is NA28, i. e. the 28th edition), the changes are minor enough for me to look past them.

Cultural issues Translating texts from another language is never as straight-forward as some people might believe; one cannot simply pick up a dictionary, start translating and expect to have a coherent result thereafter. I have met a number of people who sincerely believe that they will be able to study a language by solely learning vocabulary and leaving the acquisition of grammatical concepts to “intuition”.

Such approaches are — in my opinion — bound to fail, unless it is one’s goal to part-take in a spelling contest in another language (as some people have, indeed, previously done).

Instead, translating a text requires not only an at least somewhat firm grasp of the language’s grammatical concepts — and how they might be translated properly without distorting their meaning too considerably —, but also an understanding of the source text and the cultural background of the people who speak the language being translated from.

Of the above-mentioned skills, however, only two can be harnessed with relative ease, namely the attaining of a firm understanding of the grammatical concepts of the language and of the text being translated; the latter skill — (somewhat) extensive knowledge of the cultural background of the people who spoke the language — is slightly more difficult.

For, indeed, we are unable to take a time-machine and live with the ancient Greeks — or, in this particular instance, those living at around 200 AD. It is, therefore, much more difficult to get an adequate understanding of the cultural background; yet it is still quite possible to get a decent understanding of it through reading history books and reading original texts from that time.

Another aspect that needs considering is the fact that the general populace is most likely unaware of many of the cultural aspects of the

people who lived during the time of the events of the New Testament; it is, therefore, imperative to assume that whoever is reading one's translation is oblivious to many of the cultural terms used in the text.

The translator must, therefore, consider which terms are to be explained to the reader and which are not; for explaining every single "strange" term one encounters could lead to the text containing too much of one's personal opinions and viewpoints.

Personally, I explain terms which a modern reader might be confused by (such as the Ancient Greek word δηνάριον, which is the equivalent of the modern-day penny), but do not generally explain those terms that might leave the "uninitiated" slightly mystified, but which make sense when one knows the basics of the Biblical story.

Linguistic issues Despite my having written that the obtaining of a decent understanding of the grammatical concepts of a language is relatively simple, it is, by no means, truly *simple* – indeed, the word "relatively" is of great import in this sentence. This is especially true when it concerns the translating of a text, particularly one that – as you shall see in the chapter hereafter – contains a not insignificant amount of strange linguistic features.

As the translator, I am forced to consider whether to translate what the original author wrote verbatim, or whether to change its meaning in English to abide by the rules of regular English prose. Frequently, I opt to present the reader with the literal translation and an alternative interpretation (in brackets); a matter I will more fully explain in the *How to read this translation* section later on.

Indeed, I try staying as close as I possibly can to the base text, as I do not want to "disturb" the original æsthetics of the prose. Yet, there are times where a literal translation would yield something so bizarre and utterly incomprehensible that a modern English speaker would be greatly mystified by it – and in such instances, I do take the liberty

of slightly rephrasing the original sentence, all the while keeping the meaning intact as best I can.

My particular approach to translation is a more literal one; this is especially true — and, in my opinion, important — when it concerns important documents such as, in this case, a religious text. The wrong translation — or, indeed, interpretation — may lead to an entirely different outcome; and as religious texts are abound in symbolism that is, frequently, open to interpretation, it is my goal to present the reader not with my own, personal world-view, but rather with an undiluted — but still pleasant-to-read — version of the base text in a language he can understand.

Balancing the “pleasant-to-read” aspect of my translation with linguistic accuracy is a rather delicate task, however, and I generally prefer to err on the side of linguistic accuracy. Frequently, some authors of the New Testament books re-use the same phrases, expressions and words in close proximity, which is a practice frowned upon by most English speakers when reading prose; and even though I often have the ability to choose a slightly different word for the sake of diversity, I choose to, instead, — in the vast majority of instances, at any rate — use the same repetition as the original does too.

How to read the translation This translation differs substantially from others you might be used to, for it contains a not insignificant amount of notes within parentheses. This approach might be somewhat perplexing to those who are not used to it and I would, therefore, like to explain how to properly read parenthesised text.

Indeed, there are, in actuality, several different types of parenthesised text, all fulfilling slightly different functions. In general, it can, however, be said that the text within parentheses contains my own opinions and interpretations that cannot be found in the base text;

and as I do not wish to impose my world-view upon the reader — as mentioned earlier —, these personal viewpoints have been placed in brackets to clearly separate them from the base text.

Should you wish to learn more about the various categories of notes, I shall herein explain them to you. We will begin by covering the “explanatory type”; this particular category is used to explain strange or unusual text passages or words. An example of this would be the aforementioned “denarius” which is followed by an explanatory parenthesis clarifying its modern-day equivalent meaning (i. e. penny / cent).

Another very frequently-used variety is the “supplementary type”. This particular variety of parenthesised text is used whenever the author implies a certain meaning, but does not explicitly write it out; or where an additional phrase makes the sentence sound more natural in English. An example of this can be found in my translation of the Apocalypse in II:4-5, where the addition of “I know” (“[...] and (I know) that you cannot [...]”) clarifies the meaning of the sentence.

The next category of parenthesised text that we shall explore is the “alternative reading type”. Anyone who has ever studied a second language for any length of time will be aware of the fact that words can — depending on context — be translated in a variety of ways. Therefore, whenever I felt that a word or phrase could be translated in a different manner, I add that alternative reading in parentheses behind the word or phrase it is referring to.

Within the alternative reading type, there exists a subset I am unsure what to call — perhaps “uncertain alternative reading type” would be an adequate description. Whenever I suspect there could be a possible alternative reading but I am not entirely certain it actually *could* be an alternative reading, I place the alternative text within parentheses and place a question mark thereafter.

It should now have become evident that there exist a rather large number of notes to be found within parentheses immediately following the sentence, word or expression they are referring to. I have taken great inspiration from, what I would most certainly deem, the most accurate and simply the best German translation of the Bible — The Mengebibel. For, indeed, that particular translation of the — in this particular instance entire — Bible follows a similar style; and as I have found it to be a great pleasure to read, I decided to write something similar in English.

I highly recommend *always* reading the parenthesised text, as it not only provides the reader with alternative readings and explains terms that might be unknown to him, but it also adds words and phrases that makes the reading much more fluid and pleasant; the translation should, however, be perfectly readable when skipping the parenthesised text, though knowledge of the underlying Greek idioms might be needed in order to properly understand certain passages.

Author's Note

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An important thing to note would be the fact that the root docu-

ment file — from which all other parts of the document, such as the various chapters and the front matter, are loaded — is titled *gospelofjohn.tex*; compiling the book can, therefore, be accomplished by simply typing “`xelatex gospelofjohn.tex`” (or the equivalent command for another compiler) in the project’s main folder.

After compilation, you may use the book — and your compiled document — in accordance with the Creative Commons BY-NC-ND 4.0 International license; feel free to share your compiled version with your colleagues and friends, but do not attempt to sell it without my prior approval. Additionally, should you wish to use my work for a purpose that is generally forbidden by the license, I encourage you to contact me — I am fairly certain we can come to an agreement.

If you wish to obtain an official copy of my book — either digitally or in print —, then I highly encourage you to check out my website for always up-to-date information regarding the availability of various editions; you can find this, and some additional information, by following the following link: <https://ancient-greek.net/books/gospelofjohn.php>. This webpage also contains downloads for both a watermarked PDF preview and the archived (usually a regular ZIP file) \LaTeX source code of the book; furthermore, you may find the source code on this book’s GitHub repository: <https://github.com/mjohanning99/Gospel-of-John-Translation>.

At any rate, however, I hope that you enjoy my translation; and should you find things that could be improved or that need to be correct, I would love to hear from you! You can find my email at the beginning of the book.

About the Author

My name is Marvin Johanning, I am 22 years old and currently reside in Bielefeld, a city in the north-west of Germany. I am currently attending an apprenticeship as an IT systems technician (*IT-Systemelektroniker*) that I hope to finish by mid-2023.

I am the maintainer of *ancient-greek.net*, a website containing lots of information on Ancient Greek, including book reviews and translations of various texts — amongst the latter are various portions of the New Testament and Herodotus' Histories.

I have also written another book, namely "The Intricacies of Ancient Egyptian Hieroglyphics". It can be found under the following ISBN: 978-3-752952-49-0. Please note, however, that it can currently only be bought from Germany.

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THE GOSPEL OF JOHN

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CHAPTER I

In the Beginning Was the Word

IN the beginning was the Word and the Word was with God and God was the Word; this was (that which was) in the beginning with God. Everything happened through (because of) Him and without Him, none of the things that happened (would have actually) happened. Within Him was life and (the) life was the light of mankind; and the light shines in the darkness, yet (lit. and) the darkness did not understand (grasp) it.

There was a man sent from God whose name was John; he went into witness so that he may bear witness of the light (and so) that everyone may believe through (because of) him. He (himself) was not the light, but (he was there simply) to bear witness of the light. That (or he?) was the true light, which lights every person coming into the world (cosmos). He was in the world – and the world world was (happened) because of him (was created by him?) –, yet the world did not know him. He went to his own (kind?), yet his own did not take (welcome?) him. Whosoever did take (welcome?) him, however, to them he gave the authority to become children of God; (namely)

Κεφάλαιον Ι

Ἐν ἀρχῇ ἦν ὁ λόγος

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

5R

Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης· 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. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

10R

15R