

Greek I Reading Passage — John 1:1-5

John 1:1

(1) (2) (3) (4) (5) (6)
Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ
In (the) beginning was the Word, and

(7) (8) (9) (10) (11) (12)
ὁ λόγος ἦν πρὸς τὸν θεόν,
the Word was with the God,

(13) (14) (15) (16) (17)
καὶ θεὸς ἦν ὁ λόγος.
and God was the Word.

John 1:2–3

(18) (19) (20) (21) (22) (23)
οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν
This one was in (the) beginning with the

(24) (25) (26) (27) (28) (29)
θεόν. 3. πάντα δι' αὐτοῦ ἐγένετο, καὶ
God All things through him became, and

(30) (31) (32) (33) (36)
χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν
without him became not one thing

(37) (38)
ὃ γέγονεν.
which has become.

John 1:4

(37) (38) (39) (40) (41) (42)
ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ
In him life was and the

(43) (44) (45) (46) (47) (48)
ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·
life was the light the of men;

John 1:5

(49) (50) (51) (52) (53) (54) (55)
καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,
And the light in the darkness shines,

(56) (57) (58) (59) (60) (61)
καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
and the darkness it not overtook.

In preparation for our expanded translation we will do a grammatical analysis of each word in the verse.

Ἐν

“In” — This is a **preposition**. The AGNT identifies this preposition as being in the dative case. Although it is dative in form, we know from the context that it is **locative** in usage.

It means, “**on the inside**.” (Lesson Five Benchmark #11 preposition #7.)

ἀρχῆ

“beginning” — This is a **noun**. The AGNT identifies this noun as being in the dative case. Although it is dative in form (third inflectional ending), we know from the context that it is **locative** in usage. Since there is **no article** we know the writer is telling us about the **qualitative aspect** of time. (Lesson Six Benchmark #2B.)

ἦν

“was” — This is a third person singular imperfect active indicative verb. An **imperfect** verb tells us kind of action and time of action. Here we have **continuous action in past time**. (Lesson Two Benchmark #15B.)

ὁ λόγος

“the Word” — Here we have **the definite article being used with the noun**, both in the **nominative** case. The nominative is the “naming” case; its main use is as the **subject of the sentence**. (Lesson Four Benchmark #16-1.) When the article is used with the noun, the **personhood** of the logos (Word) is being stressed. Note the definite article is of the same gender, number, and case as the word with which it is being used. (Lesson Six Benchmark #2A.)

καὶ

“and” — Here the **conjunction** is used to connect the two phrases.

ὁ λόγος

“the Word” — By using the **article** the author points to the **previous reference** and/or personhood of the (Word). (Lesson Six Benchmark #9.)

ἦν

“was” — Imperfect verb tense which tells us it is continuous action in past time.

πρὸς

“with” — **Preposition** showing relationship. As used in this context it means facing; “**face to face**.” (Lesson Five #11 preposition #14.)

τὸν θεόν

“the God” — Here we have the definite article and the word “God” in the **accusative** case. (Lesson Four Benchmark #16-8.) In this context the use of the **article calls attention to the Personhood** of God, that is, to the First Person of the Trinity. (Lesson 6 Benchmark #12, John 4:24, note #1.)

καὶ

“and” — This **conjunction** can be translated a number of ways such as: and, indeed, or in fact. When it is being used for emphasis, **in fact** seems to be the best translation.

θεὸς

“God” — Here the word “God” is used **without** an **article**. Therefore, the **divine quality** is being **stressed**. (Lesson Six Benchmark #12-2B.)

ἦν

“was” — The imperfect tense verb “was.”

ὁ λόγος

“the Word” — Here we have the **article** with the word λόγος. Note, both θεὸς (God) and λόγος (Word) are in the nominative case. How do we know which is the

subject? The **one having the article is always the subject**. Remember, one use of the **article** is to **identify the subject in a copulative (linking verb) sentence**. (Lesson Six Benchmark #10.)

By using our grammatical analysis we develop the expanded translation which follows. For clarity, we have chosen to use three simple sentences rather than one compound sentence.

Expanded Translation — John 1:1

*Before time existed, there was already continuously in existence the Logos. And (this concept/person) the Logos was face to face with God (the Father). In fact, (this person) the Logos was God quality.*¹

¹Goodwin, Charles; and W. David McBrayer, *The Original Word Teaching Series I: Introduction to New Testament Greek*, (Roswell, GA: The Original Word, Inc.) 1998.