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**Series: The Gospel of John**  
**Message: Light of the World**

**Transcribed Message**  
**November 2, 2025**  
**John 8:12-20**

I asked Google early in the week to tell me what I needed to know about light. Eight things that Google told me I should know about light. I kid you not, this is the first one that came up on the list. God commanded, let there be light. But it didn't happen for nearly a half a million years. That's how long after the Big Bang the universe took to expand enough to allow photons, light particles, to travel freely. I told Google I did not know that and I did not believe that. And I told Google they were themselves in the dark on that one.

Second thing they said was that light moves along at the speed of 186,282.4 miles per second. I think we probably heard that statistic whether we remembered it or not.

The third one, the sun is white when seen from space because light is not scattered by our atmosphere. From Venus, you wouldn't see the sun at all because the atmosphere is too thick and you'd be dead anyway. Well, I guess it wouldn't matter then, would it?

Number four, if the sun were suddenly snuffed, nobody on earth would notice until 8 minutes and 17 seconds later, which is the time it takes for sunlight to reach us. But don't worry, the sun has about 5 billion years of fuel left. I believe by that time there will be a new heaven and a new earth.

And number five, laser beams bounced off mirrors left behind by Apollo astronauts show that the moon is moving 1.5 inches further away from earth each year. So, this solves once and for all whether men were on the moon. There are mirrors up there that they left behind.

Number six, photography means writing with light. The astronomer John Herschel, whose father discovered infrared, coined the term photography.

Number seven, the photic sneeze. This is interesting. I'm in this category. It's a reflex which causes sneezing in the presence of bright light. It affects roughly 18 to 35 percent of

the population, though nobody knows for sure quite why that is. So, if you step into the bright sunlight, any of you sneeze, if you do, you're in this number of 18 to 35 percent.

And then the last one, when light passes through different substances, it slows down and bends. It's called refraction. This is how a lens can focus beams onto a single point and fry an ant, which I hope none of you have ever done, but that's what it said.

Well, light is a fascinating thing, isn't it? It's a fascinating thing, not just for scientists, but it's a fascinating thing for us as well. And one of the reasons is because light is one of the major themes from Genesis to Revelation. So, we looked this morning at this amazing statement that Jesus makes in John 8, as we come in our exposition of John's Gospel to this 8<sup>th</sup> chapter, verses 12 through 20. This is what we want to see – a very simple, very clear statement. Jesus is the only remedy for a dark and lost world.

Let's look at the background to this group of verses before we jump in, reminding ourselves that now we come to the second of the great I am. The uniqueness of John's Gospel is he mentioned seven different times that the Lord makes a statement that begins with I am. We've already seen I am the bread of life. Here we're going to see I am the light of the world. We're going to see I am the door, I am the good shepherd, I am the resurrection and the life, I'm the way, the truth, and the life, and I'm the vine. And so, here's the second one. These are amazing declarations that Jesus makes about Himself.

The second thing we see is we've already been introduced to this theme. This matter of light and darkness, well, in fact, that's how John started his Gospel. Remember back in the third verse when he said, all things were made by Him and through Him, and without Him was not anything made that was made. Then what did he say? In Him was life and the life was the light of man. And then he goes on to say in verse 9, the true light which gives light to everyone was coming into the world. John has already introduced us to these themes of light and darkness. In fact, you're familiar enough not only with John's Gospel where we see this, but even in 1 John, right? In 1 John, John again has oftentimes themes of light and darkness. And then, of course, in that third chapter, those sobering words that Jesus speaks of in the 19<sup>th</sup> verse when He says, and this is the judgment, the light has come into the world and people love darkness rather than light.

When you go back to chapter 3 in verse 19 when the Holy Spirit puts that into context and you just see from that point on in John's Gospel how the outworking of that truth is there. People hate the light because they love the darkness and that's what we're seeing played out in these verses before us again this morning.

And then here's the third thing. We're still in the context of the Feast of the Tabernacles. So, in this 8<sup>th</sup> chapter, we're still in the context of the Feast of Tabernacles. This feast, remember, the high point of all the Jewish feasts, this feast that was really the Feast of Tabernacles, the Feast of Booths, it reminded God's people of what He did for them in the wilderness wanderings. It was in that period of time that John pulls out these different reminders and remember God had provided the manna. And so, what did Jesus say? Well, I'm the true bread, I'm the bread of life. And then remember as a part of the celebration, there was the pouring out of water. Jesus said, if you're thirsty, come to me because I can give you living water and out of you will flow rivers of living water.

Well then, we come to the third imagery, so we've already got the manna, we've got the water out of the rock, and now we come to the third one and this third one, of course, takes them back to the wilderness wanderings and the cloud by day and the pillar of fire by night. And it is in that setting and in that context that we're going to see this when Jesus says, I am the light of the world. I think it's very significant that John takes us back and pulls those images out of the Old Testament.

Here's the other thing. At first, I had it in the outline, then I took it out of the outline. I think this is interesting. We already have talked about John 1:8 through 11 for a couple of different times. We suggested that while it may not have been an original part of John's Gospel, it was an authentic story in the life and ministry of our Lord and at some point, a scribe inserted most likely that story of the woman caught in adultery into the Gospel of John. It seems to me, if that is as we understand it, that this might very well have happened. This is literally the best place that that story could have been put, right? Because we come now to Jesus making this declaration, I'm the light of the world, and it's against the backdrop of this dark story in which the religious leaders so compromised themselves that they would involve themselves in such an evil, contrived story. And yet

here, against that backdrop and against the backdrop of the Feast of Tabernacles, Jesus is going to declare Himself in this second great I Am.

Let's look at the authority of Jesus Christ in these verses this morning, and it all begins of course with the Lord's claim. And that claim, one that is so familiar to us, in verse 12: Again, Jesus spoke to them saying, I am the light of the world, whoever follows me will not walk in darkness, but will have the light of life. Now you look at that claim, in fact, I guess you could say this about all seven of the claims that Jesus makes in the Gospel of John. But you look at that, and you go, this is an amazing claim that Jesus is making. It's a distinctive claim. It's true only of Him. You could even argue that it is an audacious claim.

It reminds me very much of C.S. Lewis, and we've commented on this before, of his analogy of, Jesus is either a liar, a lunatic, or Lord. And on what basis do we make that statement? Well, based on the claims that He would make. I mean, nobody stands up and makes these kinds of claims unless literally they're a liar, a lunatic, or really Lord. And so, the Holy Spirit is just putting this right before us, and we have to decide what we believe about these claims that Jesus makes.

Look at the setting with me again, because verse 12 starts off with that word, again. Then look at verse 20, these words He spoke in the treasury as He taught in the temple. So. I just want you to see the setting here as we start off is, again, taking us to the place we've been now for a few weeks together in this portion of John's Gospel. We're in the temple area, and if you look at that diagram, John tells us we're in the treasury. We're in the court of women. If that diagram were larger, outside of that boundary would be the court of the Gentiles, where anybody could gather. It didn't matter whether you were Jewish or Gentile, you could come into the court of Gentiles, which is outside of that picture.

But then there was the place called the court of women, and in the court of women was also the treasury. And in the treasury, of course, remember the story of the widow's mite? She came and she brought her money. All around the court of the women, there were these places where you could deposit your giving and your tithe. And so that was where John says this took place, and that's important because this is now a place that's reserved for Jewish people alone, men and women, young people can be in this place. But here's

what's happening. This is almost certainly the eighth day of the feast, which is to say that this is officially the end of the feast. The feast is over, the feast lasts seven days. So, on this eighth day, there's still evidently a lot of people in Jerusalem. Nobody wanted to go home. They were having a great time. It was a great celebration. Not alone, of course, you have all the people who live in Jerusalem proper. So, there's still a lot of people there, and on this occasion, John says again.

Well, here's the thing. Seven days in a row during the Feast of Tabernacles, as nightfall began to come, tradition tells us there were four large menorahs. They were so large that you had to have a ladder to climb up them to put oil in them. Well, every night at dusk during the Feast of Tabernacles, someone would climb those ladders, and those menorahs would be lit. And so, you had these massive four menorahs lit every night as the Feast of Tabernacles was celebrated. It lit up the whole Temple Court area, and you could see the light from all over Jerusalem. That's the backdrop of what's happening here. Now it's the eighth day, and there's nobody coming to light these menorahs because the Feast of Celebration or the Feast and the Celebration of Tabernacles is over. So, what does Jesus do? He steps into that void that would have normally been the lighting of these menorahs, and here He is ready to make this declaration. He is going to say He is the light of the world.

Look at the announcement that He makes. There are three things that I think we should take time to look at here. The first one is the person who's making this claim. Because it all begins, again, with this I am statement. I am the light of the world. We've seen this before. We saw it back when we looked at "I am the bread of life". It's *ego eimi*. It's that Greek phrase that is drawn right out of Exodus chapter 3 and verse 14. When God calls Moses by the burning bush, and remember, God says, Moses, you're my man. You're going to be the one to go back down into Egypt, and you're going to bring my people out. And Moses is like, God, you're right. I'm your man. Let's go. Let's do this. No, that wasn't it at all. He was like, I'm not your man. I don't want to do this. Who am I going to even say sent me? And when Moses says that to God, who shall I say has sent me unto you? Remember God responds back and says, Moses, here's what you say. You say, I am who I am, *ego eimi*, has sent me to you. It was simply a declaration on the part of the infinite God that I

cannot be defined. I can't be fully described. So, the best I can say to you is I am the infinite one. I am the self-existent one. I am who I am. It's an incredible phrase that every Jewish person was obviously familiar with because it's such an incredible story.

Jesus steps into that background and into that statement and he lays claim that that's who he is. It's an undeniable claim on his part to being deity. He's literally standing before these people at the end of the Feast of Tabernacles and saying to them again, not as he hasn't said it before, but he's basically just saying to them, I am God. I am God incarnate. I am taking the title that every Jewish person knows well. I am who I am and I'm saying to you that's who I am.

Now people, that is audacious. That is incredible. That is either the words of a liar, a lunatic, or the Lord. That's the point. And that's what John wants us to see. And furthermore, he wants us to see that he doesn't say, I'm a light. I'm a light. Follow me, I'm here. I'm a light. I am the light. Definite article. I am the light. I'm not one of many lights. I am the light. He doesn't say I can show you the light. I can teach you about the light. That's what teachers do. They show things, don't they? They teach things. That's not what Jesus is laying claim to. He doesn't say, I can reveal to you the one who is the light. No, he says, I am the one.

I think we step back from that statement and we just allow those words to settle into our heart and mind, and we are confronted with the reality that if we truly believe those words, our life is changed forever. Our destiny is changed forever, and we're going to see that. If we believe what Jesus says about himself, we can't possibly be the same people because it's transformative. Just as it was true in Jesus's day, so it is true this morning. On November 2nd, 2025, at 10:16 AM, it is true just as it was when Jesus stood and spoke those words in the court of the women in the Temple Mount and he was saying to those people. There are only two kinds of people here. There are only two kinds of people in this room. There are those who are walking in light and those who are in darkness. That's the reality of what Jesus is saying. There isn't a third option. There isn't a third way.

You're either in the light and here's the thing, and we're going to see this further in a moment. If you're in the light, you know you're in the light. If you're in the darkness, you

don't know you're in the darkness until the Holy Spirit of God shows you that you're in the darkness. So, look at this with me. This metaphor of light and darkness deserves that we just take a couple of minutes and look at it because as I said before, it's from Genesis to Revelation. It's all through Scripture and it's a metaphor that is descriptive and it's powerful and it helps us easily to understand the truth being communicated.

The implications of light. Consider this. It's a symbol of God's presence. When the Scriptures talk about light, they indicate to us something of the presence of God so that in Genesis 1, in the beginning, God created the heavens and the earth, and the earth was without form and void, and darkness covered the face of the deep and what happened? And God said, let there be light. Not 500 million years later, whatever Google said, but what God said, let there be light, there was light. That was indicating the presence of God. He is there. He is the creator. He is calling these things into existence.

In Exodus 13, as the children of Israel are being led around the wilderness, what did God want to assure them of? Of His presence. How did He do that? Pillar of cloud by day and a pillar of fire by night. Those things said to them every day, our God is here. He is with us every moment of every day. When the psalmist says in Psalm 27, the Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? What is he saying to us? He's saying the Lord is with you. To be in the light is to be in the presence of the Lord. It's God's way of saying I'm with you.

But it isn't just that. It's also signifying to us about life itself. Light is life, spiritual and physical. Just as God called light into existence in creation, so He calls life into existence spiritually. So then, John opens his gospel, as we already read, in him was life. And the life was the light of man. So, he calls us into spiritual life, into physical life. It's a symbol of guidance, right? Psalm 119:105, your word is a lamp to my feet and a light to my path. What do you need when you get up in the middle of the night to go help a cry from a distant bedroom? You need a little light because we all know that furniture moves in the dark and it catches our feet and our shins and whatever else. We need guidance. What does light do? Light provides guidance.

What else? This one is so specific to this passage in John. It is a symbol of the coming Messiah. When Isaiah writes in the ninth chapter, the people who have walked in darkness have seen a great light. That was Isaiah's prophecy. The people who walk in darkness are going to see a great light. Who is that great light? For unto you will be born, and you will call his name Wonderful Counselor, the mighty God, the everlasting Father, the Prince of Peace. It was an indication of the coming Messiah. That's all good. That's all the beauty of light, but the scriptures also cast that against the darkness.

What does darkness look like in scripture? Darkness looks like a symbol of depravity. These horrific things that we read about that happen in our world are pictures of depravity. It's pictures of the lost condition of the human heart. How depraved do you have to be that on Halloween there were all kinds of examples of people dressing up like Charlie Kirk having been shot? I mean, that's depravity. That's a darkness of the soul that would celebrate the extinguishing of a man's life. And we see all kinds of examples like that every day, don't we? When the scriptures speak of darkness, they often link that with depravity and the condition of the man's heart. Deception. Second Corinthians 4:4, the God of this world has blinded the minds of those who do not believe lest they see the light of the gospel. It can't be any clearer than that. It's a picture of deception. It's a picture of death. Darkness is a picture of death.

Why do you suppose as Christ hung on the cross from 12 o'clock noon to 3 o'clock in the afternoon, the brightest time of the day? Why do you suppose darkness enveloped the cross signifying all that our Lord was enduring, including this matter of separation from the Father in which he would cry out, my God, my God. And then, of course, it's a symbol of judgment. Jesus said, those who do not believe will be cast into outer darkness. This vivid imagery, this is what Jesus is calling up when he makes this declaration about who he is and about all that this means.

And then, notice thirdly, the scope of this statement. The scope of this statement is simply to say, I am the light of the world, right? So, the extent of this statement is wide, isn't it? It's inclusive is the way we might say it. I'm not just the light to Israel. I'm not just the light to the Jewish people. Ask Jonah how he liked that message when God said, Jonah, I'm



not just the light to the nation of Israel. I'm the light of the world. Jonah was like, I don't want to tell the world that you love them. And of course, he ran the wrong way, didn't he? He's the light to the Jews. He's the light to the Gentiles. He's the light to the world. That is what he's saying to us here.

So, it is wide, it is inclusive. It's not just religious people. It's the outcast. It's not just people who think they're good. It's people who know they're bad. It's not just people who are rich; it's for the poor. It's not just those who are free; it's for the slave. You just go through all that the scriptures speak of, like Galatians 3, when Paul does that regarding the gospel. John 3.16 is the backdrop to Jesus saying, I'm the light of the world, for God so loved the world that he gave his only Son, that whoever would believe in him would not perish but have everlasting life.

But then notice this part of it, the invitation. The invitation is to whoever. And so, this wide, now watch how what is wide and inclusive, now suddenly begins to narrow down and become very exclusive. And so, the gospel is both of those things, as we often say. It is inclusive in that the invitation goes to everybody. It's exclusive now because Jesus says you have to follow me. To walk in the light, there's a requirement, and the requirement is you have to follow. Jesus says, I am the light of the world. Whoever follows me will not walk in darkness but will have, as a result of following me, will have the light of life.

We don't have to wonder for very long, what it means to follow Jesus. We could have a whole debate, we could have a whole discussion about what it means to follow Jesus, and we could have a hundred different ideas as to what people think it means to follow Jesus. We don't have to do that because Jesus tells us in John chapter 12 and in verse 46. This is what Jesus tells us it means to walk in the light: by following him. I have come into the world as light. So, it's a repeating of what he says in John 8. I have come into the world as light so that whoever believes in me may not remain in darkness. You see it? Do you see what it means to follow him? It means to believe. When you follow him, you believe. When you believe, you're following him. It's again just the simplicity of the gospel. We don't need to add to what God has said regarding the simplicity of what it means to be in the light. To follow him is to believe, to believe is to follow him.

Understand the implication. We all start out walking in darkness. That's the testimony all through scripture. Paul says it in Ephesians chapter 4 and verse 16, that's where we all start off. We're in the domain of darkness and it's only until we embrace this life-changing truth of Jesus' declaration that he is the Son of God and that you follow him, you step out of the domain of darkness into light, from death into life. And then you realize that you have the light and the light that is within you cannot be extinguished. It is the light and life of Christ. This means, to go back to our earlier illustration, that everybody in this room is either in the light or they're in the darkness. They either are with Jesus or they're not. That's all, they're just these two choices. John is going to say to us that God made this world to be filled with light. That was the heart of God. That was the desire that God had on his heart when he created the world of humanity. He wanted us to walk in the light with him and to be in fellowship with him, right? And there's going to be a day and there's going to be a time yet in the future when the effulgence of the glory of Christ is going to fill the earth, the brilliance, the majesty, the brightness of the light and life of Christ is going to again literally light our world.

Listen to what John says in Revelation 21 and verse 22. And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God gives it light and its lamp is the Lamb. By its light will the nations walk and the kings of the earth will bring their glory into it and its gates will never be shut by day and there will be no night there. And then you go to chapter 22 and verse 5, and night will be no more. They will need no light, nor lamp, nor sun, for the Lord God will be their light and they will reign forever and ever. This is this amazing declaration that Jesus makes right here in John 8.

Now, if you were there and you were observing this and you would hear this and you'd been watching this interaction between Jesus and these religious leaders, you're just waiting for these religious leaders to respond and say, Jesus, this is amazing. Let me understand. Tell us more about what it means that you are the light of the world, right? Well, not exactly. Look at the Pharisees' objection in verse 13. So, the Pharisee said to him,

you are bearing witness about yourself. Your testimony is not true. And it's just simply, here we go again. Plain and simple.

Jesus makes a declaration in verse 12, I'm the light of the world. If you will follow after me, you will not walk in darkness, but you will have the light of life. And they look at Jesus. and they say to him, you are a liar. Or maybe you're a lunatic. But we know one thing for sure, you're not Lord. And that's the response that they give here.

Remember back in chapter 5, in verse 31, they were challenging Him already then. And they wanted more witnesses, right? You can't just bear witness to yourself, they said. And remember back in that fifth chapter, Jesus said, okay, well, I'll go along with you. I'll do that. Don't forget the witness of John the Baptist. Don't forget the witness of my works. Don't forget the witness of my Father. He has borne witness of me. Don't forget the witness of the Scriptures. What is light? Light is self-testifying, isn't it? Light is self-testifying.

Bonnie and I were this spring in the Black Hills. We went to a couple of caves, the Jewel Cave and the Wind Cave. You know, you go down, I don't know how many feet you go down, 30, 40, 60, 80, 100. I don't know how far down you go in that elevator, into that cave. And you walk out into that place that they have prepared and the guide says, okay, everybody be ready, we're going to turn all the lights off. And they turn all the lights off and you're in this cave and there's no light shining from anywhere, any place, and you can hardly see the hand in front of your face and it is utter darkness. Then he says, the lights come back on. Nobody has to say, oh, the lights are back on now, aren't they? Light is self-testifying. That's what Jesus is saying here. Light is self-testifying.

Well, it's kind of like the English teacher saying, I can't hear you because you're saying it wrong. I can't hear what you say because you're saying it wrong. And bless my English teachers out here because without them we would all be in trouble, wouldn't we? But that's kind of what they're saying to Jesus. We can't hear what you're saying because, well, you're just not saying it the way that we want it to be said.

Look at the second thing, their ignorance is their choice. Their ignorance is their choice, right? You've heard the saying, ignorance is no barrier to a strong opinion. That's these guys, right? The incarnate Son of God is standing before them, the witness of John

the Baptist, the witness of his works, the witness of his Father, the witness of Scripture. It's all there before them and yet they don't see it. And probably it's because of what John said in the third chapter, they don't want to see it. The truth is they don't want to hear witness to the truth.

It's not unlike being in a conversation. We've all had conversations with someone that turned toward spiritual things, and you began to share your testimony, or you began to share your story, you began to share your worldview, you began to share what the gospel means to you, and you pretty quickly sense an uncomfortableness. Oftentimes that uncomfortableness is met with questions not about the gospel and not about them and their relationship to God, but, well, what about people that never hear the gospel? I mean, what about those people? Well, that's not what we're talking about. We're talking about you and me. How do you know your Bible is really reliable and true? It's a diversion, isn't it? It's to take away from the truth of the gospel. Well, this is exactly what's happening in this exchange with the Pharisees.

Look at the Lord's reply. Verses 14 through 18, Jesus gives three arguments, and we can look at these quickly. But all of this is a part of a conversation that's going to go on for like 17 or 18 more verses, so we're just on the front end of this. The first argument in verse 14, Jesus answered, even if I do bear witness about myself, my testimony is true, for I know where I came from and where I'm going, but you do not know where I have come from or where I am going. You know nothing about me. Jesus says, you don't even know where I'm from. You certainly don't know where I'm going. You know, just think in this day and age, when someone steps into a public arena, they do these background checks on them, right? They thoroughly vet them. They just uncover everything that can possibly be known about somebody before they launch into some public arena. Well, here's Jesus saying, you people, you didn't do any vetting of me at all. You don't even know, you think I'm from Galilee. You don't even know that I was born in Bethlehem. The place where the Messiah was prophesied to be born. So, they know nothing about him, he says.

Secondly, in verses 15 and 16, you judge according to the flesh. I judge no one, yet even if I do judge, my judgment is true, for it is not I alone who judge, but I and the Father

who sent me. Jesus is making here a point of comparison. He's making a point of comparison. When you look at verse 15, what's the question that jumps out at verse 15? You judge according to the flesh, I judge no one. What do you want to say at that point? Wait a minute, Jesus, you just said you judge no one? What about 2 Corinthians 5 and the judgment seat of Christ, where every believer is going to stand and give an account of their life? What about Revelation 20, Jesus, when we have the great white throne judgment and every unbeliever stands before Jesus and is judged because they have rejected the gospel? Jesus, you are lifted up as the judge of all the earth. Why do you say I don't judge anybody?

Well, what's the first rule of biblical interpretation? The context, right? And the context is Jesus comparing and contrasting His judgment with theirs. Their judgment is superficial. Their judgment is external. He says, I'm not going to judge that way. My judgment is going to be righteous, it's going to be holy, it's going to be fair. Yes, there will be a judgment, but not at the first coming. Remember, He didn't come to condemn the world. He didn't come to judge the world at His first coming. He came to seek and save the lost.

The third one, verses 17 and 18, in your law it is written that the testimony of two people is true. I am the one who bears witness about myself and the Father who sent me bears witness about me. Just picture a courtroom. The attorney is given an opportunity to call another witness. That's kind of what's happening here. And Jesus says, your honor, I have one more witness to call and I want to call my father. Yes, yes, I want to call God the Father, my father. And so, it's kind of like, boom, case is closed. It's over. You can't get a better witness, can you? He is going to call Jehovah. He's going to call Elohim. He's going to call Adonai to come and bear witness about Him.

And then the last words, 19 and 20, they said to Him, therefore, where is your father? Jesus answered, you know neither me nor my father. If you knew me, you would know my father also. These words He spoke in the treasury as He taught in the temple, but no one arrested Him because His hour had not yet come. Just note three things quickly. The Pharisees, in their asking Him, who is your father? It's kind of a pejorative question. They're trying to probably speak to the fact that Joseph is no longer alive, that there are questions about Jesus' beginning, His origin. Jesus makes this striking statement back and

says, you don't know me, you don't know my father. What an incredible thing to say to the religious leaders of His day. You don't even know the God that you claim to be speaking about. So He just wipes them out with that one statement. You don't even know the God that you worship.

And then John says in that 20<sup>th</sup> verse, He spoke these words in the treasury as He taught in the temple, but no one arrested Him because His hour had not yet come. There it is again. Do you think God ever overrules the will of man? Do you think human free will trumps all other will? I hope you don't think that, because absolutely God overrules the will and desire of man. And this occasion right here is an illustration. His hour had not yet come. They wanted to do Him in. They wanted to kill Him, but it was not the time in the Father's plan. Jesus is the only remedy for a dark and lost world.

What do we take away? Here it is. Our calling, my friends, as Christ followers is to reflect this light of the one who says of Himself, I am the light of the world. We get to reflect that light to a lost world. Now, we do that with humility. We do that with kindness. We do that with love. But the question I ask you is the question I ask myself. How are we doing? How are we doing? You know, Paul says in Philippians 2, we're to live as a light in the midst of a wicked and perverse generation. And that's God's calling on our life. That's God's calling on our church, that we would be a light to this community, that we would do so with humility, with kindness, with love. Let's ask God in His enabling grace to allow us to do that.

Let's pray. Father God, thanking you again this morning for the Lord Jesus Christ, for His amazing teaching, for His words that speak life into our lives and that move us from darkness into light and from death into life. And Father, we acknowledge what Jesus said is true of us today. In this room, there are only those who are in light or who are in darkness. And I pray, Father, that by your Holy Spirit, you would open every one of our eyes to understand who Jesus is, the Son of God. Very God of very God, that He lived a perfect life, that He died a terrible death, and that if we will believe that what He did, He did for us, you will give to us eternal life. Lord, do that good work in any heart this morning who has yet to

respond and believe and follow Jesus as the light of the world. We pray in Christ's name.  
Amen.