

## John 1:1-18

### *Literary Structural Outline*

### *Greek Text*

Last revised: 12/04/14

#### **Step Parallelism: ABC // A' B' C'**

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

**B 6-8** 6 Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ *Ἰωάννης*. 7 οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. 8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

**C 9-13** 9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 ὅσοι δὲ *ἔλαβον* αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, 13 οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

**A' 14** Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης *χάριτος καὶ ἀληθείας*.

**B' 15** *Ἰωάννης* μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

**C' 16-18** 16 ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες *ἐλάβομεν* καὶ χάριν ἀντὶ χάριτος· 17 ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, *ἡ χάρις καὶ ἡ ἀλήθεια* διὰ Ἰησοῦ Χριστοῦ ἐγένετο. 18 Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

#### **Analysis of the Text:**

<b>A</b>	<u>Logos</u>	<u>light</u>
<b>B</b>	John/witness	
<b>C</b>	received	<u>light</u>
<b>A'</b>	<u>Logos</u>	<u>grace and truth</u>
<b>B'</b>	John/witness	

C'

received

grace and truth**Notes:**

1. The central theme of both sections, vv. 1-13, 14-18, is the Logos, in as much as it serves as the header for each section. Thus the central theme of the entire prologue is Logos. Understanding the main point of the prologue then will depend upon an accurate understanding of this key term.
2. The boundary markers to the first section, vv. 1-13, is the repetition of the word light. In the second section, vv. 14-18, the repeated phrase grace and truth serves the same role.
3. The center strophe to each section focuses upon the witness of **John the Baptist**.
4. The movement in each section flows from the Logos through the witness of John to the response of receiving the Logos through John's witness.
5. The conceptual structure of the first section, vv. 1-13 is universal: the Logos and all of creation including humanity. The Logos manifests himself, is witnessed to by John, but only a very small segment of humanity responds with acceptance.
6. The step, advancement of thought to a new level, occurs in section two, vv. 14-18, where the Logos is received both Jew and Gentile in a fuller experience that brings the 'receiver' face to face with Almighty God himself.
7. The Logos reveals himself to the world in vv. 1-5 and is largely rejected inspite of John's witness. But in the section section, vv. 14-18, to those receiving the Logos He reveals himself dramatically as the Shekina glory of God who tabernacled with His people, v. 14, and John's witness, v. 15, highlights that superior revelation. The second receiving section, vv. 16-18, opens up dramatically larger experiences of encounter.
8. Each of the three strophes of both sections contains an advancement of thought in the second section parallel to that in the first section.
9. Note the similar patterns in Strophes A and A'. In Strophe A the two-fold emphasis is upon the relation of the Logos to God (vv. 1-2) and then of the Logos to Creation (vv. 3-4). In Strophe A', a similar emphasis is found with appropriate advancement of thought to section 2. The Logos manifests himself to the believing community in creation by dwelling in their midst. But the impact of that dwelling is to reflect God to the believing community, since He is the Shechinah Glory of the Father.

