

*John Chapter 1v1-51*

Kjv1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Niv1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Amp 1 In the beginning [before all time] was the Word ([a]Christ), and the Word was with God, and [b]the Word was God Himself.

Esv1 In the beginning was the Word, and the Word was with God, and the Word was God.

**The point to note here is the fact that the kjv, Niv and ESV implies indirectly that the word was Christ whereas the Amplified directly identifies the word as Christ there is no ambiguity.**

kjv1:2 The same was in the beginning with God.

Niv1:2 He was with God in the beginning.

Amp2 He was [continually existing] in the beginning [co-eternally] with God.

Esv2 He was in the beginning with God.

**The important point to note here is how each translation deal with Jesus`s existence. Amp describes him as continually existing, co-eternally with God where as all the other translations describe Christ as being in the beginning and leaves it up to the observer to interpret further.**

Kjv1:3 All things were made by him; and without him was not any thing made that was made.

Niv1:3 Through him all things were made; without him nothing was made that has been made.

Amp3 All things were made and came into existence through Him; and without Him not even one thing was made that has come into being.

Esv 3 All things were made through him, and without him was not any thing made that was made.

**The kjv and ESV both appear to be in agreement with their respective translations. However, NIV and Amp have taken a slightly different approach. NIV employs the word through which by definition means:**

**as a preposition**

*over the surface of, by way of, or within the limits or medium of:  
to travel through a country; to fly through the air.*

**as an adverb**

*in at one end, side, or surface and out at the other:  
to push a needle through; just passing through.*

**as an adjective**

*(of a road, route, way, course, etc., or of a ticket, routing order, etc.) admitting continuous or direct passage; having no interruption, obstruction, or hindrance:  
a through highway; through ticket.*

**as an Idiom**

*from beginning to end; in all respects:*

**to be inferred as , God is an essential component for creation The translation further continues to point out the fact that nothing that has been made (past tense) was made without**

**him.**

**Amp goes further to suggest that not only were all things made through him , but also existed which encompasses the creation of life form.**

Kjv1:4 In him was life; and the life was the light of men.

Niv1:4 In him was life, and that life was the light of men.

Amp4 In Him was life [and the power to bestow life], and the life was the Light of men.

Esv4 In him was life,[a] and the life was the light of men.

**The only significant observation we can make here is that the amplified translation uses the additional word bestow which means verb (used with object)**

**1.**

*to present as a gift; give; confer (usually followed by on or upon):*

*The trophy was bestowed upon the winner.*

**2.**

*to put to some use; apply:*

*Time spent in study is time well bestowed.*

**Archaic.**

*to provide quarters for; house; lodge.*

*to put; stow; deposit; store.*

*So we see that the amplified translation not only describes Jesus as life, but also having the ability to give life.*

Kjv1:5 And the light shineth in darkness; and the darkness comprehended it not.

Niv1:5 The light shines in the darkness, but the darkness has not understood it.

Amp5 The Light shines on in the [c]darkness, and the darkness did not understand it or overpower it or appropriate it or absorb it [and is unreceptive to it].

Esv5 The light shines in the darkness, and the darkness has not overcome it.

**The interesting point to note regarding the various translations of this verse is the use of the word comprehend, understood and overcome overpower appropriate and absorb. Each word in itself is a huge contrast to depict the same meaning.**

**The word appropriate is an adjective**

**1.**

*suitable or fitting for a particular purpose, person, occasion, etc.:*

*an appropriate example; an appropriate dress.*

**2.**

*belonging to or peculiar to a person; proper:*

*Each played his appropriate part.*

**verb (used with object), appropriated, appropriating.**

**3.**

*to set apart, authorize, or legislate for some specific purpose or use:*

*The legislature appropriated funds for the university.*

**4.**

*to take to or for oneself; take possession of.*

5.

*to take without permission or consent; seize; expropriate:*

*He appropriated the trust funds for himself.*

6.

*to steal, especially to commit petty theft.*

Kjv1:6 There was a man sent from God, whose name was John.

Niv1:6 There came a man who was sent from God; his name was John.

Amp6 There came a man commissioned and sent from God, whose name was [d]John.

Esv6 There was a man sent from God, whose name was John.

**The obvious point to note here is the extra expression used by the amplified translation to suggest that John was commissioned by God.**

**Meaning of the word commissioned is as follows:**

**noun**

1.

*the act of committing or entrusting a person, group, etc., with supervisory power or authority.*

2.

*an authoritative order, charge, or direction.*

*authority granted for a particular action or function.*

4.

*a document granting such authority.*

5.

*a document conferring authority issued by the president of the U.S. to officers in the Army, Navy, and other military services, and by state governments to justices of the peace and others.*

6.

*the power thus granted.*

7.

*the position or rank of an officer in any of the armed forces.*

*verb (used with object)*

15.

*to give a commission to:*

*to commission a new graduate of a military academy with the rank of lieutenant.*

16.

*to authorize; send on a mission:*

*I've been commissioned by my friend overseas to find him a cheap apartment in New York.*

17.

*to give the order that places a warship, military command, etc., in a state of complete readiness for active duty.*

18.

*to give a commission or order for:*

*The owners commissioned a painting for the building's lobby.*

**Idioms**

*out of commission,*

*not in service:*

*Telephone lines were out of commission for several days after the storm.*

*not in operating order:*

Kjv1:7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

Niv1:7 He came as a witness to testify concerning that light, so that through him all men might believe.

Amp 7 This man came as a witness, to testify about the Light, so that all might believe [in Christ, the Light] through him.

Esv7 He came as a witness, to bear witness about the light, that all might believe through him.

**There is nothing strikingly different about how each translation deals with this verse.**

Kjv1:8 He was not that Light, but was sent to bear witness of that Light.

Niv1:8 He himself was not the light; he came only as a witness to the light.

Amp 8 John was not the Light, but came to testify about the Light.

Esv8 He was not the light, but came to bear witness about the light.

**Again nothing really interesting to observe in this verse.**

Kjv1:9 That was the true Light, which lighteth every man that cometh into the world.

Niv1:9 The true light that gives light to every man was coming into the world.

Amp9 There it was—the true Light [the genuine, perfect, steadfast Light] which, coming into the world, enlightens everyone.

Esv9 The true light, which gives light to everyone, was coming into the world.

**Once again the translations are similar.**

Kjv1:10 He was in the world, and the world was made by him, and the world knew him not.

Niv1:10 He was in the world, and though the world was made through him, the world did not recognize him.

Amp10 He (Christ) was in the world, and though the world was made through Him, the world did not recognize Him.

Esv10 He was in the world, and the world was made through him, yet the world did not know him.

**Again the translations are similar.**

kjv1:11 He came unto his own, and his own received him not.

Niv1:11 He came to that which was his own, but his own did not receive him.

Amp11 He came to that which was His own [that which belonged to Him—His world, His creation, His possession], and those who were His own [people—the Jewish nation] did not receive and welcome Him.

Esv11 He came to his own,[b] and his own people[c] did not receive him.

**The prominent thing to note is how the amplified elaborates the meaning of the term `his own` (Jews).**

Kjv1:12 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:

Niv1:12 Yet to all who received him, to those who believed in his name, he gave the right to become children of God--

Amp 12 But to as many as did receive and welcome Him, He gave the right [the authority, the

privilege] to become children of God, that is, to those who believe in (adhere to, trust in, and rely on) His name—

Esv 12 But to all who did receive him, who believed in his name, he gave the right to become children of God,

**The point to note here is the use of the words power, right and authority.**

Kjv1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Niv 1:13 children born not of natural descent, nor of human decision or a husband's will, but born of God.

Amp13 who were born, not of blood [natural conception], nor of the will of the flesh [physical impulse], nor of the will of man [that of a natural father], but of God [that is, a divine and supernatural birth—they are born of God—spiritually transformed, renewed, sanctified].

Esv13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

**You are able to fully appreciate the various translations and their purpose of this verse, as they clearly define each scenario of conception known and unknown to mankind. I remember when I first observed the verse I questioned the meaning of each category**

Kjv1:14 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.

Niv1:14 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.

Amp14 And the Word (Christ) became flesh, and lived among us; and we [actually] saw His glory, glory as belongs to the [One and] only begotten Son of the Father, [the Son who is truly unique, the only One of His kind, who is] full of grace and truth (absolutely free of deception).

Esv14 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son[d] from the Father, full of grace and truth.

**There are no outstanding observations about the translations of this verse.**

Kjv1:15 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.

Niv1:15 John testifies concerning him. He cries out, saying, "This was he of whom I said, 'He who comes after me has surpassed me because he was before me.'"

Amp15 John testified [repeatedly] about Him and [e]has cried out [testifying officially for the record, with validity and relevance], "This was He of whom I said, 'He who comes after me [f]has a higher rank than I and has priority over me, for He existed before me.'"

Esv15 (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.'")

**The most prominent observation made is the detailed explanation offered by the ampl. bible. Repeatedly, with validity and relevance.**

Kjv1:16 And of his fulness have all we received, and grace for grace.

Niv1:16 From the fullness of his grace we have all received one blessing after another.

Amp16 For out of His fullness [the superabundance of His grace and truth] we have all received grace upon grace [spiritual blessing upon spiritual blessing, favor upon favor, and gift heaped upon gift].

Esv16 For from his fullness we have all received, grace upon grace.[e]

**This is another example of how comparing different translations can enhance our understanding of a passage. The NIV gives a hint to what grace we have received and the ampl. translation specifically states spiritual blessings, favor and gift.**

Kjv1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Niv 1:17 For the law was given through Moses; grace and truth came through Jesus Christ.

Amp17 For the Law was given through Moses, but grace [the unearned, undeserved favor of God] and truth came through Jesus Christ.

Esv17 For the law was given through Moses; grace and truth came through Jesus Christ.

**Once again the ampl. translation gives us a more detailed account, in particular with reference to the grace, unearned, undeserved favor of God.**

Kjv1:18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

Niv1:18 No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.

Amp18 No one has seen God [His essence, His divine nature] at any time; the [One and] only begotten God [that is, the unique Son] who is in the intimate presence of the Father, He has explained Him [and interpreted and revealed the awesome wonder of the Father].

Esv18 No one has ever seen God; the only God,[f] who is at the Father's side,[g] he has made him known.

**We obtain an elaborate definition of the verse in the ampl. version. We can see that without it there would be slight ambiguity with respects to the interpretation of the verse. If we only observed the ESV there would be ambiguity as to the meaning.**

Kjv1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

Niv1:19 Now this was John's testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was.

Amp19 This is the testimony of John [the Baptist] when the Jews sent priests and Levites to him from Jerusalem to ask him, "Who are you?"

Esv19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

**The only observation to be made is the use of the word `record` and `testimony`.**

Kjv1:20 And he confessed, and denied not; but confessed, I am not the Christ.

Niv1:20 He did not fail to confess, but confessed freely, "I am not the Christ."

Amp 20 And he confessed [truthfully] and did not deny [that he was only a man], but acknowledged, "I am not the Christ (the Messiah, the Anointed)!"

Esv20 He confessed, and did not deny, but confessed, "I am not the Christ."

**Nothing out of the ordinary to note in this verse.**

Kjv1:21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

Niv1:21 They asked him, "Then who are you? Are you Elijah?" He said, "I am not." "Are you the Prophet?" He answered, "No."

Amp21 They asked him, "What then? Are you Elijah?" And he said, "I am not." "Are you the [promised] Prophet?" And he answered, "No."

Esv21 And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the

Prophet?" And he answered, "No."

**The interesting thing to note about the translations in this verse is the use of the name Elias instead of Elijah. This is significant in the sense that the KJV uses the Greek format of the name Elijah.**

Kjv1:22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

Niv1:22 Finally they said, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

Amp22 Then they said to him, "Who are you? Tell us, so that we may give an answer to those who sent us. What do you say about yourself?"

Esv22 So they said to him, "Who are you? We need to give an answer to those who sent us. What do you say about yourself?"

**There is nothing to note regarding the translations in this verse.**

Kjv1:23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

Niv1:23 John replied in the words of Isaiah the prophet, "I am the voice of one calling in the desert, 'Make straight the way for the Lord.'"

Amp 23 He said, "I am the voice of one shouting in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said."

Esv23 He said, "I am the voice of one crying out in the wilderness, 'Make straight[h] the way of the Lord,' as the prophet Isaiah said."

**Once again we observe that the KJV use of the Greek name Esaias instead of Isaiah**

Kjv1:24 And they which were sent were of the Pharisees.

Niv1:24 Now some Pharisees who had been sent

Amp24 Now they had been sent from the Pharisees.

Esv24 (Now they had been sent from the Pharisees.)

**Nothing to observe from this although we are informed by both the KJV and NIV that John was in fact speaking to the Pharisees themselves.**

Kjv1:25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

Niv1:25 questioned him, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"

Amp25 They asked him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?"

Esv25 They asked him, "Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?"

**The point to observe in this verse is the grammatical construction, specifically the use of the word 'that' instead of 'the' in the KJV. Also the tense of the verb baptize changes in the translations.**

Kjv1:26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

Niv1:26 "I baptize with water," John replied, "but among you stands one you do not know.

Amp26 John answered them, "I baptize [only] [g]in water, but among you there stands One whom you do not recognize and of whom you know nothing.

Esv26 John answered them, "I baptize with water, but among you stands one you do not know,  
**Apart from the grammatical construction of the verse, which has been consistent throughout, there is nothing else to observe in this verse.**

Kjv1:27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

Niv1:27 He is the one who comes after me, the thongs of whose sandals I am not worthy to untie."

Amp27 It is He [the preeminent One] who comes after me, the [h]strap of whose sandal I am not worthy to untie [even as His slave]."

Esv27 even he who comes after me, the strap of whose sandal I am not worthy to untie."

**Observations, the use of the word shoe`s latchet for sandals by the kjv.**

Kjv1:28 These things were done in Bethabara beyond Jordan, where John was baptizing.

Niv1:28 This all happened at Bethany on the other side of the Jordan, where John was baptizing.

Amp28 These things occurred in Bethany across the Jordan [at the Jordan River crossing], where John was baptizing.

Esv28 These things took place in Bethany across the Jordan, where John was baptizing.

**Observation, the name of the location Bethabara in the kjv to indicate Bethany.**

kjv1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Niv1:29 The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!

Amp29 The next day he saw Jesus coming to him and said, "Look! The Lamb of God [i]who takes away the sin of the world!

Esv29 The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!

**The observation to be made in this verse is the grammatical construction of the verse**

Kjv1:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

Niv1:30 This is the one I meant when I said, 'A man who comes after me has surpassed me because he was before me.'

Amp 30 This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I and has priority over me, for He existed before me.'

Esv30 This is he of whom I said, 'After me comes a man who ranks before me, because he was before me.'

**The main observation here is the translation of the word preferred to mean surpassed, and higher rank.**

Kjv1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.



Niv1:31 I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel."

Amp31 [j]I did not recognize Him [as the Messiah]; but I came baptizing [k]in water so that He would be [publicly] revealed to Israel."

Esv 31 I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel."

**An interesting observation in this verse is the use of the word manifest to mean revealed. It implies that Christ was some how disguised deliberately and only if the believer was prepared could his true identity be known.**

Kjv1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Niv 1:32 Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him.

Amp32 John gave [further] evidence [testifying officially for the record, with validity and relevance], saying, "I have seen the [l]Spirit descending as a dove out of heaven, and He remained upon Him.

Esv 32 And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him.

**The point to note about this verse is the use of the words 'record' and 'testimony' to mean the same thing.**