

THE LIFE AND TIMES

of

JESUS OF NAZARETH

JOHN 1:1-5

Before the Manger - The Eternal Word Who Stands at the Beginning of Everything

We do not begin our study in Bethlehem. John does not begin there, and the Gospel itself does not begin there. The manger is dear to us, and rightly so. The shepherds and the angels occupy an honored place in the story of redemption. Yet John directs our attention to an earlier point. He takes us back beyond the events recorded in history, beyond the rise and fall of nations, to the origin of all things.



“In the beginning.” These opening words are carefully chosen. They intentionally echo the first sentence of Scripture in Genesis 1:1: “In the beginning God created the heavens and the earth.” John expects his readers to recognize that connection immediately. He is not starting a new story detached from the past. He is continuing the story that began with creation itself. The God who created the world in Genesis is the same God who reveals Himself in the person of Jesus Christ. The voice that called the universe into existence is the voice that now speaks through the Word.





“In the beginning was the Word.” The wording is deliberate. John does not describe the Word as coming into existence at the beginning. Instead, he presents the Word as already present when the beginning occurred. Before time unfolded, before matter formed, before light appeared, the Word was. The point is simple. The Word did not start with creation. He precedes it, in fact He was the agent of it! Christianity therefore does not begin with a remarkable teacher who appeared in history. Christianity begins with the eternal God, the Word who created history.

“And the Word was with God.” Here the emphasis shifts to relationships. The Word existed in fellowship with God. There is distinction here and personal relationships amongst the members of the Trinity. The Word is not an abstract concept or a vague spiritual influence. He is personal. He knows and is known. He acts and speaks. He exists in a living relationship with God.





Then John makes the declaration that establishes the foundation of everything that follows: “And the Word was God.” This statement is direct and unmistakable. The Word is not merely similar to God. He is not a created representative or a lesser being. He is not the most favored prophet of God. He shares the very nature of God. This is a truth that stands at the center of the Christian faith.

If Christ were not truly God, the message of the Gospel would lose its power. His teachings might still inspire admiration, but they could not reconcile sinners to God. His death might still move us emotionally, but it could not accomplish redemption. John therefore leaves no room for uncertainty. The One he calls the Word possesses full deity. Everything that follows in the life and ministry of Jesus rests upon this truth.





John's choice of the term *Word* was intentional. In the Greek language, the term *logos* carried the idea of reason, order, and intelligibility. People in the ancient world used it to describe the structure they believed governed reality.

Heraclitus, writing in the city of Ephesus around the fifth century before Christ, observed that the world did not behave randomly. Natural processes followed recognizable patterns. Seasons changed in predictable ways. Physical events occurred with regularity. From these observations he concluded that an underlying rational order existed within the universe. He used the term *logos* to describe that order.





Several centuries later, the Stoic philosophers developed this concept further within the Greco-Roman world. They taught that the universe operated according to consistent principles that made life understandable and predictable. In their view, the *logos* explained why the world made sense and why events followed dependable patterns. They continued, however, to regard this *logos* as an impersonal force.

John steps into that intellectual world and does something decisive. He takes their familiar word and fills it with its true meaning. He does not deny that the universe has order. He does not deny that reality is rational. He does not deny that creation follows patterns and laws. But he reveals the source of that order.

The logic of the universe is not an abstract principle. It is not an impersonal force. It is not an energy field. It is Christ.





The coherence we observe in nature is not the product of chance. It reflects the purposeful design of the Creator. The regularity that scientists measure and mathematicians describe points beyond itself to the One who established it. The universe is understandable because it was formed by an intelligent, reasonable, and personal God.

John therefore begins his Gospel by identifying Christ as *the Logos*. The universe is intelligible because it was created by a rational Creator.





This truth is affirmed throughout the New Testament. As the apostle Paul writes in Colossians 1:16–17 (NKJV), “For by Him all things were created that are in heaven and that are on earth, visible and invisible... And He is before all things, and in Him all things consist.” The order we observe in the world is sustained by the One who made it. And Paul’s teaching expands in Romans 1:20 (NKJV): “For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse”

Mistaken ideas rarely disappear entirely. They tend to reappear across generations, sometimes under new language and names that sound modern or appealing. And the ancient belief in an impersonal power guiding the universe has resurfaced in contemporary culture.





You hear expressions such as: “Put it out to the universe.” “Manifest your reality.” “Trust the energy around you.” These statements are often spoken casually yet they reveal a deep seated belief and worldview. They can sound lofty, hopeful, and encouraging. Yet they rest on a misunderstanding.

They treat the universe as if it possessed awareness and intention. They assume that this universal order of reason, of logic can itself respond to human desire and needs. But the universe has no will or awareness. It exists because it was created, not because it governs itself.

Popular culture has reinforced the idea of an impersonal power shaping reality. Stories and films, like Star Wars, imagine a mysterious force that binds the universe together and can be accessed without moral responsibility. Such narratives promise strength without obedience and guidance without submission. That vision appeals to human independence. It allows people to seek transcendence for their authentic self, while avoiding relationship with God.





In recent years, headlines suggest that artificial intelligence, another modern day manifestation of man's view of the *logos*, will solve humanity's deepest problems and usher in a new era of certainty. The optimism is understandable, though misplaced. Technology has delivered remarkable advances in medicine, communication, and transportation.

Still, we must remember that even the most advanced systems depend entirely on the created order established by God. Computers rely on physical laws, mathematical consistency, and human reasoning, each of which exists because the Creator established them.

There is also a deeper distinction that must not be overlooked. God alone creates *ex nihilo* - out of nothing. When He spoke in the beginning, there was no raw material waiting to be shaped, no prior data to be assembled, no existing patterns to refine. The universe itself came into being because God willed/spoke it to exist.

By contrast, generative technologies do not create from nothing. They operate by gathering, organizing, and recombining information that already exists. They are powerful tools, capable of remarkable output, but they remain dependent on prior knowledge, prior language, and prior human thought. They do not originate reality; they rearrange what has already been given.





This distinction also helps us understand the unique dignity of human creativity. Men and women, made in the image of God, possess a unique capacity to produce works that reflect meaning, beauty, and moral depth. A painting can move the heart to quiet reflection. A piece of music can stir courage or comfort. A poem can cause us to reconsider the direction of life. An act of craftsmanship can transform ordinary materials into something enduring and purposeful. These expressions are not acts of creation in the divine sense, *ex nihilo*, but they are acts of creativity rooted in the image of the Creator ... the Word!

John's message remains steady across the centuries. The rational order of the universe originates not in human innovation, but in the eternal Word through whom all things were made.

John continues with a statement that leaves no exception: “All things were made through Him, and without Him nothing was made that was made.” This sentence establishes a comprehensive truth. Everything that exists, owes its origin to Christ. Stars, oceans, mountains, plants, animals, and human beings all came into being through His power. Creation did not arise by accident. It did not exist forever. It did not assemble itself. It was brought into existence by the will of God / the will of Christ / the will of the Word!





“And the life was the light of men.”

Light enables people to see clearly. It reveals what is present and exposes what is hidden. Without light, direction becomes uncertain and danger increases. In Scripture, light represents truth. It reveals reality as it truly is. Christ is called the light because through Him we learn who God is, who we are, and how we are meant to live.

When the light of Christ is ignored, confusion spreads. Moral boundaries weaken. Identity becomes uncertain. People attempt to define truth according to personal preference rather than divine revelation. This confusion is visible in many parts of the world today. News cycles deliver constant reports of conflict, economic pressure, and rapid change. Technological developments reshape communication and work. Social expectations shift quickly. For these and other reasons many people feel confused and uncertain about the future.





Information (of which we have no shortage of today) alone cannot provide clarity. Knowledge without truth often increases anxiety rather than reducing it. What people need most is not additional data but reliable guidance through the light of Christ.

John concludes this opening section of his *Prologue* with a statement of enduring assurance: “And the light shines in the darkness, and the darkness did not comprehend/overcome it.” Darkness represents more than the absence of physical light. It symbolizes ignorance, sin, and resistance to God. It describes the condition of a world separated from its Creator.





In John 1:5 the verb translated *comprehend* or *overcome* comes from the Greek *katalambanō*, a word that carries a deliberate double meaning. It can refer to grasping something intellectually or attempting to overpower it in conflict - and John appears to intend both senses at once.

On the side of comprehension, darkness represents spiritual blindness, a failure to recognize the Light, and this blindness unfolds early in the Gospel.

In John 3:1–2, Nicodemus comes to Jesus by night, a sincere and learned man, yet still in the shadows of incomplete understanding, needing the new birth to see clearly. Later, in John 9:39–41, the Pharisees insist that they see, yet remain spiritually blind, showing that religious knowledge without humility can leave a person in deeper darkness.

On the side of overcoming, darkness represents active opposition to the Light. In John 13:30, Judas departs to betray Jesus, and John records with deliberate gravity, “and it was night,” signaling the movement from confusion to hostility. Yet the clearest answer to the question of whether darkness can overcome the Light comes at the resurrection.

When Jesus was crucified, it appeared for a moment that darkness had triumphed, but the empty tomb in John 20 stands as God’s final declaration that the Light cannot be extinguished. Throughout the Gospel of John the pattern is consistent: some fail to understand the Light, others resist it, but none can defeat it.





John begins his Gospel with these truths because **everything** else depends on them. Before we examine the teachings of Jesus, before we consider His miracles, and before we reflect on His life, death and resurrection, we must understand John 1.


JOHN 1:6–13

The Witness, the Light, and the Rejection

After taking us back to the beginning, John now does something striking in the Prologue. He moves from the Word who was with God, and was God, to a man in the wilderness. “There was a man sent from God, whose name was John.” That transition is not accidental. It is part of John’s theology. God does not merely reveal Himself; He appoints witnesses. He speaks, and then He sends men to testify to what He has said and what they have seen.


John the Baptist is introduced first not by his dress, his diet, or even his boldness, but by his commission. He was “sent from God.” He was not self-appointed. He did not build a following and then seek divine approval. He was sent. The Greek idea here is that of divine commissioning, authority delegated from above. John does not draw attention to himself; in fact he directs attention away from himself.

Verse 7 makes his purpose explicit: “This man came for a witness, to bear witness of the Light, that all through him might believe.” We see the word *witness* used twice in the same sentence because John wants us to feel its importance. The Greek verb *martureō* / witness means to testify, to bear public witness, to speak what is true before others. From this eventually comes our English word *martyr*. That development is not accidental. In early Christianity many witnesses became martyrs because public testimony to Christ carried real cost and in many cases their life.




Verse 8 underscores the point: “He was not that Light, but was sent to bear *witness* of that Light.” There must have been something powerful and arresting about John’s ministry for the Evangelist to make the clarification so plainly. But John the Baptist understood what many in ministry still struggle to learn: a faithful witness must be content not to be central but just a servant.

Verse 9: “That was the true Light which gives light to every man coming into the world.” The word *true* here means more than accurate. It means ultimate, real, final, the genuine article in contrast to all that is partial and preparatory. Christ is not one light among many. He is not one teacher in a crowded spiritual marketplace. He is the true Light.




What does it mean that He “gives light to every man”? It does not mean that every person is saved. Nor does it mean that every person receives the same degree of revelation. It means that no human being lives outside the reach of the Light’s witness. Men do not inhabit a Christless universe. They live in a creation already marked by His light.

This is one location of several where John's and Paul's theology meet in harmony. Romans 1:18–21 teaches that enough of God's reality (i.e., light) is displayed in creation to leave mankind without excuse. Men suppress the truth, but they do not erase it. They twist the witness of creation and conscience, but they cannot remove it. That is why unbelief is never merely the absence of information. It is moral resistance to God's light. The issue is not that the Light has failed to shine. The issue is that fallen man does not wish to receive it.




Verse 10 sharpens the unfolding tragedy: “He was in the world, and the world was made through Him, and the world did not know Him.” John uses the word *world* three times, each time sharpening the tragedy. The Son entered the world He came to redeem ... a world that owed its very existence to Him ... yet the world failed to recognize its own Creator.

People delight in the beauty of the world without honoring the One who made it. Societies around the world rely on reason while rejecting the One who made reason possible. People benefit from order in nature while denying the Lord of order. That is why education, ingenuity, and perseverance alone do not solve the human problem. One may master a discipline, shape institutions, influence markets, or produce admired work, and still remain blind to Christ.




The world rejected Him. Israel rejected Him. The first is broad and universal; the second is covenantal and tragic. But rejection was not absolute in every individual sense. The apostles were Jews. The earliest disciples were Jews. There was, and remained, a remnant according to grace. As Paul later explains, a partial blindness has come upon Israel until the fullness of the Gentiles has come in (Romans 11:25).

This should sober every outwardly religious person. Being near truth does not mean a person truly belongs to God. One may inherit church language, family tradition, moral seriousness, denominational membership, and public respectability - and still not trust Christ.



That is why verse 12 comes with such hope: “But as many as received Him, to them He gave the right to become children of God, to those who believe in His name.” Rejection is not the final word. There is a true and open Gospel invitation. “As many as received Him.” Not a privileged ethnic class. Not the morally impressive. Not the naturally religious. ***Those who receive Him.***

To receive Christ is not a vague spiritual sentiment. It is not admiration from a distance. It is to welcome Him as He truly is: Son of God, Messiah, Savior, and Lord. John makes clear that receiving and believing belong together. Faith is personal trust in the revealed Christ. It is not mere assent to facts. It is not bare religious approval. It is reliance upon His person and work.



And what is given to those who believe? “The right to become children of God.” The word translated *right* carries the weight of legal standing, granted authority, real status. God does not merely tolerate believers. He *adopts* them. He brings them into His household. He gives them a new family name.

Paul develops this same truth in Romans 8:15–17, where believers receive the Spirit of adoption and cry out, “Abba, Father.” The Gospel does not simply rescue from judgment; it brings us into the family of God.

Verse 13 explains why this is so: “who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John strips away every false confidence. The new birth is not by ancestry. It is not by human effort. It is not institutional decree it is nor by the will of man. It is of God.

This passage teaches us that *Born-again Christian* is not a higher category of believer. Being born again is what makes a person a Christian. If one is not born from above, one is not yet in Christ. John will expand this truth in chapter 3 when Jesus tells Nicodemus, “You must be born again.” But the principle is already here in the Prologue. Christianity is not self-improvement. It is new birth.

JOHN 1:14-18

The Word Became Flesh

With verse 14 the Prologue reaches its final section: “And the Word became flesh and dwelt among us.” Everything has been moving toward this line. The eternal Word, the One who was with God and was God, the One through whom all things were made, the One in whom was life and whose life was the light of men, now enters history in the most astonishing way possible. The Word became flesh. Only with this theology firmly in place can we rightly understand the story of Bethlehem.



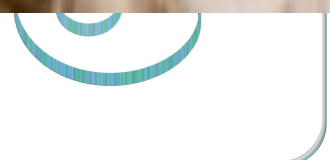
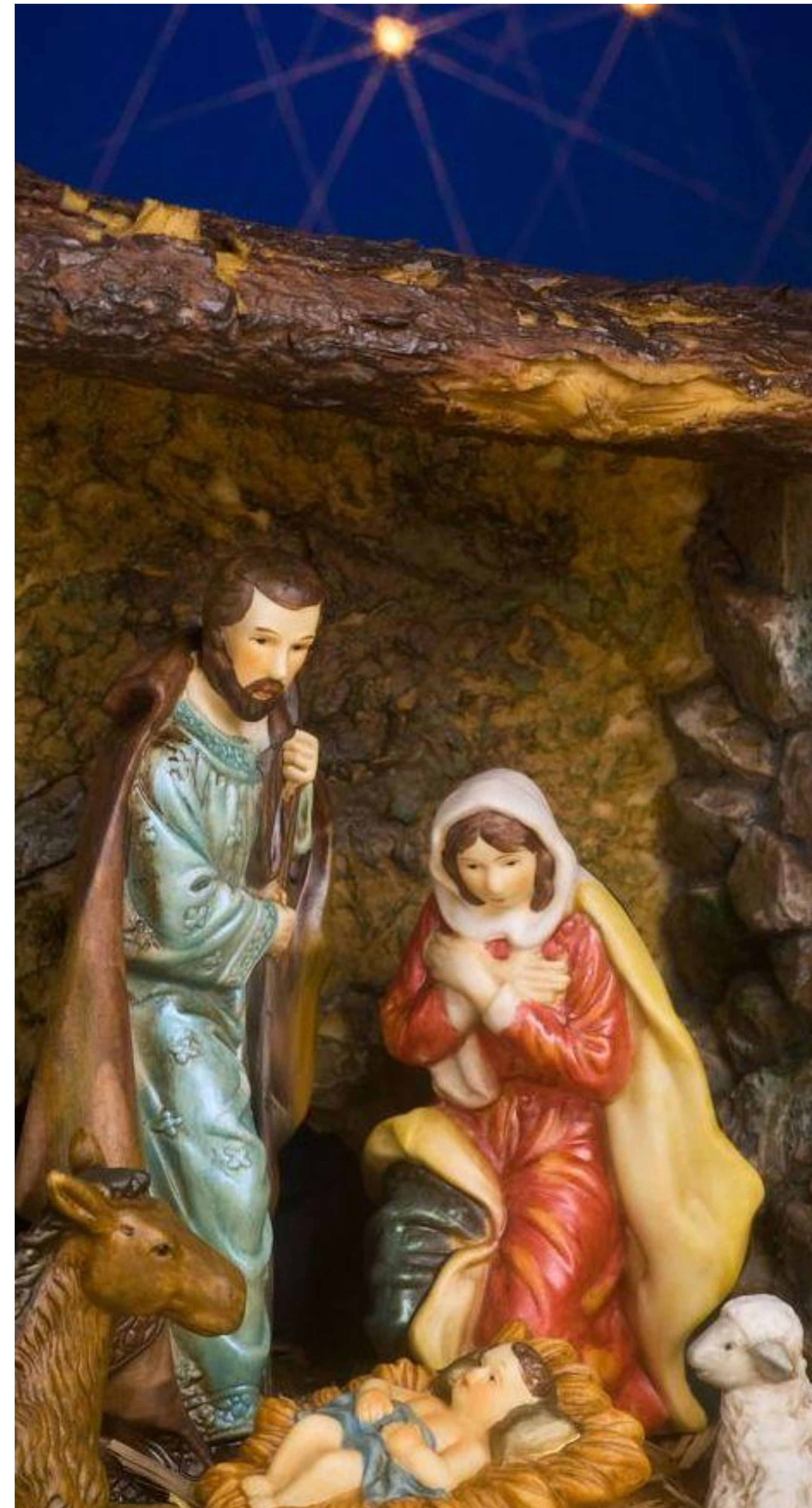


This is the heart of the incarnation. Both a doctrine to be affirmed, and an event to be adored. John does not say the Word merely appeared human. He does not say He seemed like a man. He says the Word became flesh.

The Greek word *sarx* emphasizes true humanity in its mortality and frailty. John is not telling us that the Son put on a costume. He is telling us that the eternal Son took to Himself a real human nature. He entered fully into our condition, yet without sin. He knew weariness, sorrow, pain, and death. The Creator truly came into the world as man.

Christ did not cease to be God. He did not surrender deity. He did not lay aside the divine nature. Rather, the eternal Son took to Himself what He had not previously possessed: a human nature. He added humanity without subtracting deity.

That is why the Church has always insisted that Christ is one Person with two natures, truly God and truly man, without confusion, change, division, or separation.



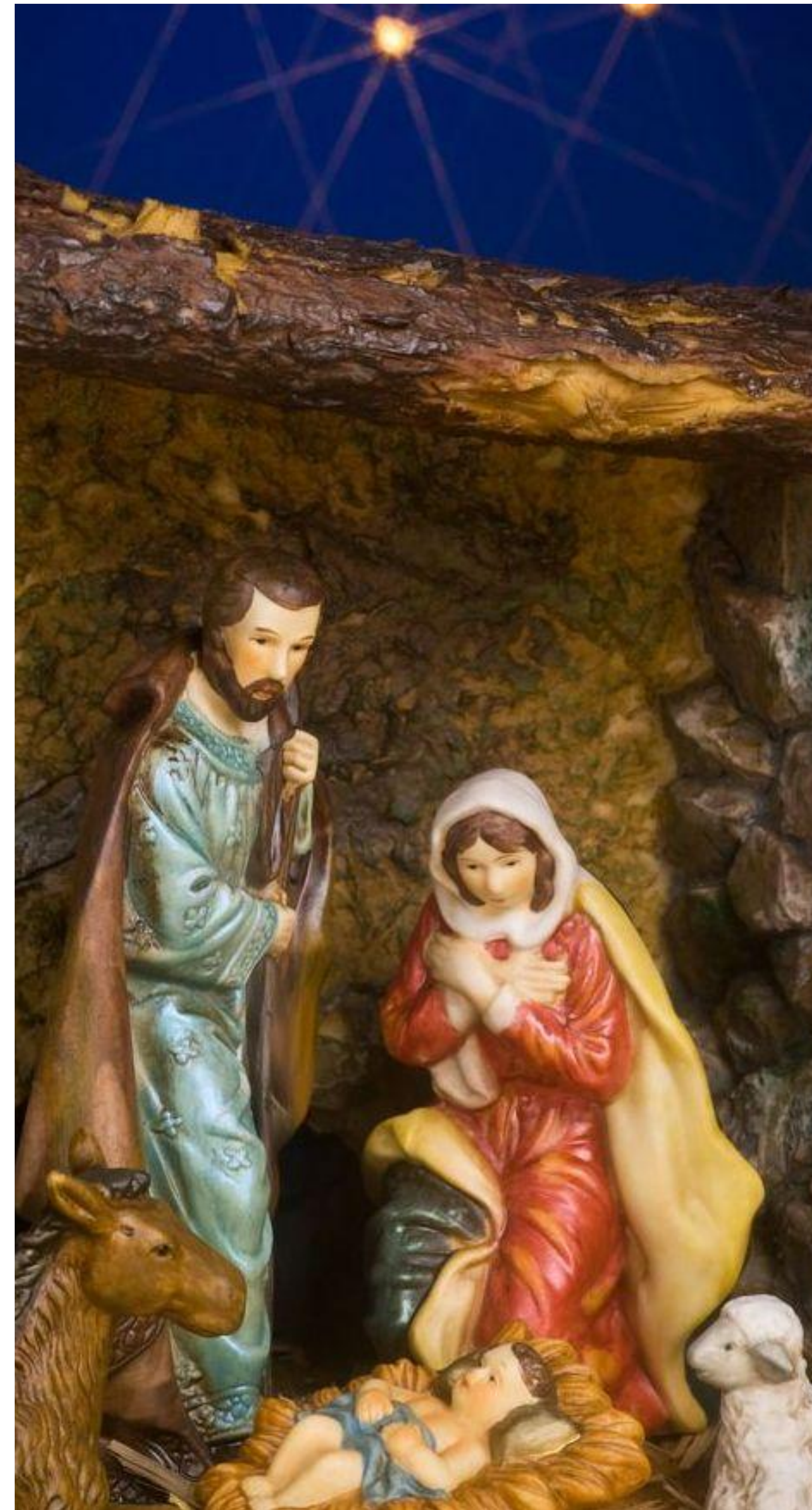


This also connects us to the language of Philippians 2 where Paul expands the same.

“Who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a servant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.” (Philippians 2:6–8)

Christ *emptied Himself*, but not by ceasing to be God. The *kenosis*, a term used in Christian theology, is not the abandonment of deity or the surrender of divine attributes. It is the voluntary taking of the form of a servant, the willing acceptance of lowliness, suffering, and death under the conditions of human existence. The Son veiled His glory, stooped low, and entered our estate with us and for us and for our salvation. The wonder is not that He ceased to be what He was.

The wonder is that, remaining what He was, He became what He was not. (Leo the Great, 5th Century)

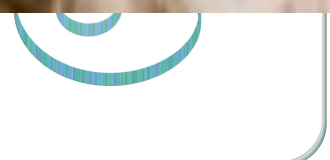




John then adds that He “dwelt among us.” The word means more literally that He *tabernacled* among us. The Old Testament background is unmistakable. In the wilderness the tabernacle was the place where God’s glory dwelt in the midst of His people.

There sacrifice was offered, priestly ministry performed, and covenant fellowship signified. The glory of the Lord filled the tabernacle so that Moses was not able to enter it because the cloud rested above it and the glory of the Lord filled the tabernacle (Exodus 40:34–35).

Now John says that all of that pointed to Christ. The original tabernacle was preparatory. The dwelling presence of God is no longer localized in a tabernacle but now in a Person. Jesus Christ is the true tabernacle. In Him God has come near finally and bodily. What the old covenant anticipated, the Son fulfills.





“And we beheld His glory.” John is speaking as witness, not merely as theologian. He and the apostles saw, heard, touched, and lived with the incarnate Son. They beheld His glory. Not always in visible radiance, though the Transfiguration provided a momentary unveiling. More often, they saw His glory in moral and redemptive splendor - His authority, compassion, purity, truth, obedience, signs, and finally the glory of the cross and resurrection.

This is an important correction to worldly assumptions about glory. The world associates glory with spectacle, applause, and visible power. John teaches us to see glory in holiness, grace, and truth. Christ's glory shines in miracles and mercy; in majesty and meekness; in sovereign power and in obedient suffering.

John then describes this glory as “the glory as of the only begotten of the Father.” The term *monogenēs* has often been misunderstood. It does not mean the Son was created or began to exist. John has already ruled that out. Rather, it points to His uniqueness, His one-of-a-kind relation to the Father. Believers become children of God by adoption. Christ is Son by nature.

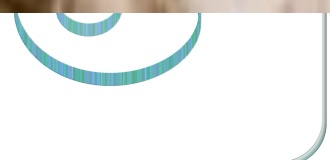
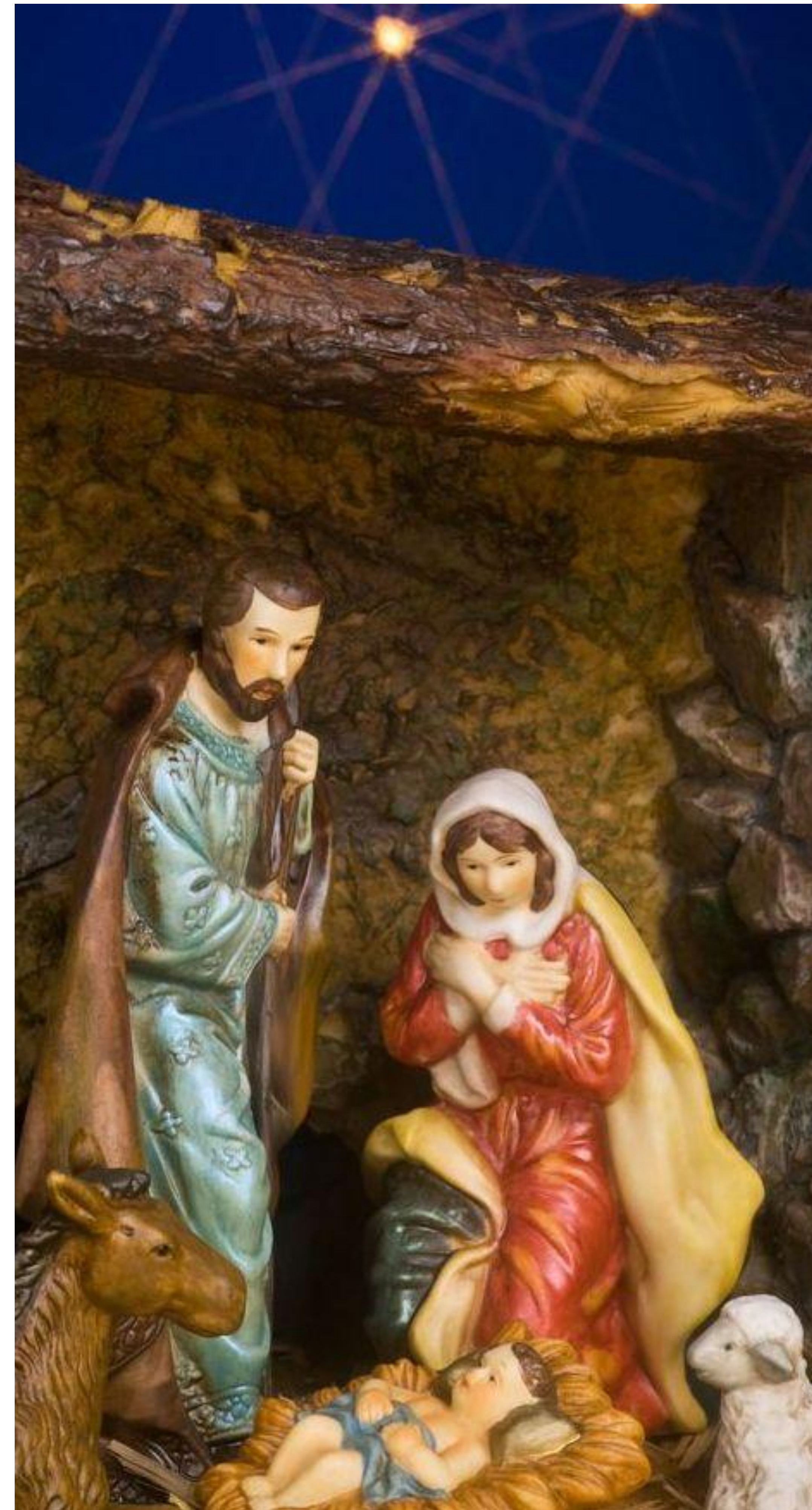




Historic Christianity has spoken of the eternal generation of the Son. That doctrine does not mean the Son had a beginning in time. It means that the Father is eternally Father and the Son is eternally Son; that His Sonship is an everlasting relation within the Godhead; not a creaturely or temporal event. He is from the Father relationally, but not after the Father temporally.

Begotten does not mean created. Begotten does not mean lesser. Begotten does not mean subordinate in essence. It means that the Son is in relationship with the Father and shares the very being with the Father as true God from true God.

It's important to understand this theological truth especially because many modern hearers, particularly those shaped by Middle Eastern or Eastern thought, hear the word *son* and instinctively think inferiority or derived status. But that is not the logic of biblical theology. In Scripture the Son is distinct personally, yet equal essentially. He shares the Father's nature fully and eternally. Sonship here speaks of relation and identity, not diminished deity.

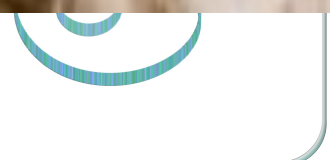
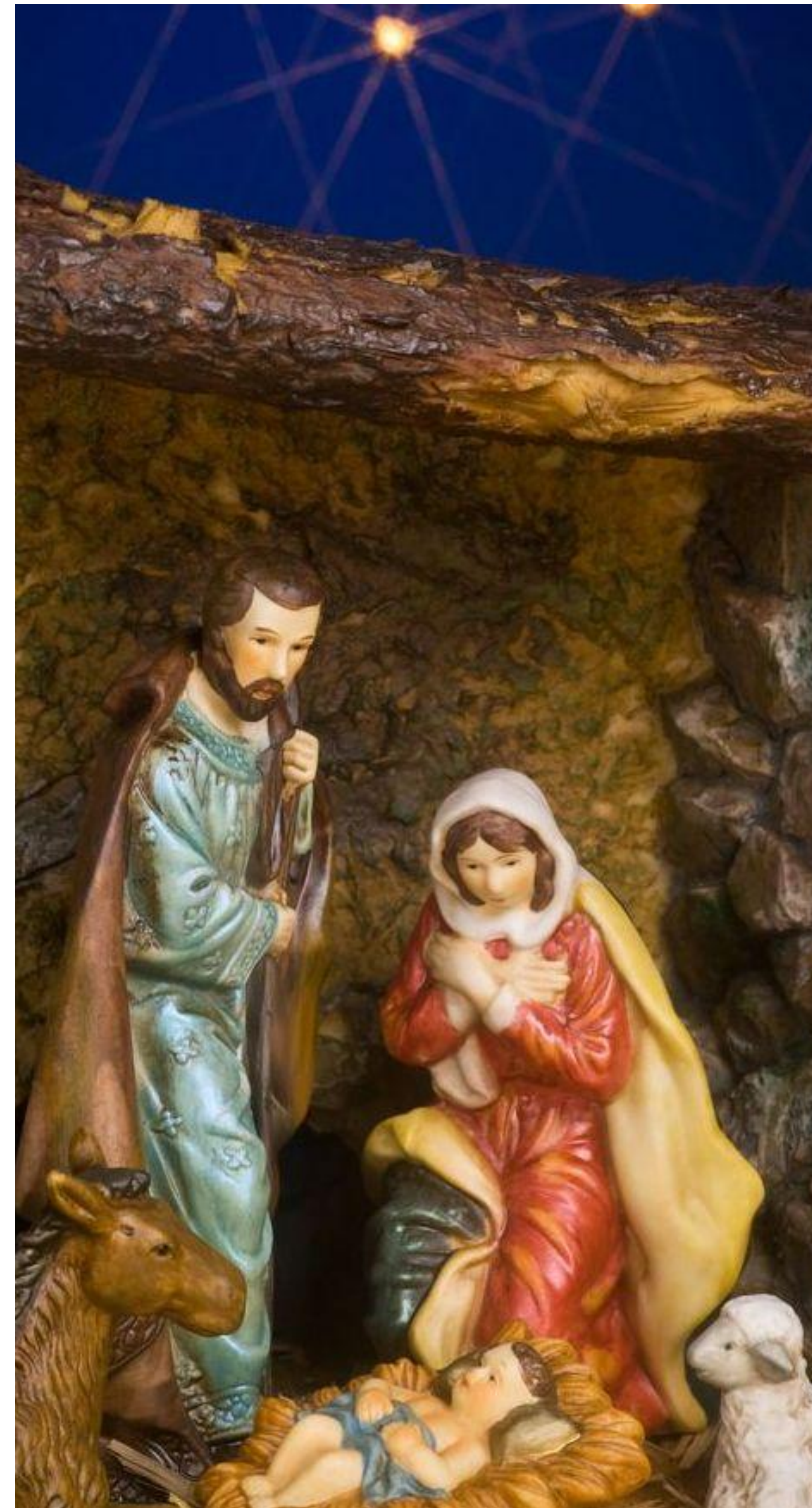




John then says the incarnate Word is “full of grace and truth.” Grace and truth are not abstractions surrounding Christ. They are perfectly embodied in Him. He is not all truth without grace, hard and confrontational. Nor is He all grace without truth, soft and sentimental. In Him grace and truth stand together in harmony.

Verse 15 briefly returns to John the Baptist: “John bore witness of Him and cried out.” John the Baptist’s whole ministry was to identify Christ. The verb translated *cried out* carries the sense of a strong public proclamation - a voice raised with urgency and authority, not a casual remark.

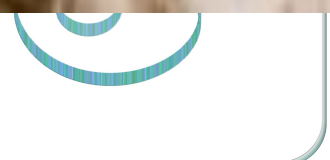
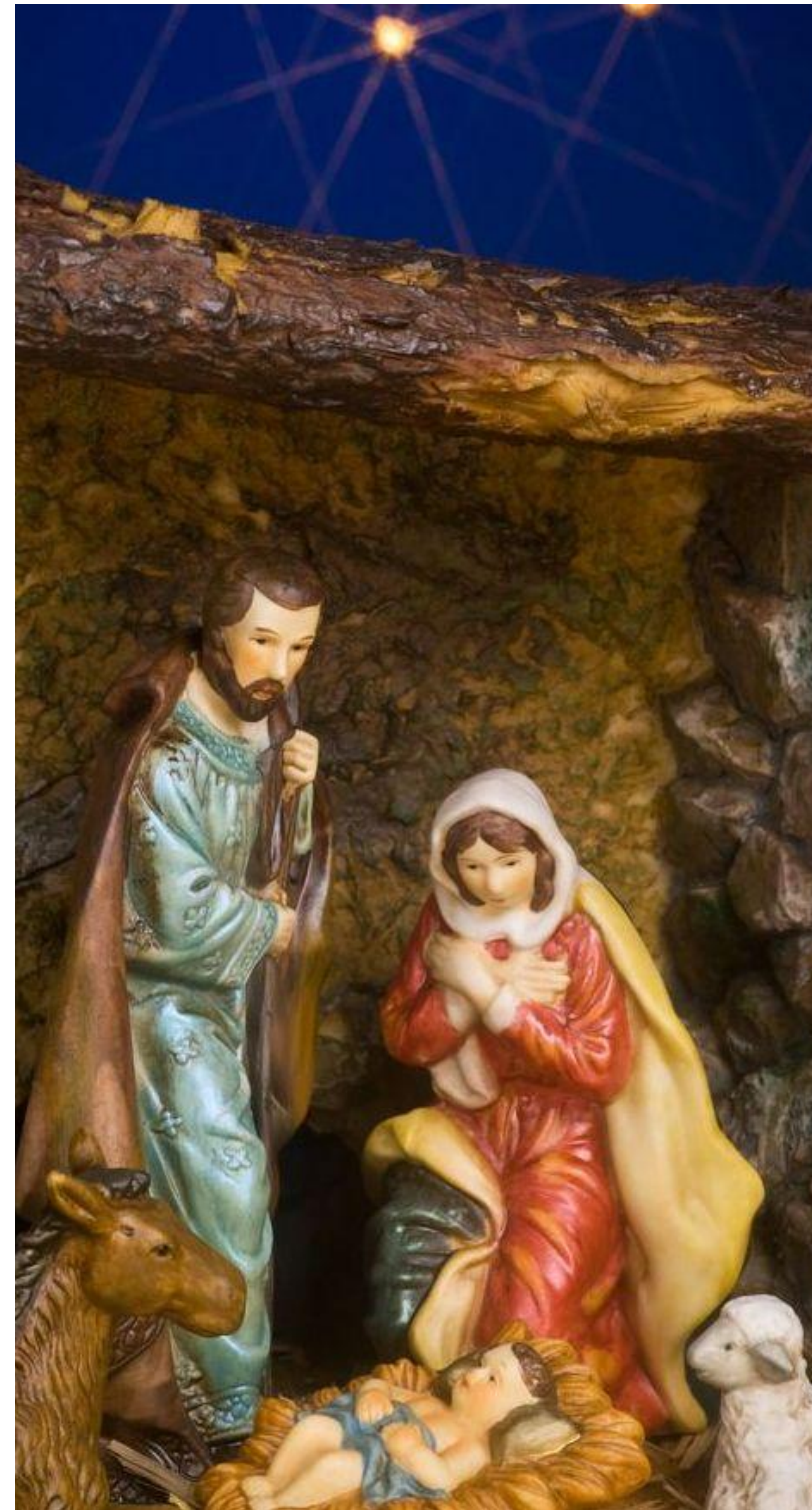
His public declaration, “He who comes after me is preferred before me, for He was before me,” makes plain that Jesus’ superiority does not rest in public prominence, but in His eternal being. Though Jesus appeared publicly after John, He existed before John. The Baptist’s joy was to decrease so that Christ might increase (John 3:30). That remains a lasting lesson for all in ministry. Christian service is not about becoming significant in ourselves. It is about making the Son known.





Verse 16 continues: “And of His fullness we have all received, and grace for grace.” Fullness here refers to the abundance of divine life, truth, grace, and glory residing in Christ. He is not a partial Savior, not one who gives a little salvation at conversion and leaves the rest to us. In Him, all fullness dwells. And from that fullness believers receive.

“Grace for grace” carries the sense of grace upon grace - one provision of grace following another without exhaustion. The image is not meager rationing, but continual supply. We do not master this grace; it continually sustains us. We do not exhaust it; it continually meets us. There is more in Christ than there is need in us.





This is one of the most comforting truths in the Gospel. Many Christians live as if Christ were barely sufficient, as if grace were thin and precarious, as if we started with grace but continue with our own effort. John says otherwise. There is fullness in Him.

Grace not only to convert, but to keep; not only to pardon the past, but to sustain holiness in the present. Christ is not only the doorway into the Christian life. He is its ongoing supply. As Paul later writes, the righteousness of God is revealed from faith to faith (Romans 1:17).

Verse 17 then gives a brief but crucial contrast: “For the law was given through Moses, but grace and truth came through Jesus Christ.” This is not contempt for Moses. The law was holy, just, and good. It revealed God’s will, exposed sin, structured covenant life, and pointed forward. But it was not final. It was preparatory.

The law was mediated through a servant. Grace and truth came in the Person of the Son. The law commands and exposes; it reveals the need for redemption but does not itself provide new life. It points beyond itself to sacrifice, priesthood, cleansing, and atonement. Christ brings what the law foreshadowed. He fulfills and surpasses it. In Him the shadows give way to substance.





This is where the connection to Romans is especially helpful. As Paul writes, “now the righteousness of God apart from the law is revealed” (Romans 3:21). The old covenant was real, but anticipatory. Christ is definitive. Grace and truth have arrived in Him. One cannot simply add Jesus to an old religious framework as an improvement. He is the fulfillment and culmination of all that came before.

Finally, verse 18 ends the prologue: “No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.” God in His essence is invisible and unseeable by fallen man. Even the clearest Old Testament revelations were partial. Moses could not see God’s face and live. The prophets saw visions, symbols, and manifestations - but not the unveiled divine essence.

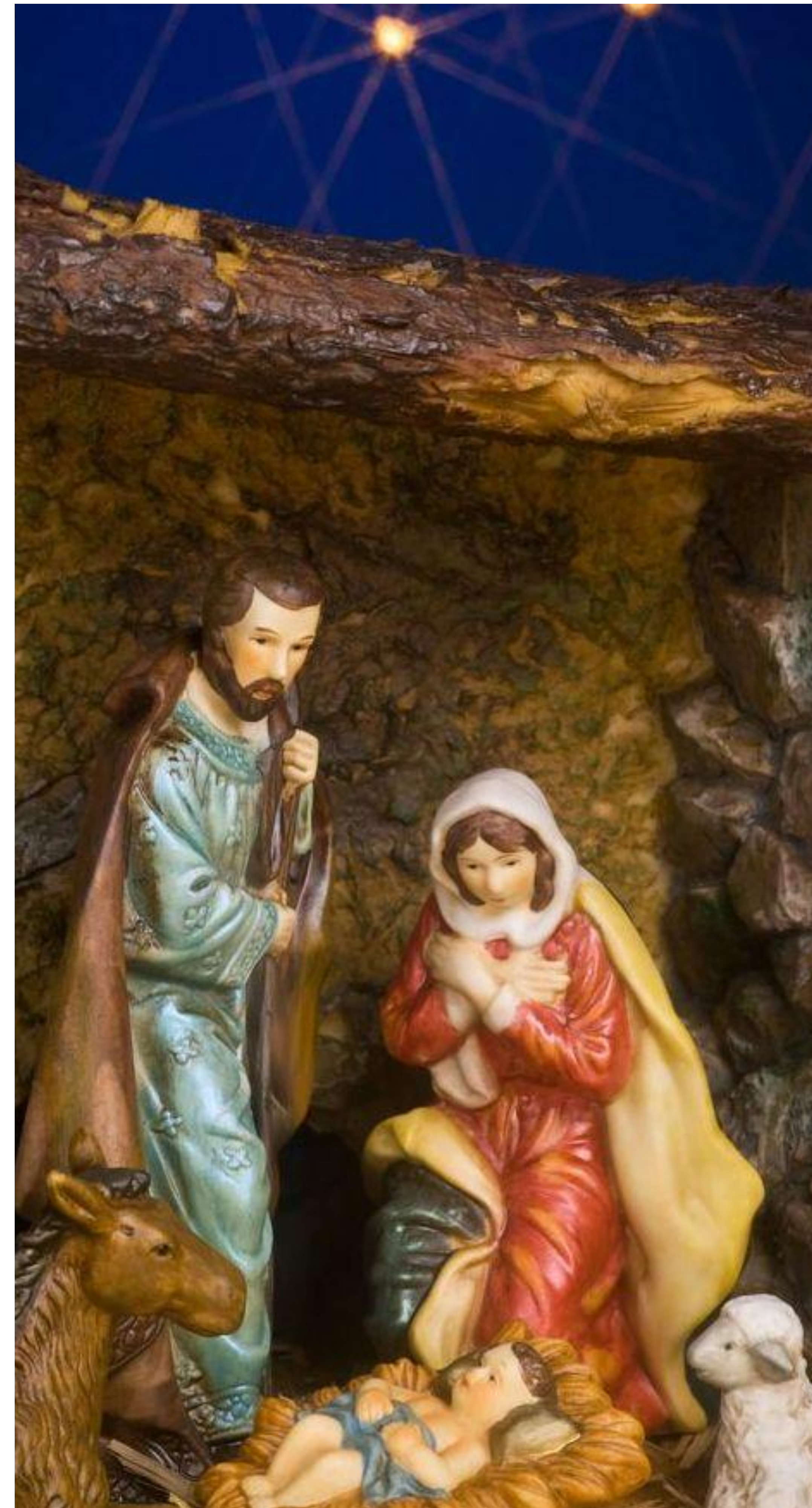




In His compassion we see the mercy of God. In His holiness we see the purity of God. In His truthfulness we see the faithfulness of God. In His righteous anger against hypocrisy we see the justice of God. In His tears we see the tenderness of God. In His cross we see the righteousness and love of God meeting together. In His resurrection we see the triumph of God over sin and death. Theologians speak of the attributes of God. And in Christ those attributes are not merely described - they are displayed with clarity and power before the world.

But now the Son, who dwells in the deepest intimacy of the Father's own presence, has declared Him. He has made Him fully known, personally, and finally. The word carries the sense of unfolding or revealing what was previously hidden. Christ is, in that sense, the living explanation of God. If one asks what God is like, the answer is not speculation or private spirituality. The answer is Jesus Christ.

As Jesus Himself said, "He who has seen Me has seen the Father" (John 14:9).



This class was prepared through personal study of Scripture and careful engagement with trusted scholarship on the Gospel of John. Generative AI tools were used to assist with research, organization, and the drafting of phrasing. All final interpretations, judgments, and content reflect the author's convictions.

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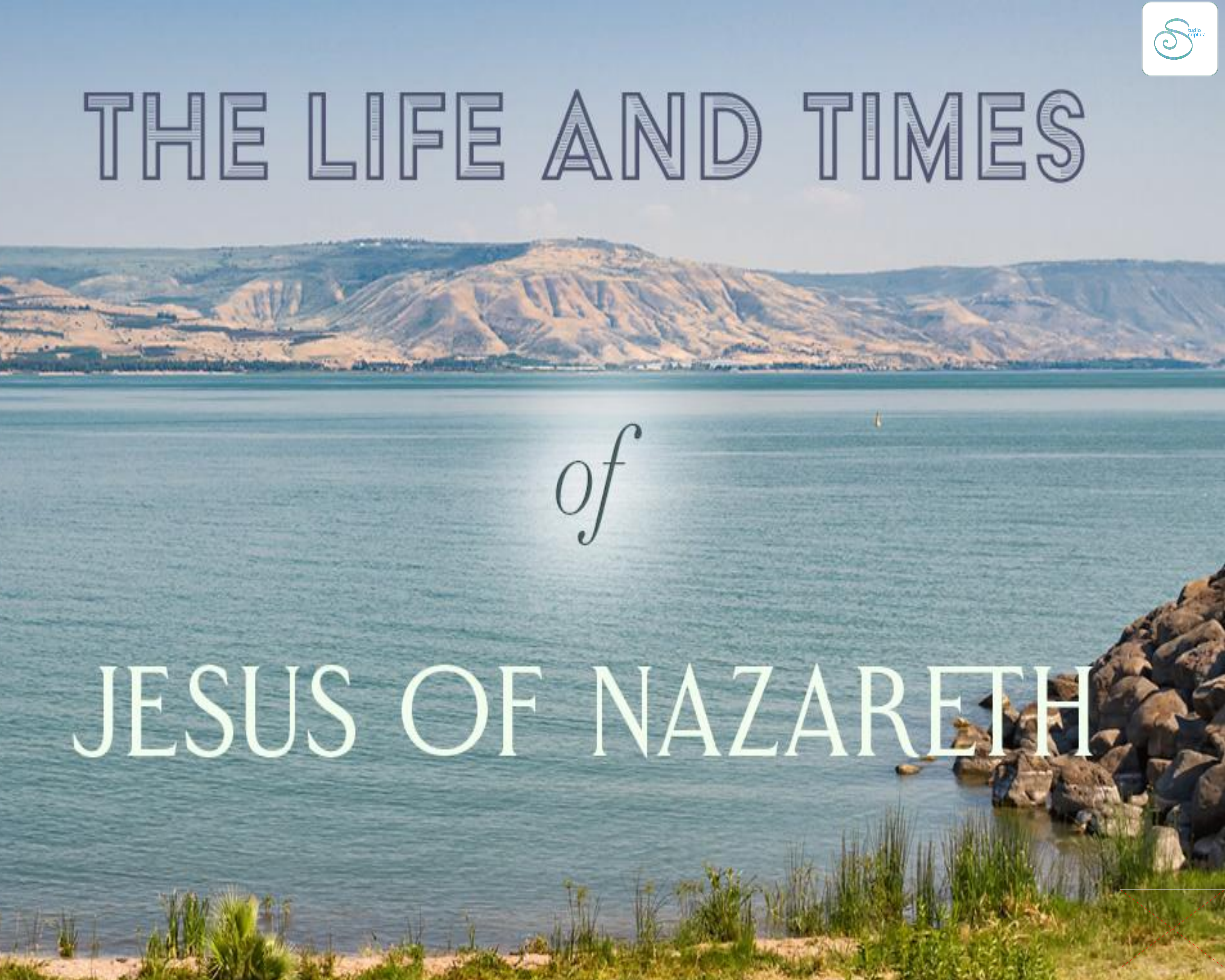
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The reason the universe is intelligible is because it was created by a rational Creator. The reason mathematics works, science functions, and language communicates is because the world was formed by the Word. Every law of nature reflects the mind of its Maker. This is why the Gospel begins with the Logos. John is telling us that the structure of reality itself points to Christ.

In 2026 those same slogans continue to circulate widely across social media feeds, short videos, and even corporate HR and leadership seminars. The vocabulary has shifted, but the underlying idea has not disappeared. What originated with the Stoics is now clearly manifested in today's language of resilience, mindset, and professional development. You hear it in familiar phrases such as, “Put it out to the universe,” “Control your response, not the situation,” “May the Force Be With You” or “Build your personal resilience.”





At the same time, a real fatigue has settled into our society. Many who once championed alignment, personal energy, or success by personal branding are now admitting the exhaustion that comes from trying to master circumstances through inner strength. The language of mental toughness continues to evolve, but the undergirding of Stoic philosophical assumptions remain largely unchanged. That philosophy persists because it offers transcendence without repentance, comfort without accountability, and meaning without submission. Yet the truth declared in the opening of the Gospel of John remains foundational for life: the logos people seek is not an energy to be tuned into, but a Person to be trusted and obeyed - and that Person is Christ.

We must also note that today an even more sophisticated and perhaps pernicious version of the same error is emerging. Artificial intelligence is sometimes described as the next rational authority behind human progress, the system that will solve scarcity, eliminate uncertainty, and reshape the future. It promises order, predictability, and power. Yet it offers these things without repentance, humility, or relationship with God. In fact some posit that it will replace God.





John's opening words remain God's unchanging truth - the Logos is not a machine learning system emerging from human innovation. The Logos is the eternal Person through whom all things were made, including the silicon and code that modern technology depends upon.

John continues: “All things were made through Him, and without Him nothing was made that was made.” This statement is deliberate and comprehensive. It leaves no room for exceptions. Every created thing owes its existence to Christ. The stars, the oceans, the mountains, the animals, and the human body all came into being through Him. John reinforces this truth by stating it in both directions: (a) All things were made through Him (b) Without Him nothing was made. That repetition guards against misunderstanding. Christ does not belong to the created order. He stands outside it. He is not part of the universe. He is the One who brought the universe into existence.





This is the same truth proclaimed in Genesis. When God said, “Let there be light,” the command was not an expression of wishful thinking. It was an act of sovereign authority. Light appeared because the Creator spoke. The universe exists because the Word commanded it.

From bustling Asian cities experimenting with technological spirituality, to African congregations praying faithfully through economic hardship, to European skeptics wrestling with questions of meaning after centuries of cultural Christianity, to American abundance relying upon its self-created markets - the question remains the same: Who stands behind the rational order we all sense, the creation we all enjoy?

John then writes: “In Him was life.” Life is not self-generated. It does not arise spontaneously. It does not sustain itself indefinitely. Every living thing depends on a source outside itself. Plants depend on sunlight. Animals depend on food. Human beings depend on breath. Remove the source, and life disappears. Christ is that source. He does not receive life from another. He possesses life in Himself. All other life is borrowed. His life is original. He is the fountain from which existence flows. This truth carries practical weight. It means that life is not meaningless. It is not random. It is not a temporary accident in a vast and indifferent universe. Life has purpose because it comes from a purposeful Creator.





“And the life was the light of men.” Light reveals what darkness hides. It exposes reality. It allows us to see clearly. Without light, direction is lost, danger is hidden, and confusion multiplies.

In Scripture, light represents truth - truth about God, truth about the world, and truth about ourselves. Christ is called the light because He reveals reality as it truly is. He exposes falsehood and clarifies meaning. He shows us who God is and who we are. When Christ is removed from human thinking, confusion follows. Moral boundaries blur. Identity becomes uncertain. Purpose becomes subjective. People begin to construct meaning rather than discover it.





We see that confusion all around us today. Many live with deep anxiety and uncertainty, searching for stability in shifting ideas. They experiment with philosophies, ideologies, and spiritual practices, hoping to find clarity. Yet the more they search, the more uncertain they become.

Scroll through any news feed or social platform in 2026 and the pattern is unmistakable. Conflict, economic pressure, technological disruption, and constant commentary create a steady sense of unease. The more people chase clarity in trending philosophies or motivational content, the more unsettled they often feel.

John concludes this opening section with a statement of enduring hope: “And the light shines in the darkness, and the darkness did not comprehend it.”



The clearest answer to the question of whether darkness can overcome the Light comes at the resurrection. When Jesus was crucified, it appeared for a moment that darkness had triumphed, but the empty tomb in John 20 stands as God's final declaration that the Light cannot be extinguished. Thus throughout the Gospel of John the pattern is consistent: some fail to understand the Light, others resist it, but none can defeat it.

The true Light has come. Some reject Him. Some receive Him. The world remains in darkness. A remnant believes. Israel as a whole experiences blindness in part. God's grace gathers children from every nation. And behind it all stands the sovereign mercy of God in the new birth.

The application is plain. The Church still does what John the Baptist did. We do not become the light. We bear witness to the Light. We do not advertise ourselves. We testify to Christ. We are not self-appointed. We are sent. We speak not to gather admirers at a Ted Talk, but we witness so that others might believe.



Behold the Lamb of God that taketh away the sin of the world.

Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace

This is my beloved Son, in whom I am well pleased.

You are the Christ, the Son of the living God

I am the resurrection and the life. I am the good shepherd

King of Kings, and Lord of Lords

Before Abraham was, I AM.

And the Word became flesh