

Introduction: The prologue – 1:1-18

A. The Word: ¹In the beginning was the Word, and the Word was with God and the Word was God. ²He was in the beginning with God. ³All things were made through him, and without him was not anything made *that was made. ⁴In him was life, and the life was the light of *humanity. ⁵The light shines in the darkness, and the darkness has not *overcome it.

B. John's witness: ⁶There was a man sent from God, whose name was John. ⁷He came as a witness, to bear witness about the light, that all might believe through him. ⁸He was not the light, but came to bear witness about the light.

C. Light and life come from the Word: ⁹The true light, which gives light to everyone, *was coming into the world. ¹⁰He was in the world, and the world was made through him, yet the world did not know him. ¹¹He came to his own, and his own people did not receive him. ¹²But to all who did receive him, who believed in his name, he gave the right to become children of God, ¹³who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

A¹. The Word: ¹⁴And the Word became flesh and dwelt among us, and we have seen his glory, glory as of *the beloved from the Father, full of grace and truth.

B¹. John's witness: ¹⁵John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'"

C¹. Grace and truth come from the Word: ¹⁶For from his fullness we have all received, grace upon grace. ¹⁷For the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸No one has ever seen God. It is *God the beloved who is at the Father's side, who has made him known.

A, B and C are paralleled in A¹, B¹ and C¹:

- A and A¹ focus on the Word, who the Word is and what the Word does, the Word coming into contact with the world.
- B and B¹ focus on John the Baptist as a witness to the Word. The first is a statement about John, the second a statement from John. Both exalt Jesus over John – John is not the light, he is a witness to the light; Jesus was before John and ranks higher than him.
- C and C¹ focus on the benefits that come to humanity from the Word.

A and C have the same themes – creation, life and light. In C people receive (or don't receive) light and life from the Word. B carries through the theme of light from A to C.

A¹ and C¹ have the same themes – grace and truth, full or fullness, the beloved. In C¹ we receive grace and truth from the Word.

C and A¹ are connected by the term "flesh."

A, B and C are written in the third person; A¹, B¹ and C¹ are written in second person plurals - "we," "us."

vs. 12-13 are transitional, from rejection of the Word to acceptance and then vs. 14-18 use "we" language talking about the people of God gathered around Jesus.

The first section (A, B and C) use the name “God”; the second section (A¹, and C¹) names God as “Father.” Jesus’ name only come in v. 17.

Inclusion: v. 1 - The Word was with God and was God. v. 18 – The beloved God, who is at the Father’s side. In both the Son is called God, but is distinguished from God.

*vs. 3-4 – an alternate translation, “All things came into being through him, and without him not one thing came into being. What has come into being in him was life . . .”

*v. 4 – “humanity,” my own translation.

*v. 5 - an alternate translation, “has not comprehended it.”

*v. 9 - an alternate translation, “He was the true light that enlightens everyone coming into the world”

*v. 14, v. 18. I am departing from the ESV on how to translate “monogenes.” It can be “one of kind,” “one and only” or “beloved.” The older translation “only begotten” is no longer seen as fully accurate. The idea is uniqueness not procreation. There is no Greek word for “son” in either of these verses, although it can be implied by monogenes.

*v. 18 – there is a textual variant, “the beloved (or only) Son.”