

**Introduction to John's Gospel
John 1:1-5**

Koiné Greek II

by Thor F. Carden

**In hopes that you, the student,
may better understand and enjoy
God's Beautiful Bible.**

Koiné Greek II

Copyright © 2016 by Thor F. Carden. All rights reserved.

All content of this training course not attributed to others is copyrighted, including questions, formatting, and explanatory text.

Scripture quotes in this work come from the **KJV** (King James Version) Public domain, unless it is marked as coming from one of these:

ASV (American Standard Version) Public Domain

Darby (Darby Translation) Public domain

DR (Douay-Rheims) 1899 American Edition - Public Domain

MSG (The Message) Scripture taken from The Message. Copyright 1993, 1994, 1995, 1996, 2000, 2001, 2002. Used by permission of NavPress Publishing Group.

NASB or **NASV** (New American Standard Bible) Scripture taken from the NEW AMERICAN STANDARD BIBLE®, Copyright © 1960,1962,1963,1968,1971,1972,1973,1975,1977,1995 by The Lockman Foundation. Used by permission.

NKJV (New King James Version) "Scripture taken from the New King James Version. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

NLT Scripture quotations marked NLT are taken from the Holy Bible, New Living Translation, copyright 1996. Used by permission of Tyndale House Publishers, Inc., Wheaton, Illinois 60189. All rights reserved.

YLT (Young's Literal Translation) Public Domain

**This course is dedicated to
Ron Scarlata
who believed in me when I needed him to
and to his wonderful daughter
Belinda Vatany
who encouraged me to develop this course**

----- PRICE INFORMATION -----

This material is provided at no cost to those wanting to understand God’s word better. If you use it in such a way that you make some money from it, please be sure to share what you can by giving it to your local Christian church or Christian School

John 1:1-5 Lesson Notes

The concepts of translation that we use are annotated in the Grammar Reference. At first we will refer to these notes often, but as they become repetitive we will assume the student already knows them. Simply put, if you understand what has been done in my notes, you can ignore the notes, but if you don't understand refer to them.

For each of the verses in this lesson, try to translate it on your own. Compare your results with several good English versions. If you are in agreement, go to the next verse. If you are not in substantial agreement, use your notes and my notes on the verse to determine what you did that made your translation different. Learn from it and then translate the next verse.

I include complete {Grammar Reference Notes} for the first verse of each lesson or passage. After that, I only include them only when the situation is a little outside the norm. The notes are in numerical order in the "Annotated Grammar Reference."

Textual Alternatives are put in [brackets] or (parenthesis) within the initial Greek text. If there are alternatives they are separated by "OR".

John 1:1

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

Parsing: {Notes 101 & 102}

| Greek | Lexical Form | Some possible meanings | Grammar |
|-------|--------------|---------------------------------------|---------------------------------------|
| Ἐν | ἐν | in, on, among, by, with (means) | Preposition |
| ἀρχῇ | ἀρχή | beginning, commencement, first, ruler | Noun Dat Sng F |
| ἦν | εἰμί | be, am, are, is, was, were, exist | Verb 3rd Imperfect Act Ind Sng |
| λόγος | λόγος | word, saying, message, thought | Noun Nom Sng M |
| λόγος | λόγος | word, saying, message, thought | Noun Nom Sng M |
| ἦν | εἰμί | be, am, are, is, was, were, exist | Verb 3rd Imperfect Act Ind Sng |
| πρὸς | πρός | to, towards, beside, with | Preposition |
| θεόν | θεός | God, god, godly | Noun Acc Sng M |
| θεός | θεός | God, god, godly | Noun Nom Sng M |
| ἦν | εἰμί | be, am, are, is, was, were, exist | Verb 3rd Imperfect Act Ind Sng |
| λόγος | λόγος | word, saying, message, thought | Noun Nom Sng M |

Rendering: {Note 103, 105} Three verbs, three rendering charts.

Ἐν “in” {Note 401}

ἀρχῇ “beginning” Is this prepositional phrase an adverbial modifying the verb “was” or a predicate adjective modifying the subject “word” {Note 501}

ἦν “it was” Verb of the clause {Notes 604, 650, 701, 801}

ὁ λόγος “the word” This is the subject {Note 201}

{New clause because Grammar Reference Note 125e & g}

| | | |
|----------|----------------------|--|
| | in the beginning was | |
| the word | | |

“In the beginning was the word ...” Since I remember various versions usually putting “the word” last in this clause, I decided the prepositional phrase must be adverbial instead of a predicate adjective. {Note 105}

καὶ “and” Put it in the Vocative slot {Note 106}

ὁ λόγος “the word” Subject {Note 201}

ἦν “it was” Verb of the clause {Notes 604, 650, 701, 801}

πρὸς “with” {Note 401}

τὸν θεόν “the God” This prepositional phrase is a predicate adjective. {Note 201}

{New clause because Grammar Reference Note 125e & g}

| | | |
|----------|-----|----------|
| and | was | |
| the word | | with God |

“... and the word was with God ...” {Note 105}

καὶ “and” Put it in the Vocative slot {Note 106}

θεὸς “God” Subject of the clause since it is first {turned out I was wrong about this}

ἦν “he was” Verb of the clause {Notes 604, 650, 701, 801}

ὁ λόγος “the word” Predicate Nominative because it was last. {I was wrong about this, too}

| | | |
|-----|-----|----------|
| and | was | the word |
| God | | |

“... and God was the word.” I’m sorry I have just got to stick with the Greek word order here and see where it takes me. I know the experts reverse the order for some reason, but I don’t know why.

My Translation: “In the beginning was the word, and the word was with God, and God was the word.”

Comparison to the Experts: {Note 104} All of these experts reversed the word order on the last clause from what it is in the Greek. I researched it and discovered that in Greek the word order is more about emphasis than grammar, so the way they distinguish the subject in a situation like this is which gets the article “the.” {See Grammar Reference Note 357} The one that does have the article is the subject so, “In the beginning was the word, and the word was with God, and the Word was God.”

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

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

NLT In the beginning the Word already existed.

The Word was with God,
and the Word was God.

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

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

YLT In the beginning was the Word, and the Word was with God, and the Word was God;

John 1:2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν**Parsing:**

| Greek | Lexical Form | Some possible meanings | Grammar |
|-------|--------------|---------------------------------------|---------------------------------------|
| οὗτος | οὗτος | this, this one, this man | Demonstrative Nom Sng M |
| ἦν | εἰμί | be, am, are, is, was, were, exist | Verb 3rd Imperfect Act Ind Sng |
| ἐν | ἐν | in, on, among, by, with (means) | Preposition |
| ἀρχῇ | ἀρχή | beginning, commencement, first, ruler | Noun Dat Sng F |
| πρὸς | πρός | to, towards, beside, with | Preposition |
| θεόν | θεός | God, god, godly | Noun Acc Sng M |

Rendering: One verb, one rendering chart.

οὗτος “this” Subject

ἦν “it was” Verb of the clause

ἐν “in”

ἀρχῇ “beginning” This prepositional phrase is adverbial modifying the verb “was”

πρὸς “with”

τὸν θεόν “the God” This prepositional phrase is the predicate adjective in my opinion

| | | |
|------|----------------------|--------------|
| | was in the beginning | |
| this | | with the God |

“This was in the beginning with God” “This?” This what?

My Translation: “This was in the beginning with God”

Comparison to the Experts: Young’s literal agrees with me, but all the others substituted something for οὗτος, to make it sound less awkward in English. I researched it and found out why. {See Grammar Reference Note 263}

KJV The same was in the beginning with God.

NKJV He was in the beginning with God.

NLT He existed in the beginning with God.

NIV He was with God in the beginning.

NASB He was in the beginning with God.

YLT this one was in the beginning with God;

John 1:3 πάντα δι' αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν

Parsing:

| Greek | Lexical Form | Some possible meanings | Grammar |
|---------|--------------|--|-------------------------------------|
| πάντα | πᾶς | Usually all with article and each w/o | Adjective Nom Plu N |
| δι' | διά | through, by means of, with, during | Preposition |
| αὐτοῦ | αὐτός | he, she, it | Personal Pronoun Gen Sng M |
| ἐγένετο | γίνομαι | happen, take place, be, be made | Verb 3rd Aorist Mid Ind Sng |
| χωρὶς | χωρὶς | beside, by itself, without | Preposition |
| αὐτοῦ | αὐτός | he, she, it | Personal Pronoun Gen Sng M |
| ἐγένετο | γίνομαι | happen, take place, be, be made, be done | Verb 3rd Aorist Mid Ind Sng |
| οὐδὲ | οὐδέ | neither, nor, not, not at all, not even | Adverb |
| ἓν | εἷς | one, a certain one, each one, every | Adjective Nom Sng N |
| ὃ | ὅς | who, which, what, that, this, whatever, | Relative Pronoun Nom Sng N |
| γέγονεν | γίνομαι | happen, take place, be, be made | Verb 3rd Perfect Act Ind Sng |

Rendering: Three verbs, three rendering charts.

πάντα “All” Subject

δι' “by”

αὐτοῦ “Him” Prepositional phrase acting as an adverb.

ἐγένετο “itself was made” or “he himself makes”

| | | |
|-----|-----------------|--|
| | was made by Him | |
| All | | |

“All was made by him ...” I decided the subtle nuance of the middle voice was unnecessary for the English translation. {See Grammar Reference Note 752}

καὶ “and” Goes in the Vocative slot

χωρὶς “without”

αὐτοῦ “Him” Prepositional phrase acting as an adverb. Put it in the dative slot for convenience.

ἐγένετο “itself was made” or “he himself makes” It is the verb of the clause. {Note 752 again}

οὐδὲ “not” Adverb modifying the verb

| | | |
|-----|--------------------------|--|
| and | was not made without Him | |
| it | | |

“... and nothing was made without Him ...”

ἓν “every one” Adjective acting the subject.

ὃ “which” Nominative, so I want to put it in the subject, but it acts more like a conjunction here so I think it is nominative so it can link this subordinate clause to the previous subject. {Note 278}

γέγονεν “he has made” This is the verb of the clause

| | | |
|-----------------|----------|--|
| that | has made | |
| every thing, he | | |

“... that every thing he has made.” I’m guessing here.

My Translation: “All was made by him, and nothing was made without Him, that everything he has made.”

Comparison to the Experts: My translation is awkward in comparison, but we have general agreement.

KJV All things were made by him; and without him was not any thing made that was made.

NKJV All things were made through Him, and without Him nothing was made that was made.

NASB All things came into being through Him, and apart from Him nothing came into being that has come into being.

John 1:4 ἐν αὐτῷ ζωὴ ἦν καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων

Parsing:

| Greek | Lexical Form | Some possible meanings | Grammar |
|----------|--------------|------------------------------------|---------------------------------------|
| ἐν | ἐν | in, on, among, by, with (means) | Preposition |
| αὐτῷ | αὐτός | he, she, it | Personal Pronoun Dat Sng M |
| ζωὴ | ζωή | life, alive, animate, living thing | Noun Nom Sng F |
| ἦν | εἰμί | be, am, are, is, was, were, exist | Verb 3rd Imperfect Act Ind Sng |
| ζωὴ | ζωή | life, alive, animate, living thing | Noun Nom Sng F |
| ἦν | εἰμί | be, am, are, is, was, were, exist | Verb 3rd Imperfect Act Ind Sng |
| φῶς | φῶς | light, star, fire, lamp | Noun Nom Sng N |
| ἀνθρώπων | ἄνθρωπος | man, human being , person, human | Noun Gen Plu M |

Rendering: Two verbs, two rendering charts.

ἐν “in”

αὐτῷ “him” Prepositional phrase acting as the predicate adjective.

ζωὴ “life” Subject

ἦν “was” Verb of the clause

| | | |
|------|-----|--------|
| | was | |
| life | | in him |

Usually in English the predicate adjective is last, but traditionally this verse is kept in the Greek word order, so - .”In Him was life ...” Perhaps they are taking “in him” as adverbial as in the first clause of the John 1:1.

καὶ “and” Goes in the Vocative slot

ἡ ζωὴ “the life” Subject

ἦν “was” Verb of the clause

τὸ φῶς “the light” Predicate nominative

τῶν ἀνθρώπων “of men” Prepositional phrase acting as an adjective

| | | |
|----------|-----|------------------|
| and | was | the light of men |
| the life | | |

“... and the life was the light of men.”

My Translation: “In Him was life, and the life was the light of men.”

Comparison to the Experts:

KJV In him was life; and the life was the light of men.

NKJV In Him was life, and the life was the light of men.

NLT The Word gave life to everything that was created, and his life brought light to everyone.

NIV In him was life, and that life was the light of all mankind.

NASB In Him was life, and the life was the Light of men.

YLT In him was life, and the life was the light of men,

John 1:5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν

Parsing:

| Greek | Lexical Form | Some possible meanings | Grammar |
|-----------|--------------|---------------------------------|-------------------------------------|
| φῶς | φῶς | light, star, fire, lamp, | Noun Nom Sng N |
| ἐν | ἐν | in, on, among, by, with (means) | Preposition |
| σκοτία | σκοτία | darkness, blackness | Noun Dat Sng F |
| φαίνει | φαίνω | appear, shine, be seen | Verb 3rd Present Act Ind Sng |
| σκοτία | σκοτία | darkness, blackness | Noun Nom Sng F |
| αὐτὸ | αὐτός | he, she, it | Personal Pronoun Acc Sng N |
| οὐ | οὐ | no, not; never, nothing, none | Adverb |
| κατέλαβεν | καταλαμβάνω | apprehend, attain, comprehend | Verb 3rd Aorist Act Ind Sng |

Rendering: Two verbs, two rendering charts.

καὶ “and” Vocative slot

τὸ φῶς “the light” Subject

ἐν “in”

τῇ σκοτίᾳ “the darkness” Predicate adjective

φαίνει “shines” Verb of the clause

| | | |
|-----------|--------|-----------------|
| and | shines | |
| the light | | in the darkness |

“And the light shines in the darkness ...”

καὶ “and” Vocative slot

ἡ σκοτία “the darkness” Subject

αὐτὸ “it” Goes in the direct object slot because it is accusative.

οὐ “not” Adverb modifying verb

κατέλαβεν “it comprehended” Verb of the clause

| | | |
|--------------|--------------------|----|
| and | did not comprehend | it |
| the darkness | | |

“... and the darkness did not comprehend it.”

My Translation: “And the light shines in the darkness and the darkness did not comprehend it.” I like to add a few words to emphasize the aspect of the two verbs and translate it, “And the Light shines continually in the darkness, but the darkness did not comprehend it even for one single moment.” Of course, if I did this all the time, my translations would be very wordy indeed.

Comparison to the Experts: We have substantial agreement, at least with my “normal” translation without the emphasis on the linear and punctiliar aspect of the verbs. There is a lot of disagreement among the experts about how to translate κατέλαβεν in this context. Both choices are within the range of sense of the Greek word, so I’m not sure which is right.

On further study I have come to think “overcome” is the better translation. I think the verb would be middle voice if the writer meant it in the sense of comprehend, but that is just an opinion. {See Grammar Reference Note 753}

KJV And the light shineth in darkness; and the darkness comprehended it not.

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

NLT The light shines in the darkness,
and the darkness can never extinguish it.

NIV The light shines in the darkness, and the darkness has not overcome it.

NASB The Light shines in the darkness, and the darkness did not comprehend it.

YLT and the light in the darkness did shine, and the darkness did not perceive it.

Koiné Greek II is a chance to practice the unique new approach to learning the Greek originally used to write the New Testament learned previously in the course *Introduction to Koiné Greek*. This course will give you practice with most of the various New Testament Writers' styles of writing.

This course contains only the Translation Hints for parsing and Translation Guide for rendering for a small selection of New Testament passages. The student will need access to a Greek Lexicon and Parsing Guide to complete the course. A version of the Greek text is provided but it is recommended that the student have access to an independent version of the Greek. Although designed to be used for home schooled High School students it may be used equally well as a self-study guide for adults or in a classroom.