

John 1:1-13 mws

V. 1

ἀρχῆ

the commencement of something as an action, process, or state of being, beginning, i.e. a point of time at the beginning of a duration, beginning, origin in the absolute sense, ‘in the beginning’ a point of time at the beginning of a duration, beginning, to begin, ‘in the beginning was the Word’ or ‘before the world was created, the Word (already) existed’ or ‘at a time in the past when there was nothing’

λόγος

the independent personified expression of god, the Logos, the concept of the Logos, the independent, personified ‘Word’ (of God)
a title for Jesus in the Gospel of John as a reference to the content of God’s revelation and as a verbal echo of the use of the verbs meaning ‘to speak’ in Genesis 1 and in many utterances of the prophets, ‘Word, Message’

πρὸς

marker of movement or orientation toward someone/something, by, at, near, be (in company) with someone
marker of association, often with the implication of interrelationships, with, before, ‘the Word was with God’

V. 2

οὗτος

the person or thing comparatively near at hand in the discourse material, this, this one, with reference to something that has immediately preceded, this one (who has just been mentioned)
a reference to an entity regarded as a part of the discourse setting, with pejorative meaning in certain contexts, this, this one

V. 3

δι’

marker of personal agency, through, by, Christ as intermediary in the creation of the world, cf. v.10, 1 Cor 8:6, Col. 1:16
marker of intermediate agent, with implicit or explicit causative agent, through, by, ‘all things came into existence through him’

ἐγένετο

AMdepI3sg

fr. γινομαι

to come into existence, be made, be created, be manufactured, be performed
to come into existence, to be formed, to come to exist, ‘everything came into existence through Him’

χωρίς

pertaining to the absence or lack of something, without, apart from, independent(ly of), without or apart from = apart from someone's activity or assistance

markers of negatively linked elements, without, not with, no relationship to, apart from, independent of, 'not one thing came into existence without him'

οὐδὲ

not even, 'not even one'

combinations of the negative particle ου and the postpositional particle δε, not even

V. 4

ζωή

transcendent life, life, cf. 8:12

to be alive, to live, life

φῶς

light in contrast to darkness, light, in a transcendent sense, light is the element and sphere of the divine, 'His very being is light and life'

light in contrast with darkness, usually in relationship to some source of light such as the sun, moon, fire, lamp, etc. light

V. 5

σκοτία

darkness of the mind or spirit, darkness, of ignorance in moral and religious matters, especially in Johannine usage as a category including everything that is at enmity with God, earthly and demonic

a condition resulting from the partial or complete absence of light, darkness

φαίνει

PAI3sg

fr. φαίνω

to shine or to produce light, shine, give light, be bright

to shine or to produce light, as in the case of heavenly bodies, lightning, candles, torches, etc. to shine, to give light, to bring light

κατέλαβεν

AAI3sg

fr. καταλαμβάνω

to gain control of someone through pursuit, catch up with, seize, mostly of varieties of evil, seize with hostile intent, overtake, come upon

to process information, understand, grasp

to gain control over, to overcome, to gain control of, 'and the darkness did not gain control over it'

to come to understand something which was not understood or perceived previously, to understand, to realize, to grasp, to comprehend, 'and the darkness did not comprehend it' in Jn 1:5 a word play involving both meanings may be intended, something which is typical of Johannine style

V. 6

ἀπεσταλμένος PfPPtcpMSN fr. ἀποστελλω
to dispatch someone for the achievement of some objective, send away/out
to cause someone to depart for a particular purpose, to send

παρὰ

marker of one who originates or directs, from, 'John the Baptist was not, like Jesus, sent out from the very presence of God, but one whose coming was brought about by God'
extension from a source which is actively involved in an activity or relation, from

V. 7

μαρτυρίαν

confirmation or attestation on the basis of personal knowledge or belief, testimony, act of testifying, testimony, testifying
the content of what is witnessed or said, testimony, witness

μαρτυρήση AAS3sg fr. μαρτυρω

to confirm or attest something on the basis of personal knowledge or belief, bear witness, be a witness, to offer testimony, bear witness, testify concerning someone or something
to provide information about a person or an event concerning which the speaker has direct knowledge, to witness, 'he came to witness'

περὶ

to denote the object or person to which (whom) an activity or especially inward process refers or relates, about, concerning, after verbs that denote an oral or written expression or its reception, a mental action, knowing, thinking, recognizing, 'about, concerning'
marker of general content, whether of a discourse or mental activity, concerning about, of

φωτός

see above

πιστεύωσιν AAS3pl fr. πιστευω

to entrust oneself to an entity in complete confidence, believe (in), trust, with implication of total commitment to the one who is trusted, God and Christ are objects of this type of faith that relies on their power and nearness to help, in addition to being convinced that their revelations or disclosures are true

δι'

see above

V. 8

ἵνα

marker to denote purpose, aim, or goal, in order that, that
marker of purpose for events and states (sometimes occurring in highly elliptical contexts), in
order to, for the purpose of, so that, 'but (this happened) in order that he could witness
concerning the light'

V. 9

ἀληθινόν

pertaining to being real, genuine, authentic, real, frequently of Christian perspectives, cf. 1 Jn 2:8
pertaining to being real and not imaginary, real, really, true, truly
pertaining to being what something should be, genuine, sincere, true

φωτίζει

PAI3sg

fr. φωτιζω

to make known in reference to the inner life or transcendent matters and thus enlighten,
enlighten, give light to, shed light upon, in imagery of the heavenly light that is granted the
'enlightened one'

ἐρχόμενον

PM/PdepPtcpMSA/NSN fr. ἐρχομενον

of movement from one point to another, with focus on approach from the narrator's perspective,
come
to move from one place to another, either coming or going, to come, to go

εἰς

extension involving a goal or place, into, in, toward, to, into, toward, to after verbs of going or
those that include motion toward a place
extension toward a goal which is inside an area, into

κόσμον

planet earth as a place of inhabitation, the world, earth, world in contrast to heaven, especially
when mention is made of the preexistent Christ, who came from another world into the κοσμος,
'come into the world as light'
the surface of the earth as the dwelling place of mankind, in contrast with the heavens above and
the world below, earth, world

V. 10

ἐν

marker of a position defined as being in a location, in, among
a position defined as being within certain limits, inside, within, in

δι'

see above

ἐγένετο AMdepI3sg fr. γινομαι
see above

ἔγνω AAI3sg fr. γινωσκω
to indicate that one does know, acknowledge, recognize, cf. Matt. 7:23
to indicate that one does know, to acknowledge

V. 11

ἴδια
pertaining to belonging or being related to oneself, one's own
person or thing associated with an entity, home, possessions, property
persons who in some sense belong to a so-called reference person, his own people, 'his own
people did not receive him'

παρέλαβον AAI3pl fr. παραλαμβάνω
sometimes the emphasis lies not so much on receiving or taking over, as on the fact that the word
implies agreement or approval, accept, 'his own people did not accept him'
to accept the presence of a person with friendliness, to welcome, to receive, to accept, to have as
a guest, 'and his own did not receive him'

V. 12

ὅσοι
pertaining to a comparative quality or number of objects or events; how much (many), as much
(many) as, 'all who...'
pertaining to a comparative quantity of objects or events, as many as, as much as, 'as many as
received him'

ἔλαβον AAI3pl fr. λαμβάνω
to include in an experience, take up, receive, receive someone in the sense of recognizing the
other's authority, cf. 5:43, 13:20
to come to believe something and to act in accordance with such a belief, to accept, to receive, to
come to believe, cf. 12:48

ἔδωκεν AAI3sg fr. δίδωμι
to give something out, give, bestow, grant
to grant by formal action, grant allow, grant someone the power or authority, give someone the
right, etc.
to grant someone the opportunity or occasion to do something, to grant, to allow

ἐξουσίαν
potential or resource to command, control, or govern, capability, might, power, with infinitive
following to indicate the thing that one is able to do
the power to do something, with or without an added implication of authority, power

τέκνα

one who has the characteristics of another being, child, of those who exhibit characteristics of transcendent entities, in John as those begotten by God, cf. 11:52
a person of any age for whom there is a special relationship of endearment and association, my child, my dear friend, my dear man, my dear one, my dear lad

γενέσθαι

AMdepInf

fr. γινομαι

to experience a change in nature and so indicate entry into a new condition, become something to come to acquire or experience a state, to become, cf. v. 14

πιστεύουσιν

PAPtcpMPD

fr. πιστευω

see above

ὄνομα

proper name of an entity, name, ‘believe in the name of someone i.e. have confidence that the person’s name is rightfully borne and encodes what the person really is’ cf. 2:23, 3:18, 1 Jn 5:13
the proper name of a person or object, name

V. 13

ἐξ

marker denoting origin, cause, motive, reason, from, of, in expressions which have to do with begetting and birth, from, of, by, ἐκ introduces the role of the male
marker of the source from which someone or something is physically or psychologically derived, from

αἱμάτων

blood as basic component of an organism, blood, of human blood, plural - descent, ‘owe one’s descent to the physical nature’
blood

θελήματος

the act of willing or desiring, subjective sense, will, of the human will, here may have the connotation of sexual desire
idiom, literally – desire of the flesh, desire for sexual gratification, sexual desire, physical desire, ‘who were born not from a human father or because of sexual desire or by a man’s will but of God himself’

σαρκός

the physical body as functioning entity, body, physical body, as instrument of various actions or expressions, source of the sexual urge. The σαρξ is the source of the sexual urge, without any suggestion of sinfulness connected with it
idiom, literally – desire of the flesh, desire for sexual gratification, sexual desire, physical desire, ‘who were born not from a human father or because of sexual desire or by a man’s will but of God himself’

ἄνδρὸς

an adult human male, man, husband, in contrast to woman, man
a man who is married to a woman, husband

ἐγεννήθησαν

API3pl

fr. γεννω

become the parent of, beget, by procreation, the male principle is introduced by ἐκ, or by
exercising the role of a parental figure, passive
figurative extension of 'to give birth' to cause to experience a radical change, with the
implication of involvement of the total personality, to cause to be born, to be born of