

## “I Am the Light of the World”

John 8:13-59

--CEFC 11/22/20; 1/9/05

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I want to begin by asking you to close your eyes--

I mean, literally.

Shut them for a moment while I paint a picture in your head.

Imagine that you are hiking in a forest.

It's late afternoon,

and you have lost your way.

The sky starts to get dark,

and so does your phone.

No help there—the battery is dead.

You are cut off from the world—lost.

The moonless night and the cloudy sky

leaves you stranded in almost utter darkness.

You can barely see your hand in front of your face.

You don't have a clue where you are and what you should do.

You keep walking, very slowly, stumbling your way along.

You hear the leaves crackling under your feet,

and you are very attuned to the various other noises

echoing through the woods around you.

After what seems like hours,  
you see a faint light barely visible through the trees in the distance.  
Your heart almost leaps within you—  
It draws you,  
and as you get nearer,  
you see it is the warm glow from inside a house.  
Suddenly, a deep sense of relief comes over you.  
You know you are safe./

You can open your eyes now.

Darkness and light—both terms stir our imaginations  
and conjure up all sorts of emotive associations.

**Darkness is associated with danger—**

which is why every horror movie takes place at night.

**Darkness is equated with ignorance—**

We talk of someone being “completely in the dark,”  
or blind to what’s going on.

We think of the “Dark Ages” as full of superstition,  
as opposed to the reason of the Age of Enlightenment.

**We also associate darkness with wickedness and evil.**

Dark days are tragic, dreadful, dire, disastrous, and nightmarish.

Dark thoughts are gloomy, despairing, morose, and mournful.

Dark deeds are sinful, sinister,  
despicable, degenerate, are diabolical.

Prov. 4:19—**“the way of the wicked is like deep darkness;  
they do not know what makes them stumble.”**

And darkness is associated with death—

which combines all of those, in a sense.

Job speaks of death as **“the place of no return, . . .**

**the land of gloom and utter darkness”** (Job 10:21; also Lam 3:6).

And the darkness of death is associated with judgment—

perhaps because those in dungeons sit in darkness (Is. 42:7).

Jesus speaks in a parable of throwing **“that worthless servant outside,**

**into the darkness,**

**where there will be weeping and gnashing of teeth”** (Matt. 25:30).

In the book of Jude, the rebellious angels are said to be

**“kept in darkness,**

**bound with everlasting chains for judgment on the great Day. . . .**

**blackest darkness has been reserved [for them] forever.”** (vv. 6, 13).

Darkness is dreadful.

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So what does it mean,

and how should we feel,

when Jesus says in our passage this morning,

John 8:12--**“I am the light of the world.**

**Whoever follows me will never walk in darkness,**

**but will have the light of life.”**

That’s what we want to explore,

but first, let’s put these words of Jesus in their context in John’s Gospel.

In chap. 7, Jesus had come down from Galilee to Jerusalem to participate

in the Jewish feast of Tabernacles--

a kind of Thanksgiving celebration of the Jews held in the early fall.

It celebrated God’s provision in the harvest,

but also, God’s provision for his people during their time of wandering in the desert

after their Exodus from the slavery of Egypt during the time of Moses

when the Israelites lived in tents, or tabernacles.

One of the rituals of that festival

involved the pouring out of water before the altar,

symbolizing God's provision of water in the desert,

as well as God's promised pouring out of the Spirit in the age to come.

Jesus had picked up on that theme in those golden words of 7:37,38—

when he declared,

**"If anyone is thirsty, let him come to me and drink.**

**Whoever believes in me, as the Scripture has said,**

**streams of living water will flow from within him."**

Jesus was the source of that true water that comes from God--

the Spirit that could quench our deepest thirst.

Now in chap. 8:12, we read,

**“Again Jesus spoke to them,”**

It's important to realize that

in the earliest and best manuscripts of John's Gospel,

the words in 8:12 follow immediately after chap. 7.

The story of the woman caught in adultery in the first eleven verses

seems to be a later addition.

So we can assume that in 8:12,

Jesus is still in the temple grounds, addressing the people during the Feast.<sup>1</sup>

Here he picks up on a second symbol of the feast—

At the end of the first day

four golden lamps were lit in the temple courts.

I think of that great Hanukkah candelabra, the menorah,

that you see set up every year by the White House Christmas Tree.

Singing and celebration with music and dancing

would go on throughout the nights of the feast,

with the whole city lit up by the lights of the temple.

And perhaps as those lights were being extinguished at the end of the feast,

and darkness descended on the city,

Jesus proclaimed himself to be the true menorah that illumines the whole world,<sup>2</sup>

when he says, **"I am the light of the world."**

Just think of all that that means--

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<sup>1</sup> Cf. 8:59—Jesus was still on the temple grounds.

<sup>2</sup>cf. Milne, p. 127.

In the context of the Feast,

the flaming torches would have conjured up images of the pillars of fire  
that accompanied the Israelites by night as they marched through the desert.  
They assured the people of God' protection and God's presence with them,  
as those lights guided them through the wilderness.

Light symbolized the word of God that was a lamp unto their feet—  
and light upon their path,  
giving them wisdom and knowledge of the divine will (Ps. 119:105).

That light was also a rich symbol of the blinding holiness of God  
and his radiant glory --  
he dwells in light.

"You [O Lord] are resplendent with light," the Psalmist says (Ps. 76:4).

Psa. 43:3—O Lord, "Send me your light and your truth,<sup>3</sup>  
let them lead me;  
let them bring me to your holy mountain,  
to the place where you dwell."

And in the New Testament book of Revelation.

the vision of the heavenly city coming down from heaven,  
is one of a city that "does not need the sun or the moon to shine on it,  
for the glory of God gives it light, and the Lamb is its lamp.  
The nations will walk by its light" (Rev. 21:23,24).

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<sup>3</sup> ÔKV;tImSa So ESV; NIV11 has "faithful care."

In fact, John in his first letter, says,

**“God is light; in him there is no darkness at all” (1 Jn 1:5).**

In contrast to darkness,

light is associated with knowledge and wisdom—

Dan. 12:3-- **“Those who are wise will shine like the brightness of the heavens”**

Psa. 119:130--**“The unfolding of your words gives light;**

**it gives understanding to the simple.”**

In contrast to darkness,

light give security and makes us sure footed—

1 John 2:10--**“Anyone who loves their brother and sister**

**lives in the light,**

**and there is nothing in them to make them stumble.”**

In contrast to darkness,

light is associated with moral purity and righteousness—

Prov. 4:18—**“The path of the righteous is like the morning sun,**

**shining ever brighter till the full light of day”.**

2Cor. 6:14—**“Do not be yoked together with unbelievers.**

**For what do righteousness and wickedness have in common?**

**Or what fellowship can light have with darkness?”**

In contrast to darkness,

light is associated with joy—

Psa. 97:11—**“Light shines on the righteous**

**and joy on the upright in heart.”**

Light is a wonderful biblical symbol, rich with meaning,

It speaks of wisdom and knowledge,

security, righteousness, and joy.

and Jesus says, **"I am the light of the world.**

**Whoever follows me will never walk in darkness,**

**but will have the light of life."**

Just let that sink in for a moment.

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Notice, Jesus doesn't say that he points us to the light,

or that he shows us the light.

Jesus says "I am the light,"

and the personal pronoun "I" is emphatic in the original.

This light—this illumination—which gives the ability to see and understand—

it doesn't come through scientific experimentation,

or through rational deduction,

nor does it come through some internal intuition.

Jesus claims that this light, this truth is found in a person—

in Jesus himself.

This light, this truth--

it's not something that you can find in a laboratory,

it's not something that you can discover in a moment of ecstatic inner vision.

it's not a concept, it's not a proposition; it's not an insight.

This light, this truth, is found in a relationship with a person--

a person you can know,  
a person you can love,  
a person you can follow.

Jesus is saying,

“I am the meaning that lies behind all your mathematical formulas;  
I am the one who created the laws of science;  
and I am the answer to your quest for inner illumination.  
I am the light you need.”

I am the one who can bring you out of darkness.

I am the one who can give you direction for your aimless walk through life.

I will shed light on your path.

I can give you a sense of security and peace.

I can show you what is good and right,

I can bring you joy.

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And notice that Jesus doesn't say, “I am a light of the world,”

as if there could be others.

No, the article “**the**” is important—

Jesus is the one and only, he is the unique light.

And notice also that he is the light “**of the world**”—of the whole world.

He's not just a Jewish light, or even a Christian light.

He's not just my light or your light—

the light that happens to work for me.

No, he is the light of the whole world—  
the light that is for everyone, everywhere.

There is none like him.

Think about it—

Jesus says, “**I am the light of the world.**”

What kind of person makes such a claim?

Is Jesus some megalomaniac?

with some delusional fantasies of grandeur?

Is he a madman, somehow out of his right mind?

Just who does he think he is?

Only God himself should speak like this.

With such audacious claims,

it's no wonder Jesus created controversy wherever he went.

And wherever he went, Jesus created division.

You see, light implies a contrast—a contrast with darkness.

Light and darkness cannot peaceably co-exist.

In fact, the brighter the light,

the darker the shadows and the sharper the contrast.

This contrast between light and darkness is something

that we also see in John's gospel.

In the opening verses of the book, which we read earlier,

John sets it out—

This Word that was in the beginning with God and who was God,  
this Word "**was the light of men.**

**The light shines in the darkness,**" --and they come in conflict

**"but the darkness has not overcome it,"** John says (Jn. 1:3).

The light comes into a dark world,

and the darkness resists the coming of the light.

The darkness tries to snuff it out.

And in the darkness of Good Friday afternoon,

when Jesus hung dying on a Roman cross,

it appeared for a moment that the darkness has done just that.

If light is a symbol for God's glorious presence,

darkness is a symbol of the world without God,

an evil world, opposed to God.

As we've seen, we make that association all the time.

Bad things happen in the darkness of night.<sup>4</sup>

That's why we have curfews for our teenagers.

Darkness in the Bible, and in life,

is associated with drunkenness and debauchery,

and it's also associated with ignorance and, of course, blindness.

You can't see in the dark.

But also, people can't see you in the dark—

darkness provides anonymity, cover, protection

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<sup>4</sup> cf. Jn. 13:30—"And it was night."

a place to hide for those who don't want to be discovered.

John has already told us about this—

3:19,20—"This is the verdict: Light has come into the world,

but men loved darkness instead of light because their deeds were evil.

Everyone who does evil hates the light,

and will not come into the light for fear that his deeds will be exposed."

It shouldn't surprise us, then, that when Jesus announces himself

as the light of the world, he stirs up great controversy.

Just look at it in this chapter—

It's pretty fierce—it gets personal—and a little bit ugly.

Jesus implies that, in their plots to kill him,

they were demonstrating that they were not true children of Abraham.

But they come right back at him

questioning the moral propriety of his birth—

they say in v. 41—"we are not illegitimate children"—

no doubt reflecting the rumors of the scandal

related to Mary's pre-marital pregnancy.

Then they throw slurs in his face—

v. 48—"Aren't we right in saying that

you are a [half-breed] Samaritan and demon-possessed."

But what is surprising, perhaps, is that Jesus doesn't remain quiet.

There's nothing shy or timid about him here.

In v. 44, he questions their paternity, too—

**"You claim to be Abraham's children,  
but by your words and actions  
you show that your true father is the devil himself,  
who was a liar and a murderer from the beginning."**

So much for the tolerant and liberal Jesus whose greatest desire

is that we all simply get along.

No, he is the light shining in the darkness,

and as such, he reveals what the darkness hides.

For as the light of the world, Jesus brings truth to the world.

Some people don't like the notion of truth—

They resent those who claim to have the truth.

Such people are considered arrogant and ill-mannered.

For some, truth is just another name for oppressive power—

the power to impose my opinion on other people.

The notion of truth has been lost,

for it seems that if you just declare anything loud enough and long enough

people will start to believe it.

But truth is one of the great themes of John's gospel.

1:17—"the law was given through Moses;

**grace and truth came through Jesus Christ."**

The most common way that Jesus introduces his own words is with

**"Truly, truly I say to you . . ." or "I tell you the truth . . ."**<sup>5</sup>

**"whoever lives by the truth comes into the light,"** we read in 3:21;

**"Those who worship the Father must do so in spirit and in truth,"** he says in 4:24.

Jesus testifies before the Roman governor in 18:37 –

**"for this reason I was born, and for this I came into the world, to testify to the truth.**

**Everyone on the side of truth listens to me."**

To which Pilate replies cynically, **"What is truth?"**

which pretty much captures our own "post-truth" world.

But John himself says to the reader in 19:35 about the events just recounted--

**"The man who saw it has given testimony, and his testimony is true.**

**He knows that he tells the truth, and he testifies so that you also may believe."**

If a Christian is asked why he believes in the gospel message of Jesus Christ,

the right answer is "Because I believe it is true."

No one is asked to put his mind on the shelf and to quit thinking to become a Christian.

Biblical faith is living in the light of what one believes to be true—

true about who Jesus is, true about God, true about ourselves.

It is the devil who is the father of lies.

The light Jesus brings is the light of truth, not falsehood.

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<sup>5</sup> ajmh;n ajmh;n levgw uJmi'n

But how can we know what is true?

This is the burning question of our age, isn't it--

but it's not a new question.

In response to Jesus' claim to be the light of the world,

**"The Pharisees challenged him,"** we read in v. 13.

How are we supposed to believe what you say?

**"Here you are, appearing as your own witness;**

**your testimony is not valid."**

Here the Pharisees appear to be interested in the truth,

and their model for establishing the truth is that of the **law court**.

In a trial, the jury must listen to witnesses

and determine whether their testimony is credible and reliable.

They must determine whether what they hear is true,

and then they must act accordingly --

they must come to a verdict.

Here, as a jury putting Jesus in the dock,

they want to examine the witnesses that support his claims.

And Jesus goes along with them—

First, he argues that his testimony is reliable because he is an expert witness—

unlike them, he knows where he's come from and where he's going.

Then he acknowledges the deeply engrained principle of justice

that any charge must be substantiated by two or more witnesses.

v. 17—"In your own Law it is written that the testimony of two men is valid.

**I am one who testifies for myself;  
my other witness is the Father, who sent me.”**

The Father himself testifies on his behalf—

chiefly in the miraculous works Jesus performs.

They are signs that point to the truth of who he is.

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Jesus wants us to know that we can know the truth,

but knowing the truth—the kind of truth that Jesus is—

it isn't a matter of following the scientific method

or of just critically sorting through the historical evidence.

That's not the way it works.

The workings of our human minds

are too connected to the deep desires of our human hearts.

We are all far less rational than we believe.

We are far too inclined to believe what we want to believe,

and we can usually find good arguments to justify those beliefs.

They call it confirmation bias—

We easily find evidence to confirm what we already believe.

Don't we see that all the time in arguments about politics.

Social media, with their AI algorithms, feed this stuff to us all the time,

reinforcing all our tribal loyalties.

No, coming to know the truth is not just some cold, dispassionate, neutral exercise

of rational discovery.

It has a moral dimension, especially when it touches on  
issues of personal concern.

Notice, Jesus says,

**“Whoever follows me will never walk in darkness, but will have the light”**

**“Whoever follows me . . .”**

That is, whoever turns to me,

whoever trusts me,

whoever takes me as their leader and gives me their allegiance.

That is, whoever obeys me as their master, their Lord—

they **“will never walk in darkness, but will have the light”**

Jesus says a similar thing in v. 31—

**“If you hold to my teaching, you are really my disciples.**

**Then you will know the truth.”**

Notice the order--if you hold to my teaching,

if you are willing to do what I say,

if you are willing to commit yourself to me,

then you will know the truth.

Faith in Jesus, trusting him, obeying him—

this precedes knowledge and leads to knowledge.

We shouldn't be ashamed of that—

that is how personal knowledge works.

Consider marriage—

You may look around hoping to find that Mr. or Miss Right—  
that perfect soulmate--truly loving, kind, considerate, and so on.  
You may date a person, get to know him or her—  
you may feel pretty confident that you know that person.  
The evidence appears to merit the faith that is required for marriage,  
but can you ever be really sure?

Leo Tolstoy reflected on this in his book *Anna Karenina*

through the character Constantin Levin:

"On the very morning of his wedding," Tolstoy writes,

"Constantin was filled with a radiant happiness of love,

but his doubting nature suddenly cast a shadow across his joy.

But do I know her thoughts, her wishes, her feelings? a voice suddenly whispered.

The smile faded from his face, and he grew thoughtful.

And all at once a strange sensation came over him.

Fear and doubt possessed him, doubt of everything."

--The classic case of cold feet!

If you waiting for some 100% confirmation,

some definitive proof of your prospective mate's

personal and moral suitability

you would never get married.

You must take the plunge,

you must make that pledge of faith—

that comes in the form of the wedding vows.

It is only after the wedding,

when one is living within that commitment of faith,

that your personal knowledge is realized.

The proof of the pudding is in the eating, they say.

Faith precedes knowledge;

and then life experience confirms knowledge.

And that is how it is in spiritual matters, too.

I remember coming to that point when I was a teenager,

considering whether I would become a Christian.

I had to believe, I had to commit myself,

if I ever wanted to know Jesus.

As the hymnwriter says, "Those who trust him wholly, find him wholly true."

**'If you hold to my teaching, you are really my disciples.**

**Then you will know the truth' (John 8:32).**

**"Whoever follows me will never walk in darkness,**

**but will have the light of life."**

You are not going to experience this light of Jesus

if you are not willing to follow him—it's as simple as that.

So if this is something you want—and I hope it is—

then I urge you to think of something Jesus wants you to do—

something that you would not ordinarily be inclined to do—

and do—simply as an act of faith and trust.

And his light will shine in your heart.

Faith, commitment, obedience –

these precede knowledge, and they are essential for it, Jesus would say.

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This light, this truth, is available to anybody--

you don't have to be a rocket scientist or a Tibetan monk.

all you need to do is turn to Jesus in faith--

take him at his word,

and believe what he says is true, and follow him in obedience.

That's how you'll know the truth,

that's how you'll see the light.

Is that so hard?

That's just what Jesus is talking about--

v. 31--"If you hold to my teaching, you are really my disciples.

**Then you will know the truth."**

You can't approach Jesus as a mere intellectual object,

a distant historical figure,

that can be analyzed and dissected at arm's length.

You must deal with him personally—coming humbly, willing to follow him,

if you are ever to know the truth he brings—

the truth about who God is and how we can know him as our Father—

the truth about what life is all about—what we are here for—

what a good human life looks like,

and how we can find forgiveness and hope.

That's the light, the truth, that Jesus is.

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Jesus is the light that bring truth,  
and Jesus is the truth that brings freedom--

Jesus said in v. 31, "If you hold to my teaching, you are really my disciples.  
**Then you will know the truth, and the truth will set you free."**

When we hear the word "freedom" we immediately think of politics, don't we--  
freedom has to do with the control of the tyranny of government.  
It is the proper role of government to preserve and protect our freedom.

And that political conception of freedom was how Jesus's hearers took his words--  
Look at They answered him in v. 33, "**We are Abraham's descendants  
and have never been slaves of anyone.  
How can you say that we shall be set free?"**

But Jesus had something different in mind--  
he replied, "**I tell you the truth, everyone who sins is a slave to sin.**"

You may enjoy political self-determination,  
with a freedom protected by the Bill of Rights;  
When confronted with a choice,  
you may have the freedom to choose between a wide array of options,  
you can even know what you ought to choose,  
but what good does that kind of freedom do you  
when you are bound by a powerlessness to do what is right.  
You are still a slave to your own selfishness and pride and lust.

Today we call this kind of bondage an addiction.

Jesus is saying that he who sins is addicted to sin—

it takes hold of us and takes us captive.

Like the snake who lusts after the canary in the cage,

and slithers in and swallows that canary,

but then is so bloated that he can't get out of the cage.

That's what sin does.

"Oh, but I'm not a slave to sin.

Sin is just a choice I make from time to time."

Yes, that's like the smoker who claims he's not addicted to smoking—

"Oh yes, I can quit smoking whenever I want," he says.

"Why, I've done it dozens of times."

Sin has a stronger hold on us than we realize—

it is more a part of our essential nature than we know.

C.S. Lewis gives an illustration of this in his Narnia Tales--

A rascal of a boy named Eustice becomes a dragon (which fits his character well),

and in order to become a boy again he tries to pull off his dragon skin.

But to his horror he discovers that after painfully ripping off his own skin,

there is yet another layer of dragon skin beneath that,

and another beneath that.

Have you ever felt like that?

We know we just need to change--but we can't do it.

Finally, the lion Aslan comes to Eustice and says,

"I must do it myself"--

he breathes on the boy and the dragon skin melts away.

**"If the Son sets you free, you will be free indeed."**

This is freedom--a freedom that only Christ can give.

This spiritual freedom--

it is supremely a freedom from the tyranny,

not of some outside power, but of the tyranny of our own ego--

our own sinful nature—

that stubborn desire to get my own way,

to put myself above others,

to have my own desires satisfied—

We think that these will give us the happiness we want.

But it's lie.

These desires take us captive and prevents us

from ever really loving anyone or any thing,

and they cut us off from the God who alone can give us

the happiness we were created for.

Malcom Muggeridge, the British journalist, put it like this--

"I increasingly see us in our human condition

as manacled and in a dark cell.

The chains are our mortal hopes and desires,

the dark cell is our ego,

in whose obscurity and tiny dimensions we are confined.

Christ tells us how to escape,  
striking off the chains of desire and putting a window in the dark cell  
through which we may joyously survey the wide vistas of eternity  
and the bright radiance of God's universal love."<sup>6</sup>

We in this country may have the freedom of choice—  
we have almost unlimited choices--  
but what good is that  
when we are bound by the guilt of having made the wrong choices,  
or we are bound by the emptiness of not knowing what to choose,  
or we are bound by the powerlessness to do what we ought to do  
and even want to do.

But the freedom Jesus offers is not the mere opportunity to make a choice  
between a variety of options,  
it is the spiritual insight to know what is *true*;  
it the moral power to choose what is good;  
it is a God-given delight in doing what is right.

It's the freedom of knowing we are loved and accepted by God as our Father--  
v. 35—Jesus says, "**Now a slave has no permanent place in the family,  
but a son belongs to it forever.  
So if the Son sets you free, you will be free indeed.**"

This kind of freedom can't be granted by some governmental decree--  
no political revolution ever secured it.

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<sup>6</sup> *Vintage*, p. 24.

It is granted as a gift from God--

it is a freedom secured

not by the deaths of many men on a battlefield;

but by the death of one man on a cross.

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Jesus is the light of the world--

He is the light that brings truth.

He is the truth that brings freedom.

And the final contrast—which will be talking more about in the weeks ahead--

Where does light and truth and freedom lead?

They lead to life.

**"I am the light of the world.**

**Whoever follows me will never walk in darkness,**

**but will have the light of life."**

Jesus even says in v. 51—

**"I tell you the truth, if anyone keeps my word, he will never see death."**

Jesus can say that because the life he brings is greater than death—

it is a new kind of life—

a life that is not of this world,

a life from above—

a divine life, eternal life.

That's the life that Jesus has—

and that's the life that Jesus, and Jesus alone, gives,

for Jesus is the very light of God come into this world.

In a relationship with Jesus, the light of the world, his light shines in our lives,  
casting out the darkness.

God delivers us from the dominion of darkness  
and brings us into his radiant kingdom of the Son he loves.  
We become children of light.

That's why Jesus is so passionate in this passage—

v. 24—**"if you do not believe that I am he,  
you will indeed die in your sins."**

Instead of life, you will experience death;  
instead of freedom, you will be in bondage;  
instead of truth, you will be in falsehood;  
and instead of light, you will forever dwell in darkness.

The light has come into the world—  
turn to that light, follow that light, and you will live.

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Prayer—

2Cor. 4:6 **For God, who said, "Let light shine out of darkness,"  
made his light shine in our hearts  
to give us the light of the knowledge of God's glory  
displayed in the face of Christ.**

Closing Song: *Shine, Jesus, Shine*

Benediction:

May God be gracious to us and bless us  
and make his face **shine** on us—  
so that his ways may be known on earth,  
his salvation among all nations. (Psa. 67:1-2).

The “I am” Statements of Jesus, #1

Nov. 22, 2020

## "I Am the Light of the World"

John 8:12-59

Light is a universal symbol rich with meaning, and Jesus uses this metaphor to speak of himself. In our passage, Jesus declares that to grasp his light requires trust, but living in his light brings truth, freedom, and life.

### I. Jesus is “the Light of the World” (v. 12)

This light comes to us in a Person.

### II. Grasping this Light requires Trust

*“Whoever follows me  
will never walk in darkness” (v. 12)*

### III. This Light brings Truth

*“If you hold to my teaching,  
you are really my disciples.  
Then you will know the truth” (vv. 31-32)*

### IV. This Light brings Freedom

*“the truth will set you free” (v. 32)*

V. This Light brings Life

*“Very truly I tell you, whoever obeys my word  
will never see death.” (v. 51).*

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Sermon Response:

## "I Am the Light of the World"

John 8:13-59

•What experiences of “darkness” come to you mind—whether physical or mental? What does the notion of “light” bring to your mind?

•How is Jesus “light” in your life?

•How is faith related to knowledge? How is it that it is only those who “follow Jesus” and “keep his word” will know his truth?

•How do you understand what Jesus means by “freedom”? How is it different from our cultural understanding?

• Psa. 36:9 says, “**For with you is the fountain of life;**

**in your light we see light.”**

Reflecting on that, C. S. Lewis commented, “I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else.”

How does seeing the light of Christ shed new light on everything else in our lives?