

LUTH-LEM

## joh 1,1-3

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Joh 1,1 Im Anfang war das Wort, und das Wort war bei Gott, und Gott war das Wort.

GNT-T

John 1,1 ¶ Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

### NA27 Apparatus

#### IVP-NT Commentary

**1:1-2.** Beginning like Genesis 1:1, John alludes to the Old Testament and Jewish picture of God creating through his preexistent wisdom or word. According to standard Jewish doctrine in his day, this wisdom existed before the rest of creation but was itself created. By declaring that the Word “was” in the beginning and especially by calling the Word “God” (v. 1; also the most likely reading of 1:18), John goes beyond the common Jewish conception to imply that Jesus is not created (cf. Is 43:10-11).

Joh 1,2 Dasselbe war im Anfang bei Gott.

John 1,2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

### NA27 Apparatus

#### IVP-NT Commentary

Joh 1,3 Alle Dinge sind durch dasselbe gemacht, und ohne dasselbe ist nichts gemacht, was gemacht ist.

John 1,3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν

### NA27 Apparatus

#### Johannes 1,3

οὐδεν **¶**<sup>66</sup> **Σ\*** D f1 pc; Cl<sup>ex</sup>Thd |

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Cl<sup>ex</sup>Thd Or (sine interp. vl incert. **¶**<sup>66.75\*</sup> **Σ\*** A B Δ al) |

#### IVP-NT Commentary

**1:3.** Developing Old Testament ideas (e.g., Ps 33:6; Prov 8:30), Jewish teachers emphasized that God had created all things through his Wisdom/Word/ Law and sustained them because the righteous practiced the law. (Some even pointed out that Gen 1 declared “And God said” ten times when he was creating, and this meant that God created all things with his Ten Commandments.) Ancient Jewish teachers would have agreed with verse 3.