

June 16, 2024 by Steve Brandon



# The Word

## John 1:1-5

1. The Pre-existence of the Word (verse 1)
2. The Presence of the Word (verses 1, 2)
3. The Person of the Word (verse 1)
4. The Power of the Word (verse 3)
5. The Life of the Word (verse 4)
6. The Victory of the Word (verse 5)

I invite you to open your Bibles to the book of John. This morning, we will begin our exposition at the first verse. As you are turning there, I want for you to consider this word: overture. It's pronounced two ways: ðvərCHər or ðvərCHoor. My guess is that many of you may know exactly what this is, especially if you have some musical training, or are into the fine arts. I have heard the word before, but never knew quite what it meant until this week.

A dictionary definition of the word is this: an orchestral piece at the beginning of an opera, suite, play, oratorio, or other extended composition. To be a bit more specific: "Overtures serve as precursors to the main performance, setting the tone and mod for what's to come. They often incorporate melodies from the forthcoming songs or themes." In other words, overtures set the scene for what is to come, by foreshadowing some of the motifs in the main performance. An overture is often a song with a bunch of different melodies from the main piece. It's a bit like a movie trailer, which pulls scenes from the entire movie, to give you a sense of what the movie is about.

I bring that up because that's exactly what we have at the beginning of John, in the first 18 verses. These verses are often called, "John's Prologue." That is the "first words" of John, an "introduction" if you will. However, John's Prologue is more than merely an introduction. It sets the tone for the entire book, mentioning themes that are to come in the book of John. They are really, "John's Overture." So this morning, I want for us to consider John's overture. If you are familiar with the book of John, you should hear some of the major themes of the book of John.

### John 1:1-18

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came as a witness, to bear witness about the light, that all might believe through him. He was not the light, but came to bear witness about the light.

The true light, which gives light to everyone, was coming into the world. He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. (John 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.'") For from his fullness we have all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only God, who is at the Father's side, he has made him known.

If you are at all familiar with the gospel of John, you may have heard several themes in these verses come through. Here are some themes that occur in John's Overture that appear later in the gospel

**The Word was God (1:1-3):** Throughout the gospel of John, the deity of Jesus plays a prominent role. The Seven Signs: Water turned to Wine, Healing the paralytic, Healing the official's son, Feeding 5,000, Walking on Water, Healing the blind man, Raising Lazarus. The Seven Statements: Bread of life, Light of the world, Door, Good Shepherd, Resurrection and Life, Way and Truth and Life, True Vine. "Before Abraham was, I am" (John 8:58). "I and the Father are One" (John 10:30). "Whoever has seen me has seen the Father" (John 14:9).

**Light and Darkness (1:4-5, 7-8, 9):** There are many verses in the gospel John where we see the theme of light and darkness. "Light has come into the world, but men loved darkness, rather than light. Everyone who does evil hates the light. Whoever does what is true comes to the light." (John 3:19-21). "I am the light of the world" (John 8:12; 9:5). "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him" (John 11:9-10). "The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light" (John 11:35-36). "I have come into the world as light, so that whoever believes in me may not remain in darkness" (John 12:46).

**Life (1:4):** Jesus is the source of life and offers life to all who believe. "Whoever believes may have eternal life" (John 3:16). "Whoever believes has passed from death to life" (John 5:24). "Jesus is the bread of life" (John 6:35-40). "I came to that they may have life and have it abundantly" (John 10:10). "Jesus gives eternal life to the sheep" (John 10:28). "Jesus is the resurrection and life! Though he die, yet will he live" (John 11:25-26). "Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life" (John 12:25). "I am the way, the truth, and the life" (John 14:6). Jesus gives eternal life to all given to him. "Eternal life is to know the only true God" (John 17:2-3). "That you may have life in his name" (John 20:31).

**John the Baptist (1:6-8; 15):** John was a witness! "I am not the Christ" (John 1:20). "I am a voice of one crying out in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said" (John 1:23). "Behold the Lamb of God, who takes away the sin of the world" (John 1:29)! "I saw the Spirit descend from heaven like a dove, and it remained on him" (John 1:32). "Behold, the lamb of God" (John 1:36). "He must increase, but I must decrease" (John 3:30). "John bore witness to the truth" (John 5:33). "John was a burning and shining lamp" (John 5:35). "John did no sign, but everything that John said about this man was true" (John 10:41).

**Belief (1:7, 12):** Belief is at the deepest core of the gospel. It is the means through which we receive the blessings of Jesus in our lives. "Whoever believes in the son has eternal life" (John 3:16). "We believe! said the Samaritans" (John 4:42). "Whoever believes has eternal life" (John 5:24). "This is the work of God, that you believe in him whom he has sent" (John 6:29). "He who believes will be raised up on the last day" (John 6:40). "Whoever believes will have rivers of living water: (John 7:38). "Unless you believe that I am he you will die in your sins" (John 8:24). "Even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father" (John 10:37-38). "Everyone who lives and believes in me shall never die" (John 11:25-26). "While you have the light, believe in the light, that you may become sons of light" (John 12:36). "Believe in God; believe also in me" (John 14:1). "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed" (John 20:29).

**Rejection (1:10-11):** Throughout the gospel of John, Jesus was rejected by his hearers. Sometimes people turned away. At other times, they strongly resisted him. "And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil" (John 3:19). "This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God" (John 5:18). "You do not believe the one whom he has sent. You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, yet you refuse to come to me that you may have life." John 6:66 "After this many of his disciples turned back and no longer walked with him" (John 5:38-40). "Jesus wouldn't go to Judea because the Jews were seeking to kill him" (John 7:1). "His brothers did not believe in him" (John 7:5). "You seek to kill me because my word finds no place in you" (John 8:37). "They picked up stones to stone him" (John 8:59). "His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone should confess Jesus to be Christ, he was to be put out of the synagogue" (John 9:22). "If we let him go on like this, everyone will believe in him" (John 11:48). "So from that day on they made plans to put him to death" (John 11:53). "Though he had done so many signs before them, they still did not believe in him" (John 12:37). "If the world hates you, know that it has hated me before it hated you" (John 15:18). In John 18 and 19 we see Jesus betrayed and arrested, on trial, and crucified. "When the chief priests and officers saw him, they cried out, 'Crucify him, crucify him'" (John 19:6). Pilate sought to release him, but the Jews threatened him, "If you release this man, you are not Caesar's friend" (John 19:12).

**Reception (1:12):** Although some rejected Jesus, there were those who accepted him as well. "We have found the Messiah" (John 1:41). "Many Samaritans from that town believe in him" (John 4:39). The official believed the words of Jesus" (John 4:50). "Lord, to whom shall we go? You have the words of eternal life, and we have believed, and have come to know, that you are the Holy One of God" (John 6:68-69). The Blind man received him in John 9:38. "Many believe in him there [across the Jordan where John had been baptizing]" (John 10:42). "Martha said, 'Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world'" (John 11:27). In John 12:1-3, the anointing shows reception. We see His triumphal entry in John 12:12-18 Yet the Pharisees said to one another, 'You see that you are gaining nothing. Look, the world has gone after him.' Thomas said, "My Lord and my God" (John 20:28). "Joseph of Arimathea was a secret disciple. He took care of the body of Jesus in John 19:38. Jesus "breathed on them and said to them, 'Receive the Holy Spirit'" (John 20:22).

**Grace (1:14, 16-17):** As Jesus walked the earth, he was the personification of grace. In John 2 Jesus made the water into wine, saving embarrassment. That was grace! In John 4 Jesus offers living water to the woman at the well and he heals the official's son. Those were an act of grace. In John 5 he heals the paralytic and that was also an act of grace. In John 6 we read the Feeding the 5,000. That was an act of grace. In John 8:1-11 we see the woman caught in adultery, and his grace to her was seen in "Neither do I condemn you" (8:11). In John 9 he Heals the Blind man. In John 11, he raises Lazarus. In John 13:1-17 he washes the disciples' feet. Each of those were acts of grace. Jesus is going to prepare a place for us (all of grace) (John 14:1-3). Jesus give peace (John 14:27). "During the arrest, Jesus didn't resist, even telling Peter to put his sword back in its sheath (John 18:1-11). During much of his trial, Jesus was calm and composed (John 18-19). "Jesus gave him no answer." So Pilate said to him, "You will not speak to me" (John 19:9-10). Jesus cared for his mother while suffering on the cross (John 19:26-27). Jesus appeared to his disciples after the resurrection, saying "Peace be with you" (John 20:19-23). Jesus restored Peter as an act of grace (John 21:15-19).

**Truth (1:14):** John urges us to believe because it's true. Worship in spirit and in truth (John 4:23-24). "You shall know the truth and the truth will set you free" (John 8:32). "I am the way, the truth and the life" (John 14:6). "I will ask the father, and he will give you another Helper, to be with you forever, even the Spirit of truth" (John 14:16-17). "When the Spirit of truth comes, he will guide you into all the truth" (John 16:13). "Sanctify them in the truth; your word is truth" (John 17:17).

**Incarnation (1:9-11, 14):** The gospel of John frequently refers to Jesus as coming from heaven to earth to live with us. Jesus came from heaven (John 3:13). The Father giving the Son to the world (John 3:16). The Father sent the Son (John 5:37). "I have come down from heaven, not to do my own will, but the will of him who sent me" (John 6:38). "I am the living bread that comes down from heaven" (John 6:51). "What if you were to see the Son of Man ascending to where he was before" (John 6:62). "You are from below; I am from above" (John 8:23). "I came from God and I am here" (John 8:42). "Whoever believes in me, believes not in me but in him who sent me" (John 12:44). Jesus knew that "he had come from God and was going back to God" (John 13:3). "I came from the Father and have come into the world, and now I am leaving the world and going to the Father" (John 16:28). Jesus had glory with the father in his presence before the world existed. John 18:36 "My kingdom is not of this world (John 17:5).

**New Birth (1:13):** Jesus presents a total transformation in those who believe. "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God" (John 3:3). "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit" (John 3:6-8). "Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life" (John 4:13-14). Whoever believes has passed from death to life (John 5:24). "Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink" (John 6:54-55). "I came to that they may have life and have it abundantly" (John 10:10). Jesus "breathed on them and said to them, 'Receive the Holy Spirit'" (John 20:22).

This morning, we will not be looking at all of John's overture. In fact, we will be looking only at the first five verses. My message this morning is entitled, "The Word." In the first five verses, we see "The Word" as the dominating theme. Look again at verse 1.

John 1:1

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

We have three phrases. All of them speak something about this Word. Each of them will represent our first three points. First of all, we see:

## 1. The Pre-existence of the Word (verse 1)

If you know your Bibles at all, you will recognize that this verse sounds a lot like the very first verse of the Bible: Genesis 1:1, which says, "In the beginning, God created the heavens and the earth." Except, here in John 1:1, we are taken back before creation.

John 1:1

In the beginning was the Word.

In other words, when the world was created, the Word already was. The Word didn't come about at the beginning of the creation. Rather, when the beginning happened, the Word was already there. The Word stands apart from creation, as different and distinct from the creation. That's my point, The Pre-existence of the Word. The Word was in existence before the world came to be.

What's fascinating about this "Word" is that it would mean different things to those who heard. To the Jew who heard this, it would cause them to think about God and the message that he brings. "The Word" is how God reveals himself in the Old Testament. "The Word of the LORD" came to Abraham (Genesis 15:1). "The Word of the LORD" came to Samuel (1 Samuel 3:21). "The Word of the LORD" came to Jonah (Jonah 1:1). This is how the Jews would have heard "The Word" that was in the beginning.

The Word of God was revered by the Jews. "You have exalted above all things your name and your word" (Psalm 138:2). But, To the Greek who heard this, it would cause them to think about something else, not the LORD. But, the underlying order and reason of the world. It's the rational principle that gives order to the universe. The Greek word that is translated "Word" is "logos," from which we get "logic." It implies intelligence and thinking.

To the Greek, hearing about this "Word" that was present at creation, they would have understood it to mean was true even at the moment of the creation. they would have understood it to mean the basic and foundational ideas upon which the world exists. Everything that exists can be explained by this "logos," this "Word." So, when John begins his gospel saying,

John 1:1

In the beginning was the Word,

Jews and Greeks alike would nod their heads in affirmation. Their point of disagreement would only come later when the word is identified, spoiler alert, as Jesus. "And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth" (John 1:14). This is talking about Christmas. When God took on flesh and lived among us. But in verse 1, John doesn't call him, "Jesus." Instead, he uses "The Word." So will we, but keep in the back of your mind that John is talking about Jesus, the one who was "pre-existent" to creation.

Jesus acknowledged this very fact in his high-priestly prayer in John 17. Listen to John 17:5 as Jesus is praying to his Father in heaven: "And now, Father, glorify me in your own presence with the glory that I had with you before the world existed." This is Jesus, acknowledging that he existed before the world was created. Let's move onto the second phrase.

## 2. The Presence of the Word (verses 1, 2)

John 1:1

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

The Word was "present" with God. It's not as if the Word existed in some other location, far off but came close to God in the creation. No, the Word was "with God." Now, more properly, when you look at the Greek text, the Word was "toward God." Many have pointed out that the idea here is that the Word was "face-to-face" with God. It's a good way to think about it.

This word wasn't merely something that God had in his back pocket, or he carried along. There is proximity toward God. This phrase duplicated in verse 2.

John 1:2

He was in the beginning with God.

That is, "The Word" was in the beginning with God. Better, "The Word" was in the beginning "face-to-face" with God. Again, this sets John 1 apart from Genesis 1. Genesis 1 speaks about the beginning of the creation. John 1 takes us back further than creation. He said that when the creation took place, the Word was there, and the Word was "face-to-face" with God. This is a piece of our Trinitarian belief, which is helped by the next phrase.

John 1:1

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

### 3. The Person of the Word (verse 1)

This Word is identified as none other than God, himself. "The Word was God." When we talk about the Trinity, this is what we mean: One God in three persons. There is a "Tri-unity" in the godhead. There are three, yet one. Theologians have said it this way, "One God in three persons." This is exactly what we see here. John doesn't talk here about "two Gods." There is one God. Yet, there are two persons in this one true God. There is God. There is the Word. Both of them are identified as "God."

Now, if you have ever had a Jehovah's Witness come to your door, and if you have ever engaged them in conversation, you will know that they take this verse and bring you back to the Greek text and they point out that there is no article in front of the word, "God" in verse 1. So, they translate this verse (in the New World Translation),

John 1:1 (in the New World Translation)

In the beginning was the Word, and the Word was with God, and the Word was a *god*.

If you aren't equipped to respond to them, they may run circles around you in their efforts to show you that Jesus was merely a god, not God, himself. To this, I say several things. First of all, the Greek language doesn't have an equivalent word for our indefinite article, "a." Because there is no article here in front of "God" doesn't mean that it is best to translate this, "a god." To require an article is fairly equivalent to demanding that you say in English, "In the beginning was the Word, and the Word was with God, and the Word was the God" (John 1:1). We don't talk that way. In the same way that the Greeks text didn't require an article to talk about something definite.

Second, there are many instances in Greek where no article is used, but the idea is definite. "Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel" (John 1:49). There is no article in front of "king." But Jesus isn't "a king" of Israel. "And he has given him authority to execute judgment, because he is the Son of Man" (John 5:27). The "Son" isn't indefinite. "As long as I am in the world, I am the light of the world" (John 9:5). "Light" isn't indefinite.

Third, if John had wanted to communicate that Jesus was "a god" or "divine," he could have made this clear using the word, "divine." But he didn't. John used the word, "God" to describe the Word. Finally, the entire gospel of John will bring forth the idea of the divinity of Jesus. What some think is unclear here in John 1:1 because of a lack of an article, it made clear throughout the rest of the gospel of John. "Jesus is called "the only God" who is at the Father's side" (John 1:18). "Jesus made himself equal with God" (John 5:18). "Jesus said, "Before Abraham was born, 'I am'" (John 8:58). Thomas says, "My Lord and My God" (John 20:28) without correction.

This is where we ultimately need to land on our text this morning. John is introducing us to the Word. Jesus existed before the world was created. Jesus was "face-to-face" with the Father. Jesus was God, himself. Now, remember, this is "John's Overture." We will see this theme come up over and over again, that Jesus is the mighty one, that Jesus is God, himself. As Nicodemus said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him" (John 3:2).

No one can heal the sick, or give sight to the blind, or raise the dead, or raise from the dead, unless God is with him! No one can walk on water unless he is God almighty. Jesus is the Christ! Jesus is the Messiah! Jesus is God, himself, who has come to save us. Through the entire gospel, we will get to see him and come to know him. We will see his grace and his truth. We will see him give his life for us, that we might have life. But let us never forget who Jesus is. He is the creator God. We see this in verse 3.

John 1:3

All things were made through him, and without him was not any thing made that was made.

### 4. The Power of the Word (verse 3)

This is shown in creation.

John 1:3

All things were made through him.

That is "all things were made through the Word of God." Of course this is how the world came into being. It was through the word of God that the world was created. In Genesis 1, we often read of God speaking, and bringing into existence the creation. "God said, "Let there be light" and there was light" (Genesis 1:3). "God said, "Let the earth sprout vegetation" (Genesis 1:11). And it was so. "God said, "Let there be lights in the expanse of the heavens to separate the day from the night" (Genesis 1:14). And it was so.

The Jews knew well the power of the Word, "By the word of the Lord the heavens were made, God spoke the world into existence" (Psalm 33:6). But the Jews never realized that the Word was a person. Jesus is the creator of the world. If you push this back to Genesis 1:1, you can rightly say, In the beginning, Jesus made the heavens and the earth (Genesis 1:1). This is the Word. This is the power of the Word. This is the power of Jesus.

It's no wonder then that Jesus was able to do these signs. What is difficult about changing water into wine, if you created the water in the first

place? What is difficult about healing the lame and the sick, if you created them in the first place? What is difficult about raising a man from the dead, if you created life in the first place? Jesus has the power over the creation because he made it all! Notice how emphatic John is about the creative work of the Word. He says it positively!

John 1:3

All things were made through him....

He says it negatively!

John 1:3

....and without him was not any thing made that was made.

John wants for us to clearly understand that there is nothing in all the creation of the world, that Jesus did not make. If Jesus is the creator of this world, what is beyond his ability! Will you not believe in Jesus, and place your trust in the one who can do all things? That's the call of this book. "These things are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing, you may have life in his name" (John 20:31).

## 5. The Life of the Word (verse 4)

I couldn't find a good word that starts with "P" to describe verse 4. So, we will go with it. But we see it there in verse 4.

John 1:4

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

Jesus himself was the embodiment of life. No man was ever lived as fully as Jesus did. Life oozed out of him. His words were life-giving. His deeds were life-giving. He spoke life-giving truth. He gave life-giving grace. The life of Jesus was so filled with life that he gave light to all around him! That is the offer of life to all who saw him! Jesus gives us all physical life. If the Word created all things (verse 3), then the Word certainly gives life, as he did to the official's son (in chapter 4).

Yet, as we will work our way through the gospel of John, we will see an emphasis upon eternal life throughout this book. The most famous of all verses in John says this: "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16). "Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life" (John 5:24).

Jesus came to give spiritual life: Jesus said, "I came to that they may have life and have it abundantly" (John 10:10). This is beyond physical life, it's the eternal life that will bring forth ultimate satisfaction. Jesus said, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst" (John 6:35). This is the life that Jesus offers to us! We receive this life by faith in him! The light of Jesus was so strong, that is conquered.

This is my final point this morning (from verse 5).

John 1:5

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

## 6. The Victory of the Word (verse 5)

The gospel of John contains many conflicts. Jesus battled his family (John 7). Jesus battled against the Jews (John 6). Jesus battled against the Pharisees (John 8). The conflicts were light against the darkness. yet, none of them were able to conquer Jesus! He prevailed! He won!

There were many conflicts against Jesus.

"After this many of his disciples turned back and no longer walked with him" (John 6:66). Jesus wouldn't go to Judea because the Jews were seeking to kill him (John 7:1). His brothers did not believe in him (John 7:5). "You seek to kill me because my word finds no place in you" (John 8:37). They picked up stones to stone him (John 8:59).

"(His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone should confess Jesus to be Christ, he was to be put out of the synagogue)" (John 9:22). "If we let him go on like this, everyone will believe in him....So from that day on they made plans to put him to death" (John 11:48, 53). "Though he had done so many signs before them, they still did not believe in him" (John 12:37). "If the world hates you, know that it has hated me before it hated you" (John 15:18). Jesus is betrayed, arrested, and put on trial in John 18. "When the chief priests and officers saw him, they cried out, 'Crucify him, crucify him'" (John 19:6). "Pilate sought to release him, but the Jews threatened him, 'If you release this man, you are not Caesar's friend'" (John 19:12).

In John 19, Jesus is crucified. Against all of this Jesus conquered! Because his crucifixion was all according to plan. Hours before Jesus was crucified, Jesus said, "What shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour" (John 12:27). Jesus came to die upon the cross for our sins. The darkness tried to snuff out the light, but the light prevailed. Because after his death, Jesus rose from the dead, re-instated his disciples, and gave peace to his disciples. The message of Christ, then has come to us today.

Think for a moment about the battles that light and darkness have. Picture with me a dark room, with no windows and a single light in that room. What happens when the switches is turned on? The room is enlightened by the light. This is the gospel of John. Picture with a room filled with light. Can you put anything in that room that will suck the light? You can't. It doesn't work that way. The light shines in the darkness to give light to all. The darkness doesn't prevail.

The parallel works with Jesus. The light always conquers the darkness. Jesus does prevail. Oh, there may be times where it looks bad. The light may go dim for a bit, but the light never goes out.

Let me ask you this: If somehow you knew the future, how could you use this to your advantage? If you knew some stock was sure to rise by the end of the year, would you not buy some today? If you knew beyond a shadow of a doubt that the Cubs would win today, might you place some money upon them. If you knew where home prices were sure to rise by 100% in the next year, would you not buy a house in that location? But let me tell you this: Jesus has conquered the darkness. Jesus will conquer the darkness. Would you not go all in on Jesus?

This is the argument of the gospel of John! The word is presented as the pre-existant, powerful God, who brings life in his name! He is guaranteed the victory. Will you not place your trust in him? It is a sure bet in light of the power of the word.

"These [things] are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:31).

This sermon was delivered to Rock Valley Bible Church on June 16, 2024 by Steve Brandon.  
For more information see [www.rockvalleybiblechurch.org](http://www.rockvalleybiblechurch.org).

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