

John 8:12-30

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Preacher: Jim Gancarz

[0 : 00] Good morning. Good morning. Thank you for having me to be here and worship this morning.

Good morning.

Good morning.

Good morning. Good morning. Good morning. Good morning.

Good morning. Good morning. way, Lord. Thank you. We also pray for clarity in our hearts and minds this morning. You should know me more, Lord. And like Moses said, God, would you show us your glory.

[1 : 54] Show us how great you are, how worthy you are to be praised, how you are much more worthy than any of the small, loosey gods in our lives. I pray that we would cast them out. But Lord, we know we have idols. We've got things that take our time and our mind and our resources on it. Convict us of those areas, Lord, and may we cast them on the cross.

And instead, look more clearly upon your world. Who is the light of the nation. Who leads us into the light of the nation. We pray to be Christ, perfect and powerful man. Amen.

Alright, so we are in John chapter 8. Last week, Brother Andrew, we had an awesome sermon about a portion of a text that is in Scripture but not found in all the names of this.

A really cool sermon realizing the importance of no global reading and what is God's words. And parts that are not, that may be a true thing and true story.

We want to stick with the inerrant perfect words. And so, why I bring that up? Obviously, this is not doing it. But also because that is going to color a bit where the Scripture picked up and takes place.

[3 : 03] Okay, so earlier in John chapter 7, around 37 and 39, is kind of the end point before that portion that said, and you talked about that. And Jesus was talking to the crowd who he received.

It was the Pharisees. And so, and if you remember, a couple weeks back, it talked about a feast of booth, right? A feast of celebration of the harvest. So, that is going to play a different way.

And it leads them to read this and realize that John had this flow when writing about what he was doing. And that's why in the beginning of this verse as we'll start to read, is that again, Jesus spoke to them.

That's picking up there from verses 37 and 39. He's addressing the people and making a cool comment. So, I'm going to read it. Let's all, let's all, let's all read it out loud.

And we'll, let's see what's going on here. So, this is verses 12 through 13. 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.

[4 : 02] And third, he said to them, you're bearing witness about yourself. Your testimony is not true. Jesus answered them, even if I do bear witness about myself, my testimony is true. For I know where I came from and from where I am going.

You do not know where I came from or where I am going. 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 judge.

But I am a father who sent me. And your law 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 their children about me.

They said to him, therefore, where is your father? He answered, you know neither me nor my father. If you knew me, you would know my father also. These words he spoke to the treasury and he taught in the temple.

But no one arrested him because his power had not yet come. So he said to them again, I am going away and you will receive me and you will die in your sins. Where I am going, you cannot come.

[5 : 01] And what he said, was he still himself? And he said, where I am going, you cannot come. And he said to them, you are from below, I am from above. You are of this world, I am not of this world.

I told you, you will die in your sins. For unless you believe that I am evil, you will die in your midst. So they said to them, who are you? He answered them, that's what I have been telling you. I have much to say about you and much to judge. But he sent me to the church and I declared to the world what I have heard from him. They did not understand that he was speaking to them about him and about it. So Jesus said to them, when you have lifted up the Son of Man, you will know that I am evil and I do nothing on my own authority, but speak as the Father taught me. And he who sent me his wishes, he has not left me alone. For I am always doing the things that are pleasing to him. I see many things, many so do me. That is a word of the word. So something that we can set up right now is how where Jesus is doing this because it's going to emphasize even more why. And how he's doing it. So from verse 20, you read there that these words be spoken in the treasury.

[6 : 13] And in the treasury, according to like the temple layout, it's really fun. Second time we've talked about the temple layout. I love that. It's just special, right? This would be here in the court of women.

And if you remember, we talked about that before. The court of women doesn't necessarily, that doesn't mean that only women could go, but it was the furthest court of women to go in the temple. Okay? And this is where the treasury was.

How you can see those two things make sense is you recall when Jesus talked about witnessing the people giving their money, right, the tithes, and the women gave the two top of the penny. Right? That's where this was at. So that kind of, okay, cool, we're in the treasury, we got it. But according to the Bible, the two accounts, okay, so scripture obviously, and I'll remember that. Okay, so according to the scripture, what's happening here is during the celebration, there would be a festival, because it's a festival of a food, right? And there also would be here, I couldn't see if I'm murdered, it's a two or four.

[7 : 12] Currently, it doesn't matter. But there's about, either two to four massive lampstands in this area, in this treasury and in this quarter. They're about 75 feet tall, which is just, well, I can't even tell.

I've been in New York City, but still there, that's just a big lamp, okay? So there's a large lamp, and they would be oiled and they would be so laid with light. And I'm not going to read you a portion of what the Jews told in their calendar, it says, during the 15th, it would say that men of tithing and good deeds would dance before them, the light, with lighted torches in their hands, singing songs and phrases.

Levites with harp, flyers and symbols, trumpets and other musical instruments, were there upon the 15th step down from the court of Gentiles to the court of women. So this is a place of celebration, and that's what would be happening here, okay?

But why, why are they going to have to stay in the court? Why would they, what is up with, you know, this massive claim? According, again, to their tradition, it said that this lit up all of the temple, and even more so, much of Jerusalem.

So these are massive, massive people-like effects. Well, this comes from some of the prophets, some of God's prophets, who specifically, Isaiah and Zechariah.

[8 : 23] In Zechariah, chapter 14, if you want to check it out, you wouldn't highly recommend it, he is talking about the day of the Lord, which is when the Lord is going to come and return, and he is, it's all about him, right?

We know this as a day of, like, as Christians, when God is going to come, he's going to bring us home. Essentially, what he's going to do is he's going to come harvest all of the nations. You feel that? Right? He's going to, the Messiah is going to come and harvest and bring home all of those from the nations who have believed and have taken him. And then it says up in Zechariah 14 that the Lord will be the light in that day.

That's really powerful. You probably all can see what this is showing, but it's important to set this up because of what Christ does. So again, the day of the Lord celebrated the priest of food. There's these giant lamps in because they are reminded of these giant lamps that the Lord will be their light in that day.

Zechariah even says that there won't be day and night, rather that the Lord will be your light in that day. You see that out for a later show, right? But right here, this is hundreds of years before Christ Jesus and before John, right, we get this cool picture of that the Lord will be your light in that day. [9 : 30] Same with the prophet Isaiah. Again, I'm just going to give the chapters and look them up in the church. Later, here it is, Isaiah 42, chapter 49, and chapter 16. They all say that the Lord will be the light to all of you.

Not, not man, but the Lord will be the light to all of you. So here in this temple, which is where Jesus is speaking to the Jews and the Pharisees, are these massive lights that are reminding the Jews. If you look at Jesus and think of these that prophets, right, the prophets have spoken of that the Lord will be our light. These massive lights will remind us that the Lord will be the light in that day. We're looking forward to that day and that's why we're celebrating.

That would be why they're dancing and playing many, many instruments. So here's our first point, right, and we're going to lay it down in that very first verse 12, is that Jesus is in fact that light of the world that is promised to the old man.

That promises scripture, that is Jesus. This is awesome. He laid it down in verse 12 and he said, I am the light of the world.

[10 : 31] Whoever follows me will not walk in darkness, but will have the light. Not just see the light, but will have the light. Now, this is the second I am statement we've turned into in the book of God.

The first one was from the chapter of the book that he talked about saying, I am the light of life. Right? This is the second time he uses that phrase. I am the light. I am the light.

I'm going to get the light of the world. The whole world is. And that's one of the steps. There's going to be more coming up and I know that I can't wait to hear brother Mike Luce is preaching on the biggest I am. That's coming. I can't wait.

I can't wait. But of seven we get to be the second one to use the light of the world. He uses the term I am actually quite a bit through the path and if you notice that people say like I am he.

That he is added for our benefit as Jesus is not there in the truth which just makes it very interesting because then you have to wonder what is that? He says, I am.

[11 : 31] I think it says if we look out you've got to know it. But think at the time that has looked and it's been kind of funny. Okay? So like I said we know that Christ declared himself as a light.

John has already highlighted himself as Jesus as his light in chapter one. I'm going to refresh our memory from John chapter one verses four through five. John writes in him was light from Jesus. In him was light and the light was the light of men. The light shines in the darkness and the darkness is not over time. So we kind of have this like narrator that speaks outside of what's happening in real time.

John saying this guy he's a light. He's a light. Right? Who also is more witness about this one? A guy named John the Baptist. Right? So if you remember that's going to come to play later because John the Baptist was a witness of Jesus' work.

He's very Jesus. He's got a mind about very witness. And sure enough we're going to do a few concrete here in Jesus. And so we have John Eilig and he has Jesus declaring he also has a church in Revelation shows here.

[12 : 35] And I think I don't know if you've been here four times I've preached here. I said he's a church like him every time. So I'm sorry. I'm going to force him. He's a force. But I am going to say it again.

I love reading Revelation 21. Revelation 21 where they're talking about the new head of the universe. Because it's a glimpse for us as believers on this side of glory of what heaven's going to look like and how the proximity of us with God is going to be so tight that he in fact is that he's the temple.

We don't have to go to a place where we go to a church. Right? We don't need to turn on a light or a lamp or we don't need the sun because he has the echo there. The sun Jesus Christ the lamp he's going to light up the whole temple.

And so that's where we're reading again. I love this. Revelation 21 23 to 25 it says John saying and I saw no temple in the city for his temple is the Lord God the almighty and the lamp.

And the city has no need for summer moon to shine on it. Sounds like Zechariah right? For the glory of God is his light and his lamp is a lamp. But his light by his light is one of the nations walk again

sounds like Zechariah and the kings of earth will bring their glory and the gates will then shut by day and there will be no night day.

[13:48] They will bring into it the glory and the honor of the nations. But nothing will ever answer it nor anyone who does whether detectable or false but only those who are written in the land book of life.

Hallelujah. Are you going to amen? Amen. This is huge, guys. It's not the place.

It's the person. Jesus Christ that we are hoping and looking forward to. Who's going to light up the place and be the temple. Now, there's a mini application here that we should be reminded of.

If Christ, obviously, is just supposing the place with the huge land and the huge light. He's just supposing that with himself going, he's a big. I'm a barbreaker. I'm a big.

I am a big. I am that's that life. And if you follow me, if you walk with me, I will lead you out of the darkness that you were in. And I will bring you to the place of everlasting life. I will bring you to the Father.

[14:48] I am the only way to know the Father and move away to the Father. So there's this cool reminder throughout the day, but a cool reminder of a physical, tangible, created thing with the powerful, awesome, sovereign, perfect God of the universe.

Okay? I think it's important that we do that anytime. Because if we don't, we didn't have God. And I'm not trying to talk in a pantheistic way, but that's a belief that God is in creation.

That God is not in creation. And I will work on the truth. You are the Lord. That is idolatry. That is against the people. But we can't be reminded of him through creation.

And not. Right? In fact, Paul brings this up in the book of Romans as, frankly, it's an accusation for those who do not believe in the Lord. They are not left. They are still there because of what happened.

How God has managed to do this up in front of him. I'm going to stop stumbling. I'm just going to read God's word. It says in Romans 1, 19 and 20, For what can be known about God is plain to them because God is so in creation.

[15:51] For his invisible attributes, as made in the power of his divine nature, has included for peace, but the good creation of the world. In the things that have been made. So they are without peace.

So therefore, also, we are without peace. But as believers, as ones who do love God, we don't want to love him more. Right? And I want to love him more in the kingdom. And I want to grow. Because I think all of us know that we are relying on it.

Get nervous, guys. We like that. Alright! Who knows what an asymptote is, right? It's always approaching and never reaching. That's our life here on this side of glory.

We are always approaching to Jesus and never reaching. And we should be striving to get closer and closer to him. We know that this side of glory, with these filthy bodies that we have, that we'll be reclaiming, we will never be able to truly do the form of God.

God is right. God is right. We will. Hallelujah. Back to the point. About all creation, one to the Lord. Something that helps, especially for some of you who struggle maybe with praise, is using tangible, physical items, objects, have a tangible in your life, to be reminded of a truth in God.

[17:00] Okay? I had a couple examples, and I was so blessed to have a beautiful conversation with Naomi this morning about what I'm saying. Okay? So thank you for that. So what are those things to do? One of them is our very breath.

Right? It's your breathless prayer. We're reminded that, man, my next breath, first off, I guarantee you. But it's also, it's when it relies on God. He intimately breathes into that of his, right? He created life for his own breath.

I think we're reminded the public of God. It's there. Food. Food. Obviously, we need that to live.

Jesus Christ is that he's the bread of life. The ultimate food. Right? Some of these are probably pretty obvious, but it would be a kickstarter for a moment of prayer.

It would take a second and thank the Lord for not only his division, but for who he is. Right? He made the bread of life. The son, literally, the life-giving source here in our fellowship. Right? And yet he has Owen, right?

The son, Jesus Christ, is the life and life-giving person of God. Great reminder. The stars as well.

It's a reminder for us sometimes to be like, hey, those are the same stars that I was up and seen in the sky, that God promised to Abraham and he in a number of descendants.

[18:03] And he's seen them. That's radical. That's awesome. These are things we can still be doing today. Hallelujah. Well, one of my favorite ones is going to be a little movie is I Love Treatment. That's why I took a list of trees.

We were talking about how the season's been beautiful. But something I love about trees, especially when they're barren, is they look like all their limbs, man, they're always pointing straight up.

Right? They're always pointing straight up to God. And to me, I'll look at those and I'll be reminded, I want to be a treat. I want to have my hands raised. I want to praise the Lord. I want to be continually in a posture of pointing to God and pointing to the inspiration.

So I can imagine my more, you know, science, api-istic, right? And you're like, oh, he's going to point to the sky. I think they all thought about that. You know, I'm like, okay, man, but yes, who is that?

Light-giving source. And then, boom, you're right back on that. So it's right. So it's starting to do God's name. So anyway, this is not meant to, I don't think it's on, you know, meant to story, but really the opposite of that, but it's just incredible how we can take small things and realize that because of Christ's elimination on that, it totally changes the way we look at it.

[19:11] It totally changes the way we look at the truth. If we're looking at it with a lens or with a light or something like that. It's no longer just an object that, yeah, put that out of the ocean. It's not even a sign.

Put that out of the ocean. No, no, man. That is a cool example of how I talk about the musical world. Anyway, if you struggle praying, I'd recommend trying to do that. It's a great way to rhyme with a mom.

So back to the text. So Jesus said, I am the light of the world, but all who will not walk in darkness will have light. And he said, follow him because he is the light of life. This is a direct correlation to the Old Testament in Exodus.

And again, he's going to talk about this about the I am. But remember when they were in the wilderness? How were they led during the day and how were they led during the night? Right? The cloud.

That's right. I meant that. The cloud and the solar fire. Both of which would be the light that that day would be following. It's parallel. Right? Light of life. They're following that. And there's an emphasis on life.

[20:08] The second time he said, I am. Right? The first one was the bread of life. And here he is the light of the world. That's his life. I mean, the light itself is life. But it also is life. That's radical when we consider that we were dead and our sins were dressed back.

We were dead and alive. Right? And so here we have a human life. Right? And we see the light to provide. It's also interesting then to think about this.

The contract can guard my life. By the way. It's throughout town. It's definitely learning from people. But specifically in the text, it's a big one. Think about how Christ and I think it's Matthew used the term for hell.

They call it the outer darkness. Right? So it's a place away from God. There's also a place of darkness. The absence of light. So that's a great reminder that if we're going to be here now alive, we are not walking in the outer darkness.

We are walking in the outer darkness. Hallelujah. Well, cool. You think then the whole passage of knowledge is going to be about what we talked about. You want some light and you're going to ask questions? Nope.

[21:08] What do the Pharisees do? What do the Pharisees do? What do the Pharisees do? Just disagree with me. I'm not saying that in judgment and condemnation. We would probably be that. We would be the same. They detour. I want to, I don't know, I'm going to pick up some of that.

I want to show, though, that even though there's a divergence and detour from what Christ started talking about, he actually uses it like a microchasm to walk and eat people out of darkness.

Okay? Keep that in mind. You've got that little small point at the beginning where he just talks about, I am the light. And then they're like, wow, you better cast him on me on your own. It's not true. And he's actually going to be like, well, guess what?

I'm going to show you how I'm alive by the end. It's not true. Okay? So hallelujah. That is so amazing. So the very community of Greece, they kind of trick them up. We see this in the verse

where they say, well, Dave, that you're going to come down to your very witness about yourself. And what this would be is kind of two whole combinations in the very community. One would be in the Old Testament, which is right, identified here as in the law, that right here has two or more witnesses for a crime, for murder, for something, for a legal situation.

[22 : 15] It could just one person. And that makes so much sense, doesn't it? That makes complete sense that otherwise we could all lie as an individual to try to get our own way. That's terrifying.

I think you see some of that in a culture where one person maybe tries something and it's just news. Right? So I'm in that media. Right? Well, that's the law in the Old Testament. We forbade that. Right? Now, that's one thing that you try to do. It was the law. Right? The way you were going to stop. Right? See, look at the great pre-do-life of man. That's one of them.

The second is to kind of use his own words against him. Okay? So earlier in John 5 is when Jesus is giving a long mara-wah. It's cool.

I think it's the one that maybe John Tyler cares about. It says, John chapter 5, verse 31. It says, if I will never bear witness about myself, my testimony is not true.

[23 : 08] Then he follows that up with saying, who also bore witnesses? Remember, the man, keep in mind, he's John the Baptist. John the Baptist is the one who said there is a light coming, he was a light before witness about what John said about John the Baptist.

So there's that second witness, which, okay, I guess they were good to that, but not this. So here, he's about to answer them, and he's like, sorry, you're judging me on the law, probably just even the toys that he's a law is in his very witness about legalism.

So he's responsible for what he does in 14. He's an angry, he's an angry, my dear witness about himself, my testimony is true. For I know where I came from and where I'm going.

He does not know where I come from and where I'm going. So there, Jesus kind of answered it with basically authority. You don't even know where I'm from and where I am going. And then he goes and looks directly into judgment.

He says, he doesn't court into the flesh, right? So according to how man would judge, they would say, well, the word of the law says, yes, they're not doing that, and therefore you're wrong. Well, he says, I don't know one.

[24 : 16] He's speaking about in this conversation. He goes, yet it is my future. My judgment is true for not I alone judging. Look at this. He fulfills their law right in front of their face, okay? He goes, not only I need to judge, but I am a father who sent me.

Now that's going to hit him. They're going to be like, who's Jesus? In a lot of groups, it's not going to see people with truth. He talks about that. He says, I am the one who bears witness about myself, and the father who sent me bears witness for that.

So this is our second point. If you're taking those point number two, the first one is that Jesus is the light of the world, right? Number two, Jesus' authority is not from human origin, but relationship with the father.

There are over, it's about seven times in the passage that Jesus refers to his relationship with the father, and that he only does what the father tells him to trust him.

He's the perfect, perfect son, perfect person. There's a terrible way that he gives about when the wine-owner's son, the vineyard-owner's son is sent. Obviously, parallel, that's right.

[25 : 21] But he perfectly does what God, what God's father is for him to tell him to do. And that's where his authority comes from, not even on the own accord, but on the authority of the one who's in heaven.

This is the union of the father and the son. When they say they don't know where he's going or where he's from, because they don't believe he's Messiah. And we see later what Christ has to say about that.

About, uh, uh, we'll get him. Um, he does this only as he hears from the father, which as we know is justly, but he's right and good, not fleshly like man does.

And then he makes an interesting phrase that a lot of commentaries, commentaries, yeah.

Commentaries, there we go. That's what we're looking for. Days were like, whoa, hey. He calls it your law.

Now, very interesting, he doesn't say the law, he says your law. Now, certainly Jesus is not saying, um, we know he's great, or we know that he is holy man as well.

[26 : 20] So this is not that he would be like, ah, forget the law, but rather in a unique position of who he is here as the fulfillment of the law. So he's calling it your law because he's, he's, he's not under the law because of his perfect nature.

Oof. Don't go down there. But because of his perfect nature, because of his endless nature, because he is God, the law is completely full of him. And it's a unique qualification that throughout the entire history of humanity, the entire history of, we as we know, only Christ needs to know. Amen? Amen. Love it. Love it. So even so, I like this, this is why I want to put it on the end. Even so, they try to set him up on a, where's his second witness? He even shows I have a second witness. It's the father.

It's the father. Of whom I am perfectly adhering to, perfectly following and only listening to you. And in fact, later he says, what I do is he can't believe in the world.

So, we can apply that to ourselves, and hopefully we'll get there about, how can we move to God without the son? We can't, right? History even says that our heart, our actions and our good deeds are a filthy rat.

[27 : 27] If there's no judgment. So, thank God, that's who makes all things perfect in human life. All right, let's continue with what that is. So they, here's the report, but he says, I have a second witness.

He's the father. God's the father. And I came from him. I know where I come from. I come from him. He's the helmet. He comes from above, right? And I know where I'm going. He's going back to the father. Back to the father to bring home as the Messiah of the many people from the earth.

So, they say to him, where is your father? A classic kind of thing you see here in John where there's a very literal interpretation. Where's your father? Where's Joseph at? Look, look, I miss him. And he walks back.

Where's your father? He answers, you know neither do you. You don't have my father. He knows my father as well. He's a spicy word. These are the kind of words that, especially in the original language, would be like, I don't know the father.

Do you know how serious I am? Do you know how I hear to the law I am? Do you dare say? Right? So, what he's been saying here is to know him is to know the father, and to know the father is to know the son.

[28 : 39] He would say, you can't know one without the other. Because if you truly need the father, you would believe that the Messiah is coming. In fact, that whole celebration you have over here was a giant light.

And if you knew me, you would know that I'm constantly pointing to the father. I'm constantly talking about the kingdom of heaven that God, the father, is establishing here on earth.

But, and we would do. We have to. Each and every one of us, by the power of the truth, that had our scales with us to arrive. To be able to understand. Anyway, that's why.

Luke is telling me already about it. Oh, it's good. Cool. He said, that's why no one arrested him. He said his power has not come. Luke were fighting words. It could have been something that they would have been like, oh, all right.

Pick up his phone, guys. Let's go. Or, or we might have to take him copies and bring back this. I love this. Luke says, sovereignty of God is way. Because his power has not come.

[29 : 37] Meaning, the time he would be arrested and crucified for us. That time is not yet. He has got another hand to go. Rest.

If you think about that a lot in our own lives. If something does not happen in our time anymore. We know that it is always in the hands of the one who created time. Incredible. Maybe that will change sometimes our perspective of things.

But this is about crisis. Because his power has not come. The plan would be that he would be arrested. We know that, right? We know he will be arrested and mortally. He will be crucified. And brutally murdered.

But it was not yet. Even with those words. It's just going to get more and more devices. And so it's John. That's John 21. So now he's entered them backwards. You don't know. Where's my father? I'm not going to tell you where he is. You don't know me. You don't know me. You don't know me. You know me. You know my father. You know me. You know me. So he says to him again. He says to him again. He says, I'm going away. You will feed me.

[30 : 32] And you will die when you're king. And then someone tells me that. Like, oh, he really knows. You're going to dump it. But you won't find anything. You're going to die in your sin. I don't want to say, well, Christ says, you know, kill me.

But I'm just like a. That's radical. Okay. To tell someone. You will die in your sin. You know what? It's tribular. Later it says, die in your sin. A reason here is you will die in your sin. Because you can't preach in your sin. You do not have it. The sin he's talking about here. The sin of, tribular sin of unknown. Now, unbelief certainly will even bring birth to many other sins. Right? We don't believe in God. Isn't that not the beginning of what? I don't believe in God. I'm false men. I believe in the commandments. I can do what I want. Whatever I want. I am my God. Right? So that's later why we see when it says, die in your sin. But here in the figurate, it's physically identifying their lack of space. Now, what did you say? Okay.

[31 : 30] Well, he said, no. He said where I'm going. He cannot come. A very literal understanding. Right? Like, where are you physically going? Right? And in the moment, too. They have not realized, no clue, that he's speaking of the future when the people go to the Father.

Right? This is kind of a parallel. You guys remember in chapter 7, when Jesus said, where I'm going, can I go? So, they thought maybe, you know, I'm going to start off a mission to the Gentiles. That was not a hundred. But they're not. Right? Amazing that they think that it's suicidal. Because there's, like, a high irony here for us. We know what he's doing. It is not suicidal that he takes his own life. But he gives his life for you. He lays his life down. He has the authority to decide what his life is. Just as when they were unable to arrest him. He has the authority to lay down the question. That's what he would be different. Other people knew. And he swept the English John. So, I didn't finish what he said. So, they ask him.

[32 : 32] Or they say, hey, where are you going here? Yeah, well, he said himself. And he said, where am I going, Kenneth? He said, you are from below, and I am from above.

In the world of this world, I am not a good Lord. I told you you would die in your sins. For unless you believe, as I say, unless you believe that I am he, you will die in your sins.

So, he sets a stark difference in contact between man and God. Right? If I am from above, you are from below. So, isn't that interesting? He says, you don't know who I am, and you don't know where I come from.

He shares it with me. He tells him, I'm from above. I am from above. And this probably just is understood upon him. They would die. What do you mean from above? Like, the reason is pretty high.

But it's not the sea already. You want me to come in. I say that don't mean, but like, isn't that kind of the common mindset that he's very literal? And he's not believed he's the Messiah, so therefore a lot of the connections in those assessments would not be made because that would allow it to be in my mind.

[33 : 39] Right? And because, frankly, there are unbelievers, the lion in them. That idea of the lion in them is in the practice. So we highlight that unbelief, interest in, in death.

I'll say, highlight that unbelief, and that they are dead and will die. I like that here we have that first I am T that I was talking about before, and that last verse 24.

So unless you believe that I am T, again, that T is added to the point of this, it may be read.

Scholars are like kind of, not really close, but like, it's a luxury here.

It's going to make sense why they're all in it. This might be read as the one who is above and the one who's not of this world. I am. That's one way that this might be read.

So for a month you believe that I am. I am what? I am Messiah, especially. I am, which Michael brought up our hands. I am God. That's what he's speaking about today.

[34 : 35] Right? So let's haul this story along as we go into some of our last points and applications. So they said to him, right, so now they just ask, where is Jeff? And he said, give him a name, and he gets to him, like, Jeff, you don't believe me.

He gets to your setting where I'm going to say. So next, next logical question, who are you? Who are you? Jesus said to them, Jeff, what I have been telling you from me, I have much to say about you, much to guess, but you can send me to the truth.

And I declare to the world what I've heard of someone else. So they ask, who are you? And it seems a little late to ask that question, right? Have you ever been in a conversation with someone in your life? You're like, wait, you've been into your life.

I thought that was a friend. It's not. They know me. I don't know who they are. I was thinking about that with it sometimes. Who are you?

It seems late in the game. Late in the conversation. To be asking, who are you? And it's most likely because of that misconception of the I am. It's that that I think ego and meaning.

[35 : 39] What is the reason? It's a lot here. And what is used with like an object like I am the light of the world. I am the bread of life. That makes sense, right? It's like a, it's taking a metaphor of what happens.

But like here, it's almost like angle and trade. Like I am. Yeah. Let's take a moment here, though, to realize that there was a grace of God. All right?

This is a second application point. Which I followed. I was like, I'm not recognizing who you are. Whether you are in the loop or you're too lacking.

Right? You can very easily distract it. I am one of those. Like, fool. Right? That kind of perfect. That. Perfect. And so we've had grace for others and definitely for ourselves.

Jesus has been sharing who he was in any explicit and implicitly way. Here, explicitly, he's been talking about, he's had more important. But implicitly, he's also, he's beautiful.

[36 : 37] And he's fulfilled. He's fulfilled. He's fulfilled. He's fulfilled as well. But we can read this and offer him in different ways.

Maybe not in names, but in a different experience. So it's important for us to be humble, slow down, ask for help on someone versus trouble with asking for help. Whether it's my pride or it's a fear of people pleasing.

Like, I don't want to let someone down. Or it's certainly a fear of bothering our own yourself. But, like, let's see if we have questions. We'll ask. I'm going to go and try to say it. I know it's a little random here, but it's a good moment to understand.

Because I'll be honest. When I read that, I'm like, the warrior. I'm like, nice. Anyway, let's keep rolling. There's only a movie left. All right? So he judges in a different way of what his response is in 271.

Because I have much to say about you and much to judge. But he who sent me to the Father is true. And I declare to the world what I have told. There we go. We see that broader nature of the union of God the Father and God the Son.

[37 : 43] And it just brings back to mind what he said, like, my Father is working until now. And so am I working. Well, the authority and union of Jesus with the Father, he only doesn't declare.

We don't keep Jesus going low or thirsty. We keep him perfectly adhering in alignment to what we're having. And here comes one of Jesus' favorite titles for himself. So he's the Son of Man. So he talks about, in the future, I have much to say to him, much to judge. I don't know. We've got some of the future chapters of John to talk about. He does say, so you can say to him, then. When you have lifted up the Son of Man, then you will know that I am he. There's that I am he again. Okay? That I am he. And that I do nothing on my own authority. But he's just as a father's pocket.

So a couple things there, obviously. One is using that title. Lifted up the Son of Man. Comes from Daniel. It talks about that God will be in their presence. This is from Daniel 7.

[38 : 42] And he will appear as a Son of Man. Which is exactly what he is. He will be full of God and holy. Full of man. But also that he will be lifted up. We have there a cool, like, double meaning in there.

Lifted up. One is certainly being lifted up on the cross. Right? When he's lifted up, think of what the nurse who said, like, surely he was the Son of God. You know what I'm talking about?

Right? In that moment, there was a realization of who he was. He taught me to be foretelling in his death upon the cross. But also, in glory, when he resurrects and goes to the Father, they will know and realize that he's returning to the Father.

That is also when they will know who he is. Check out how God has prophesied about this in Isaiah. Isaiah 52, verse 13. He says, Behold, my servant shall act like he shall be high and lifted up and shall be solid.

God used unto him. God the Father used unto him that he would send his Son to be lifted up for men to look upon. Men all too many to look upon and realize that he and God used good, still for the law.

[39 : 51] And so this brings us to the last one in the Bible. He said that he would lift it up in front of him. And he will know that I am he. And that I do nothing on my own authority.

But to shift at the bottom of God. And Jesus said he is with you. He is not left me alone. For I always see the things that are moving. I have a great reminder for us.

For I know that I'm going to pray for you. That you serve a God who does not need anyone. Okay. Remember? Right? In 99. And one, he's done straight up.

Jesus said he is holding spirit to comfort, to be with them. And so Jesus is thinking about that very invisible attribute of nature of God that he is comforting and loving and quality to me.

His omnipresence is on display here in the church. So what's the reaction to this whole conversation? And it's our third point. Point number three.

[40 : 51] Many believe because of Jesus' words and testimony. Now, it probably sounds like a generic point. But I want to say it one more time. Many believe because of Jesus' words and testimony.

It wasn't the miracle. It wasn't that they met a physical need perhaps. It was like, oh, you can't eat bread and sin. I was really hungry. I believe now. What we have here was him talking and testifying. And the voice is saying, who got the father? Who he is as the son? This is a common point in all of John's books. Right? That his words and testimony were always.

But it's interesting to see it just a year without a miracle. So Jesus' words are what they see here. Because faith comes from here. Right?

And they listen to us. We can apply that to our lives every day. Right? We have a unique opportunity as Christians, actually, to share this with others.

[41 : 47] This specific message, but also the word of the Lord. For the unbelievers. Because faith comes from here. That's what Jesus said. And if we are not bringing that word, we are failing to do what the Lord has called us and commanded us.

And we have a mission that we are doing. At kingdom minded. So this is the last application I did. Let us take these hard things. And say, man, these are hard.

I don't know if you guys, I thought this was a tough passage at first reading. And in fact, I was telling that. It took me a man to read. You can feel like, this is heavy stuff. But, what we get to pull from this, and we should share with our unbelieving friends, is that he is the light of the Lord.

He is the one who will illuminate the new heaven and the new earth. We should say that the only way to know the Father is the Holy Spirit. We should know that that light is the light that gives light. We are dead and blind without Jesus Christ. But with Jesus Christ, we are able to see and have life eternal. And finally, that Jesus pleases the Lord.

[42 : 53] But we have the light that we have Jesus. And through Christ, we can prove the Lord. Our actions without Christ, without God, are light. Right? Because it would be without faith.

Right? Faith without work. Worth stuff. Right? In a single one day. We should also be reminded from the text, how we can apply it, that we don't speak on our own authority. Right? We speak on the authority of the one who sent us.

And the trying God. Right? We have the Holy Spirit with us. We have God the Father who sent us on to testify. When we share this with the unbelieving world, know that we don't do this on our own accord and not in our own power.

And that should be a relief. Right? Who considers himself a good public speaker? Nah. Okay. Oh, okay. Matt. We got Matt, guys. I feel really good. I don't think.

I can't clarify a good answer. But when we can trust and know that God, the one behind us, is sending this word and message is with us and for us. And the one who actually is doing the work, man, I think it's a burden on us.

[43 : 52] It can ease this thing to know that, like, you're the Lord of the Father. He's holding us aside. He's teaching all that he's commanded. And that's our calling and our goal. We have to do that. We can do that.

And then finally, when we share, to teach and obey everything. I'm sorry. I didn't say that one. I don't care about that. I don't know. I guess what's important from here is that we see the gospel in action.

Okay? We see the gospel in action. We see the light bringing people from darkness into the place where there is light in action. Because look what happens at the very end. It says, many who heard this don't hear it.

So they didn't, again, I know I've said this a lot. I'm trying to handle that point home. He did so by a word of technology. But think about that. It's very possible, or not, that Christ was about to leave from talking about him being the light of the world.

And then they started totally decoring it down another avenue. But God is here. And what many tens of people, God is here. And the whole heart is here. He said, maybe we have to say, yes, no, wait.

[44 : 53] But God is good and sovereign. And all that he does is for the glory. Well, then in the same way, that's what he does to you. By the end, there are those who hear this word and believe it. How cool is that, huh?

So, I guess this morning, if we close, if you are not, if you're here this morning, you do not know you can trust your word. I pray that you think hard about that.

Use your God's given mind. Use your God's given resource. Use words, some. And meet with, I'm happy to pray with you, or elders, or even here. Just encourage your body.

Really special and full of purpose. In fact, hey, I think what we've learned to do is if you're even struggling with your faith this morning. That's right. And we're here to very excited to learn. We need Christ Jesus.

Right? Check out Thirlane's website. Click on the outline. What I like to do is a reminder of what body and heart would believe. It says that we believe that the gospel changes lives.

[45 : 52] And so, these people who heard this gospel message, who heard that God is the one, Jesus is the one who revoked. They went home that day, I'll rise in Christ. They went home that day, no longer blind, but seeing, and no longer walking in the outer darkness.

But walking with Christ, and we brought home that Messiah harvest all day. We can do that too, you guys. I want to end with one quick sonic lyric, because that's what I do.

I'm kidding. This is just a beautiful lyric that I would say, like, you check out the Psalms, meditate on these words. This is from a band called Asks of Remains. The Psalms called Change My Life. It says, if you can make the sun burn through the night.

There he is. He's got my life. And you can make the dead man come to life. You know that. That's right, right. That's right. If you can make the oceans all run dry, then I know he's going to change my life.

So this morning, if you are struggling with any issues, we all are. Suppressing, anxiety, or loneliness, rejection, death in the family, cancer.

[46 : 51] These are real things that real people deal with. Here, here, there. Let's love you. Let's pray for each other. Let's love each other. Let's bring all of us back into life. And then, let's pray.

Let's pray. Father, thank you for your mighty word. That is all the point of the meaning of the perfect image. Lord, I pray that you go home today with our lives contained by your word.

And not by what anything can be done. The power and authority comes from you, God. The transformation, the change, and the quality of the increase comes from you, God. By the sum of intentions.

Father, we wrap up the time and come back to a form of worship.

Father, I pray that we would worship you as a light of the world. We would know that you are clear. You are clear. Do not stand enough. Let's pray.