Jesus CEN+RED

# John the Baptist

## Integrated text  - Mark 1:1-3, John 1:1-18

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| *The* beginning of the gospel of Jesus Christ, the Son of God. | Mark 1:1 |
| In *the* beginning was the Word, and the Word was with God, and God was the Word. | John 1:1 |
| The same was in *the* beginning with God. | John 1:2 |
| Everything came to be through Him, and without Him not even one-thing came to be that has be-come. | John 1:3 |
| In Him was life, and the life was the light of men. | John 1:4 |
| And the Light shines in the darkness, and the darkness has not overcome it. | John 1:5 |
| There came a man who was sent from God. His name was John. | John 1:6 |
| As it has been written in Isaiah the prophet, ("See, I send My messenger before your face, who will fully prepare your road."): | Mark 1:2 |
| "A voice of one calling out in the wilderness, 'make-ready the road for the Lord, set His paths straight.'" | Mark 1:3 |
| This one came as a witness to testify about the Light, so that through him everyone might believe. | John 1:7 |
| He was not the Light, but *he came* to testify about the Light. | John 1:8 |
| This was the true Light who gives light to everyone by coming into the world. | John 1:9 |
| He was in the world, and the world came into being through Him, and the world did not know Him. | John 1:10 |
| He came to his own, but his own did not accept Him. | John 1:11 |
| But to all who did accept Him, to those who believed in His name, He gave the authority to become children of God— | John 1:12 |
| not born of blood, nor carnal desire, nor human choice, but born of God. | John 1:13 |
| And the Word became flesh and dwelt among us. And we looked-long at His glory, glory as the Father's only-begotten *Son*, full of grace and truth. | John 1:14 |
| John testified about Him. He cried out, saying, "This was he of whom I said, 'He who comes after me has precedence-over me, because he was before me.'" | John 1:15 |
| So, from His fullness we all received grace upon grace. | John 1:16 |
| For the law was given through Moses. Grace and truth were realized through Jesus Christ. | John 1:17 |
| No one has seen God at any time. The one and only Son, who is in the heart-embrace of the Father, He has declared Him. | John 1:18 |

## Translation details - Mark 1:1-3, John 1:1-18

| Verse | JCV synthesised translation | WEB - World English Bible | BIB - Berean Interlinear Bible | JCV translation notes |
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| **Mark 1:1** | *The* beginning of the gospel of Jesus Christ, the Son of God. | 1The beginning of the Good News of Jesus Christ, the Son of God. | Ἀρχὴ (<i>The</i> beginning) τοῦ (of the) εὐαγγελίου (gospel) Ἰησοῦ (of Jesus) Χριστοῦ (Christ), Υἱοῦ (Son) Θεοῦ (of God). | |
| **Mark 1:2** | As it has been written in Isaiah the prophet, ("See, I send My messenger before your face, who will fully prepare your road."): | 2As it is written in the prophets, "Behold, I send my messenger before your face, who will prepare your way before you. | Καθὼς (As) γέγραπται (it has been written) ἐν (in) τῷ (-) Ἠσαΐᾳ (Isaiah) τῷ (the) προφήτῃ (prophet): "Ἰδοὺ (Behold), ἀποστέλλω (I send) τὸν (the) ἄγγελόν (messenger) μου (of Me) πρὸ (before) προσώπου (face) σου (of You), ὃς (who) κατασκευάσει (will prepare) τὴν (the) ὁδόν (way) σου (of You)." | "See, I am sending an angel before you…" is from **Exodus 23:20.**<br><br>"**Now** I am sending my messenger…" is from **Malachi 3:1** |
| **Mark 1:3** | "A voice of one calling out in the wilderness, 'Make-ready the road for the Lord, set His paths straight.'" | 3The voice of one crying in the wilderness, 'Make ready the way of the Lord! Make his paths straight!'" | "Φωνὴ (<i>The</i> voice) βοῶντος (of one crying) ἐν (in) τῇ (the) ἐρήμῳ (wilderness), Ἑτοιμάσατε (Prepare) τὴν (the) ὁδὸν (way) Κυρίου (of <i>the</i> Lord), εὐθείας (straight) ποιεῖτε (make) τὰς (the) τρίβους (paths) αὐτοῦ (of Him).'" | Quoting **Isaiah 40:3** |
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| **John 1:1** | In *the* beginning was the Word, and the Word was with God, and the Word was God. | 1In the beginning was the Word, and the Word was with God, and the Word was God. | Ἐν (In <i>the</i>) ἀρχῇ (beginning) ἦν (was) ὁ (the) Λόγος (Word), καὶ (and) ὁ (the) Λόγος (Word) ἦν (was) πρὸς (with) τὸν (-) Θεόν (God), καὶ (and) Θεὸς (God) ἦν (was) ὁ (the) Λόγος (Word). | |
| **John 1:2** | This *one* was in *the* beginning with God. | 2The same was in the beginning with God. | Οὗτος (He) ἦν (was) ἐν (in <i>the</i>) ἀρχῇ (beginning) πρὸς (with) τὸν (-) Θεόν (God). | |
| **John 1:3** | Everything came to be through Him, and without Him not even one-thing came to be that has be-come. | 3All things were made through him. Without him was not anything made that has been made. | πάντα (All things) δι' (through) αὐτοῦ (Him) ἐγένετο (came into being), καὶ (and) χωρὶς (without) αὐτοῦ (Him) ἐγένετο (came into being) οὐδὲ (not even) ἕν (one <i>thing</i>) ὃ (that) γέγονεν (has come into being). | |
| **John 1:4** | In Him was life, and the life was the light of men. | 4In him was life, and the life was the light of men. | ἐν (In) αὐτῷ (Him) ζωὴ (life) ἦν (was), καὶ (and) ἡ (the) ζωὴ (life) ἦν (was) τὸ (the) φῶς (light) τῶν (-) ἀνθρώπων (of men). | |

| John 1:5 | And the Light shines in the darkness, and the darkness did not grasp it. | 5The light shines in the darkness, and the darkness hasn't overcome it. | καὶ (And) τὸ (the) φῶς (Light) ἐν (in) τῇ (the) σκοτίᾳ (darkness) φαίνει (shines), καὶ (and) ἡ (the) σκοτία (darkness) αὐτὸ (it) οὐ (not) κατέλαβεν (overcame). | κατέλαβεν(overcome) can mean 'obtain' as in **Phil 3:12** or 'understand' as in **Eph 3:18** so 'grasp' captures all its meaning but it also requires a shift of tense from present to past in the second part of the sentence. |
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| John 1:6 | There came a man who was sent from God. His name was John. | 6There came a man, sent from God, whose name was John. | Ἐγένετο (There came) ἄνθρωπος (a man) ἀπεσταλμένος (having been sent) παρὰ (from) Θεοῦ (God); ὄνομα (<i>the</i> name) αὐτῷ (to Him) Ἰωάννης (<i>was</i> John). | |
| John 1:7 | This one came as a witness to testify about the Light, so that through Him everyone might believe. | 7The same came as a witness, that he might testify about the light, that all might believe through him. | οὗτος (He) ἦλθεν (came) εἰς (as) μαρτυρίαν (a witness), ἵνα (that) μαρτυρήσῃ (he might testify) περὶ (concerning) τοῦ (the) φωτός (Light), ἵνα (that) πάντες (all) πιστεύσωσιν (might believe) δι' (through) αὐτοῦ (him). | |
| John 1:8 | He was not the Light, but *he came* to testify about the Light. | 8He was not the light, but was sent that he might testify about the light. | οὐκ (Not) ἦν (was) ἐκεῖνος (He) τὸ (the) φῶς (Light), ἀλλ' (but) ἵνα (that) μαρτυρήσῃ (he might witness) περὶ (concerning) τοῦ (the) φωτός (Light). | |
| John 1:9 | This was the true Light who gives light to everyone by coming into the world. | 9The true light that enlightens everyone was coming into the world. | Ἦν (Was) τὸ (the) φῶς (Light) τὸ (-) ἀληθινὸν (true), ὃ (who) φωτίζει (enlightens) πάντα (every) ἄνθρωπον (man), ἐρχόμενον (coming) εἰς (into) τὸν (the) κόσμον (world). | The phrase ἐρχόμενον (coming) εἰς (into) τὸν (the) κόσμον (world) is grammatically ambiguous, it could relate to either 'everyone' or the 'Light' the ambiguity is probably deliberate and gives the sentence a more eternal process. I have followed George Beasley Murray's translation in the Word Commentary Series. |
| John 1:10 | He was in the world, and the world came into being through Him, and the world did not know Him. | 10He was in the world, and the world was made through him, and the world didn't recognize him. | ἐν (In) τῷ (the) κόσμῳ (world) ἦν (He was), καὶ (and) ὁ (the) κόσμος (world) δι' (through) αὐτοῦ (Him) ἐγένετο (came into being), καὶ (and) ὁ (the) κόσμος (world) αὐτὸν (Him) οὐκ (not) ἔγνω (knew). | |

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| John 1:11 | He came to His own, but His own did not accept Him. | 11He came to his own, and those who were his own didn't receive him. | εἰς (To) τὰ (the) ἴδια (own) ἦλθεν (He came), καὶ (and) οἱ (the) ἴδιοι (own) αὐτὸν (Him) οὐ (not) παρέλαβον (received). | |
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| John 1:12 | But to all who did accept Him, to those who believed in His name, He gave the authority to become children of God— | 12But as many as received him, to them he gave the right to become God's children, to those who believe in his name: | ὅσοι (As many as) δὲ (however) ἔλαβον (received) αὐτόν (Him), ἔδωκεν (He gave) αὐτοῖς (to them) ἐξουσίαν (authority) τέκνα (children) Θεοῦ (of God) γενέσθαι (to be), τοῖς (to those) πιστεύουσιν (believing) εἰς (in) τὸ (the) ὄνομα (name) αὐτοῦ (of Him), | |
| John 1:13 | not born of blood, nor carnal desire, nor human choice, but born of God. | 13who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. | οἳ (who) οὐκ (not) ἐξ (of) αἱμάτων (blood), οὐδὲ (nor) ἐκ (of) θελήματος (will) σαρκὸς (of flesh), οὐδὲ (nor) ἐκ (of) θελήματος (will) ἀνδρὸς (of man), ἀλλ' (but) ἐκ (of) Θεοῦ (God) ἐγεννήθησαν (were born). | I've used two different meanings of θελήματος (will/desire/choice) here as the shift from natural function 'of blood' through passive 'desire' to active 'choice' is more dramatic and fully legitimate. |
| John 1:14 | And the Word became flesh and dwelt among us. And we looked-long at His glory, glory as the Father's only-begotten *Son*, full of grace and truth. | 14The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth. | Καὶ (And) ὁ (the) Λόγος (Word) σὰρξ (flesh) ἐγένετο (became) καὶ (and) ἐσκήνωσεν (dwelt) ἐν (among) ἡμῖν (us), καὶ (and) ἐθεασάμεθα (we beheld) τὴν (the) δόξαν (glory) αὐτοῦ (of Him), δόξαν (a glory) ὡς (as) μονογενοῦς (of an only begotten) παρὰ (from) Πατρός (<i>the</i> Father), πλήρης (full) χάριτος (of grace) καὶ (and) ἀληθείας (truth). | Note: ἐθεασάμεθα (we beheld) is a prolonged form of a primary verb, it means to look closely, thoroughly or for a length of time rather than just to catch a glimpse. |
| John 1:15 | John testified about Him. He cried out, saying, "This was He of whom I said, 'He who comes after me has precedence-over me, because He was before me.'" | 15John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.'" | Ἰωάννης (John) μαρτυρεῖ (witnesses) περὶ (concerning) αὐτοῦ (Him), καὶ (and) κέκραγεν (he cried out), λέγων (saying), "Οὗτος (This) ἦν (was He) ὃν (of whom) εἶπον (I was saying), Ὁ (The <i>One</i>) ὀπίσω (after) μου (me) ἐρχόμενος (coming), ἔμπροσθέν (precedence) μου (over me) γέγονεν (has), ὅτι (because) πρῶτός (before) μου (me) ἦν (He was).'" | |
| John 1:16 | So, from His fullness we all received grace upon grace. | 16From his fullness we all received grace upon grace. | Ὅτι (For) ἐκ (from) τοῦ (the) πληρώματος (fullness) αὐτοῦ (of Him), ἡμεῖς (we) πάντες (all) ἐλάβομεν (have received) καὶ (then) χάριν (grace) ἀντὶ (for) χάριτος (grace). | I've used 'So' instead of 'For' to help emphasise the shift of narration from John the Baptist back to the Gospel writer. |

| John 1:17 | For the law was given through Moses. Grace and truth were realized through Jesus Christ. | 17For the law was given through Moses. Grace and truth were realized through Jesus Christ. | ὅτι (For) ὁ (the) νόμος (law) διὰ (through) Μωϋσέως (Moses) ἐδόθη (was given); ἡ (-) χάρις (grace) καὶ (and) ἡ (-) ἀλήθεια (truth) διὰ (through) Ἰησοῦ (Jesus) Χριστοῦ (Christ) ἐγένετο (came). | |
| John 1:18 | No one has seen God at any time. The one and only Son, who is in the heart-embrace of the Father, He has declared Him. | 18No one has seen God at any time. The one and only Son, who is in the bosom of the Father, he has declared him. | Θεὸν (God) οὐδεὶς (no one) ἑώρακεν (has seen) πώποτε (ever yet); μονογενὴς (<i>the</i> only begotten) Θεὸς (God), ὁ (the <i>One</i>) ὢν (being) εἰς (in) τὸν (the) κόλπον (bosom) τοῦ (of the) Πατρὸς (Father), ἐκεῖνος (He) ἐξηγήσατο (has made <i>Him</i> known). | While κόλπον (bosom) is simply the area between the arms, it is used of folds in garments and bays for ships, because it implies a safe embrace. |

**Note:** *Italicised Words*

Very occasionally I have added an additional word of my own as an aid to the flow of the story.  In order to be as transparent as possible these additional words are highlighted by use of *italics.*  These words could be an inferred *'the'* or *'joining words'* such as '*and*', '*now*', '*so*' etc.

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