

JOHN 1 NLET

JESUS – THE WORD, THE LIFE, AND THE LIGHT

1 In *the* beginning the Word WAS. And, the Word was in reference to the God. And, the Word was GOD!

2 This *One* was in *the* beginning in reference to the God.

3 By agency of Him ALL *things* came to be. And, without Him not even one *thing* which lastingly came to be came to be.

4 In connection with Him life was. And, the Life was the Light of the People.

5 And, the Light is shining in the Darkness. And, the Darkness did not repress it.

THE MAN NAMED JOHN

6 A man came to be, having been lastingly dispatched on the part of God. A name for him *is* John.

7 This *one* came in regard to a testimony, in order that he might testify concerning the Light, in order that all might believe by agency of him.

8 That one was NOT the Light! Rather, *he came* in order that he might testify concerning the Light.

THE GENERAL RESPONSE

OF THE CREATED ORDER AND HIS OWN PEOPLE

TO THE LIGHT

9 The Light, – *that is*, the genuine one which enlightens every person – was One Coming into the *Created Order*. 10 He was in the *Created Order*. And, the *Created Order* came to be by agency of Him. And, the *Created Order* did not come to know Him.

11 To His own *people* He came. And, His own *people* did not take Him to themselves.

CONCERNING THOSE WHO RECEIVED THE LIGHT

12 Now, as many as received Him, He gave to them power to become children of God, *namely*, to the ones who were directing faith toward the Name *that is* His – 13 the *ones who* were not generated

- from out of blood *relationships*, neither
- from out of a willing of *one's* fleshly nature, nor

- from out of a willing of a man.

Rather, they were generated from out of God.

THE WORD IN FLESH AMONG US

14 And, the Word came to be flesh. And, He encamped amongst us.

And, we gazed at the Glory *that is* His with wonder – a glory as of an only member of kin issuing from the side of a father.

He is full of grace and truth.

JOHN'S TESTIMONY CONCERNING THE WORD – THE LAW OF MOSES COMPARED TO THE GRACE AND TRUTH OF JESUS

15 John testified concerning Him. And, he was lastingly shouting out, saying, "This *One* was Whom I said: 'The One Who is Coming after me lastingly came to be *preferred* before me. Because, He was more eminent than I.'

16 And¹, from the Fulness *that is* His we, *for our part*, – all *of us*! – have received *something* – even grace in the place of grace! 17 Because, the Law was given by agency of Moses². The Grace and the Truth came to be by agency of Jesus *the* Anointed."

THE ONE WHO HAS RELATED GOD IN FULL

18 No one has lastingly seen GOD at any time.

- The only one of kinship *with God*,
- a son³,
- the One Who *resides* as high as the bosom of the Father –

THAT *One* has related *Him* in full.

JOHN THE BAPTIST'S TESTIMONY CONCERNING HIMSELF

19 And, this is the testimony of the John; because, the Jews from Jerusalem dispatched priests and Levites⁴, in order that they might question him, "You, *for your part*, who are you?"

20 And, he confessed. And, he did not refuse to answer. And, he confessed, "I, *for my part*, am NOT⁵ the Anointed *One*."

21 And, they asked, "So then, who?" Are you, *for your part*, ELIJAH⁶?"

¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'And' here instead of 'that' or 'Because'.

² 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Moses' instead of the spelling 'Mo-ouses'. The NU typically has this latter spelling. Going forward this will not be footnoted.

³ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'the only one of kinship, a son' or, possibly, 'the only begotten, a son' here. On the basis of 0.3%

the NU has 'an only begotten God'.

⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the prepositional phrase 'to him' in this clause.

⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), place the 'NOT' forward for emphasis here, indicated in this translation by capitalizing the word.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), place 'ELIJAH' forward for emphasis here,

And, he says, “I am not!”

“Are you, *for your part*, the PROPHET⁷?”

And, he responded, “No!”

22 So then, they said to him, “Who are you? – in order that we might give an answer to the ones who sent us. What do you say concerning yourself?”

23 He was saying, “I, *for my part*, am ‘**a voice which is shouting in the desolate place, “Make the Way of YaHWeH⁸ straight!”**’⁹ – just as Isaiah the prophet said.”

24 And, the¹⁰ ones who were dispatched were from among the Pharisees.

25 And, they questioned him. And, they said to him, “So then, why do you baptize, if *you. for your part*, are not the Anointed One, neither Elijah, nor¹¹ the Prophet?”

JOHN’S CONCEDES THAT HE BAPTIZES WITH WATER

26 The John responded to them, saying, “I, *for my part*, baptize with water.

JOHN SEIZES THIS OPPORTUNITY TO TELL THESE MEN

WHO WERE DISPATCHED BY THE PHARISEES

ABOUT THE GREAT ONE ALREADY IN THEIR MIDST

Now¹², One in the midst of you has lastingly stood, One Whom you, *for your parts*, did not lastingly know.

27 He, *for His part*, is¹³

- the One Who is coming after me,
- Who lastingly was before me¹⁴,
- of Whom I, *for my part*, am not worthy¹⁵ that I might loosen the leather strap of the sandal *that is HIS*.”

indicated in this translation by capitalizing the word.

⁷ The Greek manuscripts, including the best line of transmission (f35), place ‘THE PROPHET’ forward for emphasis here, indicated in this translation by capitalizing the word.

⁸ ‘YaHWeH’ – In this Old Testament quotation there is no definite article before the Greek word for ‘Lord’ (Κυρίου) here. John and other New Testament writers often use this formula to indicate the sacred, personal, Hebrew name for God which might be transliterated as ‘YaHWeH’, meaning ‘the One Who Eternally Is’. In fact, this sacred name is indeed the Hebrew name used by Isaiah in the verse being quoted.

⁹ A reference to Isaiah 40:3

¹⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

¹¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have a different pair of conjunctions than the NU. Both can mean ‘neither ... nor’.

¹² 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘Now’ here.

¹³ 96.2% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘He, for His part, is’ here. On the basis of 2.1% the NU omits them.

¹⁴ 98% of the Greek manuscripts, including the best line of

28 These things came to be in Bithabara¹⁶ on the other side of the Jordan River, where ¹⁷ John was baptizing.

JOHN IDENTIFIES THE LAMB OF GOD FOR THOSE AROUND HIM

29 The next day the John¹⁸ sees the Jesus, coming toward him. And, he says, “Look! The Lamb of the God, the One Who is lifting *and carrying away* the moral failures¹⁹ of the Created Order!

30 This One is *the One* concerning²⁰ Whom I, *for my part*, said, ‘After me a man comes, Who was lastingly before me. Because, He was first in order of existence *before me*.’

31 And, I, *for my part*, did not lastingly have knowledge of Him. But, in order that He might be made manifest to the *descendents of* Israel, for this reason I, *for my part*, came, with the²¹ Water, baptizing.”

JOHN REVIEWS WHAT HE SAW AND REMEMBERED

AFTER JESUS WAS BAPTIZED – THE ANOINTING OF JESUS WITH THE HOLY SPIRIT

32 And, John testified, saying, “I was lastingly gazing *with wonder* while the Spirit was coming down as a dove from heaven. And, He remained upon Him.

33 And, I, *for my part*, did not lastingly have knowledge of Him. But, the One Who sent me to baptize with water – this One – said to me, ‘Upon whomever you might see the Spirit coming down and remaining upon him, this One is the one who baptizes with *the* Holy Spirit.’

transmission (f35), include the words ‘Who lastingly came to be before me’ here. The NU omits them.

¹⁵ 86.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘I, for my part, am not worthy’. On the basis of the NU has ‘not am I, for my part, worthy’.

¹⁶ 25% of the Greek manuscripts, including the best line of transmission (f35), have ‘Bithabara’ here. On the basis of 65% the NU has of ‘Bithany’. (The Bethany mentioned in the Gospels was near Jerusalem on ‘this side’ of the Jordan River).

¹⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include definite article ‘the’ here.

¹⁸ 50% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the John’ here.

¹⁹ ‘moral failures’ – This Greek word refers to the failure of someone to attain some purpose or goal – for example, missing the mark when shooting at a target. It is usually translated as ‘sins’.

²⁰ 98.9% of the Greek manuscripts, including the best line of transmission (f35), have preposition which is translated here as ‘concerning’ here instead of a preposition which might be translated as ‘for the sake of’ or ‘in behalf of’.

²¹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

JOHN TESTIFIES THAT JESUS IS THE SON OF GOD

34 And, I, *for my part*, have lastingly seen; and, I have lastingly testified that this One is the Son of the God!"

JOHN POINTS OUT THE LAMB OF GOD OUT

TO TWO OF HIS DISCIPLES

35 The next day again the John was lastingly standing with two from among the disciples *that were* his. 36 And, having looked at the Jesus while He was walking, he says, "Look! The Lamb of the God!"

37 And, of HIM²² the two disciples heard as he was speaking.

THE TWO DISCIPLES FOLLOW JESUS

TO THE PLACE WHERE HE WAS STAYING

And, they followed the Jesus.

38 Now, having turned around and *with wonder* having gazed at them – ones who kept on following, the Jesus says to them, "What are you seeking?"

Now, the *two disciples* said to Him, "Rabbi²³ (which is being said, being explained²⁴, *means* 'teacher'), where are you staying?"

39 He says to them, "Come, and see²⁵."

They came²⁶. And, they saw where He was staying. And, they stayed with Him the day – *that is*, that day. The hour was about the tenth hour.

ANDREW FINDS HIS BROTHER SIMON

AND LEADS HIM TO JESUS

40 One of the two – *that is*, the ones who heard from beside John and who had followed Him – was Andrew, the brother of Simon Peter.

41 This *one* first finds the brother, the *one that is* his own – *namely*, Simon. And, he says to him, "We have lastingly found the Messiah²⁷ (which, being translated, is, Christ²⁸)."

42 And²⁹, he led him to the Jesus.

Having looked at him, the Jesus said, "You, *for your part*, are Simon, the son of Jonah³⁰. You, *for your part*, shall be called 'Kephas'³¹ (which is translated as 'Peter'³²)."

JESUS BIDS PHILIP TO FOLLOW HIM

43 The next day He wished to go out toward the *region* of Galilee. And, He finds Philip. And, He³³ says to him, "Keep on following Me!"

44 Now, the Philip was from Bethsaida, from the city of Andrew and Peter.

PHILIP FINDS NATHANAEAL AND TELLS HIM ABOUT JESUS

45 Philip finds the Nathanael. And, He says to him, "We have lastingly found *Him about* Whom Moses³⁴ wrote in the Law and *Him about Whom* the Prophets wrote –

- Jesus,
- the³⁵ son of ³⁶ Joseph,
- the *One* from Natzaret^{37 38}."

46 And, Nathanael said to him, "From Natzaret is anything able to be good?"

³⁹ Philip says to him, "Come! And, see!"

²² 93.6% of the Greek manuscripts, including the best line of transmission (f35), have 'of Him the two disciples' here. On the basis of 1.6% the NU has 'the two disciples that were his'.

²³ 'Rabbi' – a Greek (and also English) transliteration of the Hebrew word.

²⁴ 94.5% of the Greek manuscripts, including the best line of transmission (f35), have 'being explained' here instead of 'being translated'.

²⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'see' here instead of 'you shall see'.

²⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'They came' instead of 'So then, they came'.

²⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Messiah' here instead of 'Messiah'. Μεσίαν is a Greek transliteration of the Hebrew word מָשִׁיחַ 'Messiah' is an English transliteration of the Greek word Μεσίαν. (You may notice that the second consonant is not doubled.)

²⁸ 'Χριστός' is a Greek translation of the Hebrew word 'Messiah.' 'Christ' is an English transliteration of the Greek word 'Χριστός'. The English translation of this word is 'Anointed One'.

²⁹ 99% of the Greek manuscripts, including the best line of

transmission (f35), include the conjunction 'And' here.

³⁰ 99.2% of the Greek manuscripts, including the best line of transmission (f35), have 'Jonah' instead of 'John'.

³¹ 'Kephas' – (in Greek Κηφᾶς, most often transliterated as 'Cephas') is the transliteration of a Hebrew word meaning 'rock'.

³² 'Peter' – a Greek word meaning 'rock'.

³³ 50% of the Greek manuscripts, including the best line of transmission (f35), do not include 'the Jesus' here.

³⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Moses' instead of 'Moses'.

³⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

³⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

³⁷ 63% of the Greek manuscripts, including the best line of transmission (f35), have 't' at the end of this city's name instead of 'th'.

³⁸ 'Natzaret' comes from the Hebrew word 'netzer' which means 'Branch,' one of many titles for the savior of mankind that had God promised to send in the Old Testament. Isaiah 11:2 uses this Hebrew word.

³⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article 'the' before

JESUS DEMONSTRATES HIS SUPERNATURAL KNOWLEDGE
OF NATHANAEL AND PROPHECIES TO NATHANAEL

47 The Jesus saw the Nathanael coming toward him. And, He says concerning him, "Look! Truly, an Israelite in whom *there* is no deceit!"

48 Nathanael says to Him, "Whence do you know me?"

Jesus responds; and He says to him, "Before Philip called you, I saw you, while you were under the sycamore *tree*."

49 Nathanael responded; and, he says to Him ⁴⁰, "Rabbi, You, *for Your part*, are the Son of the God! You, *for your part*, are the King ⁴¹ of the *descendants* of Israel!"

50 Jesus responded; and, He said to him, "Because I said to you ⁴², 'I saw you underneath the sycamore *tree*,' do you keep on believing? You shall see ⁴³ greater things than these."

51 And, He says to him, "Assuredly, assuredly I say to you *men* ⁴⁴: *a long time* from now ⁴⁵ you shall see for yourselves the Heaven having lastingly opened and the Angels of the God ascending and descending up to *and back from* the Son of the Man."

Philip's name.

⁴⁰ 93.6% of the Greek manuscripts, including the best line of transmission (f35), have 'Nathanael responded; and, he says to Him' here. On the basis of 1% the NU has 'Nathaniel responded to Him'.

⁴¹ 93.6% of the Greek manuscripts, including the best line of transmission (f35), have 'are the King' instead of 'are a king'.

⁴² 98% of the Greek manuscripts, including the best line of transmission (f35), have 'to you' instead of 'to you that'.

⁴³ 70% of the Greek manuscripts, including the best line of transmission (f35), have 'you shall see' (future active voice verb) instead of 'you shall see for yourself' (future middle voice verb).

⁴⁴ 'you men' – although it would not be clear in English if the pronoun 'you' was by itself, this pronoun is clearly plural in Greek.

⁴⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), include the words translated as 'a long time from now'. On the basis of 0.7% the NU omits them.