



John 1:1-18 | The Prologue

Greek Text, Word-for-Word Parsing, Semantic Notes, and Sermon Framework

A teaching and preaching resource for close reading of the Greek text.

Verse 1

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|-------|--------------|---|---|-------------------|
| Ἐν | ἐν | Preposition; governs ἀρχῆ and expresses location, sphere, or time. | Relationship and Presence. Range: in, among, within, by. Here: With the dative it marks sphere, location, time, or close relation. | In |
| ἀρχῆ | ἀρχή | Noun: dative, singular, feminine. It marks location, sphere, recipient, means, or prepositional object. | Time and Beginning. Range: beginning, origin, first cause; also rule or authority in other contexts. Here the phrase ἐν ἀρχῆ selects the temporal sense: beginning point. The possible sense 'ruler/authority' belongs to the broader lexical range but is not the sense in John 1:1. | beginning |
| ἦν | εἰμί | Verb: third person, imperfect, active, indicative, singular. Lexical root: εἰμί. The form presents the action or state in the clause. | Divine Identity and Relationship. Range: be, exist, identify. Here: In 1:1 the imperfect ἦν presents the Word as already existing. | was |
| ὁ | ὁ | Definite article: nominative, singular, masculine. It marks the noun phrase with λόγος. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| λόγος | λόγος | Noun: nominative, singular, masculine. It often subject or subject complement near ἦν. | Speech and Revelation. Range: word, message, speech, reason; in John 1, the Word. Here it names the personal Word: God's self-expression and revealer. | Word |
| καί | καί | Conjunction; addition or connection. | Phrase Marker. Range: and, also, even. Here it joins clauses and builds the argument step by step. | and |
| ὁ | ὁ | Definite article: nominative, singular, masculine. It marks the noun phrase with λόγος. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| λόγος | λόγος | Noun: nominative, singular, masculine. It often subject or subject complement near ἦν. | Speech and Revelation. Range: word, message, speech, reason; in John 1, the Word. Here it names the personal Word: God's self-expression and revealer. | Word |
| ἦν | εἰμί | Verb: third person, imperfect, active, indicative, singular. Lexical root: εἰμί. The form presents the action or state in the clause. | Divine Identity and Relationship. Range: be, exist, identify. Here: In 1:1 the imperfect ἦν presents the Word as already existing. | be / was |
| πρὸς | πρὸς | Preposition; governs θεόν and expresses direction, goal, or relational orientation. | Relationship and Presence. Range: toward, with, facing, in relation to. Here: With τὸν θεόν in 1:1-2 it expresses personal orientation and presence with God. | with |
| τὸν | ὁ | Definite article: accusative, singular, masculine. It marks the noun phrase with θεόν. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| θεόν | θεός | Noun: accusative, singular, masculine. It often direct object/complement or object of a preposition near ἦν. | Divine Identity and Relationship. Range: God, god, divine being. Here the word either names God as referent or describes divine identity. | God |
| καί | καί | Conjunction; addition or connection. | Phrase Marker. Range: and, also, even. Here it joins clauses and builds the argument step by step. | and |

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|-------|--------------|---|--|-------------------|
| θεός | θεός | Noun: nominative, singular, masculine. It often subject or subject complement near ἦν. | Divine Identity and Relationship. Range: God, god, divine being. Here the word either names God as referent or describes divine identity. | God |
| ἦν | εἰμί | Verb: third person, imperfect, active, indicative, singular. Lexical root: εἰμί. The form presents the action or state in the clause. | Divine Identity and Relationship. Range: be, exist, identify. Here: In 1:1 the imperfect ἦν presents the Word as already existing. | be / was |
| ὁ | ὁ | Definite article: nominative, singular, masculine. It marks the noun phrase with λόγος. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| λόγος | λόγος | Noun: nominative, singular, masculine. It often subject or subject complement near ἦν. | Speech and Revelation. Range: word, message, speech, reason; in John 1, the Word. Here it names the personal Word: God's self-expression and revealer. | Word |

Greek Text

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

Translation

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

Verse 2

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|-------|--------------|---|---|-------------------|
| οὗτος | οὗτος | Demonstrative pronoun: nominative, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: this one, he. Here it resumes and emphasizes a participant already in view. | this one |
| ἦν | εἰμί | Verb: third person, imperfect, active, indicative, singular. Lexical root: εἰμί. The form presents the action or state in the clause. | Divine Identity and Relationship. Range: be, exist, identify. Here: In 1:1 the imperfect ἦν presents the Word as already existing. | be / was |
| ἐν | ἐν | Preposition; governs ἀρχῇ and expresses location, sphere, or time. | Relationship and Presence. Range: in, among, within, by. Here: With the dative it marks sphere, location, time, or close relation. | in / among |
| ἀρχῇ | ἀρχή | Noun: dative, singular, feminine. It marks location, sphere, recipient, means, or prepositional object. | Time and Beginning. Range: beginning, origin, first cause; also rule or authority in other contexts. Here the phrase ἐν ἀρχῇ selects the temporal sense: beginning point. The possible sense 'ruler/authority' belongs to the broader lexical range but is not the sense in John 1:1. | beginning |
| πρὸς | πρὸς | Preposition; governs θεόν and expresses direction, goal, or relational orientation. | Relationship and Presence. Range: toward, with, facing, in relation to. Here: With τὸν θεόν in 1:1-2 it expresses personal orientation and presence with God. | with / toward |
| τὸν | ὁ | Definite article: accusative, singular, masculine. It marks the noun phrase with θεόν. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| θεόν | θεός | Noun: accusative, singular, masculine. It often direct object/complement or object of a preposition near ἦν. | Divine Identity and Relationship. Range: God, god, divine being. Here the word either names God as referent or describes divine identity. | God |

Greek Text

οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

Translation

This one was in the beginning with God.

Verse 3

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|---------|--------------|--|--|--------------------------|
| πάντα | πᾶς | Adjective: nominative, plural, neuter. It modifies or functions substantivally with αὐτοῦ. | Quantity and Scope. Range: all, every, whole. Here it widens the scope: all things, all people, all who believe. | all / every |
| δι' | διά | Preposition; governs αὐτοῦ and expresses agency or means. | Relationship and Presence. Range: through, by means of, because of. Here: With the genitive here it normally marks agency or means. | through |
| αὐτοῦ | αὐτός | Personal pronoun: genitive, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: he, him, it, his, same. Here the pronoun points back to a participant already in focus, often the Word/light. | he / him / it / his |
| ἐγένετο | γίνομαι | Verb: third person, aorist, middle, indicative, singular. Lexical root: γίνομαι. The form presents the action or state in the clause. | Becoming and Creation. Range: become, happen, come into being, take place. Here it usually marks coming into existence, becoming, or entering a new state. | came into being |
| καί | καί | Conjunction; addition or connection. | Phrase Marker. Range: and, also, even. Here it joins clauses and builds the argument step by step. | and |
| χωρίς | χωρίς | Preposition; governs αὐτοῦ and expresses separation or exclusion. | Negation and Contrast. Range: without, apart from. Here it excludes creation apart from the Word. | apart from |
| αὐτοῦ | αὐτός | Personal pronoun: genitive, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: he, him, it, his, same. Here the pronoun points back to a participant already in focus, often the Word/light. | he / him / it / his |
| ἐγένετο | γίνομαι | Verb: third person, aorist, middle, indicative, singular. Lexical root: γίνομαι. The form presents the action or state in the clause. | Becoming and Creation. Range: become, happen, come into being, take place. Here it usually marks coming into existence, becoming, or entering a new state. | become / come into being |
| οὐδὲ | οὐδέ | Adverb: modifies a verb, adjective, or clause; here it shapes the force of the statement. | Negation and Contrast. Range: nor, not even. Here it extends the negation. | nor / not even |
| ἓν | εἷς | Adjective: nominative, singular, neuter. It modifies or functions substantivally with ὃ. | Quantity and Scope. Range: one, single. Here it intensifies the claim: not even one thing exists apart from the Word. | one |
| ὃ | ὃς | Relative pronoun: nominative, singular, neuter. It points to a participant or item in the immediate context. | Phrase Marker. Range: who, which, that. Here it connects a relative clause to a prior noun or participant. | who / which |
| γέγονεν | γίνομαι | Verb: third person, perfect, active, indicative, singular. Lexical root: γίνομαι. The form presents the action or state in the clause. | Becoming and Creation. Range: become, happen, come into being, take place. Here it usually marks coming into existence, becoming, or entering a new state. | has come into being |

Greek Text

πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν

Translation

All things came into being through him, and apart from him not one thing came into being that has come into being.

Verse 4

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|------|--------------|--|--|-------------------|
| ἐν | ἐν | Preposition; governs αὐτῷ and expresses location, sphere, or time. | Relationship and Presence. Range: in, among, within, by. Here: With the dative it marks sphere, location, time, or close relation. | in / among |

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|----------|--------------|---|---|---------------------|
| αὐτῷ | αὐτός | Personal pronoun: dative, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: he, him, it, his, same. Here the pronoun points back to a participant already in focus, often the Word/light. | he / him / it / his |
| ζωή | ζωή | Noun: nominative, singular, feminine. It often subject or subject complement near ἦν. | Life, Light, and Darkness. Range: life, living reality. Here life is located in the Word and becomes light for humanity. | life |
| ἦν | εἶμι | Verb: third person, imperfect, active, indicative, singular. Lexical root: εἶμι. The form presents the action or state in the clause. | Divine Identity and Relationship. Range: be, exist, identify. Here: In 1:1 the imperfect ἦν presents the Word as already existing. | be / was |
| καί | καί | Conjunction; addition or connection. | Phrase Marker. Range: and, also, even. Here it joins clauses and builds the argument step by step. | and |
| ἡ | ὁ | Definite article: nominative, singular, feminine. It marks the noun phrase with ζωή. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| ζωή | ζωή | Noun: nominative, singular, feminine. It often subject or subject complement near ἦν. | Life, Light, and Darkness. Range: life, living reality. Here life is located in the Word and becomes light for humanity. | life |
| ἦν | εἶμι | Verb: third person, imperfect, active, indicative, singular. Lexical root: εἶμι. The form presents the action or state in the clause. | Divine Identity and Relationship. Range: be, exist, identify. Here: In 1:1 the imperfect ἦν presents the Word as already existing. | be / was |
| τὸ | ὁ | Definite article: nominative, singular, neuter. It marks the noun phrase with φῶς. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| φῶς | φῶς | Noun: nominative, singular, neuter. It often subject or subject complement near ἦν. | Life, Light, and Darkness. Range: light, illumination. Here light is revelation and life-giving illumination. | light |
| τῶν | ὁ | Definite article: genitive, plural, masculine. It marks the noun phrase with ἀνθρώπων. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| ἀνθρώπων | ἄνθρωπος | Noun: genitive, plural, masculine. It marks relationship, possession, source, description, or prepositional object. | Humanity and World. Range: human being, person, humanity. Here it names either John as human witness or every human being illumined by the light. | human being |

Greek Text

ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·

Translation

In him was life, and the life was the light of human beings.

Verse 5

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|------|--------------|---|--|-------------------|
| καί | καί | Conjunction; addition or connection. | Phrase Marker. Range: and, also, even. Here it joins clauses and builds the argument step by step. | and |
| τὸ | ὁ | Definite article: nominative, singular, neuter. It marks the noun phrase with φῶς. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| φῶς | φῶς | Noun: nominative, singular, neuter. It often subject or subject complement near φαίνει. | Life, Light, and Darkness. Range: light, illumination. Here light is revelation and life-giving illumination. | light |
| ἐν | ἐν | Preposition; governs σκοτία and expresses location, sphere, or time. | Relationship and Presence. Range: in, among, within, by. Here: With the dative it marks sphere, location, time, or close relation. | in / among |

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|-----------|--------------|---|---|---------------------|
| τῆ | ὅ | Definite article: dative, singular, feminine. It marks the noun phrase with σκοτία. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| σκοτία | σκοτία | Noun: dative, singular, feminine. It marks location, sphere, recipient, means, or prepositional object. | Life, Light, and Darkness. Range: darkness, obscurity, opposition. Here it is the opposing sphere that does not overcome the light. | darkness |
| φαίνει | φαίνω | Verb: third person, present, active, indicative, singular. Lexical root: φαίνω. The form presents the action or state in the clause. | Life, Light, and Darkness. Range: shine, appear. Here the light continues to shine in darkness. | shine |
| καί | καί | Conjunction; addition or connection. | Phrase Marker. Range: and, also, even. Here it joins clauses and builds the argument step by step. | and |
| ἡ | ὅ | Definite article: nominative, singular, feminine. It marks the noun phrase with σκοτία. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| σκοτία | σκοτία | Noun: nominative, singular, feminine. It often subject or subject complement near φαίνει. | Life, Light, and Darkness. Range: darkness, obscurity, opposition. Here it is the opposing sphere that does not overcome the light. | darkness |
| αὐτὸ | αὐτός | Personal pronoun: accusative, singular, neuter. It points to a participant or item in the immediate context. | Participant Reference. Range: he, him, it, his, same. Here the pronoun points back to a participant already in focus, often the Word/light. | he / him / it / his |
| οὐ | οὐ | Adverb: modifies a verb, adjective, or clause; here it shapes the force of the statement. | Negation and Contrast. Range: not. Here it negates the clause or verb. | not |
| κατέλαβεν | καταλαμβάνω | Verb: third person, aorist, active, indicative, singular. Lexical root: καταλαμβάνω. The form presents the action or state in the clause. | Life, Light, and Darkness. Range: grasp, seize, overcome, comprehend. Here darkness does not master, overcome, or grasp the light. | overcame / grasped |

Greek Text

καὶ τὸ φῶς ἐν τῇ σκοτία φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

Translation

And the light shines in the darkness, and the darkness did not overcome it.

Verse 6

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|--------------|--------------|---|--|--------------------------|
| Ἐγένετο | γίνομαι | Verb: third person, aorist, middle, indicative, singular. Lexical root: γίνομαι. The form presents the action or state in the clause. | Becoming and Creation. Range: become, happen, come into being, take place. Here it usually marks coming into existence, becoming, or entering a new state. | become / come into being |
| ἄνθρωπος | ἄνθρωπος | Noun: nominative, singular, masculine. It often subject or subject complement near Ἐγένετο. | Humanity and World. Range: human being, person, humanity. Here it names either John as human witness or every human being illumined by the light. | human being |
| ἀπεσταλμένος | ἀποστέλλω | Participle: perfect, passive, participle, nominative, singular, masculine. Lexical root: ἀποστέλλω. It functions as a verbal adjective or substantival participle in context. | Witness, Faith, and Response. Range: send, commission, dispatch. Here John is presented as commissioned by God. | send |
| παρὰ | παρά | Preposition; governs θεοῦ and expresses source or origin. | Relationship and Presence. Range: from, from beside, with. Here it marks divine source or close relation. | from |
| θεοῦ | θεός | Noun: genitive, singular, masculine. It marks relationship, possession, source, description, or prepositional object. | Divine Identity and Relationship. Range: God, god, divine being. Here the word either names God as referent or describes divine identity. | God |
| ὄνομα | ὄνομα | Noun: nominative, singular, neuter. It often subject or subject complement near ἀπεσταλμένος. | Authority and Gift. Range: name, identity, reputation, authority. Here it means the revealed identity and authority of the Word/Son. | name |

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|---------|--------------|---|---|---------------------|
| αὐτῷ | αὐτός | Personal pronoun: dative, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: he, him, it, his, same. Here the pronoun points back to a participant already in focus, often the Word/light. | he / him / it / his |
| Ἰωάννης | Ἰωάννης | Noun: nominative, singular, masculine. It often subject or subject complement near ἀπεσταλμένος. | Witness, Faith, and Response. Range: John. Here John is the witness, not the light. | John |

Greek Text

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης·

Translation

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

Verse 7

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|-------------|--------------|---|---|-------------------|
| οὗτος | οὗτος | Demonstrative pronoun: nominative, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: this one, he. Here it resumes and emphasizes a participant already in view. | this one |
| ἦλθεν | ἔρχομαι | Verb: third person, aorist, active, indicative, singular. Lexical root: ἔρχομαι. The form presents the action or state in the clause. | Movement and Direction. Range: come, go, arrive. Here it marks arrival into the narrative or into the world. | come |
| εἰς | εἰς | Preposition; governs μαρτυρίαν and expresses direction, goal, or relational orientation. | Movement and Direction. Range: into, to, toward, for. Here it creates a goal, direction, or object-of-faith relationship. | into / to |
| μαρτυρίαν | μαρτυρία | Noun: accusative, singular, feminine. It often direct object/complement or object of a preposition near ἦλθεν. | Witness, Faith, and Response. Range: testimony, witness. Here it names the purpose for which John came. | testimony |
| ἵνα | ἵνα | Conjunction; purpose or intended result. | Phrase Marker. Range: so that, in order that. Here it introduces purpose or intended result. | so that |
| μαρτυρήσῃ | μαρτυρέω | Verb: third person, aorist, active, subjunctive, singular. Lexical root: μαρτυρέω. The form presents the action or state in the clause. | Witness, Faith, and Response. Range: bear witness, testify. Here it is John's assigned action: pointing to the light. | testify |
| περὶ | περί | Preposition; governs φωτός and expresses reference or concern. | Relationship and Presence. Range: about, concerning. Here it marks the subject matter of testimony. | about |
| τοῦ | ὁ | Definite article: genitive, singular, neuter. It marks the noun phrase with φωτός. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| φωτός | φῶς | Noun: genitive, singular, neuter. It marks relationship, possession, source, description, or prepositional object. | Life, Light, and Darkness. Range: light, illumination. Here light is revelation and life-giving illumination. | light |
| ἵνα | ἵνα | Conjunction; purpose or intended result. | Phrase Marker. Range: so that, in order that. Here it introduces purpose or intended result. | so that |
| πάντες | πᾶς | Adjective: nominative, plural, masculine. It modifies or functions substantively with αὐτοῦ. | Quantity and Scope. Range: all, every, whole. Here it widens the scope: all things, all people, all who believe. | all / every |
| πιστεύσωσιν | πιστεύω | Verb: third person, aorist, active, subjunctive, plural. Lexical root: πιστεύω. The form presents the action or state in the clause. | Witness, Faith, and Response. Range: believe, trust. Here belief is the intended response to the testimony and to his name. | believe |
| δι' | διά | Preposition; governs αὐτοῦ and expresses agency or means. | Relationship and Presence. Range: through, by means of, because of. Here: With the genitive here it normally marks agency or means. | through |

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|-------|--------------|---|---|---------------------|
| αὐτοῦ | αὐτός | Personal pronoun: genitive, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: he, him, it, his, same. Here the pronoun points back to a participant already in focus, often the Word/light. | he / him / it / his |

Greek Text

οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.

Translation

This one came for testimony, so that he might testify concerning the light, so that all might believe through him.

Verse 8

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|-----------|--------------|---|--|-------------------|
| οὐκ | οὐ | Adverb: modifies a verb, adjective, or clause; here it shapes the force of the statement. | Negation and Contrast. Range: not. Here it negates the clause or verb. | not |
| ἦν | εἶμι | Verb: third person, imperfect, active, indicative, singular. Lexical root: εἶμι. The form presents the action or state in the clause. | Divine Identity and Relationship. Range: be, exist, identify. Here: In 1:1 the imperfect ἦν presents the Word as already existing. | be / was |
| ἐκεῖνος | ἐκεῖνος | Demonstrative pronoun: nominative, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: that one, he. Here it points emphatically to a participant already mentioned. | that one |
| τὸ | ὁ | Definite article: nominative, singular, neuter. It marks the noun phrase with φῶς. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| φῶς | φῶς | Noun: nominative, singular, neuter. It often subject or subject complement near ἦν. | Life, Light, and Darkness. Range: light, illumination. Here light is revelation and life-giving illumination. | light |
| ἀλλ' | ἀλλά | Conjunction; strong contrast or correction. | Negation and Contrast. Range: but, rather, on the contrary. Here it corrects or contrasts the previous statement. | but |
| ἵνα | ἵνα | Conjunction; purpose or intended result. | Phrase Marker. Range: so that, in order that. Here it introduces purpose or intended result. | so that |
| μαρτυρήσῃ | μαρτυρέω | Verb: third person, aorist, active, subjunctive, singular. Lexical root: μαρτυρέω. The form presents the action or state in the clause. | Witness, Faith, and Response. Range: bear witness, testify. Here it is John's assigned action: pointing to the light. | testify |
| περὶ | περί | Preposition; governs φωτός and expresses reference or concern. | Relationship and Presence. Range: about, concerning. Here it marks the subject matter of testimony. | about |
| τοῦ | ὁ | Definite article: genitive, singular, neuter. It marks the noun phrase with φωτός. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| φωτός | φῶς | Noun: genitive, singular, neuter. It marks relationship, possession, source, description, or prepositional object. | Life, Light, and Darkness. Range: light, illumination. Here light is revelation and life-giving illumination. | light |

Greek Text

οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

Translation

He was not the light, but came so that he might testify concerning the light.

Verse 9

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|-----------|--------------|--|---|-------------------|
| ἦν | εἶμι | Verb: third person, imperfect, active, indicative, singular. Lexical root: εἶμι. The form presents the action or state in the clause. | Divine Identity and Relationship. Range: be, exist, identify. Here: In 1:1 the imperfect ἦν presents the Word as already existing. | be / was |
| τὸ | ὁ | Definite article: nominative, singular, neuter. It marks the noun phrase with φῶς. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| φῶς | φῶς | Noun: nominative, singular, neuter. It often subject or subject complement near ἦν. | Life, Light, and Darkness. Range: light, illumination. Here light is revelation and life-giving illumination. | light |
| τὸ | ὁ | Definite article: nominative, singular, neuter. It marks the noun phrase with ἀληθινόν. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| ἀληθινόν | ἀληθινός | Adjective: nominative, singular, neuter. It modifies or functions substantivally with ὁ. | Grace, Truth, and Glory. Range: true, genuine, ultimate. Here it marks the light as the real and final light. | true |
| ὃ | ὃς | Relative pronoun: nominative, singular, neuter. It points to a participant or item in the immediate context. | Phrase Marker. Range: who, which, that. Here it connects a relative clause to a prior noun or participant. | who / which |
| φωτίζει | φωτίζω | Verb: third person, present, active, indicative, singular. Lexical root: φωτίζω. The form presents the action or state in the clause. | Life, Light, and Darkness. Range: give light, illuminate. Here it describes the true light's action toward every human being. | give light |
| πάντα | πᾶς | Adjective: accusative, singular, masculine. It modifies or functions substantivally with ἄνθρωπον. | Quantity and Scope. Range: all, every, whole. Here it widens the scope: all things, all people, all who believe. | all / every |
| ἄνθρωπον | ἄνθρωπος | Noun: accusative, singular, masculine. It often direct object/complement or object of a preposition near ἐρχόμενον. | Humanity and World. Range: human being, person, humanity. Here it names either John as human witness or every human being illumined by the light. | human being |
| ἐρχόμενον | ἔρχομαι | Participle: present, middle, participle, accusative, singular, masculine. Lexical root: ἔρχομαι. It functions as a verbal adjective or substantival participle in context. | Movement and Direction. Range: come, go, arrive. Here it marks arrival into the narrative or into the world. | come |
| εἰς | εἰς | Preposition; governs κόσμον and expresses direction, goal, or relational orientation. | Movement and Direction. Range: into, to, toward, for. Here it creates a goal, direction, or object-of-faith relationship. | into / to |
| τὸν | ὁ | Definite article: accusative, singular, masculine. It marks the noun phrase with κόσμον. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| κόσμον | κόσμος | Noun: accusative, singular, masculine. It often direct object/complement or object of a preposition near ἐρχόμενον. | Humanity and World. Range: world, created order, human sphere. Here it is both created world and human sphere of non-recognition. | world |

Greek Text

ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

Translation

The true light, which gives light to every human being, was coming into the world.

Verse 10

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|---------|--------------|---|--|--------------------------|
| Ἐν | ἐν | Preposition; governs κόσμῳ and expresses location, sphere, or time. | Relationship and Presence. Range: in, among, within, by. Here: With the dative it marks sphere, location, time, or close relation. | in / among |
| τῷ | ὁ | Definite article: dative, singular, masculine. It marks the noun phrase with κόσμῳ. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| κόσμῳ | κόσμος | Noun: dative, singular, masculine. It marks location, sphere, recipient, means, or prepositional object. | Humanity and World. Range: world, created order, human sphere. Here it is both created world and human sphere of non-recognition. | world |
| ἦν | εἶμι | Verb: third person, imperfect, active, indicative, singular. Lexical root: εἶμι. The form presents the action or state in the clause. | Divine Identity and Relationship. Range: be, exist, identify. Here: In 1:1 the imperfect ἦν presents the Word as already existing. | be / was |
| καί | καί | Conjunction; addition or connection. | Phrase Marker. Range: and, also, even. Here it joins clauses and builds the argument step by step. | and |
| ὁ | ὁ | Definite article: nominative, singular, masculine. It marks the noun phrase with κόσμος. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| κόσμος | κόσμος | Noun: nominative, singular, masculine. It often subject or subject complement near ἦν. | Humanity and World. Range: world, created order, human sphere. Here it is both created world and human sphere of non-recognition. | world |
| δι' | διά | Preposition; governs αὐτοῦ and expresses agency or means. | Relationship and Presence. Range: through, by means of, because of. Here: With the genitive here it normally marks agency or means. | through |
| αὐτοῦ | αὐτός | Personal pronoun: genitive, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: he, him, it, his, same. Here the pronoun points back to a participant already in focus, often the Word/light. | he / him / it / his |
| ἐγένετο | γίνομαι | Verb: third person, aorist, middle, indicative, singular. Lexical root: γίνομαι. The form presents the action or state in the clause. | Becoming and Creation. Range: become, happen, come into being, take place. Here it usually marks coming into existence, becoming, or entering a new state. | become / come into being |
| καί | καί | Conjunction; addition or connection. | Phrase Marker. Range: and, also, even. Here it joins clauses and builds the argument step by step. | and |
| ὁ | ὁ | Definite article: nominative, singular, masculine. It marks the noun phrase with κόσμος. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| κόσμος | κόσμος | Noun: nominative, singular, masculine. It often subject or subject complement near ἐγένετο. | Humanity and World. Range: world, created order, human sphere. Here it is both created world and human sphere of non-recognition. | world |
| αὐτὸν | αὐτός | Personal pronoun: accusative, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: he, him, it, his, same. Here the pronoun points back to a participant already in focus, often the Word/light. | he / him / it / his |
| οὐκ | οὐ | Adverb: modifies a verb, adjective, or clause; here it shapes the force of the statement. | Negation and Contrast. Range: not. Here it negates the clause or verb. | not |
| ἔγνω | γινώσκω | Verb: third person, aorist, active, indicative, singular. Lexical root: γινώσκω. The form presents the action or state in the clause. | Seeing and Knowing. Range: know, recognize, perceive. Here it marks the world's failure to recognize the one through whom it came into being. | know / recognize |

Greek Text

Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

Translation

He was in the world, and the world came into being through him, and the world did not know him.

Verse 11

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|-----------|--------------|---|---|---------------------|
| εἰς | εἰς | Preposition; governs ἴδια and expresses direction, goal, or relational orientation. | Movement and Direction. Range: into, to, toward, for. Here it creates a goal, direction, or object-of-faith relationship. | into / to |
| τὰ | ὁ | Definite article: accusative, plural, neuter. It marks the noun phrase with ἴδια. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| ἴδια | ἴδιος | Adjective: accusative, plural, neuter. It modifies or functions substantivally with ἴδιοι. | Birth, Family, and Identity. Range: one's own, belonging to oneself. Here it stresses belonging: his own things and his own people. | own |
| ἦλθεν | ἔρχομαι | Verb: third person, aorist, active, indicative, singular. Lexical root: ἔρχομαι. The form presents the action or state in the clause. | Movement and Direction. Range: come, go, arrive. Here it marks arrival into the narrative or into the world. | come |
| καί | καί | Conjunction; addition or connection. | Phrase Marker. Range: and, also, even. Here it joins clauses and builds the argument step by step. | and |
| οἱ | ὁ | Definite article: nominative, plural, masculine. It marks the noun phrase with ἴδιοι. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| ἴδιοι | ἴδιος | Adjective: nominative, plural, masculine. It modifies or functions substantivally with αὐτὸν. | Birth, Family, and Identity. Range: one's own, belonging to oneself. Here it stresses belonging: his own things and his own people. | own |
| αὐτὸν | αὐτός | Personal pronoun: accusative, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: he, him, it, his, same. Here the pronoun points back to a participant already in focus, often the Word/light. | he / him / it / his |
| οὐ | οὐ | Adverb: modifies a verb, adjective, or clause; here it shapes the force of the statement. | Negation and Contrast. Range: not. Here it negates the clause or verb. | not |
| παρέλαβον | παραλαμβάνω | Verb: third person, aorist, active, indicative, plural. Lexical root: παραλαμβάνω. The form presents the action or state in the clause. | Witness, Faith, and Response. Range: receive, welcome, take to oneself. Here it marks the negative response of his own people. | receive |

Greek Text

εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

Translation

He came to his own things, and his own people did not receive him.

Verse 12

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|--------|--------------|---|---|-------------------|
| ὅσοι | ὅσος | Relative pronoun: nominative, plural, masculine. It points to a participant or item in the immediate context. | Quantity and Scope. Range: as many as, whoever. Here it widens the promise to all who receive him. | as many as |
| δὲ | δέ | Conjunction; development or mild contrast. | Phrase Marker. Range: and, but, now. Here it develops or contrasts the thought. | but / now |
| ἔλαβον | λαμβάνω | Verb: third person, aorist, active, indicative, plural. Lexical root: λαμβάνω. The form presents the action or state in the clause. | Witness, Faith, and Response. Range: receive, take, accept. Here it marks positive reception of the Word. | receive |

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|-------------|--------------|--|--|---------------------|
| αὐτόν | αὐτός | Personal pronoun: accusative, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: he, him, it, his, same. Here the pronoun points back to a participant already in focus, often the Word/light. | he / him / it / his |
| ἔδωκεν | δίδομι | Verb: third person, aorist, active, indicative, singular. Lexical root: δίδωμι. The form presents the action or state in the clause. | Authority and Gift. Range: give, grant, bestow. Here it presents sonship-authority as a granted gift. | give |
| αὐτοῖς | αὐτός | Personal pronoun: dative, plural, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: he, him, it, his, same. Here the pronoun points back to a participant already in focus, often the Word/light. | he / him / it / his |
| ἐξουσίαν | ἐξουσία | Noun: accusative, singular, feminine. It often direct object/complement or object of a preposition near ἔδωκεν. | Authority and Gift. Range: authority, right, power. Here it is the granted right to become God's children. | right / authority |
| τέκνα | τέκνον | Noun: accusative, plural, neuter. It often direct object/complement or object of a preposition near γενέσθαι. | Birth, Family, and Identity. Range: child, offspring. Here it names the new status granted to believers. | children |
| θεοῦ | θεός | Noun: genitive, singular, masculine. It marks relationship, possession, source, description, or prepositional object. | Divine Identity and Relationship. Range: God, god, divine being. Here the word either names God as referent or describes divine identity. | God |
| γενέσθαι | γίνομαι | Infinitive: aorist, middle, infinitive. Lexical root: γίνομαι. It functions as a verbal noun within the larger construction. | Becoming and Creation. Range: become, happen, come into being, take place. Here it usually marks coming into existence, becoming, or entering a new state. | to become |
| τοῖς | ὁ | Definite article: dative, plural, masculine. It marks the noun phrase with ὄνομα. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| πιστεύουσιν | πιστεύω | Participle: present, active, participle, dative, plural, masculine. Lexical root: πιστεύω. It functions as a verbal adjective or substantival participle in context. | Witness, Faith, and Response. Range: believe, trust. Here belief is the intended response to the testimony and to his name. | believe |
| εἰς | εἰς | Preposition; governs ὄνομα and expresses direction, goal, or relational orientation. | Movement and Direction. Range: into, to, toward, for. Here it creates a goal, direction, or object-of-faith relationship. | into / to |
| τὸ | ὁ | Definite article: accusative, singular, neuter. It marks the noun phrase with ὄνομα. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| ὄνομα | ὄνομα | Noun: accusative, singular, neuter. It often direct object/complement or object of a preposition near πιστεύουσιν. | Authority and Gift. Range: name, identity, reputation, authority. Here it means the revealed identity and authority of the Word/Son. | name |
| αὐτοῦ | αὐτός | Personal pronoun: genitive, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: he, him, it, his, same. Here the pronoun points back to a participant already in focus, often the Word/light. | he / him / it / his |

Greek Text

ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,

Translation

But as many as received him, to them he gave the right to become children of God, to those who believe in his name,

Verse 13

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|------|--------------|---|--|-------------------|
| οἱ | ὃς | Relative pronoun: nominative, plural, masculine. It points to a participant or item in the immediate context. | Phrase Marker. Range: who, which, that. Here it connects a relative clause to a prior noun or participant. | who / which |

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|-------------|--------------|---|---|-------------------|
| οὐκ | οὐ | Adverb: modifies a verb, adjective, or clause; here it shapes the force of the statement. | Negation and Contrast. Range: not. Here it negates the clause or verb. | not |
| ἐξ | ἐκ | Preposition; governs αἱμάτων and expresses source or origin. | Relationship and Presence. Range: from, out of, source. Here it marks source: not human sources, but God. | from |
| αἱμάτων | αἷμα | Noun: genitive, plural, neuter. It marks relationship, possession, source, description, or prepositional object. | Birth, Family, and Identity. Range: blood, bloodline, family descent. Here: In 1:13 the plural denies natural bloodline as the source of new birth. | bloodline |
| οὐδὲ | οὐδέ | Conjunction; extended negation. | Negation and Contrast. Range: nor, not even. Here it extends the negation. | nor / not even |
| ἐκ | ἐκ | Preposition; governs θελήματος and expresses source or origin. | Relationship and Presence. Range: from, out of, source. Here it marks source: not human sources, but God. | from |
| θελήματος | θέλημα | Noun: genitive, singular, neuter. It marks relationship, possession, source, description, or prepositional object. | Birth, Family, and Identity. Range: will, desire, intention. Here it names human desire or intention, denied as the source of new birth. | will |
| σαρκὸς | σάρξ | Noun: genitive, singular, feminine. It marks relationship, possession, source, description, or prepositional object. | Humanity and World. Range: flesh, embodied human existence. Here it states real incarnation: the Word became flesh. | flesh |
| οὐδὲ | οὐδέ | Conjunction; extended negation. | Negation and Contrast. Range: nor, not even. Here it extends the negation. | nor / not even |
| ἐκ | ἐκ | Preposition; governs θελήματος and expresses source or origin. | Relationship and Presence. Range: from, out of, source. Here it marks source: not human sources, but God. | from |
| θελήματος | θέλημα | Noun: genitive, singular, neuter. It marks relationship, possession, source, description, or prepositional object. | Birth, Family, and Identity. Range: will, desire, intention. Here it names human desire or intention, denied as the source of new birth. | will |
| ἀνδρὸς | άνήρ | Noun: genitive, singular, masculine. It marks relationship, possession, source, description, or prepositional object. | Birth, Family, and Identity. Range: man, husband, male person. Here it belongs to human generation, which is denied as the source of new birth. | man |
| ἀλλ’ | ἀλλά | Conjunction; strong contrast or correction. | Negation and Contrast. Range: but, rather, on the contrary. Here it corrects or contrasts the previous statement. | but |
| ἐκ | ἐκ | Preposition; governs θεοῦ and expresses source or origin. | Relationship and Presence. Range: from, out of, source. Here it marks source: not human sources, but God. | from |
| θεοῦ | θεός | Noun: genitive, singular, masculine. It marks relationship, possession, source, description, or prepositional object. | Divine Identity and Relationship. Range: God, god, divine being. Here the word either names God as referent or describes divine identity. | God |
| ἐγεννήθησαν | γεννάω | Verb: third person, aorist, passive, indicative, plural. Lexical root: γεννάω. The form presents the action or state in the clause. | Birth, Family, and Identity. Range: beget, give birth, be born. Here the passive presents divine birth as something received from God. | be born |

Greek Text

οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν.

Translation

who were born not from bloodlines, nor from the will of flesh, nor from the will of a man, but from God.

Verse 14

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|------|--------------|--------------------------------------|--|-------------------|
| Καί | καί | Conjunction; addition or connection. | Phrase Marker. Range: and, also, even. Here it joins clauses and builds the argument step by step. | and |

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|-------------|--------------|---|--|---------------------|
| ὁ | ὁ | Definite article: nominative, singular, masculine. It marks the noun phrase with λόγος. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| λόγος | λόγος | Noun: nominative, singular, masculine. It often subject or subject complement near ἐγένετο. | Speech and Revelation. Range: word, message, speech, reason; in John 1, the Word. Here it names the personal Word: God's self-expression and revealer. | Word |
| σάρξ | σάρξ | Noun: nominative, singular, feminine. It often subject or subject complement near ἐγένετο. | Humanity and World. Range: flesh, embodied human existence. Here it states real incarnation: the Word became flesh. | flesh |
| ἐγένετο | γίνομαι | Verb: third person, aorist, middle, indicative, singular. Lexical root: γίνομαι. The form presents the action or state in the clause. | Becoming and Creation. Range: become, happen, come into being, take place. Here it usually marks coming into existence, becoming, or entering a new state. | became |
| καί | καί | Conjunction; addition or connection. | Phrase Marker. Range: and, also, even. Here it joins clauses and builds the argument step by step. | and |
| ἐσκήνωσεν | σκηνώω | Verb: third person, aorist, active, indicative, singular. Lexical root: σκηνώω. The form presents the action or state in the clause. | Relationship and Presence. Range: dwell, pitch tent, live among. Here it pictures the Word's presence among us. | dwelt |
| ἐν | ἐν | Preposition; governs ἡμῖν and expresses location, sphere, or time. | Relationship and Presence. Range: in, among, within, by. Here: With the dative it marks sphere, location, time, or close relation. | in / among |
| ἡμῖν | ἐγώ | Personal pronoun: dative, plural. It points to a participant or item in the immediate context. | Participant Reference. Range: I, we, me, us. Here it points to the speaker or the witnessing community. | I / we / us |
| καί | καί | Conjunction; addition or connection. | Phrase Marker. Range: and, also, even. Here it joins clauses and builds the argument step by step. | and |
| εἶθεασάμεθα | θεάομαι | Verb: first person, aorist, middle, indicative, plural. Lexical root: θεάομαι. The form presents the action or state in the clause. | Seeing and Knowing. Range: behold, see attentively. Here it names the witness experience of seeing his glory. | behold |
| τήν | ὁ | Definite article: accusative, singular, feminine. It marks the noun phrase with δόξαν. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| δόξαν | δόξα | Noun: accusative, singular, feminine. It often direct object/complement or object of a preposition near εἶθεασάμεθα. | Grace, Truth, and Glory. Range: glory, honor, visible splendor. Here it is the revealed splendor seen in the Word made flesh. | glory |
| αὐτοῦ | αὐτός | Personal pronoun: genitive, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: he, him, it, his, same. Here the pronoun points back to a participant already in focus, often the Word/light. | he / him / it / his |
| δόξαν | δόξα | Noun: accusative, singular, feminine. It often direct object/complement or object of a preposition near εἶθεασάμεθα. | Grace, Truth, and Glory. Range: glory, honor, visible splendor. Here it is the revealed splendor seen in the Word made flesh. | glory |
| ὡς | ὡς | Conjunction; links words, phrases, or clauses. | Phrase Marker. Range: as, like, as of. Here it introduces the comparison describing the glory. | as |
| μονογενοῦς | μονογενής | Adjective: genitive, singular, masculine. It modifies or functions substantively with πατρός. | Divine Identity and Relationship. Range: unique, only one of a kind. Here it describes the unique one in relation to the Father. | unique |
| παρά | παρά | Preposition; governs πατρός and expresses source or origin. | Relationship and Presence. Range: from, from beside, with. Here it marks divine source or close relation. | from |
| πατρός | πατήρ | Noun: genitive, singular, masculine. It marks relationship, possession, source, description, or prepositional object. | Divine Identity and Relationship. Range: father, Father. Here it frames the Son in relation to the Father. | Father |
| πλήρης | πλήρης | Adjective: nominative, singular, masculine. It modifies or functions substantively with χάριτος. | Grace, Truth, and Glory. Range: full, filled with. Here it describes the Word as full of grace and truth. | full |
| χάριτος | χάρις | Noun: genitive, singular, feminine. It marks relationship, possession, source, description, or prepositional object. | Grace, Truth, and Glory. Range: grace, gift, favor. Here it marks divine gift and generosity through Christ. | grace |
| καί | καί | Conjunction; addition or connection. | Phrase Marker. Range: and, also, even. Here it joins clauses and builds the argument step by step. | and |

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|----------|--------------|--|---|-------------------|
| ἀληθείας | ἀλήθεια | Noun: genitive, singular, feminine. It marks relationship, possession, source, description, or prepositional object. | Grace, Truth, and Glory. Range: truth, reality, reliability. Here it is divine reality made known through Christ. | truth |

Greek Text

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας·

Translation

And the Word became flesh and dwelt among us, and we beheld his glory, glory as of the unique one from the Father, full of grace and truth.

Verse 15

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|----------|--------------|---|---|---------------------|
| Ἰωάννης | Ἰωάννης | Noun: nominative, singular, masculine. It often subject or subject complement near μαρτυρεῖ. | Witness, Faith, and Response. Range: John. Here John is the witness, not the light. | John |
| μαρτυρεῖ | μαρτυρέω | Verb: third person, present, active, indicative, singular. Lexical root: μαρτυρέω. The form presents the action or state in the clause. | Witness, Faith, and Response. Range: bear witness, testify. Here it is John's assigned action: pointing to the light. | testify |
| περὶ | περί | Preposition; governs αὐτοῦ and expresses reference or concern. | Relationship and Presence. Range: about, concerning. Here it marks the subject matter of testimony. | about |
| αὐτοῦ | αὐτός | Personal pronoun: genitive, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: he, him, it, his, same. Here the pronoun points back to a participant already in focus, often the Word/light. | he / him / it / his |
| καὶ | καί | Conjunction; addition or connection. | Phrase Marker. Range: and, also, even. Here it joins clauses and builds the argument step by step. | and |
| κέκραγεν | κράζω | Verb: third person, perfect, active, indicative, singular. Lexical root: κράζω. The form presents the action or state in the clause. | Speech and Revelation. Range: cry out, call aloud. Here John's witness is public and emphatic. | cry out |
| λέγων | λέγω | Participle: present, active, participle, nominative, singular, masculine. Lexical root: λέγω. It functions as a verbal adjective or substantival participle in context. | Speech and Revelation. Range: say, speak. Here it introduces or reports John's testimony. | say |
| Οὗτος | οὗτος | Demonstrative pronoun: nominative, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: this one, he. Here it resumes and emphasizes a participant already in view. | this one |
| ἦν | εἰμί | Verb: third person, imperfect, active, indicative, singular. Lexical root: εἰμί. The form presents the action or state in the clause. | Divine Identity and Relationship. Range: be, exist, identify. Here: In 1:1 the imperfect ἦν presents the Word as already existing. | be / was |
| ὃν | ὃς | Relative pronoun: accusative, singular, masculine. It points to a participant or item in the immediate context. | Phrase Marker. Range: who, which, that. Here it connects a relative clause to a prior noun or participant. | who / which |
| εἶπον | λέγω | Verb: first person, aorist, active, indicative, singular. Lexical root: λέγω. The form presents the action or state in the clause. | Speech and Revelation. Range: say, speak. Here it introduces or reports John's testimony. | say |
| Ὁ | ὁ | Definite article: nominative, singular, masculine. It marks the noun phrase with μου. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| ὀπίσω | ὀπίσω | Preposition; governs μου and expresses relationship. | Time and Beginning. Range: behind, after. Here it marks sequence: the one coming after John. | after |

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|-----------|--------------|--|--|-------------------|
| μου | ἐγώ | Personal pronoun: genitive, singular. It points to a participant or item in the immediate context. | Participant Reference. Range: I, we, me, us. Here it points to the speaker or the witnessing community. | I / we / us |
| ἐρχόμενος | ἔρχομαι | Participle: present, middle, participle, nominative, singular, masculine. Lexical root: ἔρχομαι. It functions as a verbal adjective or substantival participle in context. | Movement and Direction. Range: come, go, arrive. Here it marks arrival into the narrative or into the world. | come |
| ἔμπροσθέν | ἔμπροσθεν | Preposition; governs μου and expresses relationship. | Time and Beginning. Range: before, ahead of, in front of. Here it marks priority or rank before John. | before |
| μου | ἐγώ | Personal pronoun: genitive, singular. It points to a participant or item in the immediate context. | Participant Reference. Range: I, we, me, us. Here it points to the speaker or the witnessing community. | I / we / us |
| γέγονεν | γίνομαι | Verb: third person, perfect, active, indicative, singular. Lexical root: γίνομαι. The form presents the action or state in the clause. | Becoming and Creation. Range: become, happen, come into being, take place. Here it usually marks coming into existence, becoming, or entering a new state. | has come before |
| ὅτι | ὅτι | Conjunction; reason, explanation, or content. | Phrase Marker. Range: that, because, since. Here it introduces reason, explanation, or speech content. | that / because |
| πρώτος | πρώτος | Adjective: nominative, singular, masculine. It modifies or functions substantivally with μου. | Time and Beginning. Range: first, before, prior. Here it explains the priority of the one coming after John. | first / before |
| μου | ἐγώ | Personal pronoun: genitive, singular. It points to a participant or item in the immediate context. | Participant Reference. Range: I, we, me, us. Here it points to the speaker or the witnessing community. | I / we / us |
| ἦν | εἰμί | Verb: third person, imperfect, active, indicative, singular. Lexical root: εἰμί. The form presents the action or state in the clause. | Divine Identity and Relationship. Range: be, exist, identify. Here: In 1:1 the imperfect ἦν presents the Word as already existing. | be / was |

Greek Text

(Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· Οὗτος ἦν ὃν εἶπον· Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν·)

Translation

John testifies concerning him and has cried out, saying, 'This was the one of whom I said: The one coming after me has come before me, because he was before me.'

Verse 16

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|------------|--------------|--|---|---------------------|
| ὅτι | ὅτι | Conjunction; reason, explanation, or content. | Phrase Marker. Range: that, because, since. Here it introduces reason, explanation, or speech content. | that / because |
| ἐκ | ἐκ | Preposition; governs πληρώματος and expresses source or origin. | Relationship and Presence. Range: from, out of, source. Here it marks source: not human sources, but God. | from |
| τοῦ | ὁ | Definite article: genitive, singular, neuter. It marks the noun phrase with πληρώματος. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| πληρώματος | πλήρωμα | Noun: genitive, singular, neuter. It marks relationship, possession, source, description, or prepositional object. | Grace, Truth, and Glory. Range: fullness, full supply. Here it names the abundant source from which believers receive. | fullness |
| αὐτοῦ | αὐτός | Personal pronoun: genitive, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: he, him, it, his, same. Here the pronoun points back to a participant already in focus, often the Word/light. | he / him / it / his |
| ἡμεῖς | ἐγώ | Personal pronoun: nominative, plural. It points to a participant or item in the immediate context. | Participant Reference. Range: I, we, me, us. Here it points to the speaker or the witnessing community. | I / we / us |
| πάντες | πᾶς | Adjective: nominative, plural, masculine. It modifies or functions substantivally with χάριν. | Quantity and Scope. Range: all, every, whole. Here it widens the scope: all things, all people, all who believe. | all / every |

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|----------|--------------|---|---|--------------------|
| ἐλάβομεν | λαμβάνω | Verb: first person, aorist, active, indicative, plural. Lexical root: λαμβάνω. The form presents the action or state in the clause. | Witness, Faith, and Response. Range: receive, take, accept. Here it marks positive reception of the Word. | receive |
| καί | καί | Adverb: modifies a verb, adjective, or clause; here it shapes the force of the statement. | Phrase Marker. Range: and, also, even. Here it joins clauses and builds the argument step by step. | and |
| χάριν | χάρις | Noun: accusative, singular, feminine. It often direct object/complement or object of a preposition near ἐλάβομεν. | Grace, Truth, and Glory. Range: grace, gift, favor. Here it marks divine gift and generosity through Christ. | grace |
| ἀντί | ἀντί | Preposition; governs χάριτος and expresses correspondence or exchange. | Relationship and Presence. Range: in place of, instead of, corresponding to. Here it expresses grace corresponding to grace, or grace upon grace. | upon / in place of |
| χάριτος | χάρις | Noun: genitive, singular, feminine. It marks relationship, possession, source, description, or prepositional object. | Grace, Truth, and Glory. Range: grace, gift, favor. Here it marks divine gift and generosity through Christ. | grace |

Greek Text

ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος·

Translation

For from his fullness we all received, and grace upon grace.

Verse 17

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|---------|--------------|---|---|-------------------|
| ὅτι | ὅτι | Conjunction; reason, explanation, or content. | Phrase Marker. Range: that, because, since. Here it introduces reason, explanation, or speech content. | that / because |
| ὁ | ὁ | Definite article: nominative, singular, masculine. It marks the noun phrase with νόμος. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| νόμος | νόμος | Noun: nominative, singular, masculine. It often subject or subject complement near ἐδόθη. | Law, Covenant, and Mediation. Range: law, instruction. Here it is the law given through Moses. | law |
| διὰ | διὰ | Preposition; governs Μωϋσέως and expresses agency or means. | Relationship and Presence. Range: through, by means of, because of. Here: With the genitive here it normally marks agency or means. | through |
| Μωϋσέως | Μωϋσῆς | Noun: genitive, singular, masculine. It marks relationship, possession, source, description, or prepositional object. | Law, Covenant, and Mediation. Range: Moses. Here Moses represents the mediation of the law. | Moses |
| ἐδόθη | δίδωμι | Verb: third person, aorist, passive, indicative, singular. Lexical root: δίδωμι. The form presents the action or state in the clause. | Authority and Gift. Range: give, grant, bestow. Here it presents sonship-authority as a granted gift. | give |
| ἡ | ὁ | Definite article: nominative, singular, feminine. It marks the noun phrase with χάρις. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| χάρις | χάρις | Noun: nominative, singular, feminine. It often subject or subject complement near ἐδόθη. | Grace, Truth, and Glory. Range: grace, gift, favor. Here it marks divine gift and generosity through Christ. | grace |
| καὶ | καί | Conjunction; addition or connection. | Phrase Marker. Range: and, also, even. Here it joins clauses and builds the argument step by step. | and |
| ἡ | ὁ | Definite article: nominative, singular, feminine. It marks the noun phrase with ἀλήθεια. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| ἀλήθεια | ἀλήθεια | Noun: nominative, singular, feminine. It often subject or subject complement near ἐγένετο. | Grace, Truth, and Glory. Range: truth, reality, reliability. Here it is divine reality made known through Christ. | truth |

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|---------|--------------|---|--|--------------------------|
| διὰ | διὰ | Preposition; governs Ἰησοῦ and expresses agency or means. | Relationship and Presence. Range: through, by means of, because of. Here: With the genitive here it normally marks agency or means. | through |
| Ἰησοῦ | Ἰησοῦς | Noun: genitive, singular, masculine. It marks relationship, possession, source, description, or prepositional object. | Divine Identity and Relationship. Range: Jesus. Here Jesus is named as the historical mediator of grace and truth. | Jesus |
| Χριστοῦ | Χριστός | Noun: genitive, singular, masculine. It marks relationship, possession, source, description, or prepositional object. | Divine Identity and Relationship. Range: Christ, Messiah, anointed one. Here it identifies Jesus as the Christ through whom grace and truth came. | Christ |
| ἐγένετο | γίνομαι | Verb: third person, aorist, middle, indicative, singular. Lexical root: γίνομαι. The form presents the action or state in the clause. | Becoming and Creation. Range: become, happen, come into being, take place. Here it usually marks coming into existence, becoming, or entering a new state. | become / come into being |

Greek Text

ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

Translation

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

Verse 18

Grammatical Analysis

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|-----------|--------------|---|---|-------------------|
| θεὸν | θεός | Noun: accusative, singular, masculine. It often direct object/complement or object of a preposition near ἐώρακεν. | Divine Identity and Relationship. Range: God, god, divine being. Here the word either names God as referent or describes divine identity. | God |
| οὐδεὶς | οὐδεὶς | Adjective: nominative, singular, masculine. It modifies or functions substantivally with μονογενῆς. | Quantity and Scope. Range: no one, none. Here it gives universal scope: no one has ever seen God. | no one |
| ἐώρακεν | ὀράω | Verb: third person, perfect, active, indicative, singular. Lexical root: ὀράω. The form presents the action or state in the clause. | Seeing and Knowing. Range: see, perceive. Here it states that no one has ever seen God. | see |
| πώποτε | πώποτε | Adverb: modifies a verb, adjective, or clause; here it shapes the force of the statement. | Quantity and Scope. Range: ever, at any time. Here: With οὐδεὶς it means no one has ever seen God. | ever |
| μονογενῆς | μονογενής | Adjective: nominative, singular, masculine. It modifies or functions substantivally with θεός. | Divine Identity and Relationship. Range: unique, only one of a kind. Here it describes the unique one in relation to the Father. | unique |
| θεός | θεός | Noun: nominative, singular, masculine. It often subject or subject complement near ὦν. | Divine Identity and Relationship. Range: God, god, divine being. Here the word either names God as referent or describes divine identity. | God |
| ὁ | ὁ | Definite article: nominative, singular, masculine. It marks the noun phrase with κόλπον. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| ᾧ | εἰμί | Participle: present, active, participle, nominative, singular, masculine. Lexical root: εἰμί. It functions as a verbal adjective or substantival participle in context. | Divine Identity and Relationship. Range: be, exist, identify. Here: In 1:1 the imperfect ἦν presents the Word as already existing. | be / was |
| εἰς | εἰς | Preposition; governs κόλπον and expresses direction, goal, or relational orientation. | Movement and Direction. Range: into, to, toward, for. Here it creates a goal, direction, or object-of-faith relationship. | into / to |
| τὸν | ὁ | Definite article: accusative, singular, masculine. It marks the noun phrase with κόλπον. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |

| Word | Lexical Form | Parsing / Explanation | Semantics | Basic Translation |
|-----------|--------------|---|--|--------------------|
| κόλπον | κόλπος | Noun: accusative, singular, masculine. It often direct object/complement or object of a preposition near ὦν. | Divine Identity and Relationship. Range: bosom, close side, intimate place. Here it expresses the Son's intimate relation to the Father. | bosom / close side |
| τοῦ | ὁ | Definite article: genitive, singular, masculine. It marks the noun phrase with πατρός. | Phrase Marker. Range: the; article marking a noun phrase. Here it marks gender, number, case, and phrase boundaries. | the |
| πατρός | πατήρ | Noun: genitive, singular, masculine. It marks relationship, possession, source, description, or prepositional object. | Divine Identity and Relationship. Range: father, Father. Here it frames the Son in relation to the Father. | Father |
| ἐκεῖνος | ἐκεῖνος | Demonstrative pronoun: nominative, singular, masculine. It points to a participant or item in the immediate context. | Participant Reference. Range: that one, he. Here it points emphatically to a participant already mentioned. | that one |
| ἐξηγήσατο | ἐξηγέομαι | Verb: third person, aorist, middle, indicative, singular. Lexical root: ἐξηγέομαι. The form presents the action or state in the clause. | Speech and Revelation. Range: explain, make known, narrate. Here it is the climax: the Son makes the unseen God known. | made known |

Greek Text

θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

Translation

No one has ever seen God; the unique God, who is in the bosom of the Father, that one has made him known.

Sermon Framework

Text: John 1:1-18

Working title: The Word Who Makes God Known

Exegetical thesis: John presents Jesus Christ as the eternal Word who is with God and is God, through whom creation came to be, in whom life and light are found, who entered embodied human existence, and who uniquely makes the unseen Father known.

Homiletical aim: Call hearers to recognize, receive, trust, and bear witness to the incarnate Word, so that the passage's high Christology becomes worship, identity, courage, truthfulness, and embodied discipleship.

Textual and Literary Context

John 1:1-18 functions as the theological and narrative overture to the Gospel. It introduces the themes that the narrative will repeatedly develop: the identity of Jesus, creation and new creation, life and light, witness, rejection and reception, divine sonship, glory, grace, truth, and the revelation of the Father. The Prologue should therefore be preached as the doorway into the whole Gospel, not as an isolated philosophical preface (Brown, 1966; Carson, 1991; Köstenberger, 2004; Michaels, 2010; Thompson, 2015).

The opening words deliberately echo Genesis 1. Yet John moves behind the first act of creation: when the beginning began, the Word already was. The contrast between ἦν ('was') and ἐγένετο ('came into being/became') helps the reader distinguish the eternal Word from the created order. The same Word through whom creation came to be enters that creation in verse 14 (Ridderbos, 1997; Keener, 2003).

The title λόγος can be heard against several backgrounds, including God's creating speech, Jewish wisdom traditions, prophetic revelation, and wider Greco-Roman reflection on reason and order. John does not leave the term as an abstract principle. The narrative identifies the Word personally and historically as Jesus Christ, the one who became flesh and makes the Father known (Carson, 1991; Keener, 2003; Thompson, 2015).

Two textual matters deserve restrained treatment. First, the punctuation of John 1:3-4 affects whether ὁ γέγονεν belongs with what precedes or follows, though the main claim remains that life is in the Word. Second, John 1:18 has significant manuscript variation, commonly represented by readings translated 'the unique God' and 'the only Son.' Both readings place the climactic emphasis on the uniquely qualified revealer who is in closest relation to the Father (Brown, 1966; Michaels, 2010; Thompson, 2015).

Scriptural and Social Context

The Prologue speaks within a first-century Jewish scriptural world shaped by confession of the one God, Israel's creation traditions, wisdom imagery, covenant, law, temple, and expectation of divine revelation. Its language of dwelling among us evokes God's tabernacling presence, while 'grace and truth' recalls the scriptural language of God's steadfast covenant character. John presents Jesus not as a rival deity within a pagan pantheon, but within a Jewish account of the identity and action of Israel's God (Brown, 1966; Ridderbos, 1997; Köstenberger, 2004).

The Gospel also addresses hearers living in the plural religious and social world of the Roman Empire. Claims about origin, status, patronage, household, ancestry, and public honor carried considerable weight. Against inherited status, verses 12-13 describe becoming God's children as a gift received through faith and a birth originating in God, not in bloodline, sexual desire, male decision, social rank, or cultural pedigree (Keener, 2003; Thompson, 2015).

John the Baptist appears as an authorized witness rather than a competing source of light. Testimony is public, relational, and accountable: the witness identifies the light so that others may believe. This prepares the Gospel's continuing pattern of signs, testimony, recognition, misunderstanding, and decision (Carson, 1991; Keener, 2003; Michaels, 2010).

The language of rejection by 'his own' should not be turned into an anti-Jewish contrast between a rejected Judaism and a receptive church. The Gospel's first witnesses, its Scriptures, and Jesus himself are Jewish. The text exposes the wider human tragedy of failing to recognize the Creator and simultaneously announces the grace by which people from every background may receive him (Thompson, 2015; Michaels, 2010).

Passage Logic

| Text | Movement of the Prologue |
|-------|--|
| 1:1-2 | The Word already exists before creation, in personal relation with God, and sharing divine identity. |
| 1:3-5 | All created reality depends on the Word; life in him shines as light that darkness cannot master. |

| Text | Movement of the Prologue |
|---------|---|
| 1:6-13 | John witnesses to the light. The world divides between non-recognition and reception, while new birth comes from God. |
| 1:14 | The Word becomes flesh and dwells among human beings; divine glory is encountered as grace and truth. |
| 1:15-18 | John's witness yields to Christ's fullness. The uniquely related Son makes the unseen Father known. |

Expanded Greek-Informed Outline

1. The Word already was: begin with Christ's identity (1:1-2)

Greek observation: ἐν ἀρχῇ is temporal here, 'in the beginning.' The repeated imperfect ἦν presents continuing existence, while πρὸς τὸν θεόν expresses personal orientation and relation. In θεὸς ἦν ὁ λόγος, θεός is placed first for emphasis; its anarthrous form does not make the Word a lesser god, but characterizes the Word as sharing the divine identity while remaining personally distinct from the Father (Wallace, 1996; Carson, 1991; Köstenberger, 2004).

Preaching movement: Before asking what Jesus can do for us, the congregation is invited to see who he is. Christian hope rests not in a late religious teacher but in the one who already was when creation began.

2. Everything created depends on the Word (1:3)

Greek observation: ἐγένετο marks coming into being and is deliberately contrasted with ἦν. The aorist views created events as coming about, whereas the imperfect describes the Word's prior existence. πάντα and οὐδὲ ἓν make the scope comprehensive: no created thing stands outside the Word's agency (Robertson, 1934; Mounce, 2019; Decker, 2014; Ridderbos, 1997).

Preaching movement: Christ is not one spiritual option located inside an otherwise self-sufficient universe. Every creature, every body, every culture, and every material gift depends upon him. Creation is therefore received with gratitude and treated with responsibility.

3. Life shines into real darkness (1:4-5)

Greek observation: ζωή is located ἐν αὐτῷ, and that life is the light of humanity. The present φαίνει portrays the light as shining. κατέλαβεν may carry senses such as grasping, comprehending, seizing, or overcoming; within the conflict imagery, the darkness fails to master the light, while the Gospel also develops humanity's failure to comprehend it (Brown, 1966; Carson, 1991; Michaels, 2010).

Preaching movement: John neither minimizes darkness nor grants it sovereignty. The church may name sin, grief, violence, confusion, and unbelief honestly while refusing despair. Christian hope is the continuing light of Christ, not forced optimism.

4. Witness points away from itself, and reception becomes new identity (1:6-13)

Greek observation: ἀπεσταλμένος presents John as commissioned by God. μαρτυρία and μαρτυρέω define his role as testimony, and the repeated ἵνα clauses state its purpose: that people may believe. παρέλαβον and ἔλαβον sharpen rejection and reception. ἐξουσία is a granted right or status, and the passive ἐγεννήθησαν locates the source of new birth in God (Wallace, 1996; Keener, 2003; Thompson, 2015).

Preaching movement: Christian witness is faithful when it makes Christ visible rather than making the witness central. Belonging to God's family is received, not achieved through ancestry, education, moral performance, influence, or religious branding.

5. The Word became flesh and dwelt among us (1:14)

Greek observation: σὰρξ names genuine embodied human existence, not a disguise. ἐσκήνωσεν means that the Word 'dwelt' or 'tabernacled' among us and evokes God's presence with Israel. ἐθεασάμεθα describes glory that was encountered and beheld. πλήρης χάριτος καὶ ἀληθείας presents the incarnate one as full of grace and truth (Brown, 1966; Keener, 2003; Köstenberger, 2004; Ridderbos, 1997).

Preaching movement: God does not save from a protected distance. The incarnation dignifies bodies, ordinary places, vulnerable presence, and faithful proximity to suffering. Grace and truth are not rival church strategies; they meet in the person of Jesus.

6. The Son makes the Father known (1:15-18)

Greek observation: πλήρωμα names Christ's fullness as the source from which believers receive. χάριν ἀντὶ χάριτος has been understood as grace upon grace or one gracious provision succeeding another; either way, the fullness is located in Christ. The climactic ἐξηγήσατο means that the uniquely related Son has made God known. The phrase εἰς τὸν κόλπον τοῦ πατρὸς expresses intimate relation with the Father (Carson, 1991; Michaels, 2010; Thompson, 2015).

Preaching movement: The sermon ends where the Prologue ends: God is not finally known by speculation, spiritual technique, or information alone. The Father is made known in the Son. The call is to receive Christ and learn the character of God from him.

Sermon Shape and Contemporary Application

Opening tension: We live with unprecedented access to information and yet remain uncertain about what God is like, who we are, and whether darkness will have the final word. John does not begin with a technique for self-improvement. He begins with the eternal Word who enters the world and makes God known.

Proposition: Because the eternal Word became flesh and makes the Father known, we are called to receive his light, find our identity in God's gift, and embody grace and truth in the world.

Suggested movement: Follow the text's descent from eternity to creation, from creation to human darkness, from witness to decision, and from decision to incarnation and revelation. This preserves the logic of the Prologue and prevents the applications from becoming detached moral advice.

| Contemporary horizon | Application |
|--------------------------------------|--|
| Identity and performance | In cultures shaped by achievement, family expectation, educational status, social media visibility, and personal branding, verses 12-13 announce an identity that is received from God rather than manufactured or inherited. |
| Truth and misinformation | The Word is not merely another stream of religious information. In Christ, truth becomes personal, embodied, and accountable. Christian speech should therefore resist manipulation, conspiracy, and careless repetition while joining truth to grace. |
| Embodiment and loneliness | Because the Word became flesh, digital connection cannot replace faithful presence. Congregations can embody the text through hospitality, visitation, care for bodies, patient listening, and local solidarity. |
| Darkness, trauma, and injustice | The light shines without denying the darkness. Preaching should make room for lament and trauma while proclaiming that violence, shame, exploitation, and death do not possess final authority. |
| Creation and material responsibility | Because all things came into being through the Word, the physical world is neither disposable nor spiritually irrelevant. Stewardship of land, resources, bodies, and shared spaces belongs to Christian discipleship. |
| Power, ancestry, and exclusion | New birth from God challenges communities that treat race, class, nationality, gendered power, family name, or institutional access as spiritual entitlement. The church receives children; it does not manufacture insiders. |
| Witness and self-promotion | John's witness is clear about who he is not. Christian leaders, teachers, and online ministries should measure faithfulness by whether people are directed toward Christ rather than attached to a personality or platform. |
| Grace and truth in public life | Grace without truth can become sentimentality, while truth without grace can become domination. The incarnate Word calls the church to truthful compassion, moral courage, repentance, forgiveness, and costly presence. |
| Technology and knowledge | Search engines and artificial intelligence can organize information, but they cannot replace the personal revelation of God in Christ. Tools may assist study; worship, trust, obedience, and communion remain irreducibly relational. |

Conclusion: Return to ἐξηγήσατο in verse 18. The Son has made the Father known. Invite hearers not only to admire the Prologue but to receive the Word, entrust themselves to his name, walk in his light, and become witnesses whose lives hold grace and truth together.

Teaching Notes for the Preacher

Use Greek observations to clarify the message rather than to display technical knowledge. Form, syntax, and discourse function should serve interpretation and proclamation (Jordaan, 2013; Decker, 2014).

Keep the distinction between ἦν and ἐγένετο visible, but do not make theology depend on tense labels alone. The contrast gains its force from John's whole argument about the Word and creation (Mounce, 2019; Robertson, 1934).

Explain that θεός in John 1:1c is not indefinite merely because it lacks the article. Word order, predicate function, and context support a qualitative and definite confession of the Word's deity while preserving personal distinction (Wallace, 1996).

Treat ἀρχῆ as 'beginning' in this context. Its wider lexical range can include origin, rule, or authority, but ἐν ἀρχῆ selects the temporal sense here.

Handle John 1:18 transparently. Briefly acknowledge the manuscript variants without allowing the sermon to stall; the verse's shared force is that the uniquely related Son makes the unseen God known.

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