

# Light Up Your World - John 8:12-24

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[0:00] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast. I will walk by faith and not by sight.

Well, good morning everyone. Welcome to Calvary Chapel Charlotte. You can turn in your Bibles, if you would, to John chapter 8. A few announcements. If you're new here, welcome. If you need a Bible, I think there's a few still in the entranceway under the table there. People are taking them home with them, which is great. So if you need one, you want to take one, please do. We'll get more. If you need to use the restrooms, they're in the back. If you need to during service, don't feel like you need to hold it. It's all good. We're just a family here. You know, I was thinking how good the Lord is. This time right now is time that you can never, ever have again. And we've chosen, and you've chosen to give it to the Lord. And it's just beautiful. The time that we give to him, you can never reclaim that for anything else. You can't go back and rewrite it and wish that it belonged to something else. You did something different, but this is time that has been given to the Lord. And, um, man, I know if we draw near to him, he will draw near to us. So this week is, um, this Wednesday night, our midweek service is prayer. So come on out to that July 22nd, as we pray together as a body at seven o'clock. Um, if you can't make it, man, pray at home.

We're all praying together. And if absent in body, then present in spirit, right? Um, next Sunday is the last Sunday of the month. So we kind of do a, uh, fellowship meal, just an informal fellowship meal. If you want, bring your lunch. We'll go next door afterwards and have lunch together. Um, we'll have some food as well. We want to continue steadfastly in the apostles doctrine, fellowship, breaking of bread and prayer. And it's so important. You can't, you can't minister to people you don't know. You can't serve people very well if you don't know them. And, uh, it's just so good to, to get to know the body. Uh, ladies, your next study is July 31st. So that's a little ways out Friday, the 31st. And then guys, our next men's discipleship is August 1st. And then youth group further out, your next youth group is August 7th. So that's a ways out, but you can put those on your calendars. Uh, ladies study, July 31st men's discipleship, August 1st and youth group is the seventh. Um, we usually have afterwards, we have coffee, we have our cafe sitos, we call it, um, off in the back to the side there. It's actually next door this week. So if you want to hang out to fellowship, to have some coffee, go next door to the fellowship hall. That's the building over there. Um, because we got a bunch of shirts in and so we have them all laid out on tables. And if you want your church merch, um, then they're, they're at cost is \$15 a t-shirt. You know, it's like we said last week, you know, you go to those family reunions, you get those, you know, I survived the family reunion of whatever. Well, this is even cooler. So, but man, it's so good to identify as God's people with God's people. And we want our life to identify.

We're going to see that today. We want our lives to be the primary means by which we do that. But the scripture also says to be ready to give an answer for the hope that is in you, for every man that asks you of that hope. And sometimes it's as simple as what's that?

What church is that? Where do you go? Well, let me tell you, this church is not my hope, but the one that we meet with is. So anyway, if you want a shirt, go check them out. They're \$15. This hat's over there as well for 10 bucks. Um, and the coffee's over there this week. And I think that's it for announcements. So, uh, if you're there already in John chapter eight is where we will pick up this week. John eight is a very long chapter 59 verses. So last week we looked at the woman caught in adultery. We got through verse 12. I'm sorry, verse 11. We ended at verse 11 up to verse 12. And we saw how sin erases identity. We looked at her identity and how she didn't have an identity to these people who dragged her out caught in the very act where they're the, the wording is to catch a thief with his hand in the cookie jar. And they brought her then to Jesus. And they said, you know, master, the law commands us, commands us, demands of us to stone her. But what do you say?

[4:49] And Jesus who knows the Bible better than anybody else took them to the law and said, yes, but you're using it wrongly because God did not come to judge sinners. He came to judge sin. He came to remove the evil from the sinner, to put away the evil from the midst of you, as it said in, in Deuteronomy and Leviticus. Jesus identified with our sin so that we can now move forward in a new identity, free from sin. Jesus did what when he came to, when they brought the woman to him, such a beautiful picture. I've never seen it before. It's still, still going through it this time.

You know, it says that he's, he bent down and he wrote on the ground and there's so much speculation about that. But you know what? We shouldn't speculate where the Bible doesn't give us the information. We don't need to overcomplicate the plain meaning of the text. So that they were asking him, master, master, what do you say? What do you say? And he had bent down and he's writing on the ground. And then he stood up and he said, he who's without sin, let him cast the first stone.

And he said, when they heard that they were convicted in their hearts. Then he bent back down and continued to write. So it wasn't what he wrote that convicted them. It was what he said. It's the word that convicts. And I think he bent down and I think everything he did was for that woman to lower, to lessen her shame for as far as the East is from the West. So far as he moved our transgressions from us, he wasn't looking to, to rub her nose in him. He told her to go and sin no more. It was not what he wrote, but what he said that convicted in God's word. It makes us more concerned with our own sin than it does someone else's. When we approach it honestly, when we allow it to speak to us and minister to us, I find that I'm more concerned now over my sin than I am yours.

It seemed like such a problem, this issue. And then I go to God's word and I realize, man, before I can look at even consider the issue you have, I have all these issues in my own heart.

Jesus' word, it lights us up, doesn't it? Man, it shines its light on us and it just lights us up. That's what we're going to look at today. Jesus came to light up your world. He wants to light up your world. We're going to look at it in John 12, John 8 verse 12. He's going to say he is a light of the world. And then he's going to go through this whole section explaining what that is.

[7:03] He came to light up our world this morning, Lord willing, he will do that. So Jesus, if you remember, he had declared his identity as the source of life, as satisfaction, and as the fulfillment of promise. It was in John 7. He declares that this is who he is. And they questioned that. They said, we don't think that you're authentic. We don't think that you're sufficient. We don't think that that is true. And then we get to the beginning here of chapter 8. And what do we see? Jesus verifies that. John gives us this example of Jesus verifying that he is the source of life, of satisfaction, and of promise. This woman, what does she have? Does she have a source of life? Does she have a source of satisfaction? What was her hope in? And here Jesus verifies that by declaring to her that he essentially is that source. Go and sin no more. She has found a source of satisfaction, of life, and of promise. In John 8 verse 12, we will read that Jesus declares that he identifies himself as the source of light and life. And then many, many, many, many, many verses later, we'll get to John chapter 9, and he will verify that. When the disciples will say to a man born blind, they'll say to Jesus, who did sin? This man or his parents? And Jesus will verify that he is the light of the world, that that is his identity. And we see this with John. We see, you know, the feeding of the 5,000.

And Jesus verifies, yes, I am the bread of life, but in a greater way than you could ever imagine. If anyone thirsts, let him come unto me and drink. And he verifies he's the source of satisfaction. And then here today, as he'll declare, he is the light of the world. And then when we get to John chapter 9, we'll see that event. And so we see John doing this as he kind of stacks these examples, as he wants us to know what? He wants us to see these signs so we might know, that we might believe that Jesus is the Son of God, and believing we might have life through his name. So John 8, as we finish out this chapter 12 through the end of the chapter, Jesus will declare that he is the light of the world. The light will illuminate. It will illuminate many things that we will not get to today. The light of the world will illuminate a true witness, a true way, a true work, a true word, a true freedom, a true father, a true follower, a true life, and a true legacy.

So we will get through all of that over the next three weeks. I don't think we'll finish next week. This week, we're going to do a true witness in a true way. Next week, I think we'll get down through a true follower, and then end the week after on a true life and a true legacy. But Jesus will declare himself as the light of the world, and we'll see what that is. And contained in that is all of these things. You know, going through the Gospels can be confusing, especially John. It seems like, whoa, he's throwing one thing at us and another. What helps me is I go through and actually write in

my Bible, who's talking? What question was asked? Who's asking a question? And who's responding to it? And so as you go through this, this whole section to the rest at the end of the chapter is the Pharisees. So there's those Pharisees who brought the woman caught adultery. And then it says, they all convicted in their heart left. But if you remember, Jesus is teaching in the temple.

[10:29] And there's all of these people around in this moment with the woman there. And they're just listening. And the Pharisees leave, the woman leaves, and then Jesus continues to teach the people.

And whatever Pharisees are left, we're going to see they're going to continue to engage him. And that's what this is going to be going down through this. Down in verse 20 of John chapter 8 here, it says, these words speak Jesus in the treasury as he taught in the temple. And if you remember at the beginning of John chapter 8, it said, Jesus went onto the Mount of Olives after he finished teaching in the temple the day before. And then again, early in the morning, he came back into the temple to teach. That's when they bring the woman caught adultery. So there's this going back and forth. He's in the temple. He's out of the temple. When you come up onto the temple mount, you're coming through a tunnel. You're coming up into this wide area. And you imagine them dragging this woman.

And I think we just think like, oh, they just, you know, brought her next door. But they're dragging her through all of this and to bring her to him. The other thing that thought is neat, it's just, it's a rendering. You know, who knows what it actually exactly looked like. But this is on the Mount of Olives, this would be looking across the Kidron Valley. And as the sun comes up in the morning and it hits the gold on the temple. Imagine that. This is where Jesus would have camped out overnight. He liked, he was always on the Mount of Olives. In the morning, you know, many times it says, Jesus arose a great while before day to pray. And then to see the light of the sun hitting the temple and just shining off of that. It's like, oh, it gives you goosebumps.

The other thing is, so these are the colonnades around the Court of the Women. And it was called the Treasury. And you see those little trumpets. Now there was 13 of them set around the edge there. And that was where they would put their money in. They would give. And so that's why when Jesus is standing there and he sees the woman who cast in her one little penny and he says, she's given more than all the rest. Well, the Pharisees, they would, they would make a loud noise. They said, they'd blow the trumpet. So if you're going to give 10 bucks and you're going to throw it in there, you can throw a \$10 bill in, but you can throw a whole lot of pennies. And which is going to make more noise? Wow. He gave so much. Clang, clang, clang, clang, clang, clang. So it just kind of puts it in perspective. So this is probably where Jesus is teaching somewhere like this and one off to the side under one of these areas. The other thing, I don't know if you noticed those four pillars, those columns, those are lamp, giant lamps, lampstands. Jesus at the end of the Feast of Tabernacle, after the great day of the Feast, the eighth day in which he stood and said, if any man thirst, let him come unto me and drink. This would be the day after that. These would have been lit all through Tabernacle. And they said that at night, if you remember, it was so bright.

They said that a woman could sift her wheat from the chaff. And so these would have been lit. And this would have been the day after and they'd be out. And then Jesus in verse 12 here, as we pick up in John 8, he spoke again unto them after the ones who had condemned the woman caught adultery, she, they leave, she goes and sins no more with a new identity. And then Jesus turns again and says to them, to the people that are there, I am the light of the world. And here are these massive lampstands that have been lit all through Tabernacle. I am the light of the world. He that follows me shall not walk in darkness, but shall have the light of life. A true light. Jesus speaks to the people, the truth of what they just witnessed. What did they just witness? They just witnessed a woman who was walking in darkness, who has now been sent to live the rest of her life walking in the light.

[14:06] Jesus spoke the truth of what they just witnessed. The light of the world that exposed what? Jesus exposed their sin. He didn't expose her sin. The light of the world exposes those who are of the light and those who are of the dark. Remember in John 1, as you read in the beginning of the gospel of John, and the light shines in the darkness and the darkness comprehended it not. That was the true light, which lighteth every man that comes into the world. Jesus says what? This is one of his I am statements.

I am the light of the world. The I am is the source of light in this life and the one to come. And according to the scripture here, it is the light that lightens every man that comes into the world. Meaning what? There's no man, woman, or child who will ever exist, whoever has existed or will exist, that will not have this light shine upon them. There's none. He is the light who lightens every man who comes in the world.

Every man, woman, and child will have this light shown upon them. So what's the issue? People don't recognize the light? They can't tell it's the light? No.

They just won't receive it. It's not that they can't recognize it. It's that they won't receive it. The end of John chapter 3. After John 3, 16. For God so loved the world, he gave his only begotten son, that whosoever believes in him will not perish, but have everlasting life. For God sent not his son into the world to condemn the world, but that the world through him might be saved. And then it says, He that believes on him is not condemned. But he that believes not is condemned already.

[15:46] He's already in the dark. He's already under condemnation. Because he's not believed in the name of the only begotten son of God. And this is the condemnation. This is the condemnation that men and women are under.

This is our condemnation that light has come into the world and men love darkness rather than light. Our condemnation is not our sin. Our condemnation is that we won't come into the light. To have our sin removed. Jesus took care of the sin problem. That's not the issue. The issue is that men will not come to the light to have their sin taken care of.

The Bible is so faithful to define its terms, isn't it? Jesus is the bread of life. Jesus is the water of life. Jesus is the light of the world. What does that mean?

You know, one minute he's really shiny and the next minute you're munching on him and another minute you're taking a drink. The Bible defines its terms. It's so beautiful the way it does that. His body and his blood. What is that?

[16:43] Well, he said in John 6, Truly, truly, I say unto you, he that believes on me has everlasting life. To partake of his body and his blood is to believe. To come to Jesus and drink.

He says, if any man thirst, let him come unto me and drink. What does that mean? Where out of his belly shall flow forth rivers of living water. He that believes on me. Again, he tells us what that means.

It's not left for us just to try and figure out. So what does it mean to be lit up by Jesus? What does it mean to have Jesus' light shown upon you? Well, look at the end of verse 12 there.

They shall have the light of life. It defines its terms for us. To be lit up by Jesus. To have the light of Jesus is to have the life of Jesus.

John 1, 4. In him was life. And the life was the light of men. Now it says here in verse 12, Jesus says that if any man follows me, he shall not walk in darkness, but shall have the light of life.

[17:48] What is it to follow? How do we follow Jesus? Well, to follow, the word here means to accompany, to be a disciple, or to join with a party. To join in with.

So those who join with Jesus, they partake of a new life. That is starkly distinct from their old life. As distinct as the example we're given here, as light is from dark.

When you and I choose to follow Jesus, to accompany him to where he's going, to be his disciple, to join with his party, our life is so distinctly and starkly different that it's as if we've gone from darkness into light.

How much effort is it to step into the light? How much effort is that? I mean, in the morning, it can be an effort. It's like, oh. You turn the light on, it's so bright.

But how much effort is it to maintain being in the light? We're in the light right here. Are you feeling the strain of it? To be in the light? I would say it's an effort to stay in the dark. I would say it's an effort to stay in a place that is pitch black, new source of light.

[18:54] How long can you stay there? How long until you go crazy? So to follow is not a lot of effort. We don't have to work very, very hard at this.

It means what? It means another leads. To follow means someone else is leading. It means someone else is first. It means someone else determines the destination and how we get there. That's not too hard, is it?

Someone says, hey, follow me. How much effort is that? Where is the effort in that? It's in the choice. It's in if I'm going to trust that person. Do I have faith? And then he says, they shall not walk.

In the Greek, it's walk, not walk. And whenever in the Greek you see a word that's couched by two of the same words, it's pointing back to that word, and it's very emphatically saying this. They walk, not walk in darkness. Those who join with Jesus to accompany him and his party in their journey, they shall never, ever lack for light. And what is the definition of light? [19:54] Life. They will never lack for life. We will never walk in darkness. We will never walk in a state. Once we are in Christ, we have an absence of life. Never. James 1.17 says, You see, in Christ, there are no dark places.

There's no shadows. Jesus doesn't leave us in the dark. What did Jesus do? He stepped into the darkest place of all, of all, so that we could step into the light.

He chose to step into the dark. Luke 23, 44. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

And the sun was darkened, and the veil of the temple was rent into the midst. Jesus stepped into the dark. And when Jesus had cried with a loud voice, he said, Father, into your hands I commend my spirit.

And having thus said, he turned out the lights. He gave up the ghost. You see, you and I, we were sometimes darkness. But now we are a light in the Lord.

[21:06] And we are to walk as children of light. You see, the light of life, it should produce a life of light. Right? When the light of life comes into my life, the result should be a life that's lived in the light.

1 Thessalonians 5, 5. You are the children of light and the children of the day. We are not of the night nor of the darkness.

So we see that the light of life, it produces a walk in the light, doesn't it? We are to walk in the light, as Ephesians said. We're children of the light, not of the day. I mean, not of the night or of the day. What type of walk is this? Romans 13, 13 says, let us walk honestly as in the day. 1 John 1, 7 says, if we walk in the light as he is in the light, we fellowship one with another.

And the blood of Jesus Christ, his son, cleanses us from all sin. The light of life produces in us an honest walk and a clean walk. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, not in the deeds of darkness.

[22:20] But if we walk in the light, as he's in the light, we get all the benefit of the life lived in the light. You see, when we follow Jesus, we will forever be in light.

We will never enter into darkness again. So says the scripture. You shall have the light of life. Then what does it mean in 1 John 1, 7? If we walk in the light as he's in the light. Here's what it doesn't say.

If we are in the light as he's in the light. We already are in the light. It's not saying if you're in the light or if you're in the dark. What does it say? But if we do what in the light?

You see, we have life in the light. If we have the light of life. If we put our faith in Christ, man, we have his life. But he says to do what? Walk in it. As he is in the light.

We are to walk in the light in the same way that he did. How did he do that? Well, he did it honestly and cleanly. He lived an honest life. A clean life. Okay, well that was Jesus.

[23:21] Of course he did. He was the light. He is the light. So of course he lived that way. Well, how do you and I do that? How do you and I, who were once darkness but are now light, how do we progress in that?

How do we walk in that when we live in a world full of darkness? And when there's darkness that's still part of this old flesh, this old nature. John 5, 19.

Jesus said unto them, truly, truly, I say unto you, the son can do nothing of himself, but what he sees the father do. For what things soever he does, these also does the son likewise.

Jesus walked with his eyes wide open and fixed on his father. How do we walk in the light as Jesus was in the light with our eyes wide open, fixed on our father?

Right now you can't be in the dark. In this, like physically, in this room. There's no space in here you could really actually be in the dark, could you? You could kind of climb under a chair, I guess. Be in less light. But to be in the dark, what do you have to do right now?

[24:27] You have to close your eyes. And then you could walk in darkness. You could have the brightest light around you and you can walk in darkness. Yes. Scripture says don't do that. Walk in the light as he's in the light.

As Jesus said, that he can do nothing except what he sees the father do. Are you seeing the father do those things? Open your eyes. How do I do that? How do I have open eyes spiritually? Be with the son. Hear his words. Let his words open your eyes. You see, those who are part of Christ, the wording here is that they shall not walk in darkness, but shall have the light of life. This is emphatic. Those who are part of Christ shall emphatically never, ever progress in the way of darkness again. And they shall emphatically have a life lived in the only source of life, in the true source of life.

So for you and I as children of the day, let us open our eyes and let's keep walking forward. Right? We don't have to fear the dark. And the Pharisees therefore said unto him, You bear record of yourself.

[25 : 33] Your record is not true. What are they saying here? Well, if you remember last time we looked in Deuteronomy at some of these scriptures. And they are quoting again the law, which says, At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death.

But at the mouth of one witness, he shall not be put to death. And again, the point is to do what? To judge the sinner? No, to put away the evil from among you. Man, put the evil away from among you. So they're quoting this.

They're saying, you're bearing record of yourself. Your record's not true. But unfortunately, at this point in their history, their use of scripture was not for the purpose of discovering the truth, was it? It was to defend and establish their own truth.

We need to be careful. We need to be careful of those who use the scripture in a shady way. We need a lot of light terms. They won't be too heavy. They'll be light.

Be careful of those who use scripture in a shady way. At this point, the Pharisees, every time they would use the scripture, was always to establish their own truth and defend their own position. How would you know?

[26 : 40] How do you know if someone's using scripture right or not? It sounds good. Man, there's a lot of things that sound good. We are in, you know, a scroll and swipe culture. You scroll a little, you swipe.

Scroll and swipe. Well, this person said, and the production value was really high. That was really good. You know, that made a little bit of sense. I could, we could go to a lot of scriptures, and we can show you a scripture and an idea, and that scripture will seem to match that idea.

It'll seem to support that idea. I could take you to scripture that makes it seem like we should do infant baptism. We can go to scriptures that make it sound like we could lose our salvation, be thrown into the dark.

We can go to scriptures that make it sound like, well, women can be pastors. We can go to all kinds of scriptures and come with an idea and say, we can take this scripture to support our idea. We could.

We could. That's a shady way of using the scripture. You see, we know someone's using the scripture correctly when they let it speak for itself, when they let it shine, when the scripture shines, when the scripture says what it means, it means what it says, and I don't bring any ideas to it.

[27 : 44] I say, what does it mean? What does it say? I let it speak for itself. The scripture is not saying here that the way they're twisting it, the scripture in Deuteronomy is not saying something's not true unless there's a majority.

It's only true if there's a majority. And Jesus, you're in a minority, so it's false. It's not what the scripture is saying here. You see, the truth stands alone. It stands by itself. But it does not witness alone.

Jesus answers them in verse 14, and he says, yes, I bear record of myself. Though I bear record of myself, it doesn't invalidate the fact that this is true. Guys, we have the truth.

We have the truth whether we're in a crowd full of people who believe it or we're the only ones that are of the light in a very dark place. We have the truth. For I know where I came from and where I go, but you cannot tell where I came from and where I go.

A true witness. The light illuminates a true witness. Jesus is the true witness, and he needs no other voice to make his witness true. He doesn't need my voice.

[28 : 50] He doesn't need your voice. He doesn't need any other voice to make his witness true. And he doesn't need a whole bunch of really smart people with a lot of letters after their names validating his truth.

He doesn't. Now, hopefully, those really smart people with letters after their names will come to the scripture and let it establish truth. But just because a majority says something is true or not true does not invalidate truth.

Why? Why does Jesus not need any other witness? Because he's all light, all truth, and all life all the time. The issue was not the witness, was it?

Was Jesus a bad witness? Jesus was a great witness. It was those who had not received the witness. That was the issue. And why wouldn't they receive it? Isaiah 6, 9 through 10.

Jesus quotes this in Matthew. He says, Go and tell this people, Hear you indeed, but understand not. See you indeed, but perceive not. Make the heart of this people fat. Make their ears heavy. And shut their eyes.

[29 : 55] Lest they see with their eyes. Hear with their ears. Understand with their heart. And convert. And be healed. They wouldn't receive Jesus' witness because they were willingly blind.

Jesus said, I know where I came from. I know where I'm going. But you don't. You cannot tell where it is. Not that they don't know. They could not tell because their eyes were blind. And here it says in Isaiah, Not that they can't do this.

They could understand. They could be converted. They could be healed if they would open their eyes. Verse 15, You judge after the flesh. Jesus says, But I judge no man.

Jesus at this time is judging no man, is he? He came not into the world to condemn the world, but the world through him might be saved. At this time, as the light, he's not come to condemn the world or condemn men, but to give them life.

But they are judging. The Pharisees are judging in the dark. So it leads to false judgment. You judge after the flesh in the dark. Colossians 1, 12 through 13 says, Giving thanks unto the Father, which has made us to be meat.

[31 : 07] Old King James just means to be accepted, to be sufficient, to be partakers of the inheritance of the saints in light. Who has delivered us from the power of darkness and has translated us into the kingdom of his dear Son.

No longer do we have to judge after the flesh. No longer do we have to judge in darkness. The flesh always judges falsely. Because the flesh judges in the dark.

Right? The things of the Spirit, the things of the flesh, they cannot cohabitate together. That which is born of flesh is flesh. That which is born of Spirit is Spirit. You judge after the flesh.

And so they judge falsely because they're judging in the dark. Man, we've been translated into that new kingdom. We've been translated into a kingdom of light. I don't have to judge falsely anymore.

But you know what my natural tendency is?

Because it's what I'm most comfortable is to slide right back into the judgment that's comforting, which I'm familiar with. Oh, I know how this works. This is my nature.

[32 : 08] Oh, wait, it's not my nature. It's my old nature. What's the new nature? How does the new nature judge? Man, the new nature judges according to the Spirit. The things of the Spirit.

Because Jesus says in verse 16, Now if I judge, yet if I judge, my judgment is true. For I am not alone, but I and the Father that sent me.

The true witness is not alone, is he? Jesus is a true witness, but contrary to what they think, he's not alone. The true witness does what?

He judges righteous judgment. He seeks grace. We just saw an example of that with a woman caught in adultery. He says, If I judge, if I do judge, man, my judgment is true. And the judgment, the true judgment of Jesus today is for grace, not for condemnation, not for judgment.

And Jesus corrects them here. In their use of the Scripture. He said, It is also written in your law. I like how he says that. Because he says, It's your law that the testimony of two men is true.

[33 : 10] It's actually not written that way. That, hey, the testimony of any true men is two. But it kind of is. And so he's saying, This is the way your law says it is. You're using it as that. But let's go back to what the Scripture actually says.

And he says, I am one that bear witness of myself. And the Father that sent me bears witness of me. If you want to turn to Deuteronomy 19, you can. I'm going to read five or six verses from there, starting in Deuteronomy 19, 15.

So Jesus says, As it's also written, the testimony of two men is true. What is he quoting? He's quoting Deuteronomy 19, 15. One witness shall not rise up against a man for any iniquity or for any sin, in any sin that he sins.

At the mouth of two witnesses or at the mouth of three witnesses shall the matter be established. So he says, Yes, it's written in your law the testimony of two men in Deuteronomy 19, 15. It takes two men to be declared a true witness. You're right. But if two witnesses were to be believed to establish sin in the law, how much greater should two witnesses be believed to establish life under grace?

[34 : 22] Jesus says, Look at your law. Yes, it establishes two men, but for what purpose? Two witnesses, but for what purpose? Man, for sin. And Jesus says, I and my Father are two witnesses and we've not come to condemn sin.

And I love it, just like we saw last week with the woman caught in adultery and how Jesus, you know, he expounded upon, he went further into the law. They took that one little part that validated their idea and Jesus said, Yeah, but you left out the rest.

He does the same thing here because if you keep reading in Deuteronomy 19, yes, it does say, you're right, Jesus would say, yeah, that it takes two.

Deuteronomy 19, 16, If a false witness rise up against any man to testify against him that which is wrong, then both the men between whom the controversy is shall stand before the Lord.

Who's brought the false witness here? Pharisees. They have brought a false witness to Jesus and they said, Hey, Jesus, you have to have another witness because it takes two to have a true witness.

[35 : 27] And Jesus says, Oh, you want to go back to the law? Let's go back to the law. Let's remember the rest of it, boys. Both the men between whom the controversy is shall stand before the Lord, before the priest and the judges which shall be in those days.

And the judges shall make diligent inquisition. And behold, if the witness be found a false witness and has testified falsely against his brother, then shall you do unto him as he had thought to have been done unto his brother.

So shall you put the evil away from among you. And those which remain shall hear and fear and shall henceforth commit no more any such evil among you. Jesus says, I do have two witnesses. It's me and the Father. And guys, you stand in jeopardy because you have put yourself in a place where you're a false witness. And under the law, you should be judged. You should be condemned with the same judgment you meant to bring against me.

Which was to do what? To put him to death. So, those with a controversy, who are they standing before? The Lord. Just as it says in the law.

[36 : 32] Those with a controversy have brought a false witness. And they've been testified against. I mean, they testified against their brother, haven't they? Who will be judged then to put away this evil?

Who should be judged? Isaiah 53, 5. But he was wounded for our transgressions. He was bruised for our iniquities.

The chastisement of our peace was upon him. And with his stripes, we are healed. As these men stand there falsely accusing him, attempting to use the law to condemn him, they stand condemned.

And they should be put to death. Who's the one who was judged to put away the evil? Paul, as Jesus stood there, said, yeah, I'm going to step into the dark. I'll be the one to do that.

So different. So different, the judgment under grace. So different, the judgment for life. Judgment of the spirit. Be careful.

[37 : 30] Don't use the scripture in a shady way. Don't use it in a way to validate yourself, to validate your position, to validate your beliefs. But at the same time, you want to put the other guy to death. You want to condemn.

You want to put him away. What does Jesus do here? Did Jesus compromise in the scripture? Not at all. He took him to the scripture. He said, you are absolutely right. But what you don't understand is there's a greater way than the way of the dark.

We can't use the scripture in the dark, guys. We've got to stay in the light. The scripture that brings us life is what brought us light and we have to use it in the light. And so then Jesus said unto them, or they said unto him, I'm sorry, in verse 19, well, where is your father?

Okay. Where is he? And they're going to later on in this chapter use this as a dig against him and say, we not be born to fornication. We know that Mary just was, you know, a single mother.

They said unto him, where is your father? And Jesus answered, you neither know me nor my father. You don't know my daddy. If you'd known me, you should have known my father also.

[38 : 40] Now Jesus said, you don't know me. Guys, you don't know me and you don't know my father. You see, if you had known me, you should know who my father is. The light of the world, he loves the ones lost in the dark.

Jesus does not hate these men. He doesn't want to condemn them. He loves them. Jesus, the light of the world, he loves the ones lost in the dark. He came to seek them and to find them. He desires to bring them into the light, not to condemn them, not to condemn them into more darkness.

He said, you neither know me nor my father, but you could, you could. If you'd know me, you'd know my father. There are those who will go into eternal darkness.

You see, they think they're in the light now, but they're not. This is the condemnation, that light has come into the world and men love darkness more than light.

If you believe not, you're already under condemnation. They think they're in the light. They feel like, well, maybe I'm in the light here, but they're in darkness and they will die and they will go into outer darkness.

[39 : 44] They'll simply prove the fact that they're already in darkness. Those who will go into eternal darkness, though, they will do so with their eyes tightly closed as they pass by the witness that shines with the light of the world of the body and blood of Christ.

They will pass by into outer darkness and they will do so with their eyes closed, just as these Pharisees. Jesus says, you don't know me. And he's standing right there and they're right there. They've seen him act. They've heard his words. He's healed. He's freed. He's not condemned. He's forgiven. And they still don't know him. If the Pharisees were not blind to Jesus, they wouldn't be blind to the Father.

Very simply, being blind to one means we're blind to the other. There is no idea that somehow we can have God apart from Jesus. And there is no idea that somehow we can have Jesus apart from God.

You just can't separate them out. Well, I think we can learn from Jesus, his teachings and his practices. No, you can't because if you honestly allow that light to shine on you, it's going to bring you really quick to this point where you realize he's light and I'm darkness.

[40 : 51] I can't learn anything from him except that I need him. I need to be part of him. There's never this idea that you can separate them out. You can't have God apart from Jesus. Well, maybe there's some other path, some other road.

Maybe, you know what, I'll figure it out after I pass on. I'll start my journey then. No, you'll only find out that you've been living in the dark.

First Timothy chapter 6, Paul writing to Timothy, his young protege, and he says, I give you this charge in the sight of God who quickens all things and before Jesus Christ, who before Pontius Pilate witnessed a good confession, a true witness, who only, speaking of God, he only has immortality, dwelling in the light which no man can approach, whom no man has seen nor can see, to whom be honor and power everlasting.

There's a light which no man can approach. No man can approach this light. No one can. You can't say, well, I'm just gonna, I'm gonna come on my own terms. I'm gonna come to God my own way. I'm gonna find the light out there.

I'm gonna be illuminated. I'm gonna, you can't. God dwells in light unapproachable by man. No man can approach that light. So what did God do? He sent the light to approach man.

[42 : 13] No man can come to me in their state, so I'm gonna send the light to approach man. I'm gonna send Jesus to be the light. You and I cannot approach God, but Jesus can.

And in Christ, we too can approach him. But outside of him, he dwells in unapproachable light. And then this is where we get to verse 20 here. Speaking of the treasury, these words spake Jesus in the treasury as he taught in the temple.

There's our picture of the treasury there. And no man laid hands on him for his hour was not yet come. In John 9, verses 4 and 5, Jesus says, I must work the works of him that sent me while it is day.

The night does come when no man can work, but as long as I am in the world, I am the light of the world. Jesus says, it's not time for the sun to set yet. That season's not here yet.

No man laid hands on him because his hour was not yet come. There is still more work for him to do. And so he's sitting there and he's teaching. And there in the backdrop are these huge pillars, these lamps, put out after the Feast of Tabernacles.

[43:28] They're giving light no more, but Jesus says, hey, if you follow me, your light will never go out. It won't be temporary. It won't be under the law. He sits here where?

In the treasury, which is the court of the women. So the court of the women, the women or Gentile proselytes, they could only come this close to the temple. Through those doors could only the Jewish men go.

Nobody else could. Jesus didn't go through those doors to teach, did he? He didn't say, okay, this is an exclusive thing. And all you really spiritual men, you can come with me.

But the Gentiles, the women. He doesn't hide, does he? Jesus didn't go off to a corner to teach.

You know, they don't like me saying these words.

Come to the Mount of Olives, I'll teach you. No, he goes into the temple, he sits down, he says, it's time to teach. This is my father's house. I'm going to do my father's business. The light doesn't hide, neither is it exclusive.

[44:25] It's not for you. Sorry. Like we said last week, they drag this woman caught in adultery to Jesus and he's like, well, thank you. I've been looking for sinners. Go and sin no more.

The Pharisees keep coming back to him. He's like, perfect. You guys are in the dark. Here's some more light. They're like, wah! Light doesn't hide. It's not exclusive.

It's accessible to all. And Jesus said again unto them, I go my way and you will seek me and you shall die in your sins. Where I go, you cannot come.

Jesus puts it very plainly to them. Just gives it pretty straight. He witnesses to a true way here. The light of the world illuminates a true witness and a true way. Jesus said again unto them, I go my way, a true way.

You shall seek me and you shall die in your sins. Where I go, you can't come. You see, Jesus will go the way of what? Of light and of life and they can't follow because they refuse the light.

[45:28] They can't follow him because they refuse the light and they stay in darkness. John 8, 12, as we read, he that follows me shall not walk in darkness. They want to walk in darkness. They can't follow him because he's in the light.

Why will they seek him though? You'll seek me. Now, partly that is, okay, they're going to seek, where did he go? Because he's going to be crucified. He's going to rise again and they're going to say, ah, his body's gone.

What's going on? There's a little bit of that. But he's talking about it that he's going to be with his father. He's going to heaven. Why would they seek him? They don't want anything to do with him. Because ultimately, all men seek to escape the dark, representing death.

All men seek to escape death. The problem is, they think they're alive. They think they're in the light. And in reality, they're walking in darkness. And when that day comes, all men will seek to escape death.

They all seek to escape the dark. But they will not find it because they refuse to see the only way that leads to life. They refuse the only true witness that tells of the way that leads to life.

[46:34] And John 3, again, towards the end of the chapter there, verses 19 through 21, this is the condemnation, that light has come into the world and men loved darkness rather than light because their deeds were evil.

For everyone that does evil hates the light, neither comes to the light, lest his deeds should be reproved. It doesn't say, lest he be judged, lest he be condemned, lest he be whipped and thrown into hell.

No, he doesn't want to find out that he's a sinner. I don't want to find out that I deserve reproof. I don't want my deeds reproved. I'm a good guy. I'm a pretty good guy because I know people worse than me and I'll tell you all about them.

But he that does truth, what is the one who does truth comes to the light and says, yes, God, reprove me. I'm a sinner. His deeds, he comes that his deeds may be manifest that they are wrought in God.

And God, every time you and I come to the light with our eyes wide open, we look into the face of our father, what do we find? My deeds, my life is wrought, is established, is originated in God.

[47:41] I can 100% say to you with a surety, man, what God has done in my life originated with him. It is wrought in God. Men of darkness, they desire to see life, but they refuse light because they're afraid of what it will expose.

They desire to see life, but they refuse the light because they don't want to be exposed. They're so afraid of what they're going to see. Then said the Jews, will he kill himself?

Because he says, where I go, you cannot come. They're mocking him. Jesus was going to go and dwell with his father in heaven in unapproachable light. But these men of dark minds who only thought dark thoughts, they perceived a dark destination.

Jesus declaring the beauty and glory of his purpose, I am going to go to my father. I'm the light of the world to remove the darkness. But these men of dark minds and dark thoughts, they just perceived a dark destination.

They were insulting him. They were accusing him of, oh, you're going to commit suicide. The Jews at this time believed that the darkest part of hell was reserved for those who committed suicide.

You're going into the darkest of dark places, Jesus.

[48:53] Jesus. It's a tragic and terrible event when someone refuses life and commits suicide.

There's no way around it. There's never a reason for it. Not a reason. There's never a good reason for it. How many times have we been in a place in our lives where it just seemed like the worst place to think, I'd do anything to get out of here.

And maybe a day later or hours later, like, boy, I feel so much better. How many people have had those type of thoughts and how many times you think, man, I'm so glad I didn't act on that.

It passed. It's tragic. It's a terrible event when someone refuses life and commits suicide. But how much worse to commit spiritual suicide by willingly refusing the light of eternal life.

How much worse? You see, we're all going to commit suicide eventually. We're all going to end our lives at this some point. We will not be able to retain our life here any longer.

[50:00] And by our own, our unwillingness, not by our own hands, but we will exit this life. And how much worse to commit spiritual suicide by refusing the light of eternal life.

Suicide is a tragic and terrible sin, but it is still a sin that is nailed to the cross. Suicide may put out one's life, one's light in this life, but it cannot remove a life from the light of life.

It cannot. And I know believers, some who are friends, that have put out their light in this life, but it is still a sin that was nailed to the cross and it cannot put out their light of eternal life.

For you and I, it is not for us to determine when to turn off the light of this life. We don't get to pick that. Remember in Acts chapter 1, we quote this for many different, not many purposes, we quote this regarding Jesus' purpose, God's purpose for us in the world currently.

John 1, Acts 1, 7. The disciples asked him and they said, hey, are you going to this time restore the kingdom to Israel? And Jesus says, it's not for you to know the times or seasons which the Father has put in his own power. In other words, yes, there will be a time and a season in which God will establish by his own power through no one else's help the kingdom for Israel.

[51:14] But this is not that time or season. This is the season of the Spirit and you will receive power after the Holy Spirit has come upon you. But I think we can say the same thing. There is a season of our life, the life God has given us that he has held in his own power.

That's not for us. It is not for you to know the time or season which God has put into his own power. It's not for you to know the time or season of the extent of your life. That is in God's power. It's in his hands.

It's not for us to decide when we turn off the light of this life. Hebrews 9.27 says, it's appointed unto man once to die but after this, the judgment.

Man, think of that in light of what we've been saying. When is the judgment? Is it in this life? It's not. It's after this. This life is a life in which God continues to extend grace.

He continues to pour out his light. It's appointed unto man once to die and after that, the judgment. Psalm 116, verse 15, precious in the sight of the Lord is the death of his saints.

[52:15] Precious as in, yes, he sees that as a, those are precious people but precious is also something he holds dear and he holds to himself. That is his valuable thing. That belongs to him alone.

The death of his saints belonged to him alone. And Jesus says unto the people now to the Pharisees, he said unto them, you are from beneath.

I am from above. You are of this world. I'm not of this world. Guys, you're speaking things that belong to a dark world. I'm not part of that dark world.

I said unto you, therefore, that you shall die in your sins for if you believe not that I am, you shall die in your sins. Jesus is speaking the hard truth of the reality of their darkness.

He's telling them the truth of the situation they find themselves in. You see, sin will coddle people into hell. Sin will tell people they're fine, they're good, they're not in dark, everything's great and it will coddle people right on into hell.

[53:18] Right on into the darkest of dark places. But here, Jesus is declaring to them the truth, the reality of their darkness, that there are two different origins. You're from above, from beneath, I'm from above.

Two different worlds they're part of, two different destinations and two different ways to walk. One in the light and one in the dark.

Could the Pharisees have a bright future? They could. The Pharisees could have bright lives and a bright future. But they first would need to accept the darkness of their own hearts.

They first would have to accept who the light exposed them to be. They first would have to allow themselves to be reproved. They had a bright future and they could have a bright life if, if, if you believe not that I am him, that I am, you shall die in your sins.

Romans 1.21 says, because that when they knew God, they glorified him not as God. Think of that in light of the Pharisees here with Jesus. They knew God, but they did not glorify him with God.

[54:24] Neither were thankful. Thankful for what? Thankful that light had come into the world. Thankful that God had made a way for them to step out of the darkness, but they became vain in their imaginations and their foolish heart was darkened.

Their heart went dark. Paul would tell us in 2 Corinthians chapter 4, he'll be writing about the gospel. He's writing about the response that people are having to the gospel.

He says in 2 Corinthians chapter 4, he says, if our gospel be hid, it is hid to them that are lost, in whom the God of this world, little g, the enemy, Satan, Lucifer, the God of this world has blinded the minds of them which believe not.

Not that he is a God, but that he is the ruler. He is the one allowed to govern this world. He's 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.

There are many tragic and terrible ways to leave this world, but the most tragic way to do so is to leave it still in the dark. Those who live in the dark in their sin, they will die in the dark and they will go to the dark.

[55:40] Thankfully, there are two ways out of this world, aren't there? We continue on in 2 Corinthians 4, for God, who commanded the light to shine out of darkness, has shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ.

Romans 1.21 told us their foolish hearts became dark. And how do you reach a dark heart? You shine the light, but then it says that their minds were blinded.

But notice what the wording was. Those that believe not, the enemy blinds their minds. What does it tell us that God did for us?

He shined where? In our hearts. The Pharisees were blind. Their minds were blind. And Jesus stood and he said, he who was without sin, let him cast the first stone.

And that bypassed their mind, went straight to the heart, went to the conscience and they were convicted. And they walked out every one. Unfortunately, they walked away instead of walking to Jesus. You say, what do we have?

[56:43] How can I operate when the minds are blinded? How can I meet someone where they're at? How can I shine the light into a mind that's blinded? Because we have something that bypasses the mind, that cuts to the heart, and convicts the conscience.

Our foolish hearts, they've been illuminated by the light of light. The light of life. The darkness of our sin has been banished by the brightness of his love.

And our origin is now light. Our world is now light. Our destination is light. Our way is light. And our witness is to be light, isn't it? You see, Jesus wants to light up our world.

He wants to light up our world so that we can live in the light and then we can go out and be a light in this world. Matthew 5, 16, you all know this. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

Put that in context of this scripture in John 8, 12. The light of life. Let your life so shine before men that they may see your good works that they are wrought in God.

[57:50] That you have a life that comes from God. That you have a life, an origin, a world, a destination, a way, and a witness that is all from God. And they will then glorify your Father which is in heaven. How do we let our light shine?

How do you do that? Well, in 2 Corinthians 4, if we back up to the beginning of the chapter, Paul says, Well, therefore, seeing we have this ministry, as we have received mercy, we faint not. How do we let our light shine? Have you received mercy? But have renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully.

Like we talked about. We don't do shady things with the scripture. We renounce the hidden things of dishonesty. We come into the light. We keep our eyes wide open, looking to our Father. But by manifestation of the truth, manifestation, letting it be seen, let the truth be seen in your life.

Commending ourselves to every man's conscience in the sight of God. to every man's conscience. For we preach not ourselves, but Christ Jesus the Lord, and ourselves, your servants, for Jesus' sake.

[59:06] But, we have this treasure, in earthen vessels, that the excellency of the power may be of God and not of us. You see, when we have the light of life in our lives, we then have light that shines out from our life.

and every single one of those things in your life that would cause you to faint, every crack in your life, every scar, every hurt, there's just another opportunity that the excellency of the power may be of God.

That someone will look at your life and go, you don't got it all together. In fact, I would think of you as a mess. But you're so bright. You're so alive with something.

At the end of 2 Corinthians 4, Paul says in verse 16, for which cause we faint not.

See that we have a cause. We have this ministry, and we faint not. But though our outward man perish, yet the inward man is renewed day by day. Look it, guys.

[60:23] The more the outward man perishes, it just gives more opportunity for God's glory, for his excellency, for his power to be made known in your life. You're not going to convince someone with a closed mind.

You're not going to grab their eyes and peel them open. But you have something that will cut to the heart. You have something that can shine into the darkest places.

You have something that doesn't need a majority. It just needs a witness. For our light affliction, I like that. L-I-G-H-T, our light affliction.

Isn't it? The affliction that we suffer for Christ, it's because of the light. It's light affliction, better than dark affliction. For our light affliction, which is but for a moment, it works for us a far more exceeding and eternal weight of glory.

While we look not at the things which are seen. It must have been beautiful to be looking across the Kidron Valley when the sun came up and it hit the gold on the temple.

[61:28] Be like, wow! Look at the glory displayed there. Look at that. That's my God's house. Well, we look not at the things which are seen, but at the things which are not seen.

For the things which are seen are temporal, but the things which are not seen are eternal because we've been given eyes to see the eternal things. And I hope when we leave here and we live our lives, we can look around and we can see eternal souls lost in the dark, headed for darkness.

Then spake Jesus again unto them saying, I am the light of the world. He that follows me shall not walk in darkness, but shall have the light of life.

Our origin is light. Our world is light. Our destination is light. Our way is light. Our witness should be light. Amen? Father, thank you so much.

Lord, thank you that the excellency, it is excellent, Lord, the excellency, the surpassing glory, of the power, may be of God and not of us.

[62:38] Lord, that is why. That is why we are weak. That is why we are struggling. That's why we're cracked. Lord, that's why we stumble so often because we're walking around with our eyes closed.

It's so we may say to this world, the life that I now live, I live by the faith of the Son of God who loved me and gave himself for me and he gave himself for you too.

Lord, I pray for my brothers and sisters. Lord, I pray as we leave this place, not that we would walk in the light. We are in the light. But that we'd open our eyes. We'd walk in the light as you are in the light.

With your eyes wide open and fixed on your Father. With an honest life. With a clean life. And with the word of God which goes to men's hearts, to their conscience, and illuminates the need for their reproving.

Thank you, Lord. I don't have to reprove. I don't have to try and figure out what this person needs exactly. All I need to do is just shine the light and it will take care of the rest.

[63:46] And Lord, help us as well not to faint, not to grow weary in well-doing. For in due season, we will reap if we faint not. Lord, there will be those with their eyes tightly closed who will reject the light.

They won't like it shining on them and they will hate us for it. But let us not grow weary. Let us not faint because we've received mercy. We have received mercy. I will not exit this life into darkness. I will exit it into life. Lord, please give me a heart. Give me a heart to have eternal eyes, Lord. To see the souls that are heading off into darkness, Lord.

We love you and thank you in Jesus' name. Amen. Psalm 118, 105.

Thy word is a lamp unto my feet and a light unto my path. How hard is it? How much effort is there to walk in the light?

[64:49] It takes a lot of effort. You gotta do this. You gotta open it. You gotta let the light shine.

You know, and maybe maybe you find yourself reproved. Maybe you're like, yeah, but I'm the one who's falsely accused my brother. I'm the one who's not been living honestly. I've been living kind of shady.

What do I do? Let the light shine. He did not come to condemn, but that the world through him might be saved. Let him shine on you.

You're in the light if you're in Christ. And maybe you've been running around with your eyes closed and you're all bumped and bruised and you keep tripping and falling down. It's not fun. It's not fun to walk in the dark. Open your eyes and what you're gonna find is not condemnation.

A beautiful ending song. beauty that made this heart adore you. Our minds have a part. Yes. But God gives us a new heart and a clean mind.

[65:52] If you need prayer, I'd love to pray with you. And be seeking the Lord of how he wants your life to be a light in the dark. Go next door.

Have some fellowship. There's coffee over there. There's a bunch of shirts and stuff to help identify us as those who live in the light. And now may the Lord bless you and keep you. May the Lord make his face to shine upon you.

The Lord be gracious unto you. The Lord lift up the light of his countenance upon you and may he give you peace. God bless you, church. I love you. Walk in the light.