

1

NA28 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

NASB In the beginning was the Word, and the Word was with God, and the Word was God.

KJV In the beginning was the Word, and the Word was with God, and the Word was God.

DRA In the beginning was the Word, and the Word was with God, and the Word was God.

NRS In the beginning was the Word, and the Word was with God, and the Word was God.

NET In the beginning was the Word, and the Word was with God, and the Word was fully God.

NIV In the beginning was the Word, and the Word was with God, and the Word was God.

CEB In the beginning was the Word, and the Word was with God, and the Word was God.

NJB In the beginning was the Word: the Word was with God and the Word was God.

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

MSG The Word was first, the Word present to God, God present to the Word. The Word was God,

CEV In the beginning was the one who is called the Word. The Word was with God and was truly God.

MGVH In the beginning was the Word, and the Word was with God, and the Word was fully God.

- What is the force of πρὸς here and in the next verse? cf NET note; BDAG πρὸς 3g: be by / at / near (in company) with someone
- Here is the translation of the last clause of this verse in the Moffat version, "...and the Word was divine." In the New World Translation, it is, "...and the Word was a god." (Cf. <http://www.watchtower.org/bible/> - That link should indicate to you that the NWT is the Jehovah's Witnesses' translation.) Why do they translate the last phrase as they do? (Cf. <http://www.jw.org/en/publications/magazines/wp20081101/was-the-word-god/> and <http://www.christiananswers.net/q-acb/acb-r001.html> or the footnote in your NET Bible or the discussion in Wallace's *Greek Grammar Beyond the Basics*, pp. 257-269 [especially 266-269] for more information.)  
*The idea of a qualitative θεός here is that the Word had all the attributes and qualities that "the God" (of 1:1b) had. In other words, he shared the essence of the Father, though they differed in person. The construction the evangelist chose to express this idea was the most concise way he could have stated that the Word was God and yet was distinct from the Father.*
- Note that "Word" is capitalized and understood as a title. Someone hearing the text will not perceive the capitalization, but it is part of the Johannine strategy that believers will understand. The same thing occurs later in this passage with "Life" and "Light" and the "One and Only One."

2

NA28 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

NASB He was in the beginning with God.

KJV The same was in the beginning with God.

DRA The same was in the beginning with God.

NRS He was in the beginning with God.

NET The Word was with God in the beginning.

NIV He was with God in the beginning.

CEB The Word was with God in the beginning.

NJB He was with God in the beginning.

NLT He existed in the beginning with God.

MSG in readiness for God from day one.

CEV From the very beginning the Word was with God.

MGVH This Word was in the beginning with God.

- οὗτος is masculine, referring back to ὁ λόγος, but at this point, the reader cannot be sure whether the *logos* is a person or a thing. (Note how the KJV, DRA, NET, and MGVH deal with this.)
- Though not exact, this verse is a restatement of v1a and v1b, showing that v1c is something of a chiastic center.

3

NA28 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν

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

KJV All things were made by him; and without him was not any thing made that was made.

DRA All things were made by him: and without him was made nothing that was made.

NRS All things came into being through him, and without him not one thing came into being. | What has come into being

NET All things were created by him, and apart from him not one thing was created that has been created.

NIV Through him all things were made; without him nothing was made that has been made.

CEB Everything came into being through the Word, and without the Word nothing came into being. | What came into being

NJB Through him all things came into being, not one thing came into being except through him.

NLT God created everything through him, and nothing was created except through him.

MSG Everything was created through him; nothing--not one thing!-- came into being without him.

CEV And with this Word, God created all things. Nothing was made without the Word. | Everything that was created

MGVH Through the Word all things came into being, and apart from the Word not a single thing has come into being that has come to be.

- δι' αὐτοῦ >> The Logos is represented as the Creator in a “hands-on” sort of way, with the implication that God is the ultimate agent. This is the typical (though not exclusive) pattern seen in the NT: Ultimate agency is ascribed to God the Father (with ὑπό), intermediate agency is ascribed to Christ (with διά), and “impersonal” means is ascribed to the Holy Spirit (with ἐν or the simple dative). Wallace 434
- Note that it still is not clear that the author is talking about a person. The use of “him” in English obscures that the Greek is still simply talking about the masculine noun *logos*. (Cf. CEB, CEV, MGVH.)
- Cf. Sinaiticus: [http://images.csntm.org/Manuscripts/GA\\_01/GA01\\_048a.jpg](http://images.csntm.org/Manuscripts/GA_01/GA01_048a.jpg) - There is confusion between οὐδὲν // οὐδὲ ἓν and note point following ὃ γέγονεν
- As the NET notes, there is a major punctuation problem between verses 3 and 4. Remember that versification is a 16th century innovation. Be sure to read the extended discussion.
- NOTE: I agree w/ NET (contra NA28 followed by NRSV, CEB, CEV). But also see Dan Nässelqvist (“The Question of Punctuation in John 1:3–4: Arguments from Ancient Colometry.” *Journal of Biblical Literature*, vol. 137, no. 1, The Society of Biblical Literature, 2018, pp. 175–91 who asserts that ὃ γέγονεν does go w/ v4. Cf. note on v4 below.

4

NA28 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·

NASB In Him was life, and the life was the Light of men.

KJV In him was life; and the life was the light of men.

DRA In him was life, and the life was the light of men.

NRS in him was life, and the life was the light of all people.

NET In him was life, and the life was the light of mankind.

NIV In him was life, and that life was the light of men.

CEB through the Word was life, and the life was the light for all people.

NJB What has come into being in him was life, life that was the light of men;

NLT The Word gave life to everything that was created, and his life brought light to everyone.

MSG What came into existence was Life, and the Life was Light to live by.

CEV received its life from him, and his life gave light to everyone.

MGVH In the Word was life, and this Life was the light for all humanity.

- As noted in vv2-3, it is still not clear whether a person or the *logos* as some other kind of entity is in mind
- What case is ἀνθρώπων? **Genitive** What is the function of this case here? **Objective Genitive >> light for humanity**
- “In the Word was life, and this Life...”: As explained in v1, this is a Johannine characteristic of turning a concept into a title. The perceptive reader is aware that these are ways of referring to Jesus, while it is all still opaque to an outsider. Similarly, the word “light” is introduced here and will become a title in the next verse.

Vv3-4 for comparison from the CEB showing punctuation options:

Text:

Everything came into being through the Word, and without the Word **nothing came into being.**

**What came into being** <sup>4</sup> **through the Word was life**, and the life was the light for all people

Footnote:

Everything came into being through the Word, and without the Word **nothing came into being that came into being.** <sup>4</sup> **In the Word was life** and the life was the light for all people

5

NA28 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

NASB The Light shines in the darkness, and the darkness did not comprehend it.

KJV And the light shineth in darkness; and the darkness comprehended it not.

DRA And the light shineth in darkness, and the darkness did not comprehend it.

NRS The light shines in the darkness, and the darkness did not overcome it.

NET And the light shines on in the darkness, but the darkness has not mastered it.

NIV The light shines in the darkness, but the darkness has not understood it.

CEB he light shines in the darkness, and the darkness doesn't extinguish the light.

NJB and light shines in darkness, and darkness could not overpower it.

NLT The light shines in the darkness, and the darkness can never extinguish it.

MSG The Life-Light blazed out of the darkness; the darkness couldn't put it out.

CEV The light keeps shining in the dark, and darkness has never put it out.

MGVH And the Light is shining in the darkness, ... and the darkness did not master it.

- Note the tense and mood of the verbs: φαίνει is Present Indicative κατέλαβεν is Aorist Indicative  
What are the implications of their tense and mood? **light keeps on shining... darkness did not overcome (at some point in the past?)**  
**The aorist may just have a perfective sense without a temporal reference > has not mastered (NET) or does not master (CEB)**  
**But it may have simple past sense. Cf. NET note; >> reference to crucifixion? (and remember no darkness at crucifixion in John) and cf. 12.35!**
- With what nuance/meaning are you going to translate καταλαμβάνω? Cf. **lengthy NET note explaining its translation.**  
**It is likely that a double entendre is intended. Either: grasp, comprehend, appreciate OR overcome, put out, master. "Master" does allow for both nuances.**
- In performance of the text, I imagine a pause after the first phrase for dramatic effect.

6

NA28 Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης·

NASB There came a man sent from God, whose name was John.

KJV There was a man sent from God, whose name was John.

DRA There was a man sent from God, whose name was John.

NRS There was a man sent from God, whose name was John.

NET A man came, sent from God, whose name was John.

NIV There came a man who was sent from God; his name was John.

CEB A man named John was sent from God.

NJB A man came, sent by God. His name was John.

NLT God sent a man, John the Baptist,

MSG There once was a man, his name John, sent by God

CEV God sent a man named John,

MGVH There came into being a human, sent from God; his name was John.

- The use of Ἐγένετο to start the sentence evokes the Greek of the LXX (*wayhi* in the Hebrew). It sounds a bit odd in the Greek, and so my odd rendering in English is emulating that. (Also cf. use of the word in v3.)

7

NA28 οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.

NASB He came as a witness, to testify about the Light, so that all might believe through him.

KJV The same came for a witness, to bear witness of the Light, that all men through him might believe.

DRA This man came for a witness, to give testimony of the light, that all men might believe through him.

NRS He came as a witness to testify to the light, so that all might believe through him.

NET He came as a witness to testify about the light, so that everyone might believe through him.

NIV He came as a witness to testify concerning that light, so that through him all men might believe.

CEB He came as a witness to testify concerning the light, so that through him everyone would believe in the light.

NJB He came as a witness, to bear witness to the light, so that everyone might believe through him.

NLT to tell about the light so that everyone might believe because of his testimony.

MSG to point out the way to the Life-Light. He came to show everyone where to look, who to believe in.

CEV who came to tell about the light and to lead all people to have faith.

MGVH He came as a witness, in order to witness about the Light, that all might believe through him.

- Note that the same root for μαρτυρίαν and μαρτυρήσῃ, but the English versions often choose not to preserve the similarity.
- There are two ἵνα clauses indicating purpose (Why did John come?) or result (What was the result of John's coming?). The first seems to be clearly purpose, but the second could be either.
  - He came as a witness, in order to witness about the light, so that / in order that / that all might believe through him.
- What is the tense and mood of πιστεύσωσιν? **Aorist Subjunctive > all might (come to) believe**  
What difference would it make if it were present tense? >> **all might keep on believing (i.e. for believers)**

8

NA28 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

NASB He was not the Light, but he came to testify about the Light.

KJV He was not that Light, but was sent to bear witness of that Light.

DRA He was not the light, but was to give testimony of the light.

NRS He himself was not the light, but he came to testify to the light.

NET He himself was not the light, but he came to testify about the light.

NIV He himself was not the light; he came only as a witness to the light.

CEB He himself wasn't the light, but his mission was to testify concerning the light.

NJB He was not the light, he was to bear witness to the light.

NLT John himself was not the light; he was simply a witness to tell about the light.

MSG John was not himself the Light; he was there to show the way to the Light.

CEV John wasn't that light. He came only to tell about the light.

MGVH He himself wasn't the Light, but *he came* in order to witness about the Light.

- οὐκ ἦν ἐκεῖνος... >“He himself was not...”: The reflexive adds a bit more than the Greek, but the far demonstrative ἐκεῖνος starts leading the hearer away from John (who was referred to with the near demonstrative οὗτος in the previous verse) and pointing to the contrasting character introduced in the next verse.
- μαρτυρήσῃ is repeated from the previous verse.
- What thought is added by each of the translations to make clear what is lacking in the Greek? add “he came” – cf v7 beginning



NA28 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.

NASB There was the true Light which, coming into the world, enlightens every man.

KJV That was the true Light, which lighteth every man that cometh into the world.

DRA That was the true light, which enlighteneth every man that cometh into this world.

NRS The true light, which enlightens everyone, was coming into the world.

NET The true light, who gives light to everyone, was coming into the world.

NIV The true light that gives light to every man was coming into the world.

CEB The true light that shines on all people was coming into the world.

NJB The Word was the real light that gives light to everyone; he was coming into the world.

NLT The one who is the true light, who gives light to everyone, was coming into the world.

MSG The Life-Light was the real thing: Every person entering Life he brings into Light.

CEV The true light that shines on everyone was coming into the world.

MGVH The true Light—which enlightens every person—was coming into the world.

- Note the various ways φωτίζει is translated. The word does have a simple sense of “shine, give light,” but it also has the extended sense of “illuminate, enlighten.”
- Note the verbal construction: Ἦν... ἐρχόμενον. It is a periphrastic participle construction. What is the best way to translate this? You must first decide whether ἐρχόμενον agrees with φῶς or ἄνθρωπον. Be sure to read the note in the NET Bible.

The point here is whether it is:

“**The light**—which enlightens every person—was coming into the world” or

“He was the light which enlightens **every person who was coming into the world**”

KJV is unclear about antecedent; MSG implies “every person,” but all the other versions refer the “coming” to the light.

10

NA28 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

NASB He was in the world, and the world was made through Him, and the world did not know Him.

KJV He was in the world, and the world was made by him, and the world knew him not.

DRA He was in the world, and the world was made by him, and the world knew him not.

NRS He was in the world, and the world came into being through him; yet the world did not know him.

NET He was in the world, and the world was created by him, but the world did not recognize him.

NIV He was in the world, and though the world was made through him, the world did not recognize him.

CEB The light was in the world, and the world came into being through the light, but the world didn't recognize the light.

NJB He was in the world that had come into being through him, and the world did not recognise him.

NLT He came into the very world he created, but the world didn't recognize him.

MSG He was in the world, the world was there through him, and yet the world didn't even notice.

CEV The Word was in the world, but no one knew him, though God had made the world with his Word.

MGVH The *Light* was in the world, and the world came into being through *the Light*, ... and the world did not recognize him.

- It still is not clear to the hearer that a person (“he”) is clearly in mind in the first phrase. (The verb ἦν is simply a 3rd singular.)  
In the second phrase, αὐτοῦ could be either masculine (“him”) or neuter (“it” referring back to the neuter noun φῶς in the previous verse). Cf. CEB, CEV, and MGVH.  
In the third phrase, αὐτὸν is a masculine pronoun, and it is the first time the hearer is to think that the Word, Life, and the Light are a person.
- What is the difference in meaning here between ἦν and ἐγένετο? “was” (existed) and “came into being” - note uses in vv1-9

11

NA28 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

NASB He came to His own, and those who were His own did not receive Him.

KJV He came unto his own, and his own received him not.

DRA He came unto his own, and his own received him not.

NRS He came to what was his own, and his own people did not accept him.

NET He came to what was his own, but his own people did not receive him.

NIV He came to that which was his own, but his own did not receive him.

CEB The light came to his own people, and his own people didn't welcome him.

NJB He came to his own and his own people did not accept him.

NLT He came to his own people, and even they rejected him.

MSG He came to his own people, but they didn't want him.

CEV He came into his own world, but his own nation did not welcome him.

MGVH He came to what was his own, but his own people did not welcome him.

- The subject is unnamed, but from the previous verse, it does seem that we are talking about a person. (CEB's "the light" does not reflect the Greek.)
- What is the difference between τὰ ἴδια (neuter plural) and οἱ ἴδιοι (masculine plural)? neuter > one's own things; masculine > personal > one's own people
  - Note that NRS, NET, NJB, CEV, and MGVH make a clear distinction between the two.
  - The NASB, KJV, and NIV leave it ambiguous.
  - I think CEB, NLT, and MSG are incorrect using "his own people" for the neuter and treating both as if they were the same.
  - The CEV goes too far with "his own nation." John's gospel is directed primarily to a Jewish community, so I don't think a national identity is the point here.
- Note that παρέλαβον here stands in contrast to κατέλαβεν ("master, overcome") in verse 5 and will be contrasted again with ἔλαβον in verse 12.

12

NA28 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,

NASB But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,

KJV But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

DRA But as many as received him, he gave them power to be made the sons of God, to them that believe in his name.

NRS But to all who received him, who believed in his name, he gave power to become children of God,

NET But to all who have received him— those who believe in his name— he has given the right to become God's children

NIV Yet to all who received him, to those who believed in his name, he gave the right to become children of God—

CEB But those who did welcome him, those who believed in his name, he authorized to become God's children,

NJB But to those who did accept him he gave power to become children of God, to those who believed in his name

NLT But to all who believed him and accepted him, he gave the right to become children of God.

MSG But whoever did want him, who believed he was who he claimed and would do what he said, He made to be their true selves, their child-of-God selves.

CEV Yet some people accepted him and put their faith in him. So he gave them the right to be the children of God.

MGVH But to as many as did receive him, he gave to them the right to become children of God—to those who are believing in his name—

- Compare ἔλαβον with παρέλαβον in the previous verse.
- Note the mood and tense of πιστεύουσιν. **Present Indicative** How best can you translate to reflect this? **to the ones believing...**

13

NA28 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

NASB who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

KJV Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

DRA Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

NRS who were born, not of blood or of the will of the flesh or of the will of man, but of God.

NET – children not born by human parents or by human desire or a husband's decision, but by God.

NIV children born not of natural descent, nor of human decision or a husband's will, but born of God.

CEB born not from blood nor from human desire or passion, but born from God.

NJB who were born not from human stock or human desire or human will but from God himself.

NLT They are reborn-- not with a physical birth resulting from human passion or plan, but a birth that comes from God.

MSG These are the God-begotten, not blood-begotten, not flesh-begotten, not sex-begotten.

CEV They were not God's children by nature or because of any human desires. God himself was the one who made them his children.

MGVH *that is*, the ones who were not born with respect to bloodlines or to mortal flesh's desire or to a husband's desire but with respect to God.

- Note the words in the Greek that require attention to account for such different readings among the translations?

**cf. NET notes**

- The word ἐκ = “from / of” is used four times in parallel. It has a basic sense of separation, but here I think the idea is “derived from, in conformity with.” With that sense in mind, I have chosen to translate with “with respect to.” (Cf. Brill Dictionary of Ancient Greek, ἐκ, II C d for this sense.)
  - Note that αἱμάτων is plural > “bloods” (cf. NET note). This seems to refer to biological conception or genetic descent from both parents.
  - θελήματος σαρκὸς = “desire / will of flesh” > This appears to refer to sexual desire. Note that “flesh” does not have a negative connotation here but refers simply to mortal nature.
  - θελήματος ἀνδρὸς = “desire / will of a man / husband” > The reference is specifically to a male person, and the word can often be understood as “husband,” and perhaps is explained by ancient ideas about conception.
- ἐγεννήθησαν tends to refer to conception but does include birth as well. The NLT’s “reborn” is unwarranted.

NA28 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

NASB And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

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

DRA And the Word was made flesh, and dwelt among us, (and we saw his glory, the glory as it were of the only begotten of the Father,) full of grace and truth.

NRS And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

NET Now the Word became flesh and took up residence among us. We saw his glory—the glory of the one and only, full of grace and truth, who came from the Father.

NIV The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

CEB And the Word became flesh and dwelt among us, and we gazed on his glory, glory as of the only Son from the Father, full of grace and truth.

NJB The Word became flesh, he lived among us, and we saw his glory, the glory that he has from the Father as only Son of the Father, full of grace and truth.

NLT So the Word became human and made his home among us. He was full of unfailing love and faithfulness. And we have seen his glory, the glory of the Father's one and only Son.

MSG The Word became flesh and blood, and moved into the neighborhood. We saw the glory with our own eyes, the one-of-a-kind glory, like Father, like Son, Generous inside and out, true from start to finish.

CEV The Word became a human being and lived here with us. We saw his true glory, the glory of the only Son of the Father. From him all the kindness and all the truth of God have come down to us.

MGVH And the Word became mortal flesh and made his home among us, and we saw his glory, a glory like that of the Father's One and Only One, full of grace and truth.

- σὰρξ can simply mean physical “flesh,” but in view of the previous verse, it also includes the idea of becoming “mortal.”
- What is the background of the word ἐσκήνωσεν < σκηνώω? (Check NET note.) **live in a tent >> Tabernacle / Shekinah in wilderness**
- I struggle to find a good inclusive language option for “Father” here and in v18.
- What does μονογενοῦς mean? (Check a NET note.) The main idea is of “uniqueness, one of a kind, one and only.”
  - The NASB and KJV are off-track with “begotten” for ἐγένετο (compare to ἐγεννήθησαν, last word of v13)
  - Some versions include “son” language (mindful of the “Father” reference), but that is not necessarily implied by the word. (There is a reference to the “one and only son” in John 3.16.)
  - The “One and Only One” almost functions like a title, hence the capitalization.
- “Grace” only appears in John in 1.14, 16, 17. “Truth” is an important theme throughout John.

NA28 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

NASB John testified about Him and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'"

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

ESV (John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'")

NRS (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'")

NET John testified about him and shouted out, "This one was the one about whom I said, 'He who comes after me is greater than I am, because he existed before me.'"

NIV (John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'")

NJB John witnesses to him. He proclaims: "This is the one of whom I said: 'He who comes after me has passed ahead of me because he existed before me.'"

CEB John testified about him, crying out, "This is the one of whom I said, 'He who comes after me is greater than me because he existed before me.'"

NLT John testified about him when he shouted to the crowds, "This is the one I was talking about when I said, 'Someone is coming after me who is far greater than I am, for he existed long before me.'"

MSG John pointed him out and called, "This is the One! The One I told you was coming after me but in fact was ahead of me. He has always been ahead of me, has always had the first word."

MGVH (John witnesses about him and has cried out, saying, "This was the one of whom I said, 'The one who is coming after me has gone on ahead of me, because he was before me.'")

- This verse is a parenthetical aside, as a few of the versions indicate. Note that if it were omitted, the text reads smoothly from v14 to v16.
- μαρτυρεῖ is a present indicative. The author is not thinking simply of how John "witnessed" but also of how his witness continues to be relevant. κέκραγεν is a perfect indicative which even more clearly points not just to the past words of John but how they remain relevant.
- For the perceptive reader who understands vv 1-14, the author is being enlightening while remaining opaque to outsiders.

16

NA28 ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος·

NASB For of His fullness we have all received, and grace upon grace.

KJV And of his fulness have all we received, and grace for grace.

ESV For from his fullness we have all received, grace upon grace.

NRS From his fullness we have all received, grace upon grace.

NET For we have all received from his fullness one gracious gift after another.

NIV Out of his fullness we have all received grace in place of grace already given.

NJB Indeed, from his fullness we have, all of us, received -- one gift replacing another,

CEB From his fullness we have all received grace upon grace;

NLT From his abundance we have all received one gracious blessing after another.

MSG We all live off his generous bounty, gift after gift after gift.

MGVH Because we, all of us, have received from his fullness, indeed, one gracious gift after another.

- ἐλάβομεν continues the word plays (vv 5, 11, 12 above) with the word's root, but this time it refers to what we have received. (The verb is aorist, but perfect forms are infrequent, so I am taking the aorist here with more the sense of a perfect: "have received").
- The καὶ complicates the sense of this sentence. It does not work as a simple conjunction ("and"). Most versions ignore it and simply take the χάριν as the direct object. The word order and the καὶ emphasize what we have received from his πληρώματος = "fullness, abundance," and the χάριν = "gracious gift" is the specific thing from that fullness. Note that this is expanding upon πλήρης χάριτος from verse 14.



17

NA28 ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

NASB For the Law was given through Moses; grace and truth were realized through Jesus Christ.

KJV For the law was given by Moses, but grace and truth came by Jesus Christ.

ESV For the law was given through Moses; grace and truth came through Jesus Christ.

NRS The law indeed was given through Moses; grace and truth came through Jesus Christ.

NET For the law was given through Moses, but grace and truth came about through Jesus Christ.

NIV For the law was given through Moses; grace and truth came through Jesus Christ.

NJB for the Law was given through Moses, grace and truth have come through Jesus Christ.

CEB as the Law was given through Moses, so grace and truth came into being through Jesus Christ.

NLT For the law was given through Moses, but God's unfailing love and faithfulness came through Jesus Christ.

MSG We got the basics from Moses, and then this exuberant giving and receiving, This endless knowing and understanding-- all this came through Jesus, the Messiah.

MGVH Because the Law was given through Moses; grace and truth came into being through Jesus Christ.

- Note that this is the first time that Jesus is actually named in chapter 1 of John!

NA28 Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

NASB No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

KJV No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

ESV No one has ever seen God; the only God, who is at the Father's side, he has made him known.

NRS No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

NET No one has ever seen God. The only one, himself God, who is in closest fellowship with the Father, has made God known.

NIV No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

NJB No one has ever seen God; it is the only Son, who is close to the Father's heart, who has made him known.

CEB No one has ever seen God. God the only Son, who is at the Father's side, has made God known.

NLT No one has ever seen God. But the unique One, who is himself God, is near to the Father's heart. He has revealed God to us.

MSG No one has ever seen God, not so much as a glimpse. This one-of-a-kind God-Expression, who exists at the very heart of the Father, has made him plain as day.

MGVH No one has ever seen God. The One and Only One, God, the one who is at the Father's side, that's the one who has brought God forth *into view*.

- μονογενὴς θεὸς presents a complicated manuscript challenge and is evident in the English versions. One would expect an article before μονογενὴς if it is referring back to v14, and some mss do include it. Other manuscripts have υἱός = “son” instead of θεὸς = “God” as some English versions also indicate, which does make for an easier reading. μονογενὴς θεὸς is the most difficult reading with the oldest manuscript support. Cf. the NET Bible note. Similar to the NET argument, I am treating μονογενὴς as a substantive (virtually a title), and so it stands in apposition to θεὸς. My translation is awkward, but so is the Greek.
- ἐξηγήσατο < ἐξηγέομαι = *exēgeomai* > “exegete” in English. There is extensive discussion on the meaning of this word in this context. The range of meaning includes “lead, guide, bring forth, interpret, explain, expose.” With the statement about not seeing God at the beginning of the verse, it makes sense to me that “bring forth *into view*” is a good way of concluding 1.1-18 and anticipates John 14.9: “The one who has seen me [Jesus] has seen the Father.”

John 1.1-18 mgvh translation

<sup>1</sup> In the beginning was the Word,  
and the Word was with God,  
and the Word was fully God.

<sup>2</sup> This Word was in the beginning with God.

<sup>3</sup> Through the Word all things came into being,  
and apart from the Word  
not a single thing has come into being that has come to be.

<sup>4</sup> In the Word was life,  
and this Life was the light for all humanity.  
<sup>5</sup> And the Light is shining in the darkness, . . .  
and the darkness did not master it.

<sup>6</sup> There came into being a human,  
sent from God, whose name was John.

<sup>7</sup> He came as a witness,  
in order to witness about the Light,  
that all might believe through him.

<sup>8</sup> He himself wasn't the Light,  
but *he came* in order to witness about the Light.

<sup>9</sup> The true Light—which enlightens every person—was coming into the world.

<sup>10</sup> The *Light* was in the world,  
and the world came into being through *the Light*, . . .  
and the world did not recognize him.

<sup>11</sup> He came to what was his own,  
but his own people did not welcome him.

<sup>12</sup> But to as many as did receive him,  
he gave to them the right to become children of God—  
to those who are believing in his name—  
<sup>13</sup> *that is*, the ones who were not born  
with respect to bloodlines or to mortal flesh's desire or to a husband's desire  
but with respect to God.

<sup>14</sup> And the Word became mortal flesh  
and made his home among us,  
and we saw his glory,  
a glory like that of the Father's One and Only One, full of grace and truth.

<sup>15</sup> (John witnesses about him and has cried out, saying,  
“This was the one of whom I said,  
‘The one who is coming after me has gone on ahead of me,  
because he was before me.’”)

<sup>16</sup> Because we, all of us, have received from his fullness,  
indeed, one gracious gift after another.

<sup>17</sup> Because the Law was given through Moses;  
grace and truth came into being through Jesus Christ.

<sup>18</sup> No one has ever seen God.  
The One and Only One, God, the one who is at the Father's side,  
that's the one who has brought God forth *into view*.