

Eph 5.8-14 After Darkness, Light!

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[0 : 00] 500 years ago, the Protestant Reformation was taking place. It was a time of much darkness, darkness of heresy and darkness of immorality.

And the Protestant Reformation was protesting against the errors of Rome, which had taken over the church at large in general.

And the motto or the rallying cry of the Reformation was post-tenebrous lux, which is after darkness, light. There was a time because of the errors of heresy that had crept in, had cloaked the gospel, it had cloaked the word of God.

And that justification of being in a right standing before God was through the ministration of the church, through the ministry of essentially of the papacy.

And to the point where even the people were not to read the word of God and that it was even a crime for it to be translated into the common language and that if they had copies of the word of God in their common language or if they listened to preaching of justification by faith alone, then they were imprisoned, they were exiled, or they were even killed.

[1 : 34] It was a time of much darkness and the Protestant Reformation to reform, to return to biblical truth, was a time of uncovering light amongst darkness.

Hence, after darkness, light. Now in Ephesians 5, the context of where we're at, speaking to Christians or to saints, to those who God has made alive, who were dead in trespasses and sin, those who were predestined by the Father, who were purchased by the Son, and who were claimed by the Spirit, and you, he made alive, Christians, saints, are called here to be imitators of God.

To be imitators of God, when we look at the beginning of chapter 4, starts off by saying, walk worthy, and then we pick up on that theme in 5, being imitators of God, walk in love, walk in light, and walk in wisdom.

Our focus this morning will be verses 8 to 14, and being the sharp group that you are, I'm sure you have gathered that our focus this morning is, walk in light.

So let's read Ephesians 5 verses, we'll read 1 to 21, but again our focus particularly this morning is verses 8 to 14. Therefore, be imitators of God as dear children, and walk in love, as Christ also has loved us and given himself for us, an offering and a sacrifice to God, for a sweet-smelling aroma.

[3 : 15] But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints, neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.

For this you know, that no fornicator, unclean person, or covetous man, who is an idolater, has any inheritance in the kingdom of God, in the kingdom of Christ and God.

Let no one deceive you with empty words, for because of these things, the wrath of God comes upon the sons of disobedience. Therefore, do not be partakers with them.

For you were once darkness, but now you are light in the Lord. Walk as children of light, for the fruit of the Spirit is in all goodness, righteousness, and truth.

Finding out what is acceptable to the Lord, and have no fellowship with the unfruitful works of darkness, but rather expose them, for it is shameful even to speak of the things which are done by them in secret.

[4 : 25] But all things that are exposed are made manifest by the light, for whatever makes manifest is light. Therefore, he says, Awake, you who sleep, arise from the dead, and Christ will give you light.

See then, that you walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Therefore, do not be unwise, but understand what the will of the Lord is.

And do not be drunk with wine, in which is dissipation, but be filled with the Spirit, speaking to one another in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father, in the name of our Lord Jesus Christ, submitting to one another, and the fear of God.

Great God, again, we thank you for your divine testimony, for special revelation. We thank you for the Word of God written. We thank you, Lord, that we have it in our common language in which we can read it.

We thank you for this day, this Lord's Day, the means of grace through which you speak to your people through the ministry of the Word. Lord, we pray that indeed that you would illuminate your Word to us. Pray that you would give us an understanding and help us to to know the truths contained within your Word.

[5 : 54] And I pray, Lord, that we would not just know it this morning, but you would help us to to meditate on it, to regurgitate it, to chew on it throughout the week, and that as such, that you would be restoring us, restoring the children of light, and after the likeness of God, in all knowledge, righteousness, and holiness.

Pray these things in Jesus' name. Amen. So again, our focus this morning, our text is verses 8 to 14, and what's going on in this text is that Christians, having been called out of darkness into light, are to walk in light.

So three particular things we will focus on in this text is the principles, the practice, and the power. So first of all, the principles.

The principles of Christians being called out of darkness into light and walking in light. Now, the condition of Christians is described by way of contrast, a before and after.

You recall, when we considered, when we looked at the covenant of grace, how a before and after picture was displayed. And when there's a before and after picture, when you look at the before and the state of the before, it really causes you to see how stunning the after picture is, the after picture of a renewal or a restoration.

[7 : 14] And that's what's going on here. It's a before and after picture. The condition of the Christian is described by way of contrast. So it says, you were darkness, you are now light.

Notice that this isn't just a matter of walk. It's no longer a matter of you walked in darkness, you no longer walk in darkness, but it is a reality.

The reality here of the condition of the Christian is that you were darkness, but now you are light. So back to our text, it says, you were once darkness.

Were darkness is a matter of it being past tense. It is no longer reality for the Christian. Which means a radical change has occurred. And this before and after picture of a renewal and restoration, a radical change has occurred.

Were darkness, now light. Think about darkness. And this radical change that has occurred, the before picture of darkness.

[8 : 20] Now it's something we can relate to with our senses when you're trying to walk around in the darkness. Let's say it's the middle of the night. Let's say it's overcast so you don't have the light of the moon.

Let's say the power's gone out so you don't even have the night lights and the light from the digital display of the appliances. It's sheer, utter dark. And you get up and what do you do when you get up and walk around your house in the middle of the night when the power's out?

Well, you run around the room as fast as you can. Of course not. Because you're going to end up ramming your toe against the corner of the dresser. So why are you careful?

Well, because you can't see. Because you don't have any sight in the darkness. And that's the point of what's going on here. is that in this darkness you don't have sight. In spiritual darkness you don't have spiritual sight.

Being blinded by ignorance and error. So if we recall back to in chapter 4 in the book of Ephesians when we looked at 4 verse 8 it says having their understanding darkened being alienated from the life of God because of the ignorance that is in them because of the blindness of their heart.

[9 : 38] So this state of darkness the state of ignorance and error you see it's understanding darkened ignorance and blindness of heart. Furthermore and as we considered with the the motto of the Reformation that darkness is darkness of heresy and immorality.

Darkness is a state of sin. Darkness of sin ignorance and unbelief. And this darkness is really it's just a glimpse just a foretaste of hell. Hell is the place of merciless darkness.

In Jude 13 it's referred to as blackness of darkness forever and in Matthew 8 12 it's outer darkness. It is the deprivation of light. Deprivation is where there is no light.

It's the deprivation of light blindness of sight and separation from God. Now we mentioned how what's going on here is a contrast in a before and after picture. When the before picture shows you the state before the restoration before the renewal it causes the after state to look that much more stunning in comparison to the before and that's what's going on here when it says you were once darkness but now in contrast to darkness light light in the Lord.

So as we go on to consider light in the Lord a distinction here we need to make about the difference between the light of nature and the light of faith to understand light in the Lord.

[11 : 13] So keep your finger here this is our text that we're working out of and we're going to progress through this text so keep your finger here as we'll come back to it but in the meantime turn with me to Romans chapter 1 Now in Romans chapter 1 we see a distinction between the light of nature and the light of faith where God reveals himself to us in different ways to all of mankind and we see that in this text that God reveals himself to us that man has enough knowledge enough light to know that God exists so let's see what scripture has to say about that.

In Romans 1 verse 18 follow along with me it says for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness because what may be known of God is manifest to them for God has shown it to them for since the creation of the world his invisible attributes are clearly seen being understood by the things that are made even his eternal power and Godhead so that they are without excuse because although they knew God they did not glorify him as God nor were thankful but became futile in their thoughts and their foolish hearts were darkened so we see here that there is a knowledge that is revealed to all mankind specifically how God reveals himself or what what God reveals about himself is his eternal attributes his almighty power his infinite wisdom his goodness and his Godhead his divinity that he is God and these things it says here are revealed notice how it says his eternal attribute his his invisible attributes what is something how can something that's invisible be revealed be made manifest well of course it's through his creation through his creation he reveals his eternal attributes and his divinity his Godhead so this truth about God is revealed to all mankind but yet what does it say that mankind does suppresses the truth now it doesn't say that he suppresses heresy it doesn't say that he suppresses idolatry that he suppresses error what he suppresses is truth truth is manifest truth is known it is suppressed in unrighteousness and because of that the wrath of God is revealed from heaven against all ungodliness so there is here what we see the light of nature so a certain degree of light is revealed by God to all mankind whether regenerate or not of God's eternal attributes and Godhead or his divinity so this is a light of nature which he has revealed to all mankind but yet there is now what we all look at in the light of faith and this light of faith is distinguished from the light of nature which the text just prior to the one we read tells us gives us what this is and really also we won't look at this today but

Psalm 19 also makes the distinction the first part of Psalm 19 speaks of revelation by the order of nature and then speaks of revelation by the order of grace but we're just for now looking at Romans 1 and in regards to the light of faith look at verse 16 and 17 it says for I am not ashamed of the gospel of Christ for it is the power of God to salvation for everyone who believes for the Jew first and also for the Greek for in it the righteousness of God is revealed from faith to faith as it is written the just shall live by faith so in verses 18 to 21 we see revelation or light according to the order of nature which leaves man without excuse and in verses 6 to 17 we see light revelation according to the order of faith according to the light of faith according to grace which is the gospel the gospel of God to salvation the power of God to salvation so the light that calls out of darkness is this light of faith now in the light of nature it says that God has revealed himself to all mankind and all mankind is left without excuse because what is revealed is sufficient to know of God's eternal attributes and his

Godhead now here's the thing what God reveals it says it's invisible God's attributes are invisible it's not something you can put in a jar and examine so it's revealed through creation the creation God has given us to behold his glory he has given us creation which does behold his glory and creation is for us to use to enjoy God as the creator of all things and who has given these things to us for the purpose of glorifying God for the purpose of enjoying God but instead what does fallen mankind do instead of using God's creation to enjoy and glorify God man uses God to enjoy and glorify creation and this is idolatry if you recall back to the previous sermon of Ephesians 5 3-7 where it talked about covetousness and idolatry where we see the created thing and we say

I want that and that becomes an end in itself and that becomes the highest good the chief end the created thing and that this is idolatry now consider what scripture says about idols if you remember in what we read this morning in Psalm 115 using the imagery of idols which are crafted perhaps of a little statue of a presumed cosmic deity when you consider that what does scripture repeatedly say about idols it says they have eyes but they do not see they have ears but they do not hear they have mouths but they do not speak the point of what it's saying about idols is that idols have no life that they are lifeless and then it goes on to say that those who make them those who trust in them are like them that those who trust in idols those who make idols are lifeless they are they have no spiritual life and Calvin says that our hearts are idol factories our hearts manufacture idols and as such fallen mankind who makes idols out of creation sees them as the highest sees creation as the highest good and the chief end becomes like them spiritually lifeless it is in this state of spiritual lifelessness in the state of death and darkness which the light of faith shines in darkness knowledge of the glory of God is the light of faith and 2nd Corinthians 4:6 says for it is the

[19:02] God who commanded light to shine out of darkness who has shone in our hearts to give the light of the knowledge of the glory of God and the face of Jesus Christ to give the light of the knowledge of the glory of God in the face of Jesus Christ so back to our text says to to walk for you were once darkness but now you are light in the Lord walk as children of light to walk of course is the orientation and the orientation is the fruit of the indicative so the indicative it gives us as children of light so the orientation comes from or is fruit of the indicative of being children of light so having been renewed and reoriented the rest the renewal and restoration of the before and after picture has taken place being renewed and reoriented now moving in a heavenly orientation that is living to

God in Christ Jesus so children of light the indicative let's unpack that children of light when it says children that term children is not a classification of a degree of maturity that's not what it's referring to what it is referring to is far better it is filial relationship between God and man if you remember in 1.5 Ephesians 1.5 what did it say it said adoption as sons through Jesus Christ and in 5.1 it says beloved children of God children of light means filial relation adopted children beloved children of God so it is that indicative in which the fruit comes forth the indicative of being children of light so children of light what does light mean children of light is a Hebraism which means those that are in the light so again this is the indicative it is indicative of those who are in the light that is sons of the day not of night nor of darkness similarly in 1 Thessalonians 5.5 it says for you are all children of light children of the day we are not of the night or of the darkness so this is the indicative children of light that's what's in view furthermore if you follow along it says walk as children in light for the fruit of the spirit is in all goodness righteousness and truth so the fruit here is all goodness and righteousness and truth what is goodness goodness is in opposition to wickedness what is righteousness righteousness is in opposition to injustice and what is truth truth is in opposition to error lies falsehood and hypocrisy so you can see it is antithetical to that which is darkness goodness could be summarized to that of your thoughts righteousness could be summarized as that of your deeds and truth can be summarized as that of speech so this is in regards to thought deed and speech that is the whole man no longer dark thoughts dark deeds or dark speech but renewed and reoriented the stunning after picture of light children of light walking in light secondly the

Christian walk concerns both the theoretical and the practical that is right doctrine and right practice so let's focus on the practice that is orthopraxy which means right practice next in our text it says finding out or your translation might say proving what is acceptable to the Lord so this is discerning what is truly good from what is deception take that and tuck it away it'll come in handy further on in the sermon it is discerning what is truly good from what is deception it's not just searching out answers for the sake of an academic knowledge of this is what the right answer is but doing practicing walking see doctrine and practice run parallel doctrine according to practice followers of

Christ will desire to do what pleases him not only try to find out but being so attuned to the mind of Christ that we may be able to approve of what is good acceptable and perfect and disapprove of what is not so in that contrast in that comparison in that before and after picture if darkness is the blindness and ignorance of truth then to shine light and darkness is to unveil truth and approve by conforming yourself to it finding out what is acceptable to the Lord and have no fellowship with the unfruitful works of darkness so unfruitful works of darkness what does this mean here well the works of darkness are unfruitful that is they are dead and sterile they are following the rulers and powers of the darkness of this world so given the imperative being children of light having been renewed and restored do not return to the darkness that you left behind so notice that this is more than just do not be partakers it does include do not be partakers but have no fellowship somebody can ascetically!

abstain from works but yet still secretly and internally desire after them they can still desire after works of darkness like a whitewashed tomb they would dare not speak of the dark deeds done in secret but they curtail the shame by entertaining it in the secret confines of their thoughts and desires having no fellowship reaches not just to externals having no fellowship reaches to your entire being to perceive!

[25 : 55] what is acceptable to the Lord and choose what is truly good now this is a difficult concept to perceive what is acceptable to the Lord and to choose what is truly good this is something which cannot be accomplished by the light of nature this is not something that is accomplished in a state of darkness this is something that requires divine intervention requires light to shine in darkness it says the fruit of the spirit is not merely external abstinence fruit of the spirit is antithetical!

to the works of darkness is indulging the passions of the flesh now that is a phrase that scripture uses quite a bit works of darkness indulging in the passions of the flesh what does passions mean passions are the motion of the soul passions are movement to or from what is perceived to be good or evil a couple of examples something that kids can relate to let's say that as a family you go on a day hike it's an adventure that's all day it's a beautiful day and you cover a lot of ground and hop from stone to stone to get across a creek and scramble up a big boulder and just you're hungry and you need to be refreshed and you go in the fridge and there's a carton of chocolate milk you see that nice cold chocolate milk and you perceive that to be good that would be good and refreshing and enjoyable and you open the carton of milk and it actually looks more like cottage cheese and it smells rancid because it's gone bad now you perceive that chocolate milk to not be good similarly

I'd say a young man who does not have much money is in a store and he sees something that he would like to have and he thinks him obtaining that would be good for him but yet he doesn't really can't afford it so if he could also have that thing and also have the money then he perceives that to be good for him so he sees a cop car pull up to with the lights on he no longer perceives that thing to be good for him passions are the motion of the soul to or from what is perceived to be good or evil the context of our passage the works that are done according to the passions of the flesh are the response of a corrupted will choosing evil because it is perceived to be good and in such the will is deceived now apparently there's this hobby that people do a pastime recreation they call fishing where they take a hook and put a line on it and they throw it in the water and they pull the hook back out and there's a fish on it well it doesn't quite work that way does it you have to you have to trick the fish into wanting to eat the hook if the fish knew the hook was going to cause it to be pulled out of its habitat and probably killed and consumed it would not want to eat it so fishing you need to bait the hook to try to get the fish to eat the bait because the fish perceives it to be good for him or perhaps you use an artificial lure which a fish or a source of food and then the tactic which we use is to work that lure in order for it to emulate what it is trying to emulate to trick the fish into thinking it's food into thinking it's good for it so that it does eat the lure and take the hook now when it comes to sin when it comes to unfruitful works of darkness and hides the hook the bait looks good while the evil is hidden and man's fallen will chooses evil because it is perceived to be good

Satan the forces of darkness deceives and attracts the soul to sin what goes on here is that man doesn't see the hook we don't see the evil because of darkness because of blindness second Corinthians 4 4 says whose minds the God of this age has blinded who do not believe lest the light of the gospel of the glory of Christ who is the image of God should shine on them Matthew Henry wrote that sinful works are works of darkness they come from the darkness of ignorance they seek the darkness of concealment and they lead to the darkness of hell and furthermore the world which lives in darkness makes what is righteous to appear odd and what is wicked to appear right they say that old treble hook it's just a modern accessory and you are ridiculed if you don't approve of it let alone if you swallow it so do not partake in the works of darkness do not be double minded do not live a double life living with one foot oriented heavenly and the other foot oriented the other way in the orientation of the world following the course of the world not do not do not practice do not approve them which is implicit of reprove do not approve by consent advice assistance or being entertained by it rather have no fellowship with the unfruitful works of darkness now if you take paint let's say you have some black paint and you have some white paint and you mix the two paints together what do you end up getting what's the result if we want to overthink this illustration a little bit we can say that they're both oil paste paints because we know that water based and oil paint won't mix together so you mix two oil based paints together black and white what's the end result that you get you get grey but it doesn't work that way with light and darkness you can't mix the two together you can't mix them for a diluted combination of illumination second corinthian 6 14 says what fellowship has light with darkness and this is not a hyperbole it is actually physically impossible for light to have fellowship with darkness when light is absent there is darkness and where light is present darkness flees darkness is the absence of light light has no fellowship with darkness darkness and a state of sin is a state of darkness darkness of sin ignorance and unbelief fallen mankind lives in darkness the course of this world is darkness fallen mankind lives in dark thoughts dark deed and dark speech have no fellowship with the unfruitful works of darkness but when light shines light prevails christians are those who have been called out of darkness into marvelous light they have been rescued out of the kingdom of darkness and transferred into the kingdom of christ so as children of light have no fellowship with the unfruitful works of darkness what fellowship has light with darkness works are representative or indicative of one's condition just as light and darkness do not mix neither do works of darkness mix with children of light have no fellowship with the unfruitful works of darkness but rather expose them or

reprove them what does this mean different different people have taken this in very different ways and different extents and different extremes in which they think that they're called to expose and reprove the works of darkness this is not a justification to be to be angry towards people it is not a posture of anger it is not looking down our noses at others as the Pharisees did this is a matter of being concerned for the souls who are still in darkness this is a matter of need reconciliation they're being concerned for the restoration so by right doctrine not by anger but by right doctrine and by holy conduct shine as lights in the world in the midst of a crooked and twisted generation now it's important here to understand proper law gospel distinction to seek to expose and reprove all the works of darkness in this world would not help man because by pointing out how everyone fails at the law for those who are not saved by pointing out all the ways in which they're sinful will not save them and their seeking to not do those things will not save them they need the gospel but the law points out the need for deliverance the law points out sin and therefore the need of forgiveness the law does not provide that forgiveness the gospel provides that forgiveness so expose and reprove by the light of scripture showing the error evil and danger of sin show the deception of the bait and the reality of the hook and to awake repent of sin and darkness and embrace the gospel so in other words show that the bait is deceptive and expose the hook with faithfulness humility and merciful love make them aware of their sin show them their sin if it's believers we have

[36 : 42] Matthew 18 also Matthew 6 18 and having shown them their sin show them the gospel of free grace exposing even the unspeakable shameful things done in secret the cloak of darkness adds boldness of indulgence as if what others didn't see God did not observe John 30 20 says for everyone practicing evil hates the light and does not come to the light lest his deeds should be exposed but he who does the truth comes to the light that his deeds may be clearly seen that they may have that they have been done in God so third divine illumination shines the light of Christ with exposing and effectual power the power first of all exposing power second of all effectual power the exposing power as we see in verse 13 it says all things are exposed when revealed by the light all things that are reprov'd are made manifest by the light for whatever makes manifest is life is light so the exposing power of light the truth always has a way of coming out and in

Luke 8 it says for nothing is secret that will not be revealed for anything hidden nor anything hidden that will not be known and come to light now God addresses the church through scripture as the instrumental means of slaying or of mortifying and of making alive John Webster wrote that holy scripture disturbs precisely as the medium of God's holiness it is a rock thrown into our path an onslaught on which smites our idolatries and us as idolaters scripture which is the written word of God is light it shines with the majesty of its author second Peter one says a light shining and a dark place by way of illustration John Owen wrote about the sun isn't that the sun said the sun let the sun arise in the firmament and there is no need of witness to prove and confirm unto a seeing man that it is day so also uncover the word of

God which is light and to a seeing man with spiritual sight divine illumination shines the light of Christ with exposing power and effectual power effectual power awake you who sleep arise from the dead and Christ will give you light so three particular things of this verse the state of darkness the duty or the call therein and the power so first of all the state of darkness is the dead state of darkness is both spiritual blindness and spiritual death and misery spiritual blindness being deprived of the light of the gospel this is a place of misery blinded by sin and unperceptive of divine judgment as one who is asleep the state of darkness is spiritual death and misery despite the lifelessness of the state of death and misery the efficacy of light awakens and quickens the soul out of darkness arise from the dead!

The effectual power in the state of dead arise it quickens the soul out of darkness second of all the duty or the call within this text to awake the gospel calls men to arise from the death of sin by repentance awake from darkness of sin as though asleep or in the night arise from sleep from spiritual death arise by spiritual arise!

By faith and repentance and awake to the light of Christ and third in this verse! You see the power that is Christ shall give you now consider with me why is it necessary think about this question why is it necessary for the state of darkness why is it necessary why is Christ necessary to awake from the state of darkness and death can a person awake from this state of darkness and death and misery without Christ so compare with me natural death and spiritual death we will consider natural death and spiritual death by three ways of comparison three different angles the first one natural death is the absence of the principle of natural life so also spiritual death is the absence of the principle of spiritual life so the death for each of them is the absence of the principle of life for each of them what is the principle of life for each.

[42 : 15] The principle of natural life is the union of the body with the soul. Whereas the principle for spiritual life is the union of the soul with Christ.

So, natural death, then, if natural death is the absence of the principle of natural life, natural death is the separation of the soul from the body.

So, also a spiritual death. If spiritual death is the absence of the principle of spiritual life, and the principle of spiritual life being the union of Christ and the soul, then spiritual death is the separation of Christ from the soul.

So again, natural death is the separation of the soul from the body. Spiritual death is the separation of Christ from the soul. And eternal death is the separation of both body and soul from God in condemnation and misery. And those who live in this world in darkness without God, alienated from God, while they are naturally alive, they walk in spiritual death and darkness. And those who remain separated from Christ when their soul is separated from their body in natural death, remain separated from the principle of spiritual life and suffer the eternal death of condemnation and misery. Awake, you who sleep, arise from the dead, and Christ will give you light. This is a call to repentance and faith. Repentance and faith are the twin graces of salvation, both sides of the coin. To turn to Christ in faith requires to turn from sin. Repentance is the turning from sin. Faith, the believing, is the turning to Christ alone from salvation. And that was the darkness of the Reformation when their rallying cry was after darkness, light, or post-tenebrous lux. Is that the gospel of justification by faith alone had been cloaked, and it was darkness. And the light was the uncovering of the doctrine of justification by faith alone in Christ. Repentance and faith, saved by grace alone, through faith alone, in Christ alone. Awake, you who sleep, arise from the dead, and Christ will give you light.

Christ will give you light. In Hebrews 1.3, it tells us that Christ is the brightness of God's glory. Christ giving you light means being savingly enlightened by the Word and Spirit. If you remember 2 Corinthians 4.6, which we read earlier, it says, It is the God who commanded light to shine out of darkness, who has shone in our hearts, to give the light of the knowledge of the glory of God in the face of Christ.

[45 : 09] This is seen dimly now. 1 Corinthians 13, it says, For we see in a mirror dimly or darkly. So it is in part. But our hope in the resurrected state, what we call the beatific vision, of seeing the glory of God through an intellectual sight, a blessed sight of the glory of God.

We see this in Revelation 21.23, which says, The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light, and the nations of those who are saved shall walk in its light.

Christ shall give you light. That is when faith, the light of faith now, that is when faith will give way to sight, give way to sight by the light of glory.

We will see God's glory spiritually and intellectually without being blinded by it. So, in conclusion, The Lord Jesus Christ, our mediator, our final and perfect prophet, by the external means of the written word of God, namely, the preaching of the gospel, and the internal means of his spirit illuminating that word, illuminating the gospel, opens the understanding of the hearer of the word.

When the saving light of Christ shines by the Holy Spirit, there are three particular things we can note about it. It is a new light, it is an effective light, and it is a light that has illuminative heat.

- [46 : 48] So, when the saving light of Christ shines by the Holy Spirit, it is a new light. So, kids, have you ever had it, or can you relate to a similar situation, where maybe your mom asked you to go grab something out of the freezer?

Maybe it was prime rib roast. Maybe your mom says, can you go grab the prime rib roast out of the freezer? So, you go to the freezer, you open the lid, you look through it, oh, there's sausages, oh, there's pepperettes, oh, there's a whole chicken, oh, there's some chanterelles, but there's no prime rib roast.

So, you run up your porch to your mom, no, it's not in the freezer. And she says, no, it's there, I've seen it, go look, look twice. So, you go back, you open the freezer, you look through the contents, oh, there's the sausages, oh, there's the pepperettes, oh, there's the whole chicken, oh, there's the chanterelles, no, there's no prime rib roast.

So, you go back to your mom, and you report back to her, and you say, no, there's no prime rib roast, there's no freezer. So, your mom takes you by the hand, takes you to the freezer, opens the lid, reaches in, grabs out the prime rib roast, and says, here's what I was looking for.

And you say, why didn't I see that? When the saving light of Christ shines on you by the Holy Spirit, it is a new light. That is, it is a new sight, where we say, as though, to say, where were my eyes, that I never saw before the beauty of the glory of Christ, and the wretchedness of sin.

- [47 : 57] When the saving light of Christ shines by the Holy Spirit, it is also an effective light, that is the powerful influence that effectually dislodges out of the darkness, and relocates into marvelous light.

And third, the saving light of Christ shines by the Holy Spirit as a light that has illuminative heat. Probably would have been simpler to say, a hot light, but that wouldn't have really made the point.

So, it's light that has illuminative heat. Did not our hearts burn within us? Well, he talked with us, and opened to us the scripture. So, here is the marrow of the matter.

Here is where the rubber meets the road. If you haven't gathered anything from this sermon, get this. God created man with an innate sense of the divine, and a capacity and a longing to know God as the highest good, to the chief end of beholding the fullness of his glory.

However, God dwells in inapproachable light, and fallen man cannot behold the fullness of the glory of God and live. So, here you can see the devastation of sin.

- [49 : 14] Man places created things as the highest good and the chief end, seeking to use God to enjoy and love creation, rather than using creation to enjoy, love, and glorify God.

So, this isn't a proper use. This is an abuse. This is why there is a correlation between the theoretical and practical, that is, right knowledge and right practice.

Practical holiness is necessary for theology to fulfill its purpose to know and love God, to put the created thing in its proper place, and to put the glory of God in the proper place as the chief end and highest good.

So, how is this conundrum rectified and reoriented? Well, as we've seen from our text, God effectually shines light in darkness so that the rational creature may know God, and in knowing God, glorify him, and in glorifying him and enjoy him as the highest good.

The goal of God shining light is communion with God by knowing and loving him with experiential knowledge and rightly ordered affections. Divine illumination is an internal intellectual understanding, a knowing of divine truth, and a believing of divine truth.

[50 : 35] Such a knowledge affects and moves the soul to find that which he is made for and longs for, now in part by the light of faith, but in glory it will be consummated knowledge, intellectual vision of the glory of God, and in so knowing God, a consummated act of loving him, and in loving him, the consummation of blessed happiness in the fullness of joy, fullness of joy without end, unfading, undefiled, incorruptible, eternal blessedness.

There is no darkness where the light of Christ cannot shine. If you are still in darkness, know this, and receive Christ by repenting and turning to him.

Awake you who sleep, arise from the dead, and Christ will give you light. For those who have been called out of darkness into marvelous light, walk in light.

It is right knowledge and right conduct. Let's pray. Our great God, we thank you for your word. We thank you that you are light, and while you are in unapproachable light and sinful fallen man cannot see your glory and live, we thank you, Lord, that your glory is far past what we can comprehend, far past what we can handle.

Lord, we thank you that you shine light in darkness, that you call lost dead sinners out of a state of darkness, and to marvelous light. We thank you for the word of Christ, for the word of God.

[52 : 16] We thank you for the spirit that makes the word effectual in the hearers. We thank you for faith, for your salvation of grace in the gospel.

we thank you, Lord, that you grant us repentance and faith to turn to you, and that those who receive Christ and rest on Christ in this life, well, and in eternity, behold the glory of God by the light of glory in a blessed state of communion forever.

Thank you for this hope, hope. And as we hope now, we thank you that that hope will be swallowed up in the reality in that state. Pray these things in Jesus' name. Amen.

We'll stand and sing Gloria Patri. It is in your hymnals at the end.