

“A Light in the Darkness”

December 9, 2012

Text: John 1:4-8

A true, born-again Xn is a person to whom something marvelous has happened=> the Light of God has shone in his heart, & done its miraculous work.

There was once a time when he lived in spiritual darkness.

Even some of us who were brought up in Xn families had no personal experience of God’s Light & its power.

We were miserable & fearful that someday we must die, and would have to face holy God w/ our sin.

Spiritual darkness filled our hearts like the plague of darkness God imposed on Egypt to make Pharaoh let His people go—a palpable darkness the Egyptians could actually feel.

In our case, we were imprisoned in darkness, until God’s light came in, illuminated our hearts, & set us free.

Charles Wesley was familiar w/ this experience, and described it beautifully in a hymn=>

Long my imprisoned spirit lay	My chains fell off,
Fast bound in sin and nature’s night,	My heart was free
Thine eye diffused a quick’ning ray:	I rose, went forth,
I woke—the dungeon flamed with light!	And followed Thee.

More than once the NT celebrates this notion of the God’s Light shining into the darkness/misery of human sinfulness, to enlighten/emancipate those trapped in spiritual darkness, setting them free.

* E.g. Paul told believers=> “*God, who said, ‘**Light shall shine out of darkness,**’ is the One who has shone in our hearts to give the **light** of the knowledge of the glory of God in the **face of Christ**” (II Cor 4:6).*

* Peter also wrote to God’s people=> “*...that you may proclaim the excellencies of Him who has called you out of **darkness** into His **marvelous light**” (I Pet 2:9).*

If you have never experienced the spiritual deliverance of God’s light shining in your heart, I hope you will, this morning.

The reason God’s Light is so marvelous to us, is that the misery of Satanic darkness from which it delivered us, was so horrible.

It’s not simply an absence of light, but a dark/Satanic environment of evil in which he, his demons/people actively stir up sin among men.

This is the spiritual darkness John is talking about.

X referred to it during His arrest, telling His enemies=>

*“This hour and the **power of darkness** are yours”*
(Lk 22:53).

Paul referred to this dark demonic realm in Eph 6,

*describing it as “the world forces of this **darkness** ..., the spiritual forces of wickedness in the heavenly places” (6:12).*

In Col 1, he called it the “*domain [kingdom] of **darkness**”*
(1:13).

Under this demonic influence, men do their worst “*deeds of **darkness**”* (Rom 13:12).

Isaiah says they “*substitute **darkness** for light and light for **darkness**”* (Isa 5:20).

They make a mockery of moral codes/standards.
Prov 2 says they “*leave the paths of uprightness, To walk in the ways of **darkness**; / [they] delight in doing evil, & rejoice in the perversity of evil*”(13-14).

Satan blinds them to the truth & darkens their spiritual understanding (Eph 4:18).

Spiritual ignorance is a key to the workings of this darkness.

Natural man disregards/rejects the light of God, plunges into the darkness of his sin, & embraces it wholeheartedly.

He avoids God’s light of truth which would expose his sin.

Jesus said of sinners in general=>

*“This is the judgment, that the light is come into the world, and men **loved the darkness** rather than the light; for their deeds were evil”* (Jn 3:19).

People like this actually find the light extremely offensive to them.

No matter how dim that light may be, they hate it and are very intolerant of it.

E.g. a letter to the editor in Wednesday’s *Red Rock News* began by complimenting a beautiful photograph of a local Christmas tree which had appeared in a previous edition.

Then the writers added this=> “**However**, as we look at the picture it makes us wonder if all of us—our parents, siblings, friends, and relatives—were wrong in teaching our children and grandchildren that what we are looking at is called a *Christmas* tree.”

It's amazing that we live in such a dark time/place, where it would even be suggested that it's wrong to call a Christmas tree, a "Christmas tree."

I only hope the newspaper's editor wasn't intimidated by this so that next year that paper will refer to them as "holiday trees."

By embracing the darkness, a sinner declares himself an enemy of God.

The greatest cause for gloom/dismay any soul could have is the knowledge he must someday face an angry/offended God. That day may come sooner than he thinks, even in this life.

Jer 13:16=> *"Give glory to the LORD your God, Before He brings darkness & before your feet stumble On the dusky mountains, & while you are hoping for light He makes it into deep darkness & turns it into gloom."*

I.e., if you want darkness, God will give you darkness.

If a person fails to heed God's warning, repent of his sin, and cry out to Jesus X for forgiveness/deliverance from sin's darkness, he will ultimately be cast into "outer darkness." And there all hope will vanish—forever.

But the great news of our text is that X does deliver those who cry out for Him to save them, delivering them from the darkness.

He is the light of the world, which *"shines in darkness."*

Today's text will portray for us two men referred to as "the Light" & the "witness of the light," each of whom had a key role in delivering souls from spiritual darkness...

* **The Light**

[John 1:4]=> "In Him was *life* and the life was the *light* of men."

In *whom* was life? **Jesus X, the Son of God, described in verses 1-3 as "the Word."**

In last week's text John declared that Jesus is the Word, the 2nd Person of the Godhead, thru whom God communicates w/ man, and through whom He created this world.

Now John adds that in Jesus (the Word) was life.

Being the Creator of everything, He obviously created life.

What kind of life did the Word create? Physical or spiritual?

Temporal life, eternal life, or resurrection life?

Human life? Animal life? Plant life? Angel life?

John must include every form of life, because he has just said=>

"All things came into being by Him, and apart from Him nothing came into being that has come into being" (Jn 1:3).

"All things" would take into account all life, of every kind/level/form.

This raises an interesting point about the origin of life.

Most people believe that it emerged/evolved here on earth, under exactly the right conditions, in some primordial pond.

But the Bible says the opposite=> There was life in the eternal Word of God before the earth (or any pond) was formed.

Then the Word created the earth, & simply filled it w/ life.

The earth came out of life (the life of God);

Life did not come from “mother earth.”

The principle that Jesus is the Source of all life must be important because X repeats it on several occasions in John’s Gospel:

* Jn 5 (Jesus)=> *“Just as the Father has life in Himself, even so He gave to the Son also to have **life in Himself**”* (5:26).

* John 6 (X)=> *“I am the bread of **life**”* (6:48).

In this passage, Jesus goes on to say that, if we eat/assimilate this bread, we will live forever (eternal life).

* John 11 (X)=> *“I am the resurrection and the **life**; he who believes in Me shall **live** even if he dies, / & everyone who lives & believes in Me shall **never die**”* (25-26).

Here X claims to be the Source of resurrection life, that overcomes death.

Although Jesus was the Creator of every form of life, John seems to be focusing on life beyond life (spiritual life)=> This is the eternal life of God Himself.

John isn't concerned w/ life that is mere survival, but rather w/ life on a higher plain, that is all the Word originally intended/created human life to be.

John wants to discuss life in its eternal dimensions w/o the threat of death hanging over it, & spoiling its joy.

The kind of life Jesus was talking about in Jn 10=>

*“I came that they might have **life**, and might have it **abundantly**” (10:10).*

Last time, we saw that Xns have the joy/privilege of entering into union w/ both the Father/Son, through faith in Jesus X.

That is life at its very best, life in all its abundance, and it's the kind of life John wants to explain to us.

It's the life Jesus mentioned in the Upper Room, as He

prayed=> *“This is **eternal life**, that they may **know Thee**, the only true God, and Jesus Christ whom Thou hast sent” (Jn 17:3).*

Now John adds another principle=> “the life was the light of men.”

A person who comes to know God by forming a personal relationship w/ X, gains eternal life—in all its abundance. He has believed in Jesus for the forgiveness of his sin and the salvation of his soul.

And X said that=> *“Whoever **believes** in Him should not perish, but have **eternal life**” (Jn 3:16).*

This person receives eternal life from Jesus X.

Suddenly the darkness w/i him is all gone, as the light of God shines in his heart, giving him the knowledge of God's glory through a personal knowledge of X (II Cor 4:6).

Mt 4:16 says that when Jesus began His ministry, Isaiah's

prophecy was fulfilled=> *"THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT, AND TO THOSE WHO WERE SITTING IN THE LAND AND SHADOW OF DEATH, UPON THEM A LIGHT DAWNED"* (Mt 4:16).

That blessing is for anyone who places his faith in Jesus. God gives life to any sinner who believes in X, and as a result, he becomes filled with the light of God.

* Now, instead of his spiritual understanding being darkened, the H.S. illumines his mind to appreciate/understand Scripture.

* Now, instead of living under the gloom/doom of guilt & condemnation, he enjoys a new gladness of heart, knowing there is no condemnation for him, in X.

* Now, instead of constantly doing deeds of darkness and suffering all the miserable consequences of his sins, he is walking in the light of God's truth—God's Word.

What God said to Israel, has come true in his own life=>

*"Arise, shine; for your **light** has come, And the **glory** of the **LORD** has risen upon you"* (Isa 60:1).

This new light w/I, also gives the believer new insight into life.

He sees God's working in this world, as he never did before.

He sees God's hand in history, & in the events of his own day.

He also sees what mortal eyes cannot see=> the truth of God's Word, as it applies to himself.

A natural man may read in Scripture that God hates sin, but the believer now sees sin's real ugliness, & he hates it himself, esp. as he sees it w/i himself.

Mortal eyes may simply read/understand the doctrine of X's atonement for sin through His blood, but the believer sees it in a different light, and rejoices that he has been forgiven/pardoned of sin, himself, because of Jesus' blood.

Someone: This just sounds to me like a religious fairy tale.

We answer, "Of course that's how you see it, because you're spiritually blind, & the light hasn't shone in your heart."

Now John broadens our understanding of this blessed light, that has come to shine w/i our hearts.

Our receiving the light of God through faith in Jesus X, is a small victory in the overall spiritual war between light/darkness.

[Verse 5]=> *"And the light shines in the darkness, and the darkness did not comprehend it."*

John switches to the pres. tense, because he's now describing a timeless/ongoing characteristic of God's light=> It always shines its beams into this world's spiritual darkness.

The Word of God, is the light of God, that will never cease to cast His light into the darkness, seeking to rescue those who are trapped there.

Jesus said=> *“I am the **light** of the world; he who follows Me shall not walk in the **darkness**, but shall have the **light of life**”* (Jn 8:12).

Jesus is the One by whom God's light shines forth.

He radiates God's glory/light, by which we perceive all

God's goodness—His truth/holiness/righteousness.

* On an intellectual level, the light of God is revealed in the truth of God's Word, which constantly attacks the deceptions of Satanic darkness.

Psa 119=> *“Thy **word** is a lamp to my feet, And a **light** to my path”* (119:105).

* On a moral level, the light is God's holiness, which always calls believers out of, and away from, everything that is sinful/unholy, telling us to=> *“Lay aside the deeds of **darkness** & put on the armor of **light**”* (Rom 13:12).

John adds that “the darkness did not comprehend” the light.

It's possible that “comprehend” is what John meant, by the Gk word *katalambano* in verse 5.

A lot of scholars think so, & if that's indeed what he meant, he's saying that darkness didn't grasp/understand, accept/assimilate the light, in order to benefit from it.

But an equal number of good scholars believe *katalambano* means the darkness didn't overcome/defeat the light.

I line up w/ this second group, because that is consistent w/ how this word is used throughout the rest of *John*.

E.g. Jn 12:35=> "*Walk while you have the light, that darkness may not overtake you; he who walks in the darkness does not know where he goes.*"

The war between light/darkness (X/Satan) has no cease-fires, and allows no mercy, because it's a fight to the death.

- * Satan tried to destroy the light of God by destroying Israel, the people God chose to proclaim His name.
- * In 2 Kings 11, Satan tried unsuccessfully to destroy the Messianic lineage.
- * In Mt 2:16, Satan tried to destroy the infant Jesus, by prompting Herod to kill all the baby boys in Bethlehem; but again he failed.
- * Satan's perpetual attempt to destroy God's light is pictured in Rev 12:4, as a dragon standing before a woman (Israel) who is about to give birth. He's just waiting there to devour her child (the Messiah) as soon as He is born.

But the climax of Satan's dark attempts to defeat the light of God's truth, took place in the life/ministry/death of Jesus.

During His ministry, X sent 70 disciples out to proclaim the gospel, & when they came back they said=>

*“Lord, even the **demons** are subject to us in Your name”* (Lk 10:17).

The Light was beginning to overcome the darkness.

Jesus responded=> *“I was watching Satan fall from heaven like lightning”* (10:18).

When Jesus died on the cross, Satan prob. thought he had defeated our Lord, & darkness had finally overcome the light.

But in reality, by killing the Son of God, Satan just opened the way for X to atone for men’s sins—Jesus’ ultimate victory.

The darkness never overcame God’s light, it never can/will.

The light of God—which is the Word of God, Jesus X—will always attack Satan w/ God’s truth, and instead of being overpowered by Satan’s darkness, He will gain the final victory, & cast him into hell.

*** The Witness to the Light**

[Verse 6]=> *“There came a man, sent from God, whose name was **John**.”*

This is not the Apostle John, who wrote this Gospel, but John the Baptist—the witness of the Light, who was sent by God.

He was the forerunner of Messiah, promised by God, through the Prophet Malachi, saying=> *“Behold, I am going to send My messenger, and he will clear the way before Me”* (Mal 3:1).

The prophet Isaiah had also prophesied John’s coming.

Isa 40=> *“A voice is calling, ‘Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God’”* (Isa 40:3).

John understood that he was the fulfillment of these OT prophecies.

When the Jewish religious leaders came/asked him=>

“Who are you?” he quoted Isa 40, saying=> *“I am A VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE STRAIGHT THE WAY OF THE LORD,’ as Isaiah the prophet said”* (Jn 1:23).

John knew that God had commissioned him to prepare the way for Messiah, & to be a public witness of His arrival when He came.

An angel had appeared to his father, Zacharias, before John was born, telling him God would commission his son to do this great work of preparing the way for Messiah.

Lk 1=> *“It is he who will go as a forerunner before **Him** [the Messiah] in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous; so as to make ready a people prepared for the Lord”* (Lk 1:17).

Why did the angel tell Zacharias that his son, John, would come in the *“spirit and power of **Elijah**”*?

Because that too was another of the prophecies God had given to Israel through Malachi.

Mal 4 (God)=> *“Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. / And he will restore the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the land with a curse”* (Mal 4:5-6).

John, like Elijah, was a bold/powerful/confrontive prophet who called the people of Israel to repent of their sins.

When God sent Jesus as the Messiah, He fulfilled man of the OT’s Messianic prophecies—including His healing the sick, raising the dead, cleansing lepers, and restoring sight to the blind.

But even before that, God fulfilled the prophecies of Malachi/Isaiah by sending John as the forerunner of Messiah;

Israel was left w/ no excuse for not recognizing their Messiah, or rejecting Him as their King.

When John was preaching in the Judean wilderness, massive crowds from Jerusalem and all Judea were going out to hear what he had to say.

Israel hadn’t had a real prophet in 400 years, and now that one had arisen, multitudes went to hear him, & to be baptized by him as a sign of their repentance.

He announced that Messiah was about to come, saying=>

“It is He who comes after me, the thong of whose sandal I

am not worthy to untie” (Jn 1:27).

Then when Jesus arrived on the scene, John proclaimed=>

“Behold, the Lamb of God who takes away the sin of the world!” (Jn 1:29).

[Verse 7]=> *“He [John] came for a **witness**, that he might bear **witness of the light**, that all might believe through him.”*

**Jesus X is the Light of God who brings salvation-life to man,
and He is the Lamb of God who takes away man’s sin.**

John came as the first among many witnesses to the fact that
Jesus is God’s Light, and God’s Lamb.

Another witness to X’s deity (& therefore His ability to take
away sin & save men’s souls) was Jesus’ miraculous
works.

In Jn 5:36, He said=> *“The **works** which the Father has
given Me to accomplish, the very works that I do,
bear witness of Me, that the Father has sent Me.”*

We will also meet a number of other witnesses to these truths
about Jesus in John’s Gospel=>

- * The Father (5:37)
- * The OT Scriptures (5:39)
- * Jesus’ own words (8:18).
- * The H.S. (15:26)
- * Jesus’ disciples (15:27).

**John the Baptist witnessed to the truth about Jesus, so that
“all might believe through him [John].”**

He wanted everyone who heard his testimony about Jesus
to place his faith in X.

The Apostle John was so concerned that we do so, he brings up our believing in Jesus almost 100 times in this Gospel.

This is the great threshold, separating those who merely listen and learn the truth about Jesus, from those who actually believe in Him, committing their hearts/lives to Him, unto salvation.

Only the latter group will ever experience what it means to have the light of God's grace flood their hearts, and save their souls from darkness/sin.

The first group are like those we will meet in Jn 1:11=>

*“He came to His own, and those who were His own did **not receive Him.**”*

I hope that every one of us here has truly received Jesus.

[Verse 8]=> *“He [John the Baptist] was not the light, but came that he might bear witness of the light.”*

Both John the Baptist, and the Apostle John, wanted to make it clear that X was the Light, and that John was merely a witness to that fact.

Some people in John's day were wondering if he might be the Messiah—God's light.

Lk 3=> *“The people were in a state of **expectation** and all were wondering in their hearts about **John**, as to whether **he** might be the **Christ**” (3:15).*

John assured them, he was just the witness—not the Light.

Jesus was like the sun, and John was like the moon.

John had no light w/i himself, but he was a great reflector of X's light, just as the moon reflects the sun's light.

Have you ever noticed how well the moon reflects the sun's light?

It's because its Creator designed it specifically for that purpose, giving the sand that covers the surface of the moon a glass-like quality— making it perfectly-suited to reflect the sun's light.

And God has given us as believers that same quality, by filling our hearts w/ the light of God, reflecting Him as our Light-Source.

As Paul says in 2 Cor 4:6, we're just clay pots, but we carry this treasure of X's glory, shining w/ us, like a light in the darkness.

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A natural man may read in Scripture that God hates sin, but the believer now sees sin's real ugliness & he hates it.

Mortal eyes may simply read/understand the doctrine of X's atonement for sin through His blood, but the believer sees it in a different light, and rejoices that he has been forgiven/pardoned of sin, himself.

Someone: This just sounds to me like a religious fairy tale.

We answer, "Of course that's how you see it, because you're spiritually blind & the light hasn't shone in your heart."

Now John broadens our understanding of this blessed light that has come to shine w/i our hearts.

Our receiving the light of God through faith in Jesus X, is a small victory in the overall spiritual war between light/darkness.

[Verse 5]=> *"And the light shines in the darkness, and the darkness did not comprehend it."*

John switches to the pres. tense, because he's now describing an ongoing characteristic of God's light=> It always shines its beams into this world's spiritual darkness.

The Word of God, is the light of God, that will never cease to cast His light into the darkness, seeking to rescue those who are trapped there.

Jesus said=> *"**I am the light** of the world; he who follows Me shall not walk in the **darkness**, but shall have the **light of life**" (Jn 8:12).*

Jesus is the One by whom God's light shines forth.

He radiates of God's glory/light, by which we perceive all God's goodness—His truth/holiness/righteousness.

On an intellectual level, the light of God is revealed in the truth of God's Word, which constantly attacks the deceptions of Satanic darkness.

Psa 119=> *"Thy word is a lamp to my feet, And a light to my path"* (119:105).

On a moral level, the light is God's holiness, which always calls believers away from everything that is sinful/unholy, telling us to=> *"Lay aside the deeds of darkness & put on the armor of light"* (Rom 13:12).

John adds that "the darkness did not comprehend" the light.

It's possible that "comprehend" is what John meant by the Gk word *katalambano* in verse 5.

A lot of scholars think so, & if that's what he meant, he's saying that darkness didn't grasp/understand/accept the light, in order to benefit from it.

But an equal number of good scholars believe *katalambano* means the darkness didn't overcome/defeat the light.

I line up w/ this second group, because that is consistent w/ how this word is used throughout the rest of *John*.

E.g. Jn 12:35=> *"Walk while you have the light, that darkness may not overtake you; he who walks in the darkness does not know where he goes."*

The war between light/darkness (X/Satan) has no cease-fires.

Satan tried to destroy the light of God by destroying Israel, the people God chose to proclaim His name.

In 2 Kings 11, Satan tried to destroy the Messianic lineage.

In Mt 2:16, Satan tried to destroy the infant Jesus, by prompting Herod to kill the baby boys in Bethlehem.

Satan's perpetual attempts to destroy God's light is pictured in Rev 12:4, as a dragon standing before a woman (Israel) who is about to give birth.

He's just waiting to devour her child (the Messiah).

But the climax of Satan's dark attempts to defeat the light of God's truth took place in the life/ministry/death of Jesus.

During His ministry, X sent 70 disciples out to proclaim the gospel, & when they came back they said=> *"Lord, even the demons are subject to us in Your name"* (Lk 10:17).

Jesus responded=> *"I was watching Satan fall from heaven like lightning"* (10:18).

When Jesus died on the cross, Satan thought he had defeated our Lord, & darkness had finally overcome the light.

But in reality, by killing the Son of God, Satan just enabled X to atone for men's sins—Jesus' ultimate victory.

The darkness never overcame God's light, it never can/will.

The light of God—which is the Word of God, Jesus X—will always attack Satan w/ God's truth, and instead of being overpowered by Satan's darkness, He will gain the final victory & cast him into hell.

*** The Witness to the Light**

[Verse 6]=> *"There came a man, sent from God, whose name was John."*

This is not the Apostle John, who wrote this Gospel, but John the Baptist—the witness of the Light, sent by God.

He was the forerunner of Messiah, promised by God, through the Prophet Malachi, saying=>

"Behold, I am going to send My messenger, and he will clear the way before Me" (Mal 3:1).

The prophet Isaiah had also prophesied John's coming.

Isa 40=> *"A voice is calling, 'Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God'"* (Isa 40:3).

John understood that he was the fulfillment of these prophesies.

When the Jewish religious leaders asked him, "Who are you?" he quoted Isa 40, saying=> *"I am A VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE STRAIGHT THE WAY OF THE LORD,' as Isaiah the prophet said"* (Jn 1:23).

John knew that God had commissioned him to prepare the way for Messiah, & to be a public witness of His arrival when He came.

An angel had appeared to his father, Zacharias, before John was born, telling him God would commission his son to do this.

Lk 1=> *"It is he who will go as a forerunner before Him [the Messiah] in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous; so as to make ready a people prepared for the Lord"* (Lk 1:17).

Why did the angel tell Zacharias that his son, John, would come in the *"spirit and power of Elijah"*?

Because that too was another of the prophecies God had given to Israel through Malachi. Mal 4=> *"Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. / And he will restore the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the land with a curse"* (Mal 4:5-6).

John, like Elijah, was a bold/powerful/confrontive prophet who called the people of Israel to repent of their sins.

When God sent Jesus as the Messiah, He fulfilled all those Messianic prophecies—including His healing of the people, raising the dead, and cleansing lepers;

Before that, God fulfilled the prophecies of Malachi/Isaiah by sending John as the forerunner of Messiah;

Israel was left w/ no excuse for rejecting their King.

When John was preaching in the Judean wilderness, massive crowds from Jerusalem and all Judea were going out to hear what he had to say.

Israel hadn't had a real prophet in 400 years, and now that one had arrived, multitudes went to hear him, & to be baptized by him as a sign of their repentance.

He announced that Messiah was about to come, saying=> *"It is He who comes after me, the thong of whose sandal I am not worthy to untie"* (Jn 1:27).

Then when Jesus arrived on the scene, John proclaimed=> *"Behold, the Lamb of God who takes away the sin of the world!"* (Jn 1:29).

[Verse 7]=> *"He came for a witness, that he might bear witness of the light, that all might believe through him."*

Jesus X is the Light of God who brings salvation-life to man, and the Lamb of God who takes away man's sin.

John came as the first among many witnesses to the fact that Jesus is God's Light and God's Lamb.

Another witness to X's deity, & therefore His ability to take away sin & save men's souls, will be Jesus' miraculous works.

In Jn 5:36, He said=> *"The works which the Father has given Me to accomplish, the very works that I do, bear witness of Me, that the Father has sent Me."*

We will also meet a number of other witnesses to these truths about Jesus in John's Gospel=>

- * The Father (5:37)
- * The OT Scriptures (5:39)
- * Jesus' own words (8:18).
- * The H.S. (15:26)
- * Jesus' disciples (15:27).

John the Baptist witnessed to the truth about Jesus, so that "all might believe through him [John]."

He wanted everyone who heard his testimony about Jesus to place his faith in X.

The Apostle John was so concerned that we do so, he brings up our believing in Jesus almost 100 times in this Gospel.

This is the great threshold separating those who merely listen and learn the truth about Jesus, from those who actually believe in Him, committing their hearts/lives to Him unto salvation.

Only the latter group will ever experience what it means to have the light of God's grace flood their hearts, and save their souls from darkness/sin.

The first group are among those we will meet in Jn 1:11=> *"He came to His own, and those who were His own did not receive Him."*

I hope that every one of us here has truly received Jesus.

[Verse 8]=> *“He [John the Baptist] was not the light, but came that he might bear witness of the light.”*

Both John the Baptist, and the Apostle John, wanted to make it clear that X was the Light, and that John was merely a witness to that fact.

Some people in John’s day were wondering if he might be the Messiah—God’s light.

Lk 3=> *“The people were in a state of **expectation** and all were wondering in their hearts about **John**, as to whether **he** might be the **Christ**”* (3:15).

John assured them he was just the witness—not the Light.

Jesus was like the sun, and John was like the moon.

John had no light w/i himself, but he was a great reflector of X’s light, just as the moon reflects the sun’s light.

Have you ever noticed how well the moon reflects sun’s light?

It’s because its Creator designed it for that purpose, giving the sand that covers the moon a glass-like quality— making it perfectly-suited to reflect the sun’s light.

And God has given us as believers that same quality, by filling our hearts w/ the light of God.

As Paul says in 2 Cor 4:6, we’re just clay pots, but we carry this treasure of X’s glory, shining w/ us, like light.