

John 1:14-18 mws

V. 14

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'

σὰρξ

one who is or becomes a physical being, living being with flesh, of transcendent entities
figurative extension of flesh, humans as physical beings, people, human being, 'the Word became a human being'

ἐγένετο

AMdepI3sg

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. 12, 15

ἐσκήνωσεν

AAI3sg

fr. σκηνοω

live, settle, take up residence, perhaps an expression of continuity with God's 'tenting' in Israel),
cf. Rev. 21:3
to come to dwell in a place defined psychologically or spiritually (with the possible implication in some contexts of a temporary arrangement), to take up residence, to come to reside, to come to dwell, 'the Word became a human being and dwelt among us'

ἐθεασάμεθα

AMdepI1pl

fr. θεαομαι

to perceive something above and beyond what is merely seen with the eye, see, behold, perceive,
'we saw the person and work of Christ and perceived in them the divine glory'
to observe something with continuity and attention, often with the implication that what is observed is something unusual, to observe, to be a spectator of, to look at

δόξαν

the condition of being bright or shining, brightness, splendor, radiance
the quality of splendid, remarkable appearance, glory, splendor

μονογενοῦς

pertaining to being the only one of its kind or class, unique (in kind) of something that is the only example of its category
pertaining to what is unique in the sense of being the only one of the same kind or class, unique, only

παρὰ

marker of one who originates or directs, from
extension from a source which is actively involved in an activity or relation, from

πλήρης

pertaining to containing within itself all that it will hold, filled, full, full of a power, gift, feeling, characteristic, quality, etc.
a quality of space completely occupied by something, full

χάριτος

practical application of goodwill, (a sign of) favor, gracious deed/gift, benefaction, on the part of God and Christ, the context will show whether the emphasis is upon the possession of divine favor as a source of blessings for the believer, or upon a store of favor that is dispensed, or a favored status (i.e. standing in God's favor) that is brought about, or a gracious deed wrought by God in Christ, or a gracious work that grows from more to more
to show kindness to someone, with the implication of graciousness on the part of the one showing such kindness, to show kindness, to manifest graciousness toward, kindness, graciousness, grace

ἀληθείας

the content of what is true, truth, esp. of the content of Christianity as the ultimate truth
the content of that which is true and thus in accordance with what actually happened, truth

V. 15

μαρτυρεῖ

PAI3sg

fr. μαρτυρεω

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

κέκραγεν

PfAI3sg

fr. κραζω

to communicate something in a loud voice, call, call out, cry
to shout or cry out, with the possible implication of the unpleasant nature of the sound, to shout, to scream

ὀπίσω

marker of position behind an entity that precedes, after, of time, after, cf. v. 27, 30
marker of one who is followed as a leader (occurring with a variety of verbs indicating a change of state or movement), after, to follow

ἔμπροσθέν

indicating more immediate presence of the object that is in front, in front of, before in a variety of aspects, of rank, rank before (i.e. higher than) someone cf. v. 30
a position in front of an object, whether animate or inanimate, which is regarded as having a special orientation of front and back, in front of, before

γέγονεν PfAI3sg fr. γινομαι
to come into a certain state or possess certain characteristics, to be, prove to be, turn out to be
to come to acquire or experience a state, to become, cf. v. 14

πρῶτός
of time, first, earliest, earlier, 'he was earlier than I = before me', cf. v. 30
pertaining to a point of time earlier in a sequence, before, former, formerly

V. 16

πληρώματος
that which is brought to fullness or completion, sum total, fullness, even (super)abundance
total quantity, with emphasis upon completeness, full number, full measure, fullness,
completeness, totality

ἐλάβομεν AAI1pl fr. λαμβανω
to be a receiver, receive, get, obtain, from his fullness we have received favor
to receive or accept an object or benefit for which the initiative rests with the giver, but the focus
of attention in the transfer is upon the receiver, to receive, receiving, to accept

χάριν
see above

ἀντὶ
indicating that one thing is equivalent to another, for, as, in place of, 'grace after or upon grace
(i.e. God's favor comes in ever new streams)'
marker of an exchange relation, for, in place of

V. 17

νόμος
constitutional or statutory legal system, law, specifically of the law that Moses received from
God and is the standard according to which membership in the people of Israel is determined
a formalized rule (or set of rules) prescribing what people must do, law, ordinance, rule

διὰ
marker of personal agency, through, by, with focus on agency, through (the agency of), by
'through Moses'
marker of intermediate agent, with implicit or explicit causative agent, through, by

ἐδόθη API3sg fr. διδωμι
to give something out, give, bestow, grant
to give an object, usually implying value, to give, giving

χάρις
see above

ἀλήθεια
see above

V. 18

οὐδεις
substantive, no one, nobody
a negative reference to an entity, event or state, no one, none, nothing

έώρακεν P f A I 3 s g fr. όραω
to perceive by the eye, catch sight of, notice
to see, sight, seeing

πώποτε
pertaining to an indefinite point of time, ever, at any time, as a rule the verb with it stands in a past tense, never, not ever, no one ever
an indefinite point of time or occasion, ever, at any time, at some time, ‘no one has ever seen God’

μονογενής
see above

κόλπον
bosom, breast, chest, being in someone’s bosom denotes the closest association, ‘who rests in the bosom of the Father’
idiom – to be in the bosom of, to be closely and intimately associated, with the implication of strong affection for, to be closely involved with, to be close beside, ‘who is close beside the Father’ ‘being at the Father’s side’ or ‘being in closest communion with the Father’

έξηγήσατο A M d e p I 3 s g fr. έξηγεομαι
to set forth in great detail, expound, as technical term for the activity of priests and soothsayers who impart information or reveal divine secrets, also used with reference to divine beings themselves, ‘he has made known or brought news of (the invisible God)’
to make something fully known by careful explanation or by clear revelation, to make fully and clearly known, ‘the One who is the same as God...has made him fully and clearly known’
to provide detailed information in a systematic manner, to inform, to relate, to tell fully, ‘the only One who is the same as God...he told (us) everything (about him)’