The Gospel According to John

Chapter One

A New English Translation from the Critical Greek Text

Greek base text: Nestle-Aland 28th ed. (NA28) / UBS5

Preface

This document presents a fresh, original English translation of John 1 set in parallel with the underlying Greek critical text (Nestle-Aland 28th edition / UBS Greek New Testament, 5th edition). The translation is formally oriented—it aims to follow the Greek syntax, tense, and word-order as closely as natural English permits—while remaining readable. It is not a revision of any existing English version but an independent rendering made directly from the Greek.

Three features deserve mention. First, John's frequent historic presents (e.g., λέγει "says," εὑρίσκει "finds," βλέπει "sees") are kept as English presents to preserve the narrative vividness that is a deliberate stylistic feature of this Gospel. Second, the prologue (vv. 1–18) is treated as carefully structured poetry-in-prose, with attention to its inclusio of θεός in vv. 1 and 18. Third, points where the critical text diverges from the Byzantine/Textus Receptus tradition (and therefore from the KJV) are documented in the Translation and Textual Notes that follow the parallel text, with the principal manuscript witnesses cited.

Verse numbers follow the standard division. The clause ὃ γέγονεν at the boundary of vv. 3–4 is printed as the critical editions punctuate it (attached to v. 4); see the note on 1:3–4.

Parallel Text: Greek (NA28/UBS5) and English

v.	Greek — NA28 / UBS5	English (this translation)
1	Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.	In the beginning was the Word, and the Word was with God, and the Word was God.
2	οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.	He was in the beginning with God.
3	πάντα δι᾽ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. ὃ γέγονεν	Through him all things came to be, and apart from him not one thing came to be. What has come to be
4	ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·	in him was life, and that life was the light of humankind.
5	καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.	And the light shines in the darkness, and the darkness has not overcome it.
6	Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης·	There came a man, sent from God, whose name was John.
7	οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι᾽ αὐτοῦ.	He came as a witness, to testify about the light, so that through him all might believe.
8	οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ᾽ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.	He himself was not the light, but came to testify about the light.
9	Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.	The true light, which gives light to every person, was coming into the world.
10	ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.	He was in the world, and the world came to be through him, yet the world did not know him.
11	εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.	He came to what was his own, and his own people did not receive him.
12	ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,	But to all who did receive him—to those who believe in his name—he gave the right to become children of God,
13	οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ᾽ ἐκ θεοῦ ἐγεννήθησαν.	those born not of blood, nor of the will of the flesh, nor of the will of a husband, but of God.
14	Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.	And the Word became flesh and made his dwelling among us, and we beheld his glory—glory as of the one and only Son from the Father—full of grace and truth.
15	Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός	John testifies about him and has cried out, saying, “This was the one of whom I said, ‘He who comes after me has surpassed

v.	Greek — NA28 / UBS5	English (this translation)
	μου ἦν.	me, because he was before me.’”
16	ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος·	For from his fullness we have all received, grace upon grace.
17	ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.	For the law was given through Moses; grace and truth came through Jesus Christ.
18	θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.	No one has ever seen God; the one and only—himself God—who is at the Father’s side, he has made him known.
19	Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἰεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ;	And this is the testimony of John, when the Jewish authorities sent to him priests and Levites from Jerusalem to ask him, “Who are you?”
20	καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός.	He confessed and did not deny; he confessed, “I am not the Messiah.”
21	καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὔ.	So they asked him, “What then? Are you Elijah?” And he says, “I am not.” “Are you the Prophet?” And he answered, “No.”
22	εἶπαν οὖν αὐτῷ· τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;	So they said to him, “Who are you?—so that we may give an answer to those who sent us. What do you say about yourself?”
23	ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.	He said, “I am a voice of one crying out in the wilderness, ‘Make straight the way of the Lord,’ as Isaiah the prophet said.”
24	Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.	Now they had been sent from the Pharisees.
25	καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης;	And they asked him, saying to him, “Why then do you baptize, if you are not the Messiah, nor Elijah, nor the Prophet?”
26	ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε,	John answered them, saying, “I baptize with water; among you stands one whom you do not know,
27	ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.	the one who comes after me, the strap of whose sandal I am not worthy to untie.”
28	ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.	These things took place in Bethany beyond the Jordan, where John was baptizing.
29	Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.	The next day he sees Jesus coming toward him and says, “Look, the Lamb of God who takes away the sin of the world!

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30	οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.	This is the one about whom I said, ‘After me comes a man who has surpassed me, because he was before me.’
31	κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ᾽ ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.	I myself did not know him; but it was so that he might be revealed to Israel that I came baptizing with water.”
32	Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ᾽ αὐτόν.	And John testified, saying, “I have seen the Spirit descending like a dove out of heaven, and it remained on him.
33	κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ᾽ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ᾽ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ᾽ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.	I myself did not know him, but the one who sent me to baptize with water—he said to me, ‘The one on whom you see the Spirit descending and remaining, this is the one who baptizes with the Holy Spirit.’
34	κἀγὼ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.	And I have seen and have testified that this is the Son of God.”
35	Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο	The next day John was standing there again, with two of his disciples,
36	καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· ἴδε ὁ ἀμνὸς τοῦ θεοῦ.	and looking at Jesus as he walked by, he says, “Look, the Lamb of God!”
37	καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ.	The two disciples heard him say this, and they followed Jesus.
38	στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς· τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ· ῥαββί, ὃ λέγεται μεθερμηνευόμενον διδάσκαλε, ποῦ μένεις;	Jesus turned and, seeing them following, says to them, “What are you seeking?” They said to him, “Rabbi” (which, translated, means “Teacher”), “where are you staying?”
39	λέγει αὐτοῖς· ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει καὶ παρ᾽ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.	He says to them, “Come, and you will see.” So they went and saw where he was staying, and they stayed with him that day; it was about the tenth hour.
40	Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ·	Andrew, the brother of Simon Peter, was one of the two who heard John and followed him.
41	εὑρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· εὑρήκαμεν τὸν Μεσσίαν, ὅ ἐστιν μεθερμηνευόμενον χριστός.	He first finds his own brother Simon and says to him, “We have found the Messiah” (which is translated “Christ”).
42	ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν· σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος.	He brought him to Jesus. Looking at him, Jesus said, “You are Simon the son of John; you will be called Cephas” (which is translated “Peter”).

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43	Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν καὶ εὑρίσκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀκολούθει μοι.	The next day he wanted to go out to Galilee, and he finds Philip. And Jesus says to him, “Follow me.”
44	ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.	Now Philip was from Bethsaida, the city of Andrew and Peter.
45	εὑρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ.	Philip finds Nathanael and says to him, “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus, son of Joseph, the one from Nazareth.”
46	καὶ εἶπεν αὐτῷ Ναθαναήλ· ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι; λέγει αὐτῷ ὁ Φίλιππος· ἔρχου καὶ ἴδε.	And Nathanael said to him, “Can anything good come out of Nazareth?” Philip says to him, “Come and see.”
47	εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· ἴδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστιν.	Jesus saw Nathanael coming toward him and says about him, “Look, truly an Israelite, in whom there is no deceit!”
48	λέγει αὐτῷ Ναθαναήλ· πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἶδόν σε.	Nathanael says to him, “How do you know me?” Jesus answered and said to him, “Before Philip called you, while you were under the fig tree, I saw you.”
49	ἀπεκρίθη αὐτῷ Ναθαναήλ· ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ.	Nathanael answered him, “Rabbi, you are the Son of God; you are the King of Israel!”
50	ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψῃ.	Jesus answered and said to him, “Because I told you that I saw you under the fig tree, do you believe? You will see greater things than these.”
51	καὶ λέγει αὐτῷ· ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.	And he says to him, “Truly, truly, I say to you, you will see heaven opened and the angels of God ascending and descending on the Son of Man.”

Translation and Textual Notes

The notes below explain the principal translation decisions and document the major points at which the critical Greek text (NA28/UBS5) differs from the Byzantine / Textus Receptus tradition. Manuscript sigla follow standard usage (𝔓 = papyrus; א = Codex Sinaiticus; B = Vaticanus; A = Alexandrinus; C = Ephraemi Rescriptus; L = Regius).

1:1 καὶ θεὸς ἦν ὁ λόγος — "and the Word was God."

The predicate noun θεός is anarthrous (no article) and stands before the verb. By Colwell's rule and, more decisively, E. C. Harner's study of qualitative anarthrous predicate nouns (JBL 92 [1973]), the word-order is qualitative-definite: it affirms that the Word fully shared the divine nature, not that he was "a god" (the order forbids the indefinite rendering) and not simply identifying the Word with the person of the Father (which would require the article, ὁ θεός, as in clause b). I render the standard "the Word was God," which English readers correctly hear as a statement of full deity, with the qualitative force carried by the surrounding clauses.

1:3–4 ὃ γέγονεν — punctuation of the clause.

NA28/UBS5 places ὃ γέγονεν ("what has come to be") at the head of v. 4 rather than at the close of v. 3, following the punctuation favored by most of the earliest fathers before the Arian controversy (e.g., Irenaeus, Clement, Origen) and printed in the critical text. I follow that division: "…not one thing came to be. What has come to be / in him was life." The traditional KJV/Byzantine reading attaches it to v. 3 ("…anything made that was made. In him was life"). The Greek is unpointed; the decision is editorial, and I have signaled it by the line break.

1:11 εἰς τὰ ἴδια … οἱ ἴδιοι — neuter then masculine.

The first τὰ ἴδια is neuter ("his own things / his own domain"), the second οἱ ἴδιοι masculine ("his own people"). I preserve the shift—"to what was his own … his own people"—since John exploits the difference between the realm Christ entered and the people who rejected him.

1:14, 1:18 μονογενής — "one and only," not "only begotten."

μονογενής derives from μόνος + γένος ("of a single kind, unique"), not from γεννάω ("to beget"); the rendering "only begotten" reflects Jerome's Latin unigenitus, adopted to counter Arianism, rather than the word's actual etymology. I render it "one and only," a unique relationship to the Father (cf. its use of Isaac in Heb 11:17, who was not Abraham's only son). In v. 14 the genitive μονογενοῦς is absolute ("the one and only"), and I supply "Son" for English sense as the context requires.

1:18 μονογενὴς θεός vs. ὁ μονογενὴς υἱός — a major variant.

NA28/UBS5 reads μονογενὴς θεός, "the one and only, himself God" (or "God the one and only"), supported by the earliest and best Alexandrian witnesses: 𝔓66, 𝔓75, א, B, C*, L. The Byzantine/TR tradition and many later manuscripts read ὁ μονογενὴς υἱός, "the only Son" (A, C³, the Majority Text). The reading θεός is the harder and earlier reading and is almost certainly original; it forms an inclusio with θεός in v. 1, framing the prologue with explicit affirmations of the Word's deity. My translation follows the critical text.

1:15, 1:30 ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

A deliberate paradox of rank and time: the one who came "after" John in time has "come to be ahead of / surpassed" (ἔμπροσθεν) him in rank, "because he was first / before" (πρῶτος) John in pre-existence. I render "has surpassed me, because he was before me" to keep both the rank sense of ἔμπροσθεν and the temporal-priority sense of πρῶτος.

1:21 ὁ προφήτης — “the Prophet.”

The articular “the Prophet” refers to the eschatological prophet-like-Moses of Deut 18:15, 18, a distinct expectation from both the Messiah and the returning Elijah. The three questions (Messiah? Elijah? the Prophet?) map onto three first-century eschatological figures; I keep the article to mark this.

1:28 Βηθανίᾳ πέραν τοῦ Ἰορδάνου — “Bethany beyond the Jordan.”

NA28/UBS5 reads Bethany, the overwhelming reading of the early manuscripts (𝔓66, 𝔓75, א*, A, B, C). The variant “Bethabara” entered the tradition through Origen, who could not locate a Transjordan Bethany and conjectured the name; it stands in the Byzantine text and underlies the KJV. This is a distinct site from the Bethany near Jerusalem (11:18).

1:34 ὁ υἱὸς τοῦ θεοῦ vs. ὁ ἐκλεκτὸς τοῦ θεοῦ — a contested variant.

NA28/UBS5 prints ὁ υἱὸς τοῦ θεοῦ, “the Son of God” (𝔓66, 𝔓75, A, B, C, the Majority Text). A strong early minority reads ὁ ἐκλεκτὸς τοῦ θεοῦ, “the Chosen One of God” (𝔓5, א*, the Old Latin, some Syriac). The UBS committee rated this {B}, and a real case can be made that “Chosen One” is the harder reading (more likely to be altered toward the common Christological title “Son”). I follow the printed critical text (“Son of God”) but flag the alternative as exegetically significant for John’s testimony theme.

1:42 Σίμων ὁ υἱὸς Ἰωάννου — “son of John,” not “son of Jonah.”

NA28/UBS5 reads Ἰωάννου, “(son) of John” (𝔓66, 𝔓75, B, L), against the Byzantine/TR Ἰωνᾶ, “of Jonah” (which the KJV follows and which assimilates to Matt 16:17, Βαριωνᾶ). The Johannine form is “son of John.”

1:51 Omission of ἀπ’ ἄρτι — “from now on.”

The TR/Byzantine tradition adds ἀπ’ ἄρτι, “from now on,” after “Truly, truly, I say to you” (assimilating to Matt 26:64). NA28/UBS5 omits it on the testimony of the earliest witnesses (𝔓66, 𝔓75, א*, B, L), and so do I.

General Translation philosophy.

This is a fresh, formally-oriented (“essentially literal”) rendering made directly from the NA28/UBS5 critical Greek text, aiming to mirror Greek syntax, tense, and word-order where natural English allows, while remaining readable. Historic-present verbs (e.g., λέγει, “says,” εὑρίσκει, “finds”), a hallmark of John’s narrative style, are rendered as English presents to preserve their vividness rather than smoothed to past tense. Greek punctuation (a fourth-century-and-later editorial overlay) follows the critical edition; quotation marks and paragraphing are supplied for the modern reader.

A Note on the Greek Witnesses

The Greek text reproduced here reflects the reconstructed wording of the earliest recoverable form of John 1 as edited in NA28/UBS5. For chapter 1, the most important early continuous-text witnesses are the papyri 𝔓66 (c. 200) and 𝔓75 (early third century), both substantially preserving John and strongly Alexandrian in character, together with the great fourth- and fifth-century uncials Sinaiticus (א), Vaticanus (B), Alexandrinus (A), and Ephraemi Rescriptus (C). At the four most consequential variation-units in this chapter—1:18 (μονογενὴς θεός), 1:28 (Bethany), 1:34 (Son / Chosen One), and 1:42 (son of John)—these early Alexandrian witnesses align against the later Byzantine majority, and the critical text follows them. None of these variants is doctrinally destabilizing; if anything, 1:18 strengthens the prologue's explicit affirmation of the Word's deity.