

Kjv1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

Niv1:33 I would not have known him, except that the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.'

Amp 33 I did not recognize Him [as the Messiah], but He who sent me to baptize [m]in water said to me, 'He upon whom you see the Spirit descend and remain, this One is He who baptizes with the Holy Spirit.'

Esv33 I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.'

In this verse we see that the only small observation we can make here is the use of the preposition 'in' instead of 'with' in the Amplified version.

Kjv1:34 And I saw, and bare record that this is the Son of God.

Niv1:34 I have seen and I testify that this is the Son of God."

Amp34 I myself have [actually] seen [that happen], and my testimony is that this is the Son of God!"

Esv34 And I have seen and have borne witness that this is the Son[i] of God."

The observation to note in this verse is the use of the words 'bare record', 'testify', 'testimony' and 'borne witness'. Let us discuss each use and it's application in turn. To bare record, implies to make note of, write down. To testify implies to acknowledge verbally before a group of people.

The phrase my testimony implies my written witness and account. The term borne witness suggest that it has, already been confirmed what is to be known.

Kjv1:35 Again the next day after John stood, and two of his disciples;

Niv1:35 The next day John was there again with two of his disciples.

Amp35 Again the next day John was standing with two of his disciples,

Esv35 The next day again John was standing with two of his disciples,

The observation made about this verse is that the phrase John stood, and two of his disciples implies John positioned himself with two of his disciples to bare witness. The other translations are then understood more clearly as a result. To note that they were standing implies that they were there in an observatory capacity.

Kjv1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

Niv1:36 When he saw Jesus passing by, he said, "Look, the Lamb of God!"

Amp36 and he looked at Jesus as He walked along, and said, "Look! The Lamb of God!"

Esv36 and he looked at Jesus as he walked by and said, "Behold, the Lamb of God!"

The point to note here is how the verse's key point is emphasised.

Kjv uses the word Behold with a capital B and an exclamation mark to punctuate.

Niv uses speech marks, the word Look which then is followed by a short pause indicative of ` ` , ending with an exclamation mark .

Amp uses the word Look followed immediately by an exclamation mark. Then it isolates the key point punctuating it with an exclamation mark.

Esv uses the word Behold followed by a short pause and then punctuating the verse with an exclamation mark.

Kjv1:37 And the two disciples heard him speak, and they followed Jesus.

Niv1:37 When the two disciples heard him say this, they followed Jesus.

Amp37 The two disciples heard him say this, and they [n]followed Jesus.

Esv 37 The two disciples heard him say this, and they followed Jesus.

The only small observation is the word speak used by the kjv and the words say used by the other observations.

Kjv1:38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

Niv1:38 Turning around, Jesus saw them following and asked, "What do you want?" They said, "Rabbi" (which means Teacher), "where are you staying?"

Amp38 And Jesus turned and saw them following Him, and asked them, "What do you want?" They answered Him, "Rabbi (which translated means Teacher), where are You staying?"

Esv38 Jesus turned and saw them following and said to them, "What are you seeking?" And they said to him, "Rabbi" (which means Teacher), "where are you staying?"

There are several points to note in this verse the first being, the choice of word seek and want in each of the translations. The second point to note here is definition of the word Rabbi to mean `master` in the kjv, and to mean `teacher` in the other translations. The third point to note is the use of the word `dwellest` and `staying`.

Kjv1:39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

Niv 1:39 "Come," he replied, "and you will see." So they went and saw where he was staying, and spent that day with him. It was about the tenth hour.

Amp39 He said to them, "Come, and you will see." So they went [with Him] and saw where He was staying; and they stayed with Him that day, for it was about the [o]tenth hour.

Esv39 He said to them, "Come and you will see." So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour.[j]

The only point to note is the use of the words `saw`, `dwelt` and `staying` in the respective translations.

Kjv1:40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

Niv1:40 Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus.

Amp40 One of the two who heard what John said and [as a result] followed Jesus was Andrew, Simon Peter's brother.

Esv40 One of the two who heard John speak and followed Jesus[k] was Andrew, Simon Peter's brother.

There is nothing to observe about this verse in the translations.

Kjv1:41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

Niv1:41 The first thing Andrew did was to find his brother Simon and tell him, "We have found the Messiah" (that is, the Christ).

Amp41 He first looked for and found his own brother Simon and told him, "We have found the [p]Messiah" (which translated means the Christ).

Esv41 He first found his own brother Simon and said to him, "We have found the Messiah" (which means Christ).

The significance of this verse is highlighted in the translations. Andrew's action to tell his family first about Christ marks as a starting point for all new Christians. It also indicates how important Andrew's relationship was with his brother.

Kjv1:42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

Niv1:42 And he brought him to Jesus. Jesus looked at him and said, "You are Simon son of John. You will be called Cephas" (which, when translated, is Peter).

Amp42 Andrew brought Simon to Jesus. Jesus looked at him and said, "You are Simon the son of John. You shall be called Cephas (which is translated [q]Peter)."

Esv42 He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John. You shall be called Cephas" (which means Peter[l]).

The points to note concerning this verse is the interpretation of the word Cephas to mean stone by kjv, and Peter by the other translations. The kjv uses the Greek translation as it does for the name John to mean Jonas. The interesting thing to note is the use of the word ` beheld ` in the kjv and `looked` in the other translations. This clearly indicates a deep spiritual prophetic observation of Simon.

Kjv1:43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

Niv 1:43 The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, "Follow me."

Amp43 The next day Jesus decided to go into Galilee, and He found Philip and said to him, "Follow Me [as My disciple, accepting Me as your Master and Teacher, and walking the same path of life that I walk]."

Esv43 The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me."

The point to note here is that the Amplified translation defines the word follow in more depth. To follow someone, is quite a serious thing. Who do you follow? Is their life rooted in Christ, in the word of God?

Kjv1:44 Now Philip was of Bethsaida, the city of Andrew and Peter.

Niv 1:44 Philip, like Andrew and Peter, was from the town of Bethsaida.

Amp44 Now Philip was from Bethsaida, the city of Andrew and Peter.

Esv44 Now Philip was from Bethsaida, the city of Andrew and Peter.

The point to note here is the use of the preposition `of` and `from` in the various translations. To be associated with a region has significant implications.

Kjv1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Niv1:45 Philip found Nathanael and told him, "We have found the one Moses wrote about in the Law, and about whom the prophets also wrote--Jesus of Nazareth, the son of Joseph."

Amp45 Philip found Nathanael and told him, "We have found the One Moses in the Law and also the Prophets wrote about—Jesus from Nazareth, the son of Joseph [according to public record]."

Esv45 Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph."

There is nothing to observe about the translations in this verse.

Kjv1:46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Niv1:46 "Nazareth! Can anything good come from there?" Nathanael asked. "Come and see," said Philip.

Amp46 Nathanael answered him, "Can anything good come out of Nazareth?" Philip replied, "Come and see."

Esv46 Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

The point to note here is the tone of voice indicated by the translations . The kjv uses an exclamation mark to emphasise Phillips snobbery and scepticism.

Kjv1:47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Niv1:47 When Jesus saw Nathanael approaching, he said of him, "Here is a true Israelite, in whom there is nothing false."

Amp47 Jesus saw Nathanael coming toward Him, and said of him, "Here is an Israelite indeed [a true descendant of Jacob], in whom there is no guile nor deceit nor duplicity!"

Esv47 Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!"

The observation to make in this verse is the use of the words guile, false, deceit and duplicity.

Kjv1:48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Niv1:48 "How do you know me?" Nathanael asked. Jesus answered, "I saw you while you were still under the fig tree before Philip called you."

Amp 48 Nathanael said to Jesus, "How do You know [these things about] me?" Jesus answered, "Before

Philip called you, when you were still under the fig tree, I saw you.”

Esv 48 Nathanael said to him, “How do you know me?” Jesus answered him, “Before Philip called you, when you were under the fig tree, I saw you.”

There is nothing unusual to note about this verse apart from the Amplified explaining in depth about Nathaniels enquiry. In fact it highlights the fact that Jesus knew prophetically these things about Nathaniel.

Kjv1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Niv1:49 Then Nathanael declared, "Rabbi, you are the Son of God; you are the King of Israel.

"Amp49 Nathanael answered, “Rabbi (Teacher), You are the Son of God; You are the King of Israel.”

Esv 49 Nathanael answered him, “Rabbi, you are the Son of God! You are the King of Israel!”

There is nothing to observe about this verse.

Kjv1:50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

Niv1:50 Jesus said, "You believe because I told you I saw you under the fig tree. You shall see greater things than that."

Amp50 Jesus replied, “Because I said to you that I saw you und the fig tree, do you believe? You will see greater things than these.”

ESV50 Jesus said, “You believe[h] because I told you I saw you under the fig tree. You will see greater things than that.”

Once again there is nothing out of the ordinary to observe about this verse.

Kjv1:51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Niv1:51 He then added, "I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man."

Amp 51 Then He said to him, “I assure you and most solemnly say to you, you will see heaven opened and the angels of God ascending and descending on the Son of Man [the bridge between heaven and earth].”

Esv51 And he said to him, “Truly, truly, I say to you,[m] you will see heaven opened, and the angels of God ascending and descending on the Son of Man.”

The point to note about this verse is that the use of the emphstic statement verily and the wordsI tell you the truth, I assure you and most solemnly say to you, and truly I say to you.

Interpretations

List the definitions of key words

Record phrases from other translations that give new insight

List some of the cross-references found relating to the key ideas.

Record any significant information gained from a Bible dictionary or commentary.

SUMMARIZE