

JOHN 8:12-29

JESUS, THE GREAT I AM: I AM THE LIGHT OF THE WORLD

”Again Jesus spoke to [the Jewish leaders], saying, ‘I am the light of the world. Whoever follows Me will not walk in darkness, but will have the light of life.’ So the Pharisees said to him, ‘You are bearing witness about yourself; your testimony is not true.’ Jesus answered, ‘Even if I do bear witness about Myself, My testimony is true, for I know where I came from and where I am going, but you do not know where I come from or where I am going. You judge according to the flesh; I judge no one. Yet even if I do judge, my judgment is true, for it is not I alone who judge, but I and the Father who sent me. In your Law it is written that the testimony of two people is true. I am the one who bears witness about Myself, and the Father who sent me bears witness about Me.’ They said to him therefore, ‘Where is your Father?’ Jesus answered, ‘You know neither Me nor My Father. If you knew Me, you would know My Father also.’ These words He spoke in the treasury, as He taught in the temple; but no one arrested Him, because His hour had not yet come.

“So He said to them again, ‘I am going away, and you will seek Me, and you will die in your sin. Where I am going, you cannot come.’ So the Jews said, ‘Will he kill himself, since he says, “Where I am going, you cannot come”?’ He said to them, ‘You are from below; I am from above. You are of this world; I am not of this world. I told you that you would die in your sins, for unless you believe that I am He you will die in your sins.’ So they said to Him, ‘Who are you?’ Jesus said to them, ‘Just what I have been telling you from the beginning. I have much to say about you and much to judge, but He who sent Me is true, and I declare to the world what I have heard from Him.’ They did not understand that He had been speaking to them about the Father. So Jesus said to them, ‘When you have lifted up the Son of Man, then you will know that I am He, and that I do nothing on My own authority, but speak just as the Father taught Me. And He who sent Me is with Me. He has not left Me alone, for I always do the things that are pleasing to Him.’”¹

“**I** am the Light of the world.” This is the second of seven great “I Am” sayings that are recorded in John’s Gospel. With these sayings, Jesus described His Person and His Mission. The other sayings are: “I am the Bread of Life” [JOHN 6:35]; “I am the Door” [JOHN 10:9]; “I am the Good Shepherd” [JOHN 10:11, 14]; “I am the Resurrection and the Life” [JOHN 11:25]; “I am the Way, and the Truth, and the Life” [JOHN 14:6]; and “I am the True Vine” [JOHN 15:1, 5]. With these well-known words as recorded in our text, Jesus our Lord identified a glorious aspect of His presence with His people. This statement discriminates, distinguishes between those who are saved and those who are lost—the former walking in light, and the latter living in darkness.

The saying in our text challenges each Christian to ask whether the Master’s light illuminates his or her life. That question is the focus of the message for this day. Each of us who name the Name of Christ Jesus the Lord should ask what those who were present when Jesus made this announcement heard. If we understand what they heard, we will have a very good idea of the importance of His words for our own lives. Join me in exploring the incident that occurred one year when Jesus injected fresh new meaning into the Feast of Booths.

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THE BACKGROUND TO JESUS’ ANNOUNCEMENT — Reading the Bible in the original language as compared to reading contemporary English translations, is a bit like watching High Definition television compared to watching black and white television. The same pictures are displayed, but one is vivid and bright, and details that might otherwise escape the viewer are brought into sharp focus. This is true of little details that are evident in the Greek text of the Bible. For instance, our text begins with an adverb and a conjunction that is not evident in most English translations. The English text begins the verse with “so,” or “then,” or “again,” to indicate continuity—but continuity to what?

The Master’s words are a continuation of the 7th chapter of the Book. It is generally conceded by scholars who have carefully studied the original manuscripts that the passage telling of the woman taken in adultery has been misplaced in our text. **JOHN 7:53 to 8:11** is a pericope that in all probability was not included in the original account that John drafted. The account does relate an actual event that occurred during Jesus’ ministry, but John likely did not include the account in the original draft of this Gospel. If he did include it, we may be assured from a variety of indications that it was not at this precise place. In the oldest manuscripts it is absent; in other manuscripts it is located in one of three different places in the Gospel; in many manuscripts it is included with an asterisk to indicate that the scribe understood that it was not meant to occur there; and in at least one ancient manuscript, it is included in Luke’s Gospel.²

This information leads to the conclusion that the incident before us—our text today—occurs immediately following the account of Jesus’ interaction with religious leaders that is recorded in chapter seven. The chapters record events that occurred during the Feast of Booths [**JOHN 7:2**] about five months before His Crucifixion. Jesus’ brothers had attempted to coerce Him into revealing Himself at the Feast. John reveals that His brothers did not believe in Him [**JOHN 7:5**]. However, Jesus remained at home until after His brothers had left [**JOHN 7:3-10**].

There was a plot afoot to kill Him [**JOHN 7:1**], and His Name was bruited about by all the people gathered in Jerusalem [**JOHN 7:11-13**]. Then, as now, there was a healthy fear of consequences if one spoke favourably about the Master. So, people spoke privately, with friends, avoiding open discussion of Him lest those opposed to Him and His teaching should take umbrage at what was said, or lest those who hated Him misinterpreted what was said. Even those who were perhaps opposed to His ministry were somewhat at risk of being cast as His supporters, so the impact was that everyone present avoided speaking of Him openly. Things really haven’t changed all that much in the centuries that have intervened since that day.

It was the last day of the Feast that Jesus entered the Temple and began to teach. He was seated in the Treasury [**JOHN 8:20**] which was located in the Women’s Court. The Women’s Court was so named because a woman could not go beyond this court unless she were actually about to offer sacrifice on the altar, which was in the Court of the Priests. Around the Women’s Court was a colonnade, or a porch. In that colonnade were thirteen treasure chests into which people dropped their offerings. They were called “The Trumpets” because they were shaped like trumpets, or a shophar—narrow at the top and growing wider as they moved toward the foot.³

² See Bruce Manning Metzger and United Bible Societies, **A Textual Commentary on the Greek New Testament, Second Edition a Companion Volume to the United Bible Societies’ Greek New Testament (4th Rev. Ed.)**, (United Bible Societies, London, UK 1994) 187; See also Rodney A. Whitacre, **The IVP New Testament Commentary Series: John, Vol. 4** (InterVarsity Press, Downers Grove, IL 1999) 203

³ See William Barclay, **The Gospel of John: Daily Study Bible, Volume 2** (Westminster Press, Philadelphia, PA 1975)

Each chest was designated to hold specific offerings. The first two were reserved for the half shekels which were required of every Jew to pay for the upkeep of the Temple. The third and fourth chests received funds designated for the purchase of the two pigeons required of a woman for her purification after the birth of a child [see **LEVITICUS 12:8**]. Giving for this reason was considered a good deed, especially since it provided necessary means for the poor to meet the obligations of worship. The fifth chest was designated to receive gifts to pay for the wood needed to keep the altar fires burning, another pious deed. The sixth chest was for offerings designated to pay for incense which was used for Temple services, which was yet again an act of generosity and counted as a good deed. The seventh chest was for contributions for the upkeep of the golden vessels used at the Temple services. The remaining six chests received any extra gifts that people might offer after paying for a trespass offering or a thank offering.⁴ Save for the first two chests, each Trumpet represented encouragement to generosity and joyful worship.

From the information provided, it should be obvious that the Treasury was a busy place. Almost every worshipper would be present in the Treasury at some point during their visit to the Temple. The Treasury was, consequently, an ideal place for the Master to gather an audience so He could provide instruction. What makes the incident in our text doubly impressive is that it occurred during the Feast of Booths [see **LEVITICUS 23:34-44**; **DEUTERONOMY 16:13-17**], one of three holy days when every Jewish male was required to present himself before the Lord in Jerusalem.⁵

During the eight days of this festival, two daily ceremonies were performed—one ceremony consisting of drawing water from the Pool of Siloam and the other surrounding the lighting of massive lights in the Treasury area. During the water ceremony each morning, the priests formed a procession to the pool of Siloam where they drew water in golden pitchers. Carrying the water to the Temple area, they would pour the water upon the Altar of Sacrifice. As they did this, many of those accompanying the priests would sing and chant. One verse sung was **ISAIAH 12:3**: "With joy you will draw water from the wells of salvation." Another portion of the Word that was sung was **PSALM 114:7, 8**.

"Tremble, O earth, at the presence of the Lord,
at the presence of the God of Jacob,
who turns the rock into a pool of water,
the flint into a spring of water."

From the verses sung, it is obvious that the ceremony was designed primarily as a reminder of God's provision for His people, and in particular it recalled the way in which God provided water for His people during the wilderness wanderings. Earlier that day, probably during a high point in the water ceremony, Jesus had interrupted the festivities when He cried out, "If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water'" [**JOHN 7:37, 38**]. The Master's act and His words were abrupt and undoubtedly disruptive for those attached to ritual rather than the teaching of the Word. Underscore in your mind that the water ceremony, acted out in memory of God's provision of water from the rock when Israel had marched through the wilderness, was at the same time a vivid act of praise to God for the gift of water and a living prayer for rain.

⁴ See Barclay, op. cit.

⁵ The other two occasions requiring the presence of every Jewish male were the Feast of Unleavened Bread (Passover) and the Feast of Weeks.

A second ceremony during the Feast of Booths is the background of the immediate text. Situated in the Women’s Court were four large stands that each held four golden bowls. The bowls could only be accessed by ladders. These sixteen golden bowls were filled with oil and used undergarments from the priests served as wicks, making for large lamps that were lit at night. The rabbis said that when the lamps were lit at night, all Jerusalem was illuminated. During the lighting ceremony, choirs of Levites sang and “men of piety and good works” danced in the streets, carrying torches and singing hymns.⁶ Remember, the ancient city did not have streetlights such as almost every modern city enjoys; thus, the lamps reflecting from Jerusalem’s yellow limestone walls must have been spectacular to the people present during the festival.

It is probable that the lamps were already lit and the people were celebrating in the light given by the massive lamps, when taking His stand beneath these immense accoutrements, Jesus again disrupted the celebrations and declared that He is the only true light—not only in Jerusalem, but for the entire world! “I am the Light of the world. Whoever follows Me will not walk in darkness, but will have the light of life.”

The ceremonies were again disrupted—twice in one day! What distress His words must have caused religious leaders! It was as though the Master had said, “You see the light shining from the blaze in this court. You see how it pierces the darkness, illuminating all Jerusalem. Look to Me, for I am the Light of the world. For the one who follows Me there will always be light—not only for one joyful night, but for every step taken throughout life. This light in the Temple is brilliant, but at last it flickers and dies. I am the light that lasts forever!”

Hearing the claim of Jesus, the Pharisees—icily precise repository of religious minutia that they were—challenged the Master’s assertion. Quickly searching their flawed memory banks, they argued that He was in error. He was bearing witness about Himself, in their view, and therefore His testimony could not be considered valid [JOHN 8:13]. The charge was superficially accurate; however, it was motivated by their feelings about Him rather than facts. They reacted rather than examining. Stung by the fact that His actions and His words tarnished their carefully crafted façade, they could not help but react with alacrity to what He said. Therefore, they charged that He spoke fraudulently, errantly.

Jesus responded to their accusation by pointing out that He knew both His origin and His destination [JOHN 8:14], which was more than they could say. Moreover, appealing to the Law, Jesus pointed to the provision that a statement was to be verified by the witness of two independent sources. He then claimed two witnesses that certified the veracity of His assertion—Himself and the Father [JOHN 8:17, 18]. He continued by pointing out that despite their protestations to the contrary and their supposed search for truth, they were ignorant of the very God whom they professed to worship [JOHN 8:19].

If we know the background of Jesus’ justly well-known statement, and if we have even a cursory understanding of what those who heard Him speak understood Him to mean, then we must ask what His words mean for us. The remainder of our meditation today will focus on the meaning of the Master’s words for all who follow Him to this day.

IMPLICATIONS OF JESUS’ ANNOUNCEMENT — Those who heard Jesus speak that day in the Treasury of the Temple would have thought immediately of the pillar of fire and cloud that led Israel during their passage through the wilderness after leaving Egypt. That cloud had stood between Israel and Egypt, protecting the people from disaster; and the same cloud had guided them throughout their wilderness wanderings, and it provided both shade and warmth.

⁶ Gary M. Burge, NIV Application Commentary, New Testament: John (Zondervan, Grand Rapids MI 2000) 255

In a sense, chapters six, seven and eight of John's Gospel draw corollaries from Israel's wilderness wanderings as Jesus presents Himself as God's gracious provision for His people. In chapter six, He presented Himself as God's new manna, feeding the people of God. In chapter seven, as we have already alluded, He presented Himself as the Living Water necessary for the life of God's holy people and as a means of refreshment. Now, He presents Himself as the source of light as God's people walk through a darkened world.

What is not generally recognised today is that the cloud also gave light. In the ancient world, artificial light to illuminate the evening would have been rare, and if available able to provide but a weak, limited glow to dispel the darkness. However, according to the Pentateuch, the pillar of cloud provided sufficient light to illuminate the people of God both day and night. I find it interesting that the same cloud that gave light to Israel ensured darkness for those opposed to the people of God. "The pillar of cloud moved from before [Israel] and stood behind them, coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night without one coming near the other all night" [EXODUS 14:19b, 20].

The late Dr. James Boice is undoubtedly correct when he notes that the cloud symbolised God's presence with His people, His protection provided for those whom He had chosen and called, and His guidance as His people traversed unfamiliar territory.⁷ In a similar manner, when Jesus spoke of Himself as the Light of the World, He was making that precise offer to all who would follow Him. Let's think about these aspects of Christ in the life of His people today.

The cloud and the fiery pillar assured Israel of **GOD'S PRESENCE** as they trekked through the wilderness. When we are first introduced to this phenomenon, the language Moses chose emphasises that the cloud was identified with the LORD God. Look carefully at how Moses explained what was seen: "The LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. The pillar of cloud by day and the pillar of fire by night did not depart from before the people" [EXODUS 13:21, 22]. To be certain, there was a pillar of cloud by day and a pillar of fire by night, but Moses states that it was "The LORD" who was with them.

Other passages inform us that God spoke from the cloud [e.g. NUMBERS 11:25], that He sometimes burst forth in judgement against the sin of the people [e.g. NUMBERS 12:1 ff.], and that He looked down from the cloud, as He fought against Israel's enemies from within the cloud [EXODUS 14:24, 25]. In one particular account recorded in Numbers, the cloud is addressed as the LORD. "Whenever the ark set out, Moses said, 'Arise, O LORD, and let your enemies be scattered, and let those who hate you flee before you.' And when it rested, he said, 'Return, O LORD, to the ten thousand thousands of Israel'" [NUMBERS 10:35, 36]. What should be evident is that Israel could never forget that God was with them so long as they were able to see the cloud.

When Solomon dedicated the Temple, God demonstrated His approval of their worship by filling the Temple with "the cloud," which is identified as "the glory of the LORD." The presence of God precluded any mere mortal entering the Temple [2 CHRONICLES 5:13, 14]. Long years had passed and the presence of the Lord's glory or the thick cloud was at best a distant memory by the time Jesus stood to make His announcement. The cloud was long since departed, and even the lights which were lit provided a pale imitation of the light of God's presence. Within this context, and with this background, Jesus stood to announce, "I am the Light of the World. I am the cloud. I am God with you." At His birth, He had received the Name "Immanuel," "God with us," and now He openly declared Himself as God with His people.

⁷ James Montgomery Boice, **The Gospel of John: An Expositional Commentary** (Baker, Grand Rapids, MI 2005) 615-617

The wonderful old hymn, "Guide Me, O Thou Great Jehovah," recognises the presence of God in the pillar of cloud when the songwriter states:

Open now the crystal fountain, whence the healing stream doth flow;
let the fire and cloudy pillar lead me all my journey through.⁸

As I have already alluded, the cloud also was *A MEANS OF PROTECTION* for Israel. Certainly, the cloud protected Israel from Pharaoh. We read of that protection in the account of God intervening between Egypt and Israel, and at last, "In the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, clogging their chariot wheels so that they drove heavily" [EXODUS 14:24, 25].

However, there is also an element of protection that is not so readily apparent. When Israel left Egypt, the Word informs us that there were over 600,000 men [NUMBERS 1:46]. Adding to this number wives and children, there would have been well over two million people identified with Israel. This would not include the rabble that accompanied them. They travelled at the Lord's direction into a desert region. Temperatures during the day would easily reach forty degrees Celsius, and at night, fall below freezing. To survive in this environment, the people would require water and shelter from the elements. Water was provided from the rock which Moses was instructed to strike [EXODUS 17:6], and which appears to have followed throughout their journeys [1 CORINTHIANS 10:4]. Shelter was provided by the cloud, which spread out over the camp [NUMBERS 10:34] to shade them from the sun and which would have provided warmth as it burned throughout the night.

Again, the hymn writer has put this marvellous truth in verse as the people of God sing of God's protection for His people:

"Strong Deliv'rer, Strong Deliv'rer, be Thou still my strength and shield;
be Thou still my strength and shield."⁹

Finally, the cloud was God's primary means of *GUIDING HIS PEOPLE* through the desert. None of the Israelites on that journey had ever travelled this route through the desert. They were unfamiliar with the course set before them, and they had no way of anticipating landmarks. Without a guide, they could have easily blundered into hostile territory, or they could have travelled in circles until they dropped from exhaustion. However, God provided guidance through the cloud. The cloud moved whenever God wanted the people to move; and it remained stationary when they were to remain where they were.

Near the end of his life, reviewing Israel's trek through the desert, Moses reminded Israel that it was "the Lord your God, who went before you in the way to seek you out a place to pitch your tents, in fire by night and in the cloud by day, to show you by what way you should go" [DEUTERONOMY 1:32b, 33]. Moses concludes the Book of Exodus with the same observation. "Throughout all their journeys, whenever the cloud was taken up from over the Tabernacle, the people of Israel would set out. But if the cloud was not taken up, then they did not set out till the day that it was taken up. For the cloud of the Lord was on the Tabernacle by day, and fire was in it by night, in the sight of all the House of Israel throughout all their journeys" [EXODUS 40:36, 37].

⁸ William Williams, Peter Williams (tr), "Guide Me, O Thou Great Jehovah"

⁹ Ibid.

Here is a description of the cloud as it directed the people through the wilderness. "The cloud covered [the Tabernacle] by day and the appearance of fire by night. And whenever the cloud lifted from over the tent, after that the people of Israel set out, and in the place where the cloud settled down, there the people of Israel camped. At the command of the LORD the people of Israel set out, and at the command of the LORD they camped. As long as the cloud rested over the tabernacle, they remained in camp. Even when the cloud continued over the tabernacle many days, the people of Israel kept the charge of the LORD and did not set out. Sometimes the cloud was a few days over the tabernacle, and according to the command of the LORD they remained in camp; then according to the command of the LORD they set out. And sometimes the cloud remained from evening until morning. And when the cloud lifted in the morning, they set out, or if it continued for a day and a night, when the cloud lifted they set out. Whether it was two days, or a month, or a longer time that the cloud continued over the tabernacle, abiding there, the people of Israel remained in camp and did not set out, but when it lifted they set out. At the command of the LORD they camped, and at the command of the LORD they set out. They kept the charge of the LORD, at the command of the LORD by Moses" [NUMBERS 9:16-23].

When Jesus presented Himself as the Light of the World, He presented Himself as the One who guides His people as they move through unfamiliar territory. He is God with His people, and He is the Protector of His people, but He is also guiding His people. In a practical sense, when the Master moves, we should be prepared to move with Him. When He stays in one place, we should be content to wait until He is ready to move. Undoubtedly, we give lip service to this truth, but in practise it requires a great deal of us to trust Him to lead us where He wills.

Doctor Boice points out two grave errors associated with following our Great Guide.¹⁰ The first error is to be overly hasty in following Him. By this, he cautioned against following so closely that we fail to see where the Light is leading. There was to be a space between the guiding Ark and the people that followed, "about two thousand cubits," or about one kilometre [JOSHUA 3:4]. This would keep those who followed from moving ahead of the LORD as He led, or hurrying to turn to the right or the left when He was intent of moving straight ahead.

A great preacher spoke of this danger when he wrote many years ago, "Do not let impatience lead you to hasty interpretation of His plans before they are fairly evolved. Many men by self-will, by rashness, by precipitate hurry in drawing conclusions about what they ought to do, have ruined their lives. Take care, in the old-fashioned phrase, of 'running before you are sent.' There should always be a good clear space between the guiding ark and you, 'about two thousand cubits by measure,' that there may be no mistakes about the road. It is neither reverent nor wise to be treading on the heels of our Guide in our eager confidence that we know where He wants us to go."¹¹

However, neither must we permit ourselves to lag when the Lord is leading. Again, Maclaren phrases the issue very well when he writes, "Do not let the warmth by the camp-fire, or the pleasantness of the shady place where your tent is pitched, keep you there when the cloud lifts. Be ready for change, be ready for continuance, because you are in fellowship with your Leader and Commander; and let Him say, Go, and you go; Do this, and you gladly do it, until the hour when He will whisper, Come; and, as you come, the river will part, and the journey will be over, and 'the fiery, cloudy pillar,' that 'guided you all your journey through, 'will spread itself out an abiding glory, in that higher home where 'the Lamb is the light thereof.'"¹²

¹⁰ Boice, op. cit., 317

¹¹ Alexander Maclaren, **Exposition of Holy Scripture, John 8:12** (Heritage Educational Systems, 2008)

¹² Ibid.

APPLICATION OF JESUS' ANNOUNCEMENT IN OUR LIVES — Our finest thoughts are but dim lights that permit no bold advance. If we will serve God and if we will accomplish any great thing for the honour and glory of our Saviour, we need His light. We live in the midst of a world that is darkened by sin and utterly hostile to our Master. The stench of death marks our world. About us, citizens of this fallen world tremble and live in constant fear. Esteemed men are powerless to keep intact the world we once knew. Institutions that we hold sacred are now threatened and teeter on the brink of disaster. In such an environment, we are tempted to shrink from advancing the cause of our Master. However, His announcement in the Temple Treasury gives us courage, for He is our Light.

If my assessment of all that Jesus said is correct, as I obviously believe, this is not a time to retreat. Now is the time for all Christians to advance His cause boldly and bravely to apply His claim on the life of each individual whom we know. Christ Jesus our Master is always with us. Did He not promise, "I am with you always, to the end of the age" [MATTHEW 28:20b]? Indeed, our Master has promised us, "I will never leave you nor forsake you" [HEBREWS 13:5]. We have received a wonderful promise that we must seize. Christ Jesus our Saviour has said, "Where two or three are gathered in My Name, there am I among them" [MATTHEW 18:20]. Christians need to be reminded that our Master has also encouraged those who would serve Him, "If anyone serves Me, he must follow Me; and where I am, there will My servant be also. If anyone serves Me, the Father will honour him" [JOHN 12:26]. We have sufficient light to assure us of the presence of our Master with us, and that should encourage us.

Since the Lord is with us, we are confident that He protects us, keeping us from harm and delivering us from defeat. Because we know that He is with us, "We can confidently say,

‘The Lord is my helper;
I will not fear;
what can man do to me?’”

[HEBREWS 13:6]

The words recall other affirmations of confidence, such as these that are found in the Psalms.

“In God, whose word I praise,
in God I trust; I shall not be afraid.
What can flesh do to me?”

“In God I trust; I shall not be afraid.
What can man do to me?”

[PSALM 56:4, 11]

When we walk in the light, we enjoy the presence of the Lord and we also are confident that we have the protection of the Lord. However, we can say with confidence that we also have the guidance of the Lord. John saw the curtain that divides time and eternity drawn aside. Among the blessed testimonies he provided for those who read the Apocalypse is this one which, though it is spoken of those who follow the Master out of the Great Tribulation, nevertheless assures His people in this day:

"The Lamb in the midst of the throne will be their Shepherd,
And He will guide them to springs of living water."

[REVELATION 7:17].

The thought is glorious and gives great encouragement to all who follow the Son of God.

How beautiful to walk in the steps of the Saviour,
stepping in the light, stepping in the light;
How beautiful to walk in the steps of the Saviour,
led in paths of light.

Do you have the Light of Life? Are you walking in the light of Christ Jesus the Lord? You can walk in the light if you have received Him as Master over life. The Word of God testifies, "If you declare with your mouth, 'Jesus is Lord,' and if you believe in your heart that God raised Jesus from the dead, you will be saved. We believe with our hearts, and so we are made right with God. And we declare with our mouths that we believe, and so we are saved. As the Scripture says, 'Anyone who trusts in him will never be disappointed.' That Scripture says 'anyone' because there is no difference between those who are Jews and those who are not. The same Lord is the Lord of all and gives many blessings to all who trust in him, as the Scripture says, 'Anyone who calls on the Lord will be saved'" [ROMANS 10:9-13].¹³

Are you a Christian? If so, you have the light of Christ available to you. If somehow you are yet outside the precincts of grace, we encourage you to believe the Saviour; receive Him as Master over your life. Then, you, also, will have the light of life. And that is our prayer for each one this day. May Christ the Light of the World open your heart to faith, granting you repentance that results in life. Amen.

¹³ The Everyday Bible: New Century Version (Thomas Nelson, Inc., Nashville, TN 2005)