

John starts his Gospel with the presentation of the Logos - the Person of Jesus Christ. He clearly states that the Logos has always been and will always be - God. Furthermore, he says of the Logos that He was always in intimate, personal relationship with the Father. He goes on to say that Jesus Christ, the Logos was the creator of the universe and every single particle in it, including time itself.

But he goes on further¹ and makes the amazing statement that the Logos always has been and always will be LIFE and that life is offered to man. Indeed, John introduces the eternally epoxy-like concept of the LIFE / LIGHT. We learned last time that you really cannot have one without the other - that Life - true Life is only in the Logos but that more than this that along with the Life comes the Light - an eternally epoxied essence of Life itself and Light the - *"...truth and its knowledge, together with spiritual purity congruous with it, ...the source of human wisdom, Jn 1.4; esp. the saving truth embodied in Christ and by his love and effort imparted to mankind, Mt. Iv. 16, Jn. 1.5; iii.19-21; Acts xxvi. 18, 23; 2 Co. Vi.14; Eph. v.3..."* Thayer, Thayer's Greek-English Lexicon of the New Testament.

This amazing intent of the Logos is captured in John 14:19b:

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. John 14:19 (my underline).

Think of it. Jesus Christ, the Logos the Person who enjoyed fact-to-face relationship with the Father - offers this same LIFE *and* LIGHT to man! Eden restored. Remember when the Lord looked for Adam after the Fall?

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. [9] And the LORD God called unto Adam, and said unto him, Where art thou? Genesis 3:8-9.

It was customary for the LORD God to assume a Theophany and walk with Adam and Eve at the end of the day. Both Adam and Eve were spiritually capable of wonderful fellowship with the LORD. It was, indeed, their custom and right to this blessed communion - after all, it was the intent of the LORD for this to be so. We know of the tragedy of Adam's sin and it's horrible consequence throughout all history but the intent was that of man walking with the LORD having been given His Life *and* Light. This is the impact of John 1:4, 5 and it is echoed in John 14:19b. Jesus Christ intends for us all, as believers, to have not only Eternal Life but to walk eternally in His Light. That blessed condition will be restored. The genitive case - intended possession - of ὁ ἄνθρωπος (*ho anthropos*) - Light *of the men* indicates that truth - that His Light will be the Light of the men - the articular use indicates this applies to believing men not all men as we will see in verse 11 & 12.

¹ The progressive καὶ of verse 4. We'll see more on this in the same structure using the progressive καὶ in verse 5. It's like a lawyer making a concrete case in court where he piles on evidence upon evidence in a "slam dunk" case.

I'd like to make another comment about John case for the the Logos' LIFE / LIGHT being the intended possession of believing men. All other religions, indeed, philosophies merely require an intellectual assent - yes, even personal commitment to a core of beliefs / philosophical viewpoints. That's it. The Logos' LIFE / LIGHT offers Eternal Life *and* a personal, communing relationship with God. Something that is foreign to Philo's and the Gnostics belief-system.

Now we look at John 1:5.

The Victorious Light.

And the light shineth in darkness; and the darkness comprehended it not. John 1:5

The progressive $\kappa\alpha\iota$ of verse 5 introduces us to a major thrust by John's polemic exercise into the heart of the philosophy of Philo, and later, the Gnostics. The heresy states that the divine cannot have contact with the material, evil world and therefore there is a transition of emanations where gradually there is a sort of commute of the divine to the worldly. John states unequivocally that the opposite is true - that the Logos - the God-man will thrust into the domain of darkness *and this divine offensive will not be defeated.*

John uses the word-picture of the sun shining in the dark morning. To illustrate this, I'd like to pull a word-picture from the Psalms:

If I say, Surely the darkness shall cover me; even the night shall be light about me. [12] Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. [13] Psalm 139:12-13.

Although this is referring to the psalmist and his trouble as a believer. The word-picture is the same and the victory of the LIGHT is the same. In fact, I'd like to make an application here. When while the LORD was "weaving" David in his mother's womb - it was the intent of the LORD that David possess - be the beneficiary of the LORD's presence (LIGHT). But note the picture of the darkness being relentlessly sought out and found and it's dark influence being transformed to daylight. Having set up this scenario - the dawn having victory over the night, let's look at verse 5 of John 1.

"And the light shineth in darkness;..." John 1:5a. Here we are introduced to this ancient battle of the LIGHT versus the darkness (Satan's evil dominion and it's lie-system of thought).² Paul introduces this battle:

² It is this lie that is ultimately believed by those left behind after the Rapture. **"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, [10] And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. [11] And for this cause God shall send them strong delusion, that they should believe a lie: [12] That they all might be damned who believed not the truth, but had pleasure in unrighteousness."** 2 Thes. 2:9-12

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. [5] For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. [6] For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:4-6.

From the very beginning in the garden of Eden it has been the ambition of Satan to win over the minds of men. The first tactical "victory" - if one can put it that way, was when Eve and then Adam ate of the forbidden fruit *that Satan promised would bring them knowledge - to be able to think as gods*. Thus this battle LIGHT vs darkness has been waged from that time on. It is Satan's ambition that all the minds of men be blinded ("...hath blinded..." constative aorist of τυφλόω (*tuphloō*) refers to all of Satan's attempts to blind the minds of men. Means to physically blind a person - a punishment inflicted on former champions or kings. Samson's eyes were put out (Judges 16:20, 21). Zedekiah the king had to witness his sons being murdered and then his eyes were put out. That's the physical meaning of *tuphloō*. Figuratively, it was in classical Greek to mean to baffle or to render intellectually ineffectual. The LXX used this word to translate "blind" in Isaiah 42:19 - a tragic condition of Israel. *"The call is to the deaf and blind people of the world to listen and look. They need what God has given to and through Israel. But Israel is blind, even though she is God's servant. God intended Israel to give a message to the world but Israel has become too deaf to hear the message. Israel, who was rewarded by God is now a blind servant."*³ Jesus uses this same application to His opponents in John 12:40 - a quote from Isaiah 6:10.⁴ Paul used this word in 2 Cor 4:4 to show that it's Satan's mission to blind the minds of the unbelieving so that they would not understand the Gospel but as we will see, his plan will not work.

"...shineth..." *Ind, act, pres.* of φαίνω (*phainō*). Literally means to shine but with the purpose of spotlighting, to cause to appear or reveal. This is a reference to the incarnation of the Light of the world. Jesus Christ was revealed to be the Light in many ways such as His miracles, His own statements about Himself and ultimately, the resurrection. But as John said in ch. 21:25 these myriad of spotlights of things that Jesus did to reveal Himself to the world are too numerous to list. The action of this verb is that of duration - the light kept on shining - revealing the Lord Jesus Christ.

"...and the darkness comprehended it not." John 1:5b. The word "comprehended" is καταλαμβάνω (*ind, act, aor*) *katalambanō*, is a compound word *lambano* means to seize, to grasp, to overtake. *Kata* intensifies the meaning - given the rest of the New Testament, I take this as a reference to this battle between LIGHT and

³ The Complete Biblical Library, Old Testament Study Bible, Isaiah.

⁴ A reading of John 12:35 - 40 would be helpful.

darkness. The Logos - the LIGHT of the world will certainly be victorious in this struggle. LXX uses this word in the sense of being overtaken with calamity as in Sodom and Gomorrah. The constative aorist refers to all historical attempts of Satan to obtain victory over the Logos with his lies. That is another whole lesson but we will not develop this any further only to say that we need only to study the attempts of Satan to eliminate the genealogical line of the seed of the woman and thus Jesus, the Son of man, to see his utter failure. Another example of this attempt of darkness to defeat the LIGHT is the myriad of false religions / philosophies in the world that would distract unbelievers - even blind them so that they would not believe in the Gospel. Darkness is not merely the absence of light. Darkness is the kingdom and lie-thoughts of Satan, himself. And men naturally prefer this darkness:

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
John 3:19.

We've already covered this preference in Ephesians 2 but darkness is basically the core-values of Satan - his "spin" on world view, but is called The Lie by Paul.⁵ The ultimate victory is that the LIGHT will shine in darkness (Satan's kingdom and his system of lie-thoughts, called The Lie) and that darkness will not be able to withstand the brilliance of the Logos but will be defeated much like the dawn metaphorically defeats the night and there is day. 2 Cor 4:6.

In the coming lessons I hope to be using as a study guide The Gospel of John BELIEVE AND LIVE. Elmer Towns, published by Twenty-First Century Biblical Commentary Series. I am presently reading it and hope to use it in our survey of the Gospel of John. It's available in our local Christian book store.

⁵ 2 Thess. 2:11.