

Jesus Light Of The World

John 8:12-36

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The Feast of Tabernacles or Booths is over, and Jesus has stayed in Jerusalem (not gone back to Galilee) to actually teach. All the teaching that He does through the end of John 8 is actually in the temple, particularly in the treasury. When the Bible here uses the word “treasury,” it’s what we call the court of the women. I mentioned, I believe, last week that in this court of the women where they brought the sinful woman in, there are on the wall what they call these trumpet coffers. They are little boxes, like we have on the back wall, to put your offerings in. Jesus is there in the court of the woman teaching, and the section that we cover tonight basically deals with two groups. He is first going to talk to the Pharisees, He’s going to reveal that He’s the light of the world, and then He’s going to talk to the Jews who were called believing Jews or they believed in Him. As we’ll see tonight, the Scripture seems to indicate, we can’t be dogmatic, that it was not a genuine authentic belief—they really didn’t commit themselves to Jesus—and Jesus actually exhorts them, “If you’re My disciples, that you’ll continue in My Word.”

I want to point out three pictures of Jesus in this dialogue or teaching that He gives as a response to forgiving the woman taken in adultery. The first one, if you’re taking notes, is that Jesus is the light of the world. Notice it in verse 12, “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” There are seven “I AM” statements. This is the second. The first was back in John 6:35 where Jesus said, “I am the bread of life,” out of the miracle of providing food for five thousand with a few loaves and two fish, Jesus gave the discourse of, “I am the bread of life.” There, He was actually a picture of the manna that came down from heaven that they ate of in the wilderness, but He’s the true bread that God would give us. This is the second “I AM,” “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”

Before I move on through the text, I want to mention that it’s interesting that Jesus, right after the Feast of Tabernacles, He stood and cried, “If any man is thirsty, let him come unto Me and drink,” and they were pouring out the water on the last day, the great day of the feast. Another thing they did which was significant during the feast is they would light these large lampstands out in this courtyard and they would light torches and sing the worship songs of the Psalms, dancing around with this light and their torches. It was a reminder that God had led them by the pillar of fire by night. Remember when they came out of the exodus in Egypt and God actually gave them a big pillar of fire by night? Can you imagine how cool that would be? You’re lying in your tent. You roll over and look out and there is this big pillar of fire. It’s like God’s night light kind of a thing, you know, just a reminder of God’s presence, protection, and leading in their lives. How wonderful that must have been. It would almost seem as Jesus (I’ll go into it a little bit more in a minute) is drawing from this ceremony where they were lighting the candles and the menorahs and were dancing with their torches and Jesus saying, “I am the light of the

world,” drawing their minds back to how God came to them in the pillar of fire by night to lead them. What a glorious truth that is.

“The Pharisees,” and this is the first group that He’s going to discourse with, “therefore said unto him, Thou bearest record of thyself; thy record,” or your witness “is not true,” valid. My King James Bible has “true,” but they’re thinking in terms of the law. Under the law, God said there had to be two or three witnesses, so they’re thinking about the legalistic aspects of the law saying, “Listen, You’re bearing witness of Yourself, and Your witness is not true.” Jesus is going to go on to say, “Although I bear witness of Myself, My witness is true.” It may not be true in a technical sense by the law of the Pharisees, but it was true because He said, “I know where I came, and I know where I’m going to go,” and then He says, “If you need two witnesses, the Father bears witness of Me and I bear witness of Myself,” so the Father in heaven would be that second witness to satisfy the legalistic demands of these Pharisees. In a courtroom, they would need more than one witness.

Verse 14, “Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go.” Jesus said, “I know where I came from and where I’m going.” If anyone knows, Jesus knows, right? He is God in the flesh, and being God in the flesh, He knows all things. He is eternal. He knows where He came from, and He knows where He’s going. If Jesus says that He came from heaven, He was going back to heaven, and that He was the Son of God, you can bet that Jesus knows what He’s talking about. He says, “...but ye cannot tell whence I come, and whither I go. 15 Ye judge after the flesh; I judge no man.” In other words, “You don’t have spiritual eyes. You don’t have spiritual comprehension. You don’t understand these things.”

Verse 16, “And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me,” “You think my witness isn’t true? Well, there’s a Father in heaven who bears witness of Me.” Remember, there were three times in the life of Jesus, by the way, when the Father spoke audibly from heaven. Is that cool or what? “This is my beloved Son, in whom I am well pleased,” in whom My soul delights. Can you imagine an audible voice from heaven identifying Jesus as His beloved Son. So, Jesus says, “I bear witness of Myself and the Father that sent Me. “It is also written in your law,” which was what they were concerned about, “that the testimony of two men is true,” He’s alluding to Deuteronomy 17:6. In their law, they had to have at least two witnesses.

Verse 18, “I am one that bear witness of myself, and the Father that sent me beareth witness of me. 19 Then said they unto him, Where is thy Father?” What they were asking at that point was to produce Him. They were asking, “Show Him to us. We want to see Your Father.” They weren’t really sure even what He was talking about. This discourse of the Lord involves some questions that were asked Him by both the Pharisees and later on these Jews who were called believing Jews. Jesus answered in verse 19, “Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. 20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him,” why? “for his hour was not yet come.” Jesus is kind of talking about the Father bearing witness of Him, and they’re confused.

They don't understand, "Show us the Father," or "Where is Your Father," and they didn't arrest him, John mentions in verse 20, because His time was not yet come, or "for his hour was not yet come," that is, the hour when He would be crucified, buried, resurrected, and would ascend back to the Father.

The light from the golden lamps in the treasury that were lit were actually reminders, I pointed out, of the cloud of fire that accompanied the people in their wandering in the wilderness or the desert. This is interesting because we now come to three great wilderness images that Jesus fulfills. Let me mention them. The first was manna, chapter 6, Jesus was the bread of life. The second was in chapter 7, the water from the rock, Jesus is the living water. Remember Moses struck the rock with his rod and out came the water? I had a couple of questions from some of you about that; that is, the first time Moses was to strike the rock and the water came out. That's a picture of the crucifixion, that Jesus was smitten for us and out comes salvation.

The second time, God told Moses to speak to that rock. Moses was angry and upset with the people and took out his rod, "Must I smite this rock again?" and he smote the rock. He didn't do what God told him to, so he got into big trouble. God called him on the carpet and said, "You failed to sanctify Me in the eyes of the people," which means that you represented me as being angry or upset with the people and I wasn't, so you're not going to get to go into the Promised Land. Pretty radical, right? All this time Moses is anticipating the Promised Land, but one moment of anger really robbed him from entering into the blessing that God had for him. He entered to the border and saw in but didn't get to lead them in. Again, in picture, it's kind of interesting because Moses represents the law, and it was Joshua who led them in. Jesus is the One that leads us into our rest, not Moses. The interesting picture there of the water coming from the rock is Jesus in His death for our forgiveness.

The third, we now have in chapter 8, the cloud of glory. In the wilderness there was the manna, the water from the rock, and there was the cloud. Now, there are other pictures or types of Christ in this time of the Old Testament, but those are three that we find here in sequential order—John 6, 7, 8—through the gospel of John. Now, He's the light of the world. The cloud that pictured Him in the Old Testament spoke of three things: God's presence, Jesus is with us, Immanuel; God's protection, remember God gave them the cloud between them and the Egyptian army when they were coming at them and hid the army from them when they crossed the Red Sea; and it also speaks of God's path. The cloud would direct them—during the day it was a cloud, at night it was a pillar of fire. The cloud would start to move and they would follow it. The pillar of fire would start to move and they'd have to strike camp, pack up their bags, and follow the Lord. What a cool thought that God would lead them so wonderfully and God would light their path as they would journey through the desert. So, there is His presence, protection, and the path, all three of these concepts—Jesus is with us, Jesus is protecting us, and Jesus is the path. He's the light, the way.

Go back with me to verse 12. Jesus said, "I am the light of the world," He didn't say, "I have the light for the world," or "I point to the light." He said, "I am the light," just like when He said, "I am the way, the truth, and the life," He didn't say, "I show the way," or "I tell you the way," but "I

actually am the way.” So, “I don’t have the way; I am the way, I am the life.” Jesus knew that God is light, too, as well. It’s interesting that God is Spirit “...and they that worship him must worship him in spirit and in truth,” and the Bible says, “God is love,” and “God is light.” The Messiah brings light. Read Isaiah 9:2, “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.” So, Jesus is the light, not just of Israel, but Jesus is the light of the world.

John’s gospel is universal, that’s why John 3:16, “For God so loved the world,” not just the Jews, but “God so loved the world.” Jesus says in verse 12, “I am the light of the world,” and He’s the light (John says) that came “...which lighteth every man.” It’s interesting that John liked this concept of Jesus as the light. In chapter 1, it talked about Jesus being the light that lights every man who comes into the world. In John 3, he also used the concept of Jesus being the light as well. So, Jesus the light of the world and, “he that followeth me shall not walk in darkness, but shall have the light of life.”

When you become a believer, you come to the light and you are translated from the kingdom of darkness to the kingdom of light. Remember when you got saved or when you were born again, how much darkness you were living in? Sometimes when you’ve walked with the Lord for a long time you forget about how blind you were, how dark your life was, and how dark your world was. You didn’t really know why you were here. You didn’t know where you were going. You didn’t know what happened after you died, and you didn’t really know what life was all about. Then, you come to know Jesus and everything just opens up to you. You just come to the light.

It’s the same kind of concept of coming to the truth. You understand reality. You understand God and why you’re here, what God made you for, and the purpose of life. You’re not really living. You’re in darkness, groping like the blind leading the blind, until you come to Jesus Christ who is, I love it, verse 12, “the light of the world,” and if you “followeth me,” or believe in Him, or put your faith and trust in Him, or become His disciple—follow Him in His Word—then you’re no longer walking in darkness but you have the light of life. Be encouraged, child of God, if you’re here tonight and you’re a Christian, you’re a child of the light, a child of the day. Amen? You walk in the light as He is in the light. You have fellowship with Him, and the blood of Jesus Christ is constantly cleansing and washing us from our sins.

Take note of verse 12. It’s the second great “I AM” statement. We’re going to talk more about that phrase, “I AM” in just a moment because that’s the second great revelation in our passage tonight that Jesus is the light of the world; but secondly, Jesus is the Great “I AM,” period. He is the ego eimi, the Great “I AM.” The background for that is verses 21-29. Let’s read it in our Bibles. “Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.” He says, “I’m going to go back to heaven,” is what He’s saying, “and you’re not going to go there.” He’s basically saying, very politely, He’ll get a little bit more direct, that you will actually die and go to hell. “I’m going back to heaven where I came, but you’re of this earth—you’re living in darkness—and you cannot go where I am headed.”

Verse 22, "Then said the Jews," and now He begins to kind of dialogue with the Jews and says, "Will he kill himself? because he saith, Whither I go, ye cannot come." They thought, What's He going to do? Commit suicide? That's really what they're saying, "Is He going to take his own life?" In the Greek, when they ask that question, it's a rhetorical question that expects a "No," answer. They're dismissing that possibility. They're actually saying, "Is He going to kill Himself? No, no. He wouldn't do that." It was a horrible, heinous sin to the Jews, and they thought, No way would He do that, but He says, "Where I go, you cannot come." "Well, what're You going to do? Take Your own life?"

Verse 23, "And he said unto them, Ye are from beneath;" He's really starting to zero in on them, "I am from above," there's a whole series of contrasts, too, that you can develop in this dialogue between them and darkness and light—you're from beneath, I'm from above; you're from earth, I'm from heaven. It's a real interesting series of contrasts. He says, "I am from above: ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for if," here it is, "ye believe not that I am he, ye shall die in your sins. 25 Then said they unto him, Who art thou?" They ask the first question, "Where's Your Father?" Then, they ask the second question, "Who art Thou?" Jesus has just actually said, "I am the light of the world." They're looking at and listening to Him and say, "Who are You?" "I just told you who I am." They're really blind and do not understand who Christ is. He says, "...I am he, ye shall die in your sins."

Verse 25, "Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. 26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. 27 They understood not that he spake to them of the Father. 28 Then said Jesus unto them, When ye have lifted up the Son of man," a reference to His cross, His death by crucifixion, "then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him," the Father.

Go back with me for a moment to verse 21. Jesus actually said, "I go my way, and ye shall seek me, and shall die in your sins." I admit, I'm not sure in what sense they seek Him, if He means that they're going to seek Him to try to kill Him or are they going to seek Him for other reasons. He's basically saying, "I'm going to go back to where I came from, heaven, and you're going to be looking for Me, but you can't come to where I've gone." The Jews thought, He'll kill Himself, but Jesus said, "No. You're from beneath," verse 23, "I am from above: ye are of this world; I am not of this world."

The truth is, as believers, we're not of this world. When we get saved, we become children of God—our home is in heaven, our Father is in heaven, and our citizenship is in heaven. That's why we ought to follow heaven's laws, speak heaven's language, and we ought to live for heaven. We are strangers and pilgrims. As Jesus said, "This world is not My home," so it is for us as believers. Don't get too comfortable here in this world but realize that your home is in heaven.

I'm chuckling a little bit because I remember when I was a young Christian, we used to go hitchhiking to share the gospel. I was with some of my hippie friends at the time, and we used to go out and hitchhike. Back in those days you could hitchhike and not get robbed, beat up, murdered, or something like that. We would hitchhike all over. We would get in the car and start witnessing to them. I had this younger Christian with me one time, and I'll never forget, we jumped in the front of this pickup truck—a one-seater truck for the three of us. He was in the middle seat next to the guy, and the guy started driving away. The guy turns to my Christian friend and says, "Where are you guys from?" My friend goes (in a monotone robotic voice), "We are not of this world." I'm like, Ohhhh no! This is not the way to share the gospel here. This guy said, "Well, I'm turning left right here. I think I'll let you out right here," and he just kind of booted us out of his truck. I thought, What are you thinking? He thinks we're from Mars or something, you know, (monotone voice) "We are not of this world." I'll never forget that because it's true, but it's not always the best thing to walk up and tell an unbeliever. It could really freak them out.

Jesus makes it clear that He is the One who is the Great I AM. Notice it in verse 28, "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am," not even I am he, but I am. Back up to verse 24, I missed it, "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am," in both of those verses the word "he" in my King James translation is italicized. Jesus didn't use that, He just said, "I am." "...for if ye believe not that I am, ye shall die in your sins." This phrase that Jesus used, you've heard me talk about it many many times. Remember when God called Moses from the burning bush? The episode where he saw the bush burning, he approached it, and God spoke to him and said the ground is holy, take off your sandals. God began to speak to him. He called him to go to Egypt and command that Pharaoh release God's people. Moses said, "Well, who am I going to tell Pharaoh I'm sent by?" The Lord spoke from the bush, "Tell him, I am hath sent you." This phrase, "I am" is actually a reference to Jehovah or Yahweh the eternal God, the covenant-keeping God, the God that becomes whatever we need.

On Sunday morning we studied Psalm 23, I am the Good Shepherd. Jesus is the Good Shepherd. In Psalm 23, "The LORD is my shepherd," Jehovah-Raah. It's that compound name for God. Whatever it is you need, He becomes—your Shepherd. He becomes Jehovah-Shalom, I am your peace. He becomes Jehovah-Tsidkenu, I am the Lord your righteousness. There is Jehovah-Nissi, the Lord my banner. Whatever it is you need, He becomes the Lord your refuge, the Lord of hosts. This statement is actually Jesus going all the way back to the book of Exodus where God identified Himself as the Great I AM. When He used it in the New Testament, seven times with these "I AM" statements, He was claiming nothing less than He was Jehovah—He was the Lord God of all the universe and of all creation. He says, "If you don't believe this, then you will die in your sins." I want you to note that statement about dying in your sins.

Do you know there are actually two ways that you can die? You can either die in the Lord or you can die in your sins. When every human being on earth dies, they either die in the Lord or they die in their sins. I know this is hard to swallow, and I know it's not maybe politically correct,

but we need to face reality. The Bible teaches that there's only two roads, one that leads to eternal life and one that leads to eternal hell and damnation. There are only two categories of people: the saved and the unsaved. If you're saved, you die in the Lord; if you're not saved, you die in your sins, and that's what you don't want to have happen. You want to make sure that you've been forgiven, born again, trusted Christ as your Savior. You don't want to die in your sins. The day of God's grace will not last forever. Back in verse 21 He says, "...ye shall seek me, and shall die in your sins." We need to understand the urgency of making sure that you've been born again, your sins are forgiven, and that when you die, Revelation 14:13, it says, "Blessed are the dead which die in the Lord."

Do you know that when a Christian dies, the Bible says that it's a precious thing in the sight of the Lord? It's actually a coronation for them. Now, we may weep, but they are rejoicing. I heard someone say once (and it really amazed me, I never thought of that) that when we're born into the world, we cry and others rejoice; but if we walk with the Lord and are in the Lord and live for the Lord, and influence other people for the Lord, when we die, they weep and we rejoice. Isn't that a cool thought? We're sad because we have to be separated and say temporarily, "Good-bye," but they're rejoicing in heaven and in His presence is fullness of joy, at His right hand there are pleasures forevermore. You don't really weep for those people who die, you weep because you miss those that are here; but if you die in the Lord and you're in the Lord, you have that confident hope that one day we will be reunited.

Whenever I officiate a funeral service, there's always a lot of unbelievers so I make sure I share a clear gospel message. A lot of times if I'm talking or eulogizing a believer who has died, I'll let them know, "If you want to see this person again, you better get saved. If you want to spend eternity with them, you better get right with God. You better be in the Lord. You better make sure that you've repented and believed in Jesus Christ, or you will never ever see them again." That's a real sobering thought. I know sometimes people come to Christ and say, "What about my family members that weren't believers and they've died?" It's a hard thing, the thought we will never see them again, but it should motivate us to pray for our loved ones and to do what we can to witness and share with them, and pray that God opens their heart and eyes and brings them to the truth. We need to understand that when we die we go to be with the Lord, if we're in the Lord because we trusted Christ and have been taken out of darkness and we are transferred into His marvelous light. Jesus is the Great I AM.

First, Jesus is the light of the world. How dark this world would be without Jesus Christ. You know, if you've ever traveled to other places in the world where there's a lack of Christian influence, dark places. You can almost feel the oppression and the darkness. One of the reasons why we have so much liberty and blessing in America is because of the Christian influence upon our nation. The more we lose Christian influence on our nation, the darker our nation's becoming. We look at the world around us and we can see the world getting darker and darker and darker. That's because people are turning away from God, turning away from Christ, and turning away from His Word. We're lights that shine in the dark place, and I'll come back to that in just a moment.

Let me give you the third revelation of Jesus in this passage. First of all, He's the light of the world. Secondly, He is the Great I AM, ego eimi, the eternal God. Thirdly, He is the truth which sets men free. We love these verses, verses 30-36. "As he spake these words, many believed on him," now there's a reference to those Jews, I said, who were believing. Notice verse 31. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free. 33 They answered him, We be Abraham's seed, and were never in bondage to any man," what Jesus said and how they respond seems to indicate these people aren't real believers yet. They don't want to listen to the words that Jesus has to say that they don't like. They say, "...how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily," or truly, truly, "I say unto you, Whosoever committeth sin," or practices sin, "is the servant," or slave, "of sin." The word "servant" should be translated slave. "And the servant," slave, "abideth not in the house for ever: but the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed." You're not just free, you're free indeed! So, He is the light of the world, He's the Great I AM, and He's the truth that sets us free.

Go back with me to verse 30. "As he spake these words," in the treasury, there were some Jews there that heard them and did believe. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed." One of the marks of a true believer is that they continue in His Word. That concept means that you follow Christ in obedience—you read His Word and you yield your heart and life to obey His Word. If you're a Christian and you say, "Well, I don't read the Bible. I don't like the Bible. I don't follow the Bible." I've met people who say they're Christians, yet they don't believe in the Bible. The Bible is God's greatest revelation of who He is in the Person of His Son Jesus Christ. Jesus actually came to reveal the Father; and if you want to know God, you can't know Him apart from Jesus. Remember Jesus said, "If you don't believe that I AM, you'll die in your sins and you're not going to go where I'm going to go. You're not going to go to heaven." There's only one way to get to heaven, that's by believing in Jesus Christ. Here, He makes it clear that a mark of genuine faith, genuine belief, is that you continue in My Word.

When I was a young Christian, this is a verse that really jumped off the page of Scripture and grabbed a hold of my heart, and I prayed, "God, give me a thirst for Your Word and a hunger for Your Word and a delight for Your Word. Help me to spend time in Your Word and to just immerse myself in Your Word and continue in Your Word." I was reading that passage today in preparation for tonight, and I was thinking about all the many years that I've studied and preached and taught God's Word. The mark of you being a true child of God is that you open it, read it, and delight in it. Read Psalm 119 if you need to stir your hunger for the Word of God. It's the longest of the Psalms, but it's all about the great things that God's Word will do in your life. We desire God's Word which is a lamp to our feet and a light to our path. The mark of a true believer is that they continue in His Word, not neglect His Word or fall away from His Word. That's a mark of you being a disciple indeed.

Then He makes mention that you'll know the truth (verse 32) "and the truth shall make you free." It's knowing Christ and then being set free by Christ. They totally don't understand what

He's talking about and say, "Look, we're Abraham's seed." The Jews actually believed that being Jewish got you to heaven. They actually believed that being a Jewish person automatically guaranteed you would go to heaven, that all Gentiles would be turned away from heaven and all Jews would be accepted into heaven. They say, "We be Abraham's seed."

A lot of people today put confidence in the flesh, "Well, I've been baptized," or "I've been confirmed," or "I've gone through catechism," or "I'm a Presbyterian," or "I'm a Lutheran," or "I'm Episcopalian," or "I'm a Southern Baptist." Billy Graham asked a man once, "Are you a Christian?" He said, "No, thank God, I'm a Baptist." Or, "I'm a Pentecostal," or "I'm a Revivalite," I don't know. Your allegiance is to the Lord. That's great to be committed to your church, but you're not saved because you go to Revival or Calvary Chapel or First Baptist Church of whatever. It's not because of your race, your creed, your religion, nor because of your ceremonies but because of your faith in Christ.

"...We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" The truth is that they had been in bondage to Egypt. They were, right now, in bondage to the Romans, but Jesus is talking about spiritual bondage. I know this is no great revelation, and I know you understand this, but think about it. The worst form of slavery is slavery to sin. You can be in chains, locked in a dungeon, and free. Amen? Paul the apostle spent a lot of time in prison. Some of the greatest men of God were jailbirds. They went to prison for the right reasons. Paul spent time in prison, but he was free. The greatest bondage that any human being can ever experience is the bondage of sin, and he who commits sin becomes the slave of sin.

I told you a minute ago that there are a series of contrasts. I didn't really write them all down, but you can do this study and develop all the contrasts. Here's another contrast. Not just the contrast of light and darkness or "I'm from heaven and you're of earth," and "I'm going to heaven, but you're going to hell," but now Jesus is contrasting that there are slaves to sin and sons of God. You're either a slave to sin or you're a son of God, and whom the Son sets free is free indeed. Do you believe that? When Jesus Christ comes into your heart, praise the Lord, He set you free! Amen? Free from the bondage of the flesh, the sin, and the appetites. So, not only did you live in darkness and emptiness, but you were in bondage. I remember thinking, Oh, we're free! We're free! We can do whatever we want. No. Satan has a ring in your nose, and he's leading you wherever he wants you to go. We see all these so-called expressions of freedom in our culture today, when Jesus actually says, "No, he that sins is a slave to sins, but whom the Son sets free shall be free indeed! How glorious that is.

We'll wrap this up (verse 34), "Whosoever committeth sin is the servant," slave, "of sin. 35 And the servant abideth not in the house for ever: but the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed," so the truth, then the freedom. You come to Christ who is the way, the truth, and the life. In John 1:14, "And the Word was made flesh, and dwelt," tabernacled, "among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Jesus is the truth that sets us free from sin.

Real quickly, and I don't want to miss this, but doctrinally and theologically comes in three categories. You're free of sin's penalty. This involves your standing or position in Christ; that is, your past sins are forgiven. Then, you're free of sin's power. This involves your sanctification—you're growing in righteousness—and that's the present aspect of salvation. The power of sin no longer controls you. Read Romans 6, 7, and 8. Thirdly, you're free of sin's presence. That's the good one. Won't that be awesome? Do you know what that is? That's the future aspect of salvation. You will be in heaven. You will not be free of sin's presence until you get to heaven. Why? Because you're still in your body and you still have, even though you've been born again and have a new nature, a capacity and ability to live a life that pleases God, that old Adamic nature and it raises its head. If you don't crucify the old flesh and walk in the power of the Spirit, then you won't be free in the power of the Holy Spirit. We're free from sin's penalty, He delivers us from the power of sin (that's a lifelong process), and one day when we die and go to heaven, there'll be no more sin, no more sickness, no more sorrow, no more suffering, where all the former things will be passed away.

Now, I want you to note the three contrasts we've covered tonight: Light and darkness, heaven or hell, freedom or slavery or another way to say it would be a son or a slave. So, Jesus says that we must be born again. He told Nicodemus, "You must be born again to see the Kingdom of God." If you want to be taken out of darkness, if you want to come to the truth and be set free, then you must come to—put your faith and your trust in—Jesus Christ. Amen?