

- 1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.
- 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
- 3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν
- 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·
- 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.<sup>1</sup>

In the beginning was the Word, and the Word was with God,  
Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,

καὶ θεὸς ἦν ὁ λόγος.  
and the Word was God.

He was in the beginning with God.  
οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

All things came into being through him,  
πάντα δι' αὐτοῦ ἐγένετο,

and without him not one thing came into being.  
καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.

What has come into being  
ὃ γέγονεν

in him was life, and the life was the light of all people.  
ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·

The light shines in the darkness, and the darkness did not overcome it.  
καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

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<sup>1</sup> Eberhard Nestle and Erwin Nestle, *Nestle-Aland: Novum Testamentum Graece*, ed. Barbara Aland et al., 28. revidierte Auflage. (Stuttgart: Deutsche Bibelgesellschaft, 2012), Jn 1:1–5.