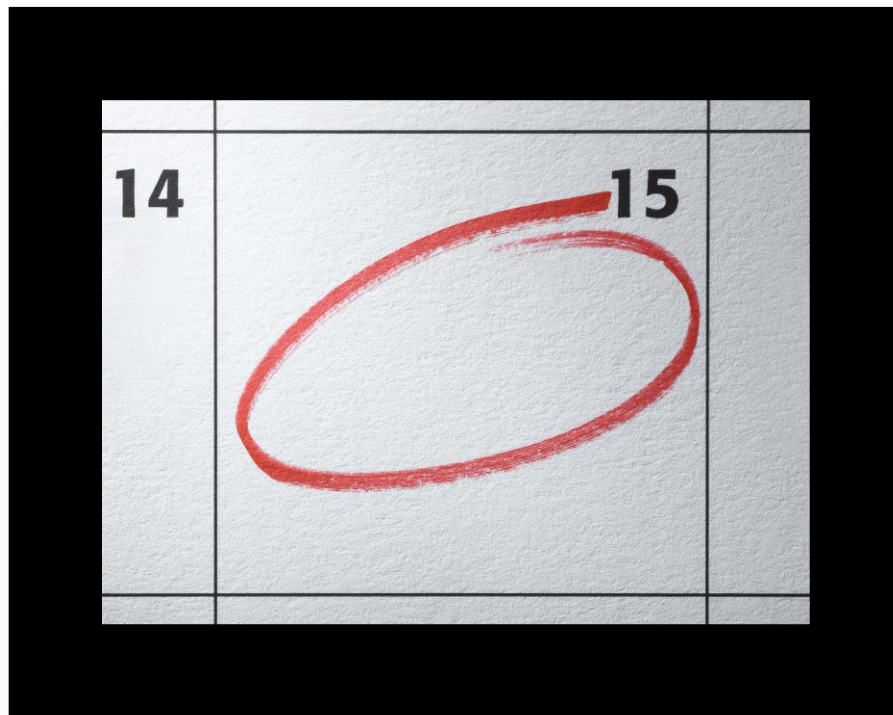




# ONE DAY, ONE LANGUAGE, ONE WORD

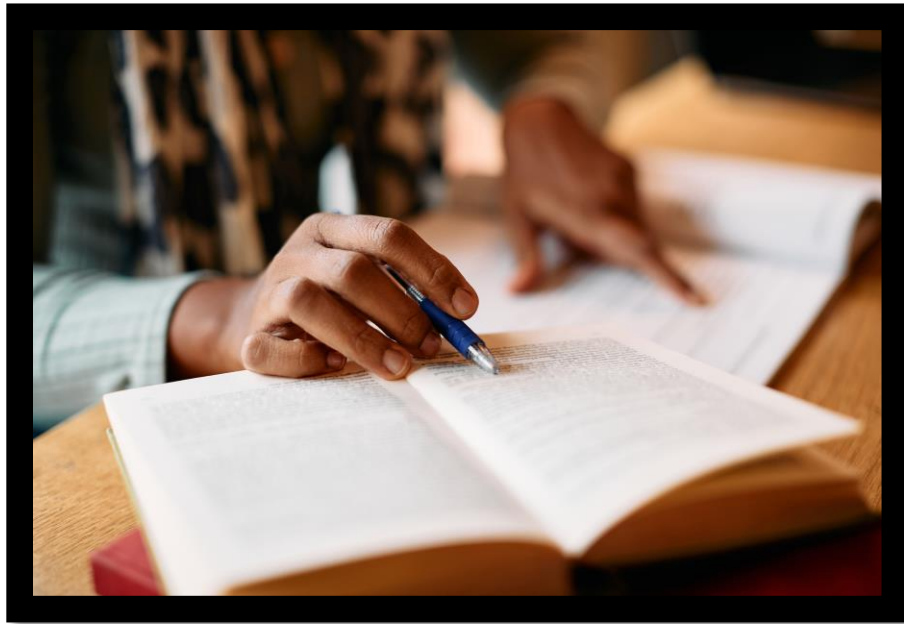
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G. A. RIPLINGER



SEPTEMBER 7, 2025

# HISTORICAL AND LINGUISTIC ANALYSIS OF THE WORD 'GODHEAD'



FOR THE POLISH NEW TESTAMENT,  
WITH COL. 2:9 USED AS THE TEST PASSAGE

GAIL RIPLINGER

— *for* —

ADAM CZERMAK



## My principles of translation include the following:

### Old Pure Holy Bibles

1. Search for the oldest purest scriptures in your language and cognate languages (linguistically or regionally similar). Look for a consensus, then use those words, where possible.
2. Collate these previous Bibles, word for word, making sure the text is complete and not influenced by omissions from critical texts. For reference you may use the comparisons in [New Age Bible Versions | Updated and Expanded 2022 Edition](#).

That book, as well as, the 1,200 page book, [Hazardous Materials: Greek and Hebrew Study Dangers, The Voice of Strangers, Burning Bibles Word by Word](#) identifies in detail issues with not only critical Greek or Hebrew editions, but also with current printed editions of the Textus Receptus and Majority Text varieties, as well as their interlinears.

3. Also watch for secularized and liberal word choices based upon Greek and Hebrew dictionaries and grammars. My books will help identify such wordings also.

My principles come from the following verses:

- Psa. 12:6, 7: “The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt **preserve** them from this generation for ever.”

- Colossians 1:6 “Which is come unto you, **as** it is in **all the world**; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:”
- 1 Corinthians 2:1 “Which things also we speak, **not in the words which man's wisdom** teacheth, but which the Holy Ghost teacheth; **comparing spiritual things with spiritual.**”

## Spiritual Things With Spiritual

4. The aforementioned verse includes the warning that a translator should not refer to man-made Greek and Hebrew lexicons and dictionaries. This is documented in depth in the 1,200 pages of [Hazardous Materials: Greek and Hebrew Study Dangers, The Voice of Strangers, Burning Bibles Word by Word.](#)

The Bible says to compare God's words to God's words, that is, to compare earlier Bibles, other language pure Bibles, and other contexts within the scriptures. Lexicons are not scripture. Bible translators are called to write, “not in the words which man's wisdom teacheth...”

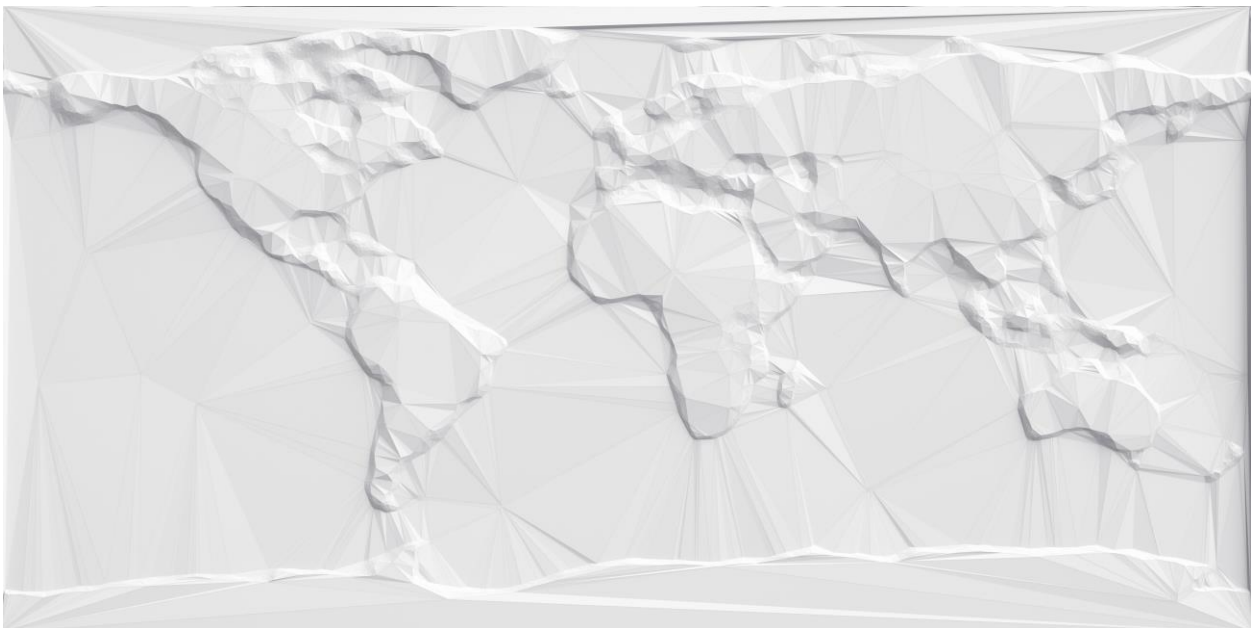
5. Remember that dictionaries are descriptive, not prescriptive. Their ‘definitions’ are not ‘what a word *actually* means’, but the numerous ways people use a word in context and thereby perceive it to mean. Also, remember most dictionaries are truncated, that is, they list only *some* of the perceived meanings. True dictionaries, such as the 20 volume Unabridged *Oxford English Dictionary*, The Brown Corpus, and [English-Corpora: COCA](#) give evidence of meanings by showing words in context. This is precisely how the King James Bible defines its own words. For further information on this topic, see [The Dictionary Inside the King James Bible | AV Publications](#) and [The Language of the King James Bible | AV Publications](#).

## Holy Bible, “separate from sinners” and “made higher”

6. Jesus Christ, the Word is described in Hebrews 6:26: “For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;” The vocabulary of the King James Bible and pure Bibles is often an elevated speech, identifiable as ‘The Bible,’ not language as it is commonly spoken. It is “holy” language and is “made higher” than common language. Updating, modernizing, and simplifying language should not usually be preeminent as the goal in the translator's mind. See [In Awe of Thy Word: Understanding the King James Bible, Its Mystery & History, Letter By Letter](#), particularly chapter 5, for linguistic and

historical documentation. It includes a close and careful analysis of what God did in 1611, by comparing the vocabulary of the KJB to earlier ‘easier to read’ editions, like the Bishops’, Tyndale and Coverdale. It proves that as men ‘wax worse and worse’ (2 Tim. 3:13, God may create an elevated Bible, whose words are not tainted by the connotations and contexts of the world.

7. Because of the corruptions in all Greek and Hebrew ‘tools’, the King James Bible is the safest *final* authority.
8. My zeal for the word of God, coupled with my experience in word for word collations, as well as dealing with so many different language translations and language families, has brought many translators to my door. There are numerous other Bible translation issues, not covered in this short article, which I would be happy to discuss with any translator.



### **The Polish Holy Bible**

**“Gdyż w nim mieszka cieleśnie cała pełnia Godhead.” Kolosan 2:9 Polish**

**“For in him dwelleth all the fulness of the Godhead bodily.” Colossians 2:9 KJB**

In Europe there is a divide between Latin-based words and Germanic-based words. Polish seems to be Latin based, because of the original use of Latin in that area and the later Catholic influence. Although German was taught in schools in the 1700s and perhaps later, Polish animosity to Germany and the German language is natural. Its use has not been deemed nationalistic. English is Germanic and Latin based, with a

preponderance of shorter Germanic and Anglo-Saxon words, rather than longer Latinized words. The question then is, do you follow the historic Latin base or the preeminence of the KJB's Germanic based words. The latter seem to be fine-tuned and usually more succinct. However, a language's historic Bible tends to create, structure, and define a country's language, particularly its written language. I suspect this happened with Polish. That would suggest retaining its original and oldest words.

I do not have an answer to this problem. Generally, I lean towards keeping the old words of the language. However, the French translator reminded me, just yesterday, that Latin-based language Bibles sometimes have 'historic' vocabulary, which has been too often influenced by the Roman Catholic church or liberalism. I have encountered issues like this with many languages. Bottom line: the people will accept or reject certain words, particularly the words that pertain to the name/names relating to God and Jesus. My etymological research into old readings never trumps what the people 'like.' I trust the body of Christ to know, as the Spirit promised to guide them into all truth. (I have gone around and around about the words Allah or Tanri in Farsi and Turkish, etc., and likewise Jesu or Isa in Swahili, etc, etc, etc.). **When using a newly coined word, as Tyndale did, or a word borrowed from the KJB, I would suggest testing it widely for readability and acceptability.**

The foundational Bible for Polish would have been a pure Latin edition (not to be confused with Jerome's Latin Vulgate). As you saw in *In Awe of Thy Word*, real Christianity and its Bible spread widely and quickly. So the people of that region would have had scriptures quickly. However, that area spoke Latin, I believe. The three languages on the cross were Latin, Hebrew, and Greek. It was not a 'Greek speaking world', when the New Testament was written, as some pretend. Their Bible would have been an old Latin version, probably the 'original' Latin which Paul wrote to the Romans. There, it was illegal to speak Greek or the languages of the Barbarians. Paul said in 1 Corinthians 14:18, "I thank my God, I speak with tongues more than ye all:" That would include a Latin tongue for the huge Latin-speaking West, Hebrew for the Hebrews, Celtic for the Galatians, etc.. My books *Hazardous Materials*, *In Awe of Thy Word*, and the *Hidden History of the English Scriptures* explains this in great detail.

The reading in my Old Latin Bible for Col. 2:9 is "*nam in eo inhabitat omnis plenitudo Deitatis corporaliter.*" The word 'Deitatis' represents the word 'Godhead.' Notice that it is capitalized as a name and not a quality, like 'divinity' or 'divine nature.' **I think this reading is important.** Latin Bibles are generally a mess, with variations from printing to printing. But my copy, I believe after searching through them for decades, is the finest.

Polish overtook Latin as a written language around 900ish. I don't know if or how the so-called conversion in 966 A.D. of the Polish ruler Mieszko to Christianity affected any

Polish scriptures. I do not know what 'kind' of Christian he became. Catholics rewrite history all the time. They 'adopt' real historical Christians, like 'St.' Patrick. If Catholic (not really Christian), he could have used Jerome's corruption. But Jerome was not as corrupt as modern versions. Polish did not flourish from a literary standpoint until the 1500s.

Biblia Gdansk 1606 appears to be one of the early editions.

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The 1632 Biblia Gdanska

I'm sure you have examined all of the very old Polish translations, word by word.

[Gdańsk Bible | muzeum](https://www.wystawabiblii.pl/en/biblia-gdaska)

<https://www.wystawabiblii.pl/en/biblia-gdaska>

They describe this as a Protestant translation. Its sources were good.

## “PROTESTANT TRANSLATION

Work over this Bible began with the revision of the Brzeska Bible and lasted for over a quarter of the century. In 1604, the Synod in Baranowo commanded Daniel Mikołajewski, elder of Kujawskie assemblies, and Jan Turnowski, elder of Unity of the Brethren in Wielkopolska, to compare the Brzeska Bible with the Czech Karlicka Bible, the French Bible, the Latin Pagninos Bible, the Vulgate, and Janicki's New Testament from 1600. Mikołajewski also used the Plantin Polyglot's text in translating and he listed those editions in the preface of the New Testament of the Gdańska Bible. The completed Bible was published on the 18th of November 1632 in Hünefeld's printing house in Gdańsk.”

archive.org has the 1632

1632 The Polish Biblia Gdańska : Free Download, Borrow, and Streaming : Internet Archive

<https://archive.org/details/1632ThePolishBibliaGdanska/page/1240/mode/2up>

In Col. 2:9 the **1632** Gdanska has *bostwa* (no cap on 'B.')

Col. 2:9. Gdyz w nim mieszka wszystka zupełnosc bostwa cielesnie.

**A 1563 edition does capitalize it.**

Is this the earlier Polish translation, from which the Gdanska came?

This is on archive.org

[Brest Bible 1563 Original V 1.2 : Free Download, Borrow, and Streaming : Internet Archive](https://archive.org/details/BrestBible1563OriginalV1.2/page/1240/mode/2up)

<https://archive.org/details/brest-bible-1563-original-v-1.2/Brest%20Bible%201563%20Original%20v1.2/>  
<https://archive.org/details/brest-bible-1563-original-v-1.2/Brest%20Bible%201563%20Original%20v1.2/>

As you know the font that looks somewhat like an 'f' in the 1500 was an 's'. So **Bostwa** would have been 'Godhead' in **1563**. Note that the capitalization that was not carried into the 1632, unfortunately:

Col. 2:9 Dlã tego iz w nim miefzkãwŕzytkãpel= nofć **Boftwa**; iftotnie.

**Hutter's 1599 12 language Polyglot reads as follows.** It has the Polish, German, and Bohemian (Czech), as well as nine others:

To see its title page with the list of languages in order on pages, see archive.org at [Hutter \(Nuremberg\) Polyglot New Testament : Elias Hutter : Free Download, Borrow, and Streaming : Internet Archive](https://archive.org/details/hutter-polyglot-new-testament-elias-hutter-free-download-borrow-and-streaming-internet-archive)  
<https://archive.org/details/hutter-polyglot/0.1%20-%20Nuremburg%20cover%20page/page/n1/mode/2up>



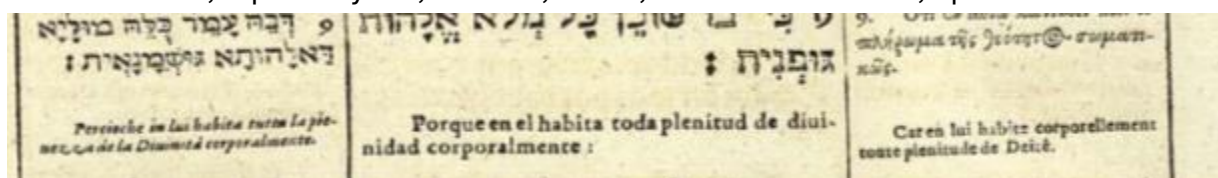
Read the first column across two pages. Read the second column also across two pages below the first.

[1599 Hutter Polyglot - 2](#)

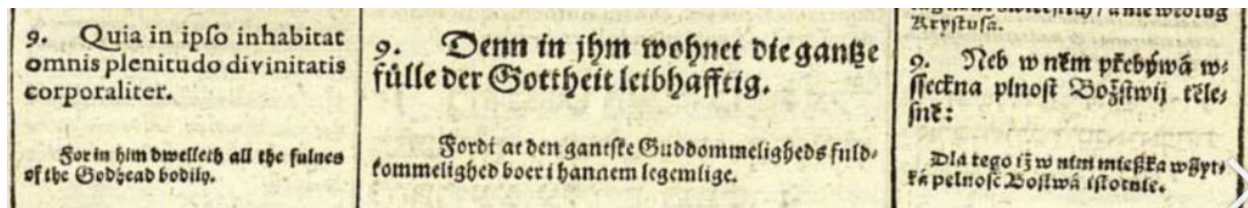
<https://bibles-online.net/flippingbook/1599-hutter-2/530/>

You can flip through volumes one and two by hitting the arrows in the links to see all verses.

This is Col. 2:9, top row Syriac, Hebrew, Greek; beneath it is Italian, Spanish and French.

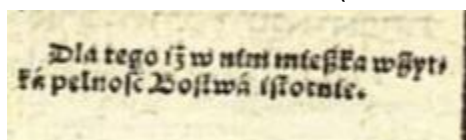


Col. 2:9 top row is Latin, German, and Bohemice (Czech). Note the Czech word for ‘Godhead’ is capitalized and almost identical to the Polish. The bottom row is English, Danish, and Polish.

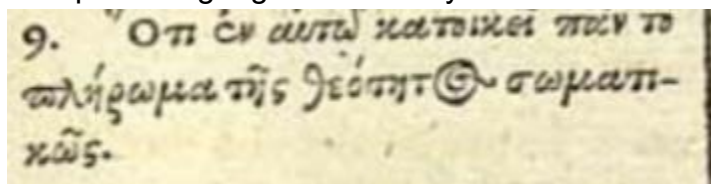


**The Polish word for ‘Godhead’ is ‘Bostwa’**, above in 1599, seen with the old font, as **Boftwa**. (See bottom right above.)

This is Col. 2:9 in Polish (Polonice) in 1599:

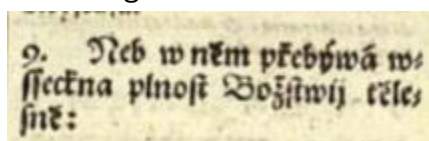


‘The’ Greek shows the ‘theo’ which corresponds to the ‘div’ (looks like diu in 1500s because of the font used) of Latin, because ‘t’ and ‘d’ are often interchangeable in European languages historically.



I believe any Greek rendering is a moot point for Polish, although the book of Colossians was no doubt written for and addressed to a Greek-speaking city. The capitalization is important, though. The Latin in this 1599 is ‘divinitatis’. There are other Latin renderings for Godhead from that period which differ and are preferable, as I mentioned earlier.

Below is old Czech, called Bohemice in 1599, which is much like the historical Polish rendering for Godhead.



I own an original 1599 Hutter’s polyglot and used it, but included the above link and scans for the reader.

Modern dictionaries also show the word 'Godhead' as a variant, although not the number one definition.

BÓSTWO - Translation in English - bab.la  
<https://en.bab.la/dictionary/polish-english/b%C3%B3stwo> lists Godhead and godhead

boskość - English translation – Linguee has "godhood" two times in samples.

boskość translation in English | Polish-English dictionary | Reverso  
<https://dictionary.reverso.net/polish-english/bosko%C5%9B%C4%87> has godhead at the very bottom

One dictionary said this for 'Godhead'.

I found **Božství** in Czech for Godhead

Is this connected to the 'Bo' in other Slavic languages as the name for 'God'? :

1. **Belarusian (BY)** – Bor (Boh) | Pronunciation: Bog
2. **Bosnian (BA)** – Bog | Pronunciation: Bog
3. **Bulgarian (BG)** – Bor (Bog) | Pronunciation: Bog
4. **Czech (cz)** – Bůh | Pronunciation: Booh

And therefore connected to **bostwo** or **boskość** for Godhead??

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**Another very important consideration is the word and its components (God and head) in its immediate context, as well as in previous usages in earlier and later chapters and books.**

**The question is: Does the translation in Polish for Col. 2:9 echo the following verses? In other words, does the Polish Bible define 'Godhead', as the English KJB does?**

**If the English word 'Godhead' is used without a built-in dictionary, will it be understood?**

**If the English 'borrow word' is used for 'Godhead,' the note should use the old Polish Bible's word, as well as cross-referencing the following contextual verses.**

## **Immediate Context:**

### **God predefines 'Godhead' in Col. 1:18**

#### **Colossians 1:18**

And he is the **head** of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

#### **Colossians 2:9**

For in him dwelleth all the fulness of the **Godhead** bodily.

**Colossians 2:10** And ye are complete in him, which is the **head** of all principality and power:

Note that after using 'Godhead' in Col. 2:9, he has 'God' 'Head' in Col 2:19.

#### **Colossians 2:19**

And not holding the **Head**, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of **God**.

#### **1 Corinthians 11:3**

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the **head** of Christ is **God**.  
(God is the head, that is the Godhead.)

---

## **Other usages of 'head'**

#### **Ephesians 1:22**

And hath put all things under his feet, and gave him to be the head over all things to the church,

#### **Ephesians 4:15**

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

### **Ephesians 5:23**

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

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(*Unrelated* verses about the 'stone', connect Jesus with the phrase that "Rock was Christ" 1 Cor. 19:4. The letter 'R' depicts 'ruler, reign, royalty, as defined in its first usage in the Bible, as "rule" Gen. 1:16).

### **Acts 4:11**

This is the stone which was set at nought of you builders, which is become the head of the corner.

### **1 Peter 2:7**

Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

**Matthew 21:42** Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

### **Luke 20:17**

And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

**Mark 12:10** And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

Another thought:

### **Matthew 27:37**

And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

- This reminds me of the verse where he said “for thou hast magnified thy word above all thy name.” Psa. 138:2 ‘Above’ corresponds with “over”.
- The words “all his name” reminds me of 1 John 5:7, the Father, the Word and the Holy Ghost”, which are “all his name” and is the “Godhead.”



## Conclusion:

- 1.) Check the context of the usages of ‘Godhead’ and see if introducing the English word works and carries through the context, as it does in English in my sample study of Col. 2:9.
- 2.) Consider the impact the early and current Polish word for Godhead has had on the Polish language and mindset.
- 3.) Look closely at the old Latin usages, which, when capitalized do convey ‘Godhead,’ not ‘divinity’ or ‘divine nature.’

4.) Unless the Bible's built-in dictionary works when introducing the English word, I personally would stick with an historically verifiable word or a variant of it, since the 'Bo' words do convey a word for 'God' in cognate languages.

You are God's translator; my thoughts are not meaningful, merely observations. If God has clearly led you in a certain direction, do not be overly influenced by mine or other's ideas.

I consider it an honor to be of any help and will pray fervently for your most important work.

Fellowservant,

Gail Riplinger

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#### **Historical (not linguistic) links I used:**

Holy Bible Foundation | Bibles

<https://holybiblefoundation.org/bibles2/>

(See Polish and Polyglot)

Gdańsk Bible | muzeum

<https://www.wystawabiblii.pl/en/biblia-gdaska>

[How to Say God in 70 Different Languages - LexiGlobe](#)

<https://lexiglobe.com/god-in-different-languages/>

[what is godhead in czech - Search](#)

<https://www.bing.com/search?q=what%20is%20godhead%20in%20czech&qs=n&form=QBRE&sp=-1&lq=0&pq=what%20is%20godhead%20in%20czech&sc=0-24&sk=&cvid=91B2543942EB4B969F44849246108B15>

[Hutter \(Nuremberg\) Polyglot New Testament : Elias Hutter : Free Download, Borrow, and Streaming : Internet Archive](#)

<https://archive.org/details/hutter-polyglot/0.1%20-%20Nuremburg%20cover%20page/page/n1/mode/2up>

[The Bible Museum - Greatsite.com - 1599 Hutter Polyglot](#)

<https://www.bibles-online.net/hutter/>

[1599 Hutter Polyglot - 2](#)

<https://bibles-online.net/flippingbook/1599-hutter-2/530/>

[Brest Bible 1563 Original V 1.2 : Free Download, Borrow, and Streaming : Internet Archive](#)

<https://archive.org/details/brest-bible-1563-original-v-1.2/Brest%20Bible%201563%20Original%20v1.2/page/n1435/mode/2up>

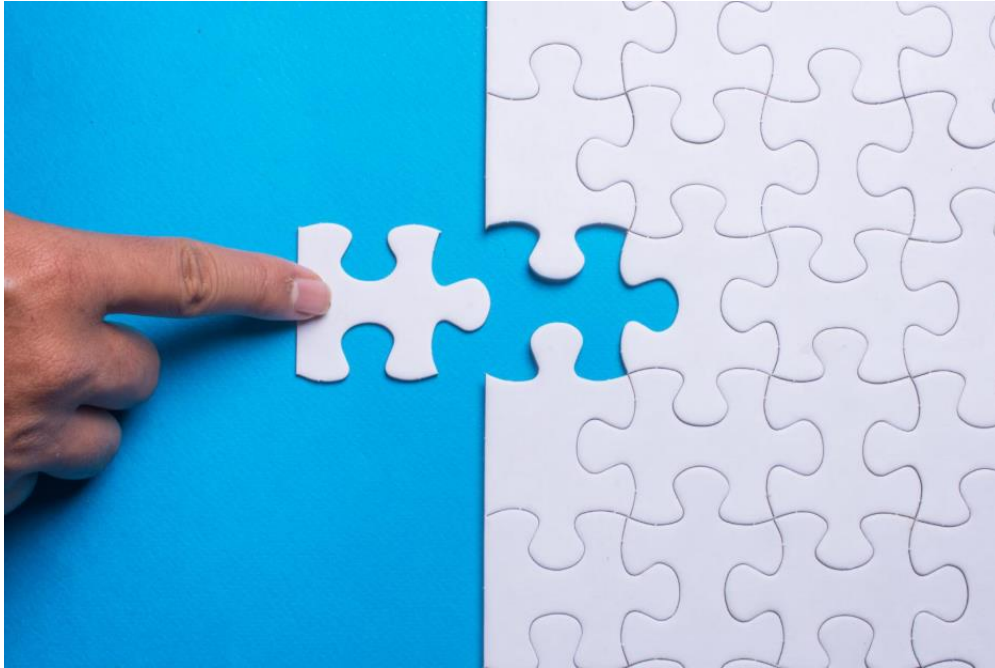
<https://archive.org/details/1632ThePolishBibliaGdanska/page/1240/mode/2up>

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## ADAM CZERNAK'S

### REPLY

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The following are Adam's replies to my above analysis of the word 'Godhead'. He chose to use the English word 'Godhead' and added my contextual parallels to his Bible's glossary. This speaks to me, as it has in other language translations of late, of the familiarity with English around the world, because of the internet. That makes it clear as to why the devil so attacks our only pure English Bible, the King James Bible.

Good morning Gail,

...Your help is absolutely helpful and necessary. It helps me with deeper thinking and your insights are very valuable.

Please continue just the same. I truly appreciate your help

In Christ

Adam

Dear Gail,

Thank you once more for your detailed analysis of the term Godhead. I have just returned from Poland where I went to see my parents. I discussed the Godhead issue with my mother, who is now a long retired teacher of the Polish language. She has read through my translation several times now and also a couple of her friends have proof read the translation, I asked them how they've received the untranslated term Godhead. They said that it is fine as there is a definition of the term in the glossary table so it is understandable. I further discussed with my mother and she said that if the term Godhead is a unique English term that can't be easily translated into Polish, it is absolutely fine to leave it untranslated ensuring there is a definition to its proper meaning. As I am not translating from Greek, the term Godhead translated into Polish directly would be Bóg (God) + głowa (head) However, translating it directly would be very unnatural in Polish.

I have written my justification for keeping "Godhead" untranslated as an idiom:

### **Justification for Preserving the Idiom "Godhead" in the Polish Translation of the King James Bible**

The translation prioritises fidelity to the English text of the King James Bible over the original languages or modern Polish conventions. Thus, retaining the expression "Godhead" as an English idiom preserves the precise theological meaning contained uniquely in the King James Bible and earlier English translations such as Tyndale's Bible of 1526 and the Geneva Bible of 1560.

Below are key points drawn from the internal structure of the King James Bible (KJV) as well as from the historical translations of Polish Bibles (e.g. Brzeska Bible 1563, the Gdańsk Bible 1632, the Hutter Polyglot 1599).

#### **1. Why directly borrow the word "Godhead"?**

Translating from the English "Godhead" requires reflecting its terminology, not reinterpreting it through Greek or Latin, nor through existing Polish Bibles. "Godhead" is a native English compound (God+head), dating back to around 1225, and consistently used in the KJV. It occurs only three times: Acts 17:29, Romans 1:20, Colossians 2:9. It differs from the Latin-derived "Deitatis," which carries a broader, more general sense. Earlier English translations (Tyndale 1526, Geneva 1560) established this wording, which was then solidified in the KJV of 1611. Directly borrowing "Godhead" into Polish preserves the concise and infallible KJV phrase "God+head."

## 2. Preserving KJV's built-in dictionary defining and connecting "God" and "Head"

The King James Bible contains a built-in dictionary as demonstrated in "*The Dictionary Inside the King James Bible by G. A. Riplinger*" and internally defines "Godhead" through the motifs of God (Bóg) + head (głowa), creating a biblical lexicon. For example:

- Colossians 1:18 – *And he (Christ) is the head of the body,*
- Colossians 2:9 – *For in him dwelleth all the fulness of the Godhead bodily.*
- Colossians 2:10 – *And ye are complete in him, which is the head of all principality and power:*
- Colossians 2:19 – *And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.*

These motifs echo in other passages where the link God (Bóg) + head (głowa) is emphasised:

- 1 Corinthians 11:3 – *But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.*
- Ephesians 1:22 – *And hath put all things under his feet, and gave him to be the head over all things to the church,*
- Ephesians 4:15 – *But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:*
- Ephesians 5:23 – *For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.*

Other head-related motifs include:

- Acts 4:11 – *This is the stone which was set at nought of you builders, which is become the head of the corner.*
- 1 Peter 2:7 – *Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,*

- Matthew 21:42 – *Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?*

Thus, translating “Godhead” as *Bóstwo* (as in the Gdańsk Bible) breaks these connections, losing the definitions embedded in the text. The idiom “Godhead” should instead provoke readers to trace these crucial links.

### 3. Avoiding pagan connotations

The idiom “Godhead” avoids pagan or philosophical associations such as *bóstwo*, *boskość* (“divinity,” “divine nature”), emphasizing instead the unique essence of the Christian God.

Polish equivalents like *Bóstwo* (from the Slavic root *Bo-*, cf. Czech *Bůh*, Bulgarian *Bog*) may risk blending with pre-Christian Slavic terms for deities. Preserving the idiom “Godhead” avoids such associations, as it carries none of these connotations.

### 4. “Bóstwo” in Polish Bibles: Inconsistencies in usage and capitalisation

Early Polish Bibles use *Bóstwo* archaic forms: *Bośtwa* / *Bostwa* / *Boftwa*), e.g. in Colossians 2:9, but its use is inconsistent for example:

- **Brzeska Bible (1563):** *Bośtwa* – capitalised (*Bostwa*), treated as a proper name (“wszytka pełność Bostwa istotnie”).
- **Gdańsk Bible (1632):** *bóstwa* – uncapitalised, not emphasised as a name (“zupełność bóstwa cieleśnie”).
- **Hutter Polyglot (1599):** *Boftwa* – old typeface where “f” was read as “s.”

The historical Slavic root *Bo-* connects with *Boh/Bóg*, but offers no link to “head”, the very “Head” who is Jesus Christ.

Modern Polish Bibles (post-1632) often use *Bóstwo/bóstwo* or *boskość*. however, capitalisation remains inconsistent: sometimes uppercase as a title, sometimes lowercase as a mere quality. This evolution (possibly under Latin/Slavic influence) dilutes the precision preserved in the King James Bible, favouring the broader expressions *bóstwo* or *divine nature*.

I have also included the following definition in the chart at the back of my NT translation:

The translators of the KJV consciously and carefully chose the term “Godhead” instead of the simpler and more general word “Divinity” (Bóstwo), in order to convey the fullness of God’s essence, identity, nature, and presence in Christ. The term “Godhead” is intended to distinguish the biblical concept of the nature of God from general expressions such as “bóstwo” found in some Polish translations (note lower case ‘b’), which could refer to pagan deities, angels, idols, or abstract ideas of spirituality.

Moreover, directly borrowing the word “Godhead” into Polish preserves the concise and infallible phrase “God+head” (“Bóg+głowa”), which maintains the biblical lexicon, for example in the references to head and God in Colossians 1:18, 2:9, 2:10, 2:19, as well as in other passages of Scripture such as 1 Corinthians 11:3, Ephesians 1:22, 4:15.

Translating “Godhead” as “Bóstwo” would sever these important connections, losing the definitions embedded in the text.

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Please let me know if you have any comments on the above.

Once again, I thank you for your time and patience and all your valuable input

Fellowservant,

Adam